DICTIONARY

OF

GREEK AND ROMAN GEOGRAPHY.

LONDON: PRINTED BY
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DICTIONARY

OF

GREEK AND ROMAN GEOGRAPHY.

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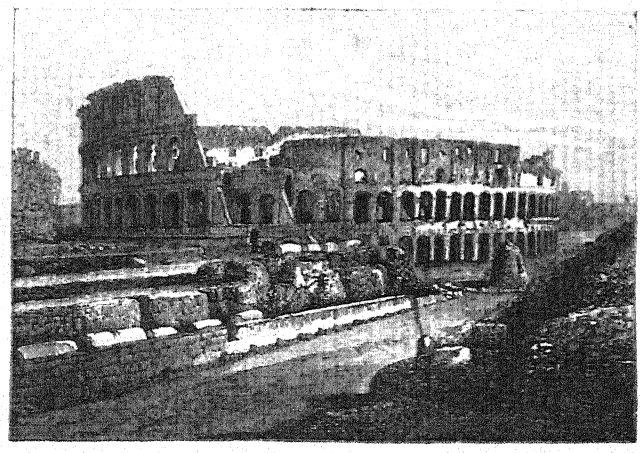
WILLIAM SMITH, LL.D.

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IN TWO VOLUMES.

VOL. I.

ABACAENUM—HYTANIS.



ILLUSTRATED BY NUMEROUS ENGRAVINGS ON WOOD.

LONDON:
JAMES WALTON, 137 GOWER STREET,
BOOKSELLER AND PUBLISHER TO UNIVERSITY COLLEGE.
JOHN MURRAY, ALBEMARLE STREET.
M.DCCC.LXIX.

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PREFACE.

THE present work completes the Series of Classical Dictionaries, and forms, with the Dictionaries of "Greek and Roman Antiquities" and "Greek and Roman Biography" already published, an Encyclopædia of Classical Antiquity. The Dictionary of Geography, like the other two works, is designed mainly to illustrate the Greek and Roman writers, and to enable a diligent student to read them in the most profitable manner; but it has been thought advisable to include the geographical names which occur in the Sacred Scriptures, and thus to make the work a Dictionary of Ancient Geography in the widest acceptation of the term. The name "Greek and Roman" has however been retained, partly for the sake of uniformity, but chiefly to indicate the principal object of the work.

Our knowledge of ancient Geography has been much enlarged within the last few years by the researches of modern travellers, many of whom have united an accurate knowledge of the ancient writers with great powers of observation and accuracy of description. There are few countries of the ancient world which have not been explored and described by our own countrymen; but a knowledge of the results thus obtained is confined to a few, and has not yet been made available for the purposes of instruction. Hitherto there has not existed, either in the English or in the German language, any work sufficiently comprehensive and accurate to satisfy the demands of modern scholarship. The German works upon this subject are unusually scanty. In English, the only systematic works worthy of mention are the well-known treatises of Cramer upon Greece, Italy, and Asia Minor, which however have now become obsolete. Since the publication of his "Greece," for instance, we have had the incomparable travels of Colonel Leake, the results of the discoveries of the French Commission in the Peloponnesus, and the works of Ross, Ulrichs, Curtius, and other learned German travellers. No apology is therefore necessary for the publication of a new work upon Ancient Geography, which is in many respects more needed by the student than the two former Dictionaries.

This work is an historical as well as a geographical one. An account is given of the political history both of countries and cities under their respective names; and an attempt is made to trace, as far as possible, the history of the more important buildings of the cities, and to give an account of their present condition, wherever they still exist. The history is, for the most part, brought down to the fall of the Western Empire in the year 476 of our era: but it was impossible to observe any general rule upon

this point; and it has sometimes been necessary to trace the history of a town through the middle ages, in order to explain the existing remains of antiquity.

Separate articles are given to the geographical names which occur in the chief classical authors, as well as to those which are found in the Geographers and Itineraries, wherever the latter are of importance in consequence of their connection with more celebrated names, or of their representing modern towns, or from other causes. But it has been considered worse than useless to load the work with a barren list of names, many of them corrupt, and of which absolutely nothing is known. The reader, however, is not to conclude that a name is altogether omitted till he has consulted the Index; since in some cases an account is given, under other articles, of names which did not deserve a separate notice.

The Illustrations consist of plans of cities, districts, and battles, representations of public buildings and other ancient works, and coins of the more important places. The second volume of the work will be followed by an Atlas of Ancient Geography, which will be on a sufficiently large scale to be of service to the more advanced student.

WILLIAM SMITH.

LONDON, *December*, 1853.

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ABACAENUM (Ἀβάκαινον, Diod., Steph Byz.: Ἀβάκαινα, Ptol.: *Eth.* Ἀβακαινῖνος: nr. *Tripi*, Ru.), a city of Sicily, situated about 4 miles from the N. coast, between Tyndaris and Mylae, and 8 from the former city. It was a city of the Siculi, and does not appear to have ever received a Greek colony, though it partook largely of the influence of Greek art and civilisation. Its territory originally included that of Tyndaris, which was separated from it by the elder Dionysius when he founded that city in B. C. 396 (Diod. xiv. 78). From the way in which it is mentioned in the wars of Dionysius, Agathocles, and Hieron (Diod. xiv. 90, xix. 65, 110, xxii. Exc. Hoeschel. p. 499), it is clear that it was a place of power and importance: but from the time of Hieron it disappears from history, and no mention is found of it in the Verrine orations of Cicero. Its name is, however, found in Ptolemy (iii. 4. § 12), so that it appears to have still continued to exist in his day. Its decline was probably owing to the increasing prosperity of the neighbouring city of Tyndaris.

There can be little doubt that the ruins visible in the time of Fazello, at the foot of the hill on which the modern town of *Tripi* is situated, were those of Abacaenum. He speaks of fragments of masonry, prostrate columns, and the vestiges of walls, indicating the site of a large city, but which had been destroyed to its foundations. The locality does not seem to have been examined by any more recent traveller. (Fazellus, *de Reb. Sic.* ix. 7; Cluver. *Sicil. Ant.* p. 386.)

There are found coins of Abacaenum, both in silver and copper. The boar and acorn, which are the common type of the former, evidently refer to the great forests of oak which still cover the neighbouring mountains, and afford pasture to large herds of swine. [E. H. B.]



COIN OF ABACAENUM.

ABAE (Ἄβαι. *Eth.* Ἀβαῖος: near *Exarkhó*, Ru.), an ancient town of Phocis, near the frontiers of the Opuntian Locrians, said to have been built by the Argive Abas, son of Lynceus and Hypermnestra, and grandson of Danaus. Near the town and on the road towards Hyampolis was an ancient temple and oracle of Apollo, who hence derived the surname of *Abaeus*. So celebrated was this oracle, that it was consulted both by Croesus and by Mardonius. Before the Persian invasion the temple was richly adorned with treasuries and votive offerings. It was twice destroyed by fire; the first time by the Persians in their march through Phocis (B. C. 480), and a second time by the Boeotians in the Sacred or Phocian war (B. C. 346). Hadrian caused a smaller temple to be built near the ruins of the former one. In the new temple there were three ancient statues in brass of Apollo, Leto, and Artemis, which had been dedicated by the Abaei, and had perhaps been saved from the former temple. The ancient agora and the ancient theatre still existed in the town in the time of Pausanias. According to the statement of Aristotle, as preserved by Strabo, Thracians from the Phocian town of Abae emigrated to Euboea, and gave to the inhabitants the name of Abantes. The ruins of Abae are on a peaked hill to the W. of *Exarkhó*. There are now no remains on the summit of the peak; but the walls and some of the gates may still be traced on the SW. side. There are also remains of the walls, which formed the inclosure of the temple. (Paus. x. 35; Herod. i. 46, viii. 134, 33; Diod. xvi. 530; Strab. pp. 423, 445; Steph. Byz. *s. v.*; Gell, *Itinerary*, p. 226; Leake, *Northern Greece*, vol. ii. p. 163, seq.)

ABA'LLABA, a Roman castle in Britannia Inferior, whose site is unknown. It is mentioned in the *Notitia Imperii* as the quarters of a troop of Numidian horse (Mauri Aureliani) in the 3rd century A. D. Antiquaries refer it to *Appleby* on the Eden, and its name, containing the Celtic word *Avon*, water, indicates its position near a stream. *Watchcross* in Cumberland also claims to be the ancient Aballaba. It was certainly, however, one of the forts upon the rampart erected by Hadrian in A. D. 120, between the rivers Esk and Tyne, to protect the province of Britain from the incursions of the Caledonians. [W. B. D.]

ABALUS, was said by Pytheas to be an island in the northern ocean, upon which amber was washed by the waves, distant a day's sail from the aestuary called Mentonomon, on which the Gothones dwelt. This island was called Basilia by Timaeus, and Baltia by Xenophon of Lampsacus. It was probably a portion of the Prussian coast upon the Baltic. (Plin. xxxvii. 7. s. 11; Diod. v. 23; Ukert, *Geographie*, vol. ii. pt. ii. p. 33, seq.)

ABANTES, ABANTIS. [EUBOEA.]

ABA'NTIA. [AMANTIA.]

A'BARIS, the fortified camp of the Hyksos during their occupation of Egypt. For details see AEGYPTUS.

ABAS (Ἄβας), a river of Iberia in Asia, mentioned by Plutarch (*Pomp.* 35) and Dion Cassius (xxxvii. 3) as crossed by Pompey, on his expedition into the Caucasian regions. Its course was E. of the Cambyses; and it seems to be the same as the Alazonius or Alazon of Strabo and Pliny (*Alasan, Alacks*) which fell into the Cambyses just above its confluence with the Cyrus. [P. S.]

ABASCI, ABASGI (Ἀβασκοί, Ἀβασγοί), a Scythian people in the N. of Colchis, on the confines of Sarmatia Asiatica (within which they are sometimes included), on the Abascus or Abasgus, one of the small rivers flowing from the Caucasus into the NE. part of the Euxine. They carried on a considerable slave-trade, especially in beautiful boys, whom they sold to Constantinople for eunuchs. These practices were suspended for a time, on their nominal conversion to Christianity, during the reign of Justinian; but the slave-trade in these regions was at least as old as the time of Herodotus (iii. 97), and has continued to the present time. (Arrian. *Peripl. Pont. Eux.* p. 12; Procop. *B. Goth.* iv. 3, *B. Pers.* ii. 29; Steph. B. *s. v.* Σάνιγαι.) [P.S.]

ABASCUS, ABASGUS. [ABASCI.]

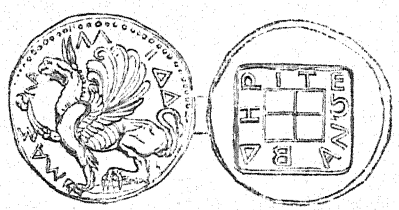
A'BATOS, a rocky island in the Nile, near Philae, which the priests alone were permitted to enter. (Senec. *Q. N.* iv. 2; Lucan, x. 323.)

ABBASSUS or AMBASUM (Abbassus, Liv.; Ἄμβασον, Steph. B. *s. v.*: *Eth.* Ἀμβασίτης), a town of Phrygia, on the frontiers of the Tolistoboii, in Galatia. (Liv. xxxviii. 15.) It is, perhaps, the same as the ALAMASSUS of Hierocles, and the AMADASSE of the Councils. (Hierocles, p. 678, with Wesseling's note.)

ABDE'RA. 1. (τὰ Ἄβδηρα, also Ἄβδηρον or *-os*; Abdera, -orum, Liv. xlv. 29; Abdera, -ae, Plin. xxv. 53: *Eth.* Ἀβδηρίτης, Abderites or -ita: *Adj.* Ἀβδηριτικός, Abderiticus, Abderitanus), a town upon the southern coast of Thrace, at some distance to the E. of the river Nestus. Herodotus, indeed, in one passage (vii. 126), speaks of the river as flowing through Abdera (ὁ δι' Ἀβδήρων ῥέων Νέστος, but cf. c. 109, κατὰ Ἄβδηρα). According to mythology, it was founded by Heracles in honour of his favourite Abderus. (Strab. p. 331.) History, however, mentions Timesius or Timesias of Clazomenae as its first founder. (Herod. i. 168.) His colony was unsuccessful, and he was driven out by the Thracians. Its date is fixed by Eusebius, B. C. 656. In B. C. 541, the inhabitants of Teos, unable to resist Harpagus, who had been left by Cyrus, after his capture of Sardis, to complete the subjugation of Ionia, and unwilling to submit to him, took ship and sailed to Thrace, and there re-colonised Abdera. (Herod. *l. c.*; Scymnus Chius, 665; Strab. p. 644.) Fifty years afterwards, when Xerxes invaded Greece, Abdera seems to have become a place of considerable importance, and is mentioned as one of the cities which had the expensive honour of entertaining the great king on his march into Greece. (Herod. vii. 120.) On his flight after the battle of Salamis, Xerxes stopped at Abdera, and acknowledged the hospitality of its inhabitants by presenting them with a tiara and scymitar of gold. Thucydides (ii. 97) mentions Abdera as the westernmost limit of the kingdom of the Odrysae when at its height at the beginning of the Peloponnesian war. In B. C. 408 Abdera was reduced under the power of Athens by Thrasybulus, then one of the Athenian generals in that quarter. (Diod. xiii. 72.) Diodorus speaks of it as being then in a very flourishing state. The first blow to its prosperity was given in a war in which it was engaged B. C. 376 with the Triballi, who had at this time become one of the most powerful tribes of Thrace. After a partial success, the Abderitae were nearly cut to pieces in a second engagement, but were rescued by Chabrias with an Athenian force. (Diod. xv. 36.) But little mention of Abdera occurs after this. Pliny speaks of it as being in his time a free city (iv. 18). In later times it seems to have sunk into a place of small repute. It is said in the middle ages to have had the name of Polystylus. Dr. Clarke (*Travels*, vol. iii. p. 422) mentions his having searched in vain on the east bank of the Nestus for any traces of Abdera, probably from imagining it to have stood close to the river.

Abdera was the birthplace of several famous persons: among others, of the philosophers Protagoras, Democritus, and Anaxarchus. In spite of this, its inhabitants passed into a proverb for dullness and stupidity. (Juv. x. 50; Martial, x. 25. 4; Cic. *ad Att.* iv. 16, vii. 7.)

Mullets from Abdera were considered especial dainties (Athen. p. 118). It was also famous for producing the cuttle-fish (*Id.* p. 324). [H. W.]



COIN OF ABDERA.

2. (τὰ Ἄβδηρα, Ἄβδηρα, Strab.; Ἄβδαρα, Ptol.; τὸ Ἄβδηρον, Ephor. *ap.* Steph. B.: *Eth.* Ἀβδηρίτης: *Adra* or, according to some, *Almeria*), a city of Hispania Baetica, on the S. coast, between Malaca and Carthago Nova, founded by the Carthaginians. (Strab. pp. 157, 8; Steph. B. *s. v.*; Plin. iii. 1. s. 3.) There are coins of the city, some of a very ancient period, with Phoenician characters, and others of the reign of Tiberius, from which the place appears to have been either a colony or a municipium. (Rasche, *s.v.*; Eckhel, vol. i. p. 13.) [P. S.]

ABELLA (Ἄβελλα, Strab., Ptol.: *Eth.* Abellanus, Inscr. ap. Orell. 3316, Avellanus, Plin.: *Avella Vecchia*), a city in the interior of Campania, about 5 miles NE. of Nola. According to Justin (xx. 1), it was a Greek city of Chalcidic origin, which would lead us to suppose that it was a colony of Cumae: but at a later period it had certainly become an Oscan town, as well as the neighbouring city of Nola. No mention of it is found in history, though it must have been at one time a place of importance. Strabo and Pliny both notice it among the inland towns of Campania; and though we learn from the *Liber de Coloniis*, that Vespasian settled a number of his freedmen and dependants there, yet it appears, both from that treatise and from Pliny, that it had not then attained the rank of a colony, a dignity which we find it enjoying in the time of Trajan. It pro-

bably became such in the reign of that emperor. (Strab. p. 249; Plin. iii. 5. § 9; Ptol. iii. 1. § 68; Lib. Colon. p. 230; Gruter. *Inscr.* p. 1096, 1; Zumpt, *de Coloniis*, p. 400.) We learn from Virgil and Silius Italicus that its territory was not fertile in corn, but rich in fruit-trees (*maliferae Abellae*): the neighbourhood also abounded in filberts or hazel-nuts of a very choice quality, which were called from thence *nuces Avellanae* (Virg. *Aen.* vii. 740; Sil. Ital. viii. 545; Plin. xv. 22; Serv. *ad Georg.* ii. 65). The modern town of *Avella* is situated in the plain near the foot of the Apennines; but the remains of the ancient city, still called *Avella Vecchia*, occupy a hill of considerable height, forming one of the underfalls of the mountains, and command an extensive view of the plain beneath; hence Virgil's expression "*despectant* moenia Abellae." The ruins are described as extensive, including the vestiges of an amphitheatre, a temple, and other edifices, as well as a portion of the ancient walls. (Pratilli, *Via Appia*, p. 445; Lupuli, *Iter Venusin.* p. 19; Romanelli, vol. iii. p. 597; Swinburne, *Travels*, vol. i. p. 105.) Of the numerous relics of antiquity discovered here, the most interesting is a long inscription in the Oscan language, which records a treaty of alliance between the citizens of Abella and those of Nola. It dates (according to Mommsen) from a period shortly after the Second Punic War, and is not only curious on account of details concerning the municipal magistrates, but is one of the most important auxiliaries we possess for a study of the Oscan language. This curious monument still remains in the museum of the Seminary at Nola: it has been repeatedly published, among others by Passeri (*Linguae Oscae Specimen Singulare*, fol. Romae, 1774), but in the most complete and satisfactory manner by Lepsius (*Inscr. Umbr. et Osc.* tab. xxi.) and Mommsen (*Die Unter-Italischen Dialekte*, p. 119). [E. H. B.]

ABELLI'NUM (Ἀβέλλινον, *Eth.* Abellinas-atis). 1. A considerable city of the Hirpini, situated in the upper valley of the Sabatus, near the frontier of Campania. Pliny, indeed, appears to have regarded it as included in that country, as he enumerates it among the cities of the first region of Augustus, but Ptolemy is probably correct in reckoning it among those of the Hirpini. It is placed by the Tabula Peutingeriana on the road from Beneventum to Salernum, at a distance of 16 Roman miles from the former city. No mention of it is found in history prior to the Roman conquest; and it appears to have first risen to be a place of importance under the Roman Empire. The period at which it became a colony is uncertain: Pliny calls it only an "oppidum," but it appears from the *Liber de Coloniis* that it must have received a colony previous to his time, probably as early as the second Triumvirate; and we learn from various inscriptions of imperial times that it continued to enjoy this rank down to a late period. These mention numerous local magistrates, and prove that it must have been a place of considerable wealth and importance, at least as late as the time of Valentinian. (Plin. iii. 5. s. 9; Ptol. iii. 1. § 68; *Lib. de Colon.* p. 229; Inscr. ap. Orell. Nos. 1180, 1181; Lupuli, *Iter Venusin.* pp. 34, 55, 56.)

The ancient city was destroyed during the wars between the Greeks and the Lombards, and the inhabitants established themselves on the site of the modern *Avellino*, which has thus retained the name, but not the situation, of the ancient Abellinum. The ruins of the latter are still visible about two miles from the modern city, near the village of *Atripaldi*, and immediately above the river *Sabbato*. Some vestiges of an amphitheatre may be traced, as well as portions of the city walls, and other fragments of reticulated masonry. Great numbers of inscriptions, bas-reliefs, altars, and minor relics of antiquity, have also been discovered on the site. (Lupuli, *l.c.* pp. 33, 34; Romanelli, vol. ii. p. 310; Swinburne, *Travels*, vol. i. p. 118; Craven, *Abruzzi*, vol. ii. p. 201.) The neighbourhood still abounds with filbert-trees, which are extensively cultivated, as they were in ancient times; on which account the name of the *nuces Avellanae* was frequently derived from Abellinum rather than Abella. (Harduin. *ad Plin.* xv. 22.)

2. Besides the Abellinum mentioned by Pliny in the *first* region of Italy, he enumerates also in the *second*, which included the Hirpini and Apulians, "Abellinates cognomine Protropi," and "Abellinates cognominati Marsi." The first have been generally supposed to be the inhabitants of the city already mentioned, but it would certainly appear that Pliny meant to distinguish them. No clue exists to the position of either of these two towns: the conjecture of the Italian topographers who have placed the Abellinates Marsi at *Marsico Vetere*, in Lucania, having nothing, except the slight similarity of name, to recommend it, as that site would have been in the *third* region. [E. H. B.]

A'BIA (ἡ Ἀβία: nr. *Zarnata*), a town of Messenia, on the Messenian gulf, and a little above the woody dell, named Choerius, which formed the boundary between Messenia and Laconia in the time of Pausanias. It is said to have been the same town as the Ira of the *Iliad* (ix. 292), one of the seven towns which Agamemnon offered to Achilles, and to have derived its later name from Abia, the nurse of Hyllus, the son of Hercules. Subsequently it belonged, with Thuria and Pharae, to the Achaean League. It continued to be a place of some importance down to the reign of Hadrian, as we learn from an extant inscription of that period. (Paus. iv. 30; Polyb. xxv. 1; Paciandi, *Monum. Pelopon.* ii. pp. 77, 145, cited by Hoffmann, *Griechenland*, p. 1020; Leake, *Morea*, vol. i. p. 325.)

ABIA'NUS (Ἀβιανός), a river of Scythia (Sarmatia) falling into the Euxine, mentioned only in the work of Alexander on the Euxine, as giving name to the ABII, who dwelt on its banks. (Steph. Byz. *s. v.* Ἄβιοι.) Stephanus elsewhere quotes Alexander as saying that the district of Hylea on the Euxine was called Ἀβική, which he interprets by Ὑλαία, *woody* (Steph. Byz. *s. v.* Ὑλέα). [P. S.]

A'BII (Ἄβιοι), a Scythian people, placed by Ptolemy in the extreme N. of Scythia extra Imaum, near the Hippophagi; but there were very different opinions about them. Homer (*Il.* xiii. 5, 6) represents Zeus, on the summit of M. Ida, as turning away his eyes from the battle before the Greek camp, and "looking down upon the land of the Thracians familiar with horses," Μυσῶν τ' ἀγχεμάχων, καὶ ἀγαυῶν ἱππημολγῶν, γλακτοφάγων, ἀβίων τε, δικαιοτάτων ἀνθρώπων. Ancient and modern commentators have doubted greatly which of these words to take as proper names, except the first two, which nearly all agree to refer to the Mysians of Thrace. The fact would seem to be that the poet had heard accounts of the great nomade peoples who inhabited the steppes NW. and N. of the Euxine, whose whole wealth lay in their herds, especially of horses, on the milk of which

they lived, and who were supposed to preserve the innocence of a state of nature; and of them, therefore, he speaks collectively by epithets suited to such descriptions, and, among the rest, as ἄβιοι, *poor, with scanty means of life* (from α and βίος). The people thus described answer to the later notions respecting the Hyperboreans, whose name does not occur in Homer. Afterwards, the epithets applied by Homer to this supposed primitive people were taken as proper names, and were assigned to different tribes of the Scythians, so that we have mention of the Scythae Agavi, Hippemolgi, Galactophagi (and Galactopotae) and Abii. The last are mentioned as a distinct people by Aeschylus, who prefixes a guttural to the name, and describes the Gabii as the most just and hospitable of men, living on the self-sown fruits of the untilled earth; but we have no indication of where he placed them (*Prom. Solut.* Fr. 184). Of those commentators, who take the word in Homer for a proper name, some place them in Thrace, some in Scythia, and some near the Amazons, who in vain urged them to take part in an expedition against Asia (Eustath. *ad Il. l. c.* p. 916; Steph. Byz. *l. c.*); in fact, like the correspondent fabulous people, the Hyperborei, they seem to have been moved back, as knowledge advanced, further and further into the unknown regions of the north. In the histories of Alexander's expedition we are told that ambassadors came to him at Maracanda (*Samarkand*) from the Abii Scythae, a tribe who had been independent since the time of Cyrus, and were renowned for their just and peaceful character (Arrian. *Anab.* iv. 1; Q. Curt. vii. 6); but the specific name of the tribe of Scythians who sent this embassy is probably only an instance of the attempts made to illustrate the old mythical geography by Alexander's conquests. In these accounts their precise locality is not indicated: Ammianus Marcellinus places them N. of Hyrcania (xxiii. 6). An extended discussion will be found in Strabo of the various opinions respecting the Abii up to his time (pp. 296, 303, 311, 553; Droysen, in the *Rhein. Mus.* vol. ii. p. 92, 1834). [P. S.]

A'BILA (Ἄβιλα: *Eth.* Ἀβιληνός). It would appear that there were several towns bearing this appellation in the districts which border upon Palestine. The most important of these was a place of strength in Coele-Syria, now *Nebi Abel*, situated between Heliopolis and Damascus, in lat. 33° 38′ N., long. 36° 18′ E. It was the chief town of the tetrarchy of ABILENE, and is frequently termed, by way of distinction, Abila Lysaniae (Ἄβιλα ἐπικαλουμένη Λυσανίου). [ABILENE.]

Belleye has written a dissertation in the Transactions of the Academy of Belles Lettres to prove that this *Abila* is the same with *Leucas* on the river Chrysorrhoas, which at one period assumed the name of *Claudiopolis*, as we learn from some coins described by Eckhel. The question is much complicated by the circumstance that medals have been preserved of a town in Coele-Syria called Abila Leucas, which, as can be demonstrated from the pieces themselves, must have been different from Abila Lysaniae. (Eckhel, vol. iii. pp. 337, 345; Ptol. v. 15. § 22; Plin. v. 18; Antonin. Itiner. pp. 198, 199, ed. Wessel.) [W. R.]

ABILE'NE, or simply A'BILA (Ἀβιληνή, Ἄβιλα), a district in Coele-Syria, of which the chief town was ABILA. The limits of this region are nowhere exactly defined, but it seems to have included the eastern slopes of Antilibanus, and to have extended S. and SE. of Damascus as far as the borders of Galilaea, Batanaea, and Trachonitis. Abilene, when first mentioned in history, was governed by a certain Ptolemaeus, son of Mennaeus, who was succeeded, about B. C. 40, by a son named Lysanias. Lysanias was put to death in B. C. 33, at the instigation of Cleopatra, and the principality passed, by a sort of purchase apparently, into the hands of one Zenodorus, from whom it was transferred (B. C. 31) to Herod the Great. At the death of the latter (A. D. 3) one portion of it was annexed to the tetrarchy of his son Philip, and the remainder bestowed upon that Lysanias who is named by St. Luke (iii. 1). Immediately after the death of Tiberius (A. D. 37), Caligula made over to Herod Agrippa, at that time a prisoner in Rome, the tetrarchy of Philip and the tetrarchy of Lysanias, while Claudius, upon his accession (A. D. 41), not only confirmed the liberality of his predecessor towards Agrippa, but added all that portion of Judaea and Samaria which had belonged to the kingdom of his grandfather Herod the Great, together (says Josephus) with Abila, which had appertained to Lysanias (Ἀβιλαν δὲ τὴν Λυσανίου), and the adjoining region of Libanus. Lastly, in A. D. 53, Claudius granted to the younger Agrippa the tetrarchy of Philip with Batanaea and Trachonitis and *Abila* — Λυσανία δὲ αὕτη ἐγεγόνει τετραρχία. (Joseph. *Ant.* xiv. 4. § 4, 7. § 4, xviii. 7. § 10, xix. 5. § 1, xx. 6. § 1, *B. J.* i. 13. § 1, xx. 4.) Josephus, at first sight, seems to contradict himself, in so far that in one passage (*Ant.* xviii. 7. § 10) he represents Caligula as bestowing upon Herod Agrippa the tetrarchy of Lysanias, while in another (*Ant.* xix. 5. § 1) he states that Abila of Lysanias was added by Claudius to the former dominions of Agrippa, but, in reality, these expressions must be explained as referring to the division of Abilene which took place on the death of Herod the Great. We find Abila mentioned among the places captured by Placidus, one of Vespasian's generals, in A. D. 69 or 70 (Joseph. *B. J.* iv. 7. § 5), and from that time forward it was permanently annexed to the province of Syria. [W. R.]

A'BNOBA (Ἄβνοβα: *Schwarzwald, Black Forest*), a range of hills in Germany, extending from the Oberland of Baden northward as far as the modern town of Pforzheim. In later times it was sometimes called *Silva Marciana*. On its eastern side are the sources of the Danube. Its name is sometimes spelt Arnoba or Arbona, but the correct orthography is established by inscriptions. (Orelli, *Inscr. Lat.* no. 1986.) Ptolemy (ii. 11. § 7) incorrectly places the range of the Abnoba too far N. between the Maine and the source of the Ems. (Tacit. *Germ.* 1; Fest. Avien. *Descript. Orb.* 437; Plin. iv. 12. s. 24; Martian. Capell. vi. § 662; comp. Creuzer, *Zur Gesch. der Alt-Röm. Cultur*, pp. 65, 108.) [L. S.]

ABOCCIS or ABUNCIS (Ἄβουγκις, Ptol. iv. 7. § 16; Plin. vi. 29. s. 35. § 181, Aboccis in old editions, Abuncis in Sillig's: *Aboosimbel* or *Ipsambul*), a town in Aethiopia, between the Second Cataract and Syene, situated on the left bank of the Nile, celebrated on account of the two magnificent grotto temples, which were discovered at this place by Belzoni. The walls of the larger of the two temples are covered with paintings, which record the victories of Ramses III. over various nations of Africa and Asia. (Kenrick, *Ancient Egypt*, vol. i. p. 24, seq.)

ABODI'ACUM, AUODI'ACUM (Ἀβουδίακον,

Tab. Peut.; Ptol. ii. 13. § 5 ABUZACUM, Vit. S. Magn. 28), a town of Vindelicia, probably coinciding with the modern *Epfach* on the river Lech, where remains of Roman buildings are still extant. The stations, however, in the Itineraries and the Peutingerian Table are not easily identified with the site of *Epfach*; and Abodiacum is placed by some topographers at the hamlet of *Peisenberg*, on the slope of a hill with the same name, or in the neighbourhood of Rosenheim in Bavaria. (Itin. Anton.; Muchar, *Noricum*, p. 283.) [W. B. D.]

ABOLLA (Ἄβολλα), a city of Sicily, mentioned only by Stephanus Byzantinus (*s. v.*), who affords no clue to its position, but it has been supposed, on account of the resemblance of the name, to have occupied the site of *Avola*, between Syracuse and *Noto*. A coin of this city has been published by D'Orville (*Sicula*, pt. ii. tab. 20), but is of very uncertain authority. (Eckhel, vol. i. p. 189; Castell. *Sicil. Vet. Num.* p. 4.) [E. H. B.]

ABONI-TEICHOS (Ἀβώνου τεῖχος: *Eth.* Ἀβωνοτειχείτης: *Ineboli*), a town on the coast of Paphlagonia with a harbour, memorable as the birthplace of the impostor Alexander, of whom Lucian has left us an amusing account in the treatise bearing his name. (*Dict. of Biogr.* vol. i. p. 123.) According to Lucian (*Alex.* § 58), Alexander petitioned the emperor (probably Antoninus Pius) that the name of his native place should be changed from Aboni-Teichos into Ionopolis; and whether the emperor granted the request or not, we know that the town was called Ionopolis in later times. Not only does this name occur in Marcianus and Hierocles; but on coins of the time of Antoninus and L. Verus we find the legend ΙΩΝΟΠΟΛΙΤΩΝ, as well as ΑΒΩΝΟΤΕΙΧΙΤΩΝ. The modern *Ineboli* is evidently only a corruption of Ionopolis. (Strab. p. 545; Arrian, *Peripl.* p. 15; Lucian, *Alex.*, passim; Marcian. *Peripl.* p. 72; Ptol. v. 4. § 2; Hierocl. p. 696; Steph. B. *s. v.* Ἀβώνου τεῖχος.)

ABORI'GINES (Ἀβοριγῖνες), a name given by all the Roman and Greek writers to the earliest inhabitants of Latium, before they assumed the appellation of LATINI. There can be no doubt that the obvious derivation of this name (*ab origine*) is the true one, and that it could never have been a national title really borne by any people, but was a mere abstract appellation invented in later times, and intended, like the Autochthones of the Greeks, to designate the primitive and original inhabitants of the country. The other derivations suggested by later writers, — such as *Aberrigines*, from their wandering habits, or the absurd one which Dionysius seems inclined to adopt, "ab ὄρεσι," from their dwelling in the mountains, — are mere etymological fancies, suggested probably with a view of escaping from the difficulty, that, according to later researches, they were not really autochthones, but foreigners coming from a distance (Dionys. i. 10; Aur. Vict. *Orig. Gent. Rom.* 4). Their real name appears to have been CASCI (Saufeius, *ap. Serv. ad Aen.* i. 6), an appellation afterwards used among the Romans to signify anything primitive or old-fashioned. The epithet of *Sacrani*, supposed by Niebuhr to have been also a national appellation, would appear to have had a more restricted sense, and to have been confined to a particular tribe or subdivision of the race. But it is certainly remarkable that the name of Aborigines must have been established in general use at a period as early as the fifth century of Rome; for (if we may trust the accuracy of Dionysius) it was already used by Callias, the historian of Agathocles, who termed Latinus "king of the Aborigines" (Dionys. i. 72): and we find that Lycophron (writing under Ptolemy Philadelphus) speaks of Aeneas as founding thirty cities "in the land of the *Boreigonoi*," a name which is evidently a mere corruption of Aborigines. (Lycophr. *Alex.* 1253; Tzetz. *ad loc.*; Niebuhr, vol. i. p. 80.)

A tradition recorded both by Cato and Varro, and which Niebuhr justly regards as one of the most credible of those transmitted to us from antiquity, related that these Aborigines first dwelt in the high mountain districts around Reate and in the vallies which extend from thence towards the *Mt. Velino* and the Lake Fucinus. From hence they were expelled by the Sabines, who descended upon them from the still more elevated regions around Amiternum, and drove them forwards towards the W. coast: yielding to this pressure, they descended into the valley of the Anio, and from thence gradually extended themselves into the plains of Latium. Here they came in contact with the Siculi, who were at that time in possession of the country; and it was not till after a long contest that the Aborigines made themselves masters of the land, expelled or reduced to slavery its Siculian population, and extended their dominion not only over Latium itself, but the whole plain between the Volscian mountains and the sea, and even as far as the river Liris. (Dionys. i. 9, 10, 13, 14, ii. 49; Cato, *ap. Priscian.* v. 12. § 65.) In this war we are told that the Aborigines were assisted by a Pelasgian tribe, with whom they became in some degree intermingled, and from whom they first learned the art of fortifying their towns. In conjunction with these allies they continued to occupy the plains of Latium until about the period of the Trojan war, when they assumed the appellation of Latini, from their king Latinus. (Dionys. i. 9, 60; Liv. i. 1, 2.)

Whatever degree of historical authority we may attach to this tradition, there can be no doubt that it correctly represents the fact that the Latin race, such as we find it in historical times, was composed of two distinct elements: the one of Pelasgic origin, and closely allied with other Pelasgic races in Italy; the other essentially different in language and origin. Both these elements are distinctly to be traced in the Latin language, in which one class of words is closely related to the Greek, another wholly distinct from it, and evidently connected with the languages of the Oscan race. The Aborigines may be considered as representing the *non-Pelasgic* part of the Latin people; and to them we may refer that portion of the Latin language which is strikingly dissimilar to the Greek. The obvious relation of this to the Oscan dialects would at once lead us to the same conclusion with the historical traditions above related: namely, that the Aborigines or Casci, a mountain race from the central Apennines, were nearly akin to the Aequi, Volsci, and other ancient nations of Italy, who are generally included under the term of Oscans or Ausonians; and as clearly distinct from the tribes of Pelasgic origin, on the one hand, and from the great Sabellian family on the other. (Niebuhr, vol. i. p. 78—84; Donaldson, *Varronianus*, p. 3; Abeken, *Mittelitalien*, pp. 46, 47.)

Dionysius tells us that the greater part of the cities originally inhabited by the Aborigines in their mountain homes had ceased to exist in his time; but he has preserved to us (i. 14) a catalogue of them, as given by Varro in his *Antiquities*, which is of

much interest. Unfortunately most of the names contained in it are otherwise wholly unknown, and the geographical data are not sufficiently precise to enable us to fix their position with any certainty. The researches of recent travellers have, however, of late years given increased interest to the passage in question, by establishing the fact that the neighbourhood of Reate, and especially the valley of the *Salto*, a district commonly called the *Cicolano*, abound with vestiges of ancient cities, which, from the polygonal, or so-called Cyclopean style of their construction, have been referred to a very early period of antiquity. Many attempts have been consequently made to identify these sites with the cities mentioned by Varro; but hitherto with little success. The most recent investigations of this subject are those by Martelli (an Italian antiquarian whose local knowledge gives weight to his opinions) in his *Storia dei Siculi* (Aquila, 1830, 8vo.), and by Bunsen (*Antichi Stabilimenti Italici*, in the *Annali dell' Instituto di Corrispondenza Archeologica*, vol. vi. p. 100, seq.). But the complete diversity of their results proves how little certainty is to be attained. In the following enumeration of them, we can only attempt to give the description of the localities according to Varro, and to notice briefly their supposed identifications.

1. PALATIUM, from which the city on the Palatine hill at Rome was supposed to have derived its name (Varr. *de L. L.* v. § 53; Solin. 1. § 14), is placed by Varro at 25 stadia from Reate; and would appear to have been still inhabited in his time. (See Bunsen, p. 129, whose suggestion of *πόλις οἰκουμένη* for *πόλεως οἰκουμένης* is certainly very plausible.) Ruins of it are said to exist at a place still called *Pallanti*, near Torricella, to the right of the *Via Salaria*, at about the given distance from Reate. (Martelli, p. 195.) Gell, on the other hand, places it near the convent of *La Foresta*, to the N. of *Rieti*, where remains of a polygonal character are also found. Bunsen concurs in placing it in this direction, but without fixing the site.

2. TRIBULA (*Τρίβολα*), about 60 stadia from Reate; placed by Bunsen at *Santa Felice*, below the modern town of *Cantalice*, whose polygonal walls were discovered by Dodwell. Martelli appears to confound it with TRIBULA MUTUSCA, from which it is probably distinct.

3. SUESBULA, or VESBULA (the MSS. of Dionysius vary between *Συεσβόλα* and *Οὐεσβόλα*), at the same distance (60 stadia) from Tribula, near the Ceraunian Mountains. These are otherwise unknown, but supposed by Bunsen to be the *Monti di Leonessa*, and that Suesbula was near the site of the little city of *Leonessa*, from which they derive their name.

4. SUNA (*Σούνη*), distant 40 stadia from Suesbola, with a very ancient temple of Mars: 5. MEPHYLA (*Μηφύλα*), about 30 stadia from Suna, of which some ruins and traces of walls were still visible in the time of Varro: and 6. ORVINIUM (*Ὀρουίνιον*), 40 stadia from Mephyla, the ruins of which, as well as its ancient sepulchres, attested its former magnitude; — are all wholly unknown, but are probably to be sought between the *Monti di Leonessa* and the valley of the *Velino*. Martelli, however, transfers this whole group of cities (including Tribula and Suesbula), which are placed by Bunsen to the N. of *Rieti*, to the vallies of the *Turano* and *Salto* S. of that city.

7. CORSULA (*Κορσοῦλα*), a city destroyed shortly before the time of Varro, is placed by him at 80 stadia from Reate, along the VIA CURIA, at the foot of MT. CORETUM. This road is otherwise unknown*, but was probably that which led from Reate towards *Terni* (Interamna), and if so, Corsula must have been on the left bank of the Velinus, but its site is unknown.

In the same direction were: 8. ISSA, a town situated on an island in a lake, probably the same now called the *Lago del Piè di Lugo:* and 9. MARRUVIUM (*Μαρούϊον*), situated at the extremity of the same lake. Near this were the SEPTEM AQUAE, the position of which in this fertile valley between Reate and Interamna is confirmed by their mention in Cicero (*ad Att.* iv. 15).

10. Returning again to Reate, and proceeding along the valley of the *Salto* towards the Lake Fucinus (Dionysius has *τὴν ἐπὶ Λατίνην ὁδὸν εἰσιοῦσιν*, for which Bunsen would read *τὴν ἐπὶ λίμνην*: but in any case it seems probable that this is the direction meant), Varro mentions first BATIA or VATIA (*Βατία*), of which no trace is to be found: then comes

11. TIORA, surnamed MATIENE (*Τιώρα, ἡ καλουμένη Ματιήνη*), where there was a very ancient oracle of Mars, the responses of which were delivered by a woodpecker. This is placed, according to Varro, at 300 stadia from Reate, a distance which so much exceeds all the others, that it has been supposed to be corrupt; but it coincides well with the actual distance (36 miles) from *Rieti* to a spot named *Castore*, near *Sta. Anatolia*, in the upper valley of the *Salto*, which was undoubtedly the site of an ancient city, and presents extensive remains of walls of polygonal construction. (Bunsen, p. 115; Abeken, *Mittelitalien*, p. 87.) We learn also from early Martyrologies, that Sta. Anatolia, who has given name to the modern village, was put to death "in civitate Thora, apud lacum Velinum." (Cluver. *Ital.* p. 684.) Hence it seems probable that the name of *Castore* is a corruption of Cas-Tora (Castellum Torae), and that the ruins visible there are really those of Tiora.†

12. LISTA (*Λίστα*), called by Varro the metropolis of the Aborigines, is placed by him, according to our present text of Dionysius, at 24 stadia from Tiora; but there seem strong reasons for supposing that this is a mistake, and that Lista was really situated in the immediate neighbourhood of Reate. [LISTA.]

13. The last city assigned by Varro to the Aborigines is COTYLIA, or CUTILIA (*Κοτύλια*), celebrated for its lake, concerning the site of which (between *Civita Ducale* and *Antrodoco*) there exists no doubt. [CUTILIA.]

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COIN OF ABYDUS.

much interest. Unfortunately most of the names contained in it are otherwise wholly unknown, and the geographical data are not sufficiently precise to enable us to fix their position with any certainty. The researches of recent travellers have, however, of late years given increased interest to the passage in question, by establishing the fact that the neighbourhood of Reate, and especially the valley of the *Salto*, a district commonly called the *Cicolano*, abound with vestiges of ancient cities, which, from the polygonal, or so-called Cyclopean style of their construction, have been referred to a very early period of antiquity. Many attempts have been consequently made to identify these sites with the cities mentioned by Varro; but hitherto with little success. The most recent investigations of this subject are those by Martelli (an Italian antiquarian whose local knowledge gives weight to his opinions) in his *Storia dei Siculi* (Aquila, 1830, 8vo.), and by Bunsen (*Antichi Stabilimenti Italici*, in the *Annali dell' Instituto di Corrispondenza Archeologica*, vol. vi. p. 100, seq.). But the complete diversity of their results proves how little certainty is to be attained. In the following enumeration of them, we can only attempt to give the description of the localities according to Varro, and to notice briefly their supposed identifications.

1. PALATIUM, from which the city on the Palatine hill at Rome was supposed to have derived its name (Varr. *de L. L.* v. § 53; Solin. 1. § 14), is placed by Varro at 25 stadia from Reate; and would appear to have been still inhabited in his time. (See Bunsen, p. 129, whose suggestion of *πόλις οἰκουμένη* for *πόλεως οἰκουμένης* is certainly very plausible.) Ruins of it are said to exist at a place still called *Pallanti*, near Torricella, to the right of the *Via Salaria*, at about the given distance from Reate. (Martelli, p. 195.) Gell, on the other hand, places it near the convent of *La Foresta*, to the N. of *Rieti*, where remains of a polygonal character are also found. Bunsen concurs in placing it in this direction, but without fixing the site.

2. TRIBULA (*Τρίβολα*), about 60 stadia from Reate; placed by Bunsen at *Santa Felice*, below the modern town of *Cantalice*, whose polygonal walls were discovered by Dodwell. Martelli appears to confound it with TRIBULA MUTUSCA, from which it is probably distinct.

3. SUESBULA, or VESBULA (the MSS. of Dionysius vary between *Συεσβόλα* and *Οὐεσβόλα*), at the same distance (60 stadia) from Tribula, near the Ceraunian Mountains. These are otherwise unknown, but supposed by Bunsen to be the *Monti di Leonessa*, and that Suesbula was near the site of the little city of *Leonessa*, from which they derive their name.

4. SUNA (*Σούνη*), distant 40 stadia from Suesbola, with a very ancient temple of Mars: 5. MEPHYLA (*Μηφύλα*), about 30 stadia from Suna, of which some ruins and traces of walls were still visible in the time of Varro: and 6. ORVINIUM (*Ὀρουίνιον*), 40 stadia from Mephyla, the ruins of which, as well as its ancient sepulchres, attested its former magnitude; — are all wholly unknown, but are probably to be sought between the *Monti di Leonessa* and the valley of the *Velino*. Martelli, however, transfers this whole group of cities (including Tribula and Suesbula), which are placed by Bunsen to the N. of *Rieti*, to the vallies of the *Turano* and *Salto* S. of that city.

7. CORSULA (*Κορσοίλα*), a city destroyed shortly before the time of Varro, is placed by him at 80 stadia from Reate, along the VIA CURIA, at the foot of MT. CORETUM. This road is otherwise unknown*, but was probably that which led from Reate towards *Terni* (Interamna), and if so, Corsula must have been on the left bank of the Velinus, but its site is unknown.

In the same direction were: 8. ISSA, a town situated on an island in a lake, probably the same now called the *Lago del Piè di Lago:* and 9. MARRUVIUM (*Μαρούϊον*), situated at the extremity of the same lake. Near this were the SEPTEM AQUAE, the position of which in this fertile valley between Reate and Interamna is confirmed by their mention in Cicero (*ad Att.* iv. 15).

10. Returning again to Reate, and proceeding along the valley of the *Salto* towards the Lake Fucinus (Dionysius has *τὴν ἐπὶ Λατίνην ὁδὸν εἰσιοῦσιν*, for which Bunsen would read *τὴν ἐπὶ Λίμνην*: but in any case it seems probable that this is the direction meant), Varro mentions first BATIA or VATIA (*Βατία*), of which no trace is to be found: then comes

11. TIORA, surnamed MATIENE (*Τιώρα, ἡ καλουμένη Ματιήνη*), where there was a very ancient oracle of Mars, the responses of which were delivered by a woodpecker. This is placed, according to Varro, at 300 stadia from Reate, a distance which so much exceeds all the others, that it has been supposed to be corrupt; but it coincides well with the actual distance (36 miles) from *Rieti* to a spot named *Castore*, near *Sta. Anatolia*, in the upper valley of the *Salto*, which was undoubtedly the site of an ancient city, and presents extensive remains of walls of polygonal construction. (Bunsen, p. 115; Abeken, *Mittelitalien*, p. 87.) We learn also from early Martyrologies, that Sta. Anatolia, who has given name to the modern village, was put to death "in civitate Thora, apud lacum Velinum." (Cluver. *Ital.* p. 684.) Hence it seems probable that the name of *Castore* is a corruption of Cas-Tora (Castellum Torae), and that the ruins visible there are really those of Tiora.†

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COIN OF ABYDUS.

2. In ancient times termed THIS, in Coptic *Ebôt*, now *Arábat el Matfoon*, was the chief town of the NOMOS THINITES, and was situated on the *Bahr Yusuf*, at a short distance from the point where that water-course strikes off from the Nile, being about 7½ miles to the west of the river, in lat. 26° 10′ N., long. 32° 3′ E. It was one of the most important cities in Egypt under the native kings, and in the Thebaid ranked next to Thebes itself. Here, according to the belief generally prevalent, was the burying-place of Osiris: here Menes, the first mortal monarch, was born, and the two first dynasties in Manetho are composed of Thinite monarchs. In the time of Strabo it had sunk to a mere village, but it was still in existence when Ammianus Marcellinus wrote, and the seat of an oracle of the god Besa.

Abydus has acquired great celebrity of late years in consequence of the important ruins, nearly buried in sand, discovered on the ancient site, and from the numerous tombs, some of them belonging to a very remote epoch, which are found in the neighbouring hills. Indeed Plutarch expressly states that men of distinction among the Egyptians frequently selected Abydus as their place of sepulture, in order that their remains might repose near those of Osiris. The two great edifices, of which remains still exist, are: — 1. An extensive pile, called the Palace of Memnon (Μεμνόνιον βασίλειον, *Memnonis regia*) by Strabo and Pliny; and described by the former as resembling the Labyrinth in general plan, although neither so extensive nor so complicated. It has been proved by recent investigations that this building was the work of a king belonging to the 18th dynasty, Ramses II., father of Ramses the Great. 2. A temple of Osiris, built, or at least completed by Ramses the Great himself. In one of the lateral apartments, Mr. Bankes discovered in 1818 the famous list of Egyptian kings, now in the British Museum, known as the *Tablet of Abydos*, which is one of the most precious of all the Egyptian monuments hitherto brought to light. It contains a double series of 26 shields of the predecessors of Ramses the Great.

It must be observed that the identity of Abydus with This cannot be demonstrated. We find frequent mention of the Thinite Nome, and of Abydus as its chief town, but no ancient geographer names This except Stephanus Byzantinus, who tells us that it was a town of Egypt in the vicinity of Abydus. It is perfectly clear, however, that if they were distinct they must have been intimately connected, and that Abydus must have obscured and eventually taken the place of This. (Strab. p. 813, seq.; Plut. *Is. et Os.* 18; Plin. v. 9; Ptol. iv. 5; Antonin. Itiner. p. 158, ed. Wessel.; Steph. B. *s. v.* Θίς; Amm. Marc. xix. 12. § 3; Wilkinson, *Topography of Thebes*, p. 397; Kenrick, *Ancient Egypt*, vol. i p. 45.) [W. R.]

A'BYLA, or A'BILA MONS or COLUMNA (Ἀβύλη or Ἀβίλη στήλη, Ἄβυλυξ, Eratosth.: *Ximiera, Jebel-el-Mina*, or *Monte del Hacho*), a high precipitous rock, forming the E. extremity of the S., or African, coast of the narrow entrance from the Atlantic to the Mediterranean (Fretum Gaditanum or Herculeum, *Straits of Gibraltar*). It forms an outlying spur of the range of mountains which runs parallel to the coast under the name of Septem Fratres (*Jebel Zatout*, i. e. *Ape's Hill*), and which appear to have been originally included under the name of Abyla. They may be regarded as the NW. end of the Lesser Atlas. The rock is connected with the main range by a low and narrow tongue of land, about 3 miles long, occupied, in ancient times, by a Roman fortress (Castellum ad Septem Fratres), and now by the Spanish town of *Ceuta* or *Sebta*, the citadel of which is on the hill itself. The rock of Abyla, with the opposite rock of Calpe (*Gibraltar*) on the coast of Spain, formed the renowned "Columns of Hercules" (Ἡρακλείαι στήλαι, or simply στήλαι), so called from the fable that they were originally one mountain, which was torn asunder by Hercules. (Strab. pp. 170, 829; Plin. iii. prooem., v. 1; Mela, ii. 6; *Exploration Scientifique de l'Algérie*, tom. viii. p. 301.) [P. S.]

ACACE'SIUM (Ἀκακήσιον: *Eth.* Ἀκακήσιος), a town of Arcadia in the district of Parrhasia, at the foot of a hill of the same name, and 36 stadia on the road from Megalopolis to Phigalea. It is said to have been founded by Acacus, son of Lycaon; and according to some traditions Hermes was brought up at this place by Acacus, and hence derived the surname of *Acacesius*. Upon the hill there was a statue in stone, in the time of Pausanias, of Hermes Acacesius; and four stadia from the town was a celebrated temple of Despoena. This temple probably stood on the hill, on which are now the remains of the church of St. Elias. (Paus. viii. 3. § 2, viii. 27. § 4, viii. 36. § 10; Steph. Byz. *s. v.*; Ross, *Reisen im Peloponnes*, vol. i. p. 87.)

ACADEMI'A. [ATHENAE.]

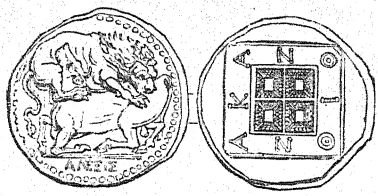
ACADE'RA or ACADI'RA, a region in the NW of India, traversed by Alexander. (Curt. viii. 10. § 19.) [P. S.]

ACALANDRUS (Ἀκάλανδρος), a river of Lucania, flowing into the gulf of Tarentum. It is mentioned both by Pliny and Strabo, the former of whom appears to place it to the north of Heraclea: but his authority is not very distinct, and Strabo, on the contrary, clearly states that it was in the territory of Thurii, on which account Alexander of Epirus sought to transfer to its banks the general assembly of the Italian Greeks that had been previously held at Heraclea. [HERACLEA.] Cluverius and other topographers, following the authority of Pliny, have identified it with the *Salandrella*, a small river between the *Basiento* and *Agri*; but there can be little doubt that Barrio and Romanelli are correct in supposing it to be a small stream, still called the *Calandro*, flowing into the sea a little N. of *Roseto*, and about 10 miles S. of the mouth of the Siris or *Sinno*. It was probably the boundary between the territories of Heraclea and Thurii. (Plin. iii. 11. § 15; Strab. p. 280; Cluver. *Ital.* p. 1277; Barrius *de Ant. Calabr.* v. 20; Romanelli, vol. i. p. 244.) [E. H. B.]

ACAMAS, ACAMANTIS. [CYPRUS.]

ACANTHUS (Ἄκανθος: *Eth.* Ἀκάνθιος: *Erisso*), a town on the E. side of the isthmus, which connects the peninsula of Acte with Chalcidice, and about 1½ mile above the canal of Xerxes. [ATHOS.] It was founded by a colony from Andros, and became a place of considerable importance. Xerxes stopped here on his march into Greece (B. C. 480) and praised the inhabitants for the zeal which they displayed in his service. Acanthus surrendered to Brasidas B. C. 424, and its independence was shortly afterwards guaranteed in the treaty of peace made between Athens and Sparta. The Acanthians maintained their independence against the Olynthians, but eventually became subject to the kings of Macedonia. In the war between the Romans and Philip

(B. C. 200) Acanthus was taken and plundered by the fleet of the republic. Strabo and Ptolemy erroneously place Acanthus on the Singitic gulf, but there can be no doubt that the town was on the Strymonic gulf, as is stated by Herodotus and other authorities: the error may have perhaps arisen from the territory of Acanthus having stretched as far as the Singitic gulf. At *Erisso*, the site of Acanthus, there are the ruins of a large ancient mole, advancing in a curve into the sea, and also, on the N. side of the hill upon which the village stands, some remains of an ancient wall, constructed of square blocks of grey granite. On the coin of Acanthus figured below is a lion killing a bull, which confirms the account of Herodotus (vii. 125), that on the march of Xerxes from Acanthus to Therme, lions seized the camels which carried the provisions. (Herod. vii. 115, seq. 121, seq.; Thuc. iv. 84, seq. v. 18; Xen. *Hell.* v. 2; Liv. xxxi. 45; Plut. *Quaest. Graec.* 30; Strab. p. 330; Leake, *Northern Greece*, vol. iii. p. 147.)



COIN OF ACANTHUS.

2. (*Dashour*), a city of Egypt, on the western bank of the Nile, 120 stadia S. of Memphis. It was in the Memphite Nome, and, therefore, in the Heptanomis. It was celebrated for a temple of Osiris, and received its name from a sacred enclosure composed of the Acanthus. (Strab. p. 809; Diod. i. 97; Steph. B. *s. v.*; Ptol. iv. 5. § 55, who calls the town Ἀκανθῶν Πόλις.)

ACARNA'NIA (Ἀκαρνανία : Ἀκαρνάν, -ᾶνος, Acarnan, -ānis), the most westerly province of Greece, was bounded on the N. by the Ambracian gulf, on the NE. by Amphilochia, on the W. and SW. by the Ionian sea, and on the E. by Aetolia. It contained about 1571 square miles. Under the Romans, or probably a little earlier, the river Achelous formed the boundary between Acarnania and Aetolia; but in the time of the Peloponnesian war, the territory of Oeniadae, which was one of the Acarnanian towns, extended E. of this river. The interior of Acarnania is covered with forests and mountains of no great elevation, to which some modern writers erroneously give the name of Crania. [CRANIA.] Between these mountains there are several lakes, and many fertile vallies. The chief river of the country is the Achelous, which in the lower part of its course flows through a vast plain of great natural fertility, called after itself the Paracheloitis. This plain is at present covered with marshes, and the greater part of it appears to have been formed by the alluvial depositions of the Achelous. Owing to this circumstance, and to the river having frequently altered its channel, the southern part of the coast of Acarnania has undergone numerous changes. The chief affluent of the Achelous in Acarnania is the Anapus (Ἄναπος), which flowed into the main stream 80 stadia S. of Stratus. There are several promontories on the coast, but of these only two are especially named, the promontory of ACTIUM, and that of Crithote (Κριθωτή), on the W. coast, forming one side of the small bay, on which the town of Astacus stood. Of the inland lakes, the only one mentioned by name is that of Melite (Μελίτη : *Trikardho*), 30 stadia long and 20 broad, N. of the mouth of the Achelous, in the territory of the Oeniadae. There was a lagoon, or salt lake, between Leucas and the Ambracian gulf, to which Strabo (p. 459) gives the name of Myrtuntium (Μυρτούντιον). Although the soil of Acarnania was fertile, it was not much cultivated by the inhabitants. The products of the country are rarely mentioned by the ancient writers. Pliny speaks of iron mines (xxxvi. 19. s. 30), and also of a pearl-fishery off Actium (ix. 56). A modern traveller states that the rocks in Acarnania indicate, in many places, the presence of copper, and he was also informed, on good authority, that the mountains produce coal and sulphur in abundance. (*Journal of the Geographical Society*, vol. iii. p. 79.) The chief wealth of the inhabitants consisted in their herds and flocks, which pastured in the rich meadows in the lower part of the Achelous. There were numerous islands off the western coast of Acarnania. Of these the most important were the ECHINADES, extending from the mouth of the Achelous along the shore to the N.; the TAPHIAE INSULAE, lying between Leucas and Acarnania, and LEUCAS itself, which originally formed part of the mainland of Acarnania, but was afterwards separated from the latter by a canal. (Respecting Acarnania in general see Strab. p. 459, seq.; Leake, *Northern Greece*, vol. iii. p. 488, seq.; Fiedler, *Reise durch Griechenland*, vol. i. p. 158, seq.)

Amphilochia, which is sometimes reckoned a part of Acarnania, is spoken of in a separate article. [AMPHILOCHIA.]

The name of Acarnania appears to have been unknown in the earliest times. Homer only calls the country opposite Ithaca and Cephallenia, under the general name of Epeirus (ἤπειρος), or the mainland (Strab. p. 451, sub fin.), although he frequently mentions the Aetolians.*

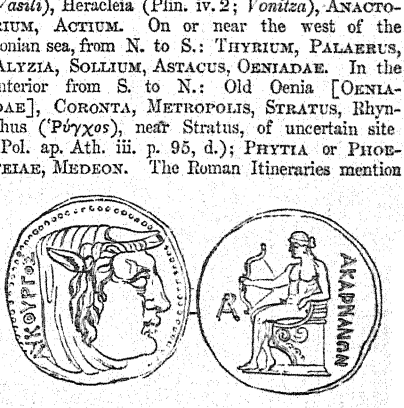
The country is said to have been originally inhabited by the Taphii, or Teleboae, the Leleges, and the Curetes. The Taphii, or Teleboae were chiefly found in the islands off the western coast of Acarnania, where they maintained themselves by piracy. [TELEBOAE.] The Leleges were more widely disseminated, and were also in possession at one period of Aetolia, Locris, and other parts of Greece. [LELEGES.] The Curetes are said to have come from Aetolia, and to have settled in Acarnania, after they had been expelled from the former country by Aetolus and his followers (Strab. p. 465). The name of Acarnania is derived from Acarnan, the son of Alcmaeon, who is said to have settled at the mouth of the Achelous. (Thuc. ii. 102.) If this tradition is of any value, it would intimate that an Argive colony settled on the coast of Acarnania at an early period. In the middle of the 7th century

* In the year B. C. 239, the Acarnanians, in the embassy which they sent to Rome to solicit assistance, pleaded that they had taken no part in the expedition against Troy, the ancestor of Rome, being the first time probably, as Thirlwall remarks, that they had ever boasted of the omission of their name from the Homeric catalogue. (Justin, xxviii. 1; Strab. p. 462; Thirlwall, *Hist. of Greece*, vol. viii. pp. 119, 120.)

B. C., the Corinthians founded Leucas, Anactorium, Sollium, and other towns on the coast. (Strab. p. 452.) The original inhabitants of the country were driven more into the interior; they never made much progress in the arts of civilised life; and even at the time of the Peloponnesian war, they were a rude and barbarous people, engaged in continual wars with their neighbours, and living by robbery and piracy. (Thuc. i. 5.) The Acarnanians, however, were Greeks, and as such were allowed to contend in the great Pan-Hellenic games, although they were closely connected with their neighbours, the Agraeans and Amphilochians on the gulf of Ambracia, who were barbarian or non-Hellenic nations. Like other rude mountaineers, the Acarnanians are praised for their fidelity and courage. They formed good light-armed troops, and were excellent slingers. They lived, for the most part dispersed in villages, retiring, when attacked, to the mountains. They were united, however, in a political League, of which Aristotle wrote an account in a work now lost. (Ἀκαρνάνων Πολιτεία, Strab. p. 321.) Thucydides mentions a hill, named Olpae, near the Amphilochian Argos, which the Acarnanians had fortified as a place of judicial meeting for the settlement of disputes. (Thuc. iii. 105.) The meetings of the League were usually held at Stratus, which was the chief town in Acarnania (Xen. *Hell.* iv. 6. § 4; comp. Thuc. ii. 80); but, in the time of the Romans, the meetings took place either at Thyrium, or at Leucas, the latter of which places became, at that time, the chief city in Acarnania (Liv. xxxiii. 16, 17; Polyb. xxviii. 5.) At an early period, when part of Amphilochia belonged to the Acarnanians, they used to hold a public judicial congress at Olpae, a fortified hill about 3 miles from Argos Amphilochicum. Of the constitution of their League we have scarcely any particulars. We learn from an inscription found at *Punta*, the site of ancient Actium, that there was a Council and a general assembly of the people, by which decrees were passed. (Ἔδοξε τῇ βουλῇ καὶ τῷ κοινῷ τῶν Ἀκαρνάνων). At the head of the League there was a Strategus (Στρατηγός) or General; and the Council had a Secretary (γραμματεύς), who appears to have been a person of importance, as in the Achaean and Aetolian Leagues. The chief priest (ἱερατόλος) of the temple of Apollo at Actium seems to have been a person of high rank; and either his name or that of the Strategus was employed for official dates, like that of the first Archon at Athens. (Böckh, *Corpus Inscript.* No. 1793.)

The history of the Acarnanians begins in the time of the Peloponnesian war. Their hatred against the Corinthian settlers, who had deprived them of all their best ports, naturally led them to side with the Athenians; but the immediate cause of their alliance with the latter arose from the expulsion of the Amphilochians from the town of Argos Amphilochicum by the Corinthian settlers from Ambracia, about B. C. 432. The Acarnanians espoused the cause of the expelled Amphilochians, and in order to obtain the restoration of the latter, they applied for assistance to Athens. The Athenians accordingly sent an expedition under Phormio, who took Argos, expelled the Ambraciots, and restored the town to the Amphilochians and Acarnanians. An alliance was now formally concluded between the Acarnanians and Athenians. The only towns of Acarnania which did not join it were Oeniadae and Astacus. The Acarnanians were of great service in maintaining the supremacy of Athens in the western part of Greece, and they distinguished themselves particularly in B. C. 426, when they gained a signal victory under the command of Demosthenes over the Peloponnesians and Ambraciots at Olpae. (Thuc. iii. 105, seq.) At the conclusion of this campaign they concluded a peace with the Ambraciots, although they still continued allies of Athens (Thuc. iii. 114.) In B. C. 391 we find the Acarnanians engaged in war with the Achaeans, who had taken possession of Calydon in Aetolia; and as the latter were hard pressed by the Acarnanians, they applied for aid to the Lacedaemonians, who sent an army into Acarnania, commanded by Agesilaus. The latter ravaged the country, but his expedition was not attended with any lasting consequences (Xen. *Hell.* iv. 6). After the time of Alexander the Great the Aetolians conquered most of the towns in the west of Acarnania; and the Acarnanians in consequence united themselves closely to the Macedonian kings, to whom they remained faithful in their various vicissitudes of fortune. They refused to desert the cause of Philip in his war with the Romans, and it was not till after the capture of Leucas, their principal town, and the defeat of Philip at Cynoscephalae that they submitted to the Romans. (Liv. xxxiii. 16—17.) When Antiochus III. king of Syria, invaded Greece, B. C. 191, the Acarnanians were persuaded by their countryman Mnasilochus to espouse his cause; but on the expulsion of Antiochus from Greece, they came again under the supremacy of Rome. (Liv. xxxvi. 11—12.) In the settlement of the affairs of Greece by Aemilius Paulus and the Roman commissioners after the defeat of Perseus (B. C. 168), Leucas was separated from Acarnania, but no other change was made in the country. (Liv. xlv. 31.) When Greece was reduced to the form of a Roman province, it is doubtful whether Acarnania was annexed to the province of Achaia or of Epeirus, but it is mentioned at a later time as part of Epeirus. [ACHAIA, No. 3.] The inhabitants of several of its towns were removed by Augustus to Nicopolis, which he founded after the battle of Actium [NICOPOLIS]; and in the time of this emperor the country is described by Strabo as utterly worn out and exhausted. (Strab. p. 460.)

The following is a list of the towns of Acarnania. On the Ambracian gulf, from E. to W.: LIMNAEA, Echīnus (Ἔχινος, Steph. B. *s. v.*; Plin. iv. 2; *Ai Vasili*), Heracleia (Plin. iv. 2; *Vonitza*), ANACTORIUM, ACTIUM. On or near the west of the Ionian sea, from N. to S.: THYRIUM, PALAERUS, ALYZIA, SOLLIUM, ASTACUS, OENIADAE. In the interior from S. to N.: Old Oenia [OENIADAE], CORONTA, METROPOLIS, STRATUS, Rhynchus (Ῥύγχος), near Stratus, of uncertain site (Pol. ap. Ath. iii. p. 95, d.); PHYTIA or PHOETEIAE, MEDEON. The Roman Itineraries mention



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only one road in Acarnania, which led from Actium along the coast to Calydon in Aetolia.

ACCI (Ἄκκι: *Guadix el viejo*, between *Granada* and *Baza*), a considerable inland city of Hispania Tarraconensis, on the borders of Baetica; under the Romans a colony, with the Jus Latinum, under the full name of Colonia Julia Gemella Accitana. Its coins are numerous, bearing the heads of Augustus, Tiberius, Germanicus, Drusus, and Caligula, and the ensigns of the legions iii. and vi., from which it was colonised by Julius or Augustus, and from which it derived the name of Gemella (Itin. Ant. pp. 402, 404; Plin. iii. 3. s. 4; Inscr. *ap.* Gruter, p. 271; Eckhel, vol. i. pp. 34—35; Rasche, *s. v.*) According to Macrobius (*Sat.* i. 19), Mars was worshipped here with his head surrounded with the sun's rays, under the name of Netos. Such an emblem is seen on the coins. [P. S.]

A'CCUA, a small town of Apulia, mentioned only by Livy (xxiv. 20) as one of the places recovered by Q. Fabius from the Carthaginians in the fifth year of the Second Punic War, B. C. 214. It appears from this passage to have been somewhere in the neighbourhood of Luceria, but its exact site is unknown. [E. H. B.]

ACE (Ἄκη: *Eth.* Ἀκαῖος), the ACCHO (Ἄκχω) of the Old Testament (Judg. i. 31), the *Akka* of the Arabs, a celebrated town and harbour on the shores of Phoenicia, in lat. 32° 54′, long. 35° 6′ E. It is situated on the point of a small promontory, the northern extremity of a circular bay, of which the opposite or southern horn is formed by one of the ridges of Mount Carmel. During the period that Ptolemy Soter was in possession of Coele-Syria, it received the name of PTOLEMAIS (Πτολεμαΐς: *Eth.* Πτολεμαΐτης, Πτολεμαιεύς), by which it was long distinguished. In the reign of the emperor Claudius it became a Roman colony, and was styled COLONIA CLAUDII CAESARIS PTOLEMAIS, or simply COLONIA PTOLEMAIS; but from the time when it was occupied by the knights of St. John of Jerusalem, it has been generally known all over Christendom as *St Jean d'Acre*, or simply *Acre*.

The advantages offered by the position of Acre were recognised from an early period by those who desired to keep the command of the Syrian coast, but it did not rise to eminence until after the decay of Tyre and Sidon. When Strabo wrote (p. 758), it was already a great city; and although it has undergone many vicissitudes, it has always maintained a certain degree of importance. It originally belonged to the Phoenicians, and, though nominally included within the territory of the tribe of Asher, was never conquered by the Israelites. It afterwards passed into the hands of the Babylonians, and from them to the Persians. According to the first distribution of the dominions of Alexander it was assigned to Ptolemy Soter, but subsequently fell under the Seleucidae, and after changing hands repeatedly eventually fell under the dominion of Rome. It is said at present to contain from 15,000 to 20,000 inhabitants. [W. R.]

A'CELUM (*Asolo*), a town of the interior of Venetia, situated near the foot of the Alps, about 18 miles NW. of *Treviso*. (Plin. iii. 19. s. 23; Ptol. iii. 1. § 30.) The name is written Ἄκεδον in our editions of Ptolemy, but the correctness of the form Acelum given by Pliny is confirmed by that of the modern town. We learn from Paulus Diaconus (iii. 25, where it is corruptly written *Acilium*), that it was a bishop's see in the 6th century. [E. H. B.]

ACERRAE (Ἀχέρραι: Acerranus). 1. A city in the interior of Campania, about 8 miles NE. of Naples, still called *Acerra*. It first appears in history as an independent city during the great war of the Campanians and Latins against Rome; shortly after the conclusion of which, in B. C. 332, the Acerrani, in common with several other Campanian cities, obtained the Roman "civitas," but without the right of suffrage. The period at which this latter privilege was granted them is not mentioned, but it is certain that they ultimately obtained the full rights of Roman citizens. (Liv. viii. 17; Festus, *s. v. Municipium*, *Municeps*, and *Praefectura*, pp. 127, 142, 233, ed. Müller.) In the second Punic war it was faithful to the Roman alliance, on which account it was besieged by Hannibal in B. C. 216, and being abandoned by the inhabitants in despair, was plundered and burnt. But after the expulsion of Hannibal from Campania, the Acerrani, with the consent of the Roman senate, returned to and rebuilt their city, B. C. 210. (Liv. xxiii. 17, xxvii. 3.)

During the Social War it was besieged by the Samnite general, C. Papius, but offered so vigorous a resistance that he was unable to reduce it. (Appian. *B. C.* i. 42, 45.) Virgil praises the fertility of its territory, but the town itself had suffered so much from the frequent inundations of the river Clanius, on which it was situated, that it was in his time almost deserted. (Virg. *Georg.* ii. 225; and Servius *ad loc.*; Sil. Ital. viii. 537; Vib. Seq. p. 21.) It subsequently received a colony under Augustus (Lib. Colon. p. 229), and Strabo speaks of it in conjunction with Nola and Nuceria, apparently as a place of some consequence. It does not seem, however, to have retained its colonial rank, but is mentioned by Pliny as an ordinary municipal town. (Strab. v. pp. 247, 249; Plin. iii. 5. s. 9; Orell. *Inscr.* no. 3716.) The modern town of *Acerra* retains the site as well as the name of the ancient one, but it does not appear that any vestiges of antiquity, except a few inscriptions, remain there. (Lupuli, *Iter Venusin.* p. 10—12.) The coins with an Oscan legend which were referred by Eckhel and earlier numismatists to Acerrae, belong properly to ATELLA. (Millingen, *Numismatique de l'Ancienne Italie*, p. 190; Friedländer, *Oskischen Münzen*, p. 15.)

2. A city of Cisalpine Gaul, in the territory of the Insubres. Polybius describes it merely as situated between the Alps and the Po; and his words are copied by Stephanus of Byzantium; but Strabo tells us that it was near Cremona: and the Tabula places it on the road from that city to Laus Pompeia (*Lodi Vecchio*), at a distance of 22 Roman miles from the latter place, and 13 from Cremona. These distances coincide with the position of *Gherra* or *Gera*, a village, or rather suburb of *Pizzighettone*, on the right bank of the river *Adda*. It appears to have been a place of considerable strength and importance (probably as commanding the passage of the *Adda*) even before the Roman conquest: and in B.C. 222, held out for a considerable time against the consuls Marcellus and Scipio, but was compelled to surrender after the battle of Clastidium. (Pol. ii. 34; Plut. *Marc.* 6; Zonar. viii. 20; Strab. v. p. 247; Steph. B. *s. v.*; Tab. Peut.; Cluver. *Ital.* p. 244.)

3. A third town of the name, distinguished by the epithet of VATRIAE, is mentioned by Pliny (iii. 14. s. 19) as having been situated in Umbria, but it was already destroyed in his time, and all clue to its position is lost. [E. H. B.]

ACES (Ἄκης), a river of Asia, flowing through

a plain surrounded by mountains, respecting which a story is told by Herodotus (iii. 117). Geographers are not agreed as to the locality. It seems to be somewhere in Central Asia, E. of the Caspian. It is pretty clear, at all events, that the Aces of Herodotus is not the Indian river Acesines. [P. S.]

ACESINES (Ἀκεσίνης), a river of Sicily, which flows, into the sea to the south of Tauromenium. Its name occurs only in Thucydides (iv. 25) on occasion of the attack made on Naxos by the Messenians in B. C. 425: but it is evidently the same river which is called by Pliny (iii. 8) ASINES, and by Vibius Sequester (p. 4) ASINIUS. Both these writers place it in the immediate neighbourhood of Tauromenium, and it can be no other than the river now called by the Arabic name of *Cantara*, a considerable stream, which, after following throughout its course the northern boundary of Aetna, discharges itself into the sea immediately to the S. of *Capo Schizò*, the site of the ancient Naxos. The ONOBALAS of Appian (*B. C.* v. 109) is probably only another name for the same river. Cluverius appears to be mistaken in regarding the *Fiume Freddo* as the Acesines: it is a very small stream, while the *Cantara* is one of the largest rivers in Sicily, and could hardly have been omitted by Pliny. (Cluver. *Sicil.* p. 93; Mannert, vol. ix. pt. ii. p. 284.) [E. H. B.]

ACESINES (Ἀκεσίνης: *Chenab*: Dionysius Periegetes, v. 1138, makes the *i* long, if any choose to consider this an authority), the chief of the five great tributaries of the Indus, which give the name of *Panjab* (i. e. *Five Waters*) to the great plain of NW. India. These rivers are described, in their connection with each other, under INDIA. The Acesines was the second of them, reckoning from the W., and, after receiving the waters of all the rest, retained its name to its junction with the Indus, in lat. 28° 55′ N., long. 70° 28′ E. Its Sanscrit name was *Chandrabhaga*, which would have been Hellenized into Σανδροφάγος, a word so like to Ἀνδροφάγος, or Ἀλεξανδροφάγος, that the followers of Alexander changed the name to avoid the evil omen, the more so perhaps on account of the disaster which befell the Macedonian fleet at the turbulent junction of the river with the Hydaspes (Ritter, *Erdkunde von Asien*, vol. iv. pt. i. p. 456: for other references see INDIA.) [P. S.]

ACESTA. [SEGESTA.]

ACHAEI (Ἀχαιοί), one of the four races into which the Hellenes are usually divided. In the heroic age they are found in that part of Thessaly in which Phthia and Hellas were situated, and also in the eastern part of Peloponnesus, more especially in Argos and Sparta. Argos was frequently called the Achaean Argos (Ἄργος Ἀχαϊκόν, Hom. *Il.* ix. 141) to distinguish it from the Pelasgian Argos in Thessaly; but Sparta is generally mentioned as the head-quarters of the Achaean race in Peloponnesus. Thessaly and Peloponnesus were thus the two chief abodes of this people; but there were various traditions respecting their origin, and a difference of opinion existed among the ancients, whether the Thessalian or the Peloponnesian Achaeans were the more ancient. They were usually represented as descendants of Achaeus, the son of Xuthus and Creusa, and consequently the brother of Ion and grandson of Hellen. Pausanias (vii. 1) related that Achaeus went back to Thessaly, and recovered the dominions of which his father, Xuthus, had been deprived; and then, in order to explain the existence of the Achaeans in Peloponnesus, he adds that Archander and Architeles, the sons of Achaeus, came back from Phthiotis to Argos, married the two daughters of Danaus, and acquired such influence at Argos and Sparta, that they called the people Achaeans after their father Achaeus. On the other hand, Strabo in one passage says (p. 383), that Achaeus having fled from Attica, where his father Xuthus had settled, settled in Lacedaemon and gave to the inhabitants the name of Achaeans. In another passage, however, he relates (p. 365), that Pelops brought with him into Peloponnesus the Phthiotan Achaeans, who settled in Laconia. It would be unprofitable to pursue further the variations in the legends; but we may safely believe that the Achaeans in Thessaly were more ancient than those in Peloponnesus, since all tradition points to Thessaly as the cradle of the Hellenic race. There is a totally different account, which represents the Achaeans as of Pelasgic origin. It is preserved by Dionysius of Halicarnassus (i. 17), who relates that Achaeus, Phthius, and Pelasgus were sons of Poseidon and Larissa; and that they migrated from Peloponnesus to Thessaly, where they divided the country into three parts, called after them Achaia, Phthiotis and Pelasgiotis. A modern writer is disposed to accept this tradition so far, as to assign a Pelasgic origin to the Achaeans, though he regards the Phthiotan Achaeans as more ancient than their brethren in the Peloponnesus. (Thirlwall, *Hist. of Greece*, vol. i. p. 109, seq.) The only *fact* known in the earliest history of the people, which we can admit with certainty, is their existence as the predominant race in the south of Thessaly, and on the eastern side of Peloponnesus. They are represented by Homer as a brave and warlike people, and so distinguished were they that he usually calls the Greeks in general Achaeans or Panachaeans (Παναχαιοί, *Il.* ii. 404, vii. 73, &c.). In the same manner Peloponnesus, and sometimes the whole of Greece, is called by the poet the Achaean land. (Ἀχαιὰς γαῖα, Hom. *Il.* i. 254, *Od.* xiii. 249.) On the conquest of Peloponnesus by the Dorians, 80 years after the Trojan war, the Achaeans were driven out of Argos and Laconia, and those who remained behind were reduced to the condition of a conquered people. Most of the expelled Achaeans, led by Tisamenus, the son of Orestes, proceeded to the land on the northern coast of Peloponnesus, which was called simply Aegialus (Αἰγιαλός) or the "Coast," and was inhabited by Ionians. The latter were defeated by the Achaeans and crossed over to Attica and Asia Minor, leaving their country to their conquerors, from whom it was henceforth called Achaia. (Strab. p. 383; Paus. vii. 1; Pol. ii. 41; comp. Herod. i. 145.) The further history of the Achaeans is given under ACHAIA. The Achaeans founded several colonies, of which the most celebrated were Croton and Sybaris. [CROTON; SYBARIS.]

ACHAÏA (Ἀχαΐα, Ion. Ἀχαιΐη: *Eth.* Ἀχαιός, Achaeus, Achīvus, *fem.* and *adj.* Ἀχαιάς, Achāias, Achāis: *Adj.* Ἀχαϊκός, Achaicus, Achāius). 1. A district in the S. of Thessaly, in which Phthia and Hellas were situated. It appears to have been the original abode of the Achaeans, who were hence called Phthiotan Achaeans (Ἀχαιοὶ οἱ Φθιῶται) to distinguish them from the Achaeans in the Peloponnesus. [For details see ACHAEI.] It was from this part of Thessaly that Achilles came, and Homer says that the subjects of this hero were

called Myrmidons, and Hellenes, and Achaeans. (*Il.* ii. 684.) This district continued to retain the name of Achaia in the time of Herodotus (vii. 173, 197), and the inhabitants of Phthia were called Phthiotan Achaeans till a still later period. (Thuc. viii. 3.) An account of this part of Thessaly is given under THESSALIA.

2. Originally called AEGIALUS or AEGIALEIA (Αἰγιαλός, Αἰγιάλεια, Hom. *Il.* ii. 575; Paus. vii. 1. § 1; Strab. p. 383), that is, "the Coast," a province in the N. of Peloponnesus, extended along the Corinthian gulf from the river Larissus, a little S. of the promontory Araxus, which separated it from Elis, to the river Sythas, which separated it from Sicyonia. On the S. it was bordered by Arcadia, and on the SW. by Elis. Its greatest length along the coast is about 65 English miles: its breadth from about 12 to 20 miles. Its area was probably about 650 square miles. Achaia is thus only a narrow slip of country, lying upon the slope of the northern range of Arcadia, through which are deep and narrow gorges, by which alone Achaia can be invaded from the south. From this mountain range descend numerous ridges running down into the sea, or separated from it by narrow levels. The plains on the coast at the foot of these mountains and the vallies between them are generally very fertile. At the present day cultivation ends with the plain of Patra, and the whole of the western part of Achaia is forest or pasture. The plains are drained by numerous streams; but in consequence of the proximity of the mountains to the sea the course of these torrents is necessarily short, and most of them are dry in summer. The coast is generally low, and deficient in good harbours. Colonel Leake remarks, that the level along the coast of Achaia "appears to have been formed in the course of ages by the soil deposited by the torrents which descend from the lofty mountains that rise immediately at the back of the plains. Wherever the rivers are largest, the plains are most extensive, and each river has its correspondent promontory proportioned in like manner to its volume. These promontories are in general nearly opposite to the openings at which the rivers emerge from the mountains." (*Peloponnesiaca*, p. 390.)

The highest mountain in Achaia is situated behind Patrae; it is called MONS PANACHAICUS by Polybius, and is, perhaps, the same as the Scioëssa of Pliny (τὸ Παναχαϊκὸν ὄρος, Pol. v. 30; Plin. iv. 6: *Voidhia*). It is 6322 English feet in height. (Leake, *Travels in Morea*, vol. ii. p. 138, *Peloponnesiaca*, p. 204.) There are three conspicuous promontories on the coast. 1. DREPANUM (Δρέπανον: *C. Dhrepano*), the most northerly point in Peloponnesus, is confounded by Strabo with the neighbouring promontory of Rhium, but it is the low sandy point 4 miles eastward of the latter. Its name is connected by Pausanias with the sickle of Cronus; but we know that this name was often applied by the ancients to low sandy promontories, which assume the form of a δρέπανον, or sickle. (Strab. p. 335; Paus. vii. 23. §. 4; Leake, *Morea*, vol. iii. p. 415.) 2. RHIUM (Ῥίον: *Castle of the Morea*), 4 miles westward of Drepanum, as mentioned above, is opposite the promontory of ANTIRRHIUM, sometimes also called Rhium (Ἀντίῤῥιον: *Castle of Rumili*), on the borders of Aetolia and Locris. In order to distinguish them from each other the former was called τὸ Ἀχαϊκόν, and the latter τὸ Μολυκρικόν from its vicinity to the town of Molycreium. These two promontories formed the entrance of the Corinthian gulf. The breadth of the strait is stated both by Dodwell and Leake to be about a mile and a half; but the ancient writers make the distance less. Thucydides makes it 7 stadia, Strabo 5 stadia, and Pliny nearly a Roman mile. On the promontory of Rhium there was a temple of Poseidon. (Thuc. ii. 86; Strab. pp. 335, 336; Plin. iv. 6; Steph. B. *s. v.*; Dodwell, *Classical Tour*, vol. i. p. 126; Leake, *Morea*, vol. ii. p. 147.) 3. ARAXUS (Ἄραξος: *Kalogria*), W. of Dyme, formerly the boundary between Achaia and Elis, but the confines were afterwards extended to the river Larissus. (Pol. iv. 65; Strab. pp. 335, 336; Paus. vi. 26. § 10.)

The following is a list of the rivers of Achaia from E. to W. Of these the only two of any importance are the Crathis (No. 3) and the Peirus (No. 14). 1. SYTHAS, or SYS (Σύθας, Σῦς), forming the boundary between Achaia and Sicyonia. We may infer that this river was at no great distance from Sicyon, from the statement of Pausanias, that at the festival of Apollo there was a procession of children from Sicyon to the Sythas, and back again to the city. (Paus. ii. 7. § 8, ii. 12. § 2, vii. 27. § 12; Ptol. iii. 16. § 4; comp. Leake, *Morea*, vol. iii. p. 383, *Peloponnesiaca*, p. 403.) 2. CRIUS (Κριός), rising in the mountains above Pellene, and flowing into the sea a little W. of Aegeira. (Paus. vii. 27. § 11.) 3. CRATHIS (Κρᾶθις: *Akrata*), rising in a mountain of the same name in Arcadia, and falling into the sea near Aegae. It is described as ἀέννaος, to distinguish it from the other streams in Achaia, which were mostly dry in summer, as stated above. The Styx, which rises in the Arcadian mountain of Aroania, is a tributary of the Crathis. (Herod. i. 145; Callim. *in Jov.* 26; Strab. p. 386; Paus. vii. 25. § 11, viii. 15. §§ 8, 9, viii. 18. § 4; Leake, *Morea*, vol. iii. pp. 394, 407.) 4. BURAICUS (ποταμὸς Βυραϊκός: river of *Kalavryta*, or river of Bura), rising in Arcadia, and falling into the sea E. of Bura. It appears from Strabo that its proper name was Erasinus. (Paus. vii. 25. § 10; Strab. p. 371; Leake, *l. c.*) 5. CERYNITES (Κερυνίτης: *Bokhusia*), flowing from the mountain Ceryneia, in Arcadia, and falling into the sea probably E. of Helice. (Paus. vii. 25. § 5; Leake, *l. c.*) 6. SELINUS (Σελινοῦς: river of *Vostitza*), flowing into the sea between Helice and Aegium. Strabo erroneously describes it as flowing through Aegium. (Paus. vii. 24. § 5; Strab. p. 387; Leake, *l. c.*) 7, 8. MEGANITAS (Μεγανίτας) and PHOENIX (Φοῖνιξ), both falling into the sea W. of Aegium. (Paus. vii. 23. § 5.) 9. BOLINAEUS (Βολιναῖος), flowing into the sea a little E. of the promontory Drepanum, so called from an ancient town Bolina, which had disappeared in the time of Pausanias. (Paus. vii. 24. § 4.) 10. SELEMNUS (Σέλεμνος), flowing into the sea between the promontories Drepanum and Rhium, a little E. of Argyra. (Paus. vii. 23. § 1.) 11, 12. CHARADRUS (Χάραδρος: river of *Velvitzi*) and MEILICHUS (Μείλιχος: river of *Sykena*), both falling into the sea between the promontory Rhium and Patrae. (Paus. vii. 22. § 11, vii. 19. § 9, 20. § 1.) 13. GLAUCUS (Γλαῦκος: *Lefka*, or *Lafka*), falling into the sea, a little S. of Patrae. (Paus. vii. 18. § 2; Leake, vol. ii. p. 123.) 14. PEIRUS (Πεῖρος: *Kamenitza*), also called Achelous, falling into the sea near Olenus. This river was mentioned by Hesiod

under the name of Peirus, as we learn from Strabo. It is described by Leake as wide and deep in the latter end of February, although no rain had fallen for some weeks. Into the Peirus flowed the Teutheas (Τευθέας), which in its turn received the Caucon. The Peirus flowed past Pharae, where it was called Piërus (Πίερος), but the inhabitants of the coast called it by the former name. (Strab. p. 342; Herod. i. 145; Paus. vii. 18. § 1, 22. § 1; Leake, vol. ii. p. 155.) Strabo in another passage calls it Melas (Μέλας), but the reading is probably corrupt. Dionysius Periegetes mentions the Melas along with the Crathis among the rivers flowing from Mt. Erymanthus. (Strab. p. 386; Dionys. 416.) 15. LARISUS (Λάρισος: *Mana*), forming the boundary between Achaia and Elis, rising in Mt. Scollis, and falling into the sea 30 stadia from Dyme. (Paus. vii. 17. § 5; Strab. p. 387; Liv. xxvii. 31.)

The original inhabitants of Achaia are said to have been Pelasgians, and were called Aegialeis (Αἰγιαλεῖς), or the "Coast-Men," from Aegialus, the ancient name of the country, though some writers sought a mythical origin for the name, and derived it from Aegialeus, king of Sicyonia. (Herod. vii. 94; Paus. vii. 1.) The Ionians subsequently settled in the country. According to the mythical account, Ion, the son of Xuthus, crossed over from Attica at the head of an army, but concluded an alliance with Selinus, the king of the country, married his daughter Helice, and succeeded him on the throne. From this time the land was called Ionia, and the inhabitants Ionians or Aegialian Ionians. The Ionians remained in possession of the country till the invasion of Peloponnesus by the Dorians, when the Achaeans, who had been driven out of Argos and Lacedaemon by the invaders, marched against the Ionians in order to obtain new homes for themselves in the country of the latter Under the command of their king Tisamenus, the son of Orestes, they defeated the Ionians in battle. The latter shut themselves up in Helice, where they sustained a siege for a time, but they finally quitted the country and sought refuge in Attica. The Achaeans thus became masters of the country, which was henceforth called after them Achaia. (Herod. i. 145; Pol. ii. 41; Paus. vii. 1; Strab. p. 383.) This is the common legend, but it should be observed that Homer takes no notice of Ionians on the northern coast of Peloponnesus; but on the contrary, the catalogue in the Iliad distinctly includes this territory under the dominions of Agamemnon. Hence there seems reason for questioning the occupation of northern Peloponnesus by the Ionians and their expulsion from it by Tisamenus; and it is more probable that the historical Achaeans in the north part of Peloponnesus are a small undisturbed remnant of the Achaean population once distributed through the whole peninsula. (Grote, *History of Greece*, vol. ii. p. 17.)

The Ionians are said to have dwelt in villages, and the cities in the country to have been first built by the Achaeans. Several of these villages were united to form a town; thus Patrae was formed by an union of seven villages, Dyme of eight, and Aegium also of seven or eight. The Achaeans possessed twelve cities, the territory of each of which was divided into seven or eight demi. (Strab. p. 386.) This number of 12 is said to have been borrowed from the Ionians, who were divided into 12 parts (μέρεα), when they occupied the country, and who accordingly refused to allow of more than twelve cities in their league. Although there are good reasons for believing that there were more than twelve independent cities in Achaia (Grote, *Hist. of Greece*, vol. ii. p. 614), yet the ancient writers always recognize only 12, and this seems to have been regarded as the established number of the confederation. These cities continued to be governed by the descendants of Tisamenus down to Ogygus, after whose death they abolished the kingly rule and established a democracy. Each of the cities formed a separate republic, but were united together by periodical sacrifices and festivals, where they arranged their disputes and settled their common concerns. In the time of Herodotus (i. 145) the twelve cities were Pellene, Aegeira, Aegae, Bura, Helice, Aegium, Rhypes, Patreis (ae), Phareis (ae), Olenus, Dyme, Tritaeeis (Tritaea). This list is copied by Strabo (pp. 385, 386); but it appears from the list in Polybius (ii. 41), that Leontium and Ceryneia were afterwards substituted in the place of Rhypes and Aegae, which had fallen into decay. Pausanias (vii. 6. § 1) retains both Rhypes and Aegae, and substitutes Ceryneia for Patrae; but his authority is of no value in opposition to Polybius. The bond of union between these cities was very loose, and their connection was of a religious rather than of a political nature. Thus we find them sometimes acting quite independently of one another. Pellene alone joined the Lacedaemonians at the commencement of the Peloponnesian war, while the rest remained neutral; and at a later period of the war Patrae alone espoused the Athenian cause. (Thuc. ii. 9, v. 52.) Their original place of meeting was at Helice, where they offered a common sacrifice to Poseidon, the tutelary god of the place; but after this city had been swallowed up by the sea in B. C. 373 [HELICE], they transferred their meetings to Aegium, where they sacrificed to Zeus Homagyrius, or Homarius, and to the Panachaean Demeter. (Paus. vii. 24; Pol. v. 94.)

The Achaeans are rarely mentioned during the flourishing period of Grecian history. Being equally unconnected with the great Ionian and Doric races, they kept aloof for the most part from the struggles between the Greek states, and appear to have enjoyed a state of almost uninterrupted prosperity down to the time of Philip. They did not assist the other Greeks in repelling the Persians. In B. C. 454 they formed an alliance with the Athenians, but the latter were obliged to surrender Achaia in the truce for thirty years, which they concluded with Sparta and her allies in B. C. 445. (Thuc. i. 111, 115.) In the course of the Peloponnesian war they joined the Lacedaemonians, though probably very reluctantly. (Thuc. ii. 9.) They retained, however, a high character among the other Greeks, and were esteemed on account of their sincerity and good faith. So highly were they valued, that at an early age some of the powerful Greek colonies in Italy applied for their mediation and adopted their institutions, and at a later time they were chosen by the Spartans and Thebans as arbiters after the battle of Leuctra. (Pol. ii. 39.) The first great blow which the Achaeans experienced was at the battle of Chaeroneia (B. C. 338), when they fought with the Athenians and Boeotians against Philip and lost some of their bravest citizens. Eight years afterwards (B. C. 330) all the Achaean towns, with the exception of Pellene, joined the Spartans in the cause of Grecian freedom, and shared in the disastrous defeat at Mantineia, in which Agis fell. This severe blow left them so prostrate that they were unable to render

any assistance to the confederate Greeks in the Lamian war after the death of Alexander. (Paus. vii. 6.) But their independent spirit had awakened the jealousy of the Macedonian rulers, and Demetrius, Cassander, and Antigonus Gonatas placed garrisons in their cities, or held possession of them by means of tyrants. Such a state of things at length became insupportable, and the commotions in Macedonia, which followed the death of Lysimachus (B. C. 281), afforded them a favourable opportunity for throwing off the yoke of their oppressors; and the Gaulish invasion which shortly followed effectually prevented the Macedonians from interfering in the affairs of the Peloponnesus. Patrae and Dyme were the first two cities which expelled the Macedonians. Their example was speedily followed by Tritaea and Pharae; and these four towns now resolved to renew the ancient League. The date of this event was B. C. 280. Five years afterwards (B. C. 275) they were joined by Aegium and Bura, and the accession of the former city was the more important, as it had been the regular place of meeting of the earlier League after the destruction of Helice, as has been already related. The main principles of the constitution of the new League were now fixed, and a column was erected inscribed with the names of the confederate towns. Almost immediately afterwards Ceryneia was added to the League. There were now only three remaining cities of the ancient League, which had not joined the new confederation, namely, Leontium, Aegeira, and Pellene; for Helice had been swallowed up by the sea, and Olenus was soon afterwards abandoned by its inhabitants. The three cities mentioned above soon afterwards united themselves to the League, which thus consisted of ten cities. (Pol. ii. 41; Strab. p. 384; Paus. vii. 18. § 1.)

The Achaean League thus renewed eventually became the most powerful political body in Greece; and it happened by a strange coincidence that the people, who had enjoyed the greatest celebrity in the heroic age, but who had almost disappeared from history for several centuries, again became the greatest among the Greek states in the last days of the nation's independence. An account of the constitution of this League is given in the Dictionary of Antiquities (art. *Achaicum Foedus*), and it is therefore only necessary to give here a brief recapitulation of its fundamental laws. The great object of the new League was to effect a much closer political union than had existed in the former one. No city was allowed to make peace or war or to treat with any foreign power apart from the entire nation, although each was allowed the undisturbed control of its internal affairs. This sovereign power resided in the federal assembly (*σύνοδος, ἐκκλησία, συνέδριον*) which was held twice a year originally at Aegium, afterwards at Corinth or other places, though extraordinary meetings might be convened by the officers of the League either at Aegium or elsewhere. At all these meetings, every Achaean, who had attained the age of 30, was allowed to speak; but questions were not decided by an absolute majority of the citizens, but by a majority of the cities, which were members of the League. In addition to the general assembly there was a Council (*βουλή*), which previously decided upon the questions that were to be submitted to the assembly. The principal officers of the League were: 1. The *Strategus* or general (*Στρατηγός*), whose duties were partly military and partly civil, and who was the acknowledged head of the confederacy. For the first 25 years there were two Strategi; but at the end of that time (B. C. 255) only one was appointed. Marcus of Ceryneia was the first who held the sole office. (Pol. ii. 43; Strab. p. 385.) It was probably at this time that an *Hipparchus* (*ἵππαρχος*) or commander of the cavalry was then first appointed in place of the Strategus, whose office had been abolished. We also read of an Under-Strategus (*ὑποστρατηγός*), but we have no account of the extent of his powers or of the relation in which he stood to the chief Strategus. 2. A *Secretary of State* (*γραμματεύς*). 3. Ten *Demiurgi* (*δημιουργοί*), who formed a kind of permanent committee, and who probably represented at first the 10 Achaean cities, of which the League consisted. The number of the Demiurgi, however, was not increased, when new cities were subsequently added to the League. All these officers were elected for one year at the spring meeting of the assembly, and the Strategus was not eligible for re-election till a year had elapsed after the expiration of his office. If the Strategus died under the period of his office, his place was filled up by his predecessor, until the time for the new elections arrived.

It remains to give a brief sketch of the history of the League. At the time of its revival its numbers were so inconsiderable, that the collective population of the confederate states was scarcely equal to the inhabitants of a single city according to Plutarch. (*Arat.* 9) Its greatness may be traced to its connection with Aratus. Up to this time the League was confined to the Achaean cities, and the idea does not seem to have been entertained of incorporating foreign cities with it. But when Aratus had delivered his native city Sicyon from its tyrant, and had persuaded his fellow-citizens to unite themselves to the League (B. C. 251), a new impulse was given to the latter. Aratus, although only 20 years of age, became the soul of the League. The great object of his policy was to liberate the Peloponnesian cities from their tyrants, who were all more or less dependent upon Macedonia, and to incorporate them with the League; and under his able management the confederacy constantly received fresh accessions. Antigonus Gonatas, king of Macedonia, and his successor Demetrius II., used every effort to crush the growing power of the Achaeans, and they were supported in their efforts by the Aetolians, who were equally jealous of the confederacy. Aratus however triumphed over their opposition, and for many years the League enjoyed an uninterrupted succession of prosperity. In B. C. 243 Aratus surprised Corinth, expelled the tyrant, and united this important city to the League. The neighbouring cities of Megara, Troezen, and Epidaurus followed the example thus set them, and joined the League in the course of the same year. A few years afterwards, probably in B. C. 239, Megalopolis also became a member of the League; and in B. C. 236 it received the accession of the powerful city of Argos. It now seemed to Aratus that the time had arrived when the whole of Peloponnesus might be annexed to the League, but he experienced a far more formidable opposition from Sparta than he had anticipated. Cleomenes III., who had lately ascended the Spartan throne, was a man of energy; and his military abilities proved to be far superior to those of Aratus. Neither he nor the Spartan government was disposed to place themselves on a level with the Achaean towns; and accordingly when Aratus attempted to obtain possession of Orchomenus, Tegea,

and Mantineia, which had joined the Aetolian League and had been ceded by the latter to the Spartans, war broke out between Sparta and the Achaean League, B.C. 227. In this war, called by Polybius the Cleomenic war, the Achaeans were defeated in several battles and lost some important places; and so unsuccessful had they been, that they at length resolved to form a coalition or alliance with Sparta, acknowledging Cleomenes as their chief. Aratus was unable to brook this humiliation, and in an evil hour applied to Antigonus Doson for help, thus undoing the great work of his life, and making the Achaean cities again dependent upon Macedonia. Antigonus willingly promised his assistance; and the negotiations with Clemenes were broken off, B.C. 224. The war was brought to an end by the defeat of Cleomenes by Antigonus at the decisive battle of Sellasia, B.C. 221. Cleomenes immediately left the country and sailed away to Egypt. Antigonus thus became master of Sparta; but he did not annex it to the Achaean League, as it was no part of his policy to aggrandize the latter.

The next war, in which the Achaeans were engaged, again witnessed their humiliation and dependence upon Macedonia. In B.C. 220 commenced the Social war, as it is usually called. The Aetolians invaded Peloponnesus and defeated the Achaeans, whereupon Aratus applied for aid to Philip, who had succeeded Antigonus on the Macedonian throne. The young monarch conducted the war with striking ability and success; and the Aetolians having become weary of the contest were glad to conclude a peace in B.C. 217. The Achaeans now remained at peace for some years; but they had lost the proud pre-eminence they had formerly enjoyed, and had become little better than the vassals of Macedonia. But the influence of Aratus excited the jealousy of Philip, and it was commonly believed that his death (B.C. 213) was occasioned by a slow poison administered by the king's order. The regeneration of the League was due to Philopoemen, one of the few great men produced in the latter days of Grecian independence. He introduced great reforms in the organization of the Achaean army, and accustomed them to the tactics of the Macedonians and to the close array of the phalanx. By the ascendancy of his genius and character, he acquired great influence over his countrymen, and breathed into them a martial spirit. By these means he enabled them to fight their own cause, and rendered them to some extent independent of Macedonia. His defeat of Machanidas, tyrant of Sparta (B.C. 208), both established his own reputation, and caused the Achaean arms again to be respected in Greece. In the war between the Romans and Philip, the Achaeans espoused the cause of the former, and concluded a treaty of peace with the republic, B.C. 198. About this time, and for several subsequent years, the Achaeans were engaged in hostilities with Nabis, who had succeeded Machanidas as tyrant of Sparta. Nabis was slain by some Aetolians in B.C. 192; whereupon Philopoemen hastened to Sparta and induced the city to join the League. In the following year (B.C. 191) the Messenians and the Eleans also joined the League. Thus the whole of Peloponnesus was at length annexed to the League; but its independence was now little more than nominal, and its conduct and proceedings were regulated to a great extent by the decisions of the Roman senate. When the Achaeans under Philopoemen ventured to punish Sparta in B.C. 188 by razing the fortifications of the city and abolishing the laws of Lycurgus, their conduct was severely censured by the senate; and every succeeding transaction between the League and the senate showed still more clearly the subject condition of the Achaeans. The Romans, however, still acknowledged in name the independence of the Achaeans; and the more patriotic part of the nation continued to offer a constitutional resistance to all the Roman encroachments upon the liberties of the League, whenever this could be done without affording the Romans any pretext for war. At the head of this party was Philopoemen, and after his death, Lycortas, Xenon, and Polybius. Callicrates on the other hand was at the head of another party, which counselled a servile submission to the senate, and sought to obtain aggrandizement by the subjection of their country. In order to get rid of his political opponents, Callicrates, after the defeat of Perseus by the Romans, drew up a list of 1000 Achaeans, the best and purest part of the nation, whom the Romans carried off to Italy (B.C. 167) under the pretext of their having afforded help to Perseus. The Romans never brought these prisoners to trial, but kept them in the towns of Italy; and it was not till after the lapse of 17 years, and when their number was reduced to 300, that the senate gave them permission to return to Greece. Among those who were thus restored to their country, there were some men of prudence and ability, like the historian Polybius; but there were others of weak judgment and violent passions, who had been exasperated by their long and unjust confinement, and who now madly urged their country into a war with Rome. A dispute having arisen between Sparta and the League, the senate sent an embassy into Greece in B.C. 147, and required that Sparta, Corinth, Argos, and other cities should be severed from the League, thus reducing it almost to its original condition when it included only the Achaean towns. This demand was received with the utmost indignation, and Critolaus, who was their general, used every effort to inflame the passions of the people against the Romans. Through his influence the Achaeans resolved to resist the Romans, and declared war against Sparta. This was equivalent to a declaration of war against Rome itself, and was so understood by both parties. In the spring of 146 Critolaus marched northwards through Boeotia into the S. of Thessaly, but retreated on the approach of Metellus, who advanced against him from Macedonia. He was, however, overtaken by Metellus near Scarphea, a little S. of Thermopylae; his forces were put to the rout, and he himself was never heard of after the battle. Metellus followed the fugitives to Corinth. Diaeus, who had succeeded Callicrates in the office of General, resolved to continue the contest, as he had been one of the promoters of the war and knew that he had no hope of pardon from the Romans. Meantime the consul Mummius arrived at the Isthmus as the successor of Metellus. Encouraged by some trifling success against the Roman outposts, Diaeus ventured to offer battle to the Romans. The Achaeans were easily defeated and Corinth surrendered without a blow. Signal vengeance was taken upon the unfortunate city. The men were put to the sword; the women and children were reserved as slaves: and after the city had been stript of all its treasures and works of art, its buildings were committed to the flames, B.C. 146. [CORINTHUS.] Thus perished the Achaean

League, and with it the independence of Greece; but the recollection of the Achaean power was perpetuated by the name of Achaia, which the Romans gave to the south of Greece, when they formed it into a province. (Paus. vii. 16, sub fin.)

The history of the Achaean League has been treated with ability by several modern writers. The best works on the subject are: — Helwing, *Geschichte des Achäischen Bundes*, Lemgo, 1829; Schorn, *Geschichte Griechenland's von der Entstehung des Aetol. und Achäischen Bundes bis auf die Zerstörung Corinths*, Bonn, 1833; Flathe's *Geschichte Macedoniens*, vol. ii., Leipz. 1832; Merleker, *Achaicorum Libri III.*, Darmst. 1837; Brandstäter, *Gesch. des Aetolischen Landes, Volkes und Bundes*, Berlin, 1844; Droysen, *Hellenismus*, vol. ii., Hamburg, 1843; Thirlwall, *History of Greece*, vol. viii.

The following is a list of the towns of Achaia from E. to W.: PELLENE, with its harbour Aristonautae, and its dependent fortresses Olurus and Gonoëssa, or Donussa: AEGEIRA, with its fortress Pheloë: AEGAE: BURA: CERYNEIA: HELICE: AEGIUM, with the dependent places Leuctrum and Erineum: the harbour of PANORMUS between the promontories of Drepanum and Rhium: PATRAE, with the dependent places Boline and Argyra: OLENUS with the dependent places Peirae and Eurytеiae: DYME, with the dependent places Teichos, Hecatombaeon and Langon. In the interior PHARAE: LEONTIUM: TRITAEA. The following towns, of which the sites are unknown, are mentioned only by Stephanus Byzantinus: Acarra (Ἀκαρρα): Alos (Ἄλος): Anace (Ἀνάκη): Ascheion (Ἀσχειον): Azotus (Ἄζωτος): Pella (Πέλλα): Phaestus (Φαιστός): Politeia (Πολίτεια): Psophis (Ψωφίς): Scolis (Σκόλις): Tarne (Τάρνη): Teneium (Τήνειον): Thriūs (Θριοῦς), which first belonged to Achaia, afterwards to Elis, and lay near Patrae. Athenaeus (xiv. p. 658) mentions an Achaean town, named Tromileia (Τρομίλεια) celebrated for its cheese.

Respecting the geography of Achaia in general see Müller, *Dorians*, vol. ii. p. 428, seq.; Leake's *Morea*, vols. ii. & iii., and *Peloponnesiaca;* Boblaye, *Recherches*, p. 15, seq.; Curtius, *Peloponnesos*, vol. i. p. 403. seq.



COIN OF ACHAIA.

3. ACHAIA, the Roman province, including the whole of Peloponnesus and the greater part of Hellas proper with the adjacent islands. The time, however, at which this country was reduced to the form of a Roman province, as well as its exact limits, are open to much discussion. It is usually stated by modern writers that the province was formed on the conquest of the Achaeans in B. C. 146; but there are several reasons for questioning this statement. In the first place it is not stated by any ancient writer that Greece was formed into a province at this time. The silence of Polybius on the subject would be conclusive, if we possessed entire that part of his history which related the conquest of the Achaeans; but in the existing fragments of that portion of his work, there is no allusion to the establishment of a Roman province, although we find mention of various regulations adopted by the Romans for the consolidation of their power. 2. Many of these regulations would have been unnecessary if a provincial government had been established. Thus we are told that the government of each city was placed in the hands of the wealthy, and that all federal assemblies were abolished. Through the influence of Polybius the federal assemblies were afterwards allowed to be held, and some of the more stringent regulations were repealed. (Pol. xl. 8—10; Paus. vii. 16. § 10.) The re-establishment of these ancient forms appears to have been described by the Romans as a restoration of liberty to Greece. Thus we find in an inscription discovered at Dyme mention of ἡ ἀποδεδομένη κατὰ κοινὸν τοῖς Ἕλλησιν ἐλευθερία, and also of ἡ ἀποδοθεῖσα τοῖς Ἀχαίοις ὑπὸ Ῥωμαίων πολίτεια, language which could not have been used if the Roman jurisdiction had been introduced into the country. (Böckh, *Corp. Inscript.* No. 1543; comp. Thirlwall, vol. viii. p. 458.) 3. We are expressly told by Plutarch (*Cim.* 2), that in the time of Lucullus the Romans had not yet begun to send praetors into Greece (οὔπω εἰς τὴν Ἑλλάδα Ῥωμαῖοι στρατηγοὺς διεπέμποντο); and that disputes in the country were referred to the decision of the governor of Macedonia. There is the less reason for questioning this statement, since it is in accordance with the description of the proceedings of L. Piso, when governor of Macedonia, who is represented as plundering the countries of southern Greece, and exercising sovereignty over them, which he could hardly have done, if they had been subject to a provincial administration of their own. (Cic. *c. Pis.* 40.) It is probable that the south of Greece was first made a separate province by Julius Caesar; since the first governor of the province of whom any mention is made (as far as we are aware) was Serv. Sulpicius, and he was appointed to this office by Caesar. (Cic. *ad Fam.* vi. 6. § 10.)

In the division of the provinces made by Augustus, the whole of Greece was divided into the provinces of Achaia, Macedonia, and Epeirus, the latter of which formed part of Illyris. Achaia was one of the provinces assigned to the senate and was governed by a proconsul. (Strab. p. 840; Dion Cass. liii. 12.) Tiberius in the second year of his reign (A. D. 16) took it away from the senate and made it an imperial province (Tac. *Ann.* i. 76), but Claudius gave it back again to the senate (Suet. *Claud.* 25). In the reign of this emperor Corinth was the residence of the proconsul, and it was here that the Apostle Paul was brought before Junius Gallio as proconsul of Achaia. (*Acta Apost.* xviii. 12.) Nero abolished the province of Achaia, and gave the Greeks their liberty; but Vespasian again established the provincial government and compelled the Greeks to pay a yearly tribute. (Paus. vii. 17. §§ 3, 4; Suet. *Vesp.* 8.)

The boundaries between the provinces of Macedonia, Epeirus, and Achaia, are difficult to determine. Strabo (p. 840), in his enumeration of the provinces of the Roman empire, says: Ἑβδόμην Ἀχαΐαν μέχρι Θετταλίας καὶ Αἰτωλῶν καὶ Ἀκαρνάνων, καί τινων Ἠπειρωτικῶν ἐθνῶν, ὅσα τῇ Μακεδονίᾳ προσώρισται. "The seventh (province) is Achaia, up to Thessaly and the Aetolians and Acarnanians and some Epeirot tribes, which border upon Macedonia." Most modern writers understand μέχρι as inclusive, and consequently make Achaia include Thessaly,

Aetolia, and Acarnania. Their interpretation is confirmed by a passage in Tacitus, in which Nicopolis in the south of Epeirus is called by Tacitus (*Ann.* ii. 53) a city of Achaia; but too much stress must not be laid upon this passage, as Tacitus may only have used Achaia in its widest signification as equivalent to Greece. If μέχρι is not inclusive, Thessaly, Aetolia, and Acarnania must be assigned either wholly to Macedonia, or partly to Macedonia and partly to Epeirus. Ptolemy (iii. 2, seq.), in his division of Greece, assigns Thessaly to Macedonia, Acarnania to Epeirus, and Aetolia to Achaia; and it is probable that this represents the political division of the country at the time at which he lived (A.D. 150). Achaia continued to be a Roman province governed by proconsuls down to the time of Justinian. (Kruse, *Hellas*, vol. i. p. 573.)

ACHA'RACA (Ἀχάρακα), a village of Lydia, on the road from Tralles to Nysa, with a Plutonium or a temple of Pluto, and a cave, named Charonium, where the sick were healed under the direction of the priests. (Strab. xiv. pp. 649, 650.)

ACHARNAE (Ἀχαρναί: *Eth.* Ἀχαρνεύς, Acharnanus, Nep. *Them.* 1.; *Adj.* Ἀχαρνικός), the principal demus of Attica, belonging to the tribe Oeneis, was situated 60 stadia N. of Athens, and consequently not far from the foot of Mt. Parnes. It was from the woods of this mountain that the Acharnians were enabled to carry on that traffic in charcoal for which they were noted among the Athenians. (Aristoph. *Acharn.* 332.) Their land was fertile; their population was rough and warlike; and they furnished at the commencement of the Peloponnesian war 3000 hoplites, or a tenth of the whole infantry of the republic. They possessed sanctuaries or altars of Apollo Agyieus, of Heracles, of Athena Hygieia, of Athena Hippia, of Dionysus Melpomenus, and of Dionysus Cissus, so called, because the Acharnians said that the ivy first grew in this demus. One of the plays of Aristophanes bears the name of the Acharnians. Leake supposes that branch of the plain of Athens, which is included between the foot of the hills of *Khassiá* and a projection of the range of Aegaleos, stretching eastward from the northern termination of that mountain, to have been the district of the demus Acharnae. The exact situation of the town has not yet been discovered. Some Hellenic remains, situated ⅔ of a mile to the westward of *Menidhi*, have generally been taken for those of Acharnae; but *Menidhi* is more probably a corruption of Παιονίδαι. (Thuc. ii. 13, 19—21; Lucian, *Icaro-Menip.* 18; Pind. *Nem.* ii. 25; Paus. i. 31. § 6; Athen. p. 234; Steph. B. *s. v.*; Leake, *Demi of Attica*, p. 35, seq.)

ACHARRAE, a town of Thessaly in the district Thessaliotis, on the river Pamisus, mentioned only by Livy (xxxii. 13), but apparently the same place as the Acharne of Pliny (iv. 9. s. 16).

ACHA'TES (Ἀχάτης), a small river in Sicily, noticed by Silius Italicus for the remarkable clearness of its waters (*perlucentem splendenti gurgite Achaten*, xiv. 228), and by various other writers as the place where agates were found, and from whence they derived the name of "lapis Achates," which they have retained in all modern languages. It has been identified by Cluverius (followed by most modern geographers) with the river *Dirillo*, a small stream on the S. coast of Sicily, about 7 miles E. of *Terranova*, which is indeed remarkable for the clearness of its waters: but Pliny, the only author who affords any clue to its position, distinctly places the Achates between Thermae and Selinus, in the SW. quarter of the island. It cannot, therefore, be the *Dirillo*, but its modern name is unknown. (Plin. iii. 8. s. 14, xxxvii. 10. s. 54; Theophrast. *de Lapid.* § 31; Vib. Seq. p. 3; Solin. 5. § 25; Cluver. *Sicil.* p. 201.) [E. H. B.]

ACHELOUS (Ἀχελῷος, Epic Ἀχελώϊος). 1. (*Aspropotamo*), the largest and most celebrated river in Greece, rose in Mount Pindus, and after flowing through the mountainous country of the Dolopians and Agraeans, entered the plain of Acarnania and Aetolia near Stratus, and discharged itself into the Ionian sea, near the Acarnanian town of Oeniadae. It subsequently formed the boundary between Acarnania and Aetolia, but in the time of Thucydides the territory of Oeniadae extended east of the river. It is usually called a river of Acarnania, but it is sometimes assigned to Aetolia. Its general direction is from north to south. Its waters are of a whitish yellow or cream colour, whence it derives its modern name of *Aspropotamo* or the White river, and to which Dionysius (432) probably alludes in the epithet ἀργυροδίνης. It is said to have been called more anciently Thoas, Axenus and Thestius (Thuc. ii. 102; Strab. pp. 449, 450, 458; Plut. *de Fluv.* 22; Steph. B. *s. v.*) We learn from Leake that the reputed sources of the Achelous are at a village called *Khaliki*, which is probably a corruption of Chalcis, at which place Dionysius Periegetes (496) places the sources of the river. Its waters are swelled by numerous torrents, which it receives in its passage through the mountains, and when it emerges into the plain near Stratus its bed is not less than three-quarters of a mile in width. In winter the entire bed is often filled, but in the middle of summer the river is divided into five or six rapid streams, of which only two are of a considerable size. After leaving Stratus the river becomes narrower; and, in the lower part of its course, the plain through which it flows was called in antiquity Paracheloitis after the river. This plain was celebrated for its fertility, though covered in great part with marshes, several of which were formed by the overflowings of the Achelous. In this part of its course the river presents the most extraordinary series of windings; and these deflexions, observes a recent traveller, are not only so sudden, but so extensive, as to render it difficult to trace the exact line of its bed,—and sometimes, for several miles, having its direct course towards the sea, it appears to flow back into the mountains in which it rises. The Achelous brings down from the mountains an immense quantity of earthy particles, which have formed a number of small islands at its mouth, which belong to the group anciently called Echinades; and part of the mainland near its mouth is only alluvial deposition. [ECHINADES.] (Leake, *Northern Greece*, vol. i. p. 136, seq., vol. iii. p. 513, vol. iv. p. 211; Mure, *Journal of a Tour in Greece*, vol. i. p. 102.) The chief tributaries of the Achelous were:—on its left, the CAMPYLUS (Καμπύλος, Diod. xix. 67: *Medghova*), a river of considerable size, flowing from Dolopia through the territory of the Dryopes and Eurytanes, and the CYATHUS (Κύαθος, Pol. ap. Ath. p. 424, c.) flowing out of the lake Hyrie into the main stream just above Conope:—on its right the PETITARUS (Liv. xliii. 22) in Aperantia, and the ANAPUS (Ἄναπος), which fell into the main stream in Acarnania 80 stadia S. of Stratus. (Thuc. ii. 82.)

The Achelous was regarded as the ruler and representative of all fresh water in Hellas. Hence he is called by Homer (*Il.* xx. 194) Κρείων Ἀχελώϊος, and was worshipped as a mighty god throughout Greece. He is celebrated in mythology on account of his combat with Heracles for the possession of Deïaneira. The river-god first attacked Heracles in the form of a serpent, and on being worsted assumed that of a bull. The hero wrenched off one of his horns, which forthwith became a cornucopia, or horn of plenty. (Soph. *Trach.* 9; Ov. *Met.* ix. 8, seq.; Apollod. ii. 7. § 5.) This legend alludes apparently to some efforts made at an early period to check the ravages, which the inundations of the river caused in this district; and if the river was confined within its bed by embankments, the region would be converted in modern times into a land of plenty. For further details respecting the mythological character of the Achelous, see *Dict. of Biogr. and Myth. s. v.*

In the Roman poets we find *Acheloïdes*, i. e. the Sirenes, the daughters of Achelous (Ov. *Met.* v. 552): *Acheloïa Callirhoë*, because Callirhoë was the daughter of Achelous (Ov. *Met.* ix. 413): *pocula Acheloïa*, i. e. water in general (Virg. *Georg.* i. 9): *Acheloïus heros*, that is, Tydeus, son of Oeneus, king of Calydon, *Acheloïus* here being equivalent to Aetolian. (Stat. *Theb.* ii. 142.)

2. A river of Thessaly, in the district of Malis, flowing near Lamia. (Strab. pp. 434, 450.)

3. A mountain torrent in Arcadia, flowing into the Alpheus, from the north of Mount Lycaeus. (Paus. viii. 38. § 9.)

4. Also called PEIRUS, a river in Achaia, flowing near Dyme. (Strab. pp. 342, 450.)

ACHERDUS (Ἀχερδοῦς, -οῦντος: *Eth.* Ἀχερδούσιος), a demus of Attica of uncertain site, belonging to the tribe Hippothoontis. Aristophanes (*Eccl.* 362) in joke, uses the form Ἀχραδούσιος instead of Ἀχερδούσιος. (Steph. B. *s. vv.* Ἀχερδοῦς, Ἀχραδοῦς; Aeschin. *in Tim.* § 110, ed. Bekker; Leake, *Demi of Attica*, p. 185.)

ACHERI'NI, the inhabitants of a small town in Sicily, mentioned only by Cicero among the victims of the oppressions of Verres. Its position is quite uncertain; whence modern scholars propose to read either Scherini, or Achetini from ACHETUM, a town supposed to be mentioned by Silius Italicus (xiv. 268); but the "pubes liquentis *Acheti*" (or *Achaeti*, as the name stands in the best MSS.) of that author would seem to indicate a river rather than a town. There is, however, no authority for either emendation. (Cic. *Verr.* iii. 43; Zumpt *ad loc.*; Orell. *Onomast.* p. 6; Cluver. *Sicil.* p. 381.) [E. H. B.]

A'CHERON (Ἀχέρων), the name of several rivers, all of which were, at least at one time, believed to be connected with the lower world. The Acheron as a river of the lower world, is described in the *Dict. of Biogr. and Myth.*

1. A river of Epeirus in Thesprotia, which passed through the lake Acherusia (Ἀχερουσία λίμνη), and after receiving the river Cocytus (Κώκυτος), flowed into the Ionian sea, S. of the promontory Cheimerium. Pliny (iv. 1) erroneously states that the river flowed into the Ambraciot gulf. The bay of the sea into which it flowed was usually called Glycys Limen (Γλυκὺς λιμήν) or Sweet-Harbour, because the water was fresh on account of the quantity poured into it from the lake and river. Scylax and Ptolemy call the harbour Elaea (Ἐλαία), and the surrounding district bore according to Thucydides the name of Elaeatis (Ἐλαιᾶτις). The Acheron is the modern *Gurla* or river of *Suli*, the Cocytus is the *Vuvó*, and the great marsh or lake below *Kastri* the Acherusia. The water of the *Vuvó* is reported to be bad, which agrees with the account of Pausanias (i. 17. § 5) in relation to the water of the Cocytus (ὕδωρ ἀπρεπέστατον). The Glycys Limen is called Port *Fandri*, and its water is still fresh; and in the lower part of the plain the river is commonly called the river of *Fandri*. The upper part of the plain is called *Glyky;* and thus the ancient name of the harbour has been transferred from the coast into the interior. On the Acheron Aidoneus, the king of the lower world, is said to have reigned, and to have detained here Theseus as a prisoner; and on its banks was an oracle called νεκυομαντεῖον (Herod. v. 92. § 7), which was consulted by evoking the spirits of the dead. (Thuc. i. 46; Liv. viii. 24; Strab. p. 324; Steph. B. *s. v.*; Paus. i. 17. § 5; Dion Cass. l. 12; Scylax, p. 11; Ptolem. iii. 14. § 5; Leake, *Northern Greece*, vol. i. p. 232, seq. iv. p. 53.)

2. A river of Elis, a tributary of the Alpheius. (Strab. p. 344; Leake, *Morea*, vol. ii. p. 89.)

A'CHERON (Ἀχέρων), a small river in Bruttium, near Pandosia. Its name is mentioned in conjunction with that city both by Strabo and Justin, from whom we learn that it was on its banks that Alexander, king of Epirus, fell in battle against the Lucanians and Bruttians, B. C. 326. (Strab. p. 256; Justin. xii. 2.) Pliny also mentions it as a river of Bruttium (iii. 5. s. 10.), but appears erroneously to connect it with the town of Acherontia in Lucania. It has been supposed to be a small stream, still called the *Arconti*, which falls into the river Crathis just below Consentia; but its identification must depend upon that of Pandosia. [PANDOSIA.] [E. H. B.]

ACHERO'NTIA (Ἀχερωντίς or Ἀχερωντία), a small town of Apulia, near the frontiers of Lucania, situated about 14 miles S. of Venusia, and 6 SE. of Ferentum. Its position on a lofty hill is alluded to by Horace in a well-known passage (*celsae nidum Acherontiae*, Carm. iii. 4. 14; and Acron *ad loc.*), and the modern town of *Acerenza* retains the site as well as name of the ancient one. It is built on a hill of considerable elevation, precipitous on three sides, and affording only a very steep approach on the fourth. (Romanelli, vol. ii. p. 238.) It seems to have been always but a small town, and is not mentioned by any ancient geographer; but the strength of its position gave it importance in a military point of view: and during the wars of the Goths against the generals of Justinian, it was occupied by Totila with a garrison, and became one of the chief strongholds of the Gothic leaders throughout the contest. (Procop. *de B. G.* iii. 23, 26, iv. 26, 33.) The reading *Acherunto* in Livy (ix. 20), which has been adopted by Romanelli and Cramer, and considered to refer to the same place, is wholly unsupported by authority. (Alschefski, *ad loc.*) The coins assigned to this city belong to AQUILONIA. [E. H. B.]

ACHERU'SIA PALUS (Ἀχερουσία λίμνη), the name of several lakes, which, like the various rivers of the name of Acheron, were at some time believed to be connected with the lower world, until at last the Acherusia came to be considered in the lower world itself. The most important of these was the lake in Thesprotia, through which the Acheron flowed. [ACHERON.] There was a small lake of

this name near Hermione in Argolis. (Paus. ii. 35. § 10.)

ACHERU'SIA PALUS (Ἀχερουσία λίμνη), the name given to a small lake or saltwater pool in Campania separated from the sea only by a bar of sand, between Cumae and Cape Misenum, now called *Lago di Fusaro*. The name appears to have been bestowed on it (probably by the Greeks of Cumae) in consequence of its proximity to Avernus, when the legends connecting that lake with the entrance to the infernal regions had become established. [AVERNUS.] On this account the name was by some applied to the Lucrine lake, while Artemidorus maintained that the Acherusian lake and Avernus were the same. (Strab. v. pp. 243, 245; Plin. iii. 5. s. 9.) The *Lago di Fusaro* could never have had any direct connection with the volcanic phenomena of the region, nor could it have partaken of the gloomy and mysterious character of Lake Avernus. The expressions applied to it by Lycophron (*Alex.* 695) are mere poetical hyperbole: and Virgil, where he speaks of *tenebrosa palus Acheronte refuso* (*Aen.* vi. 107), would seem to refer to Avernus itself rather than to the lake in question. In later times, its banks were adorned, in common with the neighbouring shores of Baiae, with the villas of wealthy Romans; one of these, which belonged to Servilius Vatia, is particularly described by Seneca (*Ep.* 55). [E. H. B.]

ACHE'TUM. [ACHERINI.]

ACHILLA, ACHOLLA, or ACHULLA (Ἀχόλλα: *Eth.* Ἀχολλαῖος, Achillitānus: *El Aliah*, large Ru.), a town on the sea-coast of Africa Propria (Byzacena), a little above the N. extremity of the Lesser Syrtis, and about 20 G. miles S. of Thapsus. It was a colony from the island of Melita (*Malta*), the people of which were colonists from Carthage. Under the Romans, it was a free city. In the African war, B. C. 46, it submitted to Caesar, for whom it was held by Messius; and it was in vain besieged by the Pompeian commander Considius. Among its ruins, of a late style, but very extensive, there has been found an interesting bilingual inscription, in Phoenician and Latin, in which the name is spelt Achulla (Steph. B. *s. v.*; Strab. p. 831; Liv. xxxiii. 48; Appian. *Pun.* 94; Hirtius, *Bell. Afric.* 33—43; Plin. v. 4; Ptol.; Tab. Peut., name corrupted into Anolla; Shaw's *Travels*, p. 193; Barth, *Wanderungen, &c.* vol. i. p. 176; Gesenius, *Monum. Phoenic.* p. 139.) [P. S.]

ACHILLE'OS DROMOS (Δρόμος Ἀχιλλῆος, or Ἀχιλλέως, or Ἀχίλλειος, or Ἀχιλλήϊος), a long narrow strip of land in the Euxine, NW. of the Chersonesus Taurica (*Crimea*) and S. of the mouth of the Borysthenes (*Dnieper*), running W. and E., with a slight inclination N. and S., for about 80 miles, including that portion of the coast from which it is a prolongation both ways. It is now divided by a narrow gap, which insulates its W. portion, into two parts, called *Kosa* (i. e. *tongue*) *Tendra* on the W., and *Kosa Djarilgatch* on the E. In the ancient legends, which connected Achilles with the NW. shores of the Euxine, this strip of land was pitched upon as a sort of natural stadium on which he might have exercised that swiftness of foot which Homer sings; and he was supposed to have instituted games there. Further to the W., off the mouth of the Ister, lay a small island, also sacred to the hero, who had a temple there. This island, called Achillis Insula, or Leuce (Ἀχιλλέως ἢ Λευκὴ νῆσος), was said to be the place to which Thetis transported the body of Achilles. By some it was made the abode of the shades of the blest, where Achilles and other heroes were the judges of the dead. Geographers identify it with the little island of *Zmievoï*, or *Oulan Adassi* (i. e. *Serpents' Island*) in 30° 10′ E long., 45° 15′ N. lat. (Herod. iv. 55, 76; Eurip. *Iphig. in Taur.* 438; Pind. *Olymp.* ii. 85; Paus. iii. 19. § 11; Strab. pp. 306—308, foll.; and other passages collected by Ukert, vol. iii. p. 2, pp. 442, foll., and Forbiger, vol. iii. pp. 1121—1122.) [P. S.]

ACHILLE'UM (Ἀχίλλειον), a small town near the promontory Sigeum in the Troad (Herod. v. 94), where, according to tradition, the tomb of Achilles was. (Strab. p. 594.) When Alexander visited the place on his Asiatic expedition, B. C. 334, he placed chaplets on the tomb of Achilles. (Arrian, i. 12.) [G. L.]

ACHILLIS INSULA. [ACHILLEOS DROMOS.]

ACHOLLA. [ACHILLA.]

ACHRADU'S. [ACHERDUS.]

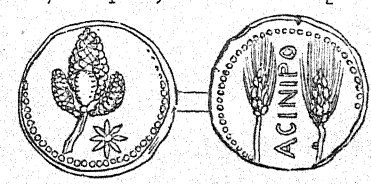
ACHRIS, or A'CHRITA. [LYCHNIDUS.]

A'CILA (Ἀκίλα), which seems to be identical with OCE'LIS (Ὀκηλίς), now *Zee Hill* or *Ghela*, a seaport of the Sabaei Nomades, in Arabia Felix, a short distance to the S. of *Mocha*, and to the N. of the opening of the strait of *Babel Mandeb*. (Strab. p. 769; Plin. vi. 23. s. 26, 28. s. 32; Ptol. vi. 7. § 7.) By some geographers it is identified with the Βουλικάς of the Homeritae mentioned by Procopius (*B. P.* i. 19). [W. R.]

ACIMINCUM, ACUMINCUM (Ἀκούμιγκον, Ptol. ii. 16. § 5: *Alt-Salankemen*), a station or permanent cavalry barrack in Pannonia. (Amm. Marc. xix. 11. § 7; Notit. Imp.) By George of Ravenna (iv. 19), and on the Peutingerian Table, the name is written ACUNUM. [W. B. D.]

ACINCUM, AQUINCUM (Ἀκούϊγκον, Ptol. ii. 16. § 4; Tab. Peut.; Orelli, *Inscript.* 506, 959, 963, 3924; Amm. Marc. xxx. 5; Itin. Anton.), a Roman colony and a strong fortress in Pannonia, where the legion Adjutrix Secunda was in garrison (Dion. Cass. lv. 24), and where also there was a large manufactory of bucklers. Acincum, being the centre of the operations on the Roman frontier against the neighbouring Iazyges (*Slovács*), was occasionally the head-quarters of the emperors. It answers to the present *Alt-Buda*, where Roman basements and broken pillars of aqueducts are still visible. On the opposite bank of the Danube, and within the territory of the Iazyges, stood a Roman fort or outpost called, from its relative position, Contra-Acincum (Not. Imp.), which was connected with Acincum by a bridge. Contra-Acincum is named Πέσσιον by Ptolemy (iii. 7. § 2). [W. B. D.]

ACI'NIPO (Ἀκινίπων: *Ronda la Vieja*, Ru. 2 leagues N. of *Ronda*), a town of Hispania Baetica, on a lofty mountain. Ptolemy calls it a city of the Celtici (ii. 4. § 15.) Its site is marked by the ruins of an aqueduct and a theatre, amidst which many coins are found inscribed with the name of the place. (Florez, *Esp. Sagr.* vol. ix. pp. 16—60; Eckhel, vol. i. p. 14.) [P. S.]



COIN OF ACINIPO.

ACIRIS (Ἄκιρις), a river of Lucania, mentioned both by Pliny and Strabo, as flowing near to Heraclea on the N. side, as the Siris did on the S. It is still called the *Acri* or *Agri*, and has a course of above 50 miles, rising in the Apennines near *Marsico Nuovo*, and flowing into the Gulf of Tarentum, a little to the N. of *Policoro*, the site of the ancient Heraclea. (Plin. iii. 11. s. 15; Strab. p. 264.) The ACIDIOS of the Itinerary is supposed by Cluverius to be a corruption of this name, but it would appear to be that of a town, rather than a river. (Itin. Ant. p. 104.) [E. H. B.]

ACIS (Ἄκις), a river of Sicily, on the eastern coast of the island, and immediately at the foot of Aetna. It is celebrated on account of the mythological fable connected with its origin, which was ascribed to the blood of the youthful Acis, crushed under an enormous rock by his rival Polyphemus. (Ovid. *Met.* xiii. 750, &c.; Sil. Ital. xiv. 221—226; Anth. Lat. i. 148; Serv. *ad Virg. Ecl.* ix. 39, who erroneously writes the name Acinius.) It is evidently in allusion to the same story that Theocritus speaks of the "sacred waters of Acis." (Ἀκίδος ἱερὸν ὕδωρ, *Idyll.* i. 69.) From this fable itself we may infer that it was a small stream gushing forth from under a rock; the extreme coldness of its waters noticed by Solinus (Solin. 5. § 17) also points to the same conclusion. The last circumstance might lead us to identify it with the stream now called *Fiume Freddo*, but there is every appearance that the town of Acium derived its name from the river, and this was certainly further south. There can be no doubt that Cluverius is right in identifying it with the little river still called *Fiume di Jaci*, known also by the name of the *Acque Grandi*, which rises under a rock of lava, and has a very short course to the sea, passing by the modern town of *Aci Reale* (Acium). The Acis was certainly quite distinct from the Acesines or Asines, with which it has been confounded by several writers. (Cluver. *Sicil.* p. 115; Smyth's *Sicily*, p. 132; Ortolani, *Diz. Geogr.* p. 9; Ferrara, *Descriz. dell' Etna*, p. 32.) [E. H. B.]

A'CIUM, a small town on the E. coast of Sicily, mentioned only in the Itinerary (Itin. Ant. p 87), which places it on the high road from Catana to Tauromenium, at the distance of 9 M. P. from the former city. It evidently derived its name from the little river Acis, and is probably identical with the modern *Aci Reale*, a considerable town, about a mile from the sea, in the neighbourhood of which, on the road to *Catania*, are extensive remains of Roman Thermae. (Biscari, *Viaggio in Sicilia*, p. 22; Ortolani, *Diz. Geogr.* p. 9.) [E. H. B.]

ACMO'NIA (Ἀκμονία: *Eth.* Ἀκμονιεύς, Ἀκμόνιος, Acmonensis), a city of Phrygia, mentioned by Cicero (*Pro Flacc.* 15.) It was on the road from Dorylaeum to Philadelphia, 36 Roman miles SW. of Cotyaeum; and under the Romans belonged to the Conventus Juridicus of Apamea. The site has been fixed at *Ahatkoi*; but it still seems doubtful. (Hamilton, *Researches*, &c. vol. i. p. 115.) [G. L.]



COIN OF ACMONIA.

ACO'NTIA or ACU'TIA (Ἀκοντία, Strab. p. 152; Ἀκούτεια, Steph. B.), a town of the Vaccaei, in Hispania Tarraconensis, on the river Durius (*Douro*), which had a ford here. Its site is unknown. [P. S.]

ACONTISMA, a station in Macedonia on the coast and on the Via Egnatia, 8 or 9 miles eastward of Neapolis, is placed by Leake near the end of the passes of the Sapaei, which were formed by the mountainous coast stretching eastward from *Kavála*. Tafel considers it to be identical with Christopolis and the modern *Kavála*. (Amm. Marc. xxvii. 4; It. Ant. and Hierocl.; Leake, *Northern Greece*, vol. iii. p. 180; Tafel, *De Viae Egnatiae Parte Orient.* p. 13, seq.)

A'CORIS (Ἀκορίς), a town of Egypt, on the east bank of the Nile in the Cynopolite Nome, 17 miles N. of Antinoopolis. (Ptol. iv. 5. § 59; Tab. Peut.)

ACRA LEUCE (Ἄκρα Λευκή), a great city of Hispania Tarraconensis, founded by Hamilcar Barcas (Diod. Sic. xxv. 2), and probably identical with the Castrum Album of Livy (xxiv. 41). Its position seems to have been on the coast of the Sinus Ilicitanus, N. of Ilici, near the modern *Alicante* (Ukert, vol. ii. pt. 1, p. 403). [P. S.]

ACRAE (Ἄκραι, Thuc. et alii; Ἄκρα, Steph. B.; Ἄκραιαι, Ptol.; Ἀκραιοί, Steph. B.; Acrenses, Plin.; *Palazzolo*), a city of Sicily, situated in the southern portion of the island, on a lofty hill, nearly due W. of Syracuse, from which it was distant, according to the Itineraries, 24 Roman miles (Itin. Ant. p. 87; Tab. Peut.). It was a colony of Syracuse, founded, as we learn from Thucydides, 70 years after its parent city, *i. e.* 663 B. C. (Thuc. vi. 5), but it did not rise to any great importance, and continued almost always in a state of dependence on Syracuse. Its position must, however, have always given it some consequence in a military point of view; and we find Dion, when marching upon Syracuse, halting at Acrae to watch the effect of his proceedings. (Plut. *Dion*, 27, where we should certainly read Ἄκρας for Μακράς.) By the treaty concluded by the Romans with Hieron, king of Syracuse, Acrae was included in the dominions of that monarch (Diod. xxiii. Exc. p. 502), and this was probably the period of its greatest prosperity. During the Second Punic War it followed the fortunes of Syracuse, and afforded a place of refuge to Hippocrates, after his defeat by Marcellus at Acrillae, B. C. 214. (Liv. xxiv. 36.) This is the last mention of it in history, and its name is not once noticed by Cicero. It was probably in his time a mere dependency of Syracuse, though it is found in Pliny's list of the "stipendiariae civitates," so that it must then have possessed a separate municipal existence. (Plin. iii. 8; Ptol. iii. 4. § 14.) The site of Acrae was correctly fixed by Fazello at the modern *Palazzolo*, the lofty and bleak situation of which corresponds with the description of Silius Italicus ("tumulis glacialibus Acrae," xiv. 206), and its distance from Syracuse with that assigned by the Itineraries. The summit of the hill occupied by the modern town is said to be still called *Acremonte*. Fazello speaks of the ruins visible there as "egregium urbis cadaver," and the recent researches and excavations carried on by the Baron Judica have brought to light ancient remains of much interest. The most considerable of these are two theatres, both in very fair preservation, of which the largest is turned towards the N., while immediately adjacent to it on the W. is a much smaller one, hollowed out in great part from the rock, and supposed from some peculiarities in its construction to have been intended to

serve as an Odeum, or theatre for music. Numerous other architectural fragments, attesting the existence of temples and other buildings, have also been brought to light, as well as statues, pedestals, inscriptions, and other minor relics. On an adjoining hill are great numbers of tombs excavated in the rock, while on the hill of *Acremonte* itself are some monuments of a singular character; figures as large as life, hewn in relief in shallow niches on the surface of the native rock. As the principal figure in all these sculptures appears to be that of the goddess Isis, they must belong to a late period. (Fazell. *de Reb. Sic.* vol. i. p. 452; Serra di Falco, *Antichità di Sicilia*, vol. iv. p. 158, seq.; Judica, *Antichità di Acre.*) [E. H. B.]

ACRAE (Ἄκραι), a town in Aetolia of uncertain site, on the road from Metapa to Conope. Stephanus erroneously calls it an Acarnanian town. (Pol. v. 13; Steph. B. *s. v.* Ἄκρα.)

ACRAEA (Ἀκραία), a mountain in Argolis, opposite the Heraeum, or great temple of Hera. (Paus. ii. 17. § 2; Leake, *Morea*, vol. ii. p. 393, *Peloponnesiaca*, p. 263.)

ACRAE'PHIA, ACRAEPHIAE, ACRAEPHIUM, ACRAEPHNIUM (Ἀκραιφία, Steph. B. *s. v.*; Herod. viii. 135, Acraephia, Liv. xxxiii. 29; Plin. iv. 7. s. 12; Ἀκραιφίαι, Strab. p. 410; Ἀκραίφιον, Strab. p. 413.; Ἀκραίφνιον, Paus. ix. 23. § 5: τὰ Ἀκραίφνια, Theopomp. ap. Steph. B. *s. v.*; *Eth.* Ἀκραιφιαῖος, Ἀκραίφιος, Ἀκραίφνιος, Ἀκραιφνιώτης, Ἀκραιφνιεύς, Steph. B. *s. v.*; Ἀκραιφιεύς, Böckh, *Inscr.* 1587: nr. *Kardhitza*), a town of Boeotia on the slope of Mt. Ptoum (Πτῷον) and on the eastern bank of the lake Copais, which was here called Ἀκραιφὶς λίμνη from the town. Acraephia is said to have been founded by Athamas or Acraepheus, son of Apollo; and according to some writers it was the same as the Homeric Arne. Here the Thebans took refuge, when their city was destroyed by Alexander. It contained a temple of Dionysus. (Steph. B. *s. v.*; Strab. p. 413; Paus. *l. c.*) At the distance of 15 stadia from the town, on the right of the road, and upon Mt. Ptoum, was a celebrated sanctuary and oracle of Apollo Ptous. This oracle was consulted by Mardonius before the battle of Plataea, and is said to have answered his emissary, who was a Carian, in the language of the latter. The name of the mountain was derived by some from Ptous, a son of Apollo and Euxippe, and by others from Leto having been frightened (πτοέω) by a boar, when she was about to bring forth in this place. Both Acraephia and the oracle belonged to Thebes. There was no temple of the Ptoan Apollo, properly so called; Plutarch (*Gryllus*, 7) mentions a δόλος, but other writers speak only of a τέμενος, ἱερόν, χρηστήριον or μαντεῖον. (Steph. B. *s. v.*; Strab. *l. c.*; Paus. *l. c.*, iv. 32. § 5; Herod. viii. 135; Plut. *Pelop.* 16.) According to Pausanias the oracle ceased after the capture of Thebes by Alexander; but the sanctuary still continued to retain its celebrity, as we see from the great Acraephian inscription, which Böckh places in the time of M. Aurelius and his son Commodus after A.D. 177. It appears from this inscription that a festival was celebrated in honour of the Ptoan Apollo every four years. (Böckh, *Inscr.* No. 1625.) The ruins of Acraephia are situated at a short distance to the S. of *Kardhitza*. The remains of the acropolis are visible on an isolated hill, a spur of Mt. Ptoum, above the Copaic sea, and at its foot on the N. and W. are traces of the ancient town. Here stands the church of St. George built out of the stones of the old town, and containing many fragments of antiquity. In this church Leake discovered the great inscription alluded to above, which is in honour of one of the citizens of the place called Epaminondas. The ruins near the foun ain, which is now called *Perdikóbrysis*, probably belong to the sanctuary of the Ptoan Apollo. The poet Alcaeus (ap. Strab. p. 413) gave the epithet τριπάραυον to Mt. Ptoum, and the three summits now bear the names of *Paleá*, *Strútzina*, and *Skroponéri* respectively. These form the central part of Mt. Ptoum, which in a wider signification extended from the Tenerian plain as far as Larymna and the Euboean sea, separating the Copaic lake on the E. from the lakes of Hylae and Harma. (Leake, *Northern Greece*, vol. ii. p. 295, seq.; Ulrichs, *Reisen in Griechenland*, vol. i. p. 239, seq.; Forchhammer, *Hellenika*, p. 182.)

ACRAGAS. [AGRIGENTUM.]

A'CRIAE or ACRAEAE (Ἀκριαί, Paus. iii. 21, § 7, 22. §§ 4, 5; Pol. 5. 19. § 8; Ἀκραῖαι, Strab. pp. 343, 363; Ἄκρεια, Ptol. iii. 16. § 9: *Eth.* Ἀκριάτης), a town of Laconia, on the eastern side of the Laconian bay, 30 stadia S. of Helos. Strabo (*l. c.*) describes the Eurotas as flowing into the sea between Acriae and Gythium. Acriae possessed a sanctuary and a statue of the mother of the gods, which was said by the inhabitants of the town to be the most ancient in the Peloponnesus. Leake was unable to discover any remains of Acriae; the French expedition place its ruins at the harbour of *Kokinio*. (Leake, *Morea*, vol. i. p. 229; Boblaye, *Recherches*, p. 95.)

ACRIDO'PHAGI (Ἀκριδοφάγοι), or "Locust-eaters," the name given by Diodorus (iii. 29) and Strabo (p. 770) to one of the half-savage tribes of Aethiopia bordering on the Red Sea, who received their denomination from their mode of life or their staple food. [W. R.]

ACRILLA or ACRILLAE (Ἀκριλλα), a town of Sicily, known only from Stephanus of Byzantium (*s. v.*), who tells us that it was not far from Syracuse. But there can be no doubt that it is the same place mentioned by Livy (xxiv. 35) where the Syracusan army under Hippocrates was defeated by Marcellus. The old editions of Livy have ACCILLAE, for which Acrillae, the emendation of Cluverius, has been received by all the recent editors. From this passage we learn that it was on the line of march from Agrigentum to Syracuse, and not far from Acrae; but the exact site is undetermined. Plutarch (*Marcell.* 18), in relating the same event, writes the name Ἀκίλας or Ἀκίλλας. [E. H. B.]

ACRITAS (Ἄκριτας: *C. Gallo*), the most southerly promontory in Messenia. (Strab. p. 359; Paus. iv. 34. § 12; Ptol. iii. 16. § 7; Plin. iv. 5. s. 7; Leake, *Morea*, vol. i. p. 443.)

ACROCERAU'NIA. [CERAUNII MONTES.]

ACROCORINTHUS. [CORINTHUS.]

ACRO'NIUS LACUS. [BRIGANTINUS LACUS.]

ACROREIA (Ἀκρώρεια), the mountainous district of Elis on the borders of Arcadia, in which the rivers Peneius and Ladon take their rise. The inhabitants of the district were called Acrocreii (Ἀκρωρεῖοι), and their towns appear to have been Thraustus, Alium, Opus, and Eupagium. The name is used in opposition to Κοίλη or Hollow Elis. Stephanus (*s. v.*), who is followed by many modern writers, makes Acrocreii a town, and places it in Triphylia; but this error appears to have arisen from confounding the Acrocreii with the Paroreatae in Triphylia. (Diod. xiv. 17; Xen. *Hell.* iii. 2. §

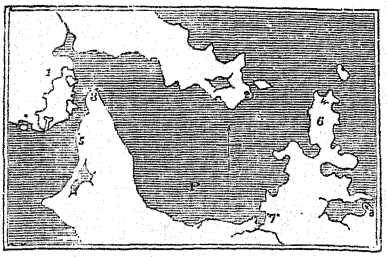
30, vii. 4. § 14; Leake, *Morea*, vol. ii. p. 203; Boblaye, *Recherches*, p. 123.)

ACROTHO'UM, or ACROTHO'I (Ἀκρόθωον Her. vii. 22; Ἀκρόθωοι, Thuc. iv. 109; Strab. p. 331; Scyl. p. 26; Steph. B. *s. v.*; Acroathon, Mel. ii. 2; Acrothon, Plin. iv. 10. s. 17: *Eth.* Ἀκρόθωος, Ἀκροθωΐτης), a town in the peninsula of Acte, in Chalcidice in Macedonia, situated near the extremity of the peninsula, probably upon the site of the modern *Lavra*. Strabo, Pliny, and Mela seem to have supposed that Acrothoum stood upon the site of Mt. Athos; but this is an impossibility. [ATHOS.] It was stated by Mela and other ancient writers that the inhabitants of Acrothoi lived longer than ordinary men. Mannert and others erroneously suppose Acrothoi to have been the same place as the later Uranopolis. (Leake, *Northern Greece*, vol. iii. p. 149.)

ACTE' (Ἀκτή), signified a piece of land running into the sea, and attached to another larger piece of land, but not necessarily by a narrow neck. Thus Herodotus gives the name of Acte to Asia Minor as compared with the rest of Asia (iv. 38), and also to Africa itself as jutting out from Asia (iv. 41). Attica also was originally called *Acte*. (Steph. B. *s. v.*) [ATTICA.] The name of Acte, however, was more specifically applied to the easternmost of the three promontories jutting out from Chalcidice in Macedonia, on which Mt. Athos stands. It is spoken of under ATHOS.

A'CTIUM (Ἄκτιον: *Eth.* Ἄκτιος, Actius: *Adj.* Ἀκτιακός, Actiacus, also Ἄκτιος, Actius), a promontory in Acarnania at the entrance of the Ambraciot Gulf (*Gulf of Arta*) off which Augustus gained his celebrated victory over Antony and Cleopatra, on September 2nd, B. C. 31. There was a temple of Apollo on this promontory, which Thucydides mentions (i. 29) as situated in the territory of Anactorium. This temple was of great antiquity, and Apollo derived from it the surname of *Actius* and *Actiacus*. There was also an ancient festival named *Actia*, celebrated here in honour of the god. Augustus after his victory enlarged the temple, and revived the ancient festival, which was henceforth celebrated once in four years (πενταετηρίς, *ludi quinquennales*), with musical and gymnastic contests, and horse races. (Dion Cass. li. 1; Suet. *Aug.* 18.) We learn from a Greek inscription found on the site of Actium, and which is probably prior to the time of Augustus, that the chief priest of the temple was called Ἱεραπόλος, and that his name was employed in official documents, like that of the first Archon at Athens, to mark the date. (Böckh, *Corpus Inscript.* No. 1793.) Strabo says (p. 325) that the temple was situated on an eminence, and that below was a plain with a grove of trees, and a dock-yard; and in another passage (p. 451) he describes the harbour as situated outside of the gulf. On the opposite coast of Epirus, Augustus founded the city of Nicopolis in honour of his victory. [NICOPOLIS.] Actium was properly not a town, though it is sometimes described as such; but after the foundation of Nicopolis, a few buildings sprang up around the temple, and it served as a kind of suburb to Nicopolis.

The site of Actium has been a subject of dispute. The accompanying plan of the entrance of the Ambraciot gulf, taken from the map published by Lieut. Wolfe (*Journal of the Royal Geographical Society*, vol. iii.) will give the reader a clear idea of the locality.



PLAN OF ACTIUM.

1. Ruins of *Prevesa*.
2. *C. La Scara*.
3. Prom. Actium. *La Punta*.
4. *C. Madonna*.
5. Temple of Apollo. *Fort La Punta*.
6. *Azio*.
7. Anactorium.
8. *Vonitza*.
P. *Bay of Prevesa*.

The entrance of the Ambraciot gulf lies between the low point off Acarnania, on which stands *Fort La Punta* (5), and the promontory of Epirus, on which stands the modern town of *Prevesa* (1), near the site of the ancient Nicopolis. The narrowest part of this entrance is only 700 yards, but the average distance between the two shores is half a mile. After passing through this strait, the coast turns abruptly round a small point to the SE., forming a bay about 4 miles in width, called the *Bay of Prevesa* (P). A second entrance is then formed to the larger basin of the gulf by the two high capes of *La Scara* (2) in Epeirus, and of *Madonna* (4) in Acarnania, the width of this second entrance being about one mile and a half. Now some modern writers, among others D'Anville, suppose Actium to have been situated on *Cape Madonna*, and Anactorium, which Strabo (p. 451) describes as 40 stadia from Actium, on *La Punta*. Two reasons have led them to adopt this conclusion: first, because the ruins on *C. Madonna* are sometimes called *Azio* (6), which name is apparently a corruption of the ancient Actium; and, secondly, because the temple of Apollo is said by Strabo to have stood on a height, which description answers to the rocky eminence on *C. Madonna*, and not to the low peninsula of *La Punta*. But these reasons are not conclusive, and there can be no doubt that the site of Actium corresponds to *La Punta*. For it should be observed, first, that the name *Azio* is unknown to the Greeks, and appears to have been introduced by the Venetians, who conjectured that the ruins on *C. Madonna* were those of Actium, and therefore invented the word; and, secondly, that though Strabo places the temple of Apollo on a height, he does not say that this height was on the sea, but on the contrary, that it was at some little distance from the sea. In other respects Strabo's evidence is decisive in favour of the identification of Actium with *La Punta*. He says that Actium is one point which forms the entrance of the bay; and it is clear that he considered the entrance of the bay to be between *Prevesa* and *La Punta*, because he makes the breadth of the strait "a little more than four stadia," or half a mile, which is true when applied to the first narrow entrance, but not to the second. That the strait between *Prevesa* and *La Punta* was regarded as the entrance of the Ambraciot gulf, is clear, not only from the distance assigned to it by Strabo, but from the statements of

Polybius (iv. 63), who makes it 5 stadia, of Scylax (*v.* Κασσωποί), who makes it 4 stadia, and of Pliny (iv. 1) who makes it 500 paces. Anactorium is described by Strabo as "situated within the bay," while Actium makes "the mouth of the bay." (Strab. pp. 325, 451.) Anactorium, therefore, must be placed on the promontory of *C. Madonna*. [For its exact site, see ANACTORIUM.] The testimony of Strabo is confirmed by that of Dion Cassius. The latter writer says (l. 12) that "Actium is a temple of Apollo, and is situated before the mouth of the strait of the Ambraciot gulf, over against the harbours of Nicopolis." Cicero tells us (*ad Fam.* xvi. 6, 9) that in coasting from Patrae to Corcyra he touched at Actium, which he could hardly have done, if it were so far out of his way as the inner strait between *C. La Scara* and *C. Madonna*. Thus we come to the conclusion that the promontory of Actium was the modern *La Punta* (3), and that the temple of Apollo was situated a little to the S., outside the strait, probably near the *Fort La Punta* (5).

A few remarks are necessary respecting the site of the battle, which has conferred its chief celebrity upon Actium. The fleet of Antony was stationed in the *Bay of Prevesa* (P). His troops had built towers on each side of the mouth of the strait, and they occupied the channel itself with their ships. Their camp was near the temple of Apollo, on a level spacious ground. Augustus was encamped on the opposite coast of Epirus, on the spot where Nicopolis afterwards stood; his fleet appears to have been stationed in the Bay of Gomaros, now the harbour of Mitika, to the N. of Nicopolis, in the Ionian sea. Antony was absent from his army at Patrae; but as soon as he heard of the arrival of Augustus, he proceeded to Actium, and after a short time crossed over the strait to Prevesa, and pitched his camp near that of Augustus. But having experienced some misfortunes, he subsequently re-crossed the strait and joined the main body of his army at Actium. By the advice of Cleopatra he now determined to return to Egypt. He accordingly sailed out of the strait, but was compelled by the manoeuvres of Augustus to fight. After the battle had lasted some hours Cleopatra, who was followed by Antony, sailed through the middle of the contending fleets, and took to flight. They succeeded in making their escape, but most of their ships were destroyed. The battle was, therefore, fought outside of the strait, between La Punta and Prevesa (ἔξω τῶν στενῶν, Dion Cass. l. 31), and not in the Bay of Prevesa, as is stated by some writers. (Dion Cass. l. 12, seq.; Leake, *Northern Greece*, vol. iv. p. 28, seq.; Wolfe, *l. c.*)

A'DADA (Ἄδαδα: *Eth.* Ἀδαδεύς, Ptol.; Ἀδαδάτη in old edit. of Strabo; Ὀδάδα, Hierocl.), a town in Pisidia of uncertain site. On coins of Valerian and Gallienus we find ΑΔΑΔΕΩΝ. Adada is mentioned in the Councils as the see of a bishop. (Artemiod. *ap. Strab.* xii. p. 570; Ptol. v. 5. § 8; Hierocl. p. 674, with Wesseling's note.)

A'DANA (τὰ Ἄδανα: *Eth.* Ἀδανεύς), a town of Cilicia, which keeps its ancient name, on the west side of the Sarus, now the *Syhoon* or *Syhān*. It lay on the military road from Tarsus to Issus, in a fertile country. There are the remains of a portico. Pompey settled here some of the Cilician pirates whom he had compelled to submit. (Appian, *Mith.* 96.) Dion Cassius (xlvii. 31) speaks of Tarsus and Adana being always quarrelling. [G. L.]

ADANE (Ἀδάνη, Philostorg. *H. E.* iii. 4), called ATHANA by Pliny (vi. 28. s. 32), and ARABIA FELIX (Ἀραβία εὐδαίμων), in the Periplus of Arrian (p. 14), now *Aden*, the chief seaport in the country of Homeritae on the S. coast of Arabia. It became at a very early period the great mart for the trade between Egypt, Arabia, and India; and although destroyed by the Romans, probably by Aelius Gallus in his expedition against Arabia, in the reign of Augustus, it speedily revived, and has ever since remained a place of note. It has revived conspicuously within the last few years, having fallen into the possession of the English, and become one of the stations for the steamers which navigate the Red Sea. [W. R.]

A'DDUA (ὁ Ἄδουας: *Adda*), a river of Gallia Cisalpina, one of the largest of the tributaries which bring down the waters of the Alps to the Po. It rises in the Rhaetian Alps near *Bormio*, and flows through the *Valtelline*, into the Lacus Larius or *Lago di Como*, from which it again issues at its south-eastern extremity near *Lecco*, and from thence has a course of above 50 miles to the Po, which it joins between Placentia and Cremona. During this latter part of its course it seems to have formed the limit between the Insubres and the Cenomani. It is a broad and rapid stream: the clearness of its blue waters, resulting from their passage through a deep lake, is alluded to by Claudian (*De VI. Cons. Hon.* 196). Strabo erroneously places its sources in MT. ADULA, where, according to him, the Rhine also rises: it is probable that he was imperfectly acquainted with this part of the Alps, and supposed the stream which descends from the *Splügen* to the head of the lake of *Como* to be the original Addua, instead of the much larger river which enters it from the *Valtelline*. (Strab. iv. pp. 192, 204; v. p. 213; Plin. iii. 16. s. 20; Pol. ii. 32, xxxiv. 10; Tac. *Hist.* ii. 40.) [E. H. B.]

ADIABE'NE (Ἀδιαβηνή). [ASSYRIA.]

ADIS or ADES (Ἄδις, Ἄδης: prob. *Rhades*), a considerable city of Africa, on the Gulf of Tunis, in the Carthaginian territory, which Regulus besieged and took, and before which he defeated the Carthaginians, in the 10th year of the first Punic War, B. C. 255. (Pol. i. 30.) As there is no subsequent mention of the place, it is supposed to have been supplanted, or at least reduced to insignificance, by the later town of MAXULA. [P. S.]

ADO'NIS (Ἄδωνις: *Nahr el Ibrahim*), a small river of Syria, which rising in Mount Libanus enters the Mediterranean a few miles to the S. of Byblus. Maundrell records the fact which he himself witnessed, that after a sudden fall of rain, the river descending in floods is tinged of a deep red by the soil of the hills in which it takes its rise, and imparts this colour to the sea for a considerable distance. Hence some have sought to explain the legend of the beautiful Adonis, who was killed by a wild boar on Mount Libanus (Strab. p. 755; Lucian, *de Dea Syr.* 6; Plin. v. 20.; Nonn. Dionys. iii. 80, xx. 144.) [W. R.]

ADOREUS, the name of a mountain of Galatia, now *Elmah Dagh*, in the neighbourhood of Pessinus, in Asia. Livy (xxxviii. 18.) says that it contains the source of the river Sangarius. [G. L.]

ADORSI. [AORSI.]

ADRAA (Ἀδρά, Euseb. *Onomast.*: Ἄδρα, Ptol. v. 15. § 23: LXX. Ἐδραείν, Ἐδραΐν: Eng. Vers. EDREI: and probably the Ἀδρασσός of Hierocles, p. 273: *Draa*), a town in Palestine, near the sources

of the river Hieromax, and deeply embayed in the spurs of the mountain chain of Hermon. Before the conquest of Canaan by Joshua, it was one of the chief cities of Og, king of Bashan. After his defeat and death it was assigned to the half tribe of Manasseh, which settled on the eastern side of Jordan. It was the seat of a Christian bishop at an early time, and a bishop of Adraa sat in the council of Seleucia (A. D. 381), and of Chalcedon (A. D. 451). By the Greeks it was called Adraa, and by the Crusaders Adratum. Its ruins cover a circuit of about 2 miles, of which the most important is a large rectangular building, surrounded by a double covered colonnade, and with a cistern in the middle. (Numbers, xxi. 33; Deuteron. i. 4, iii. 10; Joshua xii. 4, xiii. 12, 31; Joseph. *Antiq.* iv. 5. § 42; Buckingham, *Travels*, vol. ii. p. 146; Burckhardt, *id.* p. 241.) [W. B. D.]

ADRAISTAE (Ἀδραῖσται), a people of N. India (the *Panjab*), with a capital city Pimprama (Πίμπραμα), which Alexander reached in a day's journey from the Hydraotes (*Ravee*), on his march to Sangala. (Arrian. *Anab.* v. 22. § 3.) Lassen identifies them with the modern *Aratias* (*Pentapotamia*, p. 25). [P. S.]

ADRAMI'TAE or ATRAMI'TAE (Plin. vi. 28. s. 32; Ἀδραμῖται, Ptol.; Arrian, *Peripl.* p. 15), an Arabian tribe in the district Chatramotitis of Arabia Felix. They were situated on the coast of the Red Sea eastward of Aden, and their name is still preserved in the modern *Hadramaut*. Like their immediate neighbours in Arabia Felix, the Adramitae were actively engaged in the drug and spice trade, of which their capital Sabbatha was the emporium. They were governed by a race of kings, who bore the family or official title of Eleazar. [CHATRAMOTITAE.] [W. B. D.]

ADRAMYE'NTTUS SINUS. [ADRAMYTTIUM; AEOLIS.]

ADRAMY'TTIUM or ADRAMYTE'UM (Ἀδραμύττιον, Ἀδραμύττειον, Ἀτραμύττιον, Ἀτραμύττειον: *Eth.* Ἀδραμυττηνός, Adramyttenus: *Adramiti* or *Edremit*), a town situated at the head of the bay, called from it Adramyttenus, and on the river Caicus, in Mysia, and on the road from the Hellespontus to Pergamum. According to tradition it was founded by Adramys, a brother of Croesus, king of Lydia; but a colony of Athenians is said to have subsequently settled there. (Strab. p. 606.) The place certainly became a Greek town. Thucydides (v. 1; viii. 108) also mentions a settlement here from Delos, made by the Delians whom the Athenians removed from the island B. C. 422. After the establishment of the dynasty of the kings of Pergamum, it was a seaport of some note; and that it had some shipping, appears from a passage in the Acts of the Apostles (xxvii. 2). Under the Romans it was a Conventus Juridicus in the province of Asia, or place to which the inhabitants of the district resorted as the court town. There are no traces of ancient remains. [G. L.]

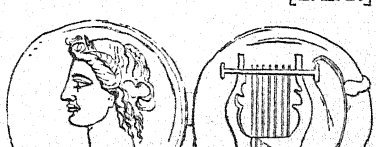
ADRANA (*Eder*), a river of Germany in the territory of the Chatti, near *Cassel*. (Tac. *Ann.* i. 56.)

ADRANS, ADRA'NA, ADRA'NTE (τὰ Ἄδρανα, Zos. ii. 45; HADRANS, Itiner. Hieros. p. 560: *St. Oswald* on the Drauberg), a town in Noricum, situated between the towns Aemona and Celeia, in the valley separating Mt. Cetius from Mt. Carvancas. A vestige of its Roman origin or occupation still survives in its local appellation of *Trajaner-dorf* or Trajan's-thorpe. (Itin. Anton.) [W. B. D.]

ADRA'NUM, or HADRA'NUM (Ἄδρανόν, Diod. Steph. B. HADRANUM, Sil. Ital.: *Eth.* Ἀδρανίτης, Hadranitanus: *Adernò*), a city of the interior of Sicily, situated at the foot of the western slope of Mt. Aetna above the valley of the *Simeto*, and about 7 miles from Centuripi. We learn from Diodorus (xiv. 37) that there existed here from very ancient times a temple of a local deity named Adranus, whose worship was extensively spread through Sicily, and appears to have been connected with that of the Palici. (Hesych. *s. v.* Παλικοί.) But there was no *city* of the name until the year 400 B. C. when it was founded by the elder Dionysius, with a view to extend his power and influence in the interior of the island. (Diod. *l. c.*) It probably continued to be a dependency of Syracuse; but in 345 B. C. it fell into the hands of Timoleon. (Id. xvi. 68; Plut. *Timol.* 12.) It was one of the cities taken by the Romans at the commencement of the First Punic War (Diod. xxiii. Exc. Hoesch. p. 501), and probably on this account continued afterwards in a relation to Rome inferior to that of most other Sicilian cities. This may perhaps account for the circumstance that its name is not once mentioned by Cicero (see Zumpt *ad Cic. Verr.* iii. 6, p. 437); but we learn from Pliny that it was in his time included in the class of the "stipendiariae civitates" of Sicily. (*H. N.* iii. 8.)

Both Diodorus and Plutarch speak of it as a small town owing its importance chiefly to the sanctity of its temple; but existing remains prove that it must have been at one time a place of some consideration. These consist of portions of the ancient walls and towers, built in a massive style of large squared blocks of lava; of massive substructions, supposed to have been those of the temple of Adranus; and the ruins of a large building which appears to have belonged to Roman Thermae. Numerous sepulchres also have been discovered and excavated in the immediate neighbourhood. The modern town of *Adernò* retains the ancient site as well as name: it is a considerable place, with above 6000 inhabitants. (Biscari, *Viaggio in Sicilia*, pp. 57—60; Ortolani, *Diz. Geogr. della Sicilia*, p. 13; Bull. dell. Inst. Arch. 1843, p. 129.)

Stephanus Byzantinus speaks of the city as situated on a river of the same name: this was evidently no other than the northern branch of the *Simeto* (Symaethus) which is still often called the *Fiume d' Adernò*. [E. H. B.]



COIN OF ADRANUM.

A'DRIA, A'TRIA, HA'DRIA, or HA'TRIA (Ἀδρία or Ἀτρία). It is impossible to establish any distinction between these forms, or to assign the one (as has been done by several authors) to one city, and another to the other. The oldest form appears to have been HATRIA, which we find on coins, while HADRIA is that used in all inscriptions: some MSS. of Livy have ADRIA, and others ATRIA. Pliny tells us that ATRIA was the more ancient form, which was afterwards changed into ADRIA, but the Greeks seem to have early used Ἀδρία for the city

as well as Ἀδρίας for the sea. 1. A city of Cisalpine Gaul, situated between the Padus and the Athesis, not far from their mouths, and still called *Adria.* It is now distant more than 14 miles from the sea, but was originally a sea-port of great celebrity. Its foundation is ascribed to Diomed by Stephanus Byzantinus, and some other late writers: Justin also (xx. 1), probably following Theopompus, calls it a city of Greek origin; but these testimonies are far outweighed by those of the Roman writers, who agree in describing it as an Etruscan colony. It was probably established at the same period with their other settlements on the north side of the Apennines, and became, from its position, the principal emporium for their trade with the Adriatic; by which means it attained to so flourishing a condition, as to have given name to the gulf, or portion of the sea in its immediate neighbourhood, from whence the appellation was gradually extended to the whole of the inland sea still called the Adriatic. To this period may also be ascribed the great canals and works which facilitated its communications with the adjoining rivers, and through them with the interior of Cisalpine Gaul, at the same time that they drained the marshes which would otherwise have rendered it uninhabitable. (Liv. v. 33; Plin. iii. 16. s. 20; Strab. v. p. 214; Varro *de L. L.* v. 161; Festus, p. 13, ed. Müller; Plut. *Camill.* 16.) Notwithstanding its early celebrity, we have scarcely any information concerning its history; but the decline of its power and prosperity may reasonably be ascribed to the conquest of the neighbouring countries by the Gauls, and to the consequent neglect of the canals and streams in its neighbourhood. The increasing commerce of the Greeks with the Adriatic probably contributed to the same result. It has been supposed by some writers that it received, at different periods, Greek colonies, one from Epidamnus and the other from Syracuse; but both statements appear to rest upon misconceptions of the passages of Diodorus, from which they are derived. (Diod. ix. Exc. Vat. p. 17, xv. 13; in both of which passages the words τὸν Ἀδρίαν certainly refer to the Adriatic sea or gulf, not to the city, the name of which is always *feminine.*) The abundance of vases of Greek manufacture found here, of precisely similar character with those of Nola and *Vulci*, sufficiently attests a great amount of Greek intercourse and influence, but cannot be admitted as any proof of a Greek colony, any more than in the parallel case of *Vulci.* (R. Rochette in the *Annali dell' Inst. Arch.* vol. vi. p. 292; Welcker, *Vasi di Adria* in the *Bullettino dell' Inst.* 1834, p. 134.) Under the Romans Adria appears never to have been a place of much consequence. Strabo (*l.c.*) speaks of it as a small town, communicating by a short navigation with the sea; and we learn from Tacitus (*Hist.* iii. 12) that it was still accessible for the light Liburnian ships of war as late as the time of Vitellius. After the fall of the Western Empire it was included in the exarchate of Ravenna, but fell rapidly into decay during the middle ages, though it never ceased to exist, and always continued an episcopal see. Since the opening of new canals it has considerably revived, and has now a population of 10,000 souls. Considerable remains of the ancient city have been discovered a little to the south of the modern town towards *Ravegnano;* they are all of Roman date, and comprise the ruins of a theatre, baths, mosaic pavements, and part of the ancient walls, all which have been buried to a considerable depth under the accumulations of alluvial soil. Of the numerous minor antiquities discovered there, the most interesting are the vases already alluded to. (See Müller, *Etrusker*, i. p. 229, and the authors there cited.) The coins ascribed to this city certainly belong to Adria in Picenum.

A river of the same name (ὁ Ἀδρίας) is mentioned by Hecataeus (ap. Steph. Byz. *s. v.*), and by Theopompus (ap. Strab. vii. p. 317); it is called by Ptolemy Ἀτριανὸς ποταμός, and must probably be the same called by the Romans Tartarus (Plin. iii. 16. s. 20), and still known in the upper part of its course as the *Tartaro.* It rises in the hills to the SE. of the *Lago di Garda*, and flows by the modern *Adria*, but is known by the name of *Canal Bianco* in the lower part of its course; it communicates, by canals, with the *Po* and the *Adige.*

2. A city of Picenum, still called *Atri*, situated about 5 miles from the Adriatic Sea, between the rivers Vomanus and Matrinus. According to the Itinerary it was distant 15 Roman miles from Castrum Novum, and 14 from Teate. (Itin. Ant. pp. 308, 310, 313; comp. Tab. Peut.) It has been supposed, with much probability, to be of Etruscan origin, and a colony from the more celebrated city of the name (Mazocchi, *Tab. Heracl.* p. 532; Müller, *Etrusker*, vol. i. p. 145), though we have no historical evidence of the fact. It has also been generally admitted that a Greek colony was founded there by Dionysius the Elder, at the time that he was seeking to establish his power in the Adriatic, about B. C. 385; but this statement rests on very doubtful authority (Etym. Magn. v. Ἀδρίας), and no subsequent trace of the settlement is found in history. The first certain historical notice we find of Adria is the establishment of a Roman colony there about 282 B.C. (Liv. Epit. xi.; Madvig, *de Coloniis*, p. 298.) In the early part of the Second Punic War (B.C. 217) its territory was ravaged by Hannibal; but notwithstanding this calamity, it was one of the 18 Latin colonies which, in B. C. 209, were faithful to the cause of Rome, and willing to continue their contributions both of men and money. (Liv. xxii. 9, xxvii. 10; Polyb. iii. 88.) At a later period, as we learn from the Liber de Coloniis, it must have received a fresh colony, probably under Augustus: hence it is termed a Colonia, both by Pliny and in inscriptions. One of these gives it the titles of "Colonia Aelia Hadria," whence it would appear that it had been re-established by the emperor Hadrian, whose family was originally derived from hence, though he was himself a native of Spain. (Lib. Colon. p. 227; Plin. *H. N.* iii. 13. s. 18; Orell. *Inscr.* no. 148, 3018; Gruter, p. 1022; Zumpt *de Colon.* p. 349; Spartian. *Hadrian.* 1.; Victor, *Epit.* 14.) The territory of Adria (ager Adrianus), though subsequently included in Picenum, appears to have originally formed a separate and independent district, bounded on the N. by the river Vomanus (*Vomano*), and on the S. by the Matrinus (*la Piomba*); at the mouth of this latter river was a town bearing the name of MATRINUM, which served as the port of Adria; the city itself stood on a hill a few miles inland, on the same site still occupied by the modern *Atri*, a place of some consideration, with the title of a city, and the see of a bishop. Great part of the circuit of the ancient walls may be still traced, and mosaic pavements and other remains of buildings are also preserved. (Strab. v. p. 241; Sil. Ital. viii. 439; Ptol. iii. 1. § 52; Mela, ii. 4; Romanelli, vol. iii. p 307.) Ac-

cording to the Itin. Ant. (pp. 308, 310) Adria was the point of junction of the Via Salaria and Valeria, a circumstance which probably contributed to its importance and flourishing condition under the Roman empire.

It is now generally admitted, that the coins of Adria (with the legend HAT.) belong to the city of Picenum; but great difference of opinion has been entertained as to their age. They belong to the class commonly known as Aes Grave, and are even among the heaviest specimens known, exceeding in weight the most ancient Roman asses. On this account they have been assigned to a very remote antiquity, some referring them to the Etruscan, others to the Greek, settlers. But there seems much reason to believe that they are not really so ancient, and belong, in fact, to the Roman colony, which was founded previous to the general reduction of the Italian brass coinage. (Eckhel, vol. i. p. 98; Müller, *Etrusker*, vol. i. p. 308; Böckh, *Metrologie*, p. 379; Mommsen, *Das Römische Münzwesen*, p. 231; Millingen, *Numismatique de l'Italie*, p. 216.) [E.H.B.]



COIN OF ADRIA.

ADRIA'TICUM MARE (ὁ Ἀδρίας), is the name given both by Greek and Latin writers to the inland sea still called the *Adriatic*, which separates Italy from Illyricum, Dalmatia and Epeirus, and is connected at its southern extremity with the Ionian Sea. It appears to have been at first regarded by the Greeks as a mere gulf or inlet of the Ionian Sea, whence the expression ὁ Ἀδρίας (κόλπος sc.), which first came into use, became so firmly established that it always maintained its ground among the Greek writers of the best ages, and it is only at a later period or in exceptional cases that we find the expressions ἡ Ἀδριάνη or Ἀδριατικὴ θάλασσα. (The former expression is employed by Scymnus Chius, 368; and the latter in one instance by Strabo, iv. p. 204.) The Latins frequently termed it MARE SUPERUM, the Upper Sea, as opposed to the Tyrrhenian or Lower Sea (Mare Inferum); and the phrase is copied from them by Polybius and other Greek writers. It appears probable indeed that this was the common or vernacular expression among the Romans, and that the name of the Adriatic was a mere geographical designation, perhaps borrowed in the first instance from the Greeks. The use of ADRIA or HADRIA in Latin for the name of the sea, was certainly a mere Graecism, first introduced by the poets (Hor. *Carm.* i. 3. 15, iii. 3. 5, &c.; Catull. xxxvi. 15), though it is sometimes used by prose writers also. (Senec. *Ep.* 90; Mela, ii. 2, &c.)

According to Herodotus (i. 163) the Phocaeans were the first of the Greeks who discovered the Adriatic, or at least the first to explore its recesses, but the Phoenicians must have been well acquainted with it long before, as they had traded with the Venetians for amber from a very early period. It has, indeed, been contended, that ὁ Ἀδρίης in Herodotus (both in this passage and in iv. 33, v. 9) means not the sea or gulf so called, but a region or district about the head of it. But in this case it seems highly improbable that precisely the same expression should have come into general use, as we certainly find it not long after the time of Herodotus, for the sea itself.* Hecataeus also (if we can trust to the accuracy of Stephanus B. *s. v.* Ἀδρίας) appears to have used the full expression κόλπος Ἀδρίας.

The natural limits of the Adriatic are very clearly marked by the contraction of the opposite shores at its entrance, so as to form a kind of strait, not exceeding 40 G. miles in breadth, between the Acroceraunian promontory in Epirus, and the coast of Calabria near Hydruntum, in Italy. This is accordingly correctly assumed both by Strabo and Pliny as the southern limits of the Adriatic, as it was at an earlier period by Scylax and Polybius, the latter of whom expressly tells us that Oricus was the first city on the right hand after entering the Adriatic. (Strab. vii. p. 317; Plin. iii. 11. s. 16; Scylax, §14, p. 5, § 27, p. 11; Pol. vii. 19; Mela, ii. 4.) But it appears to have been some time before the appellation was received in this definite sense, and the use of the name both of the Adriatic and of the Ionian Gulf was for some time very vague and fluctuating. It is probable, that in the earliest times the name of ὁ Ἀδρίας was confined to the part of the sea in the immediate neighbourhood of Adria itself and the mouths of the Padus, or at least to the upper part near the head of the gulph, as in the passages of Herodotus and Hecataeus above cited; but it seems that Hecataeus himself in another passage (*ap. Steph. B. s. v.* Ἴστροι) described the Istrians as dwelling *on the Ionian gulf*, and Hellanicus (*ap. Dion. Hal.* i. 28) spoke of the Padus as flowing *into the Ionian gulf*. In like manner Thucydides (i. 24) describes Epidamnus as a city on the right hand as you enter the Ionian gulf. At this period, therefore, the latter expression seems to have been at least the more common one, as applied to the whole sea. But very soon after we find the orators Lysias and Isocrates employing the term ὁ Ἀδρίας in its more extended sense: and Scylax (who must have been nearly contemporary with the latter) expressly tells us that the Adriatic and Ionian gulfs were one and the same. (Lys. *Or. c. Diog.* § 38, p. 908; Isocr. *Philipp.* § 7; Scylax, § 27, p. 11.) From this time no change appears to have taken place in the use of the name, ὁ Ἀδρίας being familiarly used by Greek writers for the modern Adriatic (Theophr. iv. 5. §§ 2, 6; Pseud. Aristot. *de Mirab.* §§ 80, 82; Scymn. Ch. 132, 193, &c.; Pol. ii. 17, iii. 86, 87, &c.) until after the Christian era. But subsequently to that date a very singular change was introduced: for while the name of the Adriatic *Gulf* (ὁ Ἀδρίας, or Ἀδριατικὸς κόλπος) became restricted to the upper portion of the inland sea now known by the same name, and the lower portion nearer the strait or entrance was commonly known as the

* The expressions of Polybius (iv. 14, 16) cited by Müller (*Etrusker*, i. p. 141) in support of this view, certainly cannot be relied on, as the name of ὁ Ἀδρίας was fully established as that of the *sea*, long before his time, and is repeatedly used by himself in this sense. But his expressions are singularly vague and fluctuating: thus we find within a few pages, ὁ κατὰ τὸν Ἀδρίαν κόλπος, ὁ τοῦ παντὸς Ἀδρίου μυχός, ὁ Ἀδριατικὸς μυχός, ἡ κατὰ τὸν Ἀδρίαν θάλαττα, etc. (See Schweighäuser's Index to Polybius, p. 197.)

Ionian Gulf, the sea without that entrance, previously known as the Ionian or Sicilian, came to be called the *Adriatic Sea*. The beginning of this alteration may already be found in Strabo, who speaks of the Ionian Gulf as *a part of the Adriatic:* but it is found fully developed in Ptolemy, who makes the promontory of Garganus the limit between the Adriatic Gulf (ὁ Ἀδρίας κόλπος) and the Ionian Sea (τὸ Ἰόνιον πέλαγος), while he calls the sea which bathes the eastern shores of Bruttium and Sicily, *the Adriatic Sea* (τὸ Ἀδριατικὸν πέλαγος): and although the later geographers, Dionysius Periegetes and Agathemerus, apply the name of the Adriatic within the same limits as Strabo, the common usage of historians and other writers under the Roman Empire is in conformity with that of Ptolemy. Thus we find them almost uniformly speaking of the Ionian Gulf for the lower part of the modern Adriatic: while the name of the latter had so completely superseded the original appellation of the Ionian Sea for that which bathes the western shores of Greece, that Philostratus speaks of the isthmus of Corinth as separating the Aegaean Sea from the Adriatic. And at a still later period we find Procopius and Orosius still further extending the appellation as far as Crete on the one side, and Malta on the other. (Ptol. iii. 1. §§ 1, 10. 14, 17, 26, 4. §§ 1, 8; Dionys. Per. 92—94, 380, 481; Agathemer. i. 3, ii. 14; Appian, *Syr.* 63, *B. C.* ii. 39, iii. 9, v. 65; Dion Cass. xli. 44, xlv. 3; Herodian. viii. 1; Philostr. *Imagg.* ii. 16; Pausan. v. 25. § 3, viii. 54. § 3; Hieronym. *Ep.* 86; Procop. *B. G.* i. 15, iii. 40, iv. 6, *B. V.* i. 13, 14, 23; Oros. i. 2.) Concerning the various fluctuations and changes in the application and signification of the name, see Larcher's *Notes on Herodotus* (vol. i. p. 157, Eng. transl.), and Letronne (*Recherches sur Dicuil.* p. 170—218), who has, however, carried to an extreme extent the distinctions he attempts to establish. The general form of the Adriatic Sea was well known to the ancients, at least in the time of Strabo, who correctly describes it as long and narrow, extending towards the NW., and corresponding in its general dimensions with the part of Italy to which it is parallel, from the Iapygian promontory to the mouths of the Padus. He also gives its greatest breadth pretty correctly at about 1200 stadia, but much overstates its length at 6000 stadia. Agathemerus, on the contrary, while he agrees with Strabo as to the breadth, assigns it only 3000 stadia in length, which is as much below the truth, as Strabo exceeds it. (Strab. ii. p. 123, v. p. 211; Agathemer. 14.) The Greeks appear to have at first regarded the neighbourhood of Adria and the mouths of the Padus as the head or inmost recess of the gulf, but Strabo and Ptolemy more justly place its extremity at the gulf near Aquileia and the mouth of the Tilavemptus (*Tagliamento*). (Strab. ii. p. 123, iv. p. 206; Ptol. iii. 1. §§ 1, 26.)

The navigation of the Adriatic was much dreaded on account of the frequent and sudden storms to which it was subject: its evil character on this account is repeatedly alluded to by Horace. (*Carm.* i. 3. 15, 33. 15, ii. 14. 14, iii. 9. 23, &c.)

There is no doubt that the name of the Adriatic was derived from the Etruscan city of Adria or Atria, near the mouths of the Padus. Livy, Pliny, and Strabo, all concur in this statement, as well as in extolling the ancient power and commercial influence of that city [ADRIA, No. 1], and it is probably only by a confusion between the two cities of the same name, that some later writers have derived the appellation of the sea from Adria in Picenum, which was situated at some distance from the coast, and is not known to have been a place of any importance in early times. [E. H. B.]

ADRUME'TUM. [HADRUMETUM.]

ADRUS (*Albaragena*), a river of Hispania Lusitanica, flowing from the N. into the Anas (*Guadiana*) opposite to *Badajoz* (*Itin. Ant.* p. 418; Ukert, vol. ii. pt. 1, pp. 289—392). [P. S.]

ADUA'TICA or ADUA'TUCA, a castellum or fortified place mentioned by Caesar (*B. G.* vi. 32) as situated about the centre of the country of the Eburones, the greater part of which country lay between the Mosa (*Maas*) and the Rhenus. There is no further indication of its position in Caesar. Q. Cicero, who was posted here with a legion in B. C. 53, sustained and repelled a sudden attack of the Sigambri (*B. G.* vi. 35, &c.), in the same camp in which Titurius and Aurunculeius had wintered in B. C. 54 (*B. G.* v. 26). If it be the same place as the Aduaca Tungrorum of the Antonine Itinerary, it is the modern *Tongern*, in the Belgian province of Limburg, where there are remains of old walls, and many antiquities. Though only a castellum or temporary fort in Caesar's time, the place is likely enough to have been the site of a larger town at a later date. [G. L.]

ADUA'TICI (Ἀτουατικοί, Dion Cass.), a people of Belgic Gaul, the neighbours of the Eburones and Nervii. They were the descendants of 6000 Cimbri and Teutones, who were left behind by the rest of these barbarians on their march to Italy, for the purpose of looking after the baggage which their comrades could not conveniently take with them. After the defeat of the Cimbri and Teutones, near *Aix* by C. Marius (B. C. 102), and again in the north of Italy, these 6000 men maintained themselves in the country. (Caes. *B. G.* ii. 29.) Their head quarters were a strong natural position on a steep elevation, to which there was only one approach. Caesar does not give the place a name, and no indication of its site. D'Anville supposes that it is *Falais* on the *Mehaigne*. The tract occupied by the Aduatici appears to be in *South Brabant*. When their strong position was taken by Caesar, 4000 of the Aduatici perished, and 53,000 were sold for slaves. (*B. G.* ii. 33.) [G. L.]

ADU̯'LA MONS (ὁ Ἀδούλας), the name given to a particular group of the Alps, in which, according to the repeated statement of Strabo, both the Rhine and the Addua take their rise, the one flowing northwards, the other southward into the Larian Lake. This view is not however correct, the real source of the Addua being in the glaciers of the Rhaetian Alps, at the head of the *Valtelline*, while both branches of the Rhine rise much farther to the W. It is probable that Strabo considered the river which descends from the *Splügen* to the head of the lake of *Como* (and which flows from N. to S.) as the true Addua, overlooking the greatly superior magnitude of that which comes down from the *Valtelline*. The sources of this river are in fact not far from those of the branch of the Rhine now called the *Hinter Rhein*, and which, having the more direct course from S. to N., was probably regarded by the ancients as the true origin of the river. Mt. Adula would thus signify the lofty mountain group about the passes of the *Splügen* and *S. Bernardino*, and at the head of the valley of the *Hinter Rhein*, rather than the *Mt. St. Gothard*, as supposed by most

modern geographers, but we must not expect great accuracy in the use of the term. Ptolemy, who also represents the Rhine as rising in Mt. Adula, says nothing of the Addua; but erroneously describes this part of the Alps as that where the chain alters its main direction from N. to E. (Strab. iv. pp. 192, 204, v. p. 213; Ptol. ii. 9. § 5, iii. 1. § 1.) [E. H. B.]

ADU'LE or ADU'LIS (Ἀδουλή, Ptol. iv. 7. § 8, viii. 16. § 11; Arrian. *Peripl.*; Eratosth. pp. 2, 3; Ἄδουλις, Steph. B. *s. v.*; Ἀδούλει, Joseph. *Antiq.* ii. 5; Procop. *B. Pers.* i. 19; oppidum adoulitôn, Plin. *H. N.* vi. 29. s. 34: *Eth.* Ἀδουλίτης, Ptol. iv. 8; Adulita, Plin. *l. c.*: *Adj.* Ἀδουλιτικός), the principal haven and city of the Adulitae, a people of mixed origin in the regio Troglodytica, situated on a bay of the Red Sea called Adulicus Sinus (Ἀδουλικὸς κόλπος, *Annesley Bay*). Adule is the modern *Thulla* or *Zulla*, pronounced, according to Mr. Salt, *Azoole*, and stands in lat. 15° 35′ N. Ruins are said to exist there. D'Anville, indeed, in his Map of the Red Sea, places Adule at *Arkeeko* on the same coast, about 22° N. of *Thulla*. According indeed to Cosmas, Adule was not immediately on the coast, but about two miles inland. It was founded by fugitive slaves from the neighbouring kingdom of Egypt, and under the Romans was the haven of Axume. Adule was an emporium for hides (river-horse and rhinoceros), ivory (elephant and rhinoceros tusks), and tortoise-shell. It had also a large slave-market, and was a caravan station for the trade of the interior of Africa. The apes which the Roman ladies of high birth kept as pets, and for which they often gave high prices, came principally from Adule. At Adule was the celebrated *Monumentum Adulitanum*, the inscription of which, in Greek letters, was, in the 6th century of the Christian era, copied by Cosmas the Indian merchant (Indicopleustes; see *Dict. of Biog.* art. *Cosmas*) into the second book of his "Christian Topography." The monument is a throne of white marble, with a slab of some different stone behind it. Both throne and slab seem to have been covered with Greek characters. Cosmas appears to have put two inscriptions into one, and thereby occasioned no little perplexity to learned men. Mr. Salt's discovery of the inscription at Axume, and the contents of the Adulitan inscription itself, show that the latter was bipartite.

The first portion is in the third person, and records that Ptolemy Euergetes (B. C. 247—222) received from the Troglodyte Arabs and Aethiopians certain elephants which his father, the second king of the Macedonian dynasty, and himself, had taken in hunting in the region of Adule, and trained to war in their own kingdom. The second portion of the inscription is in the first person, and commemorates the conquests of an anonymous Aethiopian king in Arabia and Aethiopia, as far as the frontier of Egypt. Among other names, which we can identify with the extant appellations of African districts, occurs that of the most mountainous region in Abyssinia, the Semenae, or Samen, and that of a river which is evidently the Astaboras or *Tacazzé*, a main tributary of the Nile. The Adulitan inscription is printed in the works of Cosmas, in the *Collect. Nov. Patr. et Script. Graec.* by Montfaucon, pt. ii. pp. 113—346; in Chisull's *Antiq. Asiat.*; and in Fabricius, *Bibl. Graec.* iv. p. 245. The best commentary upon it is by Buttmann, *Mus. der Alterthumsw.* ii. 1. p. 105. [W. B. D.]

ADULI'TAE. [ADULE.]

ADYRMA'CHIDAE (Ἀδυρμαχίδαι), a people of N. Africa, mentioned by Herodotus as the first Libyan people W. of Egypt. (Herod. iv. 168.) Their extent was from the frontier of Egypt (that is, according to Herodotus, from the Sinus Plinthinetes (ii. 6), but according to Scylax (p. 44, Hudson), from the Canopic mouth of the Nile), to the harbour of Plynos, near the Catabathmus Major. Herodotus distinguishes them from the other Libyan tribes in the E. of N. Africa, who were chiefly nomade (iv. 191), by saying that their manners and customs resembled those of the Egyptians (iv. 168). He also mentions some remarkable usages which prevailed amongst them (*l. c.*). At a later period they are found further to the S., in the interior of Marmarica. (Ptol.; Plin. v. 6; Sil. Ital. iii. 278, foll., ix. 223, foll.) [P. S.]

AEA. [COLCHIS.]

AEACE'UM. [AEGINA.]

AEA'NTIUM (Αἰάντιον: *Trikeri*), a promontory in Magnesia in Thessaly, forming the entrance to the Pagasaean bay. According to Ptolemy there was a town of the same name upon it. Its highest summit was called Mt. Tisaeum. (Plin. iv. 9. s. 16; Ptol. iii. 13. § 16; Leake, *Northern Greece*, vol. iv. p. 397.) [TISAEUM.]

AEAS. [AOUS.]

AEBU'RA (Αἴβουρα: *Eth.* Αἰβουραῖος: prob. *Cuerva*), a town of the Carpetani, in Hispania Tarraconensis (Liv. xl. 30; Strab. *ap.* Steph. B. *s. v.*), probably the Λιβύρα of Ptolemy (ii. 6). Its name appears on coins as Aipora and Apora. (Mionnet, vol. i. p. 55, Supp. vol. i. pp. 111, 112). [P. S.]

AECAE (Αἴκαι: *Eth.* Aecanus: *Troja*), a town of Apulia mentioned both by Polybius and Livy, during the military operations of Hannibal and Fabius in that country. In common with many other Apulian cities it had joined the Carthaginians after the battle of Cannae, but was recovered by Fabius Maximus in B. C. 214, though not without a regular siege. (Pol. iii. 88; Liv. xxiv. 20.) Pliny also enumerates the Aecani among the inland towns of Apulia (iii. 11); but its position is more clearly determined by the Itineraries, which place it on the Appian Way between Equus Tuticus and Herdonia, at a distance of 18 or 19 miles from the latter city. (Itin. Ant. p. 116; Itin. Hier. p. 610; the Tab. Peut. places it between Equus Tuticus and Luceria, but without giving the distances.) This interval exactly accords with the position of the modern city of *Troja*, and confirms the statements of several chroniclers of the middle ages, that the latter was founded about the beginning of the eleventh century, on the ruins of the ancient Aecae. Cluverius erroneously identified Aecae with *Accadia*, a village in the mountains S. of *Bovino;* but his error was rectified by Holstenius. *Troja* is an episcopal see, and a place of some consideration; it stands on a hill of moderate elevation, rising above the fertile plain of Puglia, and is 9 miles S. of *Lucera*, and 14 SW. of *Foggia*. (Holsten. *Not. in Cluver.* p. 271; Romanelli, vol. ii. p. 227; Giustiniani, *Diz. Geogr.* vol. ix. p. 260.) [E. H. B.]

AECULA'NUM, or AECLA'NUM (Αἰκούλανον, Appian, Ptol.: *Eth.* Aeculanus, Plin.; but the contracted form Aeclanus and Aeclanensis is the only one found in inscriptions:—the reading Aeculanum in Cic. *ad Att.* xvi. 2, is very uncertain;—later inscriptions and the Itineraries write the name ECLANUM), a city of Samnium, in the territory of the Hirpini, is correctly placed by the Itinerary of Antoninus on the Via Appia, 15 Roman miles from Beneventum. (Plin. iii. 11. s. 16; Ptol. iii. 1. § 71; Itin. Ant. p

120; Tab. Peut.) No mention of it is found in history during the wars of the Romans with the Samnites, though it appears to have been one of the chief cities of the Hirpini: but during the Social War (B. C. 89) it was taken and plundered by Sulla, which led to the submission of almost all the neighbouring cities. (Appian, *B. C.* i. 51.) It appears to have been soon after restored: the erection of its new walls, gates, and towers being recorded by an inscription still extant, and which probably belongs to a date shortly after the Social War. At a later period we find that part of its territory was portioned out to new colonists, probably under Octavian, but it retained the condition of a municipium (as we learn from Pliny and several inscriptions) until long afterwards. It was probably in the reign of Trajan that it acquired the rank and title of a colony which we find assigned to it in later inscriptions. (Lib. Colon. pp. 210, 260; Orell. *Inscr.* no. 566, 3108, 5020; Zumpt, *de Coloniis*, p. 401.)

The site of Aeculanum was erroneously referred by Cluverius (*Ital.* p. 1203) to *Frigento*. Holstenius was the first to point out its true position at a place called *le Grotte*, about a mile from *Mirabella*, and close to the *Taverna del Passo*, on the modern high road from Naples into *Puglia*. Here the extensive remains of an ancient city have been found: a considerable part of the ancient walls, as well as ruins and foundations of Thermae, aqueducts, temples, an amphitheatre and other buildings have been discovered, though many of them have since perished; and the whole site abounds in coins, gems, bronzes, and other minor relics of antiquity. The inscriptions found here, as well as the situation on the Appian Way, and the distance from Beneventó, clearly prove these remains to be those of Aeculanum, and attest its splendour and importance under the Roman empire. It continued to be a flourishing place until the 7th century, but was destroyed in A. D. 662, by the emperor Constans II. in his wars with the Lombards. A town arose out of its ruins, which obtained the name of QUINTODECIMUM from its position at that distance from Beneventum, and which continued to exist to the 11th century when it had fallen into complete decay, and the few remaining inhabitants removed to the castle of *Mirabella*, erected by the Normans on a neighbouring hill. (Holsten. *Not. in Cluver.* p. 273; Lupuli, *Iter Venusin.* pp. 74—128; Guarini, *Ricerche sull' antica Città di Eclano*, 4to. Napoli, 1814; Romanelli, vol. ii. pp. 323—328.) [E. H. B.]

AEDEPSUS (Αἴδηψος: *Eth.* Αἰδηψιος: *Lipso*), a town on the NW. coast of Euboea, 160 stadia from Cynus on the opposite coast of the Opuntian Locri. It contained warm baths sacred to Hercules, which were used by the dictator Sulla. These warm baths are still found about a mile above *Lipso*, the site of Aedepsus. (Strab. pp. 60, 425; Athen. p. 73; Plut. *Sull.* 26, *Symp.* iv. 4, where Γάληψος is a false reading; Steph. B. *s. v.*; Ptol. iii. 15. § 23; Plin. iv. 21; Leake, *Northern Greece*, vol. ii. p. 176; Walpole, *Travels*, &c., p. 71.)

AE'DUI, HE'DUI (Αἴδουοι, Strab. p. 186), a Celtic people, who were separated from the Sequani by the Arar (*Saone*), which formed a large part of their eastern boundary. On the W. they were separated from the Bituriges by the upper course of the Ligeris (*Loire*), as Caesar states (*B. G.* vii. 5). To the NE. were the Lingones, and to the S. the Segusiani. The Aedui Ambarri (*B. G.* i. 11), kinsmen of the Aedui, were on the borders of the Allobroges. The chief town of the Aedui in Caesar's time was Bibracte, and if we assume it to be on the site of the later town of Augustodunum (*Autun*), we obtain probably a fixed central position in the territory of the Aedui, in the old division of *Bourgogne*. The Aedui were one of the most powerful of the Celtic nations, but before Caesar's proconsulship of Gallia, they had been brought under the dominion of the Sequani, who had invited Germans from beyond the Rhine to assist them. The Aedui had been declared friends of the Roman people before this calamity befel them; and Divitiacus, an Aeduan, went to Rome to ask for the assistance of the senate, but he returned without accomplishing the object of his mission. Caesar, on his arrival in Gaul (B. C. 58), restored these Aedui to their former independence and power. There was among them a body of nobility and a senate, and they had a great number of clientes, as Caesar calls them, who appear to have been in the nature of vassals. The clientes of the Aedui are enumerated by Caesar (*B. G.* vii. 75). The Aedui joined in the great rebellion against the Romans, which is the subject of the seventh book of the Gallic war (*B. G.* vii. 42, &c.); but Caesar reduced them to subjection. In the reign of Tiberius A. D. 21, Julius Sacrovir, a Gaul, attempted an insurrection among the Aedui and seized Augustodunum, but the rising was soon put down by C. Silius. (Tac. *Ann.* iii. 43—46.) The head of the commonwealth of the Aedui in Caesar's time was called Vergobretus. He was elected by the priests, and held his office for one year. He had the power of life and death over his people, as Caesar says, by which expression he means probably that he was supreme judge. (*B. G.* i. 16, vii. 33.)

The clientes, or small communities dependent on the Aedui, were the Segusiani, already mentioned; the Ambivareti, who were apparently on the northern boundary of the Aedui trans Mosam, (*B. G.* iv. 9); and the Aulerci Brannovices [AULERCI]. The Ambarri, already mentioned as kinsmen of the Aedui, are not enumerated among the clientes (*B. G.* vii. 55). One of the pagi or divisions of the Aedui was called Insubres (Liv. v. 34). Caesar allowed a body of Boii, who had joined the Helvetii in their attempt to settle themselves in Gaul, to remain in the territory of the Aedui (*B. G.* i. 28). Their territory was between the Loire and the Allier, a branch of the Loire. They had a town, Gergovia (*B. G.* vii. 9), the site of which is uncertain; if the reading Gergovia is accepted in this passage of Caesar, the place must not be confounded with the GERGOVIA of the Arverni. [G. L.]

AEGAE in Europe (Αἰγαί: *Eth.* Αἰγαῖος, Αἰγεάτης, Αἰγαιεύς). 1. Or AEGA (Αἰγά), a town of Achaia, and one of the 12 Achaean cities, was situated upon the river Crathis and upon the coast, between Aegeira and Bura. It is mentioned by Homer, and was celebrated in the earliest times for its worship of Poseidon. It was afterwards deserted by its inhabitants, who removed to the neighbouring town of Aegeira; and it had already ceased to be one of the 12 Achaean cities on the renewal of the League in B. C. 280, its place being occupied by Ceryneia. Its name does not occur in Polybius. All traces of Aegae have disappeared, but it probably occupied the site of the Khan of *Akrata*, which is situated upon a commanding height rising from the left bank of the river. Neither Strabo nor Pausanias mention on which bank of the Crathis it

stood, but it probably stood on the left bank, since the right is low and often inundated. (Hom. *Il.* viii. 203; Herod. i. 145; Strab. pp. 386—387; Paus. vii. 25. § 12; Leake, *Morea*, vol. iii. p. 394; Curtius, *Peloponnesos*, vol. i. p. 472.)

2. A town in Emathia in Macedonia, and the burial-place of the Macedonian kings, is probably the same as Edessa, though some writers make them two different towns. [EDESSA.]

3. A town in Euboea on the western coast N. of Chalcis, and a little S. of Orobiae. Strabo says that it was 120 stadia from Anthedon in Boeotia. It is mentioned by Homer, but had disappeared in the time of Strabo. It was celebrated for its worship of Poseidon from the earliest times; and its temple of this god still continued to exist when Strabo wrote, being situated upon a lofty mountain. The latter writer derives the name of the Aegaean Sea from this town. Leake supposes it to have stood near *Limni*. (Hom. *Il.* xiii. 21; Strab. pp. 386, 405; Steph. B. *s. v.*; Leake, *Northern Greece*, vol. iii. p. 275.)

AEGAE in Asia, 1. (Αἰγαί, Αἰγαῖαι, Αἴγεαι: *Eth.* Αἰγαῖος, Αἰγεάτης; *Ayas Kala*, or *Kalassy*), a town on the coast of Cilicia, on the north side of the bay of Issus. It is now separated from the outlet of the Pyramus (*Jyhoon*) by a long narrow aestuary called *Ayas Bay*. In Strabo's time (p. 676) it was a small city with a port. (Comp. Lucan, iii. 227.) Aegae was a Greek town, but the origin of it is unknown. A Greek inscription of the Roman period has been discovered there (Beaufort, *Karamania*, p. 299); and under the Roman dominion it was a place of some importance. Tacitus calls it Aegeae (*Ann.* xiii. 8.)

2. (Αἰγαί: *Eth.* Αἰγαῖος, Αἰγαιεύς), an Aeolian city (Herod. i. 149), a little distance from the coast of Mysia, and in the neighbourhood of Cume and Temnus. It is mentioned by Xenophon (*Hellen.* iv. 8. § 5) under the name Αἴγειs, which Schneider has altered into Αἰγαί. It suffered from the great earthquake, which in the time of Tiberius (A. D. 17) desolated 12 of the cities of Asia. (Tacit. *Ann.* ii. 47.) [G. L.]

AEGAEAE. [AEGIAE.]

AEGAEUM MARE (τὸ Αἰγαῖον πέλαγος, Herod. iv. 85; Aesch. *Agam.* 659; Strab. *passim;* or simply τὸ Αἰγαῖον, Herod. vii. 55; ὁ Αἰγαῖος πέλαγος, Herod. ii. 97), the part of the Mediterranean now called the *Archipelago*, and by the Turks the *White Sea*, to distinguish it from the Black Sea. It was bounded on the N. by Macedonia and Thrace, on the W. by Greece and on the E. by Asia Minor. At its NE. corner it was connected with the Propontis by the Hellespont. [HELLESPONTUS.] Its extent was differently estimated by the ancient writers; but the name was generally applied to the whole sea as far S. as the islands of Crete and Rhodes. Its name was variously derived by the ancient grammarians, either from the town of Aegae in Euboea; or from Aegeus, the father of Theseus, who threw himself into it; or from Aegaea, the queen of the Amazons, who perished there; or from Aegaeon, who was represented as a marine god living in the sea; or, lastly, from αἰγίς, a squall, on account of its storms. Its real etymology is uncertain. Its navigation was dangerous to ancient navigators on account of its numerous islands and rocks, which occasion eddies of wind and a confused sea, and also on account of the Etesian or northerly winds, which blow with great fury, especially about the equinoxes. To the storms of the Aegaean the poets frequently allude. Thus Horace (*Carm.* ii. 16): *Otium divos rogat in patenti prensus Aegaeo;* and Virgil (*Aen.* xii. 365): *Ac velut Edoni Boreae cum spiritus alto insonat Aegaeo.* The Aegaean contained numerous islands. Of these the most numerous were in the southern part of the sea; they were divided into two principal groups, the Cyclades, lying off the coasts of Attica and Peloponnesus, and the Sporades, lying along the coasts of Caria and Ionia. [CYCLADES; SPORADES.] In the northern part of the sea were the larger islands of Euboea, Thasos and Samothrace, and off the coast of Asia those of Samos, Chios and Lesbos.

The Aegaean sea was divided into: 1. MARE THRACIUM (ὁ Θρῇκιος πόντος, Hom. *Il.* xxiii. 230; τὸ Θρηϊκιον πέλαγος, Herod. vii. 176; comp. Soph. *Oed. R.* 197), the northern part of the Aegaean, washing the shores of Thrace and Macedonia, and extending as far S. as the northern coast of the island of Euboea.

2. MARE MYRTOUM (Hor. *Carm.* i. 1. 14; τὸ Μυρτῶον πέλαγος), the part of the Aegaean S. of Euboea, Attica and Argolis, which derived its name from the small island Myrtus, though others suppose it to come from Myrtilus, whom Pelops threw into this sea, or from the maiden Myrto. Pliny (iv. 11. s. 18) makes the Myrtoan sea a part of the Aegaean; but Strabo (pp. 124, 323) distinguishes between the two, representing the Aegaean as terminating at the promontory Sunium in Attica.

3. MARE ICARIUM (Hor. *Carm.* i. 1. 15; Ἰκάριος πόντος, Hom. *Il.* ii. 145; Ἰκάριον πέλαγος, Herod. vi. 95), the SE. part of the Aegaean along the coasts of Caria and Ionia, which derived its name from the island of Icaria, though according to tradition it was so called from Icarus, the son of Daedalus, having fallen into it.

4. MARE CRETICUM (τὸ Κρητικὸν πέλαγος, Thuc. iv. 53), the most southerly part of the Aegaean, N. of the island of Crete. Strabo (*l. c.*), however, makes this sea, as well as the Myrtoan and Icarian, distinct from the Aegaean.

AEGA'LEOS (Αἰγάλεως, Herod. viii. 90; τὸ Αἰγάλεων ὄρος, Thuc. ii. 19: *Skarmanga*), a range of mountains in Attica, lying between the plains of Athens and Eleusis, from which Xerxes witnessed the battle of Salamis. (Herod. *l. c.*) It ended in a promontory, called AMPHIALE (Ἀμφιάλη), opposite Salamis, from which it was distant only two stadia according to Strabo (p. 395). The southern part of this range near the coast was called CORYDALUS or CORYDALLUS (Κορυδαλός, Κορυδαλλός) from a demus of this name (Strab. *l. c.*), and another part, through which there is a pass from the plain of Athens into that of Eleusis, was named POECILUM (Ποικίλον, Paus. i. 37. § 7.) (Leake, *Demi of Attica*, p. 2, seq.)

AEGA'TES INSULAE, the name given to a group of three small islands, lying off the western extremity of Sicily, nearly opposite to Drepanum and Lilybaeum. The name is supposed to be derived from the Greek Αἰγάδες, the "Goat islands;" but this form is not found in any Greek author, and the Latin writers have universally Aegates. Silius Italicus also (i. 61) makes the second syllable long. 1. The westernmost of the three, which is distant about 22 G. miles from the coast of Sicily, was called HIERA (Ἱερὰ νῆσος, Ptol. Polyb. Diod.); but at a later period obtained the name of MARITIMA, from its lying so far out to sea (Itin. Marit. p. 492), and

is still called *Maretimo*. 2. The southernmost and nearest to Lilybaeum, is called, both by Ptolemy and Pliny, AEGUSA (Αἰγοῦσα); but the latter erroneously confounds it with Aethusa. It is the largest of the three, on which account its name was sometimes extended to the whole group (*αἱ καλούμεναι* Αἰγοῦσαι, Pol. i. 44); it is now called *Favignana*, and has a considerable population. 3. The northernmost and smallest of the group, nearly opposite to Drepanum, is called by Ptolemy PHORBANTIA (Φορβαντία), but is probably the same with the BUCINNA of Pliny, a name erroneously supposed by Steph. B. (*s. v.* Βούκιννα) to be that of a *city* of Sicily. It is now called *Levanzo*. (Ptol. iii. 4. § 17 Plin. iii. 8. s. 14; Smyth's *Sicily*, pp. 244—247.)

These islands derive an historical celebrity from the great naval victory obtained by C. Lutatius Catulus over the Carthaginians in B. C. 241, which put an end to the First Punic War. Hanno, the Carthaginian admiral, had previous to the battle taken up his station at the island of Hiera, and endeavoured to take advantage of a fair wind to run straight in to Drepanum, in order to relieve the army of Hamilcar Barca, then blockaded on Mount Eryx; but he was intercepted by Catulus, and compelled to engage on disadvantageous terms. The consequence was the complete defeat of the Carthaginian fleet, of which 50 ships were sunk, and 70 taken by the enemy, with nearly 10,000 prisoners. (Pol. i. 60, 61; Diod. xxiv. Exc. H. p. 509; Liv. Epit. xix.; Oros. iv. 10; Flor. ii. 1; Eutrop. ii. 27; Corn. Nep. *Hamilc.* 1; Mela, ii. 7; Sil. Ital. i. 61.)

The island of Aegusa has been supposed by many writers to be the one described by Homer in the Odyssey (ix. 116) as lying opposite to the land of the Cyclopes, and abounding in wild goats. But all such attempts to identify the localities described in the wanderings of Ulysses may be safely dismissed as untenable. [E. H. B.]

AEGEIRA (Αἴγειρα: *Eth.* Αἰγειράτης, fem. Αἰγειρᾶτις), a town of Achaia, and one of the 12 Achaean cities, situated between Aegae and Pellene, is described by Polybius as opposite Mount Parnassus, situated upon hills strong and difficult of approach, seven stadia from the sea, and near a river. This river was probably the Crius, which flowed into the sea, a little to the W. of the town. According to Pausanias the upper city was 12 stadia from its port, and 72 stadia from the oracle of Heracles Buraicus. (Herod. i. 146; Strab. viii. p. 386; Pol. ii. 41, iv. 57; Paus. vii. 26. § 1; Plin. iv. 6.) Pausanias (*l. c.*) relates that Aegeira occupied the site of the Homeric HYPERESIA (Ὑπερησίη, *Il.* ii. 573, xv. 254; Strab. p. 383: *Eth.* Ὑπερησιεύς), and that it changed its name during the occupation of the country by the Ionians. He adds that the ancient name still continued in use. Hence we find that Icarus of Hyperesia was proclaimed victor in the 23rd Olympiad. (Paus. iv. 15. § 1.) On the decay of the neighbouring town of Aegae its inhabitants were transferred to Aegeira. (Strab. p. 386.) In the first year of the Social war (B. C. 220) Aegeira was surprised by a party of Aetolians, who had set sail from the opposite town of Oeantheia in Locris, but were driven out by the Aegiratans after they had obtained possession of the place. (Pol. iv. 57, 58.) The most important of the public buildings of Aegeira was a temple of Zeus. It also contained a very ancient temple of Apollo, and temples of Artemis, of Aphrodite Urania, who was worshipped in the town above all other divinities, and of the Syrian goddess. (Paus. vii. 26.) The port of Aegeira Leake places at *Mavra Litharia*, i. e., the Black Rocks, to the left of which, on the summit of a hill, are some vestiges of an ancient city, which must have been Aegeira. At the distance of 40 stadia from Aegeira, through the mountains, there was a fortress called PHELLOE (Φελλόη, near *Zakhuli*), abounding in springs of water. (Paus. vii. 26. § 10; Leake, *Morea*, vol. iii. p. 387, seq.)

AEGEIRUS. [AEGIROESSA.]

AEGIAE or AEGAEAE (Αἴγιαι, Paus. iii. 21. § 5; Αἰγαῖαι, Strab. p. 364: *Limni*), a town of Laconia, at the distance of 30 stadia from Gythium, supposed to be the same as the Homeric Augeiae. (Αὐγειαί, *Il.* ii. 583; comp. Steph. B. *s. v.*) It possessed a temple and lake of Neptune. Its site is placed by the French Commission at *Limni*, so called from an extensive marsh in the valley of the eastern branch of the river of *Passavá*. (Leake, *Peloponnesiaca*, p. 170.)

AEGIALEIA, AEGIALUS. [ACHAIA.]

AE'GIDA, a town of Istria, mentioned only by Pliny iii. 19. s. 23), which appears to have been in his time a place of little importance; but from an inscription cited by Cluverius (*Ital.* p. 210) it appears that it was restored by the emperor Justin II. who bestowed on it the name of JUSTINOPOLIS. This inscription is preserved at *Capo d'Istria*, now a considerable town, situated on a small island joined to the mainland by a causeway which appears to have been termed AEGIDIS INSULA, and was probably the site of the Aegida of Pliny. [E. H. B.]

AE'GILA (τὰ Αἴγιλα), a town of Laconia with a temple of Demeter, of uncertain site, but placed by Leake on the gulf of *Skutári*. (Paus. iv. 17. § 1; Leake, *Morea*, vol. i. p. 278.)

AEGI'LIA (Αἰγιλία). 1. Or AEGILUS (ἡ Αἴγιλος, Theocr. i. 147: *Eth.* Αἰγιλιεύς), a demus in Attica belonging to the tribe Antiochis, situated on the western coast between Lamptra and Sphettus. It was celebrated for its figs. (Αἰγιλίδες *λοχάδες*, Athen. p. 652, e.; Theocr. *l. c.*) It is placed by Leake at *Tzuréla*, the site of a ruined village on the shore, at the foot of Mt. Elymbo. (Strab. p. 398; Harpocrat., Steph. B. *s. v.*; Leake, *Demi*, p. 61.)

2. Or AEGILEIA (Αἰγίλεια), a small island off the western coast of Euboea, and near the town of Styra, to which it belonged. Here the Persians left the captive Eretrians, before they crossed over to Marathon, B. C. 490. (Herod. vi. 101, 107.)

3. Or AEGILA (Ἴγιλα: *Cerigotto*), a small island between Cythera and Crete. (Plut. *Cleom.* 31; Steph. B. *s. v.*; Plin. iv. 12. s. 19.)

AEGILIPS. [ITHACA.]

AEGIMU'RUS (Αἰγίμορος: *Zowamour* or *Zembra*), a lofty island, surrounded by dangerous cliffs, off the coast of Africa, at the mouth of the gulph of Carthage. (Liv. xxx. 24; Strab. pp. 123, 277, 834.) Pliny calls it Aegimori Arae (v. 7); and there is no doubt that it is the same as the Arae of Virgil (*Aen.* i. 108). [P. S.]

AEGI'NA (Αἴγινα: *Eth.* Αἰγινήτης, Aeginēta, Aeginensis, fem. Αἰγινῆτις: *Adj.* Αἰγιναῖος, Αἰγινητικός, Aegineticus: *Eghina*), an island in the Saronic gulf, surrounded by Attica, Megaris, and Epidaurus, from each of which it was distant about 100 stadia. (Strab. p. 375) It contains about 41 square English miles, and is said by Strabo (*l. c.*) to be 180 stadia in circumference. In shape it is an irregular triangle. Its western half consists of a plain, which, though

stony, is well cultivated with corn, but the remainder of the island is mountainous and unproductive. A magnificent conical hill now called *Mt. St. Elias*, or *Oros* (ὄρος, i. e. the mountain), occupies the whole of the southern part of the island, and is the most remarkable among the natural features of Aegina. There is another mountain, much inferior in size, on the north-eastern side. It is surrounded by numerous rocks and shallows, which render it difficult and hazardous of approach, as Pausanias (ii. 29. § 6) has correctly observed.

Notwithstanding its small extent Aegina was one of the most celebrated islands in Greece, both in the mythical and historical period. It is said to have been originally called Oenone or Oenopia, and to have received the name of Aegina from Aegina, the daughter of the river-god Asopus, who was carried to the island by Zeus, and there bore him a son Aeacus. It was further related that at this time Aegina was uninhabited, and that Zeus changed the ants (μύρμηκες) of the island into men, the Myrmidones, over whom Aeacus ruled (Paus. ii. 29. § 2.; Apollod. iii. 12. § 6; Ov. *Met.* vii. 472, seq.) Some modern writers suppose that this legend contains a mythical account of the colonization of the island, and that the latter received colonists from Phlius on the Asopus and from Phthia in Thessaly, the seat of the Myrmidons. Aeacus was regarded as the tutelary deity of Aegina, but his sons abandoned the island, Telamon going to Salamis, and Peleus to Phthia. All that we can safely infer from these legends is that the original inhabitants of Aegina were Achaeans. It was afterwards taken possession of by Dorians from Epidaurus, who introduced into the island the Doric customs and dialect. (Herod. viii. 46; Paus. ii. 29. § 5.) Together with Epidaurus and other cities on the mainland it became subject to Pheidon, tyrant of Argos, about B. C. 748. It is usually stated on the authority of Ephorus (Strab. p. 376), that silver money was first coined in Aegina by Pheidon, and we know that the name of Aeginetan was given to one of the two scales of weights and measures current throughout Greece, the other being the Euboic. There seems, however, good reason for believing with Mr. Grote that what Pheidon did was done in Argos and nowhere else; and that the name of Aeginetan was given to his coinage and scale, not from the place where they first originated, but from the people whose commercial activity tended to make them most generally known. (Grote, *Hist. of Greece*, vol. ii. p. 432.) At an early period Aegina became a place of great commercial importance, and gradually acquired a powerful navy. As early as B. C. 563, in the reign of Amasis, the Aeginetans established a footing for its merchants at Naucratis in Egypt, and there erected a temple of Zeus. (Herod. ii. 178.) With the increase of power came the desire of political independence; and they renounced the authority of the Epidaurians, to whom they had hitherto been subject. (Herod. v. 83.) So powerful did they become that about the year 500 they held the empire of the sea. According to the testimony of Aristotle (Athen. p. 272), the island contained 470,000 slaves; but this number is quite incredible, although we may admit that Aegina contained a great population. At the time of their prosperity the Aeginetans founded various colonies, such as Cydonia in Crete, and another in Umbria. (Strab. p. 376.) The government was in the hands of an aristocracy. Its citizens became wealthy by commerce, and gave great encouragement to the arts. In fact, for the half century before the Persian wars and for a few years afterwards, Aegina was the chief seat of Greek art, and gave its name to a school, the most eminent artists of which were Callon, Anaxagoras, Glaucias, Simon, and Onatas, of whom an account is given in the *Dict. of Biogr.*

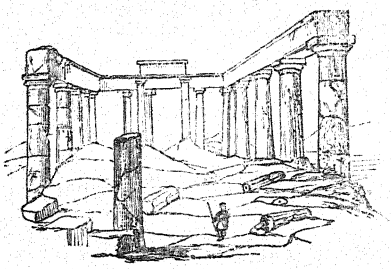
The Aeginetans were at the height of their power when the Thebans applied to them for aid in their war against the Athenians about B. C. 505. Their request was readily granted, since there had been an ancient feud between the Aeginetans and Athenians. The Aeginetans sent their powerful fleet to ravage the coast of Attica, and did great damage to the latter country, since the Athenians had not yet any fleet to resist them. This war was continued with some interruptions down to the invasion of Greece by Xerxes. (Herod. v. 81, seq., vi. 86, seq.; Thuc. i. 41.) The Aeginetans fought with 30 ships at the battle of Salamis (B. C. 480), and were admitted to have distinguished themselves above all the other Greeks by their bravery. (Herod. viii. 46, 93.) From this time their power declined. In 460 the Athenians defeated them in a great naval battle, and laid siege to their principal town, which after a long defence surrendered in 456. The Aeginetans now became a part of the Athenian empire, and were compelled to destroy their walls, deliver up their ships of war, and pay an annual tribute. (Thuc. i. 105. 108.) This humiliation of their ancient enemies did not, however, satisfy the Athenians, who feared the proximity of such discontented subjects. Pericles was accustomed to call Aegina the eye-sore of the Peiraeus (ἡ λήμη τοῦ Πειραιέως, Arist. *Rhet.* iii. 10.; comp. Cic. *de Off.* iii. 11); and accordingly on the breaking out of the Peloponnesian war in 431, the Athenians expelled the whole population from the island, and filled their place with Athenian settlers. The expelled inhabitants were settled by the Lacedaemonians at Thyrea. They were subsequently collected by Lysander after the battle of Aegospotami (404), and restored to their own country, but they never recovered their former state of prosperity. (Thuc. ii. 27; Plut. *Per.* 34; Xen. *Hell.* ii. 2. § 9; Strab. p. 375.) Sulpicius, in his celebrated letter to Cicero, enumerates Aegina among the examples of fallen greatness (*ad Fam.* iv. 5).

The chief town in the island was also called Aegina, and was situated on the north-western side. A description of the public buildings of the city is given by Pausanias (ii. 29, 30). Of these the most important was the Aeaceium (Αἰάκειον), or shrine of Aeacus, a quadrangular inclosure built of white marble, in the most conspicuous part of the city. There was a theatre near the shore as large as that of Epidaurus, behind it a stadium, and likewise numerous temples. The city contained two harbours: the principal one was near the temple of Aphrodite; the other, called the secret harbour, was near the theatre. The site of the ancient city is marked by numerous remains, though consisting for the most part only of foundations of walls and scattered blocks of stone. Near the shore are two Doric columns of the most elegant form. To the S. of these columns is an oval port, sheltered by two ancient moles, which leave only a narrow passage in the middle, between the remains of towers, which stood on either side of the entrance. In the same direction we find another oval port, twice as large as the former, the entrance of which is protected in the same manner by ancient walls or moles, 15 or 20 feet thick. The latter of these ports seems to have been the large harbour,

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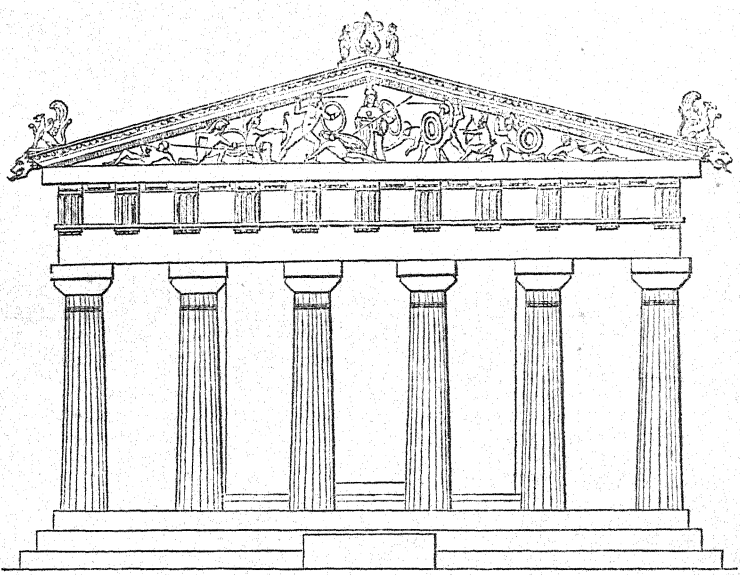
and the former the secret harbour, mentioned by Pausanias. The walls of the city are still traced through their whole extent on the land side. They were about 10 feet thick, and constructed with towers at intervals not always equal. There appear to have been three principal entrances.

On the hill in the north-eastern extremity of the island are the remains of a magnificent temple of the Doric order, many of the columns of which are still



RUINS OF THE TEMPLE OF AEGINA.

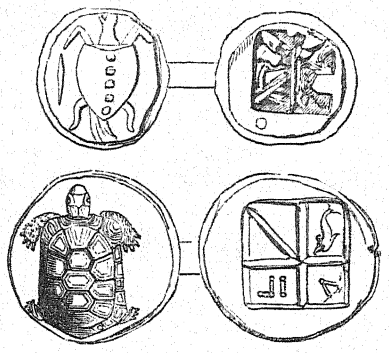
standing. It stood near the sea in a sequestered and lonely spot, commanding a view of the Athenian coast and of the acropolis at Athens. The beautiful sculptures, which occupied the tympana of the pediment, were discovered in 1811, buried under the ruins of the temple. They are now preserved at Munich, and there are casts from them in the British Museum. The subject of the eastern pediment appears to be the expedition of the Aeacidae or Aeginetan heroes against Troy under the guidance of Athena: that of the western probably represents the contest of the Greeks and Trojans over the body of Patroclus. Till comparatively a late period it was considered that this temple was that of Zeus Panhellenius, which Aeacus was said to have dedicated to this god. (Paus. ii. 30. §§ 3, 4.) But in 1826 Stackelberg, in his work on the temple of Phigalia, started the hypothesis, that the temple, of which we have been speaking, was in reality the temple of Athena, mentioned by Herodotus (iii. 59); and that the temple of Zeus Panhellenius was situated on the lofty mountain in the S. of the island. (Stackelberg, *Der Apollotempel zu Bassae in Arcadien*, Rom, 1826.) This opinion has been adopted by several German writers and also by Dr. Wordsworth, but has been ably combated by Leake. It would require more space than our limits will allow to enter into this controversy; and we must therefore content ourselves with referring our readers, who wish for information on the subject, to the works of Wordsworth and Leake quoted at the end of this article. This temple was probably erected in the sixth century B. C., and apparently before B. C. 563, since we have already seen that about this time the Aeginetans built at Naucratis a temple to Zeus, which we may reasonably conclude was in imitation of the great temple in their own island.



FRONT ELEVATION OF THE TEMPLE OF AEGINA RESTORED.

In the interior of the island was a town called OEA (Οἶη), at the distance of 20 stadia from the city of Aegina. It contained statues of Damia and Auxesia. (Herod. v. 83; Paus. ii. 30. § 4.) The position of Oea has not yet been determined, but its name suggests a connection with Oenone, the ancient name of the island. Hence it has been conjectured that it was originally the chief place of the island, when safety required an inland situation for the capital, and when the commerce and naval power which drew population to the maritime site had not yet commenced. On this supposition Leake supposes that Oea occupied the site of *Paleá-Khora*, which has been the capital in modern times whenever safety has required an inland situation. Pausanias (iii. 30. § 3) mentions a temple of Aphaea, situated on the road to the temple of Zeus Panhellenius. The Heracleum, or temple of Hercules, and Tripyrgia

(Τριπυργία), apparently a mountain, at the distance of 17 stadia from the former, are both mentioned by Xenophon (*Hell.* v. 1. § 10), but their position is uncertain. (Dodwell, *Tour through Greece*, vol. i. p. 558, seq.; Leake, *Morea*, vol. ii. p. 431, seq., *Peloponnesiaca*, p. 270, seq.; Wordsworth, *Athens and Attica*, p. 262, seq.; Boblaye, *Recherches Géographiques*, p. 64; Prokesch, *Denkwürdigkeiten*, vol. ii. p. 460, seq.; Müller, *Aegineticorum Liber*, Berol. 1817.)



COINS OF AEGINA.

AEGI'NIUM (Αἰγίνιον: *Eth.* Αἰγινιεύς, Aeginiensis: *Stagús*), a town of the Tymphaei in Thessaly, as described by Livy as a place of great strength and nearly impregnable (Liv. xxxii. 15). It is frequently mentioned in the Roman wars in Greece. It was given up to plunder by L. Aemilius Paulus for having refused to open its gates after the battle of Pydna. It was here that Caesar in his march from Apollonia effected a junction with Domitius. It occupied the site of the modern *Stagús*, a town at a short distance from the Peneus. At this place Leake found an inscription, in which Aeginium is mentioned. Its situation, fortified on two sides by perpendicular rocks, accords with Livy's account of its position. (Strab. p. 327; Liv. xxxii. 15, xxxvi. 13, xliv. 46, xlv. 27; Caes. *B. C.* iii. 79; Leake, *Northern Greece*, vol. i. p. 421, seq.)

AEGIPLANCTUS. [MEGARIS.]

AEGIROESSA (Αἰγιρόεσσα), a city which Herodotus (i. 149) enumerates among the 11 cities of Aeolis; but nothing is known of it. Forbiger conjectures that the historian may mean Aegeirus (Αἴγειρος), in the island of Lesbos. [G. L.]

AEGISSUS or AEGYPSUS (Αἴγισσος, Hierocl. p. 637; Αἴγιστος, Procop. 4, 7; Aegypsus, Ov.), a town in Moesia, near the mouth of the Danube. It is mentioned by Ovid as having been taken from the king of Thrace, at that time under the protection of Rome, by a sudden incursion of the Getae, and recovered by Vitellius, who was in command of a Roman army in that quarter. Ovid celebrates the valour displayed by his friend Vestalis upon the occasion. (*Ep. ex Ponto*, i. 8. 13, iv. 7. 21.) [H.W.]

AEGITHALLUS (Αἰγίθαλλος, Diod.; Αἰγίθαλος, Zonar.; Αἴγιθαρος, Ptol.) a promontory on the W. coast of Sicily, near Lilybaeum, which was occupied and fortified by the Roman consul L. Junius during the First Punic War (B. C. 249), with a view to support the operations against Lilybaeum, but was recovered by the Carthaginian general Carthalo, and occupied with a strong garrison. Diodorus tells us it was called in his time ACELLUM, but it is evidently the same with the Αἴγιθαρος ἄκρα of Ptolemy, which he places between Drepanum and Lilybaeum; and is probably the headland now called *Capo S. Teodoro*, which is immediately opposite to the island of *Burrone*. (Diod. xxiv. Exc. H. p. 50; Zonar. viii. 15; Ptol. iii. 4. § 4; Cluver. *Sicil.* p. 248.) [E. H. B.]

AEGI'TIUM (Αἰγίτιον), a town in Aetolia Epictetus, on the borders of Locris, situated in the midst of mountains, about 80 stadia from the sea. Here Demosthenes was defeated by the Aetolians, B. C. 426. Leake places it near *Varnakova*, where he found the remains of an ancient city. (Thuc. iii. 97; Leake, *Northern Greece*, vol. ii. p. 617.)

AE'GIUM (Αἴγιον, Αἴγειον, Athen. p. 606: *Eth.* Αἰγιεύς, Aegiensis: *Vostitza*), a town of Achaia, and one of the 12 Achaean cities, was situated upon the coast W. of the river Selinus 30 stadia from Rhypae, and 40 stadia from Helice. It stood between two promontories in the corner of a bay, which formed the best harbour in Achaia next to that of Patrae. It is said to have been formed out of an union of 7 or 8 villages. It is mentioned in the Homeric catalogue; and, after the destruction of the neighbouring city of Helice by an earthquake, in B. C. 373 [HELICE], it obtained the territory of the latter, and thus became the chief city of Achaia. From this time Aegium was chosen as the place of meeting for the League, and it retained this distinction, on the revival of the League, till Philopoemen carried a law that the meeting might be held in any of the towns of the confederacy. Even under the Roman empire the Achaeans were allowed to keep up the form of their periodical meetings at Aegium, just as the Amphictyons were permitted to meet at Thermopylae and Delphi. (Paus. vii. 24. § 4.) The meetings were held in a grove near the sea, called *Homagyrium* or *Homarium*, sacred to Zeus Homagyrius or Homarius (Ὁμαγύριον, Ὁμάριον; in Strab. pp. 385, 387, Ὁμάριον should be read instead of Ἀρνάριον and Ἀϊνάριον). Close to this grove was a temple of Demeter Panchaea. The words *Homagyrium*, "assembly," and *Homarium*, "union,"* have reference to those meetings, though in later times they were explained as indicating the spot where Agamemnon assembled the Grecian chieftains before the Trojan War. There were several other temples and public buildings at Aegium, of which an account is given by Pausanias. (Hom. *Il.* ii. 574; Herod. i. 145; Pol. ii. 41, v. 93; Strab. pp. 337, 385, seq.; Paus. vii. 23, 24; Liv. xxxviii. 30; Plin. iv. 6.) *Vostitza*, which occupies the site of the ancient Aegium, is a place of some importance. It derives its name from the gardens by which it is surrounded (from βόστα, βοστάνι, garden). It stands on a hill, terminating towards the sea in a cliff about 50 feet high. There is a remarkable opening in the cliff, originally perhaps artificial, which leads from the



COIN OF AEGIUM.

* Respecting these words, see Welcker, *Epische Cyclus*, p. 128.

town to the ordinary place of embarkation. A great part of the town was destroyed by an earthquake in 1819, of which an account is given under HELICE. The principal remains of the ancient town have been lately discovered on a hill to the E. of *Vostitza*. There are also several fragments of architecture and sculpture, inserted in the walls of the houses at Vostitza. (Leake, *Morea*, vol. iii. p. 185, seq.; Curtius, *Peloponnesos*, vol. i. p. 459, seq.)

AEGOSPO'TAMI (Αἰγὸς ποταμοί, Aegos flumen, Pomp. Mel. ii. 2; Plin. ii. 59: *Eth.* Αἰγοσποταμίτης), i. e. the Goat-River, a stream in the Chersonesus, with, at one time, a town of the same name upon it. It was here that the famous defeat of the Athenian fleet by Lysander took place, B. C. 405, which put a close to the Peloponnesian war. There seems, however, to have been no town there at this time, for it is mentioned as a great error on the part of the Athenian generals, that they remained at a station where they had no town at hand to supply a market for provisions. (Plut. *Alc.* 36; Diod. xiii. 105; Strab. p. 287; comp. Grote, *Hist. of Greece*, vol. viii. p. 293.) In later times there must have been a town there, as the geographers especially mention it (Steph. Byz. *s. v.*), and there are coins of it extant. [H. W.]



COIN OF AEGOSPOTAMI.

AEGO'STHENA (τὰ Αἰγόσθενα: *Eth.* Αἰγοσθενίτης: *Ghermanó*), a town in Megaris, on the Alcyonian or Corinthian gulf, at the foot of Mount Cithaeron, and on the borders of Boeotia. It possessed a temple of the seer Melampus. Between Aegosthena and Creusis, the port-town of Boeotia, there was no passage along the shore except a path on the mountain's side. The Lacedaemonians under Cleombrotus, in marching from Creusis to Aegosthena along this road in the winter of B. C. 379—378, were overtaken by a violent tempest; and such was the force of the wind, that the shields of the soldiers were wrested from their hands, and many of the asses that carried the burthens were blown over the precipices into the sea. It was by this road that the Lacedaemonians retreated after their defeat at Leuctra in 371. There was a sweet wine grown at Aegosthena. (Paus. i. 44. § 4, seq.; Xen. *Hell.* v. 4. §§ 16—18, vi. 4. §§ 25—26; Athen. p. 440.; Steph. B. *s. v.*; Leake, *Northern Greece*, vol. ii. p. 405.)

AEGU'SA. [AEGATES.]

AEGYPSUS. [AEGISSUS.]

AEGYPTUS (ἡ Αἴγυπτος: *Eth.* Αἰγύπτιος, Aegyptius). I. *Names and boundaries of Egypt.* Egypt, properly so called, is that portion of the valley of the Nile which lies between lat. 24° 3′ and lat. 31° 37′ N., or between the islands of Philae and Elephantine, and the Mediterranean Sea. In the language of the earliest inhabitants it was entitled CHEMI, or the Black Earth; by the Hebrews it was called MIZRAIM; by the Arabians MESR (comp. Μέστρη, Joseph. *Antiq.* i. 1); by the Greeks ἡ Αἴγυπτος; and by the Copts EL-KEBIT, or inundated land. The boundaries of Egypt have in all ages been nearly the same,—to the S., Aethiopia; to the E., the Arabian Gulf, the Stony Arabia, Idumaea, and the southwestern frontier of Palestine; to the N., the Mediterranean Sea; and to the W., the Libyan desert. Homer (*Od.* iv. 477) calls the Nile itself ὁ Αἴγυπτος; nor is the appellation misapplied. For the Valley of Egypt is emphatically the "Gift of the Nile," without whose fertilising waters the tract from Syene to Cercasorum would only be a deep furrow in the sandy and gravelly desert running parallel with the Red Sea.

An account of the Nile is given elsewhere. [NILUS.] Here it is sufficient to remark that the valley which it irrigates is generally, except in the Delta or Lower Egypt, a narrow strip of alluvial deposit, occupying less than half the space between the Arabian mountains and the Libyan desert. The average breadth of this valley from one of these barriers to the other, as far as lat. 30° N., is about 7 miles; while that of the cultivable land, depending upon the overflow of the river, scarcely exceeds 5½ miles. Between *Cairo* in Lower and *Edfoo* (Apollinopolis Magna) in Upper Egypt the extreme breadth is about 11 miles: the narrowest part, including the river itself, is about 2 miles. But northward, between *Edfoo* and *Assouan* (Syene), the valley contracts so much that, in places, there is scarcely any soil on either side of the river, and the granite or limestone springs up from its banks a mural entrenchment. The whole area of the valley between Syene and the bifurcation of the Nile at Cercasorum contains about 2255 square miles, exclusive of the district of *Fayoom* (Arsinoe, Moeris), which comprises about 340. The Delta itself is estimated at 1976 square miles between the main branches of the river — the modern Damietta and Rosetta arms. But both E. and W. of this tract stretches a considerable level of irrigated land, which, including the Delta, embraces about 4500 square miles. The length of Egypt from Syene to the Mediterranean is about 526 miles. The total surface of modern Egypt is somewhat larger than that of the country in ancient times, since, in spite of a less regular system of irrigation, the inundations of the Nile have increased since the eras of the Pharaohs and the Ptolemies.

Egypt, in its general configuration, is a long rock-bound valley, terminating in a deep bay, and resembling in form an inverted Greek upsilon [Υ]. Its geological structure is tripartite. The Nile-valley shelves down to the Mediterranean in a series of steps, consisting of sandy or gravelly plateaus, separated by granite or limestone ridges, which the river cuts diagonally. From Syene to *Edfoo* granite or red sandstone prevails: at *Edfoo* limestone succeeds; until in lat. 30° 10′ the rocks diverge NE. and NW., and the alluvial Delta fills up an embayed triangle, whose apex is at Cercasorum, and whose base is the sea.

The political and physical divisions of Egypt so nearly coincide that we may treat of them under one head. From Syene to Cercasorum the whole of the Nile-valley was denominated Upper Egypt: with the fork of the river Lower Egypt began. This was indeed a natural division between the primitive and the alluvial regions: and the distinction was recognised from the earliest times by different monumental symbols — natural and

conventional. The common lotus (Nymphaea), rising out of a clod of earth, represented the Upper country; the root of the papyrus, upon a clod, the Lower. Sebena was the goddess of the Upper, Neith of the Lower country. A white crown denoted the former, a red crown the latter; white and red crowns united composed the diadem of the king of all the land. The Upper country, however, was generally subdivided into two portions, (1) Upper Egypt Proper, or the Thebaid (ἡ Θηβαΐς, οἱ ἄνω τόποι), which extended from Syene to Hermopolis Magna, in lat. 28° N.: and (2) Middle Egypt, also called Heptanomis, or the Seven Cantons (ἡ μεταξὺ χώρα: Ἑπτανομίς), which reached from the neighbourhood of Hermopolis to the apex of the Delta. This threefold partition has been adopted by the Arabs, who denominated Upper, Middle, and Lower Egypt respectively, *Said*, *Wustáni*, and *El-Rif*.

The traveller who ascends the Nile from its mouths to Syene passes through seven degrees of latitude, and virtually surveys two distinct regions. Lower Egypt is an immense plain: Upper Egypt, a narrowing valley. The former, in the main, resembles the neighbouring coastland of Africa; the latter is more akin to Nubia, and its climate, its Fauna and its Flora, indicate the approaching tropic. The line of demarcation commences about the 27th degree of N. latitude. Rain rarely falls in the Thebaid: the sycamore and the acacia almost disappear; the river plants and mollusca assume new types: the Theban or Dhoum palm, with its divaricated branches, grows beside the date palm: the crocodile, the jackal, the river-horse, and hyena become more numerous.

We must now return to the general boundaries of Egypt which affected, in various degrees, the climate, the population, and the social and political character of the Nile-valley.

1. *The Eastern boundary.* In this region lay the principal mineral wealth of Egypt, including the quarries, which furnished materials for this land of monuments. Beginning with the Pelusiac mouth of the Nile, and along the frontier of Stony Arabia, we find the barren and level region of Casiotis, whose only elevation is the ridge or table land of Mt. Casius (ὁ Κάσιος, Strab. pp. 38, 50, 55, 58, &c.; Mela, i. 10; Plin. v. 11, xii. 13; Lucan. viii. 539, x. 433). The Egyptian Casius (*El Kas* or *El Katish*) is, according to Strabo (xvi. 2), a *round* sandstone ridge (λόφος ψαμμώδης). It contained the grave of Cn. Pompeius Magnus, and a temple of Zeus Casius. At a very early period the Egyptians established colonies upon the Idumaean and Arabian border. Copper, mixed with iron ore, and heaps of scoriae from Egyptian smelting-houses, are still found on the western flank of Mt. Sinai, and inscriptions at *Wady-Magara* in this district, and hieroglyphics and fragments of pottery at *Surabit-El-Kadim*, on the modern road from Suez to Sinai, attest the existence of settlements coeval with at least the 18th dynasty of kings. Ascending from the head of the Delta, and about 50 miles from the Arabian Sea, we come upon a range of tertiary limestone hills (Τρωικοῦ λίθου ὄρος, Ptol.; ἀλαβαστρίνου ὄρος, id.) parallel with the Heptanomis, running north and south, and sloping westward to the Nile, and eastward to the Red Sea (ὄρη τὰ Ἀραβικά, Herod. ii. 8). A region of basalt and porphyry begins in the parallel of Antaeopolis, and extends to that of Tentyra or Coptos (Πορφυρίτου ὄρος, id.). This is again succeeded by limestone at Aias or Aeas (Αἴας, id.; Plin. vi. 29. § 33), and at Acabe (Ἀκάβη, Ptol.), where, nearly opposite Latopolis, are vast quarries of white marble. From Mt. Smaragdus, which next follows, the Egyptians obtained the fine green breccia (*Verde d' Egitto*), and emeralds in abundance. The breccia quarries, as inscriptions testify, were worked as far back as the 6th dynasty of kings (Manetho). The principal quarry was at Mount Zaburah. From Berenice southward are found, in various proportions, limestone and porphyry again. Mt. Basanites (Βασανίτου λίθου ὄρος, Ptol.), consisting of a species of hornblend, terminated the eastern boundary of the Nile-valley. Beyond this, and of uncertain extent, are the gold mines SE. of the Thebaid. They are about ten days' journey SE. from Apollinopolis Magna, in the present *Bisháree* desert. The process of gold-washing appears to be represented on tombs of the age of Osirtasen. Silver and lead were also found, and sulphur abounded in this mineral region.

The eastern frontier was mostly arid and barren, but neither uninhabited nor unfrequented by travellers. More than one caravan track, whose bearings are still marked by ruined cisterns and brick pyramids, followed the gorges of the hills; and occasional temples imply a settled population in towns or villages. The sides and passes of the mountains afforded also pasture for flocks and herds, and wild deer, wolves, &c. found here their abode. Two principal roads, diverging from Coptos on the Nile — the northern leading to Philoteras (*Kosseir*), lat. 26° 9′, and Myos Hormos or Arsinoe; the southern to Berenice — penetrated the mountain-barrier, and connected the Nile-valley with the Red Sea. The population of this district was more Arabian than Coptic, and its physical characteristics were Arabian, not Libyan.

2. *The Western boundary* of Egypt is more particularly described under Oasis. The Libyan desert is not, as the ancients believed, merely an ocean of drifting sand, tenanted by serpents, and swept by pestilential blasts (Lucan, ix. 765): on the contrary, its gravelly surface presents considerable inequalities, and the blasts are noxious only in relaxing the human frame, or by obliterating the traveller's path with eddies of blinding sand. Everywhere this plateau rests upon a limestone basis, and descends in shelves to the Mediterranean.

3. *The Northern boundary* is the Mediterranean. From the western limit of Egypt to Pelusium the coast-line extends to about 180 geographical miles, and presents the convex form common to the alluvial deposits of great rivers. From the depression of its shore, the approach to Egypt is dangerous to the navigator. He finds himself in shallow water almost before he detects the low and sinuous mud banks which mask the land. Indeed, from Paraetonium in Libya to Joppa in Syria, Pharos afforded the only secure approach, and the only good anchorage (Diod. ii. 31). Nor is it probable that any considerable advance of the shore has taken place within historical times.

4. *The Southern boundary* is spoken of under Aethiopia.

II. *Inhabitants.*

The ancient Egyptians believed themselves to be autochthonous. This was no improbable conception in a land yearly covered with the life-teeming mud of the Nile. When the conquests of Alexander had rendered the Greeks acquainted with Western India

they inferred, from certain similarities of doctrine and usages, that the Indians, Ethiopians or Nubians, and Egyptians were derived from the same stock (Arrian, *Indic.* vi. 9); and Diodorus, who had conversed with Aethiopian envoys in Egypt about B. C. 58, derives both the Egyptians and their civilisation from Meroë (iii. 11). Both opinions have found numerous supporters in ancient and modern times, and Heeren has constructed upon Diodorus a theory of a priestly colonisation of Egypt from Meroë, which is interesting without being convincing.

No nation has bequeathed to us so many or such accurate memorials of its form, complexion, and physiognomy as the Egyptian. We have in its mummies portraits, and upon its tombs pictures of its people as they looked and lived, individually and socially. That the Egyptians were darker in hue than either the Greeks or even the neighbouring Asiatics, is shown by the terms in which Greek, Latin, and Hebrew writers mention them. To their progenitor the Hebrews gave the name of Ham, or *adust* (*Genes.* x. 6): Herodotus, speaking of the Colchians, says that they were an Egyptian colony because they were black in complexion (μελάγχροες), and curly-haired (οὐλότριχες, ii. 104): Lucian, in his *Navigium* (vol. viii. p. 155, Bipont ed.), describes a young Egyptian mariner as like a negro: and Ammianus (xxii. 16. § 23) calls them *subfusculi et atrati*. But the Egyptians were not a negro race — a supposition contradicted alike by osteology and by monumental paintings, where negroes often appear, but always either as tributaries or captives. It is probable, indeed, that the Nile-valley contained three races, with an admixture of a fourth. On the eastern frontier the Arabian type prevailed: on the western, the Libyan; while the fourth variety arose from intermarriages between the Egyptians Proper and the Nubians or Aethiopians of Meroë. The ruling caste, however, was an elder branch of the Syro-Arabian family, which in two separate divisions descended the Tigris and the Euphrates; and while the northern stream colonised the land of Canaan and the future empires of Babylon and Nineveh, the southern spread over Arabia Felix, and entered Egypt from the east. This supposition, and this alone, will account for the Caucasian type of the Coptic skull and facial outline, and corresponds with the Mosaic ethnology in the 10th chapter of Genesis, which derives the Egyptians from Ham. We may allow, too, for considerable admixture, even of the ruling castes, with the cognate races to the south and east; and hence, on the one hand, the fullness of lips, and, on the other, the elongated Nubian eye, need not compel us to define the inhabitants of the Nile-valley as an African rather than an Asiatic race. The Egyptians may be said to be intermediate between the Syro-Arabian and the Ethiopic type; and as at this day the Copt is at once recognised in Syria by his dark hue (*un peau noirâtre*, Volney, *Voyage*, vol. i. p. 114), the duskier complexion — brown, with a tinge of red — of the ancient Egyptians may be ascribed solely to their climate, and to those modifying causes which, in the course of generations, affect both the osteology and the physiology of long-settled races. Nor does their language contradict this statement, although the variations between the Coptic and Syro-Arabian idioms are more striking than those of form and colour. The Coptic, the language of the native Christian population of Egypt, is now universally acknowledged to be substantially the same as the old Egyptian. It is imperfectly understood, since it has long ceased to be a living speech. Yet the ultimate analysis of its elements shows it to have been akin to the Semitic, and derived from a common source.

III. *Population.*

Many causes combined to give the Greek and Roman writers an exaggerated conception of the population of Egypt, — the great works of masonry, the infinitesimal cultivation of the soil, and the fact that, the kings and higher order of priests excepted, every Egyptian was either a husbandman or a manufacturer. To these causes, implying a vast amount of disposable labour, yet arguing also a complete command of it by the government, must be added the cheapness of food, and the small quantity of it consumed by the people generally. Health and longevity were common in a land where the climate was salubrious, diet simple, and indolence almost unknown. The Egyptian women were unusually fruitful; though we can hardly give credence to the statements of ancient writers, that five children at a birth were common (Aristot. *Hist. Anim.* vii. 5), and that even seven were not reckoned prodigious (Plin. *H. N.* vii. 3; Strab. xvi. 605). Still there is reason to think that the population fell short of the estimates transmitted by ancient writers.

That a census was periodically taken, is probable from the fact that Sesostris caused the land to be accurately surveyed, and Amasis, towards the end of the monarchy, compelled every male to report to a magistrate his means of livelihood. (Herod. ii. 109, 177.) Herodotus, however, gives no estimate of the population, nor has any record of a census been hitherto discovered on the native monuments. Diodorus (i. 31) says that it amounted, in the Pharaonic era, to seven millions, and that it was not less in his own day (B. C. 58). Germanicus (Tac. *Ann.* ii. 60; compare Strab. p. 816) was informed, in A. D. 16, by the priests of Thebes, that Egypt, in the reign of Rameses Sesostris, contained 700,000 men of the military age. If that age, as at Athens, extended from eighteen to sixty, and $\frac{1}{3}$ be allowed for adults between those periods of life, the entire population ($5 \times 700{,}000$) will amount to 3,500,000. Allow 500,000 for error, and add $\frac{1}{7}$ for slaves and casual residents, and 6,000,000 will be the maximum of the census of Egypt. In the Macedonian and Roman eras, 300,000 must be included for the fixed or floating population of Alexandria (Joseph. *B. J.* ii. 16). According to Herodotus (ii. 177), there were, in the reign of Amasis, 20,000 inhabited towns, and Diodorus (*l. c.*) says that 18,000 towns were entered on the register. Many of these, however, were probably little more than walled villages, nor have we any means of knowing their average area or population. Yet it should be remembered that, even allowing for the less perfect system of embankment and irrigation in modern times, the extent of productive soil has not decreased. Two centuries ago the population of modern Egypt was loosely estimated at 4 millions. During the French occupation of the country in 1798—1801, it was computed at $2\frac{1}{2}$ millions. Sir Gardner Wilkinson (*Modern Egypt and Thebes*, vol. i. p. 256) reduces it to $1\frac{1}{2}$ million.

IV. *The Nomes.*

The Nile-valley was parcelled out into a number of cantons, varying in size and number. Each of

these cantons was called a nome (*νόμος*) by the Greeks, praefectura oppidorum by the Romans. Each had its civil governor, the Nomarch (*νόμαρχος*), who collected the crown revenues, and presided in the local capital and chief court of justice. Each nome, too, had its separate priesthood, its temple, chief and inferior towns, its magistrates, registration and peculiar creed, ceremonies, and customs, and each was apparently independent of every other nome. At certain seasons delegates from the various cantons met in the palace of the Labyrinth for consultation on public affairs (Strab. p. 811). According to Diodorus (i. 54), the nomes date from Sesostris. But they did not originate with that monarch, but emanated probably from the distinctions of animal worship; and the extent of the local worship probably determined the boundary of the nome. Thus in the nome of Thebais, where the ram-headed deity was worshipped, the sheep was sacred, the goat was eaten and sacrificed: in that of Mendes, where the goat was worshipped, the sheep was a victim and an article of food. Again, in the nome of Ombos, divine honours were paid to the crocodile: in that of Tentyra, it was hunted and abominated; and between Ombos and Tentyra there existed an internecine feud. (Juv. *Sat.* xv.) The extent and number of the nomes cannot be ascertained. They probably varied with the political state of Egypt. Under a dynasty of conquerors, they would extend eastward and westward to the Red Sea and Libyan deserts: under the Hyksos, the Aethiopian conquest, and the times of anarchy subsequent to the Persian invasion, they would shrink within the Nile-valley. The kingdoms of Sais and Xois and the foundation of Alexandria probably multiplied the Deltaic cantons: and generally, commerce, or the residence of the military caste, would attract the nomes to Lower Egypt. According to Strabo (pp. 787, 811), the Labyrinth, or hall of the Nomarchs, contained 27 chambers, and thus, at one period, the nomes must have been 27 in number, 10 in the Thebaid, 10 in the Delta, and 7, as its name implies, in the Heptanomis. But the Heptanomis, at another period, contained 16 nomes, and the sum of these cantons is variously given. From the dodecarchy or government of 12 kings, and from Herodotus' assertion (ii. 148) that there were only 12 halls in the Labyrinth, we are disposed to infer, that at one time there were only 12 of these cantons, and that there were always 12 larger or preponderating nomes. According to the lists given by Pliny (v. 9. § 9) and Ptolemy, there must have been at least 45 nomes; but each of these writers gives several names not found in the other, and if we should add the variations of the one list to the other, the sum would be much greater.

There was, under the Macedonian kings, a subdivision of the nomes into toparchies, which was probably an arrangement to meet the fiscal system of the Greeks. (Herod. ii. 164; Diod. i. 54; Strab. xvii; Cyrill. Alex. *ad Isaiam*, xix. 2; Epiphan *Haeres.* 24. § 7.)

The following list of the principal Nomes will illustrate the variety of these territorial subdivisions as regards religious worship.

A. Nomes of the Delta. The most important were: —

1. The Menelaite; chief town Canobus, with a celebrated temple and oracle of Serapis (Strab. p. 801; Plut. *Is. et Osir.* c. 27.)

2. The Andropolite; chief town Andropolis.

3. The Sebennytic; capital Pachnamunis (Ptol.), worshipped Latona.

4. The Chemmite (Herod. ii. 165); capital Buto. Its deity was also called Buto, whom the Greeks identified with Leto. Ptolemy calls this canton *Φθενότης*, and Pliny (v. 9) Ptenetha.

5. The Onuphite; chief town Onuphis. (Herod. ii. 166.)

6. The Phthemphuthite; capital Tava. (*Φθεμφουθὶ νομός*, Ptol.; Phthempha, Plin. v. 9.)

7. The Saite; chief city Sais, worshipped Neith or Athene, and contained a tomb and a sanctuary of Osiris. (Herod. ii. 170; Strab. p. 802.) Under the dynasty of the Saitic Kings this was the principal of the Deltaic cantons.

8. The Busirite; capital Busiris, worshipped Isis, and at one epoch, according to Hellenic tradition at least, sacrificed the red-coloured men who came over the sea, i. e. the nomades of Syria and Arabia (Herod. i. 59, 33, 165; Strab. p. 802; Plut. *de Is. et Os.* p. 30.)

9. The Thmuite; chief town Thmuis (Herod. ii. 168), afterwards incorporated with the following:

10. The Mendesian; capital Mendes (Herod. ii. 42, 46; Diod. i. 84), worshipped the goat Mendes, or the horned Pan.

11. The Tanite; chief town Tanis. (Herod. ii. 166; Strab. p. 802.) In this nome tradition affirmed that the Hebrew legislator was born and educated.

12. The Bubastite; capital Bubastus, contained a noble temple of Bubastis or Artemis. (Herod. ii. 59, 67, 137.)

13. The Athribite; capital Athribis, where the shrewmouse and crocodile were held in reverence.

14. The Heliopolite, west of the Delta, and sacred to the sun, from whom its capital Heliopolis (On) derived its name. (Herod. ii. 9; Diod. v. 56; Joseph. *Ant.* ii. 3.)

15. The Heroopolite; chief town Heroopolis, a principal seat of the worship of Typhon, the evil or destroying genius.

Besides these the Delta contained other less important nomes, — the Nitriote, where the Natron Lakes, Nitrariae (Plin. v. 9) were situated; the Letopolite (Strab. p. 807); the Prosopite; the Leontopolite; the Mentelite; the Pharbaethite; and the Sethraite.

B. Nomes of the Heptanomis. The most important were :—

1. The Memphite, whose chief city Memphis was the capital of Egypt, and the residence of the Pharaohs, who succeeded Psammetichus B. C. 616. The Memphite Nome rose into importance on the decline of the kingdom of Thebais, and was itself in turn eclipsed by the Hellenic kingdom of Alexandria. [Memphis.]

2. The Aphroditopolite; chief town Aphroditopolis, was dedicated to Athor or Aphrodite.

3. The Arsinoite, the Fayoom, celebrated for its worship of the crocodile, from which its capital Crocodilopolis, afterwards Arsinoe, derived its name. [Arsinoe.] The Labyrinth and the Lake of Moeris were in this canton.

4. The Heracleote, in which the ichneumon was worshipped. Its principal town was Heracleopolis Magna.

5. The Hermopolite, the border nome between Middle and Upper Egypt. This was at a very early period a flourishing canton. Its chief city Hermopolis stood near the frontiers of the Hepta-

nomis, a little to the north of the castle and toll-house (Ἑρμοπολιτάνη φυλακή, Strab. p. 813), where the portage was levied on all craft coming from the Upper Country.

6. The Cynopolite, the seat of the worship of the hound and dog-headed deity Anubis. Its capital was Cynopolis, which must however be distinguished from the Deltaic city and other towns of the same name. (Strab. p. 812; Ptol.; Plut. *Is. et Osir.* c. 72.)

The Greater Oasis (Ammonium) and the Lesser were reckoned among the Heptanomite Cantons: but both were considered as one nome only. [OASES.]

C. NOMES OF UPPER EGYPT. The most important were: —

1. The Lycopolite, dedicated to the worship of the wolf. Its chief town was Lycopolis.

2. The Antaeopolite, probably worshipped Typhon (Diod. i. 21); its capital was Antaeopolis (Plut. *de Solert. Anim.* 23.)

3. The Aphroditopolite [Comp. Nome (2), Heptanomis.] In cases where a southern and a northern canton possessed similar objects of worship, the latter was probably an offset or colony of the former, as the Thebaid was the original cradle of Egyptian civilisation, which advanced northward.

4. The Panopolite or, as it was afterwards called, the Chemmite, offered hero-worship to an apotheosized man, whom the Greeks compared to the Minyan hero Perseus. (Herod. ii. 91.) This canton, whose chief town was Panopolis or Chemmis (Diod. i. 18), was principally inhabited by linen-weavers and stonemasons.

5. The Thinite, probably one of the most ancient, as it was originally the leading nome of the Thebaid, and the nome or kingdom of Menes of This, the founder of the Egyptian monarchy. The Thinite nome worshipped Osiris, contained a Memnonium, and, in Roman times at least (Amm. Marc. xix. 12; Spartian. *Hadrian.* 14), an oracle of Besa. Its capital was Abydus, or, as it was called earlier, This. [ABYDUS.]

6. The Tentyrite worshipped Athor (Aphrodite), Isis, and Typhon. Its inhabitants hunted the crocodile, and were accordingly at feud with the Ombite nome. (Juv. xv.) Its chief town was Tentyra.

7. The Coptite, whose inhabitants were principally occupied in the caravan trade between Berenice, Myos Hormos, and the interior of Arabia and Libya. Its capital was Coptos. [COPTOS.]

8. The Hermonthite, worshipped Osiris and his son Orus: its chief town was Hermonthis.

9. The Apollonite, like the Tentyrite nome, destroyed the crocodile (Strab. p. 817; Plin. v. 9; Aelian, *H. An.* x. 21; Plut. *Is. et Os.* 50), and reverenced the sun. Its capital was Apollinopolis Magna. This nome is sometimes annexed to the preceding.

10. The Ombite (Ombites praefectura, Plin. *H. N.* v. 9), worshipped the crocodile as the emblem of Sebak (comp. supra (6) and (9), and the Arsinoite (3), Heptanomite nomes). Ombos was its capital. The quarries of sandstone, so much employed in Egyptian architecture, were principally seated in this canton.

V. *Animal Worship.*

Animal worship is so intimately connected with the division of the country into nomes, and, in some degree, with the institution of castes, that we must briefly allude to it, although the subject is much too extensive for more than allusion. The worship of animals was either general or particular, common to the whole nation, or several to the nome. Thus throughout Egypt, the ox, the dog, and the cat, the ibis and the hawk, and the fishes lepidotus and oxyrrynchus, were objects of veneration. The sheep was worshipped only in the Saitic and Thebaid nomes: the goat at Mendes; the wolf at Lycopolis; the cepus (a kind of ape) at Babylon, near Memphis; the lion at Leontopolis, the eagle at Thebes, the shrewmouse at Athribis, and others elsewhere, as will be particularly noticed when we speak of their respective temples. As we have already seen, the object of reverence in one nome was accounted common and unclean, if not, indeed, the object of persecution in another. Animal worship has been in all ages the opprobrium of Egypt (comp. Clem. Alex. iii. 2, p. 253, Potter; Diod. i. 84). The Hebrew prophets denounced, the anthropomorphic religionists of Hellas derided it. To the extent to which the Egyptians carried it, especially in the decline of the nation, it certainly approached to the fetish superstitions of the neighbouring Libya. But we must bear in mind, that our vergers to the Coptic temples are Greeks who, being ignorant of the language, misunderstood much that they heard, and being preoccupied by their own ritual or philosophy, misinterpreted much that they saw. One good effect may be ascribed to this form of superstition. In no country was humanity to the brute creation so systematically practised. The origin of animal worship has been variously, but never satisfactorily, accounted for. If they were worshipped as the auxiliaries of the husbandman in producing food or destroying vermin, how can we account for the omission of swine and asses, or for the adoption of lions and wolves among the objects of veneration? The Greeks, as was their wont, found many idle solutions of an enigma which probably veiled a feeling originally earnest and pious. They imagined that animals were worshipped because their effigies were the standards in war, like the Roman Dii Castrorum. This is evidently a substitution of cause for effect. The representations of animals on martial ensigns were the standards of the various nomes (Diod. i. 85). Lucian (*Astrolog.* v. p. 215, seq. Bipont) suggested that the bull, the lion, the fish, the ram, and the goat, &c. were correlates to the zodiacal emblems; but this surmise leaves the crocodile, the cat, and the ibis, &c. of the temples unexplained. It is much more probable that, among a contemplative and serious race, as the Egyptians certainly were, animal-worship arose out of the detection of certain analogies between instinct and reason, and that to the initiated the reverence paid to beasts was a primitive expression of pantheism, or the recognition of the Creator in every type of his work. The Egyptians are not the only people who have converted type into substance, or adopted in a literal sense the metaphorical symbols of faith.

VI. *Castes and Political Institutions.*

The number of the Egyptian castes is very variously stated. Herodotus (ii. 164) says that they were seven — the sacerdotal and the military, herdsmen, swineherds, shopkeepers, interpreters, and boatmen. Plato (*Timaeus*, iii. p. 24) reckons six; Diodorus, in one passage (i. 28) represents them as three — priests and husbandmen, from whom the army was levied, and artisans. But in another

(i. 74) he extends the number to five, by the addition of soldiers and shepherds. Strabo limits them to three — priests, soldiers, and husbandmen — and as this partition is virtually correct, we shall adopt it after brief explanation. The existence of castes is a corroborative proof of the Asiatic origin of the Egyptians. The stamp of caste was not in Egypt, as is sometimes asserted, indelible. The son usually, but not inevitably, followed his father's trade or profession. From some of the pariah classes indeed — such as that of the swineherds — it was scarcely possible to escape.

The land in Egypt upon which the institution of castes rested belonged in fee only to the king, the priests, and the soldiers. We know from Genesis (xlvii. 26) that all other proprietors of the soil had surrendered their rights to the crown, and received their lands again subject to an annual rent of $\frac{1}{5}$ of the produce. The priests we know (Genes. *l. c.*), the soldiers we infer (Diod. i. 74), retained their absolute ownership; and in so productive a country as Egypt the husbandman was too important a person to be deprived at once of all his political rights. He was in fact an integral although an inferior section of the war-caste. The privileged orders however were the king, the priest, the soldier: —

1. *The King* was at first elective, and always a member of the priesthood. He afterwards became hereditary, and was taken indifferently from the sacerdotal and military orders. If however he were by birth a soldier, he was adopted on his accession by the priests. Even the Ptolemies were not allowed to reign without such previous adoption. His initiation into the sacred mysteries was represented on monuments by the *tau*, the emblem of life and the key of secrecy, impressed upon his lips (Plut. *de Is. et Osir.* p. 354, B.; Plat. *Rep.* ii. p. 290).

The king, when not engaged in war, was occupied in jurisdiction and the service of religion. The royal life was one long ceremony. His rising and his lying down; his meals, his recreations, and the order of his employments, were rigidly prescribed to him. Some liberty in law-making indeed was allowed him, since we read of the laws of Sesostris, Amasis, and other Egyptian rulers: and, with vigorous occupants of the throne, it is probable that the soldier occasionally transgressed the priestly ordinances. As but few, however, of the Egyptian monarchs seem to have grossly abused their power, we may conclude that the hierarchy at least tempered royal despotism. In paintings the king is always represented as many degrees taller and more robust than his subject warriors. A thousand fly before him, and he holds strings of prisoners by the hair. The Egyptian king wears also the emblems and sometimes even the features of the gods; and it is frequently difficult to distinguish on the monuments Sesortasen, Amunopht, &c. from Osiris. It is remarkable that females were not excluded from a throne so sacerdotal. A queen, Nitocris, occurs in the sixth dynasty; another, Scemiophris, in the twelfth, and other examples are found in the sculptures. On the decease of a sovereign a kind of posthumous judgment was exercised on his character and government. His embalmed body was placed in the sepulchre, and all men were permitted to bring accusations against him. Virtuous princes received a species of deification: condemned princes were debarred from sepulture.

2. *The Priests* however were, in ordinary times, the real governing body of Egypt. Their lands were exempt from tribute: their persons were greeted with servile homage; they were the sole depositaries of learning and science: and they alone were acquainted with all the formularies which in Egypt regulated nearly every action of life. Their various and incessant occupations appear even in the titles of the subdivisions of the priest-caste. "Each deity," says Herodotus (ii. 37), "had several priests [priestesses] and a high priest." The chiefs or pontiffs were the judges of the land, the councillors of the sovereign, the legislators and the guardians of the great mysteries. The minor priests were prophets, inferior judges and magistrates, hierophants, hiero-grammats or sacred scribes, basilico-grammats or royal scribes, dressers and keepers of the royal and sacerdotal wardrobes, physicians, heralds, keepers of the sacred animals, architects, draughtsmen, beadles, vergers, sprinklers of water, fan bearers, &c. (Wilkinson, *M.* and *C.* vol. i. p. 238). So numerous a staff was not in the peculiar polity of Egypt altogether superfluous, neither does it seem to have been peculiarly burdensome to the nation, since it derived its support from regular taxes and from its proprietary lands. Nowhere in the ancient world was the number of temples so great as in Egypt: nowhere were there so many religious festivals; nowhere was ordinary life so intimately blended with religion. The priest therefore was mixed up in affairs of the market, the law court, the shop, the house, in addition to his proper vocation in the temple. His life was the reverse of ascetic: in the climate of Egypt frequent ablutions, linen garments, papyrus sandals, were luxuries, — only polygamy was forbidden him. But he was enjoined to marry, and the son succeeded the father in the sacred office (Herod. ii. 143). Herodotus (comp. ii. 35, 55) contradicts himself in saying that females could not fulfil sacerdotal duties, — women might be incapable of the highest offices, but both sculptures and documents prove, that they were employed in many of the minor duties connected with the temples.

3. *The Soldiers.* The whole military force of Egypt amounted to 410,000 men (Herod. ii. 165—166; Diod. i. 54). It was divided into two corps, the Calasirians and the Hermotybians. The former were the more numerous, and in the most flourishing era of Egypt, the 18th and 19th dynasties, were estimated at 250,000 men. Each of these divisions furnished a thousand men annually to perform the duty of royal body guards. During the term of their attendance they received from the king daily rations of bread, beef, and wine. When summoned to the field or to garrison duty, each soldier provided himself with the necessary arms and baggage. The principal garrisons of Egypt were on its southern and eastern borders, at Syene and Elephantine, at Hieracompolis and Eilethyas, which towns, on opposite sides of the river, commanded the Nile-valley above Thebes, and at Marea and Pelusium. The western frontier was, until Egypt stretched to the Cyrenaica, guarded sufficiently by the Libyan desert. In time of peace the troops who were not in garrisons or at court were settled in various nomes principally east of the Nile, and in the Delta; since it was in that quarter Egypt was most exposed to invasion from the pastoral Arabs or the yet more formidable nomade tribes of Assyria and Palestine. According to Herodotus (ii. 168), each soldier was allowed 12 arourae of land, or about six acres free from all charge or tribute, from which allotment he defrayed the cost of his arms and equipment. To the Egyptian soldier

handicraft employment was forbidden, agricultural labours were enjoined. The monuments exhibit officers with recruiting parties, soldiers engaged in gymnastic exercises, and in the battle pieces, which are extremely spirited, all the arts of offensive and defensive war practised by the Egyptians are represented. The war-caste was necessarily a very important element in a state which was frequently engaged in distant conquests, and had a wide extent of territory to defend. Yet until the reigns of Sethos, when the priests invaded its privileges, and of Psammetichus, when the king encroached upon them, we find no trace of mutiny or civil war in Egypt, — a proof that the Calasirians and Hermotybians were not only well disciplined, but also, in the main, contented with their lot.

VII. *Civil History.*

The History of Egypt is properly arranged under five eras.

1. Egypt under its native rulers—the Pharaonic Era. Its commencement is unknown: it closes with the conquest of the land by Cambyses in B. C. 525.

2. The Persian Era, from B. C. 525, to the Macedonian invasion, B. C. 332.

3. The Macedonian or Hellenic Era. This period is computed either from the foundation of Alexandria, in B. C. 332, or from B. C. 323, when Ptolemy, the son of Lagus, converted the satrapy of Egypt into an hereditary kingdom. This period extends to the death of Cleopatra, in B. C. 30.

4. The Roman Era, from the surrender of Alexandria to Augustus, in B. C. 30, to the capture of that city by the Khalif Omar in A. D. 640.

5. The Mahommedan Era, from A. D. 640 to the present time.

The last of these periods belongs to modern history, and does not come within the scope of this work. The first of them must be very briefly treated, partly because it involves questions which it would demand a volume to discuss, and partly because Egypt came into the field of classical history through its relations with the Persians, Greeks, and Romans. For complete information the student of the Pharaonic era must consult the larger works of Denon, Young, Champollion, Rosellini, Heeren, Wilkinson, Bunsen and Lepsius; or the very lucid abstract of this period in Kenrick's *Ancient Egypt*, which, indeed, contains all that the general reader can require.

1. *Pharaonic Era.*

Authorities. — The original records of Egypt were kept with no ordinary care, and were very various in kind, sculpture, symbol, writing, all contributing to their contents. Herodotus (ii. 72—82), Theophrastus (*ap. Porphyr. de Abstinent.* ii. 5), Cicero (*de Repub.* iii. 8) concur in describing the Egyptians as the most learned and accurate of mankind in whatsoever concerned their native annals. The priests, Diodorus (i. 44) assures us, had transmitted in unbroken succession written descriptions of all their kings — their physical powers and disposition, and their personal exploits. The antiquity of writing in Egypt is no longer a subject of dispute. Lepsius (*Book of the Dead*, Leipzig, 1842, Pref. p. 17) found on monuments as early as the 12th dynasty, the hieroglyphic sign of the papyrus; and on the 4th that of the stylus and inkstand. The Egyptians themselves also observed the distinction between the dry pontifical chronicle and mythical and heroical narratives couched in poetry and song. To this mass of written documents are to be added the sculptured monuments themselves, the tombs, obelisks, and temple walls, whose paintings and inscriptions have been partially decyphered by modern scholars, and are found generally to correspond with the written lists of kings compiled, in the first instance, by the native historian Manetho. Egyptian history, however, in the modern acceptation of the word, began after the establishment of the Greek sovereignty of Egypt. The natives, with the natural pride of a once ruling but now subject race, were eager to impart to their Hellenic masters more correct notions of their history and religion than could be obtained either from the relations of Greek travellers, such as Thales and Solon, or from the narratives of Hecataeus, Democritus, and Herodotus. Of Manetho, of Sextus Julius Africanus, from whose chronicon, in five books, Eusebius derived a considerable portion of his own chronicon, of Georgius the Syncellus, of Eratosthenes, the Alexandrian mathematician, who treated largely of Egyptian chronology, accounts have been given in the *Dictionary of Greek and Roman Biography*, and to its columns we must refer for the bibliography of Egyptian history. Lastly, we must point out the extreme value of the Hebrew scriptures and of Josephus among the records of the Nile-valley. The remote antiquity of Egyptian annals is not essentially an objection to their credibility. The Syncellus assigns 3555 years as the duration of Manetho's thirty dynasties. These being Egyptian years, are equivalent to 3553 Julian years, and, added to 339 B. C., when the thirtieth dynasty expired, give 3892 B. C. as the commencement of the reign of Menes, the founder of the monarchy. But although Bunsen and other distinguished Egyptologers are disposed to assign an historical personality to Menes, his very name, as the name of an individual man, seems suspicious. It too nearly resembles the Menu of the Indians, the Minyas and Minos of the Greeks, the Menerfa of the Etruscans, and the Mannus of the Germans — in all which languages the name is connected with a root — *Man* — signifying "to think and speak" (see Quarterly Review, vol. 78, p. 149) — to be accepted implicitly as a personal designation.

The Pharaonic era of Egyptian history may be divided into three portions—the Old, the Middle, and the New monarchy. The first extends from the foundation of the kingdom in B. C. 3892 to the invasion of the Hyksos. The second from the conquest of Lower Egypt by the Hyksos and the establishment of an independent kingdom in the Thebaid, to the expulsion of the Hyksos. The third from the re-establishment of the native monarchy by Amosis to the final conquest by Cambyses in B. C. 525. (Kenrick, *Ancient Egypt*, vol. ii. p. 110.)

(1.) *The Old Monarchy.* The chronology of this and the succeeding division of the Egyptian monarchy is beset with, at present, insurmountable difficulties; since, in the first place, there are no synchronisms in the annals of other countries to guide the inquirer, and in the next, we know not whether the dynasties in Manetho should be taken as a series, or whether he enumerates contemporaneous families of kings, some of whom reigned, at the same time, at Memphis, and others at Sais,

Xois, Thebes, &c. And even if Manetho himself intended his dynasties to follow one another in direct order, the question still remains whether his authorities did so too. Gods, spirits, demigods, and Manes, or the souls of men were, according to Manetho, the first rulers of Egypt. They began with Ptha or Hephaestus and closed with Horus. Then follow thirty dynasties of mortal kings, 300 in number, according to the lowest, and 500, according to the highest computation. The time over which they extend varies also between the limits of 3555 and 5049 years. Manetho's account of these dynasties is contained in three volumes: Herodotus, Diodorus, Eratosthenes and Manetho, amid their many disagreements, concur in this statement—that Menes of This was the first mortal king of Mizraim, the double land, i. e., Upper and Lower Egypt. Here, indeed, their coincidence ends. For Herodotus makes Menes the founder of Memphis, as well as of the monarchy: whereas Diodorus states that Memphis, the embankments which supported its area, and the diversion of the Nile stream were the works of a monarch, who lived many centuries afterwards. The second name in the 4th dynasty is Suphis, to whom Manetho ascribes the building of the Great Pyramid. Here we seem to touch upon historical ground, since in a recently opened room of that pyramid has been decyphered the name of Chufu or Shufu, the Cheops of Herodotus, who, however, places that monarch much lower. The erection of the Second Pyramid is attributed by Herodotus and Diodorus to Chephren; and upon the neighbouring tombs, for the pyramid itself seems to be uninscribed, has been read the name of Shafre, accompanied by a pyramidal figure. There is sufficient approximation between Shafre and Chephren to identify them with each other, although no corresponding name occurs in either Eratosthenes or Manetho. Fourth in the 4th dynasty is Mencheres, the builder of the third pyramid, the Mycerinus of Herodotus (ii. 127) and Diodorus (i. 64); and their statement is fully confirmed by the discovery of a mummy case in that pyramid, with the inscription, Menkera. Manetho, indeed, makes Nitocris, a queen of the 6th dynasty, the Nitocris of Herodotus (ii. 100), to have built the third pyramid. The 7th dynasty was apparently a period of anarchy, since it contains 70 Memphite kings, who reigned for 70 days only. They were probably interreges or vice-kings. Of the 7th, 8th, 9th, 10th, and 11th dynasties not even the names of the kings are known. Two of these were Memphite dynasties, two Heracleopolitan, and one Diospolitan, the dynasty being in each case named apparently from the birth-place of its founder. The 12th dynasty bears in Manetho's list a very historical aspect, since its catalogue of seven Diospolitan kings is not only complete, but comprises also the name of Sesostris, or more properly Sesortasen or Sesortosis, who, it is said, "subdued all Asia in nine years, and part of Europe as far as Thrace," as well as that of Lacharis (Lamaris or Maras), who built the Labyrinth in the Arsinoite nome. Yet, until recently this list has received no confirmation from hieroglyphics. Even the conquests of Sesostris probably belong to the 18th dynasty and to Rameses III. Both Herodotus and Diodorus place Sesostris much later: and the former historian refers the erection of the Labyrinth to the period of the Dodecarchia. The 13th dynasty consisted of 60 Diospolite kings, who reigned, it is said, 453 years, and the 14th of 76 Xoite kings, who reigned 184 years, but the names and acts of both have perished. With the 14th dynasty closes the first period of the Pharaonic era.

(2.) *The Middle Monarchy.* The second period, consisting of three dynasties, is that of the Shepherd Kings. A passage of Manetho's lost work *Aegyptiaca*, cited by Josephus in his rejoinder to the Graeco-Egyptian grammarian Apion (Joseph. *c. Apion.* i. 14), places this period in comparative light before us. That a Nomadic Arab horde for several centuries occupied and made Egypt tributary; that their capital was Memphis; that in the Sethroite nome they constructed an immense earth-camp which they called Abaris; that at a certain period of their occupation two independent kingdoms were formed in Egypt, one in the Thebaid, in intimate relations with Aethiopia, another at Xois, among the marshes of the Nile; that, finally, the Egyptians regained their independence and expelled the Hyksos, who thereupon retired into Palestine, are probably authentic facts, and indeed involve in themselves no just cause for doubt. The only suspicious circumstance in Manetho's narrative is the exaggeration of numbers, but this is a defect common to all primeval record. The Hyksos indeed left behind them no architectural memorials, and the Egyptians, when they recovered Lower Egypt, would not be likely to perpetuate their own subjection, nor the priests who instructed Herodotus and Diodorus to confess that the Nile-valley had ever paid tithe or toll to an abominable race of shepherd kings. The silence of annalists and monuments is therefore at least a negative argument in support of the truth of Manetho's account: nor is it improbable that the long and inveterate hatred with which the Egyptians regarded the pastoral tribes of Arabia owed its origin to their remembrance of this period of humiliation.

The Middle Monarchy extended over a period of 953 years according to the Syncellus and Africanus: but, according to Manetho, the Hyksos were lords of Egypt only 511 years. The larger number probably includes the sum of the years of the three contemporaneous dynasties at Xois, Memphis, and Thebes.

(3.) *The New Monarchy.* The third period, or the New Monarchy, extends from the commencement of the 18th to the end of the 30th dynasty.

The New Monarchy commences with the expulsion of the Hyksos, or rather perhaps with the revolt of the Thebaid which effected it. The earlier kings of the 18th dynasty, Amosis, Misphragmuthosis, &c. were apparently engaged in successive attacks upon the intruders. But, after its final victory, Egypt again, or perhaps now for the first time a united kingdom, attained a long and striking prosperity. The names of Thutmosis (Thothmes), of Amenophis (the Greek Memnon?), and above all, of Rameses III., are read on various monuments in Nubia and Egypt, and most conspicuously in the Thebaid temples at Luxor and Karnak. The 18th dynasty was the flourishing age of Egyptian art: its sculpture became bolder, its paintings more artistic and elaborate: the appliances and inventions of civilisation more diversified. Rameses, if indeed under his name are not embodied the acts of his dynasty, was the Alexander of the Nile-valley. Seventeen centuries after his reign Germanicus visited Thebes, and the priests read to him, on the monuments, the acts and wars, the treasures and the tributes, the subjects and the domains of this powerful king (Tac. *Ann.* ii. 60). This was no Eastern exaggeration. The "Tablet of Karnak," says Kenrick (vol. ii.

p. 229), whose inscription was interpreted to Germanicus in A. D. 16, "was strictly an historical and statistical document. Its dates are precise; and though we may be unable to identify the countries named, the exactness with which they are enumerated, with the weights and numbers of the objects which they bring, proves that we have before us an authentic record, at least of the tribute *enjoined* upon the nations." About this time the southern frontier of Egypt extended beyond the Second Cataract: to the west the power of Thothmes or Rameses reached over the negro tribes of the interior: the east was guarded by strong fortresses: while by the north the Egyptian monarch went forth as a conqueror, and, proceeding along the Syrian coast, passed into Asia Minor, and planted his standard on the frontiers of Persia, and upon the shores of the Caspian Sea. His campaigns required the cooperation of a fleet; and Egypt became, for the first time in history, a maritime power. It is probable indeed that its navy was furnished by its subjects, the inhabitants of the coast of Western Asia. The period of time assigned to this dynasty is about two centuries and a half. Rameses III., there is every reason to think, is the Sesostris or Sesortasen of Herodotus and Diodorus.

The names of the monarchs of the 18th dynasty are obtained from two important monuments, the Tablet of Abydos and the Tablet of Karnak.

The 19th dynasty is probably a continuation of its predecessor, and its details are extremely confused and uncertain. The 20th was composed entirely of kings bearing the name of Rameses (Rameses IV.—XIII.), of whom Rameses IV. alone maintained the military renown of his illustrious precursors. The 21st is uninteresting. But in the 22nd we come upon the first ascertained synchronism with the annals of the Hebrews, and consequently at this point Egyptian chronology begins to blend with that of the general history of the world. There is no doubt that Abraham and his son visited Egypt; that the Nile-valley had at one era a Hebrew prime minister, who married a daughter of the high priest of Heliopolis; or that the most illustrious of the Hebrew monarchs maintained close political and commercial relations with Egypt, and allied himself with its royal family. But although the facts are certain, the dates are vague. Now, however, in the 22nd dynasty, we can not only identify the Shishak who took and plundered Jerusalem with the Sesonchis or Sesonchosis of the Greeks and the Sheshonk of the native monuments, but we can also assign to him contemporaneity with Rehoboam, and fix the date of his capture of Jerusalem to about the year B. C. 972. By the establishment of the date of Sheshonk's plundering of Jerusalem, we also come to the knowledge that the Pharaoh whose daughter was espoused to Solomon, and the sister of whose queen Tahpenes was, in the reign of David, married to Hadad the Edomite, was a monarch of the 21st dynasty (1 *Kings*, ix. 16; xi. 19, seq.).

Osorthen or Osorcho, Sheshonk's successor, is probably the Zerah of Scripture (2 *Kings*, xvii. 4.; 2 *Chron.* xiv. 9). The Sesostrid kingdom was now on the decline, and at the close of the 24th dynasty Egypt was subjugated by the Ethiopians, and three kings of that nation, *Subaco*, *Sebichos* or *Sevekos*, and *Tarkus*, reigned for 44 years, and composed the 25th dynasty. Sevekos is obviously the *Seva*, king of Egypt, with whom Hoshea, king of Israel, in B. C. 722, entered into an alliance (2 *Kings*, xvii. 4); while Tarkus is Tirhakah, king of Ethiopia, the enemy of Assyria and Sennacherib (*Isaiah*, xxxvii. 9). Herodotus indeed makes no mention of any Ethiopian king except Sabaco (Sebichos), who, according to his account, reigned for half a century, and then voluntarily withdrew into his own Nubian dominions. (Herod. ii. 139.) The Aethiopian dynasty was the second foreign occupation of Egypt, but it differed materially from the earlier usurpation of the land by the Hyksos. The 25th dynasty does not appear to have been regarded by the Egyptians themselves as a period of particular woe or oppression. The alliance between the country above and the country below Elephantine and the Second Cataract was apparently, at all times, very close: the religion and manners of the adjoining kingdoms differed but little from one another: and the Aethiopian sovereigns perhaps merely exchanged, during their tenure of Egypt, a less civilised for a more civilised realm. On the retirement of the Ethiopians, there was an apparent re-action, since Sethos, a priest of Phtah, made himself master of the throne. His power seems to have been exercised tyrannically, if Herodotus (ii. 147) is correct in saying that after the death or deposition of this "priest of Hephaestos" the Egyptians were "set free." One important change, indicating a decay of the ancient constitution, occurred in this reign. The military caste was degraded, and the crown even attempted to deprive them of their lands. It is probable that this was a revolutionary phase common to all countries at certain eras. Egypt had become in some degree a naval power. The commercial classes were rivalling in power the agricultural and military, and the priest-king, for his own interests, took part with the former. Sethos was succeeded (B. C. 700—670) by the dodecarchy, or twelve contemporaneous kings; whether this number were the result of convention, or whether the twelve reguli were the heads of the twelve Greater Nomes, cannot be ascertained. From the commencement of this period, however, we enter upon a definite chronology. History is composed of credible facts, and the lists of the kings are conformable with the monuments

PSAMMETICHUS I., who reigned 54 years, B. C. 671—617, supplanted the dodecarchy by the aid of Greek and Phoenician auxiliaries, and in Lower Egypt at least founded a cosmopolite kingdom, such as the Ptolemies established three centuries afterwards. (Diod. i. 66; Herod. i. 171; Polyaen. *Strat.* vii. 3.) His Ionian and Carian or Milesian auxiliaries he settled in a district on the Pelusiac branch of the Nile, between the Mediterranean and the Bubastite Nome; while the Phoenicians who had helped him to the throne were probably located near Memphis, in an allotment called the Tyrian camp. (Herod. ii. 112.) The native militia were now superseded by Hellenic regular soldiers, and a portion at least of the war-caste migrated, in dudgeon at this preference, to Aethiopia. Historians have too readily taken for granted that this was a migration of the whole body of the Hermotybians and Calasirians. It was more probably a revolt of the southern garrisons on the Nubian frontier. In the reign of Psammetichus was also instituted the caste of interpreters or dragomans between the natives and foreigners; and it strikingly marks the decline of the ancient system that Psammetichus caused his own sons to be instructed in the learning of the Greeks (Diod. i. 67).

Psammetichus was succeeded by his son NECO or NECHAO, the Pharaoh Necho of the second book of *Kings*, who reigned 16 years, B. C. 617—601. Among the greatest of his works was the canal between the Nile and the Red Sea. Whether he completed it or not is doubtful; in the reign of Darius it was, however, certainly open for vessels of large burden, and was finished by the Ptolemies (Plin. vi. 33). Modern surveys have ascertained that this canal left the Nile in the neighbourhood of the modern town of Belbeis — probably the Bubastis Agria of the Greeks — and ran E. and S. to Suez. (Herod. iv. 42; Diod. i. 33.) At Neco's command also the Phoenicians undertook the circumnavigation of the African peninsula. The success of this enterprise is problematical, but, as Major Rennell, in his Essay on the Geography of Herodotus, has shown, by no means impossible. In the reign of Necho Egypt came into direct collision with the Babylonian empire, at that time rising upon the ruins of the Assyrian. Egypt seems to have been in alliance with the latter, since about the time when Cyaxares resumed the siege of Niniveh, Necho marched towards the Euphrates, apparently to relieve the beleaguered city. Judah was then in league with Babylon; and its king Josiah threw himself in the way of Necho, and was defeated by him at Megiddo. The Jewish monarch died of his wounds at Jerusalem, and the conqueror entered the holy city, probably the Cadytis of Herodotus (ii. 159, iii. 5). Necho deposed and sent captive to Egypt Jehoahaz, the son and successor of Josiah, made his younger brother Eliakim king in his stead, and imposed an annual tribute on Judaea. The Judaean monarchs were four years later avenged. From the plains of Carchemish or Circesium, on the eastern bank of the Euphrates, Neco fled to Egypt, leaving all his Asiatic conquests to the victor Nebuchadnezzar.

Necho was succeeded by his son PSAMMIS, who reigned 6 years, B. C. 601—595, and Psammis by his son APRIES, the Uaphris of the monuments, and the Pharaoh Hophra of the Scriptures, who reigned 25 years, B. C. 595—570. The earlier years of Apries were signalised by his victories over the Tyrians, Sidonians, Phoenicians, and Cypriots. But these acquisitions were transient, and there is reason to suppose that Lower Egypt at least was invaded by Nebuchadnezzar (Strab. p. 687; *Jeremiah*, xliii. 12, xlvi. 13—26; *Ezekiel*, xxix). Apries experienced even greater calamities on his western frontier, a quarter from which Egypt had been hitherto unassailed. The Greeks of Cyrene exterminated his army at Irasa (*Ain Ersen*), between the bay of Bomba and Cyrene. His defeat, and the cruelties to which it led, rendered him odious to his subjects. A fortunate soldier, Amasis or Amosis, deposed, succeeded, and finally strangled him.

AMASIS reigned 44 years, B. C. 570—526. He is the first Egyptian monarch with whose personal character we have any acquaintance. His friendship with Polycrates is well known. He was a shrewd, active, and intelligent sovereign, who possessed the love of the soldiers and the people, and nearly disregarded the rules and ceremonies of the priests. His reign was eminently prosperous, and his death occurred just in time to prevent his witnessing the subjugation of Egypt by the Persians under Cambyses, which took place in the reign of his son PSAMMENITUS (B. C. 525), who sat upon the throne only 6 months.

2. *Persian Era.*

The 27th dynasty contains 8 Persian kings, and extends over a period of 124 years, B. C. 525—401. Egypt became a satrapy, not, however, without much reluctation and various revolutions; for between the worshippers of animals and the worshippers of fire a religious antipathy subsisted which aggravated the pressure of conquest and the burden of subjection. The Persians indeed were the only masters of Egypt who assailed by violence, as well as regarded with contempt, its religious and political institutions. From this cause, no less than from the numerous Greek and Hebrew settlers in the Delta, the Macedonian conqueror, in B. C. 332, found scarcely any impediment to his occupation of Egypt. During the 27th dynasty Egypt became, for the first time, involved in European politics. A revolt, which commenced in the reign of Darius, B. C. 488, and which delayed for three years the second Persian invasion of Greece, was repressed by his son and successor Xerxes, in B. C. 486. A second revolt, in B. C. 462, was put down, in B. C. 456, by the satrap Megabyzus; but its leader Inaros, son of Psammitichus, was aided by the Athenians.

The 28th dynasty contains only one name, that of AMYRTAEUS the Saite. In his reign of six years, through some unexplained weakness in Persia, Egypt regained its independence, for monuments at *Karnak* and *Eilethya* prove that the Saite monarch was king of the whole land. Amyrtaeus was magnificently interred in a sarcophagus of green breccia, which, after passing from an Egyptian tomb to a Greek basilica, from a Greek basilica to a Moslem mosque, finally rests in the British Museum. The 29th dynasty contained four kings, of whom hardly any thing is related, and the 30th dynasty three kings, NECTANEBUS I., TACHOS, and NECTANEBUS II., who are better known from their connection with Grecian history. In the reign of Nectanebus II., and in the year B. C. 350, Egypt was reconquered by Bagoas and Mentor, the generals of Darius Ochus, and the last Pharaoh of the 30 dynasties retired an exile into Aethiopia. The succession of Egyptian monarchs, embracing a period of 3553 years, is unexampled in history. Upon the annals of their successors the Ptolemies we shall not however enter, since the lives of the Macedonian kings are given in the Dictionary of Biography (art. *Ptolemaeus*). It will suffice in this place to make a few general remarks upon the political aspect of Egypt under its Greek and Roman masters.

3. *Macedonian or Hellenic Era.*

Many causes rendered the accession of a Greek dynasty an easy and even a welcome transition to the Egyptian people. In the decline of the native monarchy, they had suffered much from anarchy and civil wars. For two centuries the yoke of Persia had pressed heavily upon their trade, agriculture and religion: their wealth had been drained, their children enslaved, their ceremonial and national prejudices systematically outraged by their rulers. For the advent of the Greeks a gradual preparation had been made since the reign of Psammetichus. Hellenic colonies had penetrated to the Great Oasis and the coast of the Red Sea. Greek travellers and philosophers had explored the Thebaid, and Greek immigrants had established numerous colonies in the Delta. Lower Egypt too had admitted Spartans and Athenians alternately as the allies of the Saite and Memphite sovereigns: so that when in B. C. 332

Alexander reached Pelusium, that city opened its gates to him, and his march to Memphis resembled the peaceful progress of a native king.

The regulations which Alexander made for the government of his new conquest were equally wise and popular: and as they were generally adopted by his successors the Lagidae, they may be mentioned in this place. The Egyptians were governed by their own laws. The privileges of the priests and their exemption from land-tax were secured to them, and they were encouraged, if not assisted, to repair the temples, and to restore the ancient ritual. Already in the reign of Ptolemy Soter the inner-chamber of the Temple of Karnak was rebuilt, and the name of Philip Arrhidaeus, the son of Alexander, inscribed upon it. Alexander himself offered sacrifice to Apis at Memphis, and assumed the titles of "Son of Ammon" and "Beloved of Ammon"; and when the sacred Bull died of old age Ptolemy I. bestowed fifty talents upon his funeral. Euergetes, the third monarch of the Lagid house, enlarged the temple of Karnak, added to that of Ammon in the Great Oasis, and erected smaller shrines to Osiris at Canobus, and to Leto, at *Esnè* or Latopolis. The structures of the Ptolemies will be noticed under the names of the various places which they restored or adorned.

It would have been impolitic to reinstate the ancient militia of Egypt, which indeed had long been superseded by a standing army or Greek mercenaries. Under the most despotic of the Ptolemies, however, we meet with few instances of military oppression, and these rarely extended beyond the suburbs of Alexandria or the frontiers of the Delta. Alexander established two principal garrisons, one at Pelusium, as the key of Egypt, and another at Memphis, as the capital of the Lower Country. Subsequently Parembole in Nubia, Elephantine, and the Greek city of Ptolemais in the Thebaid were occupied by Macedonian troops. The civil jurisdiction he divided between two nomarchies or judgeships, and he appointed as nomarchs two native Egyptians, Doloaspis and Petisis. (Arrian, *Anab.* iii. 5. § 2.)

Like their predecessors the Pharaohs, the Ptolemies aspired to extend their power over Palestine and Syria, and protracted wars were the results of their contests with the Seleucid kings. But even these campaigns tended to the augmentation of the Egyptian navy; and, in consequence of the foundation of Alexandria the country possessed one of the strongest and most capacious havens in the Mediterranean. Becoming a maritime, the Egyptians became also an actively commercial nation, and exported corn, papyrus, linen, and the articles of their Libyan and Indian traffic to western Asia and Europe. Ptolemy Philadelphus gave a new impulse to the internal trade of the Nile-valley, in the first place, by establishing a system of police from Cercasorum to Syene, and, in the next, by completing the canal which Necho and Darius Hystaspis had begun, from the Pelusiac arm of the Nile to Arsinoë at the head of the Red Sea. (Plin. vi. 33; Herod. ii. 158) [BUBASTIS; ARSINOE]. He also rebuilt the old port of Aenum or Cosseir [PHILOTERA], and improved the caravan route from the interior by erecting inns and cisterns in the desert between Coptos and Berenice. The monuments of Lower Nubia attest the wealth and enterprise of the Lagid monarchs. Egypt indeed did not regain under this family the splendour which it had enjoyed under Thoutmosis and Rameses III., but it was perhaps more uniformly prosperous, and less exposed to invasion from Cyrene and Arabia than it had ever been since the 18th dynasty occupied the throne of Menes.

In one respect the amalgamation of the Egyptians with their conquerors was incomplete. The Greeks were always the dominant class. The children of mixed marriages were declared by the Macedonian laws to be Egyptian not Greek. They were incapable of the highest offices in the state or the army, and worshipped Osiris and Isis, rather than Zeus or Hera. Thus, according to Hellenic prejudices, they were regarded as barbarian or at most as Perioeci, and not as full citizens or freemen. To this distinction may in part be ascribed the facility with which both races subsequently submitted to the authority of the Roman emperors.

The ancient divisions of the Upper and Lower kingdoms were under the Macedonian dynasty revived but inverted. Power, population, wealth and enterprise were drawn down to the Delta and to the space between its chief cities Memphis and Alexandria. The Thebaid gradually declined. Its temples were indeed restored: and its pompous hierarchy recovered much of their influence. But the rites of religion could not compete with the activity of commerce. The Greek and Hebrew colonists of the Delta absorbed the vitality of the land: and long before the Romans converted Egypt into a province of the empire, the Nubians and Arabs had encroached upon the upper country, and the ancient Diospolite region partly returned to the waste, and partly displayed a superannuated grandeur, in striking contrast with the busy and productive energy of the Lower Country. This phenomenon is illustrated by the mummies which are found in the tombs of Memphis and the catacombs of Thebes respectively. Of one hundred mummies taken from the latter, about twenty show an European origin, while of every hundred derived from the necropolite receptacles of the former, seventy have lost their Coptic peculiarities (Sharpe, *History of Egypt*, p. 133, 2nd ed.). The Delta had, in fact, become a cosmopolite region, replenished from Syria and Greece, and brought into contact with general civilisation. The Thebaid remained stationary, and reverted to its ancient Aethiopian type, neglecting or incapable of foreign admixture.

4. *Roman Era.*

For more than a century previous to B. C. 30 the family and government of the Lagid house had been on the decline. It was rather the jealousy of the Roman senate which dreaded to see one of its own members an Egyptian proconsul, than its own integral strength, which delayed the conversion of the Nile-valley into a Roman province. When however the Roman commonwealth had passed into a monarchy, and the final struggle between Antonius and Augustus had been decided by the surrender of Alexandria, Egypt ceased to be an independent kingdom. The regulations which Augustus made for his new acquisition manifested at once his sense of its value, and his vigilance against intrusion. Egypt became properly a province neither of the senate nor the emperor. It was thenceforth governed by a prefect, called *Praefectus Aegypti*, afterwards *Praefectus Augustalis*, immediately appointed by the Caesar and responsible to him alone. The prefect was taken from the equestrian order: and no senator was permitted to set foot in Egypt without special imperial license. (Tac. *Ann.* ii. 59, *Hist.* ii. 74; Dion Cass. li. 17; Arrian, *Anab.* iii. 5.) Even after Diocletian had re-

modelled or abolished nearly all the other institutions of the empire, this interdict remained in force. The dependence of Egypt was therefore more absolute and direct than that of any other province of Rome. Its difficulty of access, and the facility which it presented to an enterprising and ambitious governor to render himself independent, dictated these stringent precautions. The prefect, however, possessed the same powers as the other provincial governors, although he did not receive the fasces and the other insignia of the latter. (Tac. *Ann.* xii. 60; Poll. *Trig. Tyr.* 22.)

Augustus made very little change in the internal government of Egypt. It was divided into three great districts called *Epistrategiae* (ἐπιστρατηγίαι) —Upper Egypt (Thebais), of which the capital was Ptolemais, Middle Egypt (Heptanomis), and Lower Egypt (Strab. xvii. p. 787). Each of these three districts was divided into nomes, the nomes into toparchies, and the toparchies into κῶμαι and τόποι, in which the land was carefully measured according to ἄρουραι. Each of the great districts was under an *epistrategus* (ἐπιστράτηγος), who was a Roman, and possessed both civil and military authority, and to him all the officials in his district were amenable. Each nome was governed by a *strategus* (στρατηγός), in ancient times called νομάρχης, who carried into execution the edicts of the prefect, and superintended the collection of the taxes imposed upon his nome. The strategus was appointed by the prefect, and was selected from the natives, either Greeks or Egyptians: the term of his office was three years. The subdivisions of the nomes above mentioned were in like manner under the administration, each of its own officers, whose names and titles frequently occur in inscriptions.

The three Greek cities of Alexandria, Ptolemais, and Arsinoë were not subject to the authorities of the nome, but were governed by their own municipal institutions (σύστημα πολιτικὸν ἐν τῷ Ἑλληνικῷ τρόπῳ, Strab. xvii. p. 813).

Two legions were found sufficient to keep Egypt in obedience. They were stationed at Elephantine and Parembole, in the south: at the Hermopolitan castle, on the borders of Heptanomis and the Thebaid: at Memphis and Alexandria in the Delta: and at Paretonium in Libya. Cohorts of German horse were quartered in various portions of the Nile-valley. The native population were not allowed to possess arms — a precaution partly dictated by the fierce and excitable temper of the Egyptian people. (Amm. Marc. xxii. 16. § 23.)

The Romans presently set themselves to improve the revenues and restore the agriculture of their new province. Under the second prefect C. Petronius (Sueton. *Octav.* 18; Strab. xvii. p. 820) the canals of the Nile were cleared of sand, and many thousand acres brought again into cultivation. Egypt, under the emperors, shared with Sicily and northern Africa the distinction of being accounted a granary of Rome. To the general survey of the Nile-valley under Aelius Gallus, the third prefect, we owe the accurate description of it by the geographer Strabo. He accompanied the prefect to Syene (xvi. p. 816), and explored both the vestiges of ancient grandeur in the Thebaid, and the new cities which, like Ptolemais, had been built and were occupied by Greeks alone. The Caesars were as tolerant as the Macedonian kings, and made no change in the religion of their Coptic subjects. The names of Roman emperors are inscribed on many of the Egyptian and Nubian temples; e. g., that of Augustus at Philae, and that of Tiberius at Thebes, Aphroditopolis, and Berenice. Augustus was invested with the titles of the native kings — Son of the Sun, of Ammon, king of Upper and Lower Egypt, &c. The country was well governed under Tiberius, who strictly repressed the avarice of his prefects (Joseph. *Ant.* xviii. 5; Dion Cass. lvii. 32). From Tacitus (*Ann.* ii. 64) we learn that the emperor was highly displeased with his adopted son Germanicus for travelling in Egypt without a previous licence from himself. Pliny (viii. 71) records that, on this tour, Germanicus consulted the sacred bull Apis, and received an answer indicative of his future misfortunes. The liberty of coining money was taken from the Egyptians by Tiberius in the tenth year of his reign (A. D. 23); but the right of mintage was restored to them by Claudius. Pliny (vi. 26) has given an interesting description of the Egyptian trade with the East in this reign. The history of Egypt from this period is so nearly identified with that of Alexandria, that we may refer generally to that head for the summary of its events. The country, indeed, had been so completely subjugated, that Vespasian could venture to withdraw from it nearly all the disposable military force, when in A. D. 67—68 it was required to put down the rebellion of Judaea. The principal commotions of Egypt were, indeed, caused by the common hostility of the Greek and Hebrew population. This, generally confined to the streets of Alexandria, sometimes raged in the Delta also, and in the reign of Hadrian demanded the imperial interference to suppress. The Jews, indeed, were very numerous in Egypt, especially in the open country; and after the destruction of Jerusalem, their principal temple was at Leontopolis. Hadrian (*Spartian.* 14) visited Egypt in the 6th year of his reign, and ascended the Nile as far as Thebes. The most conspicuous monument of this imperial progress was the city of Antinopolis, on the east bank of the Nile, which he raised as a monument to his favourite, the beautiful Antinous. (Dion Cass. lxix. 16.)

In the reign of M. Aurelius, A. D. 166, occurred the first serious rebellion of Egypt against its Roman masters. It is described as a revolt of the native soldiers. But they were probably Arabs who had been drafted into the legions, and whose predatory habits prompted them to desert and resume their wild life in the desert. The revolt lasted nearly four years (A. D. 171—175), and was put down by Avidius Cassius, who then proclaimed himself emperor of Egypt, and his son Maecianus praetorian prefect. Avidius and his son, however, were put to death by their own troops, and the clemency of the emperor speedily regained the affections of his Egyptian subjects. (Capitol. *M. Anton.* 25.)

On the death of Pertinax in A. D. 193, Pescennius Niger, who commanded a legion in Upper Egypt, and had won the favour of the natives by repressing the license of the soldiery, proclaimed himself emperor. He was defeated and slain at Cyzicus, A. D. 196, and his successful rival the emperor Severus visited the vacant province, and examined the monuments at Thebes and Memphis. Severus, however, was unpopular with the Egyptians, as well from his exactions of tribute as from his impolitic derision of the national religion. In the reign of Caracalla, Egyptians for the first time took their seat in the Roman senate, and the worship of Isis was publicly sanctioned at Rome. (Dion Cass. lxxvii. 23; Spartian. *Sever.* 17.)

The next important revolution of Egypt was its temporary occupation by Zenobia, queen of Palmyra, in A. D. 269. The Egypto-Greeks were now at the end of six centuries again subject to an Asiatic monarch. But her power lasted only a few months. This invasion, however, stimulated the native population, now considerably intermingled with Arabs, and they set up, after a few months' submission to Aurelian, a Syrian of Seleucia, named Firmus, as emperor, A. D. 272. (Vopisc. *Firm.* 5.) Firmus was succeeded by a rebel chieftain named Domitius Domitianus (Zosim. i. 49); but both of these pretenders were ultimately crushed by Aurelian. Both Rome and Egypt suffered greatly during this period of anarchy: the one from the irregularity of the supply of corn, the other from the ravages of predatory bands, and from the encroachments of the barbarians on either frontier. In A. D. 276, Probus, who had been military prefect of Egypt, was, on the death of Tacitus, proclaimed emperor by his legions, and their choice was confirmed by the other provinces of the empire. Probus was soon recalled to his former province by the turbulence of the Blemmyes; and as even Ptolemais, the capital of the Thebaid, was in possession of the insurgents, we may estimate the power of the Arabs in the Nile-valley. So dangerous, indeed, were these revolts, that Probus deemed his victory over the Blemmyes not unworthy of a triumph. (Vopisc. *Prob.* 9, seq.)

The reign of Diocletian, A. D. 285, was a period of calamity to Egypt. A century of wars had rendered its people able and formidable soldiers; and Achilleus, the leader of the insurgents, was proclaimed by them emperor. Diocletian personally directed his campaigns, and reduced, after a tedious siege, the cities of Coptos and Busiris. In this reign also the Roman frontier was withdrawn from Aethiopia, and restored to Elephantine, whose fortifications were strengthened and garrisons augmented. Galerius and Maximin successively misgoverned Egypt: whose history henceforward becomes little more than a record of a religious persecution.

After the time of Constantine, the administration and division of Egypt were completely changed. It was then divided into six provinces: (1) Aegyptus Propria; (2) Augustamnica; (3) Heptanomis (afterwards Arcadia); (4) Thebais; (5) Libya Inferior; (6) Libya Superior (consisting of the Cyrenaic Pentapolis). The division into nomes lasted till the seventh century after Christ. All the authorities having any relation to the Roman province of Aegypt are collected by Marquardt, in Becker's *Handbuch der Römischen Alterthümer*, vol. iii. pt. i. p. 207, seq.

Under the Romans the chief roads in Egypt were six in number. One extended from Contra-Pselcis in Nubia along the eastern bank of the Nile to Babylon opposite Memphis, and thence proceeded by Heliopolis to the point where Trajan's canal entered the Red Sea. A second led from Memphis to Pelusium. A third joined the first at Serapion, and afforded a shorter route across the desert. A fourth went along the western bank of the Nile from Hiera Sycaminos in Nubia to Alexandria. A fifth reached from Palestine to Alexandria, and ran along the coast of the Mediterranean from Raphia to Pelusium, joining the fourth at Andropolis. The sixth road led from Coptos on the Nile to Berenice on the Red Sea, and contained ten stations, each about twenty-five miles apart from one another. The Roman roads in Egypt are described in the *Itinerarium Antonini*, which is usually ascribed to the emperor M. Aurelius Antoninus.

According to the traditions of the Church, Christianity was introduced into Egypt by the evangelist St. Mark. Its reception and progress must be read in ecclesiastical annals. We can only remark here, that the gloomy and meditative genius of the Egyptians was a favourable soil for the growth of heresy; that the Arians and Athanasians shed torrents of blood in their controversies; and that monachism tended nearly as much as civil or religious wars to the depopulation of the Nile-valley. The deserts of the Thebaid, the marshes of the Delta, and the islands formed by the lagoons and estuaries of the Nile, were thronged with convents and hermitages; and the legends of the saints are, in considerable proportion, the growth of Egyptian fancy and asceticism. In the reign of Theodosius I., A. D. 379, the edict which denounced Paganism levelled at one blow the ancient Polytheism of the Nile-valley, and consigned to ruin and neglect all of its temples which had not previously been converted, partially or wholly, into Christian Churches. From this epoch we may regard the history of the Egyptians, as a peculiar people, closed: their only subsequent revolutions henceforward being their subjugation by Persia in A. D. 618, and their conquest by Amrou, the general of the Khaliph Omar, in A. D. 640. The yoke of Arabia was then finally imposed upon the land of Misraim, and its modern history commences — a history of decrepitude and decline until the present century.

The sources of information for Egyptian history and geography are of four kinds. (1) Works of geography, such as those of Ptolemy, Strabo, Eratosthenes, Pliny and Mela. (2) Of history, such as those of the fragments of Manetho, Africanus, the Syncellus, Eusebius, Herodotus and Diodorus already cited. (3) The Arabian chorographers, — and (4) the researches of modern travellers and Egyptologers from Kircher to Bunsen and Lepsius; among the former we specially designate the works of the elder Niebuhr, Pococke and Bruce, Burckhardt and Belzoni; the splendid collections of Dénon and the French savans, 1798; Gau's work on the monuments of Lower Nubia, and Sir Gardner Wilkinson's *Manners and Customs of the Ancient Egyptians*, 6 vols. 8vo. To these may be added, as summaries of the writings of travellers and scholars, Heeren's *Researches into the Politics, Intercourse, and Trade of the Carthaginians, Aethiopians, and Egyptians*, 2 vols. 8vo. Engl. trans. 1838; the recent work, Kenrick's *Ancient Egypt*, 2 vols. 8vo. 1850; and the two volumes in the Library of Entertaining Knowledge, entitled *The British Museum, Egyptian Antiquities*, which, under an unpretending form, contain a fund of sound and various information. It would be easy to extend this catalogue of authorities; but the general reader will find all he seeks in the authors we have enumerated. [W. B. D.]

AEGYS (Αἴγυς: *Eth.* Αἰγυάτης, Paus.; Αἰγυεύς, Theopomp. *ap. Steph. B. s. v.*), a town of Laconia, on the frontiers of Arcadia, originally belonged to the Arcadians, but was conquered at an early period by Charilaus, the reputed nephew of Lycurgus, and annexed to Laconia. Its territory, called Aegytis (Αἰγῦτις), appears to have been originally of some extent, and to have included all the villages in the districts of Maleatis and Cromitis. Even at the time of the foundation of Megalopolis, the inhabitants of these Arcadian districts, comprising Scirtonium, Malea, Cromi, Belbina, and Leuctrum, continued

to be called Aegytae. The position of Aegys is uncertain. Leake places it at *Kamára*, near the sources of the river *Xeriló*, the ancient Carnion. (Paus. iii. 2. § 5, viii. 27. § 4, 34. § 5; Strab. p. 446; Pol. ii. 54; Leake, *Peloponnesiaca*, p. 234.)

AELANA (τὰ Αἴλανα, Strab. p. 768; Αἰλανή, Joseph. *Ant.* viii. 6. § 4; Ἐλάνα, Ptol. v. 17. § 1; Αἴλανον, Steph. B. *s.v.*; Αἰλάς, Procop. *B. Pers.* i. 19; in O. T. ELATH, in LXX. Αἰλάθ, Αἰλών: *Eth.* Αἰλανίτης: *Akaba*), an Idumaean town in Arabia Petraea, situated at the head of the eastern gulf of the Red Sea, which was called after this town Aelaniticus Sinus. It was situated 10 miles E. of Petra (Euseb. *Onom. s. v.* Ἠλάθ), and 150 miles SE. of Gaza (Plin. v. 11. s. 12). It was annexed to the kingdom of Judah, together with the other cities of Idumaea, by David (2 *Sam.* viii. 14), and was one of the harbours on the Red Sea, from which the fleet of Solomon sailed to Ophir (1 *Kings*, ix. 26; 2 *Chron.* viii. 17); but it subsequently revolted from the Jews, and became independent. (2 *Kings*, xiv. 22.) It continued to be a place of commercial importance under the Romans, and was the head quarters of the tenth legion. (Hieron. *Onom.*; Not. Imp.) It was the residence of a Christian bishop, and is mentioned by Procopius in the sixth century as inhabited by Jews, who, after having been for a long time independent, had become subject to the Romans in the reign of Justinian. (Procop. *B. Pers.* i. 19.) The site of Aelana is now occupied by a fortress called *Akaba*, in which a garrison is stationed, because it lies on the route of the Egyptian pilgrims to Mecca. (Niebuhr, *Beschreibung von Arabien*, p. 400; Rüppel, *Reise in Nubien*, p. 248; Laborde, *Journey through Arabia Petraea*, vol. i. p. 116.)

AELANI'TICUS SINUS. [ARABICUS SINUS.]

AE'LIA CAPITOLI'NA. [JERUSALEM.]

AE'MODAE or HAE'MODAE, the *Shetland* Islands (Mela, iii. 6), described by Pliny (iv. 16. § 30), as a group of seven. The islands Ocitis (Ὀκιτις), and Dumna (Δούμνα) mentioned by Ptolemy (ii. 3. § 31) were apparently part of this group, and answer respectively to *St. Ronaldsha* and *Hay*. Camden and the elder antiquaries, however, refer the Aemodae to the Baltic Sea. [W. B. D.]

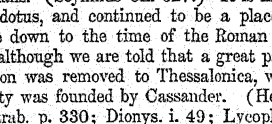
AEMO'NA, HAEMO'NA, EMO'NA (Ἥμωνα, Ἡμωνα, Orelli, *Inscript.* 72; Ἡμᾶ, Herodian. viii. 1: *Eth.* Aemonensis: *Laybach*), a strongly fortified town with a well-frequented market in Pannonia, situated on the river Saave and on the road from Aquileia to Celeia, answering to the modern Laybach, the capital of Illyria. Laybach, however, as the Roman remains around its walls attest, does not equal in extent the ancient Aemona. According to tradition, the Argonauts were the founders of Aemona (Zosim. v. 29). It subsequently became a Roman colony with the title of Julia Augusta (Plin. iv. 21. § 28), and its name occurs on coins and inscriptions (Ptol. ii. 15. § 7; Orelli, *Inscript.* nos. 71, 72, et alib.). [W. B. D.]

AENA'RIA (Αἰναρία, App.), called by the Greeks PITHECU'SA (Πιθηκοῦσσα), or PITHECU'SAE (Πιθηκοῦσσαι), and by the Latin poets INA'RIME, now *Ischia*, is an island of considerable size, which lies off the coast of Campania, nearly opposite to Cape Misenum, and forms, in conjunction with that headland, the northern boundary of the Bay of Naples. It is about 15 miles in circumference, and is distant between five and six miles from the nearest point of the mainland, and 16 from Capri, which forms the southern boundary of the bay. The small island of Prochyta (*Procida*) lies between it and Cape Misenum. The whole island is of volcanic origin, and though it contains no regular crater, or other vent of igneous action, was subject in ancient, as it has continued in later, times, to violent earthquakes and paroxysmal outbursts of volcanic agency. It was first colonized by Greek settlers from Chalcis and Eretria, either simultaneously with, or even previous to, the foundation of Cumae on the neighbouring mainland; and the colony attained to great prosperity, but afterwards suffered severely from internal dissensions, and was ultimately compelled to abandon the island in consequence of violent earthquakes and volcanic outbreaks. (Liv. viii. 22; Strab. v. p. 248.) These are evidently the same described by Timaeus, who related that Mt. Epomeus, a hill in the centre of the island, vomited forth flames and a vast mass of ashes, and that a part of the island, between this mountain and the coast, was driven forcibly into the sea. (Timaeus *ap. Strab.* v. p. 248.) The same phenomena are related with some variation by Pliny (ii. 88). At a later period, a fresh colony was established there by Hieron, the tyrant of Syracuse (probably after his great naval victory over the Tyrrhenians in B.C. 474), but these were also compelled to quit the island for similar reasons. (Strab. *l. c.*; Mommsen, *Unter-Italischen Dialekte*, p. 198.) After their departure it was occupied by the Neapolitans, and Scylax (§ 10. p. 3) speaks of it as containing, in his time, a Greek city. It probably continued from henceforth a dependency of Neapolis, and the period at which it fell into the hands of the Romans is unknown: but we find it in later times forming a part of the public property of the Roman state, until Augustus ceded it once more to the Neapolitans, in exchange for the island of Capreae. (Suet. *Aug.* 92.) We have scarcely any further information concerning its condition; but it seems to have effectually recovered from its previous disasters, though still subject to earthquakes and occasional phenomena of a volcanic character. It was indebted to the same causes for its warm springs, which were frequented for their medical properties. (Strab. v. pp. 248. 258; Plin. xxxi. 5; Stat. *Silv.* iii. 5. 104; Lucil. *Aetna*, 430; Jul. Obseq. 114.) Strabo notices the fertility of the soil, and speaks of gold mines having been worked by the first settlers; but it would seem never to have enjoyed any considerable degree of prosperity or importance under the Romans, as its name is rarely mentioned. At the present day it is a fertile and flourishing island, with a population of 25,000 inhabitants, and contains two considerable towns, *Ischia* and *Foria*. The position of the ancient town is uncertain, no antiquities having been discovered, except a few inscriptions. The *Monte di San Nicola*, which rises in the centre of the island to an elevation of 2500 feet, and bears unquestionable traces of volcanic action, is clearly the same with the EPOMEUS of Timaeus (*l. c.*) which is called by Pliny MONS EPOPUS. (Concerning the present state of the island, and its volcanic phenomena, see *Description Topogr. et Histor. des Iles d'Ischia, de Ponza, &c.*, Naples, 1822; Scrope, *On the Volcanic District of Naples*, in the *Trans. of the Geol. Soc.* 2nd series, vol. ii.; Daubeny *on Volcanoes*, p. 240, 2nd edit.) The name of PITHECUSAE appears to have been sometimes applied by the Greeks to the two islands of Aenaria and Prochyta collectively, but the plural form as well as the singular is often used to designate the larger island alone. Strabo,

indeed, uses both indifferently. (See also Appian, *B. C.* v. 69.) Livy, in one passage (viii. 22), speaks of "Aenaria et Pithecusas," and Mela (ii. 7) also enumerates separately Pithecusa, Aenaria, and Prochyta. But this is clearly a mere confusion arising from the double appellation. Pliny tells us (iii. 6. 12) that the Greek name was derived from the pottery (*πίθοι*) manufactured there, not as commonly supposed from its abounding in apes (*πίθηκοι*). But the latter derivation was the popular one, and was connected, by some writers, with the mythological tale of the Cercopes. (Xenagoras *ap. Harpocr. s. v.* Κέρκωψ; Ovid. *Met.* xiv. 90.)

The name of INARIME is peculiar to the Latin poets, and seems to have arisen from a confusion with the Ἀρίμοι of Homer and Hesiod, after the fable of Typhoeus had been transferred from Asia to the volcanic regions of Italy and Sicily. (Strab. v. p. 248, xiii. p. 626; Pherecyd. *ap. Schol. ad Apoll. Rhod.* ii. 1210.) The earthquakes and volcanic outbursts of this island were already ascribed by Pindar (*Pyth.* i. 18) to the struggles of the imprisoned giant, but the name of Inarime is first found in Virgil, from whom it is repeated by many later poets. Ovid erroneously distinguishes Inarime from Pithecusae. (Virg. *Aen.* ix. 716; Ovid. *Met.* xiv. 90; Sil. Ital. viii. 542, xii. 147; Lucan. v. 100; Stat. *Silv.* ii. 2. 76; and see Heyne, *Exc.* ii. *ad Virg. Aen.* ix.; Wernsdorf, *Exc.* iii. *ad Lucil. Aetnam.*) The idea, that both this and the neighbouring island of Prochyta had been at one time united to the mainland, and broken off from it by the violence of the same volcanic causes which were still in operation, is found both in Strabo and Pliny, and was a natural inference from the phenomena actually observed, but cannot be regarded as resting upon any historical tradition. (Strab. ii. p. 60, v. p. 258; Plin. ii. 88.) [E. H. B.]

AENEIA (Αἴνεια: *Eth.* Αἰνειεύς, Αἰνεάτης), a town of Chalcidice in Macedonia, said to have been founded by Aeneas, was situated, according to Livy, opposite Pydna, and 15 miles from Thessalonica. It appears to have stood on the promontory of the great *Karaburnú*, which forms the NW. corner of the peninsula of Chalcidice, and which, being about 10 geographical miles in direct distance from Thessalonica, may be identified with the promontory Aeneium of Scymnus. Aeneia must therefore have been further N. than Pydna. It was colonised by the Corinthians. (Scymnus Ch. 627.) It is mentioned by Herodotus, and continued to be a place of importance down to the time of the Roman wars in Greece, although we are told that a great part of its population was removed to Thessalonica, when the latter city was founded by Cassander. (Herod. vii. 123; Strab. p. 330; Dionys. i. 49; Lycophr. 1236 and Schol.; Virg. *Aen.* iii. 16; Steph. B. *s. v.*; Liv. xl. 4, xliv. 10, 32; Leake, *Northern Greece*, vol. iii. p. 451.)



COIN OF AENEIA.

AENIA'NES. [THESSALIA.]

AENUS (Αἶνος: *Eth.* Αἴνιος, Αἰνιάτης, Aenius: *Enos*), a town of Thrace, situated upon a promontory on the south-eastern side of the Palus Stentoris, through which one of the mouths of the Hebrus makes its way into the sea. According to Virgil (*Aen.* iii. 18), it was founded by Aeneas when he landed there on his way from Troy, but there does not seem any more authority for this statement than the similarity of the names; but its antiquity is attested by the fact of its being mentioned by Homer (*Il.* iv. 519). According to Herodotus (vii. 58) and Thucydides (vii. 57), Aenus was an Aeolic colony. Neither of them, however, mentions from what particular place it was colonised. Scymnus Chius (696) attributes its foundation to Mytilene; Stephanus Byzant. to Cumae, or, according to Meineke's edition, to the two places conjointly. According to Strabo (p. 319), a more ancient name of the place was Poltyobria. Stephanus says it was also called Apsinthus.

Little especial mention of Aenus occurs till a comparatively late period of Grecian history. It is mentioned by Thucydides (*l. c.*) that Aenus sent forces to the Sicilian expedition as a subject ally of Athens. At a later period we find it successively in the possession of Ptolemy Philopator, B. C. 222 (Pol. v. 34), of Philip, king of Macedonia, B. C. 200 (Liv. xxxi. 16), and of Antiochus the Great. After the defeat of the latter by the Romans, Aenus was declared free. (Liv. xxxviii. 60.) It was still a free city in the time of Pliny (iv. 11).

Athenaeus (p. 351) speaks of the climate of Aenus as being peculiarly ungenial. He describes the year there as consisting of eight months of cold, and four of winter. [H. W.]



COIN OF AENUS.

AENUS (Αἶνος, Ptol. ii. 11. § 5; Oenus, Itin. Anton.: *Inn*), a river rising in the Rhaetian or Tridentine Alps, dividing Rhaetia Secunda (Vindelicia) from Noricum, and flowing into the Danube, of which it was one of the principal feeders, at Passau. (Tac. *Hist.* iii. 5.) [W. B. D.]

AE'OLES (Αἰολεῖς) or AEO'LII, one of the four races into which the Hellenes are usually divided, are represented as descendants of the mythical Aeolus, the son of Hellen. (*Dict. of Biogr. s. v. Aeolus.*) Hellen is said to have left his kingdom in Thessaly to Aeolus, his eldest son. (Apollod. i. 7. § 3.) A portion of Thessaly was in ancient times called Aeolis, in which Arne was the chief town. It was from this district that the Aeolian Boeotians were driven out by the Thessalians, and came to Boeotia. (Herod. vii. 176; Diod. iv. 67; Thuc. i. 12.) It is supposed by some that this Aeolis was the district on the Pagasetic gulf; but there are good reasons for believing that it was in the centre of Thessaly, and nearly the same as the district Thessaliotis in later times. (Müller, *Dorians*, vol. ii. p. 475, seq.) We find the Aeolians in many other parts of Greece, besides Thessaly and Boeotia; and in the earliest times they appear as the most powerful and the most numerous of the Hellenic races. The wealthy Minyae appear to have been Aeolians; and we have mention

of Aeolians in Aetolia and Locris, at Corinth, in Elis, in Pylus and in Messenia. Thus a great part of northern Greece, and the western side of Peloponnesus were inhabited at an early period by the Aeolian race. In most of these Aeolian settlements we find a predilection for maritime situations; and Poseidon appears to have been the deity chiefly worshipped by them. The Aeolians also migrated to Asia Minor where they settled in the district called after them Aeolis [AEOLIS], and also in the island of Lesbos. The Aeolian migration is generally represented as the first of the series of movements produced by the irruption of the Aeolians into Boeotia, and of the Dorians into Peloponnesus. The Achaeans, who had been driven from their homes in the Peloponnesus by the Dorians, were believed to have been joined in Boeotia by a part of the ancient inhabitants of Boeotia and of their Aeolian conquerors. The latter seem to have been predominant in influence, for from them the migration was called the Aeolian, and sometimes the Boeotian. An account of the early settlements and migrations of the Aeolians is given at length by Thirlwall, to which we must refer our readers for details and authorities. (*Hist. of Greece*, vol. i. p. 88, seq. vol. ii. p. 82, seq.; comp. Grote, *Hist. of Greece*, vol. i. p. 145, seq., vol. ii. p. 26, seq.) The Aeolian dialect of the Greek language comprised several subordinate modifications; but the variety established by the colonists in Lesbos and on the opposite coasts of Asia, became eventually its popular standard, having been carried to perfection by the Lesbian school of lyric poetry. (Mure, *History of the Language, &c. of Greece*, vol. i. p. 108, seq.) Thus we find the Roman poets calling Sappho *Aeolia puella* (Hor. *Carm.* iv. 9. 12), and the lyric poetry of Alcaeus and Sappho *Aeolium carmen*, *Aeolia fides* and *Aeolia lyra*. (Hor. *Carm.* iii. 30. 13, ii. 13. 24; Ov. *Her.* xv. 200.)

AEO'LIAE I'NSULAE (Αἰολίδες νῆσοι, Diod. Αἰόλου νῆσοι, Thuc. Strab.), a group of volcanic islands, lying in the Tyrrhenian Sea to the north of Sicily, between that island and the coast of Lucania. They derived the name of Aeolian from some fancied connection with the fabulous island of Aeolus mentioned by Homer in the Odyssey (x. 1, &c.), but they were also frequently termed VULCANIAE or HEPHAESTIAE, from their volcanic character, which was ascribed to the subterranean operations of Vulcan, as well as LIPARAEAN (αἱ Λιπαραίων νῆσοι, Strab. ii. p. 123), from LIPARA, the largest and most important among them, from which they still derive the name of the *Lipari Islands*.

Ancient authors generally agree in reckoning them as seven in number (Strab. vi. p. 275 ; Plin. iii. 8. 14; Scymn. Ch. 255; Diod. v. 7; Mela, ii. 7; Dionys. Perieget. 465; Schol. *ad Apoll. Rhod.* iii. 41), which is correct, if the smaller islets be omitted. But there is considerable diversity with regard to their names, and the confusion has been greatly augmented by some modern geographers. They are enumerated as follows by Strabo, Diodorus, and Pliny:

1. LIPARA, still called *Lipari;* the most considerable of the seven, and the only one which contained a town of any importance. [LIPARA.]

2. HIERA, situated between Lipara and the coast of Sicily. Its original name according to Strabo was Thermessa (Θέρμεσσα), or, as Pliny writes it, Therasia, but it was commonly known to the Greeks as Ἱερά or Ἱερὰ Ἡφαίστου, being considered sacred to Vulcan on account of the volcanic phenomena which it exhibited. For the same reason it was called by the Romans VULCANI INSULA, from whence its modern appellation of *Vulcano*. It is the southernmost of the whole group, and is distant only 12 G. miles from *Capo Calavà*, the nearest point on the coast of Sicily.

3. STRONGYLE (Στρογγύλη, now *Stromboli*), so called from its general roundness of form (Strab. *l. c.;* Lucil. *Aetna*, 431): the northernmost of the islands, and like Hiera an active volcano.

4. DIDYME (Διδύμη), now called *Salina*, or *Isola delle Saline*, is next to Lipara the largest of the whole group. Its ancient name was derived (as Strabo expressly tells us, vi. p. 276), from its form, which circumstance leaves no doubt of its being the same with the modern *Salina*, that island being conspicuous for *two* high conical mountains which rise to a height of 3,500 feet (Smyth's *Sicily*, p. 272; Ferrara, *Campi Flegrei della Sicilia*, p. 243; Daubeny, *On Volcanoes*, p. 262). Groskurd (*ad Strab. l. c.*), Mannert, and Forbiger, have erroneously identified Didyme with *Panaria*, and thus thrown the whole subject into confusion. It is distant only three miles NW. from Lipara.

5. PHOENICUSA (Φοινικοῦσσα, Strab. Φοινικώδης, Diod.), so called from the palms (φοινῖκες) in which it abounded, is evidently *Felicudi* about 12 miles W. of *Salina*.

6. ERICUSA (Ἐρικοῦσσα or Ἐρικώδης), probably named from its abundance of heath (ἐρείκη), is the little island of *Alicudi*, the westernmost of the whole group. These two were both very small islands and were occupied only for pasturage.

7. EUONYMUS (Εὐώνυμος), which we are expressly told was the smallest of the seven and uninhabited. The other six being clearly identified, there can be no doubt that this is the island now called *Panaria*, which is situated between Lipara and Strongyle, though it does not accord with Strabo's description that it lies the farthest out to sea (πελαγία μάλιστα). But it agrees, better at least than any other, with his statement that *it lay on the left hand* as one sailed from Lipara towards Sicily, from whence he supposes it to have derived its name.

Several small islets adjacent to *Panaria*, are now called the *Dattole*, the largest of which *Basiluzzo*, is probably the HICESIA of Ptolemy (Ἱκεσία, Ptol. iii. 4. § 16; Ἱκέσιον, Eustath. *ad Hom. Odyss.* x. 1), whose list, with the exception of this addition, corresponds with that of Strabo. That of Mela (ii. 7) is very confused and erroneous: he is certainly in error in including OSTEODES in the Aeolian group.

The volcanic character of these islands was early noticed by the Greeks: and Diodorus justly remarks (v. 7) that they had *all* been evidently at one time vents of eruptive action, as appeared from their still extant craters, though in his time two only, Hiera and Strongyle, were active volcanoes. Strabo indeed (*l. c.* p. 275) appears to speak of volcanic eruptions in the island of Lipara itself, but his expressions, which are not very precise, may probably refer only to outbreaks of volcanic vapours and hot springs, such as are still found there. Earlier writers, as Thucydides and Scymnus Chius, allude to the eruptions of Hiera only, and these were probably in ancient times the most frequent and violent, as they appear to have attracted much more attention than those of Strongyle, which is now by far the most active of the two. Hence arose the idea that this was the abode of Vulcan, and the peculiar sounds that accompanied its internal agitations were attributed

to the hammers and forges of the god and his workmen the Cyclopes. (Thuc. iii. 88; Scymn. Ch. 257—261; Schol. *ad Apoll. Rhod.* iii. 41; Virg. *Aen.* viii. 418). According to Strabo there were three craters on this island, the largest of which was in a state of the most violent eruption. Polybius (ap. Strab. vi. p. 276), who appears to have visited it himself, described the principal crater as five stadia in circumference, but diminishing gradually to a width of only fifty feet, and estimated its depth at a stadium. From this crater were vomited forth sometimes flames, at others red hot stones, cinders and ashes, which were carried to a great distance. No ancient writer mentions streams of lava (*ῥύακες*) similar to those of Aetna. The intensity and character of these eruptions was said to vary very much according to the direction of the wind, and from these indications, as well as the gathering of mists and clouds around the summit, the inhabitants of the neighbouring island of Lipara professed to foretell the winds and weather, a circumstance which was believed to have given rise to the fable of Aeolus ruling the winds. The modern Liparíots still maintain the same pretension. (Strab. *l. c.*; Smyth's *Sicily*, p. 270.) At a later period Hiera seems to have abated much of its activity, and the younger Lucilius (a contemporary of Seneca) speaks of its fires as in a great measure cooled. (Lucil. *Aetn.* 437.)

We hear much less from ancient authors of the volcanic phenomena of Strongyle than those of Hiera: but Diodorus describes them as of similar character, while Strabo tells us that the eruptions were less violent, but produced a more brilliant light. Pliny says nearly the same thing: and Mela speaks of both Hiera and Strongyle as "burning with perpetual fire." Lucilius on the contrary (*Aetna*, 434) describes the latter as merely smoking, and occasionally kindled into a blaze, but for a short time. Diodorus tells us that the eruptions both of Hiera and Strongyle were observed for the most part to alternate with those of Aetna, on which account it was supposed by many that there was a subterranean communication between them.

Besides these ordinary volcanic phenomena, which appear to have been in ancient times (as they still are in the case of *Stromboli*) in almost constant operation, we find mention of several more remarkable and unusual outbursts. The earliest of these is the one recorded by Aristotle (*Meteorol.* ii. 8), where he tells us that "in the island of Hiera the earth swelled up with a loud noise, and rose into the form of a considerable hillock, which at length burst and sent forth not only vapour, but hot cinders and ashes in such quantities that they covered the whole city of Lipara, and some of them were carried even to the coast of Italy." The vent from which they issued (he adds) remained still visible: and this was probably one of the craters seen by Polybius. At a later period Posidonius described an eruption that took place in the sea between Hiera and Euonymus, which after producing a violent agitation of the waters, and destroying all the fish, continued to pour forth mud, fire and smoke for several days, and ended with giving rise to a small island of a rock like millstone (lava), on which the praetor T. Flamininus landed and offered sacrifices. Posidon. *ap. Strab.* vi. p. 277.) This event is mentioned by Posidonius as occurring within his own memory; and from the mention of Flamininus as praetor it is almost certain that it is the same circumstance recorded by Pliny (ii. 87) as occurring in Ol. 163. 3, or B. C. 126. The same phenomenon is less accurately described by Julius Obsequens (89) and Orosius (v. 10), both of whom confirm the above date: but the last author narrates (iv. 20) at a much earlier period (B. C. 186) the sudden emergence from the sea of an island which he erroneously supposes to have been the Vulcani Insula itself: but which was probably no other than the rock now called *Vulcanello*, situated at the NE. extremity of *Vulcano*, and united to that island only by a narrow isthmus formed of volcanic sand and ashes. It still emits smoke and vapour and contains two small craters.*

None of the Aeolian islands, except Lipara, appear to have been inhabited in ancient times to any extent. Thucydides expressly tells us (iii. 88) that in his day Lipara alone was inhabited, and the other islands, Strongyle, Didyme, and Hiera, were cultivated by the Liparaeans; and this statement is confirmed by Diodorus (v. 9). Strabo however speaks of Euonymus as uninhabited in a manner that seems to imply that the larger islands were not so: and the remains of ancient buildings which have been found not only on *Salina* and *Stromboli*, but even on the little rock of *Basiluzzo*, prove that they were resorted to by the Romans, probably for the sake of medical baths, for which the volcanic vapours afforded every facility. Hiera on the contrary apparently remained always uninhabited, as it does at the present day. But the excellence of its port (Lucil. *Aetn.* 442) rendered it of importance as a naval station, and we find both Hiera and Strongyle occupied by the fleet of Augustus during the war with Sex. Pompeius in B. C. 36. (Appian. *B. C.* v. 105.) All the islands suffered great disadvantage, as they still do, from the want of water, consequent on the light and porous nature of the volcanic soil. (Thuc. iii. 88; Smyth's *Sicily*, p. 249.) But though little adapted for agriculture they possessed great resources in their stores of alum, sulphur, and pumice, which were derived both from Hiera and Strongyle, and exported in large quantities. The sea also abounded in fish; and produced coral of the finest quality. (Plin. xxxii. 2. § 11, xxxv. 15. §§ 50, 52, xxxvi. 21. § 42; Lucil. *Aetn.* 432.)

It is scarcely necessary to inquire which of the Aeolian islands has the most claim to be considered as the residence of Aeolus himself. Homer certainly speaks only of *one* island, and is followed in this respect by Virgil. But the "floating island" of the elder poet, "girt all around with a wall of brass," is scarcely susceptible of any precise geographical determination. The common tradition among the later Greeks seems to have chosen the island of Lipara itself as the dwelling of Aeolus, and the explanation of the fable above alluded to is evidently adapted to this assumption. But Strabo and Pliny both place the abode of the ruler of the winds in Strongyle, and the latter transfers to that island what others related of Hiera. Ptolemy on the contrary, by a strange confusion, mentions the island of Aeolus (*Αἰόλου νῆσος*, iii. 4. § 17) as something altogether distinct from the Aeolian islands, which he had previously enumerated separately: while Eustathius (*ad Hom. Odyss.* x. 1) reckons it as one of the seven, omitting Euonymus to make room for it, though in another

* The same event appears to be more obscurely alluded to by Livy (xxxix. 56).

passage (*ad Dionys. Per.* 461) he follows Strabo's authority, and identifies it with Strongyle.

For an account of the present state of the *Lipari Islands* and their volcanic phenomena the reader may consult Smyth's *Sicily*, chap. vii. p. 274—278; Ferrara, *Campi Flegrei della Sicilia*, p. 199—252; Daubeny, *On Volcanoes*, ch. 14, pp. 245—263, 2nd edit. The history of the islands is almost wholly dependent on that of LIPARA, and will be found in that article. [E. H. B.]

AE'OLIS (Αἰολίς, Aeolia), a district on the west coast of Asia Minor, which is included by Strabo in the larger division of Mysia. The limits of Aeolis are variously defined by the ancient geographers. Strabo (p. 582) makes the river Hermus and Phocaea the southern limits of Aeolis and the northern of Ionia. He observes (p. 586), that "as Homer makes one of Aeolis and Troja, and the Aeolians occupied the whole country from the Hermus to the coast in the neighbourhood of Cyzicus and founded cities, neither shall I imperfectly make my description by putting together that which is now properly called Aeolis, which extends from the Hermus to Lectum, and the country which extends from Lectum to the Aesepus." Aeolis, therefore, properly so called, extended as far north as the promontory of Lectum, at the northern entrance of the bay of Adramyttium. The bay of Adramyttium is formed by the S. coast of the mountainous tract in which Ilium stood, by the island of Lesbos, and by the coast of Aeolis S. of Adramyttium, which runs from that town in a SW. direction. The coast is irregular. South of the bay of Adramyttium is a recess, at the northern point of which are the Hecatonnesi, a numerous group of small islands, and the southern boundary of which is the projecting point of the mainland, which lies nearest opposite to the southern extremity of Lesbos. The peninsula on which the town of Phocaea stood, separates the gulf of Cume on the N. from the bay of Smyrna on the S. The gulf of Cume receives the rivers Evenus and Caïcus. The territory of the old Aeolian cities extended northward from the Hermus to the Caïcus, comprising the coast and a tract reaching 10 or 12 miles inland. Between the bay of Adramyttium and the Caïcus were the following towns:—Cisthene (Κισθήνη, *Chirin-koi*), on a promontory, a deserted place in Strabo's time. There was a port, and a copper mine in the interior, above Cisthene. Further south were Coryphantis (Κορυφαντίς), Heracleia (Ἡρακλεία), and Attea (Ἄττεα, *Ajasmat-koi*). Coryphantis and Heracleia once belonged to the Mytilenaeans. Herodotus (i. 149) describes the tract of country which these Aeolians possessed, as superior in fertility to the country occupied by the cities of the Ionian confederation, but inferior in climate. He enumerates the following 11 cities: Cume, called Phriconis; Lerissae, Neon Teichos, Temnus, Cilla, Notium, Aegiroessa, Pitane, Aegaeae, Myrina, and Grynexa. Smyrna, which was originally one of them, and made the number 12, fell into the hands of the Ionians. Herodotus says, that these 11 were all the Aeolian cities on the mainland, except those in the Ida; "for these are separated" (i. 151); and in another place (v. 122) Herodotus calls those people Aeolians who inhabited the Ilias, or district of Ilium. [G. L.]

AEPEIA (Αἴπεια: *Eth.* Αἰπεάτης). 1. One of the seven Messenian towns, offered by Agamemnon to Achilles, is supposed by Strabo to be the same as Thuria, and by Pausanias the same as Corone. (Hom. *Il.* ix. 152; Strab. p. 360; Paus. iv. 34. § 5.)

2. A town in Cyprus, situated on a mountain, the ruler of which is said to have removed to the plain, upon the advice of Solon, and to have named the new town Soli in honour of the Athenian. There is still a place, called *Epe*, upon the mountain above the ruins of Soli. (Plut. *Sol.* 26; Steph. B. *s. v.*; Engel, *Kypros*, vol. i. p. 75.)

AEPY (Αἶπυ: *Eth.* Αἰπύτης), a town in Elis, so called from its lofty situation, is mentioned by Homer, and is probably the same as the Triphylian town Epeium (Ἤπειον, Ἔπειον, Αἰπίον), which stood between Macistus and Heraea. Leake places it on the high peaked mountain which lies between the villages of *Vrinà* and *Smerna*, about 6 miles in direct distance from Olympia. Boblaye supposes it to occupy the site of *Hellenista*, the name of some ruins on a hill between Platiana and Barakou. (Hom. *Il.* ii. 592; Xen. *Hell.* iii. 2. § 30; Pol. iv. 77. § 9, iv. 80. § 13; Strab. p. 349; Steph. B. *s. v.*; Stat. *Theb.* iv. 180; Leake, *Morea*, vol. ii. p. 206; Boblaye, *Recherches*, &c., p. 136.)

AEQUI, AEQUI'CULI or AEQUICULA'NI (Αἶκοι and Αἴκουοι, Strab.; Αἰκανοί, Dion. Hal.; Αἰκουικλοί, Ptol.; Αἰκικλοί, Diod.), one of the most ancient and warlike nations of Italy, who play a conspicuous part in the early history of Rome. They inhabited the mountainous district around the upper valley of the Anio, and extending from thence to the Lake Fucinus, between the Latins and the Marsi, and adjoining the Hernici on the east, and the Sabines on the west. Their territory was subsequently included in Latium, in the more extended sense given to that name under the Roman empire (Strab. v. p. 228, 231). There appears no doubt that the AEQUICULI or AEQUICOLI are the same people with the AEQUI, though in the usage of later times the former name was restricted to the inhabitants of the more central and lofty vallies of the Apennines, while those who approached the borders of the Latin plain, and whose constant wars with the Romans have made them so familiarly known to us, uniformly appear under the name of Aequi. It is probable that their original abode was in the highland districts, to which we find them again limited at a later period of their history. The Aequiculi are forcibly described by Virgil as a nation of rude mountaineers, addicted to the chase and to predatory habits, by which they sought to supply the deficiencies of their rugged and barren soil (Virg. *Aen.* vii. 747; Sil. Ital. viii. 371; Ovid. *Fast.* iii. 93). As the only town he assigns to them is Nersae, the site of which is unknown, there is some uncertainty as to the geographical position of the people of whom he is speaking, but he appears to place them next to the Marsians. Strabo speaks of them in one passage as adjoining the Sabines near Cures, in another as bordering on the Latin Way (v. pp. 231, 237): both of which statements are correct, if the name be taken in its widest signification. The form AEQUICULANI first appears in Pliny (iii. 12. § 17), who however uses Aequiculi also as equivalent to it: he appears to restrict the term to the inhabitants of the vallies bordering on the Marsi, and the only towns he assigns to them are Carseoli and Cliternia At a later period the name appears to have been almost confined to the population of the upper valley of the *Salto*, between Reate and the Lake Fucinus, a district which still retains the name of *Cicolano*, evidently a corruption from Aequiculanum.

No indication is found in any ancient author of their origin or descent: but their constant association with the Volscians would lead us to refer them to a common stock with that nation, and this circumstance, as well as their position in the rugged upland districts of the Apennines, renders it probable that they belonged to the great Oscan or Ausonian race, which, so far as our researches can extend, may be regarded as the primeval population of a large part of central Italy. They appear to have received at a later period a considerable amount of Sabine influence, and probably some admixture with that race, especially where the two nations bordered on one another: but there is no ground for assuming any community of origin (Niebuhr, vol. i. p. 72; Abeken, *Mittel Italien*, pp. 46, 47, 84).

The Aequians first appear in Roman history as occupying the rugged mountain district at the back of Tibur and Praeneste (both of which always continued to be Latin towns), and extending from thence to the confines of the Hernicans, and the valley of the Trerus or *Sacco*. But they gradually encroached upon their Latin neighbours, and extended their power to the mountain front immediately above the plains of Latium. Thus Bola, which was originally a Latin town, was occupied by them for a considerable period (Liv. iv. 49): and though they were never able to reduce the strong fortress of Praeneste, they continually crossed the valley which separated them from the Alban hills and occupied the heights of Mt. Algidus. The great development of their power was coincident with that of the Volscians, with whom they were so constantly associated, that it is probable that the names and operations of the two nations have frequently been confounded. Thus Niebuhr has pointed out that the conquests assigned by the legendary history to Coriolanus, doubtless represent not only those of the Volscians, but of the Aequians also: and the "castellum ad lacum Fucinum," which Livy describes (iv. 57) as taken from the Volscians in B. C. 405, must in all probability have been an Aequian fortress (Niebuhr, vol. i. p. 72, vol. ii. pp. 244, 259). It is impossible here to recapitulate the endless petty wars between the Aequians and Romans: the following brief summary will supply a general outline of their principal features.

The first mention of the Aequi in Roman history is during the reign of Tarquinius Priscus*, who waged war with them with great success, and reduced them to at least a nominal submission (Strab. v. p. 231; Cic. *de Rep.* ii. 20). The second Tarquin is also mentioned as having concluded a peace with them, which may perhaps refer to the same transaction (Liv. i. 55; Niebuhr, vol. i. p. 359). But it was not till after the fall of the Roman monarchy that they appear in their more formidable aspect. In B. C. 494 they are first mentioned as invading the territory of the Latins, which led that people to apply for assistance to Rome: and from this time forth the wars between the Aequians and Volscians on the one side, and the Romans assisted by the Latins and Hernicans on the other, were events of almost regular and annual recurrence ("statum jam ac prope solenne in singulos annos bellum," Liv. iii. 15). Notwithstanding the exaggerations and poetical embellishments with which the history of these wars has been disguised, we may discern pretty clearly three different periods or phases into which they may be divided. 1. From B. C. 494 to about the time of the Decemvirate B. C. 450 was the epoch of the greatest power and successes of the Aequians. In B. C. 463 they are first mentioned as encamping on Mount Algidus, which from thenceforth became the constant scene of the conflicts between them and the Romans: and it seems certain that during this period the Latin towns of Bola, Vitellia, Corbio, Labicum, and Pedum fell into their hands. The alleged victory of Cincinnatus in B. C. 458, on which so much stress has been laid by some later writers (Florus i. 11), appears to have in reality done little to check their progress. 2. From B. C. 450 to the invasion of the Gauls their arms were comparatively unsuccessful: and though we find them still contending on equal terms with the Romans and with many vicissitudes of fortune, it is clear that on the whole they had lost ground. The great victory gained over them by the dictator A. Postumius Tubertus in B. C. 428 may probably be regarded as the turning-point of their fortunes (Liv. iv. 26—29; Diod. xii. 64; Ovid. *Fast.* vi. 721; Niebuhr, vol. ii. p. 454): and the year B. C. 415 is the last in which we find them occupying their customary position on Mount Algidus (Liv. iv. 45). It is not improbable, as suggested by Niebuhr, that the growing power of the Samnites, who were pressing on the Volscians upon the opposite side, may have drawn off the forces of the Aequians also to the support of their allies, and thus rendered them less able to cope with the power of Rome. But it is certain that before the end of this period most of the towns which they had conquered from the Latins had been again wrested from their hands. 3. After the invasion of the Gauls the Aequians appear again in the field, but with greatly diminished resources: probably they suffered severely from the successive swarms of barbarian invaders which swept over this part of Italy: and after two unsuccessful campaigns in B. C. 386 and 385 they appear to have abandoned the contest as hopeless: nor does their name again appear in Roman history for the space of above 80 years. But in B. C. 304 the fate of their neighbours the Hernicans aroused them to a last struggle, which terminated in their total defeat and subjection. Their towns fell one after another into the hands of the victorious Romans, and the Aequian nation (says Livy) was almost utterly exterminated (Liv. ix. 45). This expression is however certainly exaggerated, for we find them again having recourse to arms twice within the next few years, though on both occasions without success (Liv. x. 1, 9). It was probably after the last of these attempts that they were admitted to the rights of Roman citizens: and became included in the two new tribes, the Aniensis and Terentina, which were created at this period (Cic. *de Off.* i. 11; Liv. x. 9; Niebuhr, vol. iii. p. 267).

From this time the name of the Aequi altogether disappears from history, and would seem to have fallen into disuse, being probably merged in that of the Latins: but those of Aequiculi and Aequiculani still occur for the inhabitants of the upland and more secluded vallies which were not included within the limits of Latium, but belonged to the fourth region of Augustus: and afterwards to the province called Valeria. In Imperial times we even

* A tradition, strangely at variance with the other accounts of their habits and character, represents them as the people from whom the Romans derived the Jus Fetiale (Liv. i. 32; Dion. Hal. ii. 72). Others with more plausibility referred this to the Aequi Falisci (Serv. *ad Aen.* vii. 695).

find the Aequiculani in the valley of the Salto constituting a regular municipal body, so that "Res Publica Aequiculanorum" and a "Municipium Aequicolanorum" are found in inscriptions of that period (Orell. no. 3931; *Ann. dell. Inst.* vol. vi. p. 111, not.). Probably this was a mere aggregation of scattered villages and hamlets such as are still found in the district of the *Cicolano*. In the Liber Coloniarum (p. 255) we find mention of the "Ecicylanus ager," evidently a corruption of Aequiculanus, as is shown by the recurrence of the same form in charters and documents of the middle ages (Holsten. *not. ad Cluver.* p. 156).

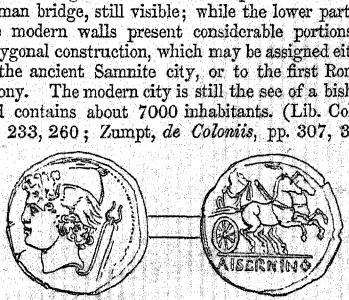
It is not a little remarkable that the names of scarcely any cities belonging to the Aequians have been transmitted to us. Livy tells us that in the decisive campaign of B. C. 304, *forty-one* Aequian towns were taken by the Roman consuls (ix. 45): but he mentions none of them by name, and from the ease and rapidity with which they were reduced, it is probable that they were places of little importance. Many of the smaller towns and villages now scattered in the hill country between the vallies of the *Sacco* and the Anio probably occupy ancient sites: two of these, *Civitella* and *Olevano*, present remains of ancient walls and substructions of rude polygonal masonry, which may probably be referred to a very early period (Abeken, *Mittel Italien*, pp. 140, 147; *Bullett. dell. Inst.* 1841, p. 49). The numerous vestiges of ancient cities found in the valley of the *Salto*, may also belong in many instances to the Aequians, rather than the Aborigines, to whom they have been generally referred. The only towns expressly assigned to the Aequiculi by Pliny and Ptolemy are CARSEOLI in the upper valley of the *Turano*, and CLITERNIA in that of the *Salto*. To these may be added ALBA FUCENSIS, which we are expressly told by Livy was founded in the territory of the Aequians, though on account of its superior importance, Pliny ranks the Albenses as a separate people (Pliny iii. 12. 17; Ptol. iii. 1. § 56; Liv. x. 1). VARIA, which is assigned to the Aequians by several modern writers, appears to have been properly a Sabine town. NERSAE, mentioned by Virgil (*Aen.* vii. 744) as the chief place of the Aequiculi, is not noticed by any other writer, and its site is wholly uncertain. Besides these, Pliny (*l. c.*) mentions the Comini, Tadiates, Caedici, and Alfaterni as towns or communities of the Aequiculi, which had ceased to exist in his time: all four names are otherwise wholly unknown. [E. H. B.]

AEQUINOC'TIUM or AEQUINOC'TIAE (*Fischament*), a Roman fort in Upper Pannonia, situated upon the Danube, and according to the Notitia Imperii, the quarters of a squadron of Dalmatian cavalry. (Tab. Peut.; Itin. Antonin.) [W. B. D.]

AEROPUS, a mountain in Greek Illyria, on the river Aous, and opposite to Mount Asnaus. Aeropus probably corresponds to *Trebusin*, and Asnaus to *Nemértzika*. (Liv. xxxii. 5; Leake, *Northern Greece*, vol. i. p. 389.)

AESE'PUS (ὁ Αἴσηπος), a river of Northern Mysia, mentioned by Homer (*Il.* ii. 825, &c.) as flowing past Zeleia, at the foot of Ida; and in another passage (*Il.* xii. 21) as one of the streams that flow from Ida. According to Strabo's interpretation of Homer, the Aesepus was the eastern boundary of Mysia. The Aesepus is the largest river of Mysia. According to Strabo, it rises in Mount Cotylus, one of the summits of Ida (p. 602), and the distance between its source and its outlet is near 500 stadia. It is joined on the left bank by the Caresus, another stream which flows from Cotylus; and then taking a NE. and N. course, it enters the Propontis, between the mouth of the Granicus and the city of Cyzicus. The modern name appears not to be clearly ascertained Leake calls it *Boklu*. [G. L.]

AESE'RNIA (Αἰσερνία: *Eth.* Aeserninus; but Pliny and later writers have Eserninus), a city of Samnium, included within the territory of the Pentrian tribe, situated in the valley of the Vulturnus, on a small stream flowing into that river, and distant 14 miles from Venafrum. The Itinerary (in which the name is corruptly written *Serni*) places it on the road from Aufidena to Bovianum, at the distance of 28 M. P. from the former, and 18 from the latter; but the former number is corrupt, as are the distances in the Tabula. (Itin. Ant. p. 102; Tab. Peut.; Plin. iii. 12. 17; Ptol. iii. 1. § 67; Sil. Ital. viii. 568.) The modern city of *Isernia* retains the ancient site as well as name. The first mention of it in history occurs in B. C. 295, at which time it had already fallen into the hands of the Romans, together with the whole valley of the Vulturnus. (Liv. x. 31.) After the complete subjugation of the Samnites, a colony, with Latin rights (colonia Latina) was settled there by the Romans in B. C. 264; and this is again mentioned in B. C. 209 as one of the eighteen which remained faithful to Rome at the most trying period of the Second Punic War. (Liv. Epit. xvi. xxvii. 10; Vell. Pat. i. 14.) During the Social War it adhered to the Roman cause, and was gallantly defended against the Samnite general Vettius Cato, by Marcellus, nor was it till after a long protracted siege that it was compelled by famine to surrender, B. C. 90. Henceforth it continued in the hands of the confederates; and at a later period of the contest afforded a shelter to the Samnite leader, Papius Mutilus, after his defeat by Sulla. It even became for a time, after the successive fall of Corfinium and Bovianum, the head quarters of the Italian allies. (Liv. Epit. lxxii, lxxiii.; Appian. *B. C.* i. 41, 51; Diod. xxxvii. Exc. Phot. p. 539; Sisenna *ap. Nonium*, p. 70.) At this time it was evidently a place of importance and a strong fortress, but it was so severely punished for its defection by Sulla after the final defeat of the Samnites, that Strabo speaks of it as in his time utterly deserted. (Strab. v. p. 238, 250.) We learn, however, that a colony was sent there by Caesar, and again by Augustus; but apparently with little success, on which account it was recolonized under Nero. It never, however, enjoyed the rank of a colony, but appears from inscriptions to have been a municipal town of some importance in the time of Trajan and the Antonines. To this period belong the remains of an aqueduct and a fine Roman bridge, still visible; while the lower parts of the modern walls present considerable portions of polygonal construction, which may be assigned either to the ancient Samnite city, or to the first Roman colony. The modern city is still the see of a bishop, and contains about 7000 inhabitants. (Lib. Colon. pp. 233, 260; Zumpt, *de Coloniis*, pp. 307, 360,



COIN OF AESERNIA.

392; Inscrr. ap. Romanelli, vol. ii. pp. 470, 471; Craven's *Abruzzi*, vol. ii. p. 83; Hoare's *Classical Tour*, vol. i. p. 227.)

The coins of Aesernia, which are found only in copper, and have the legend AISERNINO, belong to the period of the first Roman colony; the style of their execution attests the influence of the neighbouring Campania. (Millingen, *Numismatique de l'Italie*, p. 218.) [E. H. B.]

AE'SICA, was a Roman frontier castle in the line of Hadrian's rampart, and probably corresponds to the site of *Greatchester*. It is, however, placed by some antiquaries at the Danish village of *Netherby*, on the river Esk. It is mentioned by George of Ravenna, and in the *Notitia Imperii*, and was the quarters of Cohors I. Astorum. [W. B. D.]

AESIS (Αἶσις, Strab.; Αἴσιος, App.), a river on the east coast of Italy, which rises in the Apennines near Matilica, and flows into the Adriatic, between Ancona and Sena Gallica; it is still called the *Esino*. It constituted in early times the boundary between the territory of the Senonian Gauls and Picenum; and was, therefore, regarded as the northern limit of Italy on the side of the Adriatic. But after the destruction of the Senones, when the confines of Italy were extended to the Rubicon, the Aesis became the boundary between the two provinces of Umbria and Picenum. (Strab. v. pp. 217, 227, 241; Plin. iii. 14. 19; Mela, ii. 4; Ptol. iii. 1. § 22, where the name is corruptly written Ἄσιος; Liv. v. 35.) According to Silius Italicus (viii. 446) it derived its appellation from a Pelasgian chief of that name, who had ruled over this part of Italy. There can be no doubt that the Aesinus of Appian (*B. C.* i. 87), on the banks of which a great battle was fought between Metellus and Carinas, the lieutenant of Carbo, in B. C. 82, is the same with the Aesis of other writers.

In the Itinerary we find a station (AD AESIM) at the mouth of the river, which was distant 12 M. P. from Sena Gallica, and 8 from Ancona. (Itin. Ant. p. 316.) [E. H. B.]

AESIS or AE'SIUM (Αἴσις, Ptol.; Αἴσιον, Strab.; *Eth.* Aesinas, -atis), a town of Umbria situated on the N. bank of the river of the same name, about 10 miles from its mouth. It is still called *Iesi*, and is an episcopal town of some consideration. Pliny mentions it only as an ordinary municipal town: but we learn from several inscriptions that it was a Roman colony, though the period when it attained this rank is unknown. (Inscrr. ap. Gruter. p. 446. 1, 2; Orelli, no. 3899, 3900; Zumpt, *de Colon.* p. 359.) According to Pliny (*H. N.* xi. 42, 97) it was noted for the excellence of its cheeses.

The form Aesium, which is found only in Strabo, is probably erroneous, Αἴσιον being, according to Kramer, a corrupt reading for Ἀσίσιον. (Strab. v. p. 227; Ptol. iii. 1. § 53; Plin. iii. 14. 19.) [E.H.B.]

AESI'TAE (Αἰσῖται or Αὐσῖται, Ptol. v. 19. § 2; comp. Bochart. *Phaleg.* ii. 8), were probably the inhabitants of the region upon the borders of Chaldaea, which the Hebrews designated as the land of Uz (*Job*, i. 1, xv. 17; *Jerem.* xxv. 20), and which the 70 translators render by the word Αὐσῖτις (comp. Winer, *Bibl. Realwörterb.* vol. ii. p. 755). Strabo (p. 767) calls the Regio Aesitarum Macina (Μακινή). They were a nomade race, but from their possessing houses and villages, had apparently settled pastures on the Chaldaean border. [W. B. D.]

AESON or AESO'NIS (Αἴσων, Αἰσωνίς: *Eth.* Αἰσώνιος), a town of Magnesia in Thessaly, the name of which is derived from Aeson, the father of Jason. (Apoll. Rhod. i. 411, and Schol.; Steph. B. *s. v.*)

AE'STUI (this is the correct reading), a people of Germany, consisting of several tribes (Aestuorum gentes), whose manners are minutely described by Tacitus (*Germ.* 45). They dwelt in the NE. of Germany, on the SE. or E. of the Baltic, bordering on the Venedi of Sarmatia. In their general appearance and manners they resembled the Suevi: their language was nearer to that of Britain. They worshipped the mother of the gods, in whose honour they wore images of boars, which served them as amulets in war. They had little iron, and used clubs instead of it. They worked more patiently at tilling the land than the rest of the Germans. They gathered amber on their coasts, selling it for the Roman market, with astonishment at its price. They called it *Glessum*, perhaps *Glas*, i. e. *glass*. They are also mentioned by Cassiodorus (*Var.* v. Ep. 2.) They were the occupants of the present coast of *Prussia* and *Courland*, as is evident by what Tacitus says about their gathering amber. Their name is probably collective, and signifies the East men. It appears to have reached Tacitus in the form *Easte*, and is still preserved in the modern *Esthen*, the German name of the Esthonians. The statement of Tacitus, that the language of the Aestui was nearer to that of Britain, is explained by Dr. Latham by the supposition that the language of the Aestui was then called *Prussian*, and that the similarity of this word to *British* caused it to be mistaken for the latter. On the various questions respecting the Aestui, see Ukert, vol. iii. pt. i. pp. 420—422, and Latham, *The Germania of Tacitus*, p. 166, seq. [P. S.]

AE'SULA (*Eth.* Aesulanus), a city of Latium, mentioned by Pliny among those which in his time had entirely ceased to exist (iii. 5. § 9). It appears from his statement to have been one of the colonies or dependencies of Alba, but its name does not occur in the early history of Rome. In the Second Punic War, however, the Arx Aesulania is mentioned by Livy as one of the strongholds which it was deemed necessary to occupy with a garrison on the approach of Hannibal. (Liv. xxvi. 9.) The well-known allusion of Horace (*Carm.* iii. 29. 6) to the "declive arvum Aesulae," shows that its name at least was still familiarly known in his day, whether the city still existed or not, and points to its situation in full view of Rome, probably on the hills near Tibur. Gell has with much probability placed it on the slope of the mountain called *Monte Affliano*, about 2 miles SE. of *Tivoli*, which is a conspicuous object in the view from Rome, and the summit of which commands an extensive prospect, so as to render it well adapted for a look-out station. The Arx mentioned by Livy was probably on the summit of the mountain, and the town lower down, where Gell observed vestiges of ancient roads, and "many foundations of the ancient walls in irregular blocks." Nibby supposes it to have occupied a hill, called in the middle ages *Colle Faustiniano*, which is a lower offshoot of the same mountain, further towards the S.; but this position does not seem to correspond so well with the expressions either of Livy or Horace. (Gell, *Topography of Rome*, p. 9; Nibby, *Dintorni di Roma*, vol. i. p. 32.) Velleius Paterculus (i. 14) speaks of a colony being sent in the year 246 B. C. to AESULUM; but it seems impossible that a place so close to Rome itself should have been colonized at so late a period, and that no subsequent mention

should be found of it; it is therefore probable that we should read ASCULUM. [E. H. B.]

AESYME. [OESYME.]

AETHAEA (Αἴθαια: *Eth.* Αἰθαιεύς), a town of Messenia of unknown site, the inhabitants of which revolted from Sparta with the Thuriatae in B. C. 464. (Thuc. i. 101; Steph. B. *s. v.*)

AETHI'CES, a barbarous Epirot clan, who lived by robbery, are placed by Strabo on the Thessalian side of Pindus. They are mentioned by Homer, who relates that the Centaurs, expelled by Peirithous from Mt. Pelion, took refuge among the Aethices. (Hom. *Il.* ii. 744; Strab. pp. 327, 434; Steph. B. *s. v.* Αἰθικία.)

AETHIO'PIA (ἡ Αἰθιοπία, Herod. iii. 114; Dion Cass. liv. 5; Strab. pp. 2, 31, 38, &c.; Plin. *H. N.* v. 8. § 8, vi. 30. § 35; Seneca, *Q. N.* iv. 2, &c.; Steph. B.: *Eth.* Αἰθίοψ, Αἰθιοπεύς, Aethiops, fem. Αἰθιοπίς: *Adj.* Αἰθιοπικός, Aethiopicus: the KUSH of the Hebrews, Ezech. xxxix. 10; Job. xxviii. 19; Amos ix. 7), corresponds, in its more extended acceptation, to the modern regions of *Nubia, Sennaar, Kordofan* and northern *Abyssinia*. In describing Aethiopia however, we must distinguish between the employment of the name as an ethnic or generic designation on the one hand, and, on the other, as restricted to the province or kingdom of Meroë, or the civilised Aethiopia (ἡ Αἰθιοπία ὑπὲρ Αἴγυπτον, or ὑπὸ Αἴγυπτον, Herod. ii. 146; Ptol. iv. 7.)

Aethiopia, as a generic or ethnic designation, comprises the inhabitants of Africa who dwelt between the equator, the Red Sea, and the Atlantic, for Strabo speaks of Hesperian Aethiopians S. of the Pharusii and Mauri, and Herodotus (iv. 197) describes them as occupying the whole of South Libya. The name Aethiopians is probably Semitic, and if indigenous, certainly so, since the Aethiopic language is pure Semitic. Mr. Salt says that to this day the Abyssinians call themselves *Itiopjawan*. The Greek geographers however derived the name from αἴθω — ὤψ, and applied it to all the sun-burnt dark-complexioned races above Egypt. Herodotus (iii. 94, vii. 70) indeed speaks of Aethiopians of Asia, whom he probably so designated from their being of a darker hue than their immediate neighbours. Like the Aethiopians of the Nile, they were tributary to Persia in the reign of Darius. They were a straight-haired race, while their Libyan namesakes were, according to the historian, woolly-haired. But the expression (οὐλότατον τρίχωμα) must not be construed too literally, as neither the ancient Aethiopians, as depictured on the monuments, nor their modern representatives, the Bisháries and Shangallas, have, strictly speaking, the negro-hair. The Asiatic Aethiopians were an equestrian people, wearing crests and head armour made of the hide and manes of horses. From Herodotus (*l. c.*) we infer that they were a Mongolic race, isolated in the steppes of Kurdistan.

The boundaries of the African Aethiopians are necessarily indefinite. If they were, as seems probable, the ancestors of the *Shangallas, Bisháries*, and *Nubians*, their frontiers may be loosely stated as to the S. the Abyssinian Highlands, to the W. the Libyan desert, to the N. Egypt and Marmarica, and to the E. the Indian Ocean and the Red Sea. The boundaries of Aethiopia Proper, or Meroë, will admit of more particular definition.

Their Eastern frontier however being a coast line may be described. It extended from lat. 9 to lat. 24 N. Beginning at the headland of Prasum (*Cape del Gardo*), where Africa Barbaria commences, we come successively upon the promontory of Rhaptum (Ῥαπτόν ὄρος), Noti Cornu (Νότου κέρας), Point Zingis (Ζιγγίς), Aromata (ἀρωμάτων ἄκρον: *Cape Guardafui*), the easternmost point of Africa; the headland of Elephas (Ἐλεφας: *Djebel Feeh* or *Cape Felix*); Mnemium (Μνημεῖον: *Cape Calmez*), the extreme spur of Mt. Isium (Ἴσιον ὄρος), and, finally, the headland of Bazium, a little to the south of the Sinus Immundus, or *Foul Bay*, nearly in the parallel of Syene. The coast line was much indented, and contained some good harbours, Avaliticus Sinus, Adulticus Sinus, &c., which in the Macedonian era, if not earlier, were the emporia of an active commerce both with Arabia and Libya. (Ptol.; Strabo; Plin.)

From the headland of Bazium to Mount Zingis, a barrier of primitive rocks intermingled with basalt and limestone extends and rises to a height of 8000 feet in some parts. In the north of this range were the gold mines, from which the Aethiopians derived an abundance of that metal. Aethiopia was thus separated from its coast and harbours, which were accessible from the interior only by certain gorges, the caravan roads. The western slope of this range was also steep, and the streams were rapid and often dried up in summer. A tract, called the eastern desert, accordingly intervened between the Arabian hills and the Nile and its tributary the Astaboras. The river system of Aethiopia differed indeed considerably from that of Egypt. The Nile from its junction with the Astaboras or *Tacazzé* presented, during a course of nearly 700 miles, alternate rapids and cataracts, so that it was scarcely available for inland navigation. Its fertilising overflow was also much restricted by high escarped banks of limestone, and its alluvial deposit rarely extended two miles on either side of the stream, and more frequently covered only a narrow strip. Near the river dhourra or millet was rudely cultivated, and canals now choked up with sand, show that the Aethiopians practised the art of irrigation. Further from the Nile were pastures and thick jungle-forests, where, in the rainy seasons, the gadfly prevailed, and drove the herdsmen and their cattle into the Arabian hills. The jungle and swamps abounded with wild beasts, and elephants were both caught for sale and used as food by the natives. As rain falls scantily in the north, Aethiopia must have contained a considerable portion of waste land beside its eastern and western deserts. In the south the Abyssinian highlands are the cause of greater humidity, and consequently of more general fertility. The whole of this region has at present been very imperfectly explored. The natives who have been for centuries carried off by their northern neighbours to the slave-markets are hostile to strangers. Bruce and Burckhardt skirted only the northern and southern borders of Aethiopia above Meroë; jungle fever and wild beasts exclude the traveller from the valleys of the Astapus and Astaboras: and the sands have buried most of the cultivable soil of ancient Aethiopia. Yet it is probable that two thousand years have made few changes in the general aspect of its inhabitants.

The population of this vague region was a mixture of Arabian and Libyan races in combination with the genuine Aethiopians. The latter were distinguished by well formed and supple limbs, and by a facial outline resembling the Caucasian in all but its inclination to prominent lips and a somewhat sloping forehead. The elongated Nubian eye, depictured on the monuments, is still seen in the Shangallas. As neither Greeks nor Romans penetrated beyond Napata,

the ancient capital of Meroë, our accounts of the various Aethiopian tribes are extremely scanty and perplexing. Their principal divisions were the Colobi, the Blemmyes, the Icthyophagi, the Macrobii, and the Troglodytae. But besides these were various tribes, probably however of the same stock, which were designated according to their peculiar diet and employments. The Rhizophagi or Root-eaters, who fed upon dhourra kneaded with the bark of trees; the Creophagi, who lived on boiled flesh, and were a pa toral tribe; the Chelenophagi, whose food was shell-fish caught in the saline estuaries; the Acridophagi or locust-eaters; the Struthophagi and Elephantophagi, who hunted the ostrich and elephant, and some others who, like the inhabitants of the island Gagauda, took their name from a particular locality. The following, however, had a fixed habitation, although we find them occasionally mentioned at some distance from the probable site of the main tribe.

(1.) The BLEMMYES, and MEGABARI, who dwelt between the Arabian hills and the *Tacazzé* were according to Quatremère de Quincy (*Mémoires sur l'Egypte*, ii. p. 127), the ancestors of the modern *Bischaries*, whom earlier writers denominate *Bejas* or *Bedjas*. They practised a rude kind of agriculture; but the greater part were herdsmen, hunters, and caravan guides. [BLEMMYES.] (2) ICTHYOPHAGI or fish-eaters, dwelt on the sea coast between the Sinus Adulicus and the Regio Troglodytica, and of all these savage races were probably the least civilised. According to Diodorus, the Icthyophagi were a degraded branch of the Troglodytae. Their dwellings were clefts and holes in the rocks, and they did not even possess any fishing implements, but fed on the fish which the ebb left behind. Yet Herodotus informs us (iii. 20) that Cambyses employed Icthyophagi from Elephantine in Upper Egypt, as spies previous to his expedition into the interior — an additional proof of the uncertain site and wide dispersion of the Aethiopian tribes. (3) The MACROBII or long-lived Aethiopians.— Of this nation, if it were not the people of Meroë, it is impossible to discover the site. From the account of Herodotus (iii. 17) it appears that they were advanced in civilisation, since they possessed a king, laws, a prison, and a market; understood the working of metals, had gold in abundance, and had made some progress in the arts. Yet of agriculture they knew nothing, for they were unacquainted with bread. Herodotus places them on the shore of the Indian Ocean "at the furthest corner of the earth." But the Persians did not approach their abode, and the Greeks spoke of the Macrobii only from report. Bruce (ii. p. 554) places them to the north of *Fazukla*, in the lower part of the gold countries, *Cuba* and *Nuba*, on both sides of the Nile, and regards them as *Shangallas*. (4) The TROGLODYTAE or cave-dwellers were seated between the Blemmyes and Megabari, and according to Agatharcides (ap. Diod. i. 30. § 3, iii. 32, 33) they were herdsmen with their separate chiefs or princes of tribes. Their habitations were not merely clefts in the rocks, but carefully wrought vaults, laid out in cloisters and squares, like the catacombs at Naples, whither in the rainy season they retired with their herds. Their food was milk and clotted blood. In the dry months they occupied the pastures which slope westward to the Astaboras and Nile.

The boundaries of Aethiopia Proper (ἡ Αἰθιοπία ὑπὲρ Αἰγύπτου) are more easy to determine. To the south indeed they are uncertain, but probably commenced a little above the modern village of *Khartoum*, where the *Bahr el Azrek*, Blue or Dark River, unites with the *Bahr el Abiad*, or White Nile. (Lat. 15° 37′ N., long. 33° E.) The desert of *Bahiouda* on the left bank of the Nile formed its western limit: its eastern frontier was the river Astaboras and the northern upland of Abyssinia — the κρημνοὶ τῆς Ἀραβίας of Diodorus (i. 33). To the N. Aethiopia was bounded by a province called Dodecaschoenus or Aethiopia Aegypti—a debateable land subject sometimes to the Thebaid and sometimes to the kings of Meroë. The high civilisation of Aethiopia, as attested by historians and confirmed by its monuments, was confined to the insular area of Meroë and to Aethiopia Aegypti, and is more particularly described under the head of MEROE.

The connection between Egypt and Aethiopia was at all periods very intimate. The inhabitants of the Nile valley and of Aethiopia were indeed branches of the same Hamite stream, and differed only in degree of civilisation. Whether religion and the arts descended or ascended the Nile has long been a subject of discussion. From Herodotus (ii. 29) it would appear that the worship of Ammon and Osiris (Zeus and Dionysus) was imparted by Meroë to Egypt. The annual procession of the Holy Ship, with the shrine of the Ram-headed god, from Thebes to the Libyan side of the Nile, as depicted on the temple of Karnak and on several Nubian monuments, probably commemorates the migration of Ammon-worship from Meroë to Upper Egypt. Diodorus also says (iii. 3) that the people above Meroë worship Isis, Pan, Heracles, and Zeus: and his assertion would be confirmed by monuments in Upper Nubia bearing the head of Isis, &c., could we be certain of the date of their erection. The Aethiopian monarchy was even more strictly sacerdotal than that of Egypt, at least the power of the priesthood was longer undisputed. "In Aethiopia," says Diodorus (iii. 6), "the priests send a sentence of death to the king, when they think he has lived long enough. The order to die is a mandate of the gods." In the age of Ptolemy Philadelphus (B.C. 284—246) however an important revolution took place. Ergamenes, a monarch who had some tincture of Greek arts and philosophy, put all the priests to death (Diod. iii. 6. § 3), and plundered their golden temple at Napata (*Barkal*?). If Herodotus (ii. 100) were not misinformed by the priests of Memphis, 18 Aethiopian kings were among the predecessors of Sesortasen. The monuments however do not record this earlier dynasty. Sesortasen is said by the same historian to have conquered Aethiopia (Herod. ii. 106); but his occupation must have been merely transient, since he also affirms that the country above Egypt had never been conquered (iii. 21). But in the latter part of the 8th century B. C. an Aethiopian dynasty, the 25th of Egypt, reigned in Lower Egypt, and contained three kings—Sabaco, Sebichus, and Taracus or Tirhakah. At this epoch the annals of Aethiopia become connected with universal history. Sabaco and his successors reigned at Napata, probably seated at that bend of the Nile where the rocky island of Mogreb divides its stream. The invasion of Egypt by the Aethiopian king was little more than a change of dynasty, as the royal families of the two kingdoms had previously been united by intermarriages. Bocchoris, the last Egyptian monarch of the 24th dynasty, was put to a cruel death by Sabaco, yet Diodorus (i. 60) commends the latter as exemplarily pious and merciful. Herodotus (ii. 137) represents Sabaco as substituting for criminals com-

pulsory labour in the mines for the punishment of death. Diodorus also celebrates the mildness and justice of another Aethiopian king, whom he calls Actisanes, and rumours of such virtues may have procured for the Aethiopian race the epithet of "the blameless." (Hom. *Il.* i. 423.)

Sebichus, the So or Seva of the Scriptures, was the son and successor of Sabaco. He was an ally of Hoshea, king of Israel; but he was unable, or too tardy in his movements, to prevent the capture of Samaria by Shalmaneser, king of Assyria, in B. C. 722. One result of the captivity of Israel was an influx of Hebrew exiles into Egypt and Aethiopia, and eventually the dissemination of the Mosaic religion in the country north of Elephantine. Before this catastrophe, the Psalmist and the Prophets (*Psalm*, lxxxvii. 4; *Isaiah*, xx. 5; *Nahum*, iii. 9; *Ezek.* xxx. 4) had celebrated the military power of the Aethiopians, and the historical writings of the Jews record their invasions of Palestine. Isaiah (xix. 18) predicts the return of Israel from the land of Cush; and the story of Queen Candace's treasurer, in the Acts of the Apostles (ch. viii.), shows that the Hebrew Scriptures were current in the more civilised parts of that region. Sebichus was succeeded by Tirhakah — the Tarcus or Taracus of Manetho. The commentators on the Book of Kings (iii. 19) usually describe this monarch as an Arabian chieftain; but his name is recorded on the propylon of a temple at *Medinet-Aboo*, and at *Gebel-el-Birkel*, or *Barkal*, in Nubia. He was, therefore, of Aethiopian lineage. Strabo (i. p. 61, xv. p. 687) says, that Tirhakah rivalled Sesortasen, or Rameses III., in his conquests, which extended to the Pillars of Hercules, meaning, probably, the Phoenician settlements on the northern coast of Africa. From Hebrew records (2 *Kings*, xviii, xix.; *Isaiah*, xxxvi, xxxvii.), we know that Tirhakah was on his march to relieve Judaea from the invasion of Sennacherib (B. C. 588); but his advance was rendered unnecessary by the pestilence which swept off the Assyrian army near Pelusium (Herod. ii. 141; Horapoll. *Hierogl.* i. 50). Tirhakah, however, was sovereign only in the Thebaid: one, if not two, native Egyptian kings, reigned contemporaneously with him at Memphis and Sais. According to the inscription at *Gebel-el-Birkel*, Tirhakah reigned at least twenty years in Upper Egypt. Herodotus, indeed, regards the 25th or Aethiopian dynasty in Egypt as comprised in the reign and person of Sabaco alone, to whom he assigns a period of fifty years. But there were certainly three monarchs of this line, and a fourth, Ammeris, is mentioned in the list of Eusebius. The historian (ii. 139) ascribes the retirement of the last Aethiopian monarch to a dream, which may perhaps be interpreted as a mandate from the hierarchy at Napata to forego his conquests below Philae.

In the reign of Psammetichus (B. C. 630), the entire war-caste of Egypt migrated into Aethiopia. Herodotus (ii. 30) says that the deserters (Automoli) settled in a district as remote from the Aethiopian metropolis (Napata) as that city was from Elephantine. But this statement would carry them below lat. 16°, the extreme limit of Aethiopian civilisation. Diodorus (i. 67) describes the Automoli as settled in the most fertile region of Aethiopia. North-west of Meroë, however, a tribe had established themselves, whom the geographers call Euonymitae, the Asmach of Herodotus (ii. 30; Strab. xvii. p. 786; Plin. vi. 30), and there is reason to consider these, who from their name may have once composed the *left* wing of the Egyptian army, the exiled war-caste. In that frontier position they would have been available to their adopted country as a permanent garrison against invasion from the north.

The Persian dynasty was scarcely established in Egypt, when Cambyses undertook an expedition into Aethiopia. He prepared for it by sending certain Icthyophagi from Elephantine as envoys, or rather as spies, to the king of the Macrobians. (Herod. iii. 17—25.) But the invasion was so ill-planned, or encountered such physical obstacles in the desert, that the Persian army returned to Memphis, enfeebled and disheartened. Of this inroad the magazines of Cambyses (*ταμιεῖα Καμβύσου*, Ptol. iv. 7. § 15), probably the town of Cambysis (Plin. *H. N.* vi. 29), on the left bank of the Nile, near its great curve to the west, was the only permanent record. The Persian occupation of the Nile-valley opened the country above Philae to Greek travellers. The philosopher Democritus, a little younger than Herodotus, wrote an account of the hieroglyphics of Meroë (Diog. Laert. ix. 49), and from this era we may probably date the establishment of Greek emporia upon the shore of the Red Sea. Under the Ptolemies, the arts, as well as the enterprise of the Greeks, entered Aethiopia, and led to the destruction of the sacerdotal government, and to the foundation or extension of the Hellenic colonies Dire-Berenices, Arsinoë, Adule, Ptolemais-Therôn, on the coast, where, until the era of the Saracen invasion in the 7th century A. D., an active trade was carried on between Libya, Arabia, and Western India or Ceylon (Ophir? Taprobane).

In the reign of Augustus, the Aethiopians, under their Queen Candace, advanced as far as the Roman garrisons at Parembole and Elephantine. They were repulsed by C. Petronius, the legatus of the prefect of Egypt, Aelius Gallus, who placed a Roman garrison in Premnis (*Ibrim*), and pursued the retreating army to the neighbourhood of Napata. (Dion Cass. liv. 5.) In a second campaign Petronius compelled Candace to send overtures of peace and submission to Augustus (B. C. 22—23) But the Roman tenure of Aethiopia above Egypt was always precarious; and in Diocletian's reign (A. D. 284—305), the country south of Philae was ceded generally by that emperor to the Nubae. Under the Romans, indeed, if not earlier, the population of Aethiopia had become almost Arabian, and continued so after the establishment of Christian churches and sees, until the followers of Mahomet overran the entire region from the sources of the Astaboras to Alexandria, and confirmed the predominance of their race.

Such were the general divisions, tribes, and history of Aethiopia in the wider import of the term. In the interior, and again beginning from the south near the sources of the Astaboras we find the following districts Near the headland Elephas were the Mosyli (Μόσυλοι), the Molibae (Μολίβαι), and Soboridae (Σοβορίδαι) (Ptol. iv. 7. § 28). Next, the Regio Axiomitarum [AXUME], immediately to the north of which was a province called Tenesis (*Τηνεσίς*) occupied by the Sembritae of Strabo (p. 770), or Semberritae of Pliny (*H. N.* vi. 30. § 35). North of Tenesis was the Lake Coloe, and between the Adulitae and Mount Taurus on the coast were the Colobi, who according to Agatharcides (*ap. Diod.* iii. 32) practised the rite of circumcision, and dwelt in

a woody and mountainous district (ἄλσος Κολοβῶν, Strab. *l. c.*; ὄρος Κολοβῶν, Ptol. iv. 8). Above these were the Memnones (Μεμνονεῖς), a name celebrated by the post-Homeric poets of the Trojan war, and who are supposed by some to have been a colony from Western India (*Philological Museum*, vol. ii. p. 146); and above these, north of the Blemmyes and Megabari, are the Adiabarae, who skirted to the east the province of Dodecaschoenus or Aethiopia above Egypt. But of all these tribes we know the names only, and even these very imperfectly. Modern travellers can only conjecturally connect them with the *Bedjas*, *Bischáries*, *Shangallas*, and other Nubian or Arabian races; and neither Greeks nor Romans surveyed the neighbourhood of their colonies beyond the high roads which led to their principal havens on the Red Sea.

The western portion of Aethiopia, owing to its generally arid character, was much more scantily peopled, and the tribes that shifted over rather than occupied its scanty pastures were mostly of Libyan origin, a mixed Negro and Barabra race. Parallel with the Astapus and the Nile after their confluence, stretched a limestone range of hills, denominated by Ptolemy the Aethiopian mountains (τὰ Αἰθιοπικὰ ὄρη, iv. 8). They separated Aethiopia from the Garamantes. West of the elbow land which lay between Meroë and Napata was a district called Tergedum. North of Tergedum the Nubae came down to the Nile-bank between the towns of Primis Parva and Phturi; and northward of these were the above-mentioned Euonymitae, who extended to Pselcis in lat. 23°.

In the region Dodecaschoenus or Aethiopia above Egypt were the following towns: HIERA SYCAMINUS (Ἱερὰ Συκάμινος: Ptol.; Plin. vi. 29. s. 32; Itin. Anton. p. 162: Συκάμινον, Philostrat. *Apoll. Tyan.* iv. 2), the southernmost town of the district (*Wady Maharrakah*, Burckhardt's *Travels*, p. 100); CORTE (Κορτία πρώτη, Agartharcides, p. 22; It. Anton. p. 162), *Korti*, four miles north of Hiera Sycaminos; and on the right bank of the Nile TACHOMPSO (Ταχομψώ: Herod. ii. 29; Mela, i. 9. § 2: Μετακομψώ, Ptol. iv. 5; Tacompsos, Plin. vi. 29. s. 35) was situated upon an island (probably *Deraz*) upon the eastern side of the river, and was occupied by Aethiopians and Egyptians. Upon the opposite bank was PSELCIS (Ψελκίς, Strab. p. 820; Aristid. *Aegin.* i. p. 512). It was built in the era of the Ptolemies, and its erection was so injurious to Tachompso, that the latter came to be denominated Contra Pselcis, and lost its proper appellation. Pselcis was eight miles from Hiera Sycaminos, and the head-quarters of a cohort of German horse (*Not. Imp.*) in the Roman period. On the left bank of the Nile was TUTZIS (*Dschirdscheh*), where some remarkable monuments still exist: and TAPHIS (Ταπίς, Olympiad. *ap. Photium*, 80, p. 194; Ταθίς, Ptol. iv. 5), opposite to which was Contra-Taphis (*Teffah*), where ruins have been discovered, and in the neighbourhood of which are large stone-quarries. Finally, PAREMBOLE, the frontier-garrison of Egypt, where even so late as the 4th century A. D. a Roman legion was stationed.

Pliny, in his account of the war with Candace (B. C. 22), has preserved a brief record of the route of Petronius in his second invasion of Meroë, which contains the names of some places of importance. The Roman general passed by the valley of the Nile through Dongola and Nubia, and occupied or halted at the following stations: Pselcis, Primis Magna, or Premnis (*Ibrim*) on the right bank of the river, Phturis (*Farras*), and Aboccis or Abuncis (*Aboosimbel*, *Ipsambul* on the left, Cambysis (ταμιεῖα Καμβύσου) and Atteva or Attoba, near the third cataract. If Josephus can be relied upon indeed, the Persians must have penetrated the Nile-valley much higher up than the Romans, and than either Herodotus or Diodorus (i. 34) will permit us to suppose. For the Jewish historian (*Antiq.* ii. 10) represents Cambyses as conquering the capital of Aethiopia, and changing its name from Saba to Meroë.

The architectural remains of Nubia belong to Meroë and are briefly described under that head. To Meroë also, as the centre and perhaps the creature of the inland trade of Aethiopia, we refer for an account of the natural and artificial productions of the land above Egypt.

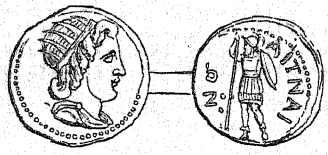
The principal modern travellers who have explored or described the country above Egypt are Bruce, Burckhardt, Belzoni, Minutoli, Gau and Rosellini. Lord Valentia and Mr. Salt's Travels, Waddington and Hanbury's Journals, Rüppel's and Cailleaud's Travels, &c., "Heeren's Historical Researches," vol. i. pp. 285—473, and the geographical work of Ritter have been consulted for the preceding article. [W. B. D.]

AETNA (Αἴτνη: *Eth.* Αἰτναῖοι, Aetnensis), a city of Sicily, situated at the foot of the mountain of the same name, on its southern declivity. It was originally a Sicelian city, and was called INESSA or INESSUM (Ἴνησσα, Thuc. Strab.; Ἴνησσον, Steph. Byz. v. Αἴτνη; Diodorus has the corrupt form Ἐνησία): but after the death of Hieron I. and the expulsion of the colonists whom he had established at Catana, the latter withdrew to Inessa, a place of great natural strength, which they occupied, and transferred to it the name of Aetna, previously given by Hieron to his new colony at Catana. [CATANA.] In consequence of this they continued to regard Hieron as their oekist or founder. (Diod. xi. 76; Strab. vi. p. 268.) The new name, however, appears not to have been universally adopted, and we find Thucydides at a later period still employing the old appellation of Inessa. It seems to have fallen into the power of the Syracusans, and was occupied by them with a strong garrison; and in B. C. 426 we find the Athenians under Laches in vain attempting to wrest it from their hands. (Thuc. iii. 103.) During the great Athenian expedition, Inessa, as well as the neighbouring city of Hybla, continued steadfast in the alliance of Syracuse, on which account their lands were ravaged by the Athenians. (Id. vi. 96.) At a subsequent period the strength of its position as a fortress, rendered it a place of importance in the civil dissensions of Sicily, and it became the refuge of the Syracusan knights who had opposed the elevation of Dionysius. But in B. C. 403, that despot made himself master of Aetna, where he soon after established a body of Campanian mercenaries, who had previously been settled at Catana. These continued faithful to Dionysius, notwithstanding the general defection of his allies, during the Carthaginian invasion in B. C. 396, and retained possession of the city till B. C. 339, when it was taken by Timoleon, and its Campanian occupants put to the sword. (Diod. xiii. 113, xiv. 7, 8, 9, 14, 58, 61, xvi. 67, 82.) We find no mention of it from this time till the days of Cicero, who repeatedly speaks of it as a municipal town of considerable importance; its territory being one of the most fertile in corn of all Sicily. Its citizens suffered severely from the exactions of Verres and his agents. (Cic. *Verr.* iii. 23, 44, 45, iv. 51.) The Aetnenses

are also mentioned by Pliny among the "populi stipendiarii" of Sicily; and the name of the city is found both in Ptolemy and the Itineraries, but its subsequent history and the period of its destruction are unknown.

Great doubt exists as to the site of Aetna. Strabo tells us (vi. p. 273) that it was *near Centuripi*, and was the place from whence travellers usually ascended the mountain. But in another passage (ib. p. 268) he expressly says that it was only 80 stadia from Catana. The Itin. Ant. (p. 93) places it at 12 M. P. from Catana, and the same distance from Centuripi; its position between these two cities is further confirmed by Thucydides (vi. 96). But notwithstanding these unusually precise data, its exact situation cannot be fixed with certainty. Sicilian antiquaries generally place it at *Sta Maria di Licodia*, which agrees well with the strong position of the city, but is certainly too distant from Catana. On the other hand *S. Nicolo dell' Arena*, a convent just above *Nicolosi*, which is regarded by Cluverius as the site, is too high up the mountain to have ever been on the high road from Catana to Centuripi. Mannert, however, speaks of ruins at a place called *Castro*, about 2½ miles N. E. from *Paternò*, on a hill projecting from the foot of the mountain, which he regards as the site of Aetna, and which would certainly agree well with the requisite conditions. He does not cite his authority, and the spot is not described by any recent traveller. (Cluver. *Sicil.* p. 123; Amic. *Lex. Topogr. Sic.* vol. iii. p. 50; Mannert, *Ital.* vol. ii. p. 293.)

There exist coins of Aetna in considerable numbers, but principally of copper; they bear the name of the people at full, AITNAIΩN. Those of silver, which are very rare, are similar to some of Catana, but bear only the abbreviated legend AITN. [E. H. B.]



COIN OF AETNA.

AETNA (Αἴτνη), a celebrated volcanic mountain of Sicily, situated in the NE. part of the island, adjoining the sea-coast between Tauromenium and Catana. It is now called by the peasantry of Sicily *Mongibello*, a name compounded of the Italian *Monte*, and the Arabic *Jibel*, a mountain; but is still well-known by the name of *Etna*. It is by far the loftiest mountain in Sicily, rising to a height of 10,874 feet above the level of the sea, while its base is not less than 90 miles in circumference. Like most volcanic mountains it forms a distinct and isolated mass, having no real connection with the mountain groups to the N. of it, from which it is separated by the valley of the Acesines, or *Alcantara;* while its limits on the W. and S. are defined by the river Symaethus (the *Simeto* or *Giarretta*), and on the E. by the sea. The volcanic phenomena which it presents on a far greater scale than is seen elsewhere in Europe, early attracted the attention of the ancients, and there is scarcely any object of physical geography of which we find more numerous and ample notices.

It is certain from geological considerations, that the first eruptions of Aetna must have long preceded the historical era; and if any reliance could be placed on the fact recorded by Diodorus (v. 6), that the Sicanians were compelled to abandon their original settlements in the E. part of the island in consequence of the frequency and violence of these outbursts, we should have sufficient evidence that it was in a state of active operation at the earliest period at which Sicily was inhabited. It is difficult, however, to believe that any such tradition was really preserved; and it is far more probable, as related by Thucydides (vi. 2), that the Sicanians were driven to the W. portion of the island by the invasion of the Sicelians, or Siculi: on the other hand, the silence of Homer concerning Aetna has been frequently urged as a proof that the mountain was not then in a state of volcanic activity, and though it would be absurd to infer from thence (as has been done by some authors) that there had been no *previous* eruptions, it may fairly be assumed that these phenomena were not very frequent or violent in the days of the poet, otherwise some vague rumour of them must have reached him among the other marvels of "the far west." But the *name* at least of Aetna, and probably its volcanic character, was known to Hesiod (Eratosth. ap. Strab. i. p. 23), and from the time of the Greek settlements in Sicily, it attracted general attention. Pindar describes the phenomena of the mountain in a manner equally accurate and poetical — the streams of fire that were vomited forth from its inmost recesses, and the rivers (of lava) that gave forth only smoke in the daytime, but in the darkness assumed the appearance of sheets of crimson fire rolling down into the deep sea. (*Pyth.* i. 40.) Aeschylus also alludes distinctly to the "rivers of fire, devouring with their fierce jaws the smooth fields of the fertile Sicily." (*Prom. V.* 368.) Great eruptions, accompanied with streams of lava, were not, however, frequent. We learn from Thucydides (iii. 116) that the one which he records in the sixth year of the Peloponnesian war (B. C. 425) was only the third which had taken place since the establishment of the Greeks in the island. The date of the earliest is not mentioned; the second (which is evidently the one more particularly referred to by Pindar and Aeschylus) took place, according to Thucydides, 50 years before the above date, or B. C. 475; but it is placed by the Parian Chronicle in the same year with the battle of Plataea, B. C. 479. (Marm. Par. 68, ed. C. Müller.) The next after that of B. C. 425 is the one recorded by Diodorus in B. C. 396, as having occurred shortly before that date, which had laid waste so considerable a part of the tract between Tauromenium and Catana, as to render it impossible for the Carthaginian general Mago to advance with his army along the coast. (Diod. xiv. 59; the same eruption is noticed by Orosius, ii. 18.) From this time we have no account of any great outbreak till B. C. 140, when the mountain seems to have suddenly assumed a condition of extraordinary activity, and we find no less than four violent eruptions recorded within 20 years, viz. in B. C. 140, 135, 126, 121; the last of which inflicted the most serious damage, not only on the territory but the city of Catana. (Oros. v. 6, 10, 13; Jul. Obseq. 82, 85, 89.) Other eruptions are also mentioned as accompanying the outbreak of the civil war between Pompey and Caesar, B. C. 49, and immediately preceding the death of the latter, B. C. 44 (Virg. *G.* i. 471; Liv. *ap. Serv. ad Virg. l. c.*; Petron. *de B. C.* 135; Lucan. i. 545), and these successive outbursts appear to have so completely devastated the whole tract on the eastern side of the mountain, as to have rendered it uninhabitable and almost impassable from

want of water. (Appian, *B. C.* v. 114.) Again, in B. C. 38, the volcano appears to have been in at least a partial state of eruption (Id. v. 117), and 6 years afterwards, just before the outbreak of the civil war between Octavian and Antony, Dion Cassius records a more serious outburst, accompanied with a stream of lava which did great damage to the adjoining country. (Dion Cass. l. 8.) But from this time forth the volcanic agency appears to have been comparatively quiescent; the smoke and noises which terrified the emperor Caligula (Suet. *Cal.* 51) were probably nothing very extraordinary, and with this exception we hear only of two eruptions during the period of the Roman empire, one in the reign of Vespasian, A. D. 70, and the other in that of Decius, A. D. 251, neither of which is noticed by contemporary writers, and may therefore be presumed to have been of no very formidable character. Orosius, writing in the beginning of the fifth century, speaks of Aetna as having then become harmless, and only smoking enough to give credit to the stories of its past violence. (Idat. *Chron. ad ann.* 70; Vita St. Agathae, *ap. Cluver. Sicil.* p. 106; Oros. ii. 14.) *

From these accounts it is evident that the volcanic action of Aetna was in ancient, as it still continues in modern times, of a very irregular and intermittent character, and that no dependence can be placed upon those passages, whether of poets or prose writers, which apparently describe it as in constant and active operation. But with every allowance for exaggeration, it seems probable that the ordinary volcanic phenomena which it exhibited were more striking and conspicuous in the age of Strabo and Pliny than at the present day. The expressions, however, of the latter writer, that its noise was heard in the more distant parts of Sicily, and that its ashes were carried not only to Tauromenium and Catana, but to a distance of 150 miles, of course refer only to times of violent eruption. Livy also records that in the year B. C. 44, the hot sand and ashes were carried as far as Rhegium. (Plin. *H. N.* ii. 103. 106, iii. 8. 14; Liv. ap. Serv. *ad Georg.* i. 471.) It is unnecessary to do more than allude to the well-known description of the eruptions of Aetna in Virgil, which has been imitated both by Silius Italicus and Claudian. (Virg. *Aen.* iii. 570—577; Sil. Ital. xiv. 58—69; Claudian *de Rapt. Proserp.* i. 161.)

The general appearance of the mountain is well described by Strabo, who tells us that the upper parts were bare and covered with ashes, but with snow in the winter, while the lower slopes were clothed with forests, and with planted grounds, the volcanic ashes, which were at first so destructive, ultimately producing a soil of great fertility, especially adapted for the growth of vines. The summit of the mountain, as described to him by those who had lately ascended it, was a level plain of about 20 stadia in circumference, surrounded by a brow or ridge like a wall. In the midst of this plain, which consisted of deep and hot sand, rose a small hillock of similar aspect, over which hung a cloud of smoke rising to a height of about 200 feet. He, however, justly adds, that these appearances were subject to constant variations, and that there was sometimes only one crater, sometimes more. (Strab. vi. pp. 269, 273, 274.) It is evident from this account that the ascent of the mountain was in his time a common enterprize. Lucilius also speaks of it as not unusual for people to ascend to the very edge of the crater, and offer incense to the tutelary gods of the mountain (Lucil. *Aetna*, 336; see also Seneca, *Ep.* 79), and we are told that the emperor Hadrian, when he visited Sicily, made the ascent for the purpose of seeing the sun rise from thence. (Spart. *Hadr.* 13.) It is therefore a strange mistake in Claudian (*de Rapt. Proserp.* i. 158) to represent the summit as inaccessible. At a distance of less than 1400 feet from the highest point are some remains of a brick building, clearly of Roman work, commonly known by the name of the *Torre del Filosofo*, from a vulgar tradition connecting it with Empedocles: this has been supposed, with far more plausibility, to derive its origin from the visit of Hadrian. (Smyth's *Sicily*, p. 149; Ferrara, *Descriz. dell' Etna*, p. 28.)

Many ancient writers describe the upper part of Aetna as clothed with perpetual snow. Pindar calls it "the nurse of the keen snow all the year long" (*Pyth.* i. 36), and the apparent contradiction of its perpetual fires and everlasting snows is a favourite subject of declamation with the rhetorical poets and prose writers of a later period. (Sil. Ital. xiv. 58—69; Claudian. *de Rapt. Pros.* i. 164; Solin. 5. § 9.) Strabo and Pliny more reasonably state that it was covered with snow *in the winter;* and there is no reason to believe that its condition in early ages differed from its present state in this respect. The highest parts of the mountain are still covered with snow for seven or eight months in the year, and occasionally patches of it will lie in hollows and rifts throughout the whole summer. The forests which clothe the middle regions of the mountain are alluded to by many writers (Strab. vi. p. 273; Claud. *l. c.* 159); and Diodorus tells us that Dionysius of Syracuse derived from thence great part of the materials for the construction of his fleet in B. C. 399. (Diod. xiv. 42.)

It was natural that speculations should early be directed to the causes of the remarkable phenomena exhibited by Aetna. A mythological fable, adopted by almost all the poets from Pindar downwards, ascribed them to the struggle of the giant Typhoeus (or Enceladus according to others), who had been buried under the lofty pile by Zeus after the defeat of the giants. (Pind. *Pyth.* i. 35; Aesch. *Prom.* 365; Virg. *Aen.* iii. 578; Ovid. *Met.* v. 346; Claud. *l.c.* 152; Lucil. *Aetna*, 41—71.) Others assigned it as the workshop of Vulcan, though this was placed by the more ordinary tradition in the Aeolian islands. Later and more philosophical writers ascribed the eruptions to the violence of the winds, pent up in subterranean caverns, abounding with sulphur and other inflammable substances; while others conceived them to originate from the action of the waters of the sea upon the same materials. Both these theories are discussed and developed by Lucretius, but at much greater length by the author of a separate poem entitled "Aetna," which was for a long time ascribed to Cornelius Severus, but has been attributed by its more recent editors, Wernsdorf and Jacob, to the younger Lucilius, the friend and contemporary of Seneca.† It contains some powerful passages, but is disfigured by obscurity, and adds little to our

* For the more recent history of the mountain and its eruptions, see Ferrara, *Descrizione dell' Etna*, Palermo, 1818; and Daubeny *on Volcanoes*, 2d edit. pp. 283—290.

† For a fuller discussion of this question, see the *Biogr. Dict.* art. *Lucilius Junior.*

knowledge of the history or phenomena of the mountain. (Lucret. vi. 640—703; Lucil. *Aetna*, 92, et seq.; Justin, iv. 1; Seneca, *Epist.* 79; Claudian, *l. c.* 169—176.) The connection of these volcanic phenomena with the earthquakes by which the island was frequently agitated, was too obvious to escape notice, and was indeed implied in the popular tradition. Some writers also asserted that there was a subterranean communication between Aetna and the Aeolian islands, and that the eruptions of the former were observed to alternate with those of Hiera and Strongyle. (Diod. v. 7.)

The name of Aetna was evidently derived from its fiery character, and has the same root as *αἴθω*, to burn. But in later times a mythological origin was found for it, and the mountain was supposed to have received its name from a nymph, Aetna, the daughter of Uranus and Gaea, or, according to others, of Briareus. (Schol. ad Theocr. *Id.* i. 65.) The mountain itself is spoken of by Pindar (*Pyth.* i. 57) as consecrated to Zeus; but at a later period Solinus calls it sacred to Vulcan; and we learn that there existed on it a temple of that deity. This was not, however, as supposed by some writers, near the summit of the mountain, but in the middle or forest region, as we are told that it was surrounded by a grove of sacred trees. (Solin. 5. § 9; Aelian, *H. A.* xi. 3.) [E. H. B.]

AETO'LIA (Αἰτωλία: *Eth.* Αἰτωλός, Aetolus), a district of Greece, the boundaries of which varied at different periods. In the time of Strabo it was bounded on the W. by Acarnania, from which it was separated by the river Achelous, on the N. by the mountainous country inhabited by the Athamanes, Dolopes, and Dryopes, on the NE. by Doris and Malis, on the SE. by Locris, and on the S. by the entrance to the Corinthian gulf. It contained about 1165 square miles. It was divided into two districts, called Old Aetolia (*ἡ ἀρχαία Αἰτωλία*), and Aetolia Epictetus (*ἡ ἐπίκτητος*), or the Acquired. The former extended along the coast from the Achelous to the Evenus, and inland as far as Thermum, opposite the Acarnanian town of Stratus: the latter included the northern and more mountainous part of the province, and also the country on the coast between the Evenus and Locris. When this division was introduced is unknown; but it cannot have been founded upon conquest, for the inland Aetolians were never subdued. The country between the Achelous and the Evenus appears in tradition as the original abode of the Aetolians; and the term Epictetus probably only indicates the subsequent extension of their name to the remainder of the country. Strabo makes the promontory Antirrhium the boundary between Aetolia and Locris, but some of the towns between this promontory and the Evenus belonged originally to the Ozolian Locrians. (Strab. pp. 336, 450, 459.)

The country on the coast between the Achelous and the Evenus is a fertile plain, called Parachelōtis (*Παραχελωῖτις*), after the former river. This plain is bounded on the north by a range of hills called Aracynthus, north of which and of the lakes Hyria and Trichonis there again opens out another extensive plain opposite the town of Stratus. These are the only two plains in Aetolia of any extent. The remainder of the country is traversed in every direction by rugged mountains, covered with forests, and full of dangerous ravines. These mountains are a south-westerly continuation of Mt. Pindus, and have never been crossed by any road, either in ancient or modern times. The following mountains are mentioned by special names by the ancient writers: — 1. Tymphrestus (*Τυμφρηστός*), on the northern frontier, was a southerly continuation of Mt. Pindus, and more properly belongs to Dryopis. [Dryopis.] 2. Bomi (*Βωμοί*), on the north-eastern frontier, was the most westerly part of Mt. Oeta, inhabited by the Bomienses. In it were the sources of the Evenus. (Strab. x. p. 451; Thuc. iii. 96; Steph. B. *s. v.* *Βωμοί*.) 3. Corax (*Κόραξ*), also on the north-eastern frontier, was a south-westerly continuation of Oeta, and is described by Strabo as the greatest mountain in Aetolia. There was a pass through it leading to Thermopylae, which the consul Acilius Glabrio crossed with great difficulty and the loss of many beasts of burthen in his passage, when he marched from Thermopylae to Naupactus in B. C. 191. Leake remarks that the route of Glabrio was probably by the vale of the *Vistritza* into that of the *Kokkino*, over the ridges which connect *Velukhi* with *Vardhusi*, but very near the latter mountain, which is thus identified with Corax. Corax is described on that occasion by Livy as a very high mountain, lying between Callipolis and Naupactus. (Strab. x. p. 450; Liv. xxxvi. 30; Steph. B. *s. v.*; Leake, *Northern Greece*, vol. ii. p. 624.) 4. Taphiassus (*Ταφιασσός*: *Kaki-skala*), a southerly continuation of Corax, extended down to the Corinthian gulf, where it terminated in a lofty mountain near the town of Macynia. In this mountain Nessus and the other Centaurs were said to have been buried, and from their corpses arose the stinking waters which flowed into the sea, and from which the western Locrians are said to have derived the name of Ozolae, or the Stinking. Modern travellers have found at the base of Mt. Taphiassus a number of springs of fetid water. Taphiassus derives its modern name of *Kaki-skala*, or "Bad-ladder," from the dangerous road, which runs along the face of a precipitous cliff overhanging the sea, half way up the mountain. (Strab. pp. 427, 451, 460; Antig. Caryst. 129; Plin. iv. 2; Leake, vol. i. p. 111; Mure, *Tour in Greece*, vol. i. p. 135; Gell, *Itiner.* p. 292.) 5. Chalcis or Chalceia (*Χάλκις ἡ Χαλκία*: *Varássova*), an offshoot of Taphiassus, running down to the Corinthian gulf, between the mouth of the Evenus and Taphiassus. At its foot was a town of the same name. Taphiassus and Chalcis are the ancient names of the two great mountains running close down to the sea-coast, a little west of the promontory Antirrhium, and separated from each other by some low ground. Each of these mountains rises from the sea in one dark gloomy mass. (Strab. pp. 451, 460; Hom. *Il.* ii. 640; Leake, *l. c.*; Mure, vol. i. p. 171.) 6. Aracynthus (*Ἀράκυνθος*: *Zygos*), a range of mountains running in a south-easterly direction from the Achelous to the Evenus, and separating the lower plain of Aetolia near the sea from the upper plain above the lakes Hyria and Trichonis. (Strab. x. p. 450.) [Aracynthus.] 7. Panaetolium (*Viena*), a mountain NE. of Thermum, in which city the Aetolians held the meetings of their league. (Plin. iv. 2; Pol. v. 8; Leake, vol. i. p. 131.) 8. Myenus (*τὸ ὄρος Μύηνον*, Plut. *de Fluviis*, p. 44), between the rivers Evenus and Hylaethus. 9. Macynium, mentioned only by Pliny (*l. c.*), must, from its name, have been near the town of Macynia on the coast, and consequently a part of Mt. Taphiassus. 10. Curium (*Κούριον*), a mountain between Pleuron and lake Trichonis, from which

the Curetes were said to have derived their name. It is a branch of Aracynthus. (Strab. x. p. 451.)

The two chief rivers of Aetolia were the Achelous and the Evenus, which flowed in the lower part of their course nearly parallel to one another. [ACHELOUS: EVENUS.] There were no other rivers in the country worthy of mention, with the exception of the Campylus and Cyathus, both of which were tributaries of the Achelous. [ACHELOUS.]

There were several lakes in the two great plains of Aetolia. The upper plain, N. of Mt. Aracynthus, contained two large lakes, which communicated with each other. The eastern and the larger of the two was called Trichonis (Τριχωνίς, Pol. v. 7, xi. 4: *Lake of Apokuro*), the western was named Hyria (*Lake of Zygos*); and from the latter issued the river Cyathus, which flowed into the Achelous near the town of Conope, afterwards Arsinoe (Ath. x. p. 424). This lake, named Hyrie by Ovid (*Met.* vii. 371, seq.) is called Hydra (Ὕδρα) in the common text of Strabo, from whom we learn that it was afterwards called Lysimachia (Λυσιμαχία) from a town of that name upon its southern shore. (Strab. p. 460.) Its proper name appears to have been Hyria, which might easily be changed into Hydra. (Müller, *Dorians*, vol. ii. p. 481.) This lake is also named Conope by Antoninus Liberalis (*Met.* 12). The mountain Aracynthus runs down towards the shores of both lakes, and near the lake Hyrie there is a ravine, which Ovid (*l. c.*) calls the "Cycneia Tempe," because Cycnus was said to have been here changed into a swan by Apollo. The principal sources which form both the lakes are at the foot of the steep mountain overhanging the eastern, or lake Trichonis; a current flows from E. to W. through the two lakes; and the river of Cyathus is nothing more than a continuation of the same stream (Leake, vol. i. p. 154). In the lower plain of Aetolia there were several smaller lakes or lagoons. Of these Strabo (pp. 459, 460) mentions three. 1. Cynia (Κυνία), which was 60 stadia long and 20 broad, and communicated with the sea. 2. Uria (Οὐρία), which was much smaller than the preceding and half a stadium from the sea. 3. A large lake near Calydon, belonging to the Romans of Patrae: this lake, according to Strabo, abounded in fish (ἐδώψος), and the gastronomic poet Archestratus said that it was celebrated for the labrax (λάβραξ), a ravenous kind of fish. (Ath. vii. p. 311, a.) There is some difficulty in identifying these lakes, as the coast has undergone numerous changes; but Leake supposes that the lagoon of *Anatoliko* was Cynia, that of *Mesolonghi* Uria, and that of *Bokhori* the lake of Calydon. The last of these lakes is perhaps the same as the lake Onthis (Ὀνθίς), which Nicander (ap. Schol. *ad Nicand. Ther.* 214) speaks of in connection with Naupactus. (Leake, vol. iii. p. 573, &c.)

In the two great plains of Aetolia excellent corn was grown, and the slopes of the mountains produced good wine and oil. These plains also afforded abundance of pasture for horses; and the Aetolian horses were reckoned only second to those of Thessaly. In the mountains there were many wild beasts, among which we find mention of boars and even of lions, for Herodotus gives the Thracian Nestus and the Achelous as the limits within which lions were found in Europe. (Herod. v. 126.)

The original inhabitants of Aetolia are said to have been Curetes, who according to some accounts had come from Euboea. (Strab. x. p. 465.) They inhabited the plains between the Achelous and the Evenus, and the country received in consequence the name of Curetis. Besides them we also find mention of the Leleges and the Hyantes, the latter of whom had been driven out of Boeotia. (Strab. pp. 322, 464.) These three peoples probably belonged to the great Pelasgic race, and were at all events not Hellenes. The first great Hellenic settlement in the country is said to have been that of the Epeans, led by Aetolus, the son of Endymion, who crossed over from Elis in Peloponnesus, subdued the Curetes, and gave his name to the country and the people, six generations before the Trojan war. Aetolus founded the town of Calydon, which he called after his son, and which became the capital of his dominions. The Curetes continued to reside at their ancient capital Pleuron at the foot of Mt. Curium, and for a long time carried on war with the inhabitants of Calydon. Subsequently the Curetes were driven out of Pleuron, and are said to have crossed over into Acarnania. At the time of the Trojan war Pleuron as well as Calydon were governed by the Aetolian chief Thoas. (Paus. v. 1. § 8; Hom. *Il.* ix. 529, seq.; Strab. p. 463.) Since Pleuron appears in the later period of the heroic age as an Aetolian city, it is represented as such from the beginning in some legends. Hence Pleuron, like Calydon, is said to have derived its name from a son of Aetolus (Apollod. i. 7. § 7); and at the very time that some legends represent it as the capital of the Curetes, and engaged in war with Oeneus, king of Calydon, others relate that it was governed by his own brother Thestius. Aetolia was celebrated in the heroic age of Greece on account of the hunt of the Calydonian boar, and the exploits of Tydeus, Meleager and the other heroes of Calydon and Pleuron. The Aetolians also took part in the Trojan war under the command of Thoas; they came in 40 ships from Pleuron, Calydon, Olenus, Pylene and Chalcis (Hom. *Il.* ii. 638). Sixty years after the Trojan war some Aeolians, who had been driven out of Thessaly along with the Boeotians, migrated into Aetolia, and settled in the country around Pleuron and Calydon, which was hence called Aeolis after them. (Strab. p. 464; Thuc. iii. 102.) Ephorus (ap. Strab. p. 465) however places this migration of the Aeolians much earlier, for he relates "that the Aeolians once invaded the district of Pleuron, which was inhabited by the Curetes and called Curetis, and expelled this people." Twenty years afterwards occurred the great Dorian invasion of Peloponnesus under the command of the descendants of Heracles. The Aetolian chief Oxylus took part in this invasion, and conducted the Dorians across the Corinthian gulf. In return for his services he received Elis upon the conquest of Peloponnesus.

From this time till the commencement of the Peloponnesian war we know nothing of the history of the Aetolians. Notwithstanding their fame in the heroic age, they appear at the time of the Peloponnesian war as one of the most uncivilized of the Grecian tribes; and Thucydides (i. 5) mentions them, together with their neighbours the Ozolian Locrians and Acarnanians, as retaining all the habits of a rude and barbarous age. At this period there were three main divisions of the Aetolians, the Apodoti, Ophionenses, and Eurytanes. The last, who were the most numerous of the three, spoke a language which was unintelligible, and were in the habit of eating raw meat. (Thuc. iii. 102.) Thucydides, however, does not call them Βάρβαροι; and notwithstanding their low culture and uncivilized habits, the Aetolians ranked as Hellenes, partly,

it appears, on account of their legendary renown, and partly on account of their acknowledged connection with the Eleans in Peloponnesus. Each of these three divisions was subdivided into several village tribes. Their villages were unfortified, and most of the inhabitants lived by plunder. Their tribes appear to have been independent of each other, and it was only in circumstances of common danger that they acted in concert. The inhabitants of the inland mountains were brave, active, and invincible. They were unrivalled in the use of the javelin, for which they are celebrated by Euripides. (*Phoeniss.* 139, 140; comp. Thuc. iii. 97.)

The Apodoti, Ophionenses, and Eurytanes, inhabited only the central districts of Aetolia, and did not occupy any part of the plain between the Evenus and the Achelous, which was the abode of the more civilized part of the nation, who bore no other name than that of Aetolians. The Apodoti (Ἀπόδωτοι, Thuc. iii. 94; Ἀπόδοτοι, Pol. xvii. 5) inhabited the mountains above Naupactus, on the borders of Locris. They are said by Polybius not to have been Hellenes. (Comp. Liv. xxxii. 34.) North of these dwelt the Ophionenses or Ophienses (Ὀφιονεῖς, Thuc. *l. c.*; Ὀφιεῖς, Strab. pp. 451, 465), and to them belonged the smaller tribes of the Bomienses (Βωμιῆς, Thuc. iii. 96; Strab. p. 451; Steph. Byz. *s. v.* Βωμοί) and Callienses (Καλλιῆς, Thuc. *l. c.*), both of which inhabited the ridge of Oeta running down towards the Malic gulf: the former are placed by Strabo (*l. c.*) at the sources of the Evenus, and the position of the latter is fixed by that of their capital town Callium. [CALLIUM.] The Eurytanes (Εὐρυτᾶνες, Thuc. iii. 94, et alii) dwelt north of the Ophionenses, as far, apparently, as Mt. Tymphrestus, at the foot of which was the town Oechalia, which Strabo describes as a place belonging to this people. They are said to have possessed an oracle of Odysseus. (Strab. pp 448, 451, 465; Schol. *ad Lycophr.* 799.)

The Agraei, who inhabited the north-west corner of Aetolia, bordering upon Ambracia, were not a division of the Aetolian nation, but a separate people, governed at the time of the Peloponnesian war by a king of their own, and only united to Aetolia at a later period. The Aperanti, who lived in the same district, appear to have been a subdivision of the Agraei. [AGRAEI; APERANTI.] Pliny (iv. 3) mentions various other peoples as belonging to Aetolia, such as the Athamanes, Tymphaei, Dolopes, &c.; but this statement is only true of the later period of the Aetolian League, when the Aetolians had extended their dominion over most of the neighbouring tribes of Epirus and Thessaly.

At the commencement of the Peloponnesian war the Aetolians had formed no alliance either with Sparta or Athens, and consequently are not mentioned by Thucydides (ii. 9) in his enumeration of the allied forces of the two nations. It was the unprovoked invasion of their country by the Athenians in the sixth year of the war (B. C. 455), which led them to espouse the Lacedaemonian side. In this year the Messenians, who had been settled at Naupactus by the Athenians, and who had suffered greatly from the inroads of the Aetolians, persuaded the Athenian general, Demosthenes, to march into the interior of Aetolia, with the hope of conquering the three great tribes of the Apodoti, Ophionenses, and Eurytanes, since if they were subdued the Athenians would become masters of the whole country between the Ambracian gulf and Parnassus. Having collected a considerable force, Demosthenes set out from Naupactus; but the expedition proved a complete failure. After advancing a few miles into the interior, he was attacked at Aegitium by the whole force of the Aetolians, who had occupied the adjacent hills. The rugged nature of the ground prevented the Athenian hoplites from coming to close quarters with their active foe; Demosthenes had with him only a small number of light-armed troops; and in the end the Athenians were completely defeated, and fled in disorder to the coast. Shortly afterwards the Aetolians joined the Peloponnesians under Eurylochus in making an attack upon Naupactus, which Demosthenes saved with difficulty, by the help of the Acarnanians. (Thuc. iii. 94, &c.) The Aetolians took no further part in the Peloponnesian war; for those of the nation who fought under the Athenians in Sicily were only mercenaries. (Thuc. vii. 57.) From this time till that of the Macedonian supremacy, we find scarcely any mention of the Aetolians. They appear to have been frequently engaged in hostilities with their neighbours and ancient enemies, the Acarnanians. [ACARNANIA.]

After the death of Alexander the Great (B. C. 323) the Aetolians joined the confederate Greeks in what is usually called the Lamian war. This war was brought to a close by the defeat of the confederates at Crannon (B. C. 322); whereupon Antipater and Craterus, having first made peace with Athens, invaded Aetolia with a large army. The Aetolians, however, instead of yielding to the invaders, abandoned their villages in the plains and retired to their impregnable mountains, where they remained in safety, till the Macedonian generals were obliged to evacuate their territory in order to march against Perdiccas. (Diod. xviii. 24, 25.) In the wars which followed between the different usurpers of the Macedonian throne, the alliance of the Aetolians was eagerly courted by the contending armies; and their brave and warlike population enabled them to exercise great influence upon the politics of Greece. The prominent part they took in the expulsion of the Gauls from Greece (B. C. 279) still further increased their reputation. In the army which the Greeks assembled at Thermopylae to oppose the Gauls, the contingent of the Aetolians was by far the largest, and they here distinguished themselves by their bravery in repulsing the attacks of the enemy; but they earned their chief glory by destroying the greater part of a body of 40,000 Gauls, who had invaded their country, and had taken the town of Callium, and committed the most horrible atrocities on the inhabitants. The Aetolians also assisted in the defence of Delphi when it was attacked by the Gauls, and in the pursuit of the enemy in their retreat. (Paus. x. 20—23.) To commemorate the vengeance they had inflicted upon the Gauls for the destruction of Callium, the Aetolians dedicated at Delphi a trophy and a statue of an armed heroine, representing Aetolia. They also dedicated in the same temple the statues of the generals under whom they had fought in this war. (Paus. x. 18. § 7, x. 15. § 2.)

From this time the Aetolians appear as one of the three great powers in Greece, the other two being the Macedonians and Achaeans. Like the Achaeans, the Aetolians were united in a confederacy or league. At what time this league was first formed is uncertain. It is inferred that the Aetolians must have been united into some form of con-

federacy at least as early as the time of Philip, the father of Alexander the Great, from an inscription on the statue of Aetolus at Thermum, quoted by Ephorus (Strab. p. 463: Αἰτωλὸν τόνδ' ἀνέθηκαν Αἰτωλοὶ σφετερᾶς μνῆμ' ἀρετῆς ἐσορᾷν), and from the cession of Naupactus, which was made to them by Philip. (Strab. p. 427: ἐστὶ δὲ νῦν Αἰτωλῶν, Φιλίππου προσκρίναντος, quoted by Thirlwall, *Hist. of Greece*, vol. viii. p. 207.) But it was not till after the death of Alexander the Great that the league appears to have come into full activity; and it was probably the invasion of their country by Antipater and Craterus, and the consequent necessity of concerting measures for their common defence, that brought the Aetolians into a closer political association. The constitution of the league was democratical, like that of the Aetolian towns and tribes. The great council of the nation, called the Panaetolicon (Liv. xxxi. 9), in which it is probable that every freeman above the age of thirty had the right of voting, met every autumn at Thermum, for the election of magistrates, general legislation, and the decision of all questions respecting peace and war with foreign nations. There was also another deliberative body, called Apocleti (Ἀπόκλητοι), which appears to have been a kind of permanent committee. (Pol. xx. 1; Liv. xxxvi. 28.) The chief magistrate bore the title of Strategus (Στρατηγός). He was elected annually, presided in the assemblies, and had the command of the troops in war. The officers next in rank were the Hipparchus (Ἵππαρχος), or commander of the cavalry, and the chief Secretary (Γραμματεύς), both of whom were elected annually. (For further details respecting the constitution of the league, see *Dict. of Antiq.* art. *Aetolicum Foedus.*)

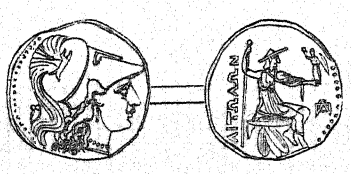
After the expulsion of the Gauls from Greece, the Aetolians began to extend their dominions over the neighbouring nations. They still retained the rude and barbarous habits which had characterised them in the time of Thucydides, and were still accustomed to live to a great extent by robbery and piracy. Their love of rapine was their great incentive to war, and in their marauding expeditions they spared neither friends nor foes, neither things sacred nor profane. Such is the character given to them by Polybius (e. g. ii. 45, 46, iv. 67, ix. 38), and his account is confirmed in the leading outlines by the testimony of other writers; though justice requires us to add that the enmity of the Aetolians to the Achaeans has probably led the historian to exaggerate rather than underrate the vices of the Aetolian people. At the time of their greatest power, they were masters of the whole of western Acarnania, of the south of Epirus and Thessaly, and of Locris, Phocis, and Boeotia. They likewise assumed the entire control of the Delphic oracle and of the Amphictyonic assembly. (Plut. *Demetr.* 40; Pol. iv. 25; Thirlwall, vol. viii. p. 210.) Their league also embraced several towns in the heart of Peloponnesus, the island of Cephallenia, and even cities in Thrace and Asia Minor, such as Lysimachia on the Hellespont, and Cios on the Propontis. The relation of these distant places to the league is a matter of uncertainty. They could not have taken any part in the management of the business of the confederacy; and the towns in Asia Minor and Thrace probably joined it in order to protect themselves against the attacks of the Aetolian privateers.

The Aetolians were at the height of their power in B. C. 220, when their unprovoked invasion of Messenia engaged them in a war with the Achaeans usually called the Social War. The Achaeans were supported by the youthful monarch of Macedonia, Philip V., who inflicted a severe blow upon the Aetolians in B. C. 218 by an unexpected march into the interior of their country, where he surprised the capital city of Thermum, in which all the wealth and treasures of the Aetolian leaders were deposited. The whole of these fell into the hands of the king, and were either carried off or destroyed; and before quitting the place, Philip set fire to the sacred buildings, to retaliate for the destruction of Dium and Dodona by the Aetolians. (Pol. v. 2—9, 13, 14; for the details of Philip's march, see THERMUM.) The Social war was brought to a close by a treaty of peace concluded in B. C. 217. Six years afterwards (B. C. 211) the Aetolians again declared war against Philip, in consequence of having formed an offensive and defensive alliance with the Romans, who were then engaged in hostilities with Philip. The attention of the Romans was too much occupied by the war against Hannibal in Italy to enable them to afford much assistance to the Aetolians, upon whom, therefore, the burden of the war chiefly fell. In the course of this war Philip again took Thermum (Pol. xi. 4), and the Aetolians became so disheartened that they concluded peace with him in B. C. 205. This peace was followed almost immediately by one between Philip and the Romans.

On the renewal of the war between Philip and the Romans in B. C. 200, the Aetolians at first resolved to remain neutral; but the success of the consul Galba induced them to change their determination, and before the end of the first campaign they declared war against Philip. They fought at the battle of Cynoscephalae in B. C. 197, when their cavalry contributed materially to the success of the day. (Liv. xxxiii. 7.) The settlement of the affairs of Greece by Flamininus after this victory caused great disappointment to the Aetolians; and as soon as Flamininus returned to Italy, they invited Antiochus to invade Greece, and shortly afterwards declared war against the Romans. (B. C. 192.) The defeat of Antiochus at Thermopylae (B. C. 191) drove the monarch back to Asia, and left the Aetolians exposed to the full vengeance of the Romans. They obtained a short respite by a truce which they solicited from the Romans; but having subsequently resumed hostilities on rumours of some success of Antiochus in Asia, the Roman consul M. Fulvius Nobilior crossed over into Greece, and commenced operations by laying siege to Ambracia (B. C. 189), which was then one of the strongest towns belonging to the league. Meantime news had arrived of the total defeat of Antiochus at the battle of Magnesia, and the Aetolians resolved to purchase peace at any price. It was granted to them by the Romans, but on terms which destroyed for ever their independence, and rendered them only the vassals of Rome. (Pol. xxii. 15; Liv. xxxviii. 11.) After the conquest of Perseus (B. C. 167), the Roman party in Aetolia, assisted by a body of Roman soldiers, massacred 550 of the leading patriots. All the survivors, who were suspected of opposition to the Roman policy, were carried off as prisoners to Italy. It was at this time that the league was formally dissolved. (Liv. xlv. 28, 31; Justin, xxxiii. Prol. and 2.) Aetolia subsequently formed part of the province of Achaia; though it is doubtful whether it formed part of this province as it was at first constituted. [ACHAIA.] The inhabitants of several

of its towns were removed by Augustus to people the city of Nicopolis, which he founded to commemorate his victory at Actium, B. C. 31; and in his time the country is described by Strabo as utterly worn out and exhausted. (Strab. p. 460.) Under the Romans the Aetolians appear to have remained in the same rude condition in which they had always been. The interior of Aetolia was probably rarely visited by the Romans, for they had no road in the inland part of the country; and their only road was one leading from the coast of Acarnania across the Achelous, by Pleuron and Calydon to Chalcis and Molycreia on the Aetolian coast. (Comp. Brandstäten, *Die Geschichten des Aetolischen Landes, Volkes und Bundes*, Berlin, 1844.)

The towns in Aetolia were: I. In Old Aetolia. 1. In the lower plain, between the sea and Mount Aracynthus, CALYDON, PLEURON, OLENUS, PYLENE, CHALCIS (these 5 are the Aetolian towns mentioned by Homer), HALICYRNA, ELAEUS, PAEANIUM or PHANA, PROSCHIUM, ITHORIA, CONOPE (afterwards Arsinoë), LYSIMACHIA. In the upper plain N. of Mount Aracynthus, ACRAE, METAPA, PAMPHIA, PHYTEUM, TRICHONIUM, THESTIENSES, THERMUM. In Aetolia Epictetus, on the sea-coast, MACYNIA, MOLYCREIUM or MOLYCREIA: a little in the interior, on the borders of Locris, POTIDANIA, CROCYLEIUM, TEICHIUM, AEGITIUM: further in the interior, CALLIUM, Oechalia [see p. 65, a.], APERANTIA, AGRINIUM, Ephyra, the last of which was a town of the Agraei. [AGRAEI.] The site of the following towns is quite unknown: — Ellopium (Ἐλλόπιον, Pol. ap. Steph. B. *s. v.*); Thorax (Θώραξ, *s. v.*); Pherae (Φεραί, Steph. B. *s. v.*).



COIN OF AETOLIA.

AEXO'NE. [ATTICA.]

AFFILAE (*Eth.* Affilanus), a town of Latium, in the more extended sense of the term, but which must probably have in earlier times belonged to the Hernicans. It is still called *Affile*, and is situated in the mountainous district S. of the valley of the Anio, about 7 miles from *Subiaco*. We learn from the treatise ascribed to Frontinus (*de Colon.* p. 230), that its territory was colonized in the time of the Gracchi, but it never enjoyed the rank of a colony, and Pliny mentions it only among the "oppida" of Latium. (*H. N.* iii. 5. § 9.) Inscriptions, fragments of columns, and other ancient relics are still visible in the modern village of *Affile*. (Nibby, *Dintorni di Roma*, vol. i. p. 41.) [E. H. B.]

AFFLIA'NUS or AEFLIA'NUS MONS (the latter form of the name appears to be the more correct) was the name given in ancient times to a mountain near Tibur, fronting the plain of the *Campagna* and now called *Monte S. Angelo*, though marked on Gell's map as *Monte Affliano*. The Claudian aqueduct was carried at its foot, where the remains of it still visible are remarkable for the boldness and grandeur of their construction. An inscription which records the completion of some of these works has preserved to us the ancient name of the mountain. (Nibby, *Dintorni di Roma*, vol. i. p. 25; Fabretti, *Inscr.* p. 637.) [E. H. B.]

AFRICA (Ἀφρική: *Adj.* Afer, Africus, Africanus), the name by which the quarter of the world still called *Africa* was known to the Romans, who received it from the Carthaginians, and applied it first to that part of *Africa* with which they became first acquainted, namely, the part about Carthage, and afterwards to the whole continent. In the latter sense the Greeks used the name Libya (Ἀφρική only occurring as the Greek form of the Latin Africa); and the same name is continually used by Roman writers. In this work the continent is treated of under LIBYA; and the present article is confined to that portion of N. Africa which the Romans called specifically Africa, or Africa Propria (or Vera), or Africa Provincia (Ἀφρικὴ ἡ ἰδίως), and which may be roughly described as the old Carthaginian territory, constituted a Roman province after the Third Punic War (B. C. 146).

The N. coast of *Africa*, after trending W. and E. with a slight rise to the N., from the *Straits of Gibraltar* to near the centre of the *Mediterranean*, suddenly falls off to the S. at *C. Bon* (Mercurii Pr.) in 37° 4′ 20″ N. lat., and 10° 53′ 35″ E. long., and preserves this general direction for about 3° of latitude, to the bottom of the *Gulf of Khabs*, the ancient Lesser Syrtis; the three chief salient points of this E. part of the coast, namely, the promontories of Clypea (at the N., a little S. of *C. Bon*) and Caput Vada (*Kapoudiah*, about the middle), and the island of Meninx (*Jerbah*, at the S.), lying on the same meridian. The country within this angle, formed of the last low ridges by which the Atlas sinks down to the sea, bounded on the S. and SW. by the Great Desert, and on the W. extending about as far as 9° E. long., formed, roughly speaking, the Africa of the Romans; but the precise limits of the country included under the name at different periods can only be understood by a brief historical account.

That part of the continent of Africa, which forms the S. shore of the Mediterranean, W. of the Delta of the Nile, consists of a strip of habitable land, hemmed in between the sea on the N. and the Great Desert (Sāhăra) on the S., varying greatly in breadth in its E. and W. halves. The W. part of this sea-board has the great chain of ATLAS interposed as a barrier against the torrid sands of the Sāhăra; and the N. slope of this range, descending in a series of natural terraces to the sea, watered by many streams, and lying on the S. margin of the N. temperate zone, forms one of the finest regions on the surface of the earth. But, at the great bend in the coast above described (namely, about *C. Bon*), the chain of the Atlas ceases; and, from the shores of the Lesser Syrtis, the desert comes close to the sea, leaving only narrow slips of habitable land, till, at the bottom of another great bend to the S., forming the Greater Syrtis (*Gulf of Sidra*), the sand and water meet (about 19° E. long.), forming a natural division between the 2 parts of N. Africa. E. of this point lay CYRENAICA, the history of which is totally distinct from that of the W. portion, with which we are now concerned.

For what follows, certain land-marks must be borne in mind. Following the coast E. of the Fretum Gaditanum (*Straits of Gibraltar*) to near 2° W. long., we reach the largest river of N. Africa, the MALVA, Mulucha, or Molochath (*Wady Mulwia* or *Mohalou*), which now forms the boundary of *Ma-*

rocco and *Algier*, and was an equally important frontier in ancient times. The next point of reference is a headland at about 4° E. long., the site of the ancient city of SALDAE. E. of this, again, somewhat beyond 6° E. long., is another frontier river, the AMPSAGA (*Wady el Kebir*): further on, near 8° E. long., another river, the RUBRICATUS (*Wady Seibous*), at the mouth of which stood HIPPO REGIUS (*Bonah*); and, about 1° further E., the river TUSCA (*Wady-ez-Zain*). The last great river of this coast, W. of the great turning point (*C. Bon*), is the BAGRADAS (*Majerdah*), falling into the sea just below *C. Farina*, the W. headland (as *C. Bon* is the eastern) of the great *Gulf of Tunis*, near the centre of which a rocky promontory marks the site of Carthage. Lastly, let us note the bottom of the great gulf called the Lesser Syrtis, at the S. extremity of the E. coast already noticed, with the neighbouring great salt-lake of *Al-Sibkah*, the ancient Palus Tritonis, between 33° and 34° N. lat.; N. and NW. of which the country is for the most part desert, as far as the SE. slopes of the Atlas chain. The country immediately around the lake itself forms the E.-most of a series of oases, which stretch from E. to W. along the S. foot of the Atlas chain, and along the N. margin of the Sāhăra, and thus mark out a natural S. frontier for this portion of N. Africa.

In the earliest times recorded, the whole N. coast of the continent W. of Egypt was peopled by various tribes of the great Libyan race, who must be carefully distinguished from the Ethiopian or negro races of the interior. S. of the Libyan tribes, and on the N. limits of the Sāhăra, dwelt the GAETULI and GARAMANTES, and S. of these, beyond the desert, the proper Ethiopians or negroes. The Libyans were of the Caucasian family of mankind, and for the most part of nomade habits. At periods so early as to be still mythical *to the Greeks*, colonists from the W. coasts of Asia settled on the shores of Africa, and especially on the part now treated of. Sallust has preserved a curious tradition respecting the earliest Asiatic colonists, to which a bare reference is enough (*Jugurth.* 18). The chief colonies were those of the Phoenicians, such as HIPPO ZARYTUS, UTICA, TUNES, HADRUMETUM, LEPTIS, and above all, though one of the latest, CARTHAGO. In these settlements, the Phoenicians established themselves as traders rather than conquerors; and they do not seem to have troubled themselves about bringing the native peoples into subjection, except so far as was needful for their own security. Carthage, which was built on the most commanding position on the whole coast, gradually surpassed all the other Phoenician colonies, and brought them, as allies, if not as subjects, to acknowledge her supremacy. She also founded colonies of her own along the whole coast, from the Straits to the bottom of the Great Syrtis. The question of the extent and character of the Carthaginian dominion belongs to another article [CARTHAGO]; but it is necessary here to advert briefly to its condition when the Romans first became acquainted with the country. At that time the proper territory of Carthage was confined within very narrow limits around the city itself. The sea-coast W. and S. of *C. Bon*, as far as the river Rubricatus and Hippo Regius on the W. and a point N. of Hadrumetum (about 36° N. lat.) on the S., and the parts inland along the river Bagradas, and between it and the sea, appear to have formed the original territory of Carthage, corresponding nearly to the region afterwards known as ZEUGITANA, but reaching further along the W. coast, and not so far inland on the SW. This, or even less, was the extent of country at first included by the Romans under the name of Africa, and to this very day it bears the same name, *Frikiah* or *Afrikeah*. It is remarkable that, neither in the wars of Agathocles nor of the Romans with Carthage in Africa, does any mention occur of military operations out of this limited district. But still, before the wars with Rome, the territory of Carthage had received some accession. On the E. coast, S. of 36° N. lat., flourishing maritime cities had been established, some — as Leptis and Hadrumetum — even before Carthage, and some by the Carthaginians. These cities were backed by a fertile but narrow plain, bounded on the W. by a range of mountains, which formed the original BYZACIUM, a district, according to Pliny, 250 Roman miles in circuit, and extending S.-wards as far as Thenae, opposite the island of Cercina (in about 34° 30′ N. lat.), where the Lesser Syrtis was considered to begin. This district had been added to the possessions of the Carthaginians, and Polybius (iii. 23) speaks of their anxiety to conceal it from the knowledge of the Romans, as well as their commercial settlements further along the coast, called EMPORIA. This word, Emporia, though afterwards used as the name of a district, denoted at first, according to its proper meaning, settlements established for the sake of commerce; and it appears to have included all the Phoenician and Carthaginian colonies along the whole coast from the N. extremity of the Lesser Syrtis to the bottom of the Greater Syrtis. Any possession of the E. part of this region, in a strictly territorial sense, would have been worthless from the nature of the country, but the towns were maintained as centres of commerce with the inland tribes, and as an additional security, besides the desert, against any danger from the Greek states of Cyrenaica.

Such was the general position of the Carthaginian dominion in Africa at the time of the Punic Wars; extending over their own immediate territory to about 80 miles S. of the capital, and along the E. coast of *Tunis* and isolated points on the W. part of the coast of *Tripoli*. The whole inner district in the central and SW. parts of the later province of Africa was in the possession of the Libyan tribes, whose services as mercenaries Carthage could obtain in war, but whom she never even attempted to subdue. These tribes are spoken of by Greek and Latin writers under a general name which describes their mode of life as wandering herdmen, Νομάδες, or, in the Latin form, NUMIDAE. They possessed the country along the N. coast as far W. as the Straits; but those of them that were settled to the W. of the river Mulucha were called by another name, Μαῦροι, perhaps from a greater darkness of complexion, and, after them, the Romans called the country W. of the Mulucha MAURETANIA; while that E. of the Mulucha, to the W. frontier of Carthage, and also SW. and S. of the Carthaginian possessions as far as the region of the Syrtes, was included under the general designation of NUMIDIA.

In this region, at the time of the Second Punic War, two tribes were far more powerful than all the rest, namely, in the W. and larger portion, between the rivers Mulucha and Ampsaga, the MASSAESYLII, occupying the greater part of the modern *Algier*; and E. of them, from the river Ampsaga and round the whole inland frontier of Carthage, the MASSYLII, the residence of whose chieftain, called by the Romans

king, was at the strong natural fort of CIRTA (*Constantineh*): regular cities were, in their earlier history, almost, if not altogether, unknown to the Numidians. The relations of these tribes to Carthage are most important, as affecting the boundaries of Roman Africa.

The first chief of the Massylii mentioned in history, Gala, is supposed to have already deprived the Carthaginians of the important town of Hippo (*Bonah*), inasmuch as it is mentioned with the epithet of *Regius* in Livy's narrative of the Second Punic War (Liv. xxix. 3); but, for an obvious reason, we cannot lay much stress on this point of evidence. Much more important is it to bear in mind that, in these parts, the epithet *Regius* applied to a city does prove that it belonged, at *some* time, to the Numidian princes. In the Second Punic War we find Gala in league with the Carthaginians; but their cause was abandoned in B. C. 206 by his son Masinissa, whose varied fortunes this is not the place to follow out in detail. Defeated again and again by the united forces of the Carthaginians and of Syphax, chief of the Massaesylii, he retired into the deserts of Inner Numidia, that is, the SE. part, about the Lesser Syrtis, and there maintained himself till the landing of Scipio in Africa, B. C. 204, when he joined the Romans and greatly contributed to their success. At the conclusion of the war, his services were amply rewarded. He was restored to his hereditary dominions, to which was added the greater part of the country of the Massaesylii; Syphax having been taken prisoner in B. C. 203, and sent to Rome, where he soon died. The conduct of the Romans on this occasion displayed quite as much policy as gratitude, and Masinissa's conduct soon showed that he knew he had been set as a thorn in the side of Carthage. Under cover of the terms of the treaty and with the connivance of Rome, he made a series of aggressions on the Carthaginian territory, both on the NW. and on the SE., seizing the rich Emporia on the latter side, and, on the former, the country W. of the river Tusca, and the district called the Great Plain, SE. of the Bagradas around 36° N. lat., where the name of Zama *Regia* is a witness of Numidian rule. Thus, when his constant persecution at length provoked the Carthaginians to the act of resistance which formed the occasion of the Third Punic War, Masinissa's kingdom extended from the river Malva to the frontier of Cyrenaica, while the Carthaginians were hemmed up in the narrow NE. corner of Zeugitana which they had at first possessed, and in the small district of Byzacium; these, their only remaining possessions, extending along the coast from the Tusca to the N. extremity of the Lesser Syrtis, opposite Cercina.

Now, *here we have the original limits of the Roman province of Africa.* The treaty of peace, at the close of the Second Punic War, had assigned to Masinissa all the territory which his ancestors had ever possessed; he had succeeded in carrying out this provision to its full extent, if not beyond it; and at the close of the Third Punic War, the Romans left his sons their inheritance undiminished, Masinissa himself having died in the 2nd year of the war, B. C. 148. (Appian. *Pun.* 106.) Thus, the Roman province of Africa, which was constituted in B. C. 146, included only the possessions which Carthage had *at last*. Sallust (*Jug.* 19) accurately describes the state of the case under the successors of Masinissa: — "Igitur bello Jugurthino pleraque ex Punicis oppida et finis Carthaginiensium, *quos novissume habuerant*, populus Romanus per magistratus administrabat: Gaetulorum magna pars et Numidae usque ad flumen Mulucham sub Jugurtha erant." And, as to the SE. frontier of the Roman province, we learn from Pliny (v. 4. s. 3) that it remained as under Masinissa, and that Scipio Africanus marked out the boundary line between the Roman province and the princes (*reges*) of Numidia, by a *fossa* which reached the sea at Thenae, thus leaving the Emporia and the region of the Syrtes to the latter. Thus the province of Africa embraced the districts of Zeugitana and Byzacium, or the N. and E. parts of the *Regency of Tunis*, from the river Tusca to Thenae at the N. end of the Lesser Syrtis. It was constituted by Scipio, with the aid of ten *legati*, or commissioners, appointed by the senate from its own body, as was usual when a conquered country was reduced to a province, and on the following terms. (Appian. *Pun.* 135; Cic. *de Leg. Agr.* ii. 19.) Such ruins of Carthage as remained were to be utterly destroyed, and men were forbidden, under a curse, to dwell upon its site; the cities which had taken part with Carthage were devoted to destruction, and their land was partly made *ager publicus* (comp. Cic. *l. c.* 22), and partly assigned to those cities which had sided with Rome, namely, Utica, Thapsus, Leptis Minor, Acholla, Usalis, Teudalis, and probably Hadrumetum (*Lex Thoria*, lin. 79; Marquardt, *Becker's Handbuch d. Röm. Alterth.* vol. iii. pt. 1. p. 226). Utica received all the land from Hippo Zarytus to Carthage, and was made the seat of government. The inhabitants, except of the favoured cities, were burthened with heavy taxes, assessed on persons as well as on the land. The province was placed under praetorian government, and was divided into *conventus*, we are not told how many, but from the mention of those of Zeugis (Oros. i. 2) and Hadrumetum (Hirt. *Bell. Afr.* 97), we may perhaps infer that the former included the whole N. district, Zeugis or Zeugitana, and the latter the S. district, Byzacium.

The war with Jugurtha caused no alteration of territories; but the Romans gained possession of some cities in the SE. part of Numidia, the chief of which was Leptis Magna, between the Syrtes. (Sall. *Jug.* 77.)

Africa played an important part in the Civil War of Pompey and Caesar. Early in the war, it was seized for the senate by Attius Varus, who, aided by Juba, king of Numidia, defeated and slew Caesar's lieutenant Curio: of the remains of Caesar's army, some escaped to Sicily, and some surrendered to Juba; and the province remained in the hands of the Pompeian party, B. C. 49. (Caes. *B. C.* ii. 23—44.) After Pompey's death, and while Caesar played the lover at Alexandria, and "came, saw, conquered" in Pontus (B. C. 47), the Pompeians gathered their forces for a final stand in Africa, under Q. Metellus Scipio, Afranius, and Petreius. These leaders were joined by Cato, who, having collected an army at Cyrene, performed a most difficult march round the shores of the Syrtes, and undertook the defence of Utica, the chief city of the province: how he performed the task, his surname and the story of his death have long borne witness. The Pompeians were supported by Juba, king of Numidia, but he was kept in check by the army of Bocchus and Bogud, kings of Mauretania, under P. Sittius, an adventurer, who had taken advantage of the discords

between the kings of Mauretania and Numidia to make a party of his own, composed of adventurers like himself, and who now espoused the cause of Caesar. (Appian. *B. C.* iv. 54; Dion Cass. xliv. 3.) Just before the close of B. C. 47, Caesar landed in Africa; and, after a brief but critical campaign, overthrew the united forces of the other party in the battle of Thapsus, in April, 46. The kingdom of Numidia was now taken possession of by Caesar, who erected it into a province, and committed its government to Sallustius, the historian, as proconsul, "in name," says Dion Cassius, "to govern, but in deed to plunder." (Hirt. *B. Afr.* 97; Dion Cass. xliii. 9; Appian. *B. C.* ii. 100.) Henceforth Numidia became known by the name of New Africa, and the former Roman province as Old Africa. (Appian. *B. C.* iv. 53; Plin. v. 4. s. 3.) But further, within the province of New Africa itself, Caesar is said to have made a partition, to reward the services of Sittius and of the kings of Mauretania; giving to the latter the W. part of Numidia, as far E. (probably) as Saldae (possibly to the Ampsaga), and to the former the territory about Cirta. (Appian. *B. C.* iv. 54.) Very probably this partition amounted to nothing more than leaving his allies, for the present, in possession of what they had already seized, especially as, in his anxiety to return to Rome, Caesar settled the affairs of Africa in great haste. (Dion, xliii. 14, *τά τε ἄλλα ἐν τῇ Ἀφρικῇ διὰ βραχέος, ὡς ἐνῆν μάλιστα, κατεστήσας.*) Among the exiles from Africa of the defeated party, who had taken refuge with the sons of Pompey in Spain, was a certain Arabion, whom Appian (iv. 54) calls a son of a certain Masinissa, the ally of Juba. This man, after Caesar's murder, returned to Numidia, expelled Bocchus, and slew Sittius by stratagem. This story of Appian's is confused and doubtful, even with the help of a few obscure words in a letter of Cicero which have some appearance of confirming it. (*Ad Att.* xv. 17, *Arabioni de Sitio nihil irascor;* comp. Dion Cass. xlviii. 22.)

In the arrangements of the second triumvirate, B. C. 43, the whole of Africa was assigned to Octavian. (Dion Cass. xlvi. 55; Appian. *B. C.* iv. 53.) T. Sextius, a former legate of Julius Caesar, was governor of the New Province; while Q. Cornificius and D. Laelius held Old Africa for the so-called republican party, and to them many betook themselves who had escaped from the cruelties of the triumvirs at Rome. A war ensued, the events of which are related differently by the historians; but it ended in the defeat and death of Cornificius and Laelius, B. C. 42. (Appian. *B. C.* iii. 85, iv. 36, 52—56; Dion Cass. xlviii. 21.) After another and successful struggle with C. Fango, which there is not space to relate (see Dion Cass. xlviii. 22—24; Appian. *B. C.* v. 12, 26, 75), Sextius found himself obliged to give up both the African provinces to Lepidus, to whom they had been assigned in the new arrangements made by the triumvirs after the battle of Philippi, and confirmed after the war of Perusia, B. C. 41. By the surrender and retirement of Lepidus, both the African provinces came into the power of Octavian, B. C. 36. In the general settlement of the empire after the overthrow of Antony, B. C. 30, Augustus restored to the young Juba, son of Juba I., his paternal kingdom of Numidia (Dion Cass. li. 15); but shortly afterwards, B. C. 25, he resumed the possession of Numidia, giving Juba in exchange the two Mauretanias, the E. boundary of his kingdom being fixed at Saldae. (Strab. pp. 828, 831.) [MAURETANIA.] Thus the two provinces of Africa were finally united to the Roman empire, consisting of Old Africa, or the ancient Carthaginian territory, namely, Zeugitana and Byzacium, and New Africa, or, as it was also called, Numidia Provincia; the boundaries being, on the W., at Saldae, where Africa joined Mauretania Caesariensis, and on the E., the monument of the Philaeni, at the bottom of the Great Syrtis, where Africa touched Cyrenaïca. The boundaries between Old and New Africa remained as before, namely, on the N. coast, the New Province was divided from the Old by the river Tusca, and on the E. coast by the dyke of Scipio, which terminated at Thenae, at the N. entrance of the Syrtis Minor. (Plin. v. 4. s. 3.) This province of Africa was assigned to the senate, and made a proconsular province, B. C. 27 (Strab. p. 840; Dion Cass. liii. 12).

A further change was made by Caligula, in two particulars. First, as to the western boundary: when, having put to death Ptolemy, the son of Juba II., he made his kingdom of Mauretania a Roman province, he also extended its boundary eastwards from Saldae to the river Ampsaga, which became thenceforth the W. boundary of Numidia, or New Africa. (Tac. *Hist.* i. 11.) But he also changed the government of the province. Under Augustus and Tiberius, the one legion (III[a]), which was deemed sufficient to protect the province against the barbarians on the S. frontier, had been under the orders of the proconsul; but Caligula, moved by fear of the power and popularity of the proconsul M. Silanus, deprived him of the military command, and placed the legion under a *legatus* of his own. (Tac. *Hist.* iv. 48.) From the account of Dion Cassius, which is, however, obviously inexact in some points, it would seem that Numidia was altogether separated from Africa, and made an imperial province under the *legatus Caesaris.* (Dion Cass. lix. 20: *καὶ δίχα τὸ ἔθνος νείμας, ἑτέρῳ τό τε στρατιωτικὸν καὶ τοὺς νομάδας τοὺς περὶ αὐτὸ προσέταξε.*) Tacitus does not mention this separation, but rather points out the evil results of the divided authority of the proconsul and legatus in a way which seems to imply that they had coordinate powers in the same province. A recent writer suggests that Numidia was always regarded, from the time of the settlement by Augustus, as a province distinct from Old Africa; that it may have been governed by a legatus under the proconsul; and that the only change made by Caligula was the making the legatus immediately dependent on the emperor (Marquardt, *Becker's Rom. Alt.* vol. iii. p. 229); and certainly, in the list given by Dion Cassius (liii. 12) of the provinces as constituted by Augustus, Numidia is mentioned as well as Africa. On the whole, however, it seems that the exact relation of the New Province of Africa to the Old, from the time of Caligula to that of Diocletian, must be considered as somewhat doubtful.

The above historical review may aid in removing the difficulty often found in understanding the statements of the ancient writers respecting the limits of Africa. Mela (i. 7; comp. c. 6), writing in the reign of Claudius, gives Africa its widest extent, from the river Ampsaga and the promontory Metagonites on the W. (the same, doubtless, as the Tretum of Strabo, *Ras Seba Rous*, i. e. 7 *Capes*) to the Arae Philaenorum on the E.; while Pliny (v. 4. s. 3), making Numidia extend from the Ampsaga to the Tusca, and Africa from the Tusca to the frontier of

Cyrenaïca, yet speaks of the 2 provinces in the closest connection (*Numidiae et Africae ab Ampsaga longitudo* DLXXX. M. P.), and seems even to include them both under the name of Africa (*Africa a fluvio Ampsaga* populos xxvi. habet). Ptolemy (iv. 3) gives Africa the same extent as Mela, from the Ampsaga to the bottom of the Great Syrtis; while he applies the name New Numidia (Νουμιδία νέα) to a part of the country, evidently corresponding with the later Numidia of other writers (§ 29), the epithet *New* being used in contradistinction to the ancient Numidia, the W. and greater part of which had been added to Mauretania. In Ptolemy's list of the provinces (viii. 29), Africa and Numidia are mentioned together.

In the 3rd century, probably under Diocletian, the whole country, from the Ampsaga to Cyrenaïca, was divided into the four provinces of *Numidia*, *Africa Propria* or *Zeugitana*, *Byzacium* or *Byzacena*, and *Tripolis* or *Tripolitana*. (Sext. Ruf. *Brev.* 8.) Numidia no longer extended S. of Zeugitana and Byzacium, but that part of it was added to Byzacium; while its E. part, on and between the Syrtes, formed the province of Tripolitana. We are enabled to draw the boundary-lines with tolerable exactness by means of the records of the numerous ecclesiastical councils of Africa, in which the several bishoprics have the names of their provinces appended to them. (For the fullest information, see Morcelli, *Africa Christiana*, Brixiae, 1817, 3 vols. 4to.) Zeugitana, to which, in the revolution of time, the name of Africa had thus come to be again appropriated, remained a senatorial province under the *Proconsul Africae*, and was often called simply *Provincia Proconsularis*; the rest were imperial provinces, Byzacium and Numidia being governed by *Consulares*, and *Tripolis* by a *Praeses*. The Proconsul Africae (who was the only one in the W. empire, and hence was often called simply Proconsul) had under him two legati and a quaestor, besides legati for special branches of administration. His residence was at the restored city of Carthage. The other three provinces, as well as the two Mauretanias, were subject to the praetorian praefect of Italy, who governed them by his representative, the *Vicarius Africae*. (Böcking, *Notitia Dignitatum*, vol. ii. c. 17, 19, &c.) Referring for the remaining details to the articles on the separate provinces, we proceed to a brief account of the later ancient history of Africa.

At the time referred to, the name of Africa, besides its narrowest sense, as properly belonging to the proconsular province, and its widest meaning, as applied to the whole continent, was constantly used to include all the provinces of N. Africa, W. of the Great Syrtis, and the following events refer, for the most part, to that extent of country. At the settlement of the empire under Constantine, the African provinces were among the most prosperous in the Roman world. The valleys of Mauretania and Numidia, and the plains of Zeugitana and Byzacium, had always been proverbial for their fertility; and the great cities along the coast had a flourishing commerce. The internal tranquillity of Africa was seldom disturbed, the only formidable insurrection being that under the two Gordians, which was speedily repressed, A. D. 238. The emperors Septimius Severus and Macrinus were natives of N. Africa. Amidst the prosperous population of these peaceful provinces, Christianity had early taken firm root; the records of ecclesiastical history attest the great number of the African churches and bishoprics, and the frequency of their synods; and the fervid spirit of the Africans displayed itself alike in the steadfastness of their martyrs, the energy of their benevolence, the vehemence of their controversies, and the genius of their leading writers, as, for example, Tertullian, Cyprian, and Augustine.

But here, as on the other frontiers of the empire, the diminished vitality of the extremities bore witness to the declining energy of the heart. That perfect subjection of the native tribes, which forms such a singular contrast with the modern history of Algeria, had already been disturbed; and we read of increased military forces, insurrections of native princes, and incursions of the Numidians, or, as they now came to be generally called, the Moors, even before the end of the 3rd century. There is not space to recount the wars and troubles in Africa during the struggles of Constantine and his competitors for the empire; nor those under his successors, including the revolt of Firmus, and the exploits of the count Theodosius, under the 1st and 2nd Valentinian (A. D. 373—376), the usurpation of Maximus, after the death of Valentinian II.; and the revolt of the count Gildon, after the death of Theodosius the Great, suppressed by Stilicho, A. D. 398. At the final partition of the empire, on the death of Theodosius (A. D. 395), the African provinces were assigned to the W. empire, under Honorius, whose dominions met those of his brother, Arcadius, at the Great Syrtis.

Under Valentinian III., the successor of Honorius, the African provinces were lost to the W. empire. Boniface, count of Africa, who had successfully defended the frontiers against the Moors, was recalled from his government by the intrigues of Aëtius, and on his resistance an army was sent against him (A. D. 427). In his despair, Boniface sought aid from the Vandals, who were already established in Spain; and, in May, 429, Geiserich (or Genserich) the Vandal king, led an army of about 50,000 Vandals, Goths, and Alans, across the Straits of Gades into Mauretania. He was joined by many of the Moors, and apparently favoured by the Donatists, a sect of heretics, or rather schismatics, who had lately suffered severe persecution. But, upon urgent solicitations from the court of Ravenna, accompanied by the discovery of the intrigues of Aëtius, Boniface repented of his invitation, and tried, too late, to repair his error. He was defeated and shut up in Hippo Regius; the only other cities left to the Romans being Carthage and Cirta. The Vandals overran the whole country from the Straits to the Syrtes; and those fertile provinces were utterly laid waste amidst scenes of fearful cruelty to the inhabitants. The siege of Hippo lasted fourteen months. At length, encouraged by reinforcements from the eastern empire, Boniface hazarded another battle, in which he was totally defeated, A. D. 431. But the final loss of Africa was delayed by negotiation for some years, during which various partitions of the country were made between the Romans and the Vandals; but the exact terms of these truces are as obscure as their duration was uncertain. The end of one of them was signalized by the surprise and sack of Carthage, Oct. 9, 439; and before the death of Valentinian III. the Vandals were in undisputed possession of the African provinces. Leo, the emperor of the East, sent an unsuccessful expedition against them, under Heraclius, A. D. 468; and, in 476, Zeno made a treaty with Geiseric,

which lasted till the time of Justinian, under whom the country was recovered for the Eastern Empire, and the Vandals almost exterminated, by Belisarius, A. D. 533—534. (For an account of the Vandal kings of Africa, see VANDALI: for the history of this period, the chief authority is Procopius, *Bell. Vand.*)

Of the state and constitution of Africa under Justinian, we have most interesting memorials in two rescripts, addressed by the emperor, the one to Archelaus, the praetorian praefect of Africa, and the other to Belisarius himself. (Böcking, *Notit. Dign.* vol. ii. pp. 154, foll.) From the former we learn that the *seven* African provinces, of which the island of Sardinia now made one, were erected into a separate praefecture, under a *Praefectus Praetorio Magnificus;* and the two rescripts settle their civil and military constitution respectively. It should be observed that Mauretania Tingitana (from the river Mulucha to the Ocean), which had formerly belonged to Spain, was now included in the African province of Mauretania Caesariensis. [Comp. MAURETANIA.] The seven African provinces were (from E. to W.), (1) Tripolis or Tripolitana, (2) Byzacium or Byzacena, (3) Africa or Zeugis or Carthago, (4) Numidia, (5) Mauretania Sitifensis or Zaba, (6) Mauretania Caesariensis, and (7) Sardinia: the first three were governed by *Consulares*, the last four by *Praesides*.

The history of Africa under the E. empire consists of a series of intestine troubles arising from court intrigues, and of Moorish insurrections which became more and more difficult to repel. The splendid edifices and fortifications, of which Justinian was peculiarly lavish in this part of his dominions, were a poor substitute for the vital energy which was almost extinct. (Procop. *de Aedif. Justin.*) At length the deluge of Arabian invasion swept over the choicest parts of the Eastern Empire, and the conquest of Egypt was no sooner completed, than the Caliph Othman sent an army under Abdallah against Africa, A. D. 647. The praefect Gregory was defeated and slain in the great battle of Sufetula in the centre of Byzacena; but the Arab force was inadequate to complete the conquest. In 665 the enterprize was renewed by Akbah, who overran the whole country to the shores of the Atlantic; and founded the great Arab city of *Al-Kairwan* (i. e. *the caravan*), in the heart of Byzacium, about 20 miles S. W. of the ancient Hadrumetum. Its inland position protected it from the fleets of the Greeks, who were still masters of the coast. But the Moorish tribes made common cause with the Africans, and the forces of Akbah were cut to pieces. His successor, Zuheir, gained several battles, but was defeated by an army sent from Constantinople. The contest was prolonged by the internal dissensions of the successors of the prophet; but, in A. D. 692, a new force entered Africa under Hassan, the governor of Egypt, and Carthage was taken and destroyed in 698. Again were the Arabs driven out by a general insurrection of the Moors, or, as we now find them called, by the name ever since applied to the natives of N. Africa, the *Berbers* (from *βάρβαροι*); but the Greeks and Romans of Africa found their domination more intolerable than that of the Arabs, and welcomed the return of their conquerors under Musa, who subdued the country finally, and enlisted most of the Moors under the faith and standard of the prophet, A. D. 705—709. With the Arab conquest ends the ancient history of Africa. [P. S.]

AGANIPPE FONS. [HELICON.]

A'GARI (*Ἄγαροι*), a Scythian people of Sarmatia Europaea, on the N. shore of the Palus Maeotis (*Sea of Azov*), about a promontory Agarum and a river Agarus, probably not far E. of the Isthmus. They were skilful in medicine, and are said to have cured wounds with serpents' venom! Some of them always attended on Mithridates the Great, as physicians. (Appian. *Mithr* 88; Ptol. iii. 5. § 13.) A fungus called Agaricum (prob. *German tinder*), much used in ancient medicine, was said to grow in their country (Plin. xxv. 9. s. 57; Dioscor. iii. 1; Galen, *de fac. simp. med.* p. 150). Diodorus (xx. 24), mentions Agarus, a king of the Scythians, near the Cimmerian Bosporus, B. C. 240. (Böckh, *Corpus Inscr.* vol. ii. p. 82; Ukert, vol. iii. pt. 2, pp. 250, 433.) [P. S.]

AGASSA or AGASSAE, a town in Pieria in Macedonia, near the river Mitys. Livy, in relating the campaign of B. C. 169 against Perseus, says that the Roman consul made three days' march beyond Dium, the first of which terminated at the river Mitys, the second at Agassa, and the third at the river Ascordus. The last appears to be the same as the Acerdos, which occurs in the Tabular Itinerary, though not marked as a river. Leake supposes that the Mitys was the river of *Katerina*, and that Acerdos was a tributary of the Haliacmon. (Liv. xliv. 7, xlv. 27; Leake, *Northern Greece*, vol. iii. p. 423, seq.)

AGATHUSA. [TELOS.]

AGATHYRNA or AGATHYRNUM (*Ἀγάθυρνα*, Polyb. ap. Steph. Byz. *Ἀγαθύρνον*, Ptol.: Agathyrna, Sil. Ital. xiv. 259; Liv.; Agathyrnum, Plin.), a city on the N. coast of Sicily between Tyndaris and Calacte. It was supposed to have derived its name from Agathyrnus, a son of Aeolus, who is said to have settled in this part of Sicily (Diod. v. 8). But though it may be inferred from hence that it was an ancient city, and probably of Sicelian origin, we find no mention of it in history until after Sicily became a Roman province. During the Second Punic War it became the head-quarters of a band of robbers and freebooters, who extended their ravages over the neighbouring country, but were reduced by the consul Laevinus in B. C. 210, who transported 4000 of them to Rhegium. (Liv. xxvi. 40, xxvii. 12.) It very probably was deprived on this occasion of the municipal rights conceded to most of the Sicilian towns, which may account for our finding no notice of it in Cicero, though it is mentioned by Strabo among the few cities still subsisting on the N. coast of Sicily, as well as afterwards by Pliny, Ptolemy and the Itineraries. (Strab. vi. p. 266; Plin. iii. 8; Ptol. iii. 4. § 2; Itin. Ant. p. 92; Tab. Peut.) Its situation has been much disputed, on account of the great discrepancy between the authorities just cited. Strabo places it 30 Roman miles from Tyndaris, and the same distance from Alaesa. The Itinerary gives 28 M. P. from Tyndaris and 20 from Calacte: while the Tabula (of which the numbers seem to be more trustworthy for this part of Sicily than those of the Itinerary) gives 29 from Tyndaris, and only 12 from Calacte. If this last measurement be supposed correct it would exactly coincide with the distance from *Caronia* (Calacte) to a place near the sea-coast called *Acque Dolci* below *S. Filadelfo* (called on recent maps *S. Fratello*) and about 2 miles W. of *Sta Agata*, where Fazello describes ruins of considerable magnitude as extant in his day: but which he, in common with Cluverius, regarded as the re-

mains of Aluntium. The latter city may, however, be placed with much more probability at S. Marco [ALUNTIUM]: and the ruins near *S. Fratello* would thus be those of Agathyrna, there being no other city of any magnitude that we know of in this part of Sicily. Two objections, however, remain: 1. that the distance from this site to Tyndaris is greater than that given by any of the authorities, being certainly not less than 36 miles: 2. that both Pliny and Ptolemy, from the order of their enumeration, appear to place Agathyrna between Aluntium and Tyndaris, and therefore if the former city be correctly fixed at *S. Marco*, Agathyrna must be looked for to the E. of that town. Fazello accordingly placed it near Capo Orlando, but admits that there were scarcely any vestiges visible there. The question is one hardly susceptible of a satisfactory conclusion, as it is impossible on any view to reconcile the *data* of all our authorities, but the arguments in favour of the *Acque Dolci* seem on the whole to predominate. Unfortunately the ruins there have not been examined by any recent traveller, and have very probably disappeared. Captain Smyth, however, speaks of the remains of a fine Roman bridge as visible in the *Fiumara di Rosa Marina* between this place and *S. Marco*. (Fazell. ix. 4, p. 384, 5. p. 391; Cluver. *Sicil.* p. 295; Smyth's *Sicily*, p. 97.) [E. H. B.]

AGATHYRSI (Ἀγάθυρσοι, Ἀγαθύρσιοι), a people of Sarmatia Europaea, very frequently mentioned by the ancient writers, but in different positions. Their name was known to the Greeks very early, if the Peisander, from whom Suidas (*s. v.*) and Stephanus Byzantinus (*s. v.*) quote an absurd mythical etymology of the name (ἀπὸ τῶν θύρσων τοῦ Διόνυσου) be the poet Peisander of Rhodes, B. C. 645; but he is much more probably the younger Peisander of Larauda, A. D. 222. Another myth is repeated by Herodotus, who heard it from the Greeks on the Euxine; that Hercules, on his return from his adventure against Geryon, passed through the region of Hylaea, and there met the Echidna, who bore him three sons, Agathyrsus, Gelonus, and Scythes; of whom the last alone was able to bend a bow and to wear a belt, which Hercules had left behind, in the same manner as Hercules himself had used them; and, accordingly, in obedience to their father's command, the Echidna drove the two elder out of the land, and gave it to Scythes (Herod. iv. 7—10: comp. Tzetz. Chil. viii. 222, 759). Herodotus himself, also, regards the Agathyrsi as not a Scythian people, but as closely related to the Scythians. He places them about the upper course of the river Maris (*Marosch*), that is, in the SE. part of Dacia, or the modern *Transylvania* (iv. 4: the Maris, however, does not fall directly, as he states, into the Ister, *Danube*, but into that great tributary of the Danube, the *Theiss*). They were the first of the peoples bordering on Scythia, to one going inland from the Ister; and next to them the Neuri (iv. 100). Being thus separated by the *E. Carpathian* mountains from Scythia, they were able to refuse the Scythians, flying before Dareius, an entrance into their country (Herod. iv. 125). How far N. they extended cannot be determined from Herodotus, for he assigns an erroneous course to the Ister, N. of which he considers the land to be quite desert. [SCYTHIA.] The later writers, for the most part, place the Agathyrsi further to the N., as is the case with nearly all the Scythian tribes; some place them on the Palus Maeotis and some inland; and they are generally spoken of in close connection with the Sarmatians and the Geloni, and are regarded as a Scythian tribe (Ephor. *ap.* Scymn. *Fr.* v. 123, or 823, ed. Meineke; Mela ii. 1; Plin. iv. 26; Ptol. iii. 5; Dion. Perieg. 310; Avien. *Descr. Orb.* 447; Steph. B. *s. v.*; Suid. *s. v.* &c.). In their country was found gold and also precious stones, among which was the diamond, ἀδάμας παμφαίνων (Herod. iv. 104; Amm. Marc. xxii. 8; Dion. Perieg. 317). According to Herodotus, they were a luxurious race (ἁβροτάτοι, Ritter explains this as referring to fine clothing), and wore much gold: they had a community of wives, in order that all the people might regard each other as brethren; and in their other customs they resembled the Thracians (iv. 104). They lived under kingly government; and Herodotus mentions their king Spargapeithes as the murderer of the Scythian king, Ariapeithes (iv. 78). Frequent allusions are made by later writers to their custom of painting (or rather tattooing) their bodies, in a way to indicate their rank, and staining their hair a dark blue (Virg. *Aen.* iv. 146; Serv. *ad loc.*; Plin. iv. 26; Solin. 20; Avien. *l. c.*; Ammian. *l. c.*; Mela ii. 1: *Agathyrsi ora artusque pingunt: ut quique majoribus praestant, ita magis, vel minus: ceterum iisdem omnes notis, et sic ut ablui nequeant*). Aristotle mentions their practice of solemnly reciting their laws lest they should forget them, as observed in his time (*Prob.* xix. 28). Finally, they are mentioned by Virgil (*l. c.*) among the worshippers of the Delian Apollo, where their name is, doubtless, used as a specific poetical synonym for the Hyperboreans in general:—

"mixtique altaria circum
Cretesque Dryopesque fremunt pictique Agathyrsi."

Niebuhr (*Kleine Schriften*, vol. i. p. 377) regards the Agathyrsi of Herodotus, or at least the people who occupied the position assigned to them by Herodotus, as the same people as the Getae or Dacians (Ukert, vol. iii. pt. 2, pp. 418-421; Georgii, vol. ii. pp. 302, 303; Ritter, *Vorhalle*, pp. 287, foll.) [P. S.]

AGBATANA. [ECBATANA.]

AGENDICUM, or AGETINCUM in the Peutinger Table, one of the chief towns of the Senones in the time of Caesar (*B. G.* vi. 44, vii. 10, 57). The orthography of the word varies in the MSS. of Caesar, where there is Agendicum, Agedincum, and Agedicum. If it is the town which was afterwards called Senones (Amm. Marc. xvi. 3, Senonas oppidum), we may conclude that it is represented by the modern town of *Sens*, on the river Yonne. Some critics have supposed that *Provins* represents Agendicum. Under the Roman empire, in the later division of Gallia, Agendicum was the chief town of Lugdunensis Quarta, and it was the centre of several Roman roads. In the walls of the city there are some stones with Roman inscriptions and sculptures. The name Agredicum in the Antonine Itinerary may be a corruption of Agendicum. [G. L.]

AGINNUM or AGENNUM (*Agen*), was the chief town of the Nitiobriges, a tribe situated between the Garumna and the Ligeris in Caesar's time (*B. G.* vii. 7, 75). Aginnum was on the road from Burdigala to Argentomagus (It. Antonin.). It is the origin of the modern town of *Agen*, on the river Garonne, in the department of Lot and Garonne, and contains some Roman remains. Aginnum is mentioned by Ausonius (*Ep.* xxiv. 79); and it was the birthplace of Sulpicius Severus. [G. L.]

AGISYMBA (Ἀγίσυμβα), the general name

under which Ptolemy includes the whole interior of Africa S. of the Equator; which he regards as belonging to Aethiopia (i. 7, 9, 10, 11, 12, iv. 8, vii. 5). [P. S.]

A'GORA (Ἀγορά), a town situated about the middle of the narrow neck of the Thracian Chersonesus, and not far from Cardia. Xerxes, when invading Greece, passed through it. (Herod. vii. 58; Scylax, p. 28; Steph. B. *s. v.*) [L. S.]

AGRA (Ἄγρα Ἀραβίας, Ptol. vi. 7. § 5; Steph. B. *s. vv.* Ἰάθριππα, Ἔγρα), a small district of Arabia Felix, situated at the foot of Mount Hippus, on the eastern coast of the Red Sea, in lat. 29½ N. (*Akra*). Iathrippa or Lathrippa seems to have been its principal town. [W. B. D.]

AGRAE. [ATTICA.]

AGRAEI (Ἀγραῖοι, Thuc. iii. 106; Strab. p. 449: Ἀγραεῖς, Pol. xvii. 5; Steph. Byz. *s. v.*), a people in the NW. of Aetolia, bounded on the W. by Acarnania, from which it was separated by Mount Thyamus (*Spartovuni*); on the NW. by the territory of Argos Amphilochicum; and on the N. by Dolopia. Their territory was called *Agraïs*, or *Agraea* (Ἀγραΐς, -ΐδος, Thuc. iii. 111; Ἀγραία, Strab. p. 338), and the river Achelous flowed through the centre of it. The Agraei were a non-Hellenic people, and at the commencement of the Peloponnesian war were governed by a native king, called Salynthius, who is mentioned as an ally of the Ambraciots, when the latter were defeated by the Acarnanians and Demosthenes in B. C. 426. Two years afterwards (424) Demosthenes marched against Salynthius and the Agraei, and compelled them to join the Athenian alliance. Subsequently they became subject to the Aetolians, and are called an Aetolian people by Strabo. (Thuc. ii. 102, iii. 106, 114, iv. 77; Strab. p. 449; Pol. xvii. 5; Liv. xxxii. 34.) This people is mentioned by Cicero (*in Pison.* 37), under the name of Agrinae, which is perhaps a corrupt form. Strabo (p. 338) mentions a village called Ephyra in their country; and Agrinium would also appear from its name to have been one of their towns. [EPHYRA; AGRINIUM.] The Aperanti were perhaps a tribe of the Agraei. [APERANTIA.] The Agraei were a different people from the Agrianes, who lived on the borders of Macedonia. [AGRIANES.]

AGRAEI (Ἀγραῖοι, Ptol. v. 19. § 2; Eratosth. *ap. Strab.* p. 767), a tribe of Arabs situated near the main road which led from the head of the Red Sea to the Euphrates. They bordered on the Nabathaean Arabs, if they were not indeed a portion of that race. According to Hieronymus (*Quaest. in Gen.* 25), the Agraei inhabited the district which the Hebrews designated as Midian. Pliny (v. 11. s. 12) places the Agraei much further westward in the vicinity of the Laenitae and the eastern shore of the Red Sea. [W. B. D.]

AGRAULE or AGRYLE. [ATTICA.]

AGRI DECUMA'TES or DECUMA'NI (from *decuma*, tithe), tithe lands, a name given by the Romans to the country E. of the Rhine and N. of the Danube, which they took possession of on the withdrawal of the Germans to the E., and which they gave to the immigrating Gauls and subject Germans, and subsequently to their own veterans, on the payment of a tenth of the produce. Towards the end of the first or the beginning of the second century after Christ, the country became part of the adjoining Roman province of Rhaetia, and was thus incorporated with the empire. (Tacit. *Germ.* 29.) Its boundary towards the free part of Germany was protected partly by a wall (from Ratisbon to Lorch), and partly by a mound (from Lorch to the Rhine, in the neighbourhood of Cologne) and Roman garrisons. The protection of those districts against the ever renewed attacks of the Germans required a considerable military force, and this gave rise to a number of towns and military roads, of which many traces still exist. But still the Romans were unable to maintain themselves, and the part which was lost first seems to have been the country about the river Maine and Mount Taunus. The southern portion was probably lost soon after the death of the emperor Probus (A. D 283), when the Alemanni took possession of it. The latest of the Roman inscriptions found in that country belongs to the reign of Gallienus (A. D. 260—268). (Comp. Leichtlen, *Schwaben unter den Römern*, Freiburg, 1825, 8vo.) The towns in the Decumates Agri were Ambiatinus vicus, ALISUM, Divitia, Gesonia, Victoria, Biberna, Aquae Mattiacae, Munimentum Trajani, Artaunum, Triburium, Bragodurum or Bragodunum, Budoris, Carithni, and others. Comp. RHAETIA. [L. S.]

AGRIA'NES (Ἀγριάνης: *Ergina*), a small river in Thrace, and one of the tributaries of the Hebrus. (Herod. iv. 89.) It flows from Mount Hieron in a NW. direction, till it joins the Hebrus. Some have supposed it to be the same as the Erigon, which, however, is impossible, the latter being a tributary of the Axius. [L. S.]

AGRIA'NES (Ἀγριᾶνες), a Paeonian people, dwelling near the sources of the Strymon. They formed excellent light-armed troops, and are frequently mentioned in the campaigns of Alexander the Great. (Strab. p. 331; Herod. v. 16; Thuc. ii. 96; Arrian, *Anab.* i. 1. § 11, i. 5. § 1, et alib.)

AGRIGENTUM (Ἀκράγας*: *Eth.* and *Adj.* Ἀκραγαντῖνος, Agrigentinus: *Girgenti*), one of the most powerful and celebrated of the Greek cities in Sicily, was situated on the SW. coast of the island, about midway between Selinus and Gela. It stood on a hill between two and three miles from the sea, the foot of which was washed on the E. and S. by a river named the ACRAGAS, from whence the city itself derived its appellation, on the W. and SW. by another stream named the HYPSAS, which unites its waters with those of the Acragas just below the city, and about a mile from its mouth. The former is now called the *Fiume di S. Biagio*, the latter the *Drago*, while their united stream is commonly known as the *Fiume di Girgenti* (Polyb. ix. 27; Siefert, *Akragas u. sein Gebiet*, p. 20—22).

We learn from Thucydides that Agrigentum was founded by a colony from Gela, 108 years after the establishment of the parent city, or B. C. 582. The leaders of the colony were Aristonous and Pystilus, and it received the Dorian institutions of the mother country, including the sacred rites and observances which had been derived by Gela itself from Rhodes. On this account it is sometimes called a Rhodian colony. (Thuc. vi. 4; Scymn. Ch. 292; Strab. vi. p. 272, where Kramer justly reads Γελῴων for Ἰώνων; Polyb. ix. 27. Concerning the date of its foundation see Schol. ad Pind. *Ol.* ii. 66; and Clinton, *F. H.* vol. ii. p. 265.) We have very little information concerning its early history, but it appears to have very rapidly risen to great prosperity and power:

* The form ACRAGAS or AGRAGAS in Latin is found only in the Roman poets. (Virg. *Aen.* iii 703; Sil. Ital. xiv. 210.)

though it preserved its liberty for but a very short period before it fell under the yoke of Phalaris (about 570 B. C.). The history of that despot is involved in so much uncertainty that it is difficult to know what part of it can be depended on as really historical. [*Dict. of Biogr.* art. PHALARIS, vol. iii.] But it seems certain that he raised Agrigentum to be one of the most powerful cities in Sicily, and extended his dominion by force of arms over a considerable part of the island. But the cruel and tyrannical character of his internal government at length provoked a general insurrection, in which Phalaris himself perished, and the Agrigentines recovered their liberty. (Diod. *Exc. Vat.* p. 25; Cic. *de Off.* ii. 7; Heraclides, *Polit.* 37.) From this period till the accession of Theron, an interval of about 60 years, we have no information concerning Agrigentum, except a casual notice that it was successively governed by Alcamenes and Alcandrus (but whether as despots or chief magistrates does not appear), and that it rose to great wealth and prosperity under their rule. (Heraclid. *l. c.*) The precise date when Theron attained to the sovereignty of his native city, as well as the steps by which he rose to power, are unknown to us: but he appears to have become despot of Agrigentum as early as B. C. 488. (Diod. xi. 53.) By his alliance with Gelon of Syracuse, and still more by the expulsion of Terillus from Himera, and the annexation of that city to his dominions, Theron extended as well as confirmed his power, and the great Carthaginian invasion in B. C. 480, which for a time threatened destruction to all the Greek cities in Sicily, ultimately became a source of increased prosperity to Agrigentum. For after the great victory of Gelon and Theron at Himera, a vast number of Carthaginian prisoners fell into the hands of the Agrigentines, and were employed by them partly in the cultivation of their extensive and fertile territory, partly in the construction of public works in the city itself, the magnificence of which was long afterwards a subject of admiration. (Diod. xi. 25.) Nor does the government of Theron appear to have been oppressive, and he continued in the undisturbed possession of the sovereign power till his death, B. C. 472. His son Thrasydaeus on the contrary quickly alienated his subjects by his violent and arbitrary conduct, and was expelled from Agrigentum within a year after his father's death. (Id. xi. 53. For further details concerning the history of Agrigentum during this period, see the articles THERON and THRASYDAEUS in the *Dict. of Biogr.* vol. iii.)

The Agrigentines now established a democratic form of government, which they retained without interruption for the space of above 60 years, until the Carthaginian invasion in B. C. 406—a period which may be regarded as the most prosperous and flourishing in the history of Agrigentum, as well as of many others of the Sicilian cities. The great public works which were commenced or completed during this interval were the wonder of succeeding ages; the city itself was adorned with buildings both public and private, inferior to none in Greece, and the wealth and magnificence of its inhabitants became almost proverbial. Their own citizen Empedocles is said to have remarked that they built their houses as if they were to live for ever, but gave themselves up to luxury as if they were to die on the morrow. (Diog. Laert. viii. 2. § 63.)

The number of citizens of Agrigentum at this time is stated by Diodorus at 20,000: but he estimates the whole population (including probably slaves as well as strangers) at not less than 200,000 (Diod. xiii. 84 and 90), a statement by no means improbable, while that of Diogenes Laertius (*l. c.*), who makes the population of the city alone amount to 800,000, is certainly a gross exaggeration.

This period was however by no means one of unbroken peace. Agrigentum could not avoid participating—though in a less degree than many other cities—in the troubles consequent on the expulsion of the Gelonian dynasty from Syracuse, and the revolutions that followed in different parts of Sicily. Shortly afterwards we find it engaged in hostilities with the Sicel chief Ducetius, and the conduct of the Syracusans towards that chieftain led to a war between them and the Agrigentines, which ended in a great defeat of the latter at the river Himera, B. C. 446. (Diod. xi. 76, 91, xii. 8.) We find also obscure notices of internal dissensions, which were allayed by the wisdom and moderation of Empedocles. (Diog. Laert. viii. 2. § 64—67.) On occasion of the great Athenian expedition to Sicily in B. C. 415, Agrigentum maintained a strict neutrality, and not only declined sending auxiliaries to either party but refused to allow a passage through their territory to those of other cities. And even when the tide of fortune had turned decidedly against the Athenians, all the efforts of the Syracusan partisans within the walls of Agrigentum failed in inducing their fellow-citizens to declare for the victorious party. (Thuc. vii. 32, 33, 46, 50, 58.)

A more formidable danger was at hand. The Carthaginians, whose intervention was invoked by the Segestans, were contented in their first expedition (B. C. 409) with the capture of Selinus and Himera: but when the second was sent in B. C. 406 it was Agrigentum that was destined to bear the first brunt of the attack. The luxurious habits of the Agrigentines had probably rendered them little fit for warfare, but they were supported by a body of mercenaries under the command of a Lacedaemonian named Dexippus, who occupied the citadel, and the natural strength of the city in great measure defied the efforts of the assailants. But notwithstanding these advantages and the efficient aid rendered them by a Syracusan army under Daphnaeus, they were reduced to such distress by famine that after a siege of eight months they found it impossible to hold out longer, and to avoid surrendering to the enemy, abandoned their city, and migrated to Gela. The sick and helpless inhabitants were massacred, and the city itself with all its wealth and magnificence plundered by the Carthaginians, who occupied it as their quarters during the winter, but completed its destruction when they quitted it in the spring, B. C. 405. (Diod. xiii. 80—91, 108; Xen. *Hell.* i. 5. § 21.)

Agrigentum never recovered from this fatal blow, though by the terms of the peace concluded with Dionysius by the Carthaginians, the fugitive inhabitants were permitted to return, and to occupy the ruined city, subject however to the Carthaginian rule, and on condition of not restoring the fortifications, a permission of which many appear to have availed themselves. (Diod. xiii. 114.) A few years later they were even able to shake off the yoke of Carthage and attach themselves to the cause of Dionysius, and the peace of B. C. 383, which fixed the river Halycus as the boundary of the Carthaginian dominions, must have left them in the enjoyment of their liberty; but though we find them repeatedly mentioned during the wars of Dionysius

and his successors, it is evident that the city was far from having recovered its previous importance, and continued to play but a subordinate part. (Diod. xiv. 46, 88, xv. 17, xvi. 9; Plut. *Dion*, 25, 26, 49.) In the general settlement of the affairs of Sicily by Timoleon, after his great victory over the Carthaginians on the Crimissus, B. C. 340, he found Agrigentum in a state of such depression that he resolved to recolonise it with citizens from Velia in Italy (Plut. *Timol.* 35.): a measure which, combined with other benefits, proved of such advantage to the city, that Timoleon was looked upon as their second founder: and during the interval of peace which followed, Agrigentum again attained to such great prosperity as to become once more the rival of Syracuse.

Shortly after the accession of Agathocles, the Agrigentines, becoming apprehensive that he was a piring to the dominion of the whole island, entered into a league with the Geloans and Messenians to oppose his power, and obtained from Sparta the assistance of Acrotatus the son of Cleomenes as their general: but the character of that prince frustrated all their plans, and after his expulsion they were compelled to purchase peace from Syracuse by the acknowledgement of the Hegemony or supremacy of that city, B.C. 314. (Diod. xix. 70,71.) Some years afterwards, in B. C. 309, the absence of Agathocles in Africa, and the reverses sustained by his partisans in Sicily, appeared again to offer a favourable opening to the ambition of the Agrigentines, who chose Xenodocus for their general, and openly aspired to the Hegemony of Sicily, proclaiming at the same time the independence of the several cities. They were at first very successful: the powerful cities of Gela and Enna joined their cause, Herbessus and Echetla were taken by force; but when Xenodocus ventured on a pitched battle with Leptines and Demophilus, the generals of Agathocles, he sustained a severe defeat, and was compelled to shut himself up within the walls of Agrigentum. Agathocles himself shortly afterwards returned from Africa, and quickly recovered almost all that he had lost: his general Leptines invaded the territory of Agrigentum, totally defeated Xenodocus, and compelled the Agrigentines once more to sue for peace. (Diod. xx. 31, 32, 56, 62.)

After the death of Agathocles, Agrigentum fell under the yoke of Phintias, who became despot of the city, and assumed the title of king. We have very little information concerning the period of his rule, but he appears to have attained to great power, as we find Agyrium and other cities of the interior subject to his dominion, as well as Gela, which he destroyed, in order to found a new city named after himself. [GELA.] The period of his expulsion is unknown, but at the time when Pyrrhus landed in Sicily we find Agrigentum occupied by Sosistratus with a strong force of mercenary troops, who however hastened to make his submission to the king of Epeirus. (Diod. xxii. *Exc. Hoesch.* p. 495—497.)

On the commencement of the First Punic War, Agrigentum espoused the cause of the Carthaginians, and even permitted their general Hannibal to fortify their citadel, and occupy the city with a Carthaginian garrison. Hence after the Romans had secured the alliance of Hieron of Syracuse, their principal efforts were directed to the reduction of Agrigentum, and in B. C. 262 the two consuls L. Postumius and Q. Mamilius laid siege to it with their whole force. The siege lasted nearly as long as that by the Carthaginians in B. C. 406, and the Romans suffered severely from disease and want of provisions, but the privations of the besieged were still greater, and the Carthaginian general Hanno, who had advanced with a large army to relieve the city, having been totally defeated by the Roman consuls, Hannibal who commanded the army within the walls found it impossible to hold out any longer, and made his escape in the night with the Carthaginian and mercenary troops, leaving the city to its fate. It was immediately occupied by the Romans who carried off 25,000 of the inhabitants into slavery. The siege had lasted above seven months, and is said to have cost the victorious army more than 30,000 men. (Diod. xxiii. *Exc. Hoesch.* p. 501—503; Polyb. i. 17—19; Zonar. viii. 10.) At a later period of the war (B. C. 255) successive losses at sea having greatly weakened the Roman power in Sicily, the Carthaginian general Carthalo recovered possession of Agrigentum with comparatively little difficulty, when he once more laid the city in ashes and razed its walls, the surviving inhabitants having taken refuge in the temple of the Olympian Zeus. (Diod. *l. c.* p. 505.)

From this time we hear no more of Agrigentum till the end of the First Punic War, when it passed under the dominion of Rome: but it must have in some degree recovered from its late calamities, as it plays no unimportant part when the contest between Rome and Carthage was renewed in the Second Punic War. On this occasion it continued steadfast in its adherence to the Romans, but was surprised and taken by Himilco, before Marcellus could arrive to its support (Liv. xxiv. 35.): and from henceforth became the chief stronghold of the Carthaginians in Sicily, and held out against the Roman consul Laevinus long after the other cities in the island had submitted. At length the Numidian Mutines, to whose courage and skill the Carthaginians owed their protracted defence, having been offended by their general Hanno, betrayed the city into the hands of Laevinus, B. C. 210. The leading citizens were put to death, and the rest sold as slaves. (Liv. xxv. 40, 41, xxvi. 40.)

Agrigentum now became, in common with the rest of the Sicilian cities, permanently subject to Rome: but it was treated with much favour and enjoyed many privileges. Three years after its capture a number of new citizens from other parts of Sicily were established there by the praetor Mamilius, and two years after this the municipal rights and privileges of the citizens were determined by Scipio Africanus in a manner so satisfactory that they continued unaltered till the time of Verres. Cicero repeatedly mentions Agrigentum as one of the most wealthy and populous cities of Sicily, the fertility of its territory and the convenience of its port rendering it one of the chief emporiums for the trade in corn. (Cic. *Verr.* ii. 50, 62, iii. 43, iv. 33, 43.) It is certain, however, that it did not in his day rank as a Roman colony, and it is very doubtful whether it ever attained this distinction, though we find that it was allowed to strike coins, with the Latin inscription AGRIGENTUM, as late as the time of Augustus. (Eckhel, *D. N.* vol. i. p. 193.)* If it really obtained the title and privileges of a colony under that emperor, it must have soon lost them, as neither Pliny

* Mommsen (*Das Römische Münz-Wesen*, p. 237) considers Agrigentum to have been on the footing of a Colonia Latina, like Nemausus in Gaul.

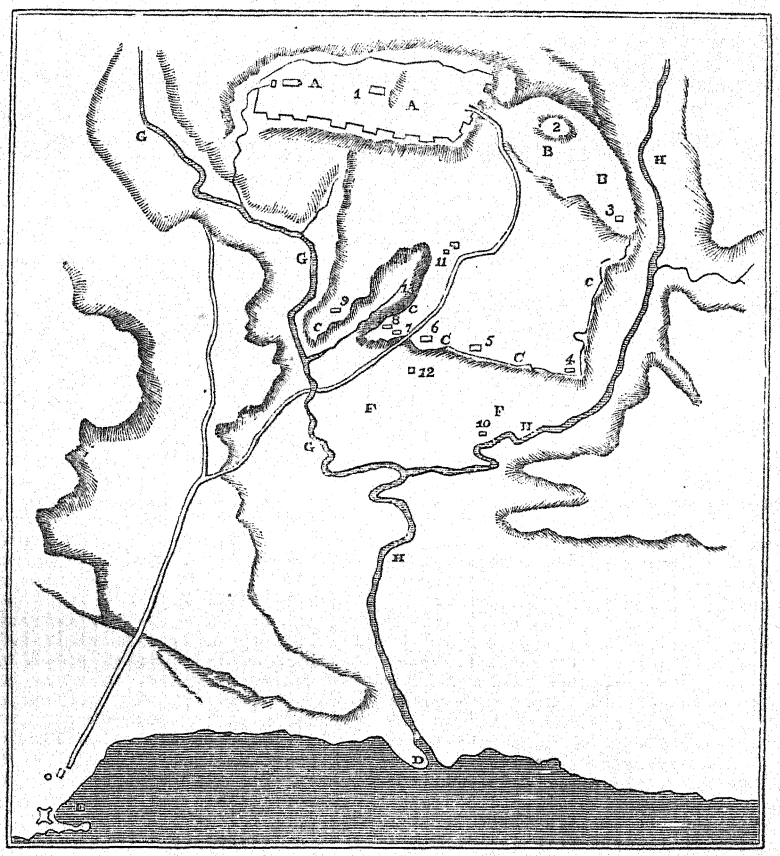
nor Ptolemy reckon it among the Roman colonies in Sicily. From the time of Augustus we find no historical mention of it under the Roman empire, but its continued existence is attested by the geographers and Itineraries, and as long as Sicily remained subject to the Greek empire, Agrigentum is still mentioned as one of its most considerable cities. (Strab. vi. p. 272; Plin. *H. N.* iii. 8. § 14; Ptol. iii. 4. § 14; Itin. Ant. p. 88; Tab. Peut.; Const. Porph. *de Prov.* ii. 10.) It was one of the first places that fell into the hands of the Saracens on their invasion of Sicily in 827, and was wrested from them by the Normans under Roger Guiscard in 1086. The modern city of *Girgenti* still contains about 13,000 inhabitants, and is the see of a bishop, and capital of one of the seven districts or Intendenze into which Sicily is now divided.

The situation of Agrigentum is well described by Polybius (ix. 27). It occupied a hill of considerable extent, rising between two small rivers, the Acragas and Hypsas, of which the southern front, though of small elevation, presented a steep escarpment, running nearly in a straight line from E. to W. From hence the ground sloped gradually upwards, though traversed by a cross valley or depression, towards a much more elevated ridge which formed the northern portion of the city, and was divided into two summits, the north-western, on which stands the modern city of *Girgenti*, and the north-eastern, which derived from a temple of Athena, that crowned its height, the name of the Athenaean hill (ὁ Ἀθηναῖος λόφος, Diod. xiii. 85). This summit, which attains to the height of 1200 feet above the sea, and is the most elevated of the whole city, is completely precipitous and inaccessible towards the N. and E., and could be approached only by one steep and narrow path from the city itself. Hence, it formed the natural citadel or acropolis of Agrigentum, while the gentle slopes and broad valley which separate it from the southern ridge,—now covered with gardens and fruit-trees,—afforded ample space for the extension and development of the city itself. Great as was the natural strength of its position, the whole city was surrounded with walls, of which considerable portions still remain, especially along the southern front: their whole circuit was about 6 miles. The peculiarities of its situation sufficiently explain the circumstances of the two great sieges of Agrigentum, in both of which it will be observed that the assailants confined all their attacks to the southern and south-western parts of the city, wholly neglecting the north and east. Diodorus, indeed, expressly tells us that there was only one quarter (that adjoining the river Hypsas) where the walls could be approached by military engines, and assaulted with any prospect of success. (Diod. xiii. 85.)

Agrigentum was not less celebrated in ancient times for the beauty of its architecture, and the splendour and variety of its buildings, both public and private, than for its strength as a fortress. Pindar calls it "the fairest of mortal cities" (καλλίστα βροτεῖν πολέων, *Pyth.* xii. 2), though many of its most striking ornaments were probably not erected till after his time. The magnificence of the private dwellings of the Agrigentines is sufficiently attested by the saying of Empedocles already cited: their public edifices are the theme of admiration with many ancient writers. Of its temples, probably the most ancient were that of Zeus Atabyrios, whose worship they derived from Rhodes, and that of Athena, both of which stood on the highest summit of the Athenaean hill above the city. (Polyb. *l. c.*) The temple of Zeus Polieus, the construction of which is ascribed to Phalaris (Polyaen. v. 1. § 1), is supposed to have stood on the hill occupied by the modern city of *Girgenti*, which appears to have formed a second citadel or acropolis, in some measure detached from the more lofty summit to the east of it. Some fragments of ancient walls, still existing in those of the church of *Sta Maria de' Greci*, are considered to have belonged to this temple. But far more celebrated than these was the great temple of the Olympian Zeus, which was commenced by the Agrigentines at the period of their greatest power and prosperity, but was not quite finished at the time of the Carthaginian invasion in B. C. 406, and in consequence of that calamity was never completed. It is described in considerable detail by Diodorus, who tells us that it was 340 feet long, 160 broad, and 120 in height, without reckoning the basement. The columns were not detached, but *engaged* in the wall, from which only half of their circumference projected: so gigantic were their dimensions, that each of the flutings would admit a man's body. (Diod. xiii. 82; Polyb. ix. 27.) Of this vast edifice nothing remains but the basement, and a few fragments of the columns and entablature, but even these suffice to confirm the accuracy of the statements of Diodorus, and to prove that the temple must not only have greatly exceeded all others in Sicily, but was probably surpassed in magnitude by no Grecian building of the kind, except that of Diana at Ephesus. A considerable portion of it (including several columns, and three gigantic figures, which served as Atlantes to support an entablature), appears to have remained standing till the year 1401, when it fell down: and the vast masses of fallen fragments were subsequently employed in the construction of the mole, which protects the present port of *Girgenti*. (Fazell. vol. i. p. 248; Smyth's *Sicily*, p. 203.)

Besides these, we find mention in ancient writers of a temple of Hercules, near the Agora, containing a statue of that deity of singular beauty and excellence (Cic. *Verr.* iv. 43), and one of Aesculapius without the walls, on the south side of the city (Cic. *l. c.*; Polyb. i. 18), the remains of which are still visible, not far from the bank of the river Acragas. It contained a celebrated statue of Apollo, in bronze, the work of Myron, which Verres in vain endeavoured to carry off. Of the other temples, the ruins of which are extant on the site of Agrigentum, and are celebrated by all travellers in Sicily, the ancient appellations cannot be determined with any certainty. The most conspicuous are two which stand on the southern ridge facing the sea: one of these at the S. E. angle of the city, is commonly known as the temple of Juno Lacinia, a name which rests only on a misconception of a passage of Pliny (*H. N.* xxxv. 9. § 36): it is in a half ruined state, but its basement is complete, and many of its columns still standing. Its position on the projecting angle of the ridge, with a precipitous bank below it on two sides, gives it a singularly picturesque and striking character. A few hundred paces to the W. of this stands another temple, in far better preservation, being indeed the most perfect which remains in Sicily; it is commonly called the temple of Concord, from an inscription said to have been discovered there, but which (if authentic) is of Roman date, while both this temple and that just

described must certainly be referred to the most flourishing period of Agrigentine history, or the fifth century B. C. They are both of the Doric order, and of much the same dimensions: both are *peripteral*, or surrounded with a portico, consisting of 6 columns in front, and 13 on each side. The existing vestiges of other temples are much less considerable: one to the W. of that of Concord, of which only one column is standing, is commonly regarded as that of Hercules, mentioned by Cicero. Its plan and design have been completely ascertained by recent excavations, which have proved that it was much the largest of those remaining at Agrigentum, after that of the Olympian Zeus: it had 15 columns in the side and 6 in front. Another, a little to the north of it, of which considerable portions have been preserved, and brought to light by excavation on the spot, bears the name, though certainly without authority, of Castor and Pollux: while another, on the opposite side of a deep hollow or ravine, of which two columns remain, is styled that of Vulcan. A small temple or *aedicula*, near the convent of *S. Nicolo*, is commonly known by the designation of the Oratory of Phalaris: it is of insignificant size, and certainly of Roman date. The church of *St. Blasi*, or *S. Biagio*, near the eastern extremity of the Athenaean hill, is formed out of the cella of an ancient temple, which is supposed, but without any authority, to have been dedicated to Ceres and Proserpine. (For full details concerning these temples, and the other ruins still



PLAN OF AGRIGENTUM.

A A. Modern City of Girgenti.
B B. The Athenaean Hill.
C C. Ancient Walls of Agrigentum.
D. Ancient Port.
E. Modern Port.
F F. Ancient Burial Ground.
G G. River Hypsas (*F. Drago*).
H H. River Acragas (*F. di S. Biagio*).
1. Temple of Zeus Polieus.
2. of Athena (?).
3. of Ceres and Proserpine
4. Temple of Juno Lacinia.
5. of Concord.
6. of Hercules.
7. of Zeus Olympius.
8. of Castor and Pollux.
9. of Vulcan.
10. of Aesculapius.
11. called the Oratory of Phalaris.
12. Tomb of Theron.
13. Supposed site of Piscina described by Diodorus.

visible at *Girgenti*, see Swinburne's *Travels*, vol. ii. p. 280—291; Smyth's *Sicily*, p. 207—212; D'Orville's *Sicula*, p. 89—103; Siefert, *Akragas*, p. 24—38; and especially Serra di Falco, *Antichità della Sicilia*, vol. iii., who gives the results of recent labours on the spot, many of which were unknown to former writers.)

Next to the temple of the Olympian Zeus, the public work of which Diodorus speaks with the greatest admiration (xi. 25, xiii. 72), was a *piscina*, or reservoir of water, constructed in the time of Theron, which was not less than seven stadia in circumference, and was plentifully stocked with fish, and frequented by numerous swans. It had fallen into decay, and become filled with mud in the time of the historian, but its site is supposed to be still indicated by a deep hollow or depression in the S. western portion of the city, between the temple of Vulcan and that of Castor and Pollux, now converted into a garden. Connected with this was an extensive system of subterranean sewers and conduits for water, constructed on a scale far superior to those of any other Greek city: these were called Phaeaces, from the name of their architect Phaeax.

It was not only in their public buildings that the Agrigentines, during the flourishing period of their city, loved to display their wealth and luxury. An ostentatious magnificence appears to have characterised their habits of life, in other respects also: and showed itself especially in their love of horses and chariots. Their territory was celebrated for the excellence of its breed of horses (Virg. *Aen.* iii. 704), an advantage which enabled them repeatedly to bear away the prize in the chariot-race at the Olympic games: and it is recorded that after one of these occasions the victor Exaenetus was accompanied on his triumphant entry into his native city by no less than three hundred chariots, all drawn by white horses. (Diod. xiii. 82.) Not less conspicuous and splendid were the hospitalities of the more wealthy citizens. Those of Theron are celebrated by Pindar (Ol. iii. 70), but even these probably fell short of those of later days. Gellias, a citizen noted even at Agrigentum for his wealth and splendour of living, is said to have lodged and feasted at once five hundred knights from Gela, and Antisthenes, on occasion of his daughter's marriage, furnished a banquet to all the citizens of Agrigentum in the several quarters they inhabited. (Diod. xiii. 83, 84.) These luxurious habits were not unaccompanied with a refined taste for the cultivation of the fine arts: their temples and public buildings were adorned with the choicest works of sculpture and painting, many of which were carried off by Himilco to Carthage, and some of them after the fall of that city restored to Agrigentum by Scipio Africanus. (Diod. xiii. 90; Cic. *Verr.* iv. 43; Plin. *H. N.* xxxv. 9. s. 36.) A like spirit of ostentation was displayed in the magnitude and splendour of their sepulchral monuments; and they are said to have even erected costly tombs to favourite horses and to pet birds. (Diod. xiii. 82; Plin. *H. N.* 42. 64; Solin. 45. § 11.) The plain in front of the city, occupying the space from the southern wall to the confluence of the two rivers, was full of these sepulchres and monuments, among which that of Theron was conspicuous for its magnitude (Diod. xiii. 86): the name is now commonly given to the only structure of the kind which remains, though it is of inconsiderable dimensions, and belongs, in all probability, to the Roman period.

For this extraordinary wealth Agrigentum was indebted, in a great measure, to the fertility of its territory, which abounded not only in corn, as it continued to do in the time of Cicero, and still does at the present day, but was especially fruitful in vines and olives, with the produce of which it supplied Carthage, and the whole of the adjoining parts of Africa, where their cultivation was as yet unknown. (Diod. xi. 25, xiii. 81.) The vast multitude of slaves which fell to the lot of the Agrigentines, after the great victory of Himera, contributed greatly to their prosperity, by enabling them to bring into careful cultivation the whole of their extensive and fertile domain. The vallies on the banks of its river furnished excellent pasture for sheep (Pind. *Pyth.* xii. 4), and in later times, when the neighbouring country had ceased to be so richly cultivated, it was noted for the excellence of its cheeses. (Plin. *H. N.* xi. 42. 97.)

It is difficult to determine with precision the extent and boundaries of the territory of Agrigentum, which must indeed have varied greatly at different times: but it would seem to have extended as far as the river Himera on the E., and to have been bounded by the Halycus on the W.; though at one time it must have comprised a considerable extent of country beyond that river; and on the other hand Heraclea Minoa, on the eastern bank of the Halycus, was for a long time independent of Agrigentum. Towards the interior it probably extended as far as the mountain range in which those two rivers have their sources, the Nebrodes Mons, or *Monte Madonia*, which separated it from the territory of Himera. (Siefert, *Akragas*, p. 9—11.) Among the smaller towns and places subject to its dominion are mentioned MOTYUM and ERBESSUS, in the interior of the country, CAMICUS, the ancient fortress of Cocalus (erroneously supposed by many writers to have occupied the site of the modern town of *Girgenti*), ECNOMUS on the borders of the territory of Gela, and subsequently PHINTIAS, founded by the despot of that name, on the site of the modern *Alicata*.

Of the two rivers which flowed beneath the walls of Agrigentum, the most considerable was the ACRAGAS, from whence according to the common consent of most ancient authors the city derived its name. Hence it was worshipped as one of the tutelary deities of the city, and statues erected to it by the Agrigentines, both in Sicily and at Delphi, in which it was represented under the figure of a young man, probably with horns on his forehead, as we find it on the coins of Agrigentum. (Pind. *Ol.* ii. 16, *Pyth.* xii. 5, and Schol. *ad locc.*; Empedocles *ap. Diog. Laert.* viii. 2. § 63; Steph. Byz. v. Ἀκράγας; Aelian. *V. H.* ii. 33; Castell. *Numm. Sic. Vet.* p. 8.) At its mouth was situated the Port or Emporium of Agrigentum, mentioned by Strabo and Ptolemy; but notwithstanding the extensive commerce of which this was at one time the centre, it had little natural advantages, and must have been mainly formed by artificial constructions. Considerable remains of these, half buried in sand, were still visible in the time of Fazello, but have since in great measure disappeared. The modern port of *Girgenti* is situated above three miles further west. (Strab. vi. pp. 266, 272; Ptol. iii. 4. § 6; Fazell. vi. 1. p. 246; Smyth's *Sicily*, pp. 202, 203.)

Among the natural productions of the neighbourhood of Agrigentum, we find no mention in ancient authors of the mines of sulphur, which are at the

present day one of the chief sources of prosperity to *Girgenti*; but its mines of salt (still worked at a place called *Aborangi*, about 8 miles north of the city), are alluded to both by Pliny and Solinus. (Plin. *H. N.* xxxi. 7. s. 41; Solin. 5. §§ 18, 19.) Several writers also notice a fountain in the immediate neighbourhood of the city, which produced Petroleum or mineral oil, considered to be of great efficacy as a medicament for cattle and sheep. The source still exists in a garden not far from Girgenti, and is frequently resorted to by the peasants for the same purpose. (Dioscorid. i. 100; Plin. *H. N.* xxxv. 15. s. 51; Solin. 5. § 22; Fazell. *de Reb. Sicul.* vi. p. 261; Ferrara, *Campi Flegrei della Sicilia*, p. 43.) A more remarkable object is the mud volcano (now called by the Arabic name of *Maccalubba*) about 4 miles N. of *Girgenti*, the phenomena of which are described by Solinus, but unnoticed by any previous writer. (Solin. 5. § 24; Fazell. p. 262; Ferrara, *l. c.* p. 44; Smyth's *Sicily*, p. 213.)

Among the numerous distinguished citizens to whom Agrigentum gave birth, the most conspicuous is the philosopher Empedocles: among his contemporaries we may mention the rhetorician Polus, and the physician Acron. Of earlier date than these was the comic poet Deinolochus, the pupil, but at the same time the rival, of Epicharmus. Philinus, the historian of the First Punic War, is the latest writer of eminence, who was a native of Agrigentum.

The extant architectural remains of Agrigentum have been already noticed in speaking of its ancient edifices. Besides these, numerous fragments of buildings, some of Greek and others of Roman date, are scattered over the site of the ancient city: and great numbers of sepulchres have been excavated, some in the plain below the city, others within its walls. The painted vases found in these tombs greatly exceed in number and variety those discovered in any other Sicilian city, and rival those of Campania and Apulia.

But with this exception comparatively few works of art have been discovered. A sarcophagus of marble, now preserved in the cathedral of *Girgenti*, on which is represented the story of Phaedra and Hippolytus, has been greatly extolled by many travellers, but its merits are certainly over-rated.

There exist under the hill occupied by the modern city extensive catacombs or excavations in the rock, which have been referred by many writers to the ancient Sicanians, or ascribed to Daedalus. It is probable that, like the very similar excavations at Syracuse, they were, in fact, constructed merely in the process of quarrying stone for building purposes.

The coins of Agrigentum, which are very numerous and of beautiful workmanship, present as their common type an eagle on the one side and a crab on the other. The one here figured, on which the eagle is represented as tearing a hare, belongs undoubtedly to the most flourishing period of Agrigentine history, that immediately preceding the siege and capture of the city by the Carthaginians, B. C. 406. Other coins of the same period have a quadriga on the reverse, in commemoration of their victories at the Olympic games. [E. H. B.]



COIN OF AGRIGENTUM.

AGRI'NIUM (Ἀγρίνιον), a town of Aetolia, situated towards the NE. of Aetolia, near the Achelous. Its position is quite uncertain. From its name we might conjecture that it was a town of the Agraei; but the narrative in Polybius (v. 7) would imply that it was not so far north. In B. C. 314 we find Agrinium in alliance with the Acarnanians, when Cassander marched to the assistance of the latter against the Aetolians. As soon as Cassander returned to Macedonia, Agrinium was besieged by the Aetolians, and capitulated; but the Aetolians treacherously put to death the greater part of the inhabitants. (Diod. xix. 67, 68; Leake, *Northern Greece*, vol. i. p. 156.)

AGRIO'PHAGI (Peripl. Mar. Er. p. 2), were the same people as the Creophagi or flesh-eaters of Aethiopia Troglodytica. In summer they drove their herds down to the pastures of the Astaboras; in the rainy season they returned to the Aethiopian mountains east of that river. As their name and diet imply they were hunters and herdsmen. [AETHIOPIA.] [W. B. D.]

AGRIPPINENSIS COLONIA. [COLONIA.]

AGYLLA. [CAERE.]

AGY'RIUM (Ἄγυριον: *Eth.* Ἀγυρινᾶιος Agyrinensis), a city of the interior of Sicily now called *S. Filippo d'Argirò*. It was situated on the summit of a steep and lofty hill, between Enna and Centuripa, and was distant 18 Roman miles from the former, and 12 from the latter. (Tab. Peut. The Itin. Ant. p. 93, erroneously gives only 3 for the former distance.) It was regarded as one of the most ancient cities of Sicily, and according to the mythical traditions of the inhabitants was visited by Heracles on his wanderings, who was received by the inhabitants with divine honours, and instituted various sacred rites, which continued to be observed in the days of Diodorus. (Diod. iv. 24.) Historically speaking, it appears to have been a Sicelian city, and did not receive a Greek colony. It is first mentioned in B. C. 404, when it was under the government of a prince of the name of Agyris, who was on terms of friendship and alliance with Dionysius of Syracuse, and assisted him on various occasions. Agyris extended his dominion over many of the neighbouring towns and fortresses of the interior, so as to become the most powerful prince in Sicily after Dionysius himself, and the city of Agyrium is said to have been at this time so wealthy and populous as to contain not less than 20,000 citizens. (Diod. xiv. 9, 78, 95.) During the invasion of the Carthaginians under Mago in B. C. 392, Agyris continued steadfast to the alliance of Dionysius, and contributed essential service against the Carthaginian general. (Id. xiv. 95, 96.) From this time we hear no more of Agyris or his city during the reign of Dionysius, but in B. C. 339 we find Agyrium under the yoke of a despot named Apolloniades, who was compelled by Timoleon to abdicate his power. The inhabitants were now declared Syracusan citizens: 10,000 new colonists received allotments in its extensive and fertile territory, and the city itself was adorned with a magnificent theatre and other public buildings. (Diod. xvi. 82, 83.)

At a later period it became subject to Phintias, king of Agrigentum; but was one of the first cities

to throw off his yoke, and a few years afterwards we find the Agyrinaeans on friendly terms with Hieron king of Syracuse, for which they were rewarded by the gift of half the territory that had belonged to Ameselum. (Diod. xxii. Exc. Hoesch. pp. 495, 499.) Under the Roman government they continued to be a flourishing and wealthy community, and Cicero speaks of Agyrium as one of the most considerable cities of Sicily. Its wealth was chiefly derived from the fertility of its territory in corn: which previous to the arrival of Verres found employment for 250 farmers (aratores), a number diminished by the exactions of his praetorship to no more than 80. (Cic. *Verr.* iii. 18, 27—31, 51, 52.) From this period we have little further notice of it, in ancient times. It is classed by Pliny among the "populi stipendiarii" of Sicily, and the name is found both in Ptolemy and the Itineraries. In the middle ages it became celebrated for a church of St. Philip with a miraculous altar, from whence the modern name of the town is derived. It became in consequence a great resort of pilgrims from all parts of the island, and is still a considerable place, with the title of a city and above 6000 inhabitants. (Plin. iii. 8. 14; Ptol. iii. 4. § 13; Fazell. *de Reb. Sicul.* vol. i. p. 435; Ortolani, *Diz. Geogr. della Sicilia*, p. 111.)

The historian Diodorus Siculus was a native of Agyrium, and has preserved to us several particulars concerning his native town. Numerous memorials were preserved there of the pretended visit of Heracles: the impression of the feet of his oxen was still shown in the rock, and a lake or pool four stadia in circumference was believed to have been excavated by him. A Temenos or sacred grove in the neighbourhood of the city was consecrated to Geryones, and another to Iolaus, which was an object of peculiar veneration: and annual games and sacrifices were celebrated in honour both of that hero and of Heracles himself. (Diod. i. 4, iv. 24.) At a later period Timoleon was the chief benefactor of the city, where he constructed several temples, a Bouleuterion and Agora, as well as a theatre which Diodorus tells us was the finest in all Sicily, after that of Syracuse, (Id. xvi. 83.) Scarcely any remains of these buildings are now visible, the only vestiges of antiquity being a few undefined fragments of masonry. The ruined castle on the summit of the hill, attributed by some writers to the Greeks, is a work of the Saracens in the tenth century. (Amico, *ad Fazell.* p. 440; *Lex. Topogr. Sic.* vol. i. p. 22.) [E. H. B.]



COIN OF AGYRIUM.

AHARNA, a town of Etruria, mentioned only by Livy (x. 25) during the campaign of Fabius in that country, B.C. 295. He affords no clue to its position, which is utterly unknown. Cluverius and other writers have supposed it to be the same with ARNA, but this seems scarcely reconcilable with the circumstances of the campaign. (Cluver. *Ital* p. 626.) [E. H. B.]

AIAS or AEAS (*Αἴας ὄρος*, Ptol. iv. 5. § 14; Plin. vi. 29. s. 33), was a headland of the limestone range which separates Upper Egypt from the Red Sea. It was in the parallel of Thebes, and S. of the modern *Koseir* (Philoteras), in lat. 29¼. The district occupied by the Ichthyophagi commenced a little to the north of the headland of Aias. [W. B. D.]

ALABANDA (*ἡ Ἀλάβανδα, τὰ Ἀλάβανδα*: *Eth.* Ἀλαβανδεύς, Alabandeus, Alabandensis, Alabandenus: *Adj.* Alabandicus), a city of Caria, was situated 160 stadia S. of Tralles, and was separated from the plain of Mylasa by a mountain tract. Strabo describes it as lying at the foot of two hills (as some read the passage), which are so close together as to present the appearance of an ass with its panniers on. The modern site is doubtful; but *Arab Hissá*, on a large branch of the Maeander, now called the *Tshina*, which joins that river on the S. bank, is supposed by Leake to represent Alabanda; and the nature of the ground corresponds well enough with Strabo's description. The *Tshina* may probably be the Marsyas of Herodotus (v. 118). There are the remains of a theatre and many other buildings on this site; but very few inscriptions. Alabanda was noted for the luxurious habits of the citizens. Under the Roman empire it was the seat of a Conventus Juridicus or court house, and one of the most flourishing towns of the province of Asia. A stone called "lapis Alabandicus," found in the neighbourhood, was fusible (Plin. xxxvi. 8. s. 13), and used for making glass, and for glazing vessels.

Stephanus mentions two cities of the name of Alabanda in Caria, but it does not appear that any other writer mentions two. Herodotus, however (vii. 195), speaks of Alabanda in Caria (*τῶν ἐν τῇ Καρίῃ*), which is the Alabanda of Strabo. The words of description added by Herodotus seem to imply that there was another city of the name; and in fact he speaks, in another passage (viii. 136), of Alabanda, a large city of Phrygia. This Alabanda of Phrygia cannot be the town on the *Tshina*, for Phrygia never extended so far as there. [G. L.]

ALABASTRA or ALABASTRON (*Ἀλαβαστρὰ, Ἀλάβαστρων πόλις*, Ptol. iv. 5. § 59; Plin. v. 9 s. 11, xxxvii. 8. s. 32), a city of Egypt, whose site is differently stated by Pliny and Ptolemy. Pliny places it in Upper Egypt; Ptolemy in the Heptanomis. It would accordingly be either south or north of the Mons Alabastrites. It was doubtless connected with the alabaster quarries of that mountain. If Alabastra stood in the Heptanomis, it was an inland town, connected with the Nile by one of the many roads which pervade the region between that river and the Arabian hills. [W. B. D]

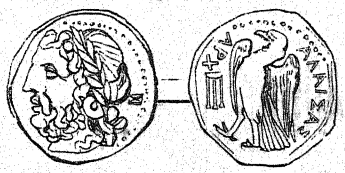
ALABASTRI'TES MONS (*Ἀλαβαστρινὸν ὄρος*, Ptol. iv. 5. § 27), formed a portion of the limestone rocks which run westward from the Arabian hills into Upper and Middle Egypt. This upland ridge or spur was to the east of the city of Hermopolis Magna, in lat. 27¼, and gave its name to the town of Alabastra. It contained large quarries of the beautifully veined and white alabaster which the Egyptians so largely employed for their sarcophagi and other works of art. The grottoes in this ridge are by some writers supposed to occupy the site of the city Alabastra (see preceding article), but this was probably further from the mountain. They were first visited by Sir Gardner Wilkinson in 1824. The grottoes of *Koum-el-Ahmar* are believed to be the same with the ancient excavations. They contain the names of some of the earliest Egyptian kings, but are inferior in size and splendour to the similar

grottoes at *Beni-hassan*. The sculptures in these catacombs are chiefly devoted to military subjects — processions, in which the king, mounted on a chariot, is followed by his soldiers on foot, or in war-chariots, with distinctive weapons and standards. The monarch is also represented as borne in a kind of open litter or shrine, and advancing with his offerings to the temple of Phtah. His attendants seem, from their dress, to belong to the military caste alone. (Wilkinson, *Topography of Thebes*, p. 386.; *Mod. Egypt*, vol. ii. p. 43.) [W. B. D.]

ALABIS, ALABUS or ALABON (Ἄλαβις, Steph. Byz., Diod.; Ἄλαβος, Ptol.; ALABIS, Sil. Ital. xiv. 227), a small river on the E. coast of Sicily, flowing into the Sinus Megarensis. Diodorus describes it as a considerable stream issuing from a large basin, of artificial construction, which was regarded as the work of Daedalus, and emptying itself after a short course into the sea. (Diod. iv. 78; Vib. Sequest. p. 4.) This description exactly accords with that given by Cluverius of a stream called *Lo Cantaro*, which issues from a very copious source only half a mile from the coast, and flows into the sea just opposite the modern city of *Augusta*. Some traces of buildings were in his time still visible around the basin of its source. (Cluver. *Sicil.* p. 133; Fazell. vol. i. p. 158.) It is probable that the ABOLUS (Ἄβολος) of Plutarch, on the banks of which Timoleon defeated Mamercus, the tyrant of Catana, in a pitched battle, is no other than the Alabus. (Plut. *Timol.* 34.) A town of the same name with the river is mentioned by Stephanus of Byzantium (v. Ἄλαβις), but is not noticed by any other writer. [E. H. B.]

ALAESA or HALE'SA (Ἄλαισα, Diod.; Strab.; Ptol.; Halesa, Sil. Ital. xiv. 218; Halesini, Cic. Plin.), a city of Sicily, situated near the north coast of the island, between Cephaloedium and Calacta. It was of Siculian origin, and its foundation is related by Diodorus, who informs us that in B. C. 403 the inhabitants of Herbita (a Siculian city), having concluded peace with Dionysius of Syracuse, their ruler or chief magistrate Archonides determined to quit the city and found a new colony, which he settled partly with citizens of Herbita, and partly with mercenaries and other strangers who collected around him through enmity towards Dionysius. He gave to this new colony the name of Alaesa, to which the epithet Archonidea was frequently added for the purpose of distinction. Others attributed the foundation of the city, but erroneously, to the Carthaginians. (Diod. xiv. 16.) It quickly rose to prosperity by maritime commerce: and at the commencement of the First Punic War was one of the first of the Sicilian cities to make its submission to the Romans, to whose alliance it continued steadily faithful. It was doubtless to its conduct in this respect, and to the services that it was able to render to the Romans during their wars in Sicily, that it was indebted for the peculiar privilege of retaining its own laws and independence, exempt from all taxation: — an advantage enjoyed by only five cities of Sicily. (Diod. xiv. 16, xxiii. Exc. H. p. 501; Cic. *Verr.* ii. 49, 69, iii. 6.) In consequence of this advantageous position it rose rapidly in wealth and prosperity, and became one of the most flourishing cities of Sicily. On one occasion its citizens, having been involved in disputes among themselves concerning the choice of the senate, C. Claudius Pulcher was sent, at their own request in B. C. 95, to regulate the matter by a law, which he did to the satisfaction of all parties. But their privileges did not protect them from the exactions of Verres, who imposed on them an enormous contribution both in corn and money. (Id. *ib.* 73—75; *Ep. ad Fam.* xiii. 32.) The city appears to have subsequently declined, and had sunk in the time of Augustus to the condition of an ordinary municipal town (Castell. *Inscr.* p. 27): but was still one of the few places on the north coast of Sicily which Strabo deemed worthy of mention. (Strab. vi. p. 272.) Pliny also enumerates it among the "stipendiariae civitates" of Sicily. (*H. N.* iii. 8.)

Great difference of opinion has existed with regard to the site of Alaesa, arising principally from the discrepancy in the distances assigned by Strabo, the Itinerary, and the Tabula. Some of these are undoubtedly corrupt or erroneous, but on the whole there can be no doubt that its situation is correctly fixed by Cluverius and Torremuzza at the spot marked by an old church called *Sta. Maria le Palate*, near the modern town of *Tusa*, and above the river *Pettineo*. This site coincides perfectly with the expression of Diodorus (xiv. 16), that the town was built "on a hill about 8 stadia from the sea:" as well as with the distance of eighteen M. P. from Cephaloedium assigned by the Tabula. (The Itinerary gives 28 by an easy error.) The ruins described by Fazello as visible there in his time were such as to indicate the site of a large city, and several inscriptions have been found on the spot, some of them referring distinctly to Alaesa. One of these, which is of considerable length and importance, gives numerous local details concerning the divisions of land, &c., and mentions repeatedly a river ALAESUS, evidently the same with the HALESUS of Columella (x. 268), and which is probably the modern *Pettineo*; as well as a fountain named IPYRRHA. This is perhaps the same spoken of by Solinus (5. § 20) and Priscian (*Perieges.* 500), but without mentioning its name, as existing in the territory of Halesa, the waters of which were swoln and agitated by the sound of music. Fazello describes the ruins as extending from the sea-shore, on which were the remains of a large building (probably baths), for the space of more than a mile to the summit of a hill, on which were the remains of the citadel. About 3 miles further inland was a large fountain (probably the Ipyrrha of the inscription), with extensive remains of the aqueduct that conveyed its waters to the city. All trace of these ruins has now disappeared, except some portions of the aqueduct: but fragments of statues, as well as coins and inscriptions, have been frequently discovered on the spot. (Fazell. *de Reb. Sic.* ix. 4; Cluver. *Sicil.* pp. 288—290; Boeckh, *C. I.* tom. iii. pp. 612—621; Castelli, *Hist. Alaesae*, Panorm. 1753; Id. *Inscr. Sic.* p. 109; Biscari, *Viaggio in Sicilia*, p. 243.) [E. H. B.]



COIN OF ALAESA.

ALAGO'NIA (Ἀλαγονία), a town of Laconia near the Messenian frontier, belonging to the Eleu-

thero-Lacones, containing temples of Dionysus and Artemis. This town was distant 30 stadia from Gerenia, but its site is unknown. (Paus. iii. 21. § 7, iii. 26. § 11.)

ALALCOMENAE. 1. (Ἀλαλκομεναί, Strab., Paus.; Ἀλαλκομένιον, Steph. B.; *Eth.* Ἀλαλκομενιεύς, Ἀλαλκομεναῖος, Ἀλαλκομένιος: *Sulindri*), an ancient town in Boeotia, situated at the foot of Mt. Tilphossium, a little to the E. of Coroneia, and near the lake Copais. It was celebrated for the worship of Athena, who was said to have been born there, and who is hence called Alalcomenēis (Ἀλαλκομενηΐς) in Homer. The temple of the goddess stood, at a little distance from the town, on the Triton, a small stream flowing into the lake Copais. Beyond the modern village of *Sulindri*, the site of Alalcomenae, are some polygonal foundations, apparently those of a single building, which are probably remains of the peribolus of the temple. Both the town and the temple were plundered by Sulla, who carried off the statue of the goddess. (Hom. *Il.* iv. 8; Paus. ix. 3. § 4, ix. 33. § 5, seq.; Strab. pp. 410, 411, 413; Steph. B. *s. v.*; Leake, *Northern Greece*, vol. ii. p. 135; Forchhammer, *Hellenica*, p. 185.)

2. Or ALCOMENAE (Ἀλκομεναί), said to be a town in Ithaca (Plut. *Quaest. Graec.* 43; Steph. B. *s. v.*), or in the small island Asteris in the neighbourhood of Ithaca. (Strab. p. 456.)

ALA'LIA. [ALERIA.]

ALANDER, a river of Phrygia (Liv. xxxviii. 15, 18), which is twice mentioned by Livy, in his account of the march of Cn. Manlius. It was probably a branch of the Sangarius, as Hamilton (*Researches in Asia Minor*, vol. i. pp. 458, 467) conjectures, and the stream which flows in the valley of Beiad; but he gives no modern name to it. [G.L.]

ALA'NI (Ἀλανοί, Ἀλαῦνοι), a people, found both in Asia and in Europe, whose precise geographical positions and ethnographical relations are difficult to determine. They probably became first known to the Romans through the Mithridatic war, and the expedition of Pompey into the countries about the Caucasus; when they were found in the E. part of Caucasus, in the region which was called Albania by the Romans, but Alania by Greek writers, and where Alani are found down to a late period of the Greek empire. (Joseph. *Ant. Jud.* xviii. 4. s. 6; Lucan, x. 454; Procop. *Pers.* ii. 29, *Goth.* iv. 4; Const. Porph. *de Adm. Imp.* 42.) Valerius Flaccus (*Arg.* vi. 42) mentions them among the people of the Caucasus, near the Heniochi. Ammianus Marcellinus, who tells us more about the Alani than any other ancient writer, makes Julian encourage his soldiers by the example of Pompey, "who, breaking his way through the Albani and the Massagetae, whom we now call Alani, saw the waters of the Caspian" (xxiii. 5). In the latter half of the first century we hear of the Alani in two very remote positions. On the one hand, Josephus, who describes them as Scythians dwelling about the river Tanaïs (*Don*) and the Lake Maeotis (*Sea of Azov*), relates how, in the time of Vespasian, being permitted by the king of Hyrcania to traverse "the pass which Alexander had closed with iron gates," they ravaged Media and Armenia, and returned home again. On the other hand, they are mentioned by Seneca (*Thyest.* 629) as dwelling on the Ister (*Danube*); and Martial (*Epigr.* vii. 30) expressly calls them Sarmatians; and Pliny (iv. 12. s. 25) mentions Alani and Roxalani (i. e. *Russ-Alans*) among the generic names applied at different times to the inhabitants of the European Scythia or Sarmatia. Thus there were Alani both in Asia, in the Caucasus, and in Europe, on the Maeotis and the Euxine; and also, according to Josephus, between these two positions, in the great plains N. of the Caucasus; so that they seem to have been spread over all the S. part of *Russia in Europe*. Under Hadrian and the Antonines we find the European Alani constantly troubling the frontier of the Danube (Ael. Spart. *Had.* 4. s. 6; Jul. Capit. *Ant. Pi.* 6. s. 8, *Marc.* 22, where they are mentioned with the Roxalani, Bastarnae, and Peucini); while the Alani of the E. again overran Media and Armenia, and threatened Cappadocia. (Dion Cass. lxix. 15.) On this occasion the historian Arrian, who was governor of Cappadocia under Hadrian, composed a work on the Tactics to be observed against the Alani (ἔκταξις κατ' Ἀλανῶν), which is mentioned by Photius (*Cod.* lviii. p. 15, a., Bekker), and of which a considerable fragment is preserved (Arrian. ed. Dübner, in Didot's *Script. Graec. Bibl.* pp. 250—253). Their force consisted in cavalry, like that of the European Alani (the πολυΐππων φῦλον Ἀλανῶν of Dionysius Periegetes, v. 308); and they fought without armour for themselves or their horses. As another mark of resemblance, though Arrian speaks of them as Scythians, a name which was vaguely used in his time for all the barbarians of NW. Asia (*cont. Alanos*, 30), he speaks of them elsewhere (*Tact.* 4) in close connection with the Sauromatae (Sarmatians), as practising the same mode of fighting for which the Polish *lancers*, descendants of the Sarmatians, have been renowned. Ptolemy, who wrote under the Antonines, mentions the European Alani, by the name of Ἀλαῦνοι Σκύθαι, as one of the seven chief peoples of Sarmatia Europaea, namely, the Venedae, Peucini, Bastarnae, Iazyges Roxolani, Hamaxobii, and Alauni Scythae; of whom he places the Iazyges and Roxolani along the whole shore of the Maeotis, and then the last two further inland (iii. 5. § 19). He also mentions (ii. 14. § 2) Alauni in the W. of Pannonia, no doubt a body who, in course of invasion, had established themselves on the Roman side of the Danube. Ptolemy speaks of a Mt. Alaunus (τὸ Ἀλαῦνον ὄρος) in Sarmatia, and Eustathius (*ad Dion. Perieg.* 305) says that the Alani probably derived their name from the Alanus, a mountain of Sarmatia. It is hard to find any range of mountains answering to Ptolemy's M. Alaunus near the position he assigns to the Alauni: some geographers suppose the term to describe no *mountains*, properly so called, but the elevated tract of land which forms the watershed between the *Dniester* and the *Dnieper*. The European Alani are found in the geographers who followed Ptolemy. Dionysius Periegetes (v. 305) mentions them, first vaguely, among the peoples N. of the Palus Maeotis, with the Germans, Sarmatians, Getae, Bastarnae, and Dacians; and then, more specifically, he says (308) that their land extends N. of the Tauri, "where are the Melanchlaeni, and Geloni, and Hippemolgi, and Neuri, and Agathyrsi, where the Borysthenes mingles with the Euxine." Some suppose the two passages to refer to different bodies of the Alani. (Bernhardy, *ad loc.*) They are likewise called Sarmatians by Marcian of Heraclea (τῶν Ἀλανῶν Σαρμάτων ἔθνος: *Peripl.* p. 100, ed. Miller; Hudson, *Geog. Min.* vol. i. p. 56). The Asiatic Alani (Ἀλανοὶ Σκύθαι) are placed by Ptolemy (vi. 14. § 9) in the extreme N. of Scythia

within the Imaus, near the "Unknown Land;" and here, too, we find mountains of the same name (τὰ Ἀλανά ὄρη, §§ 3, 11), E. of the Hyperborei M.; he is generally supposed to mean the N. part of the *Ural* chain, to which he erroneously gives a direction W. and E.

Our fullest information respecting the Alani is derived from Ammianus Marcellinus, who flourished during the latter half of the fourth century (about 350—400). He first mentions them with the Roxolani, the Iazyges, the Maeotae, and the Iaxamatae, as dwelling on the shores of the Palus Maeotis (xxii. 8. § 30); and presently, where the Riphaei M. subside towards the Maeotis, he places the Arimphaei, and near them the Massagetae, Alani, and Sargetae, with many other peoples little known (*obscuri, quorum nec vocabula nobis sunt nota, nec mores*). Again (§ 48) on the NW. of the Euxine, about the river Tyras (*Dniester*), he places "the European Alani and the Costobocae, and innumerable tribes of Scythians, which extend to lands beyond human knowledge;" a small portion of whom live by agriculture; the rest wander through vast solitudes and get their food like wild beasts; their habitations and scanty furniture are placed on waggons made of the bark of trees; and they migrate at pleasure, waggons and all. His more detailed account of the people is given when he comes to relate that greater westward movement of the Huns which, in the reign of Valens, precipitated the Goths upon the Roman empire, A. D. 376. After describing the Huns (xxxi. 2), he says that they advanced as far as "the Alani, the ancient Massagetae," of whom he undertakes to give a better account than had as yet been published. From the Ister to the Tanaïs dwell the Sauromatae; and on the Asiatic side of the Tanaïs the Alani inhabit the vast solitudes of Scythia; having their name from that of their mountains (*ex montium appellatione cognominati*, which some understand to mean that *Alani* comes from *ala*, a word signifying *a mountain*). By their conquests they *extended their name*, as well as their power, over the neighbouring nations; just as the Persian name was spread. He then describes these neighbouring nations; the Neuri, inland, near lofty mountains; the Budini and Geloni; the Agathyrsi; the Melanchlaeni and Anthropophagi; from whom a tract of uninhabited land extended E.-wards to the Sinae. At another part the Alani bordered on the Amazons, towards the E. (the Amazons being placed by him on the Tanaïs and the Caspian), whence they were scattered over many peoples throughout Asia, as far as the Ganges. Through these immense regions, but often far apart from one another, the *various tribes* of the Alani lived a nomade life: and it was only in process of time that they came to be called by the same name. He then describes their manners. They neither have houses nor till the land; they feed on flesh and milk, and dwell on waggons. When they come to a pasture they make a camp, by placing their waggons in a circle; and they move on again when the forage is exhausted. Their flocks and herds go with them, and their chief care is for their horses. They are never reduced to want, for the country through which they wander consists of grassy fields, with fruit-trees interspersed, and watered by many rivers. The weak, from age or sex, stay by the waggons and perform the lighter offices; while the young men are trained together from their first boyhood to the practice of horsemanship and a sound knowledge of the art of war. They despise going on foot. In person they are nearly all tall and handsome; their hair is slightly yellow; they are terrible for the tempered sternness of their eyes. The lightness of their armour aids their natural swiftness; a circumstance mentioned also, as we have seen, by Arrian, and by Josephus (*B. J.* vii. 7. § 4), from whom we find that they used the lasso in battle: Lucian, too, describes them as like the Scythians in their arms and their speech, but with shorter hair (*Toxaris*, 51, vol. ii. p. 557). In general, proceeds Ammianus, they resemble the Huns, but are less savage in form and manners. Their plundering and hunting excursions had brought them to the Maeotis and the Cimmerian Bosporus, and even into Armenia and Media; and it is to their life *in those parts* that the description of Ammianus evidently refers. Danger and war was their delight; death in battle bliss; the loss of life through decay or chance stamped disgrace on a man's memory. Their greatest glory was to kill a foe in battle, and the scalps of their slain enemies were hung to their horses for trappings. They frequented neither temple nor shrine; but, fixing a naked sword in the ground, with barbaric rites, they worshipped, in this symbol, the god of war and of their country for the time being. They practised divination by bundles of rods, which they released with secret incantations, and (it would seem) from the way the sticks fell they presaged the future. Slavery was unknown to them: all were of noble birth. Even their judges were selected for their long-tried pre-eminence in war. Several of these particulars are confirmed by Jornandes (*de Rebus Geticis*, 24). Claudian also mentions the Alani as dwelling on the Maeotis, and connects them closely with the Massagetae (*In Rufin.* i. 312):

"Massagetes, caesamque bibens Maeotida Alanus."

Being vanquished by the Huns, who attacked them in the plains E. of the Tanaïs, the great body of the Alani joined their conquerors in their invasion of the Gothic kingdom of Hermanric (A. D. 375), of which the chief part of the European Alani were already the subjects. In the war which soon broke out between the Goths and Romans in Maesia, so many of the Huns and Alani joined the Goths, that they are distinctly mentioned among the invaders who were defeated by Theodosius, A. D. 379—382. Henceforth we find, in the W., the Alani constantly associated with the Goths and with the Vandals, so much so that Procopius calls them a tribe of the Goths (Γοτθικὸν ἔθνος: *Vand.* i. 3). But their movements are more closely connected with those of the Vandals, in conjunction with whom they are said to have settled in Pannonia; and, retiring thence through fear of the Goths, the two peoples invaded Gaul in 406, and Spain in 409. (Procop. *l. c.*; Jornandes, *de Reb. Get.* 31; Clinton, *F. R. s. a.*; comp. Gibbon, c. 30, 31.)

In 411 the Alani are found in Gaul, acting with the Burgundians, Alamanni, and Franks. (Clinton, *s. a.*) As the Goths advanced into Spain, 414, the Alani and Vandals, with the Silingi, retreated before them into Lusitania and Baetica. (Clinton, *s. a.* 416.) In the ensuing campaigns, in which the Gothic king Wallia conquered Spain (418), the Alans lost their king Ataces, and were so reduced in numbers that they gave up their separate nationality, and transferred their allegiance to Gunderic, the king of the Vandals. (Clinton, *s. a.* 418.) After Gunderic's death, in 428, the allied barbarians

partitioned Spain, the Suevi obtaining Gallaecia, the Alani Lusitania and the province of New Carthage, and the Vandals Baetica. (Clinton, *s. a.*) Most of them accompanied Geiseric in his invasion of Africa in the following year (429: AFRICA, VANDALI), and among other indications of their continued consequence in Africa, we find an edict of Huneric addressed, in 483, to the bishops of the Vandals *and Alans* (Clinton, *s. a.*); while in Spain we hear no more of them or of the Vandals, but the place of both is occupied by the Suevi. Meanwhile, returning to Europe, at the time of Attila's invasion of the Roman empire, we find in his camp the descendants of those Alans who had at first joined the Huns; and the personal influence of Aëtius with Attila obtained the services of a body of Alani, who were settled in Gaul, about Valence and Orleans. (Gibbon, c. 35.) When Attila invaded Gaul, 451, he seems to have depended partly on the sympathy of these Alani (Gibbon speaks of a promise from their king Sangiban to betray Orleans); and the great victory of Chalons, where they served under Theodoric against the Huns, was nearly lost by their defection (451). Among the acts recorded of Torismond, in the single year of his reign (451—452), is the conquest of the Alani, who may be supposed to have rebelled. (Clinton, *s. a.*) In the last years of the W. empire the Alans are mentioned with other barbarians as overrunning Gaul and advancing even into Liguria, and as resisted by the prowess of Majorian (Clinton, *s. a.* 461; Gibbon, c. 36); but thenceforth their name disappears, swallowed up in the great kingdom of the Visigoths. So much for the Alani of the West.

All this time, and later, they are still found in their ancient settlements in the E., between the *Don* and *Volga*, and in the Caucasus. They are mentioned under Justinian; and, at the breaking out of the war between Justin II. and Chosroës, king of Persia, they are found among the allies of the Armenians, under their king Saroes, 572—3. (Theophylact. *ap.* Phot. *Cod.* lxv. p. 26, b. 37, ed. Bekker.) The Alani of the Caucasus are constantly mentioned, both by Byzantine and Arabian writers, in the middle ages, and many geographers suppose the *Ossetes* of *Daghestan* to be their descendants. The medieval writers, both Greek and Arab, call the country about the E. end of Caucasus Alania.

Amidst these materials, conjecture has naturally been busy. From the Affghans to the Poles, there is scarcely a race of warlike horsemen which has not been identified with the Alani; and, in fact, the name might be applied, consistently with the ancient accounts, to almost any of the nomade peoples, confounded by the ancients under the vague name of Scythians, except the Mongols. They were evidently a branch of that great nomade race which is found, in the beginning of recorded history, in the NW. of Asia and the SE. of Europe; and perhaps we should not be far wrong in placing their original seats in the country of the *Kirghiz Tartars*, round the head of the Caspian, whence we may suppose them to have spread W.-ward round the Euxine, and especially to have occupied the great plains N. of the Caucasus between the *Don* and *Volga*, whence they issued forth into W. Asia by the passes of the Caucasus. Their permanent settlement also in Sarmatia (in *S. Russia*) is clearly established, and a comparison of the description of them by Ammianus Marcellinus with the fourth book of Herodotus can leave little doubt that they were a kindred race to the Scythians of the latter, that is, the people of European Sarmatia. Of their language, one solitary relic has been preserved. In the *Periplus of the Euxine* (p. 5, Hudson, p. 213, Gail) we are told that the city of Theodosia was called in the Alan or Tauric dialect Ἀρδάδδα or Ἀρδαύδα, that is, the *city of the Seven gods*. (Klaproth, *Tableaux de l'Asie*; Ritter, *Erdkunde*, vol. ii. pp. 845—850; Stritter, *Mem. Pop.* vol. iv. pp. 232, 395; De Guignes, *Hist. des Huns*, vol. ii. p. 279; Ukert, vol. iii. pt. 2. pp. 550—555; Georgii, vol. i. p. 152, vol. ii. p. 312.) [P. S.]

ALA'NI and ALAUNI MONTES. [ALANI.]

ALA'NIA. [ALANI.]

ALATA CASTRA (τὸ πρωτὸν στρατόπεδον, Ptol. ii. 3. § 13), in the territory of the Vacomagi (Murray and Inverness-shire) was the northernmost station of the Romans in Britain, and near Inverness. This fort was probably raised by Lollius Urbicus after his victories in Britannia Barbara A. D. 139, to repress the incursions of the Caledonian clans: but it was soon abandoned, and all vestige of it obliterated. (Capitolin. *Antonin. P.* 5; Pausan. viii. 43. § 3.) [W. B. D.]

ALATRIUM or ALETRIUM (Ἀλέτριον, Strab.; ALATRINATES, Liv.; ALETRINATES, Plin. et Inscr.), a city of the Hernicans, situated to the E. of the Via Latina, about 7 miles from Ferentinum, and still called *Alatri*. In early times it appears to have been one of the principal cities of the Hernican league, and in B. C. 306, when the general council of the nation was assembled to deliberate concerning war with Rome, the Alatrians, in conjunction with the citizens of Ferentinum and Veruli, pronounced against it. For this they were rewarded, after the defeat of the other Hernicans, by being allowed to retain their own laws, which they preferred to the Roman citizenship, with the mutual right of connubium among the three cities. (Liv. ix. 42, 43.) Its name is found in Plautus (*Captivi*, iv. 2, 104), and Cicero speaks of it as in his time a municipal town of consideration (*Or. pro Cluent.* 16, 17). It subsequently became a colony, but at what period we know not: Pliny mentions it only among the "oppida" of the first region: and its municipal rank is confirmed by inscriptions of imperial times (*Lib. Colon.* p. 230; Plin. iii. 5. 9; Inscr. ap. Gruter. pp. 422. 3, 424. 7; Orelli, *Inscr.* 3785; Zumpt, *de Colon.* p. 359). Being removed from the high road, it is not mentioned in the Itineraries, but Strabo notices it among the cities of Latium, though he erroneously places it on the right or south side of the Via Latina. (v. p. 237.)

The modern town of *Alatri*, which contains a population of above 8000 inhabitants, and is an episcopal see, retains the site of the ancient city, on a steep hill of considerable elevation, at the foot of which flows the little river *Cosa*. It has few monuments of Roman times, but the remains of its massive ancient fortifications are among the most striking in Italy. Of the walls which surrounded the city itself great portions still remain, built of large polygonal blocks of stone, without cement, in the same style as those of Signia, Norba, and Ferentinum. But much more remarkable than these are the remains of the ancient citadel, which crowned the summit of the hill: its form is an irregular oblong, of about 660 yards in circuit, constituting a nearly level terrace supported on all sides by walls of the most massive polygonal construction, varying in height according to the declivity of the ground, but which

attain at the SE. angle an elevation of not less than 50 feet. It has two gates, one of which, on the N. side, appears to have been merely a postern or sally-port, communicating by a steep and narrow subterranean passage with the platform above: the principal entrance being on the south side, near the SE. angle. The gateways in both instances are square-headed, the architrave being formed of one enormous block of stone, which in the principal gate is more than 15 feet in length by 5½ in height. Vestiges of rude bas-reliefs may be still observed above the smaller gate. All these walls, as well as those of the city itself, are built of the hard limestone of the Apennines, in the style called Polygonal or Pelasgic, as opposed to the ruder Cyclopean, and are among the best specimens extant of that mode of construction, both from their enormous solidity, and the accuracy with which the stones are fitted together. In the centre of the platform or terrace stands the modern cathedral, in all probability occupying the site of an ancient temple. The remains at *Alatri* have been described and figured by Madame Dionigi (*Viaggio in alcune Città del Lazio*, Roma, 1809), and views of them are given in Dodwell's *Pelasgic Remains*, pl. 92—96. [E.H.B.]

ALAUNA, a town of the Unelli, as Caesar (*B. G.* ii. 34) calls the people, or Veneti, as Ptolemy calls them. It is probably the origin of the modern town of *Aleaume*, near Valognes, in the department of La Manche, where there are said to be Roman remains. [G. L.]

ALAUNI. [ALANI.]

ALA'ZON (Plin. vi. 10. s. 11), or ALAZO'NIUS (Ἀλαζώνιος, Strab. p. 500: *Alasan, Alacks*), a river of the Caucasus, flowing SE. into the Cambyses a little above its junction with the Cyrus, and forming the boundary of Albania and Iberia. Its position seems to correspond with the Abas of Plutarch and Dion Cassius. [ABAS.] [P. S.]

ALAZO'NES (Ἀλάζωνες), a Scythian people on the Borysthenes (*Dnieper*), N. of the Callipidae, and S. of the agricultural Scythians: they grew corn for their own use. (Hecat. *ap.* Strab. p. 550; Herod. iv. 17, 52; Steph. B. *s. v.*; Val. Flacc. vi. 101; Ukert, vol. iii. pt. 2. p. 418.) [P. S.]

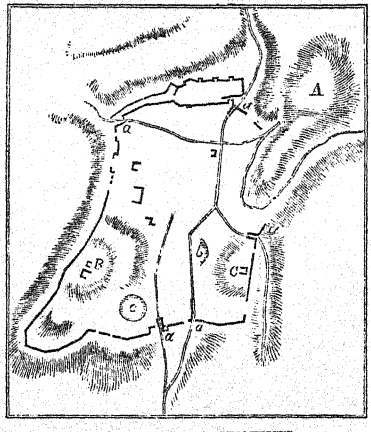
ALBA DOCILIA, a town on the coast of Liguria, known only from the Tabula Peutingeriana, which places it on the coast road from Genua to Vada Sabbata. The distances are so corrupt as to afford us no assistance in determining its position: but it is probable that Cluver is right in identifying it with the modern *Albissola*, a village about 3 miles from *Savona*, on the road to Genoa. The origin and meaning of the name are unknown. (Tab. Peut.; Cluver. *Ital.* p. 70.) [E. H. B.]

ALBA FUCENSIS or FUCENTIS (Ἄλβα, Strab.; Ἄλβα Φουκεντις, Ptol.; the ethnic Albenses, not Albani; see Varr. *de L. L.* viii. § 35), an important city and fortress of Central Italy, situated on the Via Valeria, on a hill of considerable elevation, about 3 miles from the northern shores of the Lake Fucinus, and immediately at the foot of *Monte Velino*. There is considerable discrepancy among ancient writers, as to the nation to which it belonged: but Livy expressly tells us that it was in the territory of the Aequians (*Albam in Aequos*, x. 1), and in another passage (xxvi. 11) he speaks of the "Albensis ager" as clearly distinct from that of the Marsians. His testimony is confirmed by Appian (*Annib.* 39) and by Strabo (v. pp. 238, 240), who calls it the most inland Latin city, adjoining the territory of the Marsians. Ptolemy on the contrary reckons it as a Marsic city, as do Silius Italicus and Festus (Ptol. iii. 1. § 57; Sil. Ital. viii. 506; Festus v. *Albesia*, p. 4, ed. Müller): and this view has been followed by most modern writers. The fact probably is, that it was originally an Aequian town, but being situated on the frontiers of the two nations, and the Marsians having in later times become far more celebrated and powerful than their neighbours, Alba came to be commonly assigned to them. Pliny (*H. N.* iii. 12—17) reckons the Albenses as distinct both from the Marsi and Aequiculi: and it appears from inscriptions that they belonged to the Fabian tribe, while the Marsi, as well as the Sabines and Peligni, were included in the Sergian. No historical mention of Alba is found previous to the foundation of the Roman colony: but it has been generally assumed to be a very ancient city. Niebuhr even supposes that the name of Alba Longa was derived from thence: though Appian tells us on the contrary that the Romans gave this name to their colony from their own mother-city (*l. c.*). It is more probable that the name was, in both cases, original, and was derived from their lofty situation, being connected with the same root as *Alp*. The remains of its ancient fortifications may however be regarded as a testimony to its antiquity, though we find no special mention of it as a place of strength previous to the Roman conquest. But immediately after the subjugation of the Aequi, in B. C. 302, the Romans hastened to occupy it with a body of not less than 6000 colonists (Liv. x. 1; Vell. Pat. i. 14), and it became from this time a fortress of the first class. In B. C. 211, on occasion of the sudden advance of Hannibal upon Rome, the citizens of Alba sent a body of 2000 men to assist the Romans in the defence of the city. But notwithstanding their zeal and promptitude on this occasion we find them only two years after (in B. C. 209) among the twelve colonies which declared themselves unable to furnish any further contingents, nor did their previous services exempt them from the same punishment with the rest for this default. (Appian, *Annib.* 39; Liv. xxvii. 9, xxix. 15.) We afterwards find Alba repeatedly selected on account of its great strength and inland position as a place of confinement for state prisoners; among whom Syphax, king of Numidia, Perseus, king of Macedonia, and Bituitus, king of the Arverni, are particularly mentioned. (Strab. v. p. 240; Liv. xxx. 17, 45; xlv. 42; Val. Max. ix. 6. § 3.)

On the outbreak of the Social War, Alba withstood a siege from the confederate forces, but it was ultimately compelled to surrender (Liv. Epit. lxxii.). During the Civil Wars also it is repeatedly mentioned in a manner that sufficiently attests its importance in a military point of view. (Caes. *B. C.* i. 15, 24; Appian, *Civ.* iii. 45, 47, v. 30; Cic. *ad Att.* viii. 12, A, ix. 6; *Philipp.* iii. 3, 15, iv. 2, xiii. 9). But under the Empire it attracted little attention, and we find no historical mention of it during that period: though its continued existence as a provincial town of some note is attested by inscriptions and other extant remains, as well as by the notices of it in Ptolemy and the Itineraries. (Ptol. *l. c.*; Itin. Ant. p. 309; Tab. Peut.; Lib. Colon. p. 253; Muratori, *Inscr.* 1021. 5, 1038. 1; Orell. no. 4166.) Its territory, on account of its elevated situation, was more fertile in fruit than corn, and was particularly celebrated for the ex-

cellence of its nuts. (Sil. Ital. viii. 506; Plin. *H. N.* xv. 24.) During the later ages of the Roman empire Alba seems to have declined and sunk into insignificance, as it did not become the see of a bishop, nor is its name mentioned by Paulus Diaconus among the cities of the province of Valeria.

At the present day the name of *Alba* is still retained by a poor village of about 150 inhabitants, which occupies the northern and most elevated summit of the hill on which stood the ancient city. The remains of the latter are extensive and interesting, especially those of the walls, which present one of the most perfect specimens of ancient fortification to be found in Italy. Their circuit is about three miles, and they enclose three separate heights or summits of the hill, each of which appears to have had its particular defences as an *arx* or citadel, besides the external walls which surrounded the whole. They are of different construction, and probably belong to different periods: the greater part of them being composed of massive, but irregular, polygonal blocks, in the same manner as is found in so many other cities of Central Italy: while other portions, especially a kind of advanced outwork, present much more regular polygonal masonry, but serving only as a facing to the wall or rampart, the substance of which is composed of rubble-work. The former class of construction is generally referred to the ancient or Aequian city: the latter to the Roman colony. (See however on this subject a paper in the Classical Museum, vol. ii. p. 172.) Besides these remains there exist also the traces of an amphitheatre, a theatre, basilica, and other public buildings, and several temples, one of which has been converted into a church, and preserves its ancient foundations, plan, and columns. It stands on a hill now called after it the *Colle di S. Pietro*, which forms one of the summits already described; the two others are now called the *Colle di Pettorino* and *Colle di Albe*, the latter being the site of the modern village. (See the annexed plan). Numerous inscriptions belonging to Alba have been transported to the neighbouring



PLAN OF ALBA FUCENSIS.

A. Colle di Albe (site of the modern village).
B. Colle di S. Pietro.
C. Colle di Pettorino.
aa. Ancient Gates.
b. Theatre.
c. Amphitheatre.

town of *Avezzano*, on the banks of the lake Fucinus; while many marbles and other architectural ornaments were carried off by Charles of Anjou to adorn the convent and church founded by him in commemoration of his victory at *Tagliacozzo*, A. D. 1268. (Promis, *Antichità di Alba Fucense*. 8vo. Roma, 1836; Kramer, *Der Fuciner See*. p. 55—57; Hoare's *Classical Tour*, vol. i. p. 371). [E. H. B.]

ALBA HELVORUM or HELVIORUM (Plin. iii. 4. s. 5. xiv. 3. s. 4.), a city of the Helvii, a tribe mentioned by Caesar (*B. G.* vii. 7, 8) as separated from the Arverni by the Mons Cevenna. The modern *Alps* or *Aps*, which is probably on the site of this Alba, contains Roman remains. An Alba Augusta, mentioned by Ptolemy, is supposed by D'Anville (*Notice de la Gaule Ancienne*) and others to be the same as Alba Helviorum; but some suppose Alba Augusta to be represented by *Aups*. [G. L.]

ALBA JULIA. [APULUM.]

ALBA LONGA (Ἄλβα: Albani), a very ancient city of Latium, situated on the eastern side of the lake, to which it gave the name of Lacus Albanus, and on the northern declivity of the mountain, also known as Mons Albanus. All ancient writers agree in representing it as at one time the most powerful city in Latium, and the head of a league or confederacy of the Latin cities, over which it exercised a kind of supremacy or Hegemony; of many of these it was itself the parent, among others of Rome itself. But it was destroyed at such an early period, and its history is mixed up with so much that is fabulous and poetical, that it is almost impossible to separate from thence the really historical elements.

According to the legendary history universally adopted by Greek and Roman writers, Alba was founded by Ascanius, the son of Aeneas, who removed thither the seat of government from Lavinium thirty years after the building of the latter city (Liv. i. 3; Dion. Hal. i. 66; Strab. p. 229); and the earliest form of the same tradition appears to have assigned a period of 300 years from its foundation to that of Rome, or 400 years for its total duration till its destruction by Tullus Hostilius. (Liv. i. 29; Justin. xliii. 1; Virg. *Aen.* i. 272; Niebuhr, vol. i. p. 205.) The former interval was afterwards extended to 360 years in order to square with the date assigned by Greek chronologers to the Trojan war, and the space of time thus assumed was portioned out among the pretended kings of Alba. There can be no doubt that the series of these kings is a clumsy forgery of a late period; but it may probably be admitted as historical that a Silvian house or gens was the reigning family at Alba. (Niebuhr, *l. c.*) From this house the Romans derived the origin of their own founder Romulus; but Rome itself was not a colony of Alba in the strict sense of the term; nor do we find any evidence of those mutual relations which might be expected to subsist between a metropolis or parent city and its offspring. In fact, no mention of Alba occurs in Roman history from the foundation of Rome till the reign of Tullus Hostilius, when the war broke out which terminated in the defeat and submission of Alba, and its total destruction a few years afterwards as a punishment for the treachery of its general Metius Fufetius. The details of this war are obviously poetical, but the destruction of Alba may probably be received as an historical event, though there is much reason to suppose that it was the work of the combined forces of the Latins, and that Rome had comparatively little share in its accomplishment. (Liv. i. 29; Dion. Hal. iii. 31;

Strab. v. p. 231; Niebuhr, vol. i. p. 350, 351.) The city was never rebuilt; its temples alone had been spared, and these appear to have been still existing in the time of Augustus. The name, however, was retained not only by the mountain and lake, but the valley immediately subjacent was called the Vallis Albana, and as late as B. C. 339 we find a body of Roman troops described as encamping "sub jugo Albae Longae" (Liv. vii. 39), by which we must certainly understand the ridge on which the city stood, not the mountain above it. The whole surrounding territory was termed the "ager Albanus," whence the name of Albanum was given to the town which in later ages grew up on the opposite side of the lake. [ALBANUM.] Roman tradition derived from Alba the origin of several of the most illustrious patrician families—the Julii, Tullii, Servilii, Quintii, &c.—these were represented as migrating thither after the fall of their native city. (Liv. i. 30; Tac. *Ann.* xi. 24.) Another tradition appears to have described the expelled inhabitants as settling at Bovillae, whence we find the people of that town assuming in inscriptions the title of "Albani Longani Bovillenses." (Orell. no. 119, 2252.)

But, few as are the historical events related of Alba, all authorities concur in representing it as having been at one time the centre of the league composed of the thirty Latin cities, and as exercising over these the same kind of supremacy to which Rome afterwards succeeded. It was even generally admitted that *all* these cities were, in fact, colonies from Alba (Liv. i. 52; Dion. Hal. iii. 34), though many of them, as Ardea, Laurentum, Lavinium, Praeneste, Tusculum, &c., were, according to other received traditions, more ancient than Alba itself. There can be no doubt that this view was altogether erroneous; nor can any dependence be placed upon the lists of the supposed Alban colonies preserved by Diodorus (Lib. vii. *ap. Euseb. Arm.* p. 185), and by the author of the *Origo Gentis Romanae* (c. 17), but it is possible that Virgil may have had some better authority for ascribing to Alba the foundation of the eight cities enumerated by him, viz. Nomentum, Gabii, Fidenae, Collatia, Pometia, Castrum Inui, Bola, and Cora. (*Aen.* vi. 773.) A statement of a very different character has been preserved to us by Pliny, where he enumerates the "populi Albenses" who were accustomed *to share with the other Latins* in the sacrifices on the Alban Mount (iii. 5, 9). His list, after excluding the Albani themselves, contains just *thirty* names; but of these only six or seven are found among the cities that composed the Latin league in B. C. 493: six or seven others are known to us from other sources, as among the smaller towns of Latium*, while all the others are wholly unknown. It is evident that we have here a catalogue derived from a much earlier state of things, when Alba was the head of a minor league, composed principally of places of secondary rank, which were probably either colonies or dependencies of her own, a relation which was afterwards erroneously transferred to that subsisting between Alba and the Latin league. (Niebuhr, vol. i. pp. 202, 203, vol. ii. pp. 18—22; who, however, probably goes too far in regarding these "populi Albenses" as mere *demes* or townships in the territory of Alba.) From the expressions of Pliny it would seem clear that this minor confederacy co-existed with a larger one including all the Latin cities; for there can be no doubt that the common sacrifices on the Alban Mount were typical of such a bond of union among the states that partook of them; and the fact that the sanctuary on the Mons Albanus was the scene of these sacred rites affords strong confirmation of the fact that Alba was really the chief city of the whole Latin confederacy. Perhaps a still stronger proof is found in the circumstance that the Lucus Ferentinae, immediately without the walls of Alba itself, was the scene of their political assemblies.

If any historical meaning or value could be attached to the Trojan legend, we should be led to connect the origin of Alba with that of Lavinium, and to ascribe them both to a Pelasgian source. But there are certainly strong reasons for the contrary view adopted by Niebuhr, according to which Alba and Lavinium were essentially distinct, and even opposed to one another; the latter being the head of the Pelasgian branch of the Latin race, while the former was founded by the Sacrani or Casci, and became the centre and representative of the Oscan element in the population of Latium. [LATINI.] Its name—which was connected, according to the Trojan legend, with the *white* sow discovered by Aeneas on his landing (Virg. *Aen.* iii. 390, viii. 45; Serv. *ad loc.*; Varr. *de L. L.* v. 144; Propert. iv. 1. 35)—was probably, in reality, derived from its lofty or Alpine situation.

The site of Alba Longa, though described with much accuracy by ancient writers, had been in modern times lost sight of, until it was rediscovered by Sir W. Gell. Both Livy and Dionysius distinctly describe it as occupying a long and narrow ridge between the mountain and the lake; from which circumstance it derived its distinctive epithet of Longa. (Liv. i. 3; Dion. Hal. i. 66; Varr. *l. c.*) Precisely such a ridge runs out from the foot of the central mountain—the Mons Albanus, now *Monte Cavo*—parting from it by the convent of *Palazzolo*, and extending along the eastern shore of the lake to its north-eastern extremity, nearly opposite the village of *Marino*. The side of this ridge towards the lake is completely precipitous, and has the appearance of having been artificially scarped or hewn away in its upper part; at its northern extremity remain many blocks and fragments of massive masonry, which must have formed part of the ancient walls: at the opposite end, nearest to *Palazzolo*, is a commanding knoll forming the termination of the ridge in that direction, which probably was the site of the Arx, or citadel. The declivity towards the E. and NE. is less abrupt than towards the lake, but still very steep, so that the city must have been confined, as described by ancient authors, to the narrow summit of the ridge, and have extended more than a mile in length. No other ruins than the fragments of the walls now remain; but an ancient road may be distinctly traced from the knoll, now called *Mte. Cuccú*, along the margin of the lake to the northern extremity of the city, where one of its gates must have been situated. In the deep valley or ravine between the site of Alba and *Marino*, is a fountain with a copious supply of water, which was undoubtedly the Aqua Ferentina, where the confederate Latins used to hold their national assemblies; a custom which evidently originated while Alba was the head of the league, but continued long after its destruction. (Gell, *Topogr. of Rome*, p. 90; Nibby, *Dintorni di Roma*, vol. i. p. 61—65; Niebuhr, vol. i. p. 199.) The

* The discussion of this list of Pliny is given under the article LATINI.

territory of Alba, which still retained the name of "ager Albanus," was fertile and well cultivated, and celebrated in particular for the excellence of its wine, which was considered inferior only to the Falernian. (Dion. Hal. i. 66; Plin. *H. N.* xxiii. 1. s. 20; Hor. *Carm.* iv. 11. 2, *Sat.* ii. 8. 16.) It produced also a kind of volcanic stone, now called *Peperino*, which greatly excelled the common tufo of Rome as a building material, and was extensively used as such under the name of "lapis Albanus." The ancient quarries may be still seen in the valley between Alba and *Marino*. (Vitruv. ii. 7; Plin. *H. N.* xxxvi. 22. s. 48; Suet. *Aug.* 72; Nibby, *Roma Antica*, vol. i. p. 240.)

Previous to the time of Sir W. Gell, the site of Alba Longa was generally supposed to be occupied by the convent of *Palazzolo*, a situation which does not at all correspond with the description of the site found in ancient authors, and is too confined a space to have ever afforded room for an ancient city. Niebuhr is certainly in error where he speaks of the modern village of *Rocca di Papa* as having been the *arx* of Alba Longa (vol. i. p. 200), that spot being far too distant to have ever had any immediate connection with the ancient city. [E. H. B.]

ALBA POMPEIA (Ἄλβα Πομπηΐα, Ptol.: Albenses Pompeiani), a considerable town of the interior of Liguria, situated on the river Tanarus, near the northern foot of the Apennines, still called *Alba*. We have no account in any ancient writer of its foundation, or the origin of its name, but there is every probability that it derived its distinctive appellation from Cn. Pompeius Strabo (the father of Pompey the Great) who conferred many privileges on the Cisalpine Gauls. An inscription cited by Spon (*Miscell.* p. 163), according to which it was a Roman colony, founded by Scipio Africanus and restored by Pompeius Magnus, is undoubtedly spurious. (See Mannert. vol. i. p. 295.) It did not possess colonial rank, but appears as a municipal town both in Pliny and on inscriptions: though the former author reckons it among the "nobilia oppida" of Liguria. (Plin. iii. 5. s. 7; Ptol. iii. 1. § 45; Orell. *Inscr.* 2179) It was the birth-place of the emperor Pertinax, whose father had a villa in the neighbourhood named the Villa Martis. (Dion Cass. lxxiii. 3; Jul. Capitol. *Pert.* 1, 3.) Its territory was particularly favourable to the growth of vines. (Plin. xvii. 4. s. 3.) *Alba* is still a considerable town with a population of 7000 souls; it is an episcopal see and the capital of a district. [E. H. B.]

ALBA'NA. [ALBANIA.]

ALBA'NIA (ἡ Ἀλβανία: *Eth.* and *Adj.* Ἀλβανός, Ἀλβάνιος, Albanus, Albanius), a country of Asia, lying about the E. part of the chain of Caucasus. The first distinct information concerning it was obtained by the Romans and Greeks through Pompey's expedition into the Caucasian countries in pursuit of Mithridates (B. C. 65); and the knowledge obtained from then to the time of Augustus is embodied in Strabo's full description of the country and people (pp. 501, foll.). According to him, Albania was bounded on the E. by the Caspian, here called the Albanian Sea (Mare Albanum, Plin.); and on the N. by the Caucasus, here called Ceraunius Mons, which divided it from Sarmatia Asiatica. On the W. it joined Iberia: Strabo gives no exact boundary, but he mentions as a part of Albania the district of Cambysene, that is, the valley of the Cambyses, where he says the Armenians touch both the Iberians and the Albanians. On the S. it was divided from the Great Armenia by the river Cyrus (*Kour*). Later writers give the N. and W. boundaries differently. It was found that the Albanians dwelt on both sides of the Caucasus, and accordingly Pliny carries the country further N. as far as the river Casius (vi. 13. s. 15); and he also makes the river ALAZON (*Alasan*) the W. boundary towards Iberia (vi. 10. s. 11). Ptolemy (v. 12) names the river Soana (Σοάνα) as the N. boundary; and for the W. he assigns a line which he does not exactly describe, but which, from what follows, seems to lie either between the Alazon and the Cambyses, or even W. of the Cambyses. The Soana of Ptolemy is probably the *Sulak* or S. branch of the great river *Terek* (mth. in 43° 45′ N. lat.), S. of which Ptolemy mentions the Gerrhus (*Alksay?*); then the Caesius, no doubt the Casius of Pliny (*Koisou*); S. of which again both Pliny and Ptolemy place the Albanus (prob. *Samour*), near the city of Albana (*Derbent*). To these rivers, which fall into the Caspian N. of the Caucasus, Pliny adds the Cyrus and its tributary, the Cambyses. Three other tributaries of the Cyrus, rising in the Caucasus, are named by Strabo as navigable rivers, the Sandobanes, Rhoetaces, and Canes. The country corresponds to the parts of *Georgia* called *Schirvan* or *Gwirvan*, with the addition (in its wider extent) of *Leghistan* and *Daghestan*. Strabo's description of the country must, of course, be understood as applying to the part of it known in his time, namely, the plain between the Caucasus and the Cyrus. Part of it, namely, in Cambysene (on the W.), was mountainous; the rest was an extensive plain. The mud brought down by the Cyrus made the land along the shore of the Caspian marshy, but in general it was extremely fertile, producing corn, the vine, and vegetables of various kinds almost spontaneously; in some parts three harvests were gathered in the year from one sowing, the first of them yielding fifty-fold. The wild and domesticated animals were the finest of their kind; the dogs were able to cope with lions: but there were also scorpions and venomous spiders (the tarantula). Many of these particulars are confirmed by modern travellers.

The inhabitants were a fine race of men, tall and handsome, and more civilised than their neighbours the Iberians. They had evidently been originally a nomade people, and they continued so in a great degree. Paying only slight attention to agriculture, they lived chiefly by hunting, fishing, and the produce of their flocks and herds. They were a warlike race, their force being chiefly in their cavalry, but not exclusively. When Pompey marched into their country, they met him with an army of 60,000 infantry, and 22,000 cavalry. (Plut. *Pomp.* 35.) They were armed with javelins and bows and arrows, and leathern helmets and shields, and many of their cavalry were clothed in complete armour. (Plut. *l. c.*; Strab. p. 530.) They made frequent predatory attacks on their more civilised agricultural neighbours of Armenia. Of peaceful industry they were almost ignorant; their traffic was by barter, money being scarcely known to them, nor any regular system of weights and measures. Their power of arithmetical computation is said to have only reached to the number 100. (Eustath. *ad Dion. Perieg.* 729.) They buried the moveable property of the dead with them, and sons received no inheritance from their fathers; so that they never accumulated wealth. We find among them the same diversity of race and language that still exists in the regions of the Caucasus; they spoke 26 different dialects, and

were divided into 12 hordes, each governed by its own chief, but all, in Strabo's time, subject to one king. Among their tribes were the Legae (Λῆγαι), whose name is still preserved in *Leghistan*, and Gelae (Γῆλαι) in the mountains on the N. and NW. (Strab. p. 503), and the Gerrhi (Γέρροι) on the river Gerrhus (Ptol.).

The Albanians worshipped a deity whom Strabo identifies with Zeus, and the Sun, but above all the Moon, whose temple was near the frontier of Iberia. Her priest ranked next to the king: and had under his command a rich and extensive sacred domain, and a body of temple-slaves (ἱερόδουλοι), many of whom prophesied in fits of frenzy. The subject of such a paroxysm was seized as he wandered alone through the forests, and kept a year in the hands of the priests, and then offered as a sacrifice to Selene; and auguries were drawn from the manner of his death: the rite is fully described by Strabo.

The origin of the Albanians is a much disputed point. It was by Pompey's expedition into the Caucasian regions in pursuit of Mithridates (B. C. 65) that they first became known to the Romans and Greeks, who were prepared to find in that whole region traces of the Argonautic voyage. Accordingly the people were said to have descended from Jason and his comrades (Strab. pp. 45, 503, 526; Plin. vi. 13. s. 15; Solin. 15); and Tacitus relates (*Ann.* vi. 34) that the Iberi and Albani claimed descent from the Thessalians who accompanied Jason, of whom and of the oracle of Phrixus they preserved many legends, and that they abstained from offering rams in sacrifice. Another legend derived them from the companions of Hercules, who followed him out of Italy when he drove away the oxen of Geryon; and hence the Albanians greeted the soldiers of Pompey as their brethren. (Justin. xlii. 3.) Several of the later writers regard them as a Scythian people, akin to the Massagetae, and identical with the Alani; and it is still disputed whether they were, or not, original inhabitants of the Caucasus. [ALANI.]

Of the history of Albania there is almost nothing to be said. The people nominally submitted to Pompey, but remained really independent.

Ptolemy mentions several cities of Albania, but none of any consequence except Albana (*Derbend*), which commanded the great pass on the shore of the Caspian called the Albaniae or Caspiae Pylae (*Pass of Derbend*). It is formed by a NE. spur of Caucasus, to which some geographers give the name of Ceraunius M., which Strabo applied to the E. part of Caucasus itself. It is sometimes confounded with the inland pass, called CAUCASIAE PYLAE. The Gangara or Gaetara of Ptolemy is supposed to be *Bakou*, famous for its naphtha springs. Pliny mentions Cabalaca, in the interior, as the capital. Respecting the districts of Caspiene and Cambysene, which some of the ancient geographers mention as belonging to Albania, see the separate articles. (Ukert, vol. iii. pt. 2, pp. 561, &c.; Georgii, vol. i. pp. 151, &c.) [P. S.]

ALBA'NIAE PORTAE. [ALBANIA, CASPIAE PORTAE.]

ALBA'NUM (Ἄλβανόν), a town of Latium, situated on the western border of the Lacus Albanus, and on the Via Appia, at the distance of 14 miles from Rome. It is still called *Albano*. There is no trace of the existence of a town upon this spot in early times, but its site formed part of the territory of Alba Longa, which continued long after the fall of that city to retain the name of "Albanus Ager." (Cic. *de Leg. Agr.* ii. 25.) During the latter period of the republic, it became a favourite resort of the wealthy Roman nobles, who constructed villas here on a magnificent scale. We read of such as belonging to Pompey, to Clodius — who was killed by Milo close to his own villa — to Brutus and to Curio. (Cic. *Or. in Pison.* 31, *pro Mil.* 10, 19, 20, *Ep. ad Att.* vii. 5, ix. 15, *de Orat.* ii. 55; Plut. *Pomp.* 53.) Of these the villa of Pompey, called according to the Latin idiom "Albanum Pompeii," appears to have been the most conspicuous, and is repeatedly alluded to by Cicero. It fell after the death of Pompey into the hands of Dolabella (Cic. *Philipp.* xiii. 5), but appears to have ultimately passed into those of Augustus, and became a favourite place of resort both with him and his successors. (Suet. *Ner.* 25; Dion Cass. liii. 32, lviii. 24.) It was, however, to Domitian that it owed its chief aggrandisement; that emperor made it not merely a place of retirement, but his habitual residence, where he transacted public business, exhibited gladiatorial shows, and even summoned assemblies of the senate. (Suet. *Domit.* 4, 19; Dion Cass. lxvi. 9, lxvii. 1; Juv. *Sat.* iv.; Orell. *Inscr.* No. 3318.) Existing remains sufficiently attest the extent and magnificence of the gardens and edifices of all descriptions with which he adorned it; and it is probably from his time that we may date the permanent establishment there of a detachment of Praetorian guards, who had a regular fortified camp, as at Rome. The proximity of this camp to the city naturally gave it much importance, and we find it repeatedly mentioned by succeeding writers down to the time of Constantine. (Ael. Spart. *Caracall.* 2; Jul. Capit. *Maximin.* 23; Herodian. viii. 5.) It is doubtless on account of this fortified camp that we find the title of "Arx Albana" applied to the imperial residence of Domitian. (Tac. *Agric.* 45; Juv. *Sat.* iv. 145.)

We have no distinct evidence as to the period when the *town* of Albanum first arose, but there can be little doubt that it must have begun to grow up as soon as the place became an imperial residence and permanent military station. We first find it mentioned in ecclesiastical records during the reign of Constantine, and in the fifth century it became the see of a bishop, which it has continued ever since. (Nibby, vol. i. p. 79.) Procopius, in the sixth century, mentions it as a city (πόλισμα), and one of the places occupied by Belisarius for the defence of Rome. (*B. G.* ii. 4.) It is now but a small town, though retaining the rank of a city, with about 5000 inhabitants, but is a favourite place of resort in summer with the modern Roman nobles, as it was with their predecessors, on account of the salubrity and freshness of the air, arising from its elevated situation, and the abundance of shade furnished by the neighbouring woods.

There still remain extensive ruins of Roman times; the greater part of which unquestionably belong to the villa of Domitian, and its appurtenances, including magnificent Thermae, an Amphitheatre, and various other remains. Some fragments of reticulated masonry are supposed, by Nibby, to have belonged to the villa of Pompey, and the extensive terraces now included in the gardens of the *Villa Barberini*, between *Albano* and *Castel Gandolfo*, though in their present state belonging undoubtedly to the imperial villa, may probably be based upon the "insanae substructiones" of Clodius alluded to by Cicero. (*Pro Mil.* 20.) Besides

these ruins, great part of the walls and one of the gates of the Praetorian camp may be observed in the town of *Albano:* it was as usual of quadrilateral form, and the walls which surround it are built of massive blocks of *peperino*, some of them not less than 12 feet in length, and presenting much resemblance to the more ancient fortifications of numerous Italian cities, from which they differ, however, in their comparatively small thickness.

Among the most interesting remains of antiquity still visible at *Albano* may be noticed three remarkable sepulchral monuments. One of these, about half a mile from *Albano* on the road to Rome, exceeding 30 feet in elevation, is commonly, but erroneously, deemed the sepulchre of Clodius: another, on the same road close to the gate of *Albano*, has a far better claim to be regarded as that of Pompey, who was really buried, as we learn from Plutarch, in the immediate neighbourhood of his Alban villa. (Plut. *Pomp.* 80.) The third, situated near the opposite gate of the town on the road to Aricia, and vulgarly known as the Sepulchre of the Horatii and Curiatii, has been supposed by some modern antiquarians to be the tomb of Aruns, son of Porsena, who was killed in battle near Aricia. It is, however, probable that it is of much later date, and was constructed in imitation of the Etruscan style towards the close of the Roman republic. (Nibby, *l. c.* p. 93; Canina in *Ann. dell' Inst. Arch.* vol. ix. p. 57.) For full details concerning the Roman remains at *Albano*, see Nibby, *Dintorni di Roma*, p. 88—97; Riccy, *Storia di Alba Longa*, 4to. Rome, 1787; Piranesi, *Antichità di Albano*, Roma, 1762. [E. H. B.]

ALBA'NUS. [ALBANIA.]

ALBA'NUS LACUS, now called the *Lago di Albano*, is a remarkable lake of Latium, situated immediately beneath the mountain of the same name (now *Monte Cavo*), about 14 miles S. E. of Rome. It is of an oval form, about six miles in circumference, and has no natural outlet, being surrounded on all sides by steep or precipitous banks of volcanic tufo, which rise in many parts to a height of three or four hundred feet above the level of the lake. It undoubtedly formed, at a very early period, the crater of a volcano, but this must have ceased to exist long before the historical era. Though situated apparently at the foot of the Mons Albanus, it is at a considerable elevation above the plain of Latium, the level of its waters being 918 feet above the sea: their depth is said to be very great. The most interesting circumstance connected with this lake is the construction of the celebrated emissary or tunnel to carry off its superfluous waters, the formation of which is narrated both by Livy and Dionysius, while the work itself remains at the present day, to confirm the accuracy of their accounts. According to the statement thus transmitted to us, this tunnel was a work of the Romans, undertaken in the year 397 B. C., and was occasioned by an extraordinary swelling of the lake, the waters of which rose far above their accustomed height, so as even to overflow their lofty banks. The legend, which connected this prodigy and the work itself with the siege of Veii, may be safely dismissed as unhistorical, but there seems no reason for rejecting the date thus assigned to it. (Liv. v. 15—19; Dion. Hal. xii. 11—16, Fr. Mai; Cic. *de Divin.* i. 44.) This remarkable work, which, at the present day, after the lapse of more than 2000 years, continues to serve the purpose for which it was originally designed, is carried under the ridge that forms the western boundary of the lake near *Castel Gandolfo*, and which rises in this part to a height of 430 feet above the level of the water; its actual length is about 6000 feet; it is 4 feet 6 inches wide, and 6½ feet high at its entrance, but the height rapidly diminishes so as in some places not to exceed 2 feet, and it is, in consequence, impossible to penetrate further than about 130 yards from the opening. The entrance from the lake is through a flat archway, constructed of large blocks of peperino, with a kind of court or quadrilateral space enclosed by massive masonry, and a second archway over the actual opening of the tunnel. But, notwithstanding the simple and solid style of their construction, it may be doubted whether these works are coeval with the emissary itself. The opposite extremity of it is at a spot called *le Mole*, near *Castel Savelli*, about a mile from *Albano*, where the waters that issue from it form a considerable stream, now known as the *Rivo Albano*, which, after a course of about 15 miles, joins the Tiber near a spot called *La Valca*. Numerous openings or shafts from above ("*spiramina*") were necessarily sunk during the process of construction, some of which remain open to this day. The whole work is cut with the chisel, and is computed to have required a period of not less than ten years for its completion: it is not however, as asserted by Niebuhr, cut through "lava hard as iron," but through the soft volcanic tufo of which all these hills are composed. (Gell, *Topogr. of Rome*, p. 22—29; Nibby, *Dintorni di Roma*, vol. i. p. 98—105; Westphal, *Römische Kampagne*, p. 25; Abeken, *Mittel-Italien*, p. 178; Niebuhr, vol. ii. pp. 475, 507.) Cicero justly remarks (*de Divin.* ii. 32) that such a work must have been intended not only to carry off the superfluous waters of the lake, but to irrigate the subjacent plain: a purpose which is still in great measure served by the *Rivo Albano*. The banks of the lake seem to have been in ancient times, as they are now, in great part covered with wood, whence it is called by Livy (v. 15) "lacus in nemore Albano." At a later period, when its western bank became covered with the villas of wealthy Romans, numerous edifices were erected on its immediate shores, among which the remains of two grottoes or "Nymphaea" are conspicuous. One of these, immediately adjoining the entrance of the emissary, was probably connected with the villa of Domitian. Other vestiges of ancient buildings are visible below the surface of the water, and this circumstance has probably given rise to the tradition common both in ancient and modern times of the submersion of a previously existing city. (Dion. Hal. i. 71; Niebuhr, vol. i. p. 200, with note by the translators.) [E. H. B.]

ALBA'NUS MONS (τὸ Ἀλβανὸν ὄρος, Strab.; *Monte Cavo*) was the name given to the highest and central summit of a remarkable group of mountains in Latium, which forms one of the most important physical features of that country. The name of Alban Hills, or *Monti Albani*, is commonly applied in modern usage to the whole of this group, which rises from the surrounding plain in an isolated mass, nearly 40 miles in circumference, and is wholly detached from the mountains that rise above Praeneste on the east, as well as from the Volscian mountains or *Monti Lepini* on the south. But this more extended use of the name appears to have been unknown to the ancients, who speak only of

the Mons Albanus in the singular, as designating the highest peak. The whole mass is clearly of volcanic origin, and may be conceived as having once formed a vast crater, of which the lofty ridge now called *Monte Ariano* constituted the southern side, while the heights of Mt. Algidus, and those occupied by *Rocca Priore* and Tusculum continued the circle on the E. and NE. Towards the sea the original mountain wall of this crater has given way, and has been replaced by the lakes of *Albano* and *Nemi*, themselves probably at one time separate vents of volcanic eruption. Within this outer circle rises an inner height, of a somewhat conical form, the proper Mons Albanus, which presents a repetition of the same formation, having its own smaller crater surrounded on three sides by steep mountain ridges, while the fourth (that turned towards Rome) has no such barrier, and presents to view a green mountain plain, commonly known as the *Campo di Annibale*, from the belief—wholly unsupported by any ancient authority—that it was at one time occupied by the Carthaginian general. The highest of the surrounding summits, which rises to more than 3000 feet above the level of the sea, is the culminating point of the whole group, and was occupied in ancient times by the temple of Jupiter Latiaris. (Cic. *pro Mil.* 31; Lucan. i. 198.) It is from hence that Virgil represents Juno as contemplating the contest between the Trojans and Latins (*Aen.* xii. 134), and the magnificent prospect which it commands over the whole of the surrounding country renders it peculiarly fit for such a station, as well as the natural site for the central sanctuary of the Latin nation. For the same reason we find it occupied as a military post on the alarm of the sudden advance of Hannibal upon Rome. (Liv. xxvi. 9.)

There can be no doubt that the temple of Jupiter Latiaris* had become the religious centre and place of meeting of the Latins long before the dominion of Rome: and its connection with Alba renders it almost certain that it owed its selection for this purpose to the predominance of that city. Tarquinius Superbus, who is represented by the Roman annalists as first instituting this observance (Dion. Hal. iv. 49), probably did no more than assert for Rome that presiding authority which had previously been enjoyed by Alba. The annual sacrifices on the Alban Mount at the Feriae Latinae continued to be celebrated long after the dissolution of the Latin league, and the cessation of their national assemblies: even in the days of Cicero and Augustus the decayed Municipia of Latium still sent deputies to receive their share of the victim immolated on their common behalf, and presented with primitive simplicity their offerings of lambs, milk, and cheese. (Liv. v. 17, xxi. 63, xxxii. 1; Cic. *pro Planc.* 9, *de Divin.* i. 11; Dion. Hal. iv. 49; Suet. *Claud.* 4.)

Another custom which was doubtless derived from a more ancient period, but retained by the Romans, was that of celebrating triumphs on the Alban Mount, a practice which was, however, resorted to by Roman generals only when they failed in obtaining the honours of a regular triumph at Rome. The first person who introduced this mode of evading the authority of the senate, was C. Papirius Maso, who was consul in B. C. 231: a more illustrious example was that of Marcellus, after the capture of Syracuse, B. C. 211. Only five instances in all are recorded of triumphs thus celebrated. (Val. Max. iii. 6. § 5; Liv. xxvi. 21, xxxiii. 23, xlii. 21; Fast. Capit.)

The remains of the temple on the summit of the mountain were still extant till near the close of the last century, but were destroyed in 1783, when the church and convent which now occupy the site were rebuilt. Some of the massive blocks of *peperino* which formed the substruction may be still seen (though removed from their original site) in the walls of the convent and buildings annexed to it. The magnificence of the marbles and other architectural decorations noticed by earlier antiquarians, as discovered here, show that the temple must have been rebuilt or restored at a comparatively late period. (Piranesi, *Antichità di Albano;* Nibby, *Dintorni di Roma*, vol. i. pp. 112, 113.) But though the temple itself has disappeared, the Roman road which led up to it is still preserved, and, from the absence of all traffic, remains in a state of singular perfection. The polygonal blocks of hard basaltic lava, of which the pavement is composed, are fitted together with the nicest accuracy, while the "crepidines" or curb-stones are still preserved on each side, and altogether it presents by far the most perfect specimen of an ancient Roman road in its original state. It is only 8 feet in breadth, and is carried with much skill up the steep acclivity of the mountain. This road may be traced down to the chesnut woods below *Rocca di Papa:* it appears to have passed by *Palazzolo*, where we find a remarkable monument cut in the face of the rock, which has been conjectured to be that of Cn. Cornelius Scipio, who died in B. C. 176. (Nibby, *l. c.* pp. 75, 114, 115; Gell, *Top. of Rome*, p. 32.)

Numerous prodigies are recorded by Roman writers as occurring on the Alban Mount: among these the falling of showers of stones is frequently mentioned, a circumstance which has been supposed by some writers to indicate that the volcanic energy of these mountains continued in historical times; but this suggestion is sufficiently disproved by historical, as well as geological, considerations. (Daubeny *on Volcanoes*, p. 169, seq. [E. H. B.]

A'LBICI, a barbaric people, as Caesar calls them (*B. C.* i. 34), who inhabited the mountains above Massilia (*Marseille*). They were employed on board their vessels by the Massilienses to oppose Caesar's fleet, which was under the command of D. Brutus, and they fought bravely in the sea-fight off Massilia, B. C. 49 (Caes. *B. C.* i. 57). The name of this people in Strabo is Ἀλβιεῖς and Ἀλβίοικοι (p. 203); for it does not seem probable that he means two peoples, and if he does mean two tribes, they are both mountain tribes, and in the same mountain tract. D'Anville infers that a place called *Albiosc*, which is about two leagues from Riez, in the department of Basses Alpes, retains the traces of the name of this people. [G. L.]

AL'BII, ALBA'NI MONTES (τὰ Ἄλβια ὄρη, Strab. vii. p. 314; τὸ Ἀλβανὸν ὄρος, Ptol. ii. 14. § 1), was an eastern spur of Mount Carvancas, and the termination of the Carnic or Julian Alps on the confines of Illyricum. The Albii Montes dip down to the banks of the Saave, and connect Mount Carvancas with Mount Cetius, inclosing Aemona, and forming the southern boundary of Pannonia. [W. B. D.]

* Concerning the forms, Latiaris and Latialis, see Orell. *Onomast.* vol. ii. p. 336; Ernest. *ad Suet. Calig.* 22.

ALBINGAUNUM. [ALBIUM INGAUNUM.]

ALBI'NIA, a considerable river of Etruria, still called the *Albegna*, rising in the mountains at the back of Saturnia, and flowing into the sea between the Portus Telamonis and the remarkable promontory called Mons Argentarius. The name is found only in the Tabula; but the ALMINIA or ALMINA of the Maritime Itinerary (p. 500) is evidently the same river. [E. H. B.]

ALBINTEMELIUM. [ALBIUM INTEMELIUM.]

A'LBION. [BRITANNIA.]

ALBIS (Ἄλβις or Ἄλβιος: *die Elbe*), one of the great rivers of Germany. It flows from SE. to NW., and empties itself in the Northern or German Ocean, having its sources near the *Schneekoppe* on the Bohemian side of the *Riesengebirge*. Tacitus (*Germ.* 41) places its sources in the country of the Hermunduri, which is too far east, perhaps because he confounded the Elbe with the Eger; Ptolemy (ii. 11) puts them too far from the Asciburgian mountains. Dion Cassius (lv. 1) more correctly represents it as rising in the Vandal mountains. Strabo (p. 290) describes its course as parallel, and as of equal length with that of the Rhine, both of which notions are erroneous. The Albis was the most easterly and northerly river reached by the Romans in Germany. They first reached its banks in B. C. 9, under Claudius Drusus, but did not cross it. (Liv. Epit. 140; Dion Cass. *l. c.*) Domitius Ahenobarbus, B. C. 3, was the first who crossed the river (Tacit. *Ann.* iv. 44), and two years later he came to the banks of the lower Albis, meeting the fleet which had sailed up the river from the sea. (Tacit. *l. c.*; Vell. Pat. ii. 106; Dion Cass. lv. 28.) After that time the Romans, not thinking it safe to keep their legions at so great a distance, and amid such warlike nations, never again proceeded as far as the Albis, so that Tacitus, in speaking of it, says: *flumen inclutum et notum olim; nunc tantum auditur.* [L. S.]

A'LBIUM INGAUNUM or ALBINGAUNUM (Ἀλβίγγαυνον, Strab., Ptol.: *Albenga*), a city on the coast of Liguria, about 50 miles SW. of Genua, and the capital of the tribe of the Ingauni. There can be no doubt that the full form of the name, Albium Ingaunum (given by Pliny, iii. 5. s. 7, and Varro, *de R. R.* iii. 9. § 17), is the correct, or at least the original one: but it seems to have been early abbreviated into Albingaunum, which is found in Strabo, Ptolemy, and the Itineraries, and is retained, with little alteration, in the modern name of *Albenga*. Strabo places it at 370 stadia from Vada Sabbata (*Vado*), which is much beyond the truth: the Itin. Ant. gives the same distance at 20 M. P., which is rather less than the real amount. (Strab. p. 202; Ptol. iii. 1. § 3; Itin. Ant. p. 295; Itin. Marit. p. 502; Tab. Peut.) It appears to have been a municipal town of some importance under the Roman empire, and was occupied by the troops of Otho during the civil war between them and the Vitellians. (Tac. *Hist.* ii. 15.) At a later period it is mentioned as the birthplace of the emperor Proculus. (Vopisc. *Procul.* 12.) The modern city of *Albenga* contains only about 4000 inhabitants, but is an episcopal see, and the capital of a district. Some inscriptions and other Roman remains have been found here: and a bridge, called the *Ponte Lungo*, is considered to be of Roman construction. The city is situated at the mouth of the river *Ceuta*, which has been erroneously supposed to be the MERULA of Pliny: that river, which still retains its ancient name, flows into the sea at *Andora*, about 10 m. further S. Nearly opposite to *Albenga* is a little island, called GALLINARIA INSULA, from its abounding in fowls in a half-wild state: it still retains the name of *Gallinara*. (Varr. *l. c.*; Columell. viii. 2. § 2.) [E. H. B.]

A'LBIUM INTEME'LIUM or ALBINTEME'LIUM (Ἄλβιον Ἰντεμέλιον, Strab.; Ἀλβιντεμήλιον, Ptol.: *Vintimiglia*), a city on the coast of Liguria, situated at the foot of the Maritime Alps, at the mouth of the river Rutuba. It was the capital of the tribe of the Intemelii, and was distant 16 Roman miles from the Portus Monoeci (*Monaco*, Itin. Marit. p. 502). Strabo mentions it as a city of considerable size (p. 202), and we learn from Tacitus that it was of municipal rank. It was plundered by the troops of the emperor Otho, while resisting those of Vitellius, on which occasion the mother of Agricola lost her life. (Tac. *Hist.* ii. 13, *Agr.* 7.) According to Strabo (*l. c.*), the name of Albium applied to this city, as well as the capital of the Ingauni, was derived from their Alpine situation, and is connected with the Celtic word *Alb* or *Alp*. There is no doubt that in this case also the full form is the older, but the contracted name Albintemelium is already found in Tacitus, as well as in the Itineraries; in one of which, however, it is corrupted into Vintimilium, from whence comes the modern name of *Vintimiglia*. It is still a considerable town, with about 5000 inhabitants, and an episcopal see: but contains no antiquities, except a few Roman inscriptions.

It is situated at the mouth of the river *Roja*, the RUTUBA of Pliny and Lucan, a torrent of a formidable character, appropriately termed by the latter author "cavus," from the deep bed between precipitous banks which it has hollowed out for itself near its mouth. (Plin. *l. c.*; Lucan. ii. 422.) [E. H. B.]

ALBUCELLA (Ἀλβόκελα: *Villa Fasila*), a city of the Vaccaei in Hispania Tarraconensis (Itin. Ant.; Ptol.), probably the Arbocala (Ἀρβουκάλη) which is mentioned by Polybius (iii. 14), Livy (xxi. 5), and Stephanus Byzantinus (*s. v.*), as the chief city of the Vaccaei, the taking of which, after an obstinate resistance, was one of Hannibal's first exploits in Spain, B. C. 218. [P. S.]

A'LBULA. 1. The ancient name of the Tiber. [TIBERIS.]

2. A small river of Picenum, mentioned only by Pliny (iii. 13. s. 18), who appears to place it N. of the Truentus, but there is great difficulty in assigning its position with any certainty, and the text of Pliny is very corrupt: the old editions give ALBULATES for the name of the river. [PICENUM.]

3. A small river or stream of sulphureous water near Tibur, flowing into the Anio. It rises in a pool or small lake about a mile on the left of the modern road from Rome to Tivoli, but which was situated on the actual line of the ancient Via Tiburtina, at a distance of 16 M. P. from Rome. (Tab. Peut.; Vitruv. viii. 3. § 2.) The name of Albula is applied to this stream by Vitruvius, Martial (i. 13. 2), and Statius (*Silv.* i. 3. 75), but more commonly we find the source itself designated by the name of Albulae Aquae (τὰ Ἄλβουλα ὕδατα, Strab. p. 208). The waters both of the lake and stream are strongly impregnated with sulphur, and were in great request among the Romans for their medicinal properties, so that they were frequently carried to Rome for the use of baths: while extensive Thermae were erected near the lake itself, the ruins of which are still visible. Their construction is commonly

ascribed, but without authority, to Agrippa. The waters were not hot, like most sulphureous sources, but cold, or at least cool, their actual temperature being about 80° of Fahrenheit; but so strong is the sulphureous vapour that exhales from their surface as to give them the appearance alluded to by Martial, of "smoking." (*Canaque sulphureis Albula fumat aquis*, *l. c.*) The name was doubtless derived from the whiteness of the water: the lake is now commonly known as the *Solfatara*. (Plin. xxxi. 2. s. 6; Strab. *l. c.*; Paus. iv. 35. § 10; Suet. *Aug.* 82, *Ner.* 31; Vitruv. *l. c.*) No allusion is found in ancient authors to the property possessed by these waters of incrusting all the vegetation on their banks with carbonate of lime, a process which goes on with such rapidity that great part of the lake itself is crusted over, and portions of the deposit thus formed, breaking off from time to time, give rise to little floating islands, analogous to those described by ancient writers in the Cutilian Lake. For the same reason the present channel of the stream has required to be artificially excavated, through the mass of travertine which it had itself deposited. (Nibby, *Dintorni di Roma*, vol. i. pp. 4—6; Gell, *Top. of Rome*, pp. 40, 41.)

It has been generally supposed that the Albunea of Horace and Virgil was identical with the Albula, but there appear no sufficient grounds for this assumption: and it seems almost certain that the "domus Albuneae resonantis" of the former (*Carm.* i. 7. 12) was the temple of the Sibyl at Tibur itself, in the immediate neighbourhood of the cascade [TIBUR], while there are strong reasons for transferring the grove and oracle of Faunus, and the fountain of Albunea connected with them (Virg. *Aen.* vii. 82), to the neighbourhood of Ardea. [ARDEA.] [E. H. B.]

ALBUM PROMONTORIUM (Plin. v. 19. s. 17), was the western extremity of the mountain range Anti-Libanus, a few miles south of ancient Tyre (Palai-Tyrus). Between the Mediterranean Sea and the base of the headland Album ran a narrow road, in places not more than six feet in breadth, cut out of the solid rock, and ascribed, at least by tradition, to Alexander the Great. This was the communication between a small fort or castle called Alexandroschene (*Scandalium*) and the Mediterranean. (It. Hieros. p. 584.) The Album Promontorium is the modern *Cape Blanc*, and was one hour's journey to the north of Ecclippa (*Dshîb* or *Zîb*). [W. B. D.]

ALBURNUS MONS, a mountain of Lucania, mentioned in a well-known passage of Virgil (*Georg.* iii. 146), from which we learn that it was in the neighbourhood of the river Silarus. The name of *Monte Alburno* is said by Italian topographers to be still retained by the lofty mountain group which rises to the S. of that river, between its two tributaries, the *Tanagro* and *Calore*. It is more commonly called the *Monte di Postiglione*, from the small town of that name on its northern declivity, and according to Cluverius is still covered with forests of holm-oaks, and infested with gad-flies. (Cluver. *Ital.* p. 1254; Romanelli, vol. i. p. 418; Zannoni, *Carta del Regno di Napoli*.)

We find mention, in a fragment of Lucilius, of a PORTUS ALBURNUS, which appears to have been situated at the mouth of the river Silarus, and probably derived its name from the mountain. (Lucil. *Fr.* p. 11, ed. Gerlach; Probus, *ad Virg. G.* iii. 146; Vib. Seq. p. 18, with Oberlin.) [E. H. B.]

ALCOMENAE (Ἀλκομεναί: *Eth.* Ἀλκομενεύς).

1. A town of the Deuriopes on the Erigon, in Paeonia in Macedonia. (Strab. p. 327.)

2. [ALALCOMENAE, No. 2.]

ALCYO'NIA (Ἀλκυονία), a lake in Argolis, near the Lernaean grove, through which Dionysus was said to have descended to the lower world, in order to bring back Semele from Hades. Pausanias says that its depth was unfathomable, and that Nero had let down several stadia of rope, loaded with lead, without finding a bottom. As Pausanias does not mention a lake Lerna, but only a district of this name, it is probable that the lake called Alcyonia by Pausanias is the same as the Lerna of other writers. (Paus. ii. 37. § 5, seq.; Leake, *Morea*, vol. ii. p. 473.)

ALCYO'NIUM MARE. [CORINTHIACUS SINUS.]

A'LEA (Ἀλέα: *Eth.* Ἀλέος, Ἀλεάτης), a town of Arcadia, between Orchomenus and Stymphalus, contained, in the time of Pausanias, temples of the Ephesian Artemis, of Athena Alea, and of Dionysus. It appears to have been situated in the territory either of Stymphalus or Orchomenus. Pausanias (viii. 27. § 3) calls Alea a town of the Maenalians; but we ought probably to read Asea in this passage, instead of Alea. The ruins of Alea have been discovered by the French Commission in the middle of the dark valley of *Skotini*, about a mile to the NE. of the village of *Buyáti*. Alea was never a town of importance; but some modern writers have, though inadvertently, placed at this town the celebrated temple of Athena Alea, which was situated at Tegea. [TEGEA.] (Paus. viii. 23. § 1; Steph. B. *s. v.*; Boblaye, *Recherches, &c.*, p. 147; Leake, *Peloponnesiaca*, p. 383.)

ALEMANNI. [GERMANIA.]

ALE'RIA or ALA'LIA (Ἀλαλίη, Herod.; Ἀλαλία, Steph. B.; Ἀλερία, Ptol.: Ἀλαλιαῖος, Steph. B.), one of the chief cities of Corsica, situated on the E. coast of the island, near the mouth of the river Rhotanus (*Tavignano*). It was originally a Greek colony, founded about B. C. 564, by the Phocaeans of Ionia. Twenty years later, when the parent city was captured by Harpagus, a large portion of its inhabitants repaired to their colony of Alalia, where they dwelt for five years, but their piratical conduct involved them in hostilities with the Tyrrhenians and Carthaginians; and in a great sea-fight with the combined fleets of these two nations they suffered such heavy loss, as induced them to abandon the island, and repair to the S. of Italy, where they ultimately established themselves at Velia in Lucania. (Herod. i. 165—167; Steph. B.; Diod. v. 13, where Κάλαρις is evidently a corrupt reading for Ἀλαρία.) No further mention is found of the Greek colony, but the city appears again, under the Roman form of the name, Aleria, during the first Punic war, when it was captured by the Roman fleet under L. Scipio, in B. C. 259, an event which led to the submission of the whole island, and was deemed worthy to be expressly mentioned in his epitaph. (Zonar. viii. 11; Flor. ii. 2; Orell. *Inscr.* no. 552.) It subsequently received a Roman colony under the dictator Sulla, and appears to have retained its colonial rank, and continued to be one of the chief cities of Corsica under the Roman Empire. (Plin. iii. 6. s. 12; Mela, ii. 7; Diod. v. 13; Seneca, *Cons. ad Helv.* 8; Ptol. iii. 2. § 5; Itin. Ant. p. 85.)

Its ruins are still visible near the south bank of the river *Tavignano*: they are now above half a

mile from the coast, though it was in the Roman times a seaport. [E. H. B.]

ALE'SIA (*Alise*), a town of the Mandubii, who were neighbours of the Aedui. The name is sometimes written Alexia (Florus, iii. 10, note, ed. Duker, and elsewhere). Tradition made it a very old town, for the story was that it was founded by Hercules on his return from Iberia; and the Celtae were said to venerate it as the hearth (ἑστία) and mother city of all Celtica (Diod. iv. 19). Strabo (p. 191) describes Alesia as situated on a lofty hill, and surrounded by mountains and by two streams. This description may be taken from that of Caesar (*B. G.* vii. 69), who adds that in front of the town there was a plain about three Roman miles long. The site corresponds to that of *Mont Auxois*, close to which is a place now called *Ste Reine d'Alise*. The two streams are the *Lozerain* and the *Loze*, both tributaries of the *Yonne*. In B. C. 52 the Galli made a last effort to throw off the Roman yoke, and after they had sustained several defeats, a large force under Vercingetorix shut themselves up in Alesia. After a vigorous resistance, the place was surrendered to Caesar, and Vercingetorix was made a prisoner (*B. G.* vii. 68—90). Caesar does not speak of the destruction of the place, but Florus says that it was burnt, a circumstance which is not inconsistent with its being afterwards restored. Pliny (xxxiv. 17. s. 48) speaks of Alesia as noted for silver-plating articles of harness for horses and beasts of burden. Traces of several Roman roads tend towards this town, which appears to have been finally ruined about the ninth century of our aera. [G. L.]

ALE'SIAE (Ἀλεσίαι), a village in Laconia, on the road from Therapne to Mt. Taygetus, is placed by Leake nearly in a line between the southern extremity of Sparta and the site of Bryseae. (Paus. iii. 20. § 2; Leake, *Peloponnesiaca*, p. 164.)

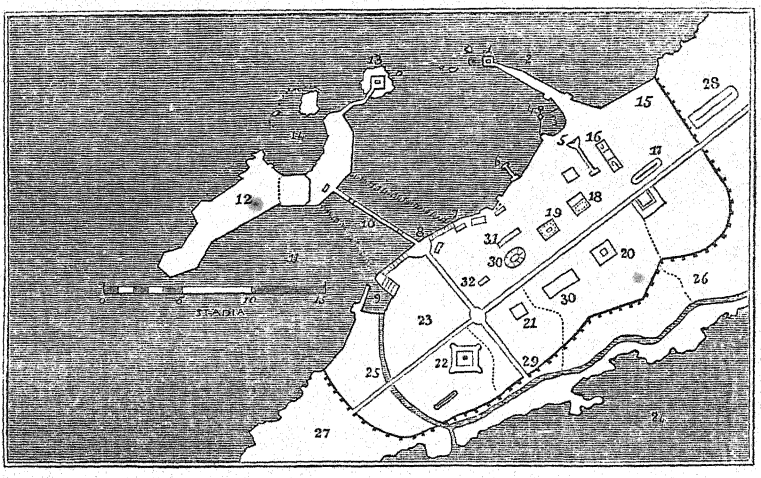
ALESIAEUM (Ἀλεσιαῖον), called ALEI'SIUM (Ἀλείσιον) by Homer, a town of Pisatis, situated upon the road leading across the mountains from Elis to Olympia. Its site is uncertain. (Strab. p. 341; Hom. *Il.* ii. 617; Steph. B. *s. v.* Ἀλήσιον.)

ALESIUS MONS. [MANTINEIA.]

ALE'TIUM (Ἀλήτιον Ptol. iii. 1. § 76; *Eth.* Aletinus, Plin. iii. 11. s. 16), a town of Calabria, mentioned, both by Pliny and Ptolemy, among the inland cities which they assign to the Salentini. Its site (erroneously placed by Cluver at *Lecce*) is clearly marked by the ancient church of *Sta Maria della Lizza* (formerly an episcopal see) near the village of *Fisciotti*, about 5 miles from *Gallipoli*, on the road to *Otranto*. Here many ancient remains have been discovered, among which are numerous tombs, with inscriptions in the Messapian dialect. (D'Anville, *Anal. Géogr. de l'Italie*, p. 233; Mommsen, *Unter-Ital. Dialekte*, p. 57.) The name is corruptly written Baletium in the *Tab. Peut.*, which however correctly places it between Neretum (*Nardò*) and Uxentum (*Ugento*), though the distances given are inaccurate. In Strabo, also, it is probable that we should read with Kramer Ἀλητία for Σαλητία, which he describes as a town in the interior of Calabria, a short distance from the sea. (Strab. p. 282; and Kramer, *ad loc.*) [E. H. B.]

ALEXANDREIA, -IA or -EA (ἡ Ἀλεξάνδρεια: *Eth.* Ἀλεξανδρεύς, more rarely Ἀλεξανδρίτης, Ἀλεξανδριώτης, Ἀλεξανδριανός, Ἀλεξανδρῖνος, Ἀλεξανδρίνης, Alexandrinus; *fem.* Ἀλεξανδρίς: the modern *El-Skanderish*), the Hellenic capital of Egypt, was founded by Alexander the Great in B. C. 332. It stood in lat. 31° N.; long. 47° E. (Arrian, iii. 1, p. 156; Q. Curt. iv. 8. § 2.) On his voyage from Memphis to Canobus he was struck by the natural advantages of the little town of Rhacôtis, on the north-eastern angle of the Lake Mareotis. The harbour of Rhacôtis, with the adjacent island of Pharos, had been from very remote ages (Hom. *Od.* iv. 355) the resort of Greek and Phoenician sea-rovers, and in the former place the Pharaohs kept a permanent garrison, to prevent foreigners entering their dominions by any other approach than the city of Naucratis and the Canobic branch of the Nile. At Rhacôtis Alexander determined to construct the future capital of his western conquests. His architect Deinocrates was instructed to survey the harbour, and to draw out a plan of a military and commercial metropolis of the first rank. (Vitruv. ii. *procem.*; Solin. c. 32; Amm. Marc. xxii. 40; Val. Max. i. 4. § 1.) The ground-plan was traced by Alexander himself; the building was commenced immediately, but the city was not completed until the reign of the second monarch of the Lagid line, Ptolemy Philadelphus. It continued to receive embellishment and extension from nearly every monarch of that dynasty. The plan of Deinocrates was carried out by another architect, named Cleomenes, of Naucratis. (Justin. xiii. 4. § 1.) Ancient writers (Strab. p. 791, seq.; Plut. *Alex.* 26; Plin. v. 10. s. 11) compare the general form of Alexandreia to the cloak (chlamys) worn by the Macedonian cavalry. It was of an oblong figure, rounded at the SE. and SW. extremities. Its length from E. to W. was nearly 4 miles; its breadth from S. to N. nearly a mile, and its circumference, according to Pliny (*l. c.*) was about 15 miles. The interior was laid out in parallelograms: the streets crossed one another at right angles, and were all wide enough to admit of both wheel carriages and foot-passengers. Two grand thoroughfares nearly bisected the city. They ran in straight lines to its four principal gates, and each was a plethrum, or about 200 feet wide. The longest, 40 stadia in length, ran from the Canobic gate to that of the Necropolis (E.—W.): the shorter, 7—8 stadia in length, extended from the Gate of the Sun to the Gate of the Moon (S.—N.). On its northern side Alexandreia was bounded by the sea, sometimes denominated the Egyptian Sea: on the south by the Lake of Marea or Mareotis; to the west were the Necropolis and its numerous gardens; to the east the Eleusinian road and the Great Hippodrome. The tongue of land upon which Alexandreia stood was singularly adapted to a commercial city. The island of Pharos broke the force of the north wind, and of the occasional high floods of the Mediterranean. The headland of Lochias sheltered its harbours to the east; the Lake Mareotis was both a wet-dock and the general haven of the inland navigation of the Nile-valley, whether direct from Syene, or by the royal canal from Arsinoë on the Red Sea, while various other canals connected the lake with the Deltaic branches of the river. The springs of Rhacôtis were few and brackish; but an aqueduct conveyed the Nile water into the southern section of the city, and tanks, many of which are still in use, distributed fresh water to both public and private edifices. (Hirtius, *B. Alex.* c. 5.) The soil, partly sandy and partly calcareous, rendered drainage nearly superfluous. The fogs which periodically linger on the shores of Cyrene and Egypt were dispersed by the north winds which, in the summer season, ventilate the Delta; while the salubrious

atmosphere for which Alexandreia was celebrated was directly favoured by the Lake Mareotis, whose bed was annually filled from the Nile, and the miasma incident to lagoons scattered by the regular influx of its purifying floods. The inclination of the streets from east to west concurred with these causes to render Alexandreia healthy; since it broke the force of the Etesian or northern breezes, and diffused an equable temperature over the city. Nor were its military less striking than its commercial advantages. Its harbours were sufficiently capacious to admit of large fleets, and sufficiently contracted at their entrance to be defended by booms and chains. A number of small islands around the Pharos and the harbours were occupied with forts, and the approach from the north was further secured by the difficulty of navigating among the limestone reefs and mud-banks which front the debouchure of the Nile.



PLAN OF ALEXANDREIA.

1. Acrolochias.
2. Lochias.
3. Closed or Royal Port.
4. Antirhodos.
5. Royal Dockyards.
6. Poseideion.
7. City Dockyards and Quays.
8. Gate of the Moon.
9. Kibotus, Basin of Eunostus.
10. Great Mole (Heptastadium).
11. Eunostus, Haven of Happy Return.
12. The Island Pharos.
13. The Tower Pharos (Diamond-Rock).
14. The Pirates' Bay.
15. Regio Judaeorum.
16. Theatre of the Museum.
17. Stadium.
18. Library and Museum.
19. Soma.
20. Dicasterium.
21. Panium.
22. Serapeion.
23. Rhacôtis.
24. Lake Mareotis.
25. Canal to Lake Mareotis.
26. Aqueduct from the Nile.
27. Necropolis.
28. Hippodrome.
29. Gate of the Sun.
30. Amphitheatre.
31. Emporium or Royal Exchange.
32. Arsinoeum.

We shall first describe the harbour-line, and next the interior of the city.

The harbour-line commenced from the east with the peninsular strip Lochias, which terminated seaward in a fort called Acro-Lochias, the modern *Pharillon*. The ruins of a pier on the eastern side of it mark an ancient landing-place, probably belonging to the Palace which, with its groves and gardens, occupied this Peninsula. Like all the principal buildings of Alexandreia, it commanded a view of the bay and the Pharos. The Lochias formed, with the islet of Antirhodus, the Closed or Royal Port, which was kept exclusively for the king's gallies, and around the head of which were the Royal Dockyards. West of the Closed Port was the Poseideion or Temple of Neptune, where embarking and returning mariners registered their vows. The northern point of this temple was called the Timonium, whither the defeated triumvir M. Antonius retired after his flight from Actium in B. C. 31. (Plut. *Anton.* 69.) Between Lochias and the Great Mole (Heptastadium) was the Greater Harbour, and on the western side of the Mole was the Haven of Happy Return (εὔνοστος), connected by the basin (κίβωτος, chest) with the canal that led, by one arm, to the Lake Mareotis, and by the other to the Canobic arm of the Nile. The haven of "Happy Return" fronted the quarter of the city called Rhacôtis. It was less difficult of access than the Greater Harbour, as the reefs and shoals lie principally NE. of the Pharos. Its modern name is the Old Port. From the Poseideion to the Mole the shore was lined with dockyards and warehouses, upon whose broad granite quays ships discharged their lading without the intervention of boats. On the western horn of the Eunostus were public granaries.

Fronting the city, and sheltering both its harbours, lay the long narrow island of Pharos. It was a dazzling white calcareous rock, about a mile from Alexandreia, and, according to Strabo, 150 stadia

from the Canobic mouth of the Nile. At its eastern point stood the far-famed lighthouse, the work of Sostrates of Cnidus, and, nearer the Heptastadium, was a temple of Phtah or Hephaestus. The Pharos was begun by Ptolemy Soter, but completed by his successor, and dedicated by him to "the gods Soteres," or Soter and Berenice, his parents. (Strab. p. 792.) It consisted of several stories, and is said to have been four hundred feet in height. The old light-house of Alexandreia still occupies the site of its ancient predecessor. A deep bay on the northern side of the island was called the "Pirates' Haven," from its having been an early place of refuge for Carian and Samian mariners. The islets which stud the northern coast of Pharos became, in the 4th and 5th centuries A. D., the resort of Christian anchorites. The island is said by Strabo to have been nearly desolated by Julius Caesar when he was besieged by the Alexandrians in B. C. 46. (Hirt. *B. Alex.* 17.)

The Pharos was connected with the mainland by an artificial mound or causeway, called, from its length (7 stadia, 4270 English feet, or $\frac{4}{5}$ of a mile), the Heptastadium. There were two breaks in the Mole to let the water flow through, and prevent the accumulation of silth; over these passages bridges were laid, which could be raised up at need. The temple of Hephaestus on Pharos stood at one extremity of the Mole, and the Gate of the Moon on the mainland at the other. The form of the Heptastadium can no longer be distinguished, since modern Alexandreia is principally erected upon it, and upon the earth which has accumulated about its piers. It probably lay in a direct line between fort *Caffarelli* and the island.

Interior of the City. Alexandreia was divided into three regions. (1) The Regio Judaeorum. (2) The Brucheium or Pyrucheium, the Royal or Greek Quarter. (3) The Rhacôtis or Egyptian Quarter. This division corresponded to the three original constituents of the Alexandrian population (*τρία γένη*, Polyb. xxxiv. 14; Strab. p. 797, seq.) After B. C. 31 the Romans added a fourth element, but this was principally military and financial (the garrison, the government, and its official staff, and the negotiatores), and confined to the Region Brucheium.

1. *Regio Judaeorum*, or Jews' Quarter, occupied the NE. angle of the city, and was encompassed by the sea, the city walls, and the Brucheium. Like the Jewry of modern European cities, it had walls and gates of its own, which were at times highly necessary for its security, since between the Alexandrian Greeks and Jews frequent hostilities raged, inflamed both by political jealousy and religious hatred. The Jews were governed by their own Ethnarch, or Arabarches (Joseph. *Antiq.* xiv. 7. § 2, 10. § 1, xviii. 6. § 3, xix. 5. § 2, *B. J.* ii. 18. § 7), by a sanhedrim or senate, and their own national laws. Augustus Caesar, in B. C. 31, granted to the Alexandrian Jews equal privileges with their Greek fellow citizens, and recorded his grant by a public inscription. (Id. *Antiq.* xii. 3, *c. Apion.* 2.) Philo Judaeus (*Legat. in Caium*) gives a full account of the immunities of the Regio Judaeorum. They were frequently confirmed or annulled by successive Roman emperors. (Sharpe, *Hist. of Egypt*, p. 347, seq. 2nd edit.)

2. *Brucheium*, or *Pyrucheium* (*Βρυχεῖον*, *Πυρεῖον*, Salmasius, *ad Spartian. Hadrian.* c. 20), the Royal or Greek Quarter, was bounded to the S. and E. by the city walls, N. by the Greater Harbour, and W. by the region Rhacôtis and the main street which connected the Gate of the Sun with that of the Moon and the Heptastadium. It was also surrounded by its own walls, and was the quarter in which Caesar defended himself against the Alexandrians. (Hirtius, *B. Alex.* 1.) The Brucheium was bisected by the High Street, which ran from the Canobic Gate to the Necropolis, and was supplied with water from the Nile by a tunnel or aqueduct, which entered the city on the south, and passed a little to the west of the Gymnasium. This was the quarter of the Alexandrians proper, or Hellenic citizens, the Royal Residence, and the district in which were contained the most conspicuous of the public buildings. It was so much adorned and extended by the later Ptolemies that it eventually occupied one-fifth of the entire city. (Plin. v. 10. s. 11.) It contained the following remarkable edifices: On the Lochias, the Palace of the Ptolemies, with the smaller palaces appropriated to their children and the adjacent gardens and groves. The far-famed Library and Museum, with its Theatre for lectures and public assemblies, connected with one another and with the palaces by long colonnades of the most costly marble from the Egyptian quarries, and adorned with obelisks and sphinxes taken from the Pharaonic cities. The Library contained, according to one account, 700,000 volumes, according to another 400,000 (Joseph. *Antiq.* xii. 2; Athen. i. p. 3); part, however, of this unrivalled collection was lodged in the temple of Serapis, in the quarter Rhacôtis. Here were deposited the 200,000 volumes collected by the kings of Pergamus, and presented by M. Antonius to Cleopatra. The library of the Museum was destroyed during the blockade of Julius Caesar in the Brucheium; that of the Serapeion was frequently injured by the civil broils of Alexandreia, and especially when that temple was destroyed by the Christian fanatics in the 4th century A. D. It was finally destroyed by the orders of the khalif Omar, A. D. 640. The collection was begun by Ptolemy Soter, augmented by his successors, — for the worst of the Lagidae were patrons of literature, — and respected, if not increased, by the Caesars, who, like their predecessors, appointed and salaried the librarians and the professors of the Museum. The Macedonian kings replenished the shelves of the Library zealously but unscrupulously, since they laid an embargo on all books, whether public or private property, which were brought to Alexandreia, retained the originals, and gave copies of them to their proper owners. In this way Ptolemy Euergetes (B. C. 246—221) is said to have got possession of authentic copies of the works of Aeschylus, Sophocles, and Euripides, and to have returned transcripts of them to the Athenians, with an accompanying compensation of fifteen talents. The Museum succeeded the once renowned college of Heliopolis as the University of Egypt. It contained a great hall or banqueting room (*οἶκος μέγας*), where the professors dined in common; an exterior peristyle, or corridor (*περίπατοι*), for exercise and ambulatory lectures; a theatre where public disputations and scholastic festivals were held; chambers for the different professors; and possessed a botanical garden which Ptolemy Philadelphus enriched with tropical flora (Philostrat. *Vit. Apollon.* vi. 24), and a menagerie (Athen. xiv. p. 654). It was divided into four principal sections,— poetry, mathematics, astronomy, and medicine,—and enrolled among its professors or pupils the illustrious names of Euclid, Ctesibius, Callimachus, Aratus,

Aristophanes and Aristarchus, the critics and grammarians, the two Heros, Ammonius Saccas, Polemo, Clemens, Origen, Athanasius, Theon and his celebrated daughter Hypatia, with many others. Amid the turbulent factions and frequent calamities of Alexandreia, the Museum maintained its reputation, until the Saracen invasion in A. D. 640. The emperors, like their predecessors the Ptolemies, kept in their own hands the nomination of the President of the Museum, who was considered one of the four chief magistrates of the city. For the Alexandrian Library and Museum the following works may be consulted: — Strab. pp. 609, 791, seq.; Vitruv. vii. *prooem.*; Joseph. *Antiq.* xii. 2, *c. Apion.* ii. 7; Clem. Alex. *Strom.* i. 22; Cyrill. Hieros. *Catechet.* iv. 34; Epiphan. *Mens. et Pond.* c. 9; Augustin. *Civ. D.* xviii. 42; Lipsius, *de Biblioth.* § ii.; Bonamy, *Mém. de l'Acad. des Inscr.* ix. 10; Matter, *l'Ecole d'Alexandrie*, vol. i. p. 47; Fabric. *Bibl. Graec.* vol. iii. p. 500.

In the Brucheium also stood the Caesarium, or Temple of the Caesars, where divine honours were paid to the emperors, deceased or living. Its site is still marked by the two granite obelisks called "Cleopatra's Needles," near which is a tower perhaps not inappropriately named the "Tower of the Romans." Proceeding westward, we come to the public granaries (Caesar, *B. Civ.* iii. 112) and the Mausoleum of the Ptolemies, which, from its containing the body of Alexander the Great, was denominated *Soma* (Σῶμα, or Σῆμα, Strab. p. 794). The remains of the Macedonian hero were originally inclosed in a coffin of gold, which, about B. C. 118, was stolen by Ptolemy Soter II., and replaced by one of glass, in which the corpse was viewed by Augustus in B. C. 30. (Sueton. *Octav.* 18.) A building to which tradition assigns the name of the "Tomb of Alexander" is found among the ruins of the old city, but its site does not correspond with that of the Soma. It is much reverenced by the Moslems. In form it resembles an ordinary sheikh's tomb, and it stands to the west of the road leading from the Frank Quarter to the Pompey's-Pillar Gate. In the Soma were also deposited the remains of M. Antonius, the only alien admitted into the Mausoleum (Plut. *Ant.* 82). In this quarter also were the High Court of Justice (*Dicasterium*), in which, under the Ptolemies, the senate assembled and discharged such magisterial duties as a nearly despotic government allowed to them, and where afterwards the Roman Juridicus held his court. A stadium, a gymnasium, a palaestra, and an amphitheatre, provided exercise and amusement for the spectacle-loving Alexandrians. The Arsinoeum, on the western side of the Brucheium, was a monument raised by Ptolemy Philadelphus to the memory of his favourite sister Arsinoë; and the Panium was a stone mound, or cone, with a spiral ascent on the outside, from whose summit was visible every quarter of the city. The purpose of this structure is, however, not ascertained. The edifices of the Brucheium had been so arranged by Deinocrates as to command a prospect of the Great Harbour and the Pharos. In its centre was a spacious square, surrounded by cloisters and flanked to the north by the quays — the Emporium, or Alexandrian Exchange. Hither, for nearly eight centuries, every nation of the civilized world sent its representatives. Alexandreia had inherited the commerce of both Tyre and Carthage, and collected in this area the traffic and speculation of three continents. The Romans admitted Alexandreia to be the second city of the world; but the quays of the Tiber presented no such spectacle as the Emporium. In the seventh century, when the Arabs entered Alexandreia, the Brucheium was in ruins and almost deserted.

3. *The Rhacôtis, or Egyptian Quarter*, occupied the site of the ancient Rhacôtis. Its principal buildings were granaries along the western arm of the cibotus or basin, a stadium, and the Temple of Serapis. The Serapeion was erected by the first or second of the Ptolemies. The image of the god, which was of wood, was according to Clemens (Clemens Alex. *Protrept.* c. 4. § 48), inclosed or plated over with layers of every kind of metal and precious stones: it seems also, either from the smoke of incense or from varnish, to have been of a black colour. Its origin and import are doubtful. Serapis is sometimes defined to be Osiri-Apis; and sometimes the Sinopite Zeus, which may imply either that he was brought from the hill Sinopeion near Memphis, or from Sinope in Pontus, whence Ptolemy Soter or Philadelphus is said to have imported it to adorn his new capital. That the idol was a pantheistic emblem may be inferred, both from the materials of which it was composed, and from its being adopted by a dynasty of sovereigns who sought to blend in one mass the creeds of Hellas and Egypt. The Serapeion was destroyed in A. D. 390 by Theophilus, patriarch of Alexandreia, in obedience to the rescript of the emperor Theodosius, which abolished paganism (*Codex Theodos.* xvi. 1, 2).* The Coptic population of this quarter were not properly Alexandrian citizens, but enjoyed a franchise inferior to that of the Greeks. (Plin. *Epist.* x. 5. 22, 23; Joseph. *c. Apion.* c. 2. § 6.) The Alexandreia which the Arabs besieged was nearly identical with the Rhacôtis. It had suffered many calamities both from civil feud and from foreign war. Its Serapeion was twice consumed by fire, once in the reign of Marcus Aurelius, and again in that of Commodus. But this district survived both the *Regio Judaeorum* and the *Brucheium*.

Of the remarkable beauty of Alexandreia (ἡ καλὴ Ἀλεξάνδρεια, Athen. i. p. 3), we have the testimony of numerous writers who saw it in its prime. Ammianus (xxii. 16) calls it "vertex omnium civitatum;" Strabo (xvii. p. 832) describes it as μέγιστον ἐμπορεῖον τῆς οἰκουμένης; Theocritus (*Idyll.* xvii.), Philo (*ad Flacc.* ii. p. 541), Eustathius (*Il.* B.), Gregory of Nyssa (*Vit. Gregor. Thaumaturg.*), and many others, write in the same strain. (Comp. Diodor. xvii. 52; Pausan. viii. 33.) Perhaps, however, one of the most striking descriptions of its effect upon a stranger is that of Achilles Tatius in his romance of Cleitophon and Leucippe (v. 1). Its dilapidation was not the effect of time, but of the hand of man. Its dry atmosphere preserved, for centuries after their erection, the sharp outline and gay colours of its buildings; and when in A. D. 120 the emperor Hadrian surveyed Alexandreia, he beheld almost the virgin city of the Ptolemies. (Spartian.

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* The following references will aid the reader in forming his own opinion respecting the much controverted question of the origin and meaning of Serapis: — Tac. *Hist.* iv. 84; Macrob. *Sat.* i. 29; Vopiscus, *Saturnin.* 8; Amm. Marc. xx. 16; Plut. *Is. et Osir.* cc. 27, 28; Lactant. *Inst.* i. 21; Clem. Alex. *Cohort. ad Gent.* 4. § 31, *Strom.* i. 1; August. *Civ. D.* xviii. 5; *Mém. de l'Acad. des Inscr.* vol. x. p. 500; Gibbon, *D. and F.* xxviii. p. 113.

Hadrian. c. 12.) It suffered much from the intestine feuds of the Jews and Greeks, and the Brucheium was nearly rebuilt by the emperor Gallienus, A. D. 260—8. But the zeal of its Christian population was more destructive; and the Saracens only completed their previous work of demolition.

Population of Alexandreia. Diodorus Siculus, who visited Alexandreia about B. C. 58, estimates (xvii. 52) its free citizens at 300,000, to which sum at least an equal number must be added for slaves and casual residents. Besides Jews, Greeks, and Egyptians, the population consisted, according to Dion Chrysostom, who saw the city in A. D. 69 (*Orat.* xxxii.), of "Italians, Syrians, Libyans, Cilicians, Aethiopians, Arabians, Bactrians, Persians, Scythians, and Indians;" and Polybius (xxxix. 14) and Strabo (p. 797) confirm his statement. Ancient writers generally give the Alexandrians an ill name, as a double-tongued (Hirtius, *B. Alex.* 24), factious (Trebell. Poll. *Trig. Tyran.* c. 22), irascible (Phil. *adv. Flacc.* ii. p. 519), blood-thirsty, yet cowardly set (Dion Cass. i. p. 621). Athenaeus speaks of them as a jovial, boisterous race (x. p. 420), and mentions their passion for music and the number and strange appellations of their musical instruments (id. iv. 176, xiv. p. 654). Dion Chrysostom (Orat. xxxii.) upbraids them with their levity, their insane love of spectacles, horse races, gambling, and dissipation. They were, however, singularly industrious. Besides their export trade, the city was full of manufactories of paper, linen, glass, and muslin (Vopisc. *Saturn.* 8). Even the lame and blind had their occupations. For their rulers, Greek or Roman, they invented nicknames. The better Ptolemies and Caesars smiled at these affronts, while Physcon and Caracalla repaid them by a general massacre. For more particular information respecting Alexandreia we refer to Matter, *l'Ecole d'Alexandrie*, 2 vols.; the article "*Alexandrinische Schule*" in Pauly's *Real Encyclopaedie*; and to Mr. Sharpe's *History of Egypt*, 2nd ed.

The Government of Alexandreia. Under the Ptolemies the Alexandrians possessed at least the semblance of a constitution. Its Greek inhabitants enjoyed the privileges of bearing arms, of meeting in the Gymnasium to discuss their general interests, and to petition for redress of grievances; and they were addressed in royal proclamations as "Men of Macedon." But they had no political constitution able to resist the grasp of despotism; and, after the reigns of the first three kings of the Lagid house, were deprived of even the shadow of freedom. To this end the division of the city into three nations directly contributed; for the Greeks were ever ready to take up arms against the Jews, and the Egyptians feared and contemned them both. A *connubium*, indeed, existed between the latter and the Greeks. (Letronne, *Inscr.* i. p. 99.) Of the government of the Jews by an Ethnarch and a Sanhedrim we have already spoken: how the quarter Rhacôtis was administered we do not know; it was probably under a priesthood of its own: but we find in inscriptions and in other scattered notices that the Greek population was divided into tribes (*φυλαί*), and into wards (*δῆμοι*). The tribes were nine in number (Ἀλθαΐς, Ἀριαδνίς, Ἀτηανειρίς, Διονυσίς, Εὐνεΐς, Θεστίς, Θοαντίς, Μαρωνίς, Σταφυλίς). (Meineke, *Analecta Alexandrina*, p. 346, seq. Berl. 1843.) There was, indeed, some variation in the appellations of the tribes, since Apollonius of Rhodes, the author of the *Argonautica*, belonged to a tribe called Πτολεμαΐς. (*Vit. Apoll. Rhod.* ed. Brunk.) The senate was elected from the principal members of the wards (Δημόται). Its functions were chiefly judicial. In inscriptions we meet with the titles *γυμνασιάρχης*, *δικαιοδότης*, *ὑπομνηματόγραφος*, *ἀρχιδικάστης*, *ἀγοράνομος*, &c. (Letronne, *Recueil des Inscr. Gr. et Lat. de l'Egypte*, vol. i. 1842, Paris; id. *Recherches pour servir à l'Histoire de l'Egypte*, &c. Paris, 1823—8.) From the reign of Augustus, B. C. 31, to that of Septimius Severus, A. D. 194, the functions of the senate were suspended, and their place supplied by the Roman *Juridicus*, or Chief Justice, whose authority was inferior only to that of the *Praefectus Augustalis*. (Winkler, *de Jurid. Alex.* Lips. 1827—8.) The latter emperor restored the "*jus buleutarum.*" (Spartian. *Severus*, c. 17.)

The Roman government of Alexandreia was altogether peculiar. The country was assigned neither to the senatorian nor the imperial provinces, but was made dependent on the Caesar alone. For this regulation there were valid reasons. The Nile-valley was not easy of access; might be easily defended by an ambitious prefect; was opulent and populous; and was one of the principal granaries of Rome. Hence Augustus interdicted the senatorian order, and even the more illustrious equites (Tac. *Ann.* ii. 59) from visiting Egypt without special licence. The prefect he selected, and his successors observed the rule, either from his personal adherents, or from equites who looked to him alone for promotion. Under the prefect, but nominated by the emperor, was the Juridicus (*ἀρχιδικάστης*), who presided over a numerous staff of inferior magistrates, and whose decisions could be annulled by the prefect, or perhaps the emperor alone. The Caesar appointed also the keeper of the public records (*ὑπομνηματόγραφος*), the chief of the police (*νυκτερινὸς στρατηγός*), the Interpreter of Egyptian law (*ἐξηγητὴς πατρίων νομῶν*), the praefectus annonae or warden of the markets (*ἐπιμελητὴς τῶν τῇ πόλει χρησίμων*), and the President of the Museum. All these officers, as Caesarian nominees, wore a scarlet-bordered robe. (Strab. p. 797, seq.) In other respects the domination of Rome was highly conducive to the welfare of Alexandreia. Trade, which had declined under the later Ptolemies, revived and attained a prosperity hitherto unexampled: the army, instead of being a horde of lawless and oppressive mercenaries, was restrained under strict discipline: the privileges and national customs of the three constituents of its population were respected: the luxury of Rome gave new vigour to commerce with the East; the corn-supply to Italy promoted the cultivation of the Delta and the business of the Emporium; and the frequent inscription of the imperial names upon the temples attested that Alexandreia at least had benefited by exchanging the Ptolemies for the Caesars.

The History of Alexandreia may be divided into three periods. (1) The Hellenic. (2) The Roman. (3) The Christian. The details of the first of these may be read in the History of the Ptolemies (*Dict. of Biogr.* vol. iii. pp. 565—599). Here it will suffice to remark, that the city prospered under the wisdom of Soter and the genius of Philadelphus; lost somewhat of its Hellenic character under Euergetes, and began to decline under Philopator, who was a mere Eastern despot, surrounded and governed by women, eunuchs, and favourites. From Epiphanes downwards these evils

were aggravated. The army was disorganised; trade and agriculture declined; the Alexandrian people grew more servile and vicious: even the Museum exhibited symptoms of decrepitude. Its professors continued, indeed, to cultivate science and criticism, but invention and taste had expired. It depended upon Rome whether Alexandreia should become tributary to Antioch, or receive a proconsul from the senate. The wars of Rome with Carthage, Macedon, and Syria alone deferred the deposition of the Lagidae. The influence of Rome in the Ptolemaic kingdom commenced properly in B. C. 204, when the guardians of Epiphanes placed their infant ward under the protection of the senate, as his only refuge against the designs of the Macedonian and Syrian monarchs. (Justin. xxx. 2.) M. Aemilius Lepidus was appointed guardian to the young Ptolemy, and the legend "*Tutor Regis*" upon the Aemilian coins commemorates this trust. (Eckhel, vol. v. p. 123.) In B. C. 163 the Romans adjudicated between the brothers Ptolemy Philometor and Euergetes. The latter received Cyrene; the former retained Alexandreia and Egypt. In B. C. 145, Scipio Africanus the younger was appointed to settle the distractions which ensued upon the murder of Eupator. (Justin. xxxviii. 8; Cic. *Acad. Q.* iv. 2, *Off.* iii. 2; Diod. *Legat.* 32; Gell. *N. A.* xviii. 9.) An inscription, of about this date, recorded at Delos the existence of amity between Alexandreia and Rome. (Letronne, *Inscr.* vol. i. p. 102.) In B. C. 97, Ptolemy Apion devised by will the province of Cyrene to the Roman senate (Liv. lxx. *Epit.*), and his example was followed, in B. C. 80, by Ptolemy Alexander, who bequeathed to them Alexandreia and his kingdom. The bequest, however, was not immediately enforced, as the republic was occupied with civil convulsions at home. Twenty years later Ptolemy Auletes mortgaged his revenues to a wealthy Roman senator, Rabirius Postumus (Cic. *Fragm.* xvii. Orelli, p. 458), and in B. C. 55 Alexandreia was drawn into the immediate vortex of the Roman revolution, and from this period, until its submission to Augustus in B. C. 30, it followed the fortunes alternately of Pompey, Gabinius, Caesar, Cassius the liberator, and M. Antonius.

The wealth of Alexandreia in the last century B. C. may be inferred from the fact, that, in B. C. 63, 6250 talents, or a million sterling, were paid to the treasury as port dues alone. (Diod. xvii. 52; Strab. p. 832.) Under the emperors, the history of Alexandreia exhibits little variety. It was, upon the whole, leniently governed, for it was the interest of the Caesars to be generally popular in a city which commanded one of the granaries of Rome. Augustus, indeed, marked his displeasure at the support given to M. Antonius, by building Nicopolis about three miles to the east of the Canobic gate as its rival, and by depriving the Greeks of Alexandreia of the only political distinction which the Ptolemies had left them — the judicial functions of the senate. The city, however, shared in the general prosperity of Egypt under Roman rule. The portion of its population that came most frequently in collision with the executive was that of the Jewish Quarter. Sometimes emperors, like Caligula, demanded that the imperial effigies or military standards should be set up in their temple, at others the Greeks ridiculed or outraged the Hebrew ceremonies. Both these causes were attended with sanguinary results, and even with general pillage and burning of the city. Alexandreia was favoured by Claudius, who added a wing to the Museum; was threatened with a visit from Nero, who coveted the skilful applause of its *claqueurs* in the theatre (Sueton. *Ner.* 20); was the head-quarter, for some months, of Vespasian (Tac. *Hist.* iii. 48, iv. 82) during the civil wars which preceded his accession; was subjected to military lawlessness under Domitian (Juv. *Sat.* xvi.); was governed mildly by Trajan, who even supplied the city, during a dearth, with corn (Plin. *Panegyr.* 31. § 23); and was visited by Hadrian in A. D. 122, who has left a graphic picture of the population. (Vopisc. *Saturn.* 8.) The first important change in their polity was that introduced by the emperor Severus in A. D. 196. The Alexandrian Greeks were no longer formidable, and Severus accordingly restored their senate and municipal government. He also ornamented the city with a temple of Rhea, and with a public bath — *Thermae Septimianae.*

Alexandreia, however, suffered more from a single visit of Caracalla than from the tyranny or caprice of any of his predecessors. That emperor had been ridiculed by its satirical populace for affecting to be the Achilles and Alexander of his time. The rumours or caricatures which reached him in Italy were not forgotten on his tour through the provinces; and although he was greeted with hecatombs on his arrival at Alexandreia in A. D. 211 (Herodian. iv. 9), he did not omit to repay the insult by a general massacre of the youth of military age. (Dion Cass. lxxvii. 22; Spartian. *Caracall.* 6.) Caracalla also introduced some important changes in the civil relations of the Alexandrians. To mark his displeasure with the Greeks, he admitted the chief men of the quarter Rhacôtis — *i. e.* native Egyptians — into the Roman senate (Dion Cass. li. 17; Spartian. *Caracall.* 9); he patronised a temple of Isis at Rome; and he punished the citizens of the Brucheium by retrenching their public games and their allowance of corn. The Greek quarter was charged with the maintenance of an additional Roman garrison, and its inner walls were repaired and lined with forts.

From the works of Aretaeus (*de Morb. Acut.* i.) we learn that Alexandreia was visited by a pestilence in the reign of Gallus, A. D. 253. In 265, the prefect Aemilianus was proclaimed Caesar by his soldiers. (Trebell. Pol. *Trig. Tyrann.* 22, *Gallien.* 4.) In 270, the name of Zenobia, queen of Palmyra, appears on the Alexandrian coinage; and the city had its full share of the evils consequent upon the frequent revolutions of the Roman empire. (Vopisc. *Aurelian.* 32.) After this period, A. D. 271, Alexandreia lost much of its predominance in Egypt, since the native population, hardened by repeated wars, and reinforced by Arabian immigrants, had become a martial and turbulent race. In A. D. 297 (Eutrop. ix. 22), Diocletian besieged and regained Alexandreia, which had declared itself in favour of the usurper Achilleus. The emperor, however, made a lenient use of his victory, and purchased the favour of the populace by an increased largess of corn. The column, now well known as Pompey's Pillar, once supported a statue of this emperor, and still bears on its base the inscription, "To the most honoured emperor, the deliverer of Alexandreia, the invincible Diocletian."

Alexandreia had its full share of the persecutions of this reign. The Jewish rabbinism and Greek philosophy of the city had paved the way for Christianity, and the serious temper of the Egyptian population sympathised with the earnestness of the new faith. The Christian population of Alexan-

dreia was accordingly numerous when the imperial edicts were put in force. Nor were martyrs wanting. The city was already an episcopal see; and its bishop Peter, with the presbyters Faustus, Dius, and Ammonius, were among the first victims of Diocletian's rescript. The Christian annals of Alexandreia have so little that is peculiar to the city, that it will suffice to refer the reader to the general history of the Church.

It is more interesting to turn from the Arian and Athanasian feuds, which sometimes deluged the streets of the city with blood, and sometimes made necessary the intervention of the Prefect, to the aspect which Alexandreia presented to the Arabs, in A. D. 640, after so many revolutions, civil and religious. The Pharos and Heptastadium were still uninjured: the Sebaste or Caesarium, the Soma, and the Quarter Rhacôtis, retained almost their original grandeur. But the Hippodrome at the Canobic Gate was a ruin, and a new Museum had replaced in the Egyptian Region the more ample structure of the Ptolemies in the Brucheium. The Greek quarter was indeed nearly deserted: the Regio Judaeorum was occupied by a few miserable tenants, who purchased from the Alexandrian patriarch the right to follow their national law. The Serapeion had been converted into a Cathedral; and some of the more conspicuous buildings of the Hellenic city had become the Christian Churches of St. Mark, St. John, St. Mary, &c. Yet Amrou reported to his master the Khalif Omar that Alexandreia was a city containing four thousand palaces, four thousand public baths, four hundred theatres, forty thousand Jews who paid tribute, and twelve thousand persons who sold herbs. (Eutych. *Annal.* A. D. 640.) The result of Arabian desolation was, that the city, which had dwindled into the Egyptian Quarter, shrunk into the limits of the Heptastadium, and, after the year 1497, when the Portuguese, by discovering the passage round the Cape of Good Hope, changed the whole current of Indian trade, it degenerated still further into an obscure town, with a population of about 6000, inferior probably to that of the original Rhacôtis.

Ruins of Alexandreia. These may be divided into two classes: (1) indistinguishable mounds of masonry; and (2) fragments of buildings which may, in some degree, be identified with ancient sites or structures.

"The Old Town" is surrounded by a double wall, with lofty towers, and five gates. The Rosetta Gate is the eastern entrance into this circuit; but it does not correspond with the old Canobic Gate, which was half a mile further to the east. The space inclosed is about 10,000 feet in length, and in its breadth varies from 3200 to 1600 feet. It contains generally shapeless masses of ruins, consisting of shattered columns and capitals, cisterns choked with rubbish, and fragments of pottery and glass. Some of the mounds are covered by the villas and gardens of the wealthier inhabitants of Alexandreia. Nearly in the centre of the inclosure, and probably in the High Street between the Canobic and Necropolitan Gates, stood a few years since three granite columns. They were nearly opposite the Mosque of St. Athanasius, and were perhaps the last remnants of the colonnade which lined the High Street. (From this mosque was taken, in 1801, the sarcophagus of green breccia which is now in the British Museum.) Until December, 1841, there was also on the road leading to the Rosetta Gate the base of another similar column. But these, as well as other remnants of the capital of the Ptolemies, have disappeared; although, twenty years ago, the intersection of its two main streets was distinctly visible, at a point near the Frank Square, and not very far from the Catholic convent. Excavations in the Old Town occasionally, indeed, bring to light parts of statues, large columns, and fragments of masonry: but the ground-plan of Alexandreia is now probably lost irretrievably, as the ruins have been converted into building materials, without note being taken at the time of the site or character of the remnants removed. Vestiges of baths and other buildings may be traced along the inner and outer bay; and numerous tanks are still in use which formed part of the cisterns that supplied the city with Nile-water. They were often of considerable size; were built under the houses; and, being arched and coated with a thick red plaster, have in many cases remained perfect to this day. One set of these reservoirs runs parallel to the eastern issue of the Mahmoodeh Canal, which nearly represents the old Canobic Canal; others are found in the convents which occupy part of the site of the Old Town; and others again are met with below the mound of Pompey's Pillar. The descent into these chambers is either by steps in the side or by an opening in the roof, through which the water is drawn up by ropes and buckets.

The most striking remains of ancient Alexandreia are the Obelisks and Pompey's Pillar. The former are universally known by the inappropriate name of "Cleopatra's Needles." The fame of Cleopatra has preserved her memory among the illiterate Arabs, who regard her as a kind of enchantress, and ascribe to her many of the great works of her capital,—the Pharos and Heptastadium included. Meselleh is, moreover, the Arabic word for "a packing Needle," and is given generally to obelisks. The two columns, however, which bear this appellation, are red granite obelisks which were brought by one of the Caesars from Heliopolis, and, according to Pliny (xxxvi. 9), were set up in front of the Sebaste or Caesarium. They are about 57 paces apart from each other: one is still vertical, the other has been thrown down. They stood each on two steps of white limestone. The vertical obelisk is 73 feet high, the diameter at its base is 7 feet and 7 inches; the fallen obelisk has been mutilated, and, with the same diameter, is shorter. The latter was presented by Mohammed Ali to the English government: and the propriety of its removal to England has been discussed during the present year. Pliny (*l. c.*) ascribes them to an Egyptian king named Mesphres: nor is he altogether wrong. The Pharaoh whose oval they exhibit was the third Thothmes, and in Manetho's list the first and second Thothmes (18th Dynasty: Kenrick, vol. ii. p. 199) are written as Mesphra-Thothmosis. Rameses III. and Osirei II., his third successor, have also their ovals upon these obelisks.

Pompey's Pillar, as it is erroneously termed, is denominated by the Arabs *Amood é sowari; sari* or *sowari* being applied by them to any lofty monument which suggests the image of a "mast." It might more properly be termed Diocletian's Pillar, since a statue of that emperor once occupied its summit, commemorating the capture of Alexandreia in A. D. 297, after an obstinate siege of eight months. The total height of this column is 98 feet 9 inches, the shaft is 73 feet, the circumference 29 feet 8 inches, and the diameter at the top of the capital is 16 feet 6

inches. The shaft, capital, and pedestal are apparently of different ages; the latter are of very inferior workmanship to the shaft. The substructions of the column are fragments of older monuments, and the name of Psammetichus with a few hieroglyphics is inscribed upon them.

The origin of the name Pompey's Pillar is very doubtful. It has been derived from Πομπαῖος, "conducting," since the column served for a land-mark. In the inscription copied by Sir Gardner Wilkinson and Mr. Salt, it is stated that "Publius, the Eparch of Egypt," erected it in honour of Diocletian. For Publius it has been proposed to read "Pompeius." The Pillar originally stood in the centre of a paved area beneath the level of the ground, like so many of the later Roman memorial columns. The pavement, however, has long been broken up and carried away. If Arabian traditions may be trusted, this now solitary Pillar once stood in a Stoa with 400 others, and formed part of the peristyle of the ancient Serapeion.

Next in interest are the Catacombs or remains of the ancient Necropolis beyond the Western Gate. The approach to this cemetery was through vineyards and gardens, which both Athenaeus and Strabo celebrate. The extent of the Catacombs is remarkable: they are cut partly in a ridge of sandy calcareous stone, and partly in the calcareous rock that faces the sea. They all communicate with the sea by narrow vaults, and the most spacious of them is about 3830 yds. SW. of Pompey's Pillar. Their style of decoration is purely Greek, and in one of the chambers are a Doric entablature and mouldings, which evince no decline in art at the period of their erection. Several tombs in that direction, at the water's edge, and some even below its level, are entitled "*Bagni di Cleopatra.*"

A more particular account of the *Ruins of Alexandreia* will be found in Sir Gardner Wilkinson's *Topography of Thebes*, p. 380, seq., and his *Hand-Book for Travellers in Egypt*, pp. 71—100, Murray, 1847. Besides the references already given for Alexandreia, its topography and history, the following writers may be consulted: — Strab. p. 791, seq.; Ptol. iv. 5. § 9, vii. 5. §§ 13, 14, &c. &c.; Diod. xvii. 52; Pausan. v. 21, viii. 33; Arrian, *Exp. Alex.* iii. 1. § 5, seq.; Q. Curtius, iv. 8. § 2, x. 10. § 20; Plut. *Alex.* 26; Mela, i. 9. § 9; Plin. v. 10, 11; Amm. Marc. xxii. 16; It. Anton. pp. 57, 70; Joseph. *B. J.* ii. 28; Polyb. xxxix. 14; Caesar, *B. C.* iii. 112. [W. B. D.]

ALEXANDREIA (ἡ Ἀλεξάνδρεια). Besides the celebrated Alexandreia mentioned above, there were several other towns of this name, founded by Alexander or his successors.

1. In ARACHOSIA, also called Alexandropolis, on the river Arachotus; its site is unknown. (Amm. Marc. xxiii. 6.)

2. In ARIANA (ἡ ἐν Ἀρίοις, or Alexandreia Arion as Pliny, vi. 17, names it), the chief city of the country, now *Herat*, the capital of *Khorassan*, a town which has a considerable trade. The tradition is that Alexander the Great founded this Alexandreia, but like others of the name it was probably only so called in honour of him. (Strab. pp. 514, 516, 723; Amm. Marc. xxiii. 6.)

3. In BACTRIANA, a town in Bactriana, near Bactra (Steph. Byz.).

4. In CARMANIA, the capital of the country, now *Kerman*. (Amm. Marc. xxiii. 6.)

5. AD ISSUM (ἡ κατ' Ἰσσον: *Alexandreum, Iskenderun*), a town on the east side of the Gulf of Issus, and probably on or close to the site of the Myriandrus of Xenophon (*Anab.* i. 4), and Arrian (*Anab.* ii. 6). It seems probable that the place received a new name in honour of Alexander. Stephanus mentions both Myriandrus and Alexandreia of Cilicia, by which he means this place; but this does not prove that there were two towns in his time. Both Stephanus and Strabo (p. 676) place this Alexandreia in Cilicia [AMANUS]. A place called Jacob's Well, in the neighbourhood of *Iskenderun*, has been supposed to be the site of Myriandrus (*London Geog. Journ.* vol. vii. p. 414); but no proof is given of this assertion. *Iskenderun* is about 6 miles SSW. of the Pylae Ciliciae direct distance. [AMANUS.] The place is unhealthy in summer, and contained only sixty or seventy mean houses when Niebuhr visited it; but in recent times it is said to have improved. (Niebuhr, *Reisebeschreibung*, vol. iii. p. 19; *London Geog. Journ.* vol. x. p. 511.)

6. OXIANA. [SOGDIANA.]

7. In PAROPAMISUS. [PAROPAMISADAE.]

8. TROAS (Ἀλεξάνδρεια ἡ Τρῳάς), sometimes called simply Alexandreia, and sometimes Troas (Acts Apost. xvi. 8), now *Eski Stambul* or *Old Stambul*, was situated on the coast of Troas, opposite to the south-eastern point of the island of Tenedos, and north of Assus. It was founded by Antigonus, one of the most able of Alexander's successors, under the name of Antigoneia Troas, and peopled with settlers from Scepsis and other neighbouring towns. It was improved by Lysimachus king of Thrace, and named Alexandreia Troas; but both names, Antigoneia, and Alexandreia, appear on some coins. It was a flourishing place under the Roman empire, and had received a Roman colony when Strabo wrote (p. 593), which was sent in the time of Augustus, as the name COL. AVG. TROAS on a coin shows. In the time of Hadrian an aqueduct several miles in length was constructed, partly at the expense of Herodes Atticus, to bring water to the city from Ida. Many of the supports of the aqueduct still remain, but all the arches are broken. The ruins of this city cover a large surface. Chandler says that the walls, the largest part of which remain, are several miles in circumference. The remains of the Thermae or baths are very considerable, and doubtless belong to the Roman period. There is little marble on the site of the city, for the materials have been carried off to build houses and public edifices at Constantinople. The place is now nearly deserted.

There is a story, perhaps not worth much, that the dictator Caesar thought of transferring the seat of empire to this Alexandreia or to Ilium (Suet. *Caes.* 79); and some writers have conjectured that Augustus had a like design, as may be inferred from the words of Horace (*Carm.* iii. 3. 37, &c.). It may be true that Constantine thought of Alexandreia (Zosim. ii. 30) for his new capital, but in the end he made a better selection.

9. ULTIMA (Ἀλεξάνδρεια ἐσχάτη, or Ἀλεξανδρέσχατα, Appian, *Syr.* 57), a city founded among the Scythians, according to Appian. It was founded by Alexander upon the Jaxartes, which the Greeks called the Tanais, as a bulwark against the eastern barbarians. The colonists were Hellenic mercenaries, Macedonians who were past service, and some of the adjacent barbarians: the city was 60 stadia in circuit. (Arrian, *Anab.* iv. 1. 3; Curtius, vii. 6.) There is no evidence to determine the exact site, which may be that of *Khodjend*, as some suppose. [G. L.]

ALEXANDRI ARAE or COLUMNAE (*οἱ Ἀλεξάνδρου βωμοί*). It was a well-known custom of the ancient conquerors from Sesostris downwards to mark their progress, and especially its furthest limits, by monuments; and thus, in Central Asia, near the river Jaxartes (*Sihoun*), there were shown altars of Hercules and Bacchus, Cyrus, Semiramis and Alexander. (Plin. vi. 16. s. 18; Solin. 49.) Pliny adds that Alexander's soldiers supposed the Jaxartes to be the Tanaïs, and Ptolemy (iii. 5. § 26) actually places altars of Alexander on the true Tanaïs (*Don*), which Ammianus Marcellinus (xxii. 8), carrying the confusion a step further, transfers to the Borysthenes. (Ukert, vol. iii. pt. 2, pp. 38, 40, 71, 191, 196.) Respecting Alexander's altars in India, see HYPHASIS. [P. S.]

A'LGIDUS (*Ἄλγιδος*), a mountain of Latium, forming part of the volcanic group of the Alban Hills, though detached from the central summit, the Mons Albanus or *Monte Cavo*, and separated, as well from that as from the Tusculan hills, by an elevated valley of considerable breadth. The extent in which the name was applied is not certain, but it seems to have been a general appellation for the north-eastern portion of the Alban group, rather than that of a particular mountain summit. It is celebrated by Horace for its black woods of holm-oaks (*nigrae feraci frondis in Algido*), and for its cold and snowy climate (*nivali Algido, Carm.* i. 21. 6, iii. 23. 9, iv. 4. 58): but its lower slopes became afterwards much frequented by the Roman nobles as a place of summer retirement, whence Silius Italicus gives it the epithet of *amoena Algida* (Sil. Ital. xii. 536; Martial, x. 30. 6). It has now very much resumed its ancient aspect, and is covered with dense forests, which are frequently the haunts of banditti.

At an earlier period it plays an important part in the history of Rome, being the theatre of numberless conflicts between the Romans and Aequians. It is not clear whether it was—as supposed by Dionysius (x. 21), who is followed by Niebuhr (vol. ii. p. 258)—ever included in the proper territories of the Aequians: the expressions of Livy would certainly lead to a contrary conclusion: but it was continually occupied by them as an advanced post, which at once secured their own communications with the Volscians, and intercepted those of the Romans and Latins with their allies the Hernicans. The elevated plain which separated it from the Tusculan hills thus became their habitual field of battle. (Liv. iii. 2, 23, 25, &c.; Dion. Hal. x. 21, xi. 3, 23, &c.; Ovid, *Fast.* vi. 721.) Of the exploits of which it was the scene, the most celebrated are the victory of Cincinnatus over the Aequians under Cloelius Gracchus, in B. C. 458, and that of Postumius Tubertus, in B. C. 428, over the combined forces of the Aequians and Volscians. The last occasion on which we find the former people encamping on Mt. Algidus, was in B. C. 415.

In several passages Dionysius speaks of a town named Algidus, but Livy nowhere alludes to the existence of such a place, nor does his narrative admit of the supposition: and it is probable that Dionysius has mistaken the language of the annalists, and rendered "in Algido" by *ἐν πόλει Ἀλγίδῳ*. (Dionys. x. 21, xi. 3; Steph. B. *s. v.* *Ἄλγιδος*, probably copies Dionysius.) In Strabo's time, however, it is certain that there was a small town (*πολίχνιον*) of the name (Strab. p. 237): but if we can construe his words strictly, this must have been lower down, on the southern slope of the hill; and was probably a growth of later times. It was situated on the Via Latina; and the gorge or narrow pass through which that road emerged from the hills is still called *la Cava dell' Aglio*, the latter word being evidently a corruption of Algidus. (Nibby, *Dintorni di Roma*, vol. i. p. 123.)

We find mention in very early times of a temple of Fortune on Mt. Algidus (Liv. xxi. 62), and we learn also that the mountain itself was sacred to Diana, who appears to have had there a temple of ancient celebrity. (Hor. *Carm. Saec.* 69.) Existing remains on the summit of one of the peaks of the ridge are referred, with much probability, to this temple, which appears to have stood on an elevated platform, supported by terraces and walls of a very massive construction, giving to the whole much of the character of a fortress, in the same manner as in the case of the Capitol at Rome. These remains—which are not easy of access, on account of the dense woods with which they are surrounded, and hence appear to have been unknown to earlier writers—are described by Gell (*Topography of Rome*, p. 42) and Nibby (*Dintorni di Roma*, vol. i. p. 121), but more fully and accurately by Abeken (*Mittel-Italien*, p. 215). [E. H. B.]

ALINDA (*Ἄλινδα*: *Eth.* *Ἀλινδεύς*), a city of Caria, which was surrendered to Alexander by Ada, queen of Caria. It was one of the strongest places in Caria (Arrian. *Anab.* i. 23; Strab. p. 657). Its position seems to be properly fixed by Fellows (*Discoveries in Lycia*, p. 58) at *Demmeergee-derasy*, between Arab Hissa and Karpuslee, on a steep rock. He found no inscriptions, but out of twenty copper coins obtained here five had the epigraph Alinda. [G. L.]

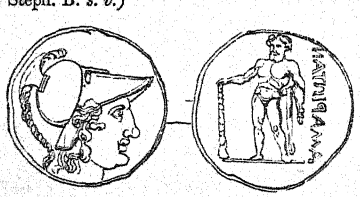
ALIPHE'RA (*Ἀλίφηρα*, Paus.; Aliphera, Liv.; *Ἀλίφειρα*, Polyb.: *Eth.* *Ἀλιφηρεύς*, *Ἀλιφηραῖος*, on coins ΑΛΙΦΕΙΡΕΩΝ, Aliphiraeus, Plin. iv. 6. s. 10. § 22), a town of Arcadia, in the district Cynuria, said to have been built by Aliphera, a son of Lycaon, was situated upon a steep and lofty hill, 40 stadia S. of the Alpheius and near the frontiers of Elis. A large number of its inhabitants removed to Megalopolis upon the foundation of the latter city in B. C. 371; but it still continued to be a place of some importance. It was ceded to the Eleans by Lydiades, when tyrant of Megalopolis; but it was taken from them by Philip in the Social War, B. C. 219, and restored to Megalopolis. It contained temples of Asclepius and Athena, and a celebrated bronze statue by Hypatodorus of the latter goddess, who was said to have been born here. There are still considerable remains of this town on the hill of *Nerovitza*, which has a tabular summit about 300 yards long in the direction of E. and W., 100 yards broad, and surrounded by remains of Hellenic walls. At the south-eastern angle, a part rather higher than the rest formed an acropolis: it was about 70 yards long and half as much broad. The walls are built of polygonal and regular masonry intermixed. (Paus. viii. 3. § 4, 26. § 5, 27 §§ 4, 7; Polyb. iv. 77, 78; Liv. xxviii. 8; Steph. B. *s. v.*; Leake, *Morea*, vol. ii. p. 72, seq.; Ross, *Reisen im Peloponnes*, vol. i. p. 102; Curtius, *Peloponnesos*, vol. i. p. 361, seq.)

ALI'SO or ALI'SUM (*Ἐλίσων*, *Ἄλεισον*: perhaps *Elsen*, near *Paderborn*), a strong fortress in Germany, built by Drusus in B. C. 11, for the purpose of securing the advantages which had been gained, and to have a safe place in which the Romans

might maintain themselves against the Cherusci and Sigambri. It was situated at the point where the Eliso empties itself into the Lupia (*Lippe*, Dion Cass. liv. 33.) There can be no doubt that the place thus described by Dion Cassius under the name Ἑλίσων, is the same as the Aliso mentioned by Velleius (ii. 120) and Tacitus (*Ann.* ii. 7), and which in A. D. 9, after the defeat of Varus, was taken by the Germans. In A. D. 15 it was reconquered by the Romans; but being, the year after, besieged by the Germans, it was relieved by Germanicus. So long as the Romans were involved in wars with the Germans in their own country, Aliso was a place of the highest importance, and a military road with strong fortifications kept up the connection between Aliso and the Rhine. The name of the place was probably taken from the little river Eliso, on whose bank it stood. The Ἄλεισον (in Ptolemy ii. 11) is probably only another form of the name of this fortress. Much has been written in modern times upon the site of the ancient Aliso, and different results have been arrived at; but from the accurate description of Dion Cassius, there can be little doubt that the village of *Elsen*, about two miles from *Paderborn*, situated at the confluence of the *Alme* (Eliso) and *Lippe* (Lupia), is the site of the ancient Aliso. (Ledebur, *Das Land u. Volk der Bructerer*, p. 209, foll.; W. E. Giefers, *De Alisone Castello Commentatio*, Crefeld, 1844, 8vo.) [L. S.]

A'LIUM. [ACROREIA.]

ALLA'RIA (Ἀλλαρια: *Eth.* Ἀλλαριάτης), a city of Crete of uncertain site, of which coins are extant, bearing on the obverse the head of Pallas, and on the reverse a figure of Heracles standing. (Polyb. ap. Steph. B. *s. v.*)



COIN OF ALLARIA.

A'LLIA or A'LIA* (ὁ Ἀλίας, Plut.) a small river which flows into the Tiber, on its left bank, about 11 miles N. of Rome. It was on its banks that the Romans sustained the memorable defeat by the Gauls under Brennus in B. C. 390, which led to the capture and destruction of the city by the barbarians. On this account the day on which the battle was fought, the 16th of July (XV. Kal. Sextiles), called the *Dies Alliensis*, was ever after regarded as disastrous, and it was forbidden to transact any public business on it. (Liv. vi. 1, 28; Virg. *Aen.* vii. 717; Tac. *Hist.* ii. 91; Varr. *de L. L.* vi. § 32; Lucan. vii. 408; Cic. *Ep. ad Att.* ix. 5; Kal. Amitern. *ap. Orell. Inscr.* vol. ii. p. 394.) A few years later, B.C. 377, the Praenestines and their allies, during a war with Rome, took up a position on the Allia, trusting that it would prove of evil omen to their adversaries; but their hopes were deceived, and they were totally defeated by the dictator Cincinnatus. (Liv. vi. 28; Eutrop. ii. 2.) The situation of this celebrated, but insignificant, stream is marked with unusual precision by Livy: "Aegre (hostibus) ad undecimum lapidem occursum est, qua flumen Allia Crustuminis montibus praealto defluens alveo, haud multum infra viam Tiberino amni miscetur." (v. 37.) The Gauls were advancing upon Rome by the left bank of the Tiber, so that there can be no doubt that the "via" here mentioned is the Via Salaria, and the correctness of the distance is confirmed by Plutarch (*Camill.* 18), who reckons it at 90 stadia, and by Eutropius (i. 20), while Vibius Sequester, who places it at 14 miles from Rome (p. 3), is an authority of no value on such a point. Notwithstanding this accurate description, the identification of the river designated has been the subject of much doubt and discussion, principally arising from the circumstance that there is no stream which actually crosses the Via Salaria at the required distance from Rome. Indeed the only two streams which can in any degree deserve the title of rivers, that flow into this part of the Tiber, are the *Rio del Mosso*, which crosses the modern road at the *Osteria del Grillo* about 18 miles from Rome, and the *Fosso di Conca*, which rises at a place called *Conca* (near the site of Ficulea), about 13 miles from Rome, but flows in a southerly direction and crosses the Via Salaria at *Malpasso*, not quite 7 miles from the city. The former of these, though supposed by Cluverius to be the Allia, is not only much too distant from Rome, but does not correspond with the description of Livy, as it flows through a nearly flat country, and its banks are low and defenceless. The *Fosso di Conca* on the contrary is too near to Rome, where it crosses the road and enters the Tiber; on which account Nibby and Gell have supposed the battle to have been fought higher up its course, above *Torre di S. Giovanni*. But the expressions of Livy above cited and his whole narrative clearly prove that he conceived the battle to have been fought close to the Tiber, so that the Romans rested their left wing on that river, and their right on the Crustumian hills, protected by the reserve force which was posted *on* one of those hills, and against which Brennus directed his first attack. Both these two rivers must therefore be rejected; but between them are two smaller streams which, though little more than ditches in appearance, flow through deep and narrow ravines, where they issue from the hills; the first of these, which rises not far from the *Fosso di Conca*, crosses the road about a mile beyond *La Marcigliana*, and rather more than 9 from Rome; the second, called the *Scolo del Casale*, about 3 miles further on, at a spot named the *Fonte di Papa*, which is just more than 12 miles from Rome. The choice must lie between these two, of which the former has been adopted by Holstenius and Westphal, but the latter has on the whole the best claim to be regarded as the true Allia. It coincides in all respects with Livy's description, except that the distance is a mile too great; but the difference in the other case is greater, and the correspondence in no other respect more satisfactory. If it be objected that the little brook at *Fonte di Papa* is too trifling a stream to have earned such an immortal name, it may be observed that the very particular manner in which Livy describes the locality, sufficiently shows that it was not one necessarily familiar to his readers, nor does any

* According to Niebuhr (vol. ii. p. 533, not.) the correct form is ALIA, but the ordinary form ALLIA is supported by many good MSS., and retained by the most recent editor of Livy. The note of Servius (*ad Aen.* vii. 717) is certainly founded on a misconception.

mention of the river Allia occur at a later period of Roman history. (Cluver. *Ital.* p. 709; Holsten. *Adnot.* p. 127; Westphal, *Römische Kampagne*, p. 127; Gell's *Top. of Rome*, p. 44—48; Nibby, *Dintorni di Roma*, vol. i. p. 125; Reichard, *Thesaur. Topogr.*) [E. H. B.]

ALLI'FAE (Ἀλλιφαί, Strab., Diod.; Ἄλλιφα, Ptol., *Eth.* Allifanus: *Alife*), a city of Samnium, situated in the valley of the Vulturnus, at the foot of the lofty mountain group now called the *Monte Matese*. It was close to the frontiers of Campania, and is enumerated among the Campanian cities by Pliny (iii. 5. 9), and by Silius Italicus (viii. 537); but Strabo expressly calls it a Samnite city (p. 238). That it was so at an earlier period is certain, as we find it repeatedly mentioned in the wars of the Romans with that people. Thus, at the breaking out of the Second Samnite War, in B. C. 326, it was one of the first places which fell into the hands of the Romans: who, however, subsequently lost it, and it was retaken by C. Marcius Rutilus in B. C. 310. Again, in B. C. 307, a decisive victory over the Samnites was gained by the proconsul Fabius beneath its walls. (Liv. viii. 25, ix. 38, 42; Diod. xx. 35.) During the Second Punic War its territory was alternately traversed or occupied by the Romans and by Hannibal (Liv. xxii. 13, 17, 18, xxvi. 9), but no mention is made of the town itself. Strabo speaks of it as one of the few cities of the Samnites which had survived the calamities of the Social War: and we learn from Cicero that it possessed an extensive and fertile territory in the valley of the Vulturnus, which appears to have adjoined that of Venafrum. (*Pro Planc.* 9, *de Leg. Agr.* ii. 25.) According to the Liber Coloniarum (p. 231), a colony was established there by the triumvirs, and its colonial rank, though not mentioned by Pliny, is confirmed by the evidence of inscriptions. These also attest that it continued to be a place of importance under the empire: and was adorned with many new public buildings under the reign of Hadrian. (Zumpt, *de Coloniis*, p. 335; Orell. *Inscr.* 140, 3887; Romanelli, vol. ii. pp. 451—456.) It is placed by the Itineraries on the direct road from Rome to Beneventum by the Via Latina, at the distance of 17 miles from Teanum, and 43 from Beneventum; but the latter number is certainly too large. (Itin. Ant. pp. 122, 304.) The modern *Alife* is a poor and decayed place, though it still retains an episcopal see and the title of a city: it occupies the ancient site, and has preserved great part of its ancient walls and gates, as well as numerous other vestiges of antiquity, including the remains of a theatre and amphitheatre, and considerable ruins of Thermae, which appear to have been constructed on a most extensive and splendid scale. (Romanelli, *l. c.*; Craven, *Abruzzi*, vol. i. p. 21.) [E. H. B.]

ALLO'BROGES (Ἀλλόβριγες, Ἀλλόβρυγες, and Ἀλλόβρογες, as the Greeks write the name), a Gallic people, whose territory lay on the east side of the Rhone, and chiefly between the Rhone and the Isara (*Isère*). On the west they were bounded by the Segusiani (Caes. *B. G.* i. 10). In Caesar's time (*B. G.* i. 6) the Rhodanus, near its outlet from the lake Lemannus, or the lake of Geneva, was the boundary between the Allobroges and the Helvetii; and the furthest town of the Allobroges on the Helvetic border was Geneva, at which place there was a road over the Rhone into the Helvetic territory by a bridge. The Sequani were the northern neighbours of the Allobroges, who seem to have had some territory on the north side of the Rhone above the junction of the Rhone with the Arar (*Saone*). To the south of the Allobroges were the Vocontii. The limits of their territory may be generally defined in one direction, by a line drawn from Vienna (*Vienne*) on the Rhone, which was their chief city, to Geneva on the Leman lake. Their land was a wine country.

The Allobroges are first mentioned in history as having joined Hannibal B. C. 218 in his invasion of Italy (Liv. xxi. 31). The Aedui, who were the first allies of Rome north of the Alps, having complained of the incursions of the Allobroges into their territory, the Allobroges were attacked and defeated near the junction of the Rhone and the Saone by Q. Fabius Maximus (B. C. 121), who from his victory derived the cognomen Allobrogicus. Under Roman dominion they became a more agricultural people, as Strabo describes them (p. 185): most of them lived in small towns or villages, and their chief place was Vienna. The Allobroges were looked on with suspicion by their conquerors, for though conquered they retained their old animosity; and their dislike of Roman dominion will explain the attempt made by the conspirators with Catiline to gain over the Allobroges through some ambassadors of the nation who were then in Rome (B. C. 63). The ambassadors, however, through fear or some other motive, betrayed the conspirators (Sall. *Cat.* 41). When Caesar was governor of Gallia, the Allobroges north of the Rhone fled to him for protection against the Helvetii, who were then marching through their country, B. C. 58 (*B. G.* i. 11). The Allobroges had a senate, or some body that in a manner corresponded to the Roman senate (Cic. *Cat.* iii. 5). In the division of Gallia under Augustus, the Allobroges were included in Narbonensis, the Provincia of Caesar (*B. G.* i. 10); and in the late division of Gallia, they formed the Viennensis. [G.L.]

ALMA, ALMUS (Ἄλμα, Dion Cass. lv. 30; Aurel. Vict. *Epitom.* 38, *Probus*; Eutrop. ix. 17; Vopiscus, *Probus*, 18), a mountain in Lower Pannonia, near Sirmium. The two robber-chieftains Bato made this mountain their stronghold during the Dalmatian insurrection in A. D. 6—7. (*Dict. of Biogr.* art. *Bato.*) It was planted with vines by the emperor Probus about A. D. 280—81, the spot being probably recommended to him by its contiguity to his native town of Sirmium. [W. B. D.]

ALMO, a small river flowing into the Tiber on its left bank, just below the walls of Rome. Ovid calls it "cursu brevissimus Almo" (*Met.* xiv. 329), from which it is probable that he regarded the stream that rises from a copious source under an artificial grotto at a spot called *La Caffarella* as the true Almo. This stream is, however, joined by others that furnish a much larger supply of water, one of the most considerable of which, called the *Marrana degli Orti*, flows from the source near *Marino* that was the ancient Aqua Ferentina, another is commonly known as the *Acqua Santa*. The grotto and source already mentioned were long regarded, but certainly without foundation, as those of Egeria, and the Vallis Egeriae was supposed to be the *Valle della Caffarella*, through which the Almo flows. The grotto itself appears to have been constructed in imperial times: it contains a marble figure, much mutilated, which is probably that of the tutelary deity of the stream, or the god Almo. (Nardini, *Roma Antica*, vol. i. pp. 157—161, with

Nibby's notes; Nibby, *Dintorni di Roma*, vol. i. p. 130; Gell, *Top. of Rome*, p. 48; Burgess, *Antiquities of Rome*, vol. i. p. 107.) From this spot, which is about half a mile from the church of *S. Sebastiano*, and two miles from the gates of Rome, the Almo has a course of between 3 and 4 miles to its confluence with the Tiber, crossing on the way both the Via Appia and the Via Ostiensis. It was at the spot where it joins the Tiber that the celebrated statue of Cybele was landed, when it was brought from Pessinus in Phrygia to Rome in B. C. 204; and in memory of this circumstance the singular ceremony was observed of washing the image of the goddess herself, as well as her sacred implements, in the waters of the Almo, on a certain day (6 Kal. Apr., or the 27th of March) in every year: a superstition which subsisted down to the final extinction of paganism. (Ov. *Fast.* iv. 337—340; Lucan. i. 600; Martial. iii. 47. 2; Stat. *Silv.* v. 1. 222; Sil. Ital. viii. 365; Amm. Marc. xxiii. 3. § 7.) The little stream appears to have retained the name of Almo as late as the seventh century: it is now commonly called the *Acquataccia*, a name which is supposed by some to be a corruption of *Acqua d'Appia*, from its crossing the Via Appia. The spot where it is traversed by that road was about 1½ mile from the ancient Porta Capena; but the first region of the city, according to the arrangement of Augustus, was extended to the very bank of the Almo. (Preller, *Die Regionen Roms*, p. 2.) [E. H. B.]

ALMO'PIA (Ἀλμωπία), a district in Macedonia inhabited by the ALMOPES (Ἀλμῶπες), is said to have been one of the early conquests of the Argive colony of the Temenidae. Leake supposes it to be the same country now called *Móglena*, which bordered upon the ancient Edessa to the NE. Ptolemy assigns to the Almopes three towns, Horma (Ὅρμα), Europus (Εὔρωπος), and Apsalus (Ἄψαλος). (Thuc. ii. 99; Steph. B. *s. v.*; Lycophr. 1238; Ptol. iii. 13. § 24; Leake, *Northern Greece*, vol. iii. p. 444.)

ALONTA (Ἄλοντα: *Terek*), one of the chief rivers of Sarmatia Asiatica, flowing into the W. side of the Caspian, S. of the Udon (Οὔδων, *Kouma*), which is S. of the Rha (*Volga*). This order, given by Ptolemy (v. 9. § 12), seems sufficient to identify the rivers; as the Rha is certainly the *Volga*, and the *Kouma* and *Terek* are the only large rivers that can answer to the other two. The *Terek* rises in *M. Elbrouz*, the highest summit of the Caucasus, and after a rapid course nearly due E. for 350 miles, falls into the Caspian by several mouths near 44° N. lat. [P. S.]

ALOPE (Ἀλόπη: *Eth.* Ἀλοπίτης, Ἀλοπεύς). 1. A town of Phthiotis in Thessaly, placed by Stephanus between Larissa Cremaste and Echinus. There was a dispute among the ancient critics whether this town was the same as the Alope in Homer (*Il.* ii. 682; Strab. pp. 427, 432; Steph. B. *s. v.*).

2. A town of the Opuntian Locrians on the coast between Daphnus and Cynus. Its ruins have been discovered by Gell on an insulated hill near the shore. (Thuc. ii. 26; Strab. p. 426; Scyl. p. 23; Gell, *Itiner.* p. 233.)

3. A town of the Ozolian Locrians of uncertain site. (Strab. p. 427.)

ALOPECE. [ATTICA.]

ALOPECONNE'SUS (Ἀλωπεκόννησος), a town on the western coast of the Thracian Chersonesus. It was an Aeolian colony, and was believed to have derived its name from the fact that the settlers were directed by an oracle to establish the colony, where they should first meet a fox with its cub. (Steph. B. *s. v.*; Scymnus, 29; Liv. xxxi. 16; Pomp. Mela, ii. 2.) In the time of the Macedonian ascendancy, it was allied with, and under the protection of Athens. (Dem. *de Coron.* p. 256, *c. Aristocr.* p. 675.) [L. S.]

ALO'RUS (Ἄλωρος: *Eth.* Ἀλωρίτης), a town of Macedonia in the district Bottiaea, is placed by Stephanus in the innermost recess of the Thermaic gulf. According to Scylax it was situated between the Haliacmon and Lydias. Leake supposes it to have occupied the site of *Paleá-khora*, near *Kapsokhóri*. The town is chiefly known on account of its being the birthplace of Ptolemy, who usurped the Macedonian throne after the murder of Alexander II., son of Amyntas, and who is usually called Ptolemaeus Alorites. (Scyl. p. 26; Steph. B. *s. v.*; Strab. p. 330; Leake, *Northern Greece*, vol. iii. p. 435, seq.; *Dict. of Biogr.* vol. iii. p. 568.)

ALPE'NI (Ἀλπηνοί, Herod. vii. 176; Ἀλπηνὸς πόλις, Herod. vii. 216: *Eth.* Ἀλπηνός), a town of the Epicnemidii Locri at the E. entrance of the pass of Thermopylae. For details, see THERMOPYLAE.

ALPES (αἱ Ἄλπεις; sometimes also, but rarely τὰ Ἀλπεινὰ ὄρη and τὰ Ἄλπια ὄρη), was the name given in ancient as well as modern times to the great chain of mountains—the most extensive and loftiest in Europe,—which forms the northern boundary of Italy, separating that country from Gaul and Germany. They extend without interruption from the coast of the Mediterranean between Massilia and Genua, to that of the Adriatic near *Trieste*, but their boundaries are imperfectly defined, it being almost impossible to fix on any point of demarcation between the Alps and the Apennines, while at the opposite extremity, the eastern ridges of the Alps, which separate the Adriatic from the vallies of the *Save* and the *Drave*, are closely connected with the Illyrian ranges of mountains, which continue almost without interruption to the Black Sea. Hence Pliny speaks of the ridges of the Alps as *softening* as they descend into Illyricum (" mitescentia Alpium juga per medium Illyricum," iii. 25. s. 28), and Mela goes so far as to assert that the Alps extend into Thrace (Mela, ii. 4). But though there is much plausibility in this view considered as a question of geographical theory, it is not probable that the term was ever familiarly employed in so extensive a sense. On the other hand Strabo seems to consider the Jura and even the mountains of the Black Forest in Swabia, in which the Danube takes its rise, as mere offsets of the Alps (p. 207). The name is probably derived from a Celtic word *Alb* or *Alp*, signifying " a height:" though others derive it from an adjective *Alb* " white," which is connected with the Latin Albus, and is the root of the name of Albion. (Strab. p. 202; and see Armstrong's *Gaelic Dictionary*.)

It was not till a late period that the Greeks appear to have obtained any distinct knowledge of the Alps, which were probably in early times regarded as a part of the Rhipaean mountains, a general appellation for the great mountain chain, which formed the extreme limit of their geographical knowledge to the north. Lycophron is the earliest extant author who has mentioned their name, which he however erroneously writes Σάλπια (*Alex.* 1361): and the account given by Apollonius Rhodius (iv. 630, fol.), of the sources of the Rhodanus and the Eridanus proves his entire ignorance of the geography of these regions. The conquest of Cisalpine Gaul by the Romans, and still more the passage of Hannibal over the Alps

first drew general attention to the mountains in question, and Polybius, who had himself visited the portion of the Alpine chain between Italy and Gaul, was the first to give an accurate description of them. Still his geographical knowledge of their course and extent was very imperfect: he justly describes them as extending from the neighbourhood of Massilia to the head of the Adriatic gulf, but places the sources of the Rhone in the neighbourhood of the latter, and considers the Alps and that river as running parallel with each other from NE. to SW. (Polyb. ii. 14, 15, iii. 47.) Strabo more correctly describes the Alps as forming a great curve like a bow, the concave side of which was turned towards the plains of Italy; the apex of the curve being the territory of the Salassi, while both extremities make a bend round, the one to the Ligurian shore near Genoa, the other to the head of the Adriatic. (Strab. pp. 128, 210.) He justly adds that throughout this whole extent they formed a continuous chain or ridge, so that they might be almost regarded as one mountain: but that to the east and north they sent out various offshoots and minor ranges in different directions. (Id. iv. p. 207.) Already previous to the time of Strabo the complete subjugation of the Alpine tribes by Augustus, and the construction of several high roads across the principal passes of the chain, as well as the increased commercial intercourse with the nations on the other side, had begun to render the Alps comparatively familiar to the Romans. But Strabo himself remarks (p. 71) that their geographical position was still imperfectly known, and the errors of detail of which he is guilty in describing them fully confirm the statement. Ptolemy, though writing at a later period, seems to have been still more imperfectly acquainted with them, as he represents the Mons Adula (the *St. Gothard* or *Splügen*) as the point where the chain takes its great bend from a northern to an easterly direction, while Strabo correctly assigns the territory of the Salassi as the point where this change takes place.

As the Romans became better acquainted with the Alps, they began to distinguish the different portions of the chain by various appellations, which continued in use under the empire, and are still generally adopted by geographers. These distinctive epithets are as follows:

1. ALPES MARITIMAE (Ἄλπεις παράλιοι, or παραθαλάσσιοι), the Maritime Alps, was the name given, probably from an early period, to that portion of the range which abuts immediately upon the Tyrrhenian Sea, between Marseilles and Genoa. Their limit was fixed by some writers at the Portus Monoeci or *Monaco*, immediately above which rises a lofty headland on which stood the trophy erected by Augustus to commemorate the subjugation of the Alpine tribes. [TROPAEUM AUGUSTI.] Strabo however more judiciously regards the whole range along the coast of Liguria as far as Vada Sabbata (*Vado*), as belonging to the Maritime Alps: and this appears to have been in accordance with the common usage of later times, as we find both the Intemelii and Ingauni generally reckoned among the Alpine tribes. (Strab. pp. 201, 202; Liv. xxviii. 46; Tac. *Hist.* ii. 12; Vopisc. *Procul.* 12.) From this point as far as the river Varus (*Var*) the mountains descend quite to the sea-shore: but from the mouth of the Varus they trend to the north, and this continues to be the direction of the main chain as far as the commencement of the Pennine Alps. The only mountains in this part of the range of which the ancient names have been preserved to us are the MONS CEMA, in which the Varus had its source (Plin. iii. 4. s. 5), now called *la Caillole;* and the MONS VESULUS, now *Monte Viso*, from which the Padus takes its rise. (Plin. iii. 16. s. 20; Mela, ii. 4; Serv. *ad Aen.* x. 708.) Pliny calls this the most lofty summit of the Alps, which is far from being correct, but its isolated character, and proximity to the plains of Italy, combined with its really great elevation of 11,200 feet above the sea, would readily convey this impression to an unscientific observer.

At a later period of the empire we find the Alpes Maritimae constituting a separate *province*, with its own Procurator (Orell. *Inscr.* 2214, 3331, 5040), but the district thus designated was much more extensive than the limits just stated, as the capital of the province was Ebrodunum (*Embrun*) in Gaul. (Böcking, *ad Notit. Dign.* pp. 473, 488.)

2. ALPES COTTIAE, or COTTIANAE, the Cottian Alps, included the next portion of the chain, from the Mons Vesulus northward, extending apparently to the neighbourhood of the *Mont Cenis*, though their limit is not clearly defined. They derived their name from Cottius, an Alpine chieftain, who having conciliated the favour and friendship of Augustus, was left by him in possession of this portion of the Alps, with the title of Praefect. His territory, which comprised twelve petty tribes, appears to have extended from Ebrodunum or *Embrun* in Gaul, as far as Segusio or *Susa* in Italy, and included the pass of the *Mont Genèvre*, one of the most frequented and important lines of communication between the two countries. (Strab. pp. 179, 204; Plin. iii. 20. s. 24; Tac. *Hist.* i. 61, iv. 68; Amm. Marc. xv. 10.) The territory of Cottius was united by Nero to the Roman empire, and constituted a separate province under the name of Alpes Cottiae. But after the time of Constantine this appellation was extended so as to comprise the whole of the province or region of Italy previously known as Liguria. [LIGURIA.] (Orell. *Inscr.* 2156, 3601; *Notit. Dign.* ii. p. 66, and Böcking, *ad loc.*; P. Diac. ii. 17.) The principal rivers which have their sources in this part of the Alps are the DRUENTIA (*Durance*) on the W. and the DURIA (*Dora Riparia*) on the E., which is confounded by Strabo (p. 203) with the river of the same name (now called *Dora Baltea*) that flows through the country of the Salassi.

3. ALPES GRAIAE (Ἄλπεις Γραῖαι, Ptol.) called also MONS GRAIUS (Tac. *Hist.* iv. 68), was the name given to the Alps through which lay the pass now known as the *Little St. Bernard*. The precise extent in which the term was employed cannot be fixed, and probably was never defined by the ancients themselves; but modern geographers generally regard it as comprising the portion of the chain which extends from the *Mont Cenis* to *Mont Blanc*. The real origin of the appellation is unknown; it is probably derived from some Celtic word, but the Romans in later times interpreted it as meaning *Grecian*, and connected it with the fabulous passage of the Alps by Hercules on his return from Spain. In confirmation of this it appears that some ancient altars (probably Celtic monuments) were regarded as having been erected by him upon this occasion, and the mountains themselves are called by some writers ALPES GRAECAE. (Plin. iii. 20. s. 24; Amm. Marc. xv. 10. § 9; Petron. *de B. C.* 144—151; Nep. *Hann.* 3.) Livy appears to apply the name of "Cremonis jugum" to this part of the Alps (xxi. 38), a name which has been supposed to be retained by the *Cramont*, a

mountain near *St. Didier*. Pliny (xi. 42. s. 97) terms them ALPES CENTRONICAE from the Gaulish tribe of the Centrones, who occupied their western slopes.

4. ALPES PENNINAE, or POENINAE, the Pennine Alps, was the appellation by which the Romans designated the loftiest and most central part of the chain, extending from the *Mont Blanc* on the W., to the *Monte Rosa* on the E. The first form of the name is evidently the most correct, and was derived from the Celtic "*Pen*" or "*Ben*," a height or summit; but the opinion having gained ground that the pass of the *Great St. Bernard* over these mountains was the route pursued by Hannibal, the name was considered to be connected with that of the Carthaginians (Pœni), and hence the form Poeninae is frequently adopted by later writers. Livy himself points out the error, and adds that the name was really derived, according to the testimony of the inhabitants, from a deity to whom an altar was consecrated on the summit of the pass, probably the same who was afterwards worshipped by the Romans themselves as Jupiter Penninus. (Liv. xxi. 38; Plin. iii. 17. s. 21; Strab. p. 205; Tac. *Hist.* i. 61, 87; Amm. Marc. xv. 10; Serv. *ad Virg. Aen.* x. 13; Orell. *Inscr.* vol. i. p. 104.) The limits of the Pennine Alps are nowhere very clearly designated; but it seems that the whole upper valley of the Rhone, the modern *Valais*, was called Vallis Poenina (see Orell. *Inscr.* 211), and Ammianus expressly places the sources of the Rhone in the Pennine Alps (xv. 11. § 16), so that the term must have been frequently applied to the whole extent of the mountain chain from the *Mont Blanc* eastward as far as the *St. Gothard*. The name of ALPES LEPONTIAE from the Gaulish tribe of the Lepontii, is frequently applied by modern geographers to the part of the range inhabited by them between the *Monte Rosa* and the *Mont St. Gothard*, but there is no ancient authority for the name. The "Alpes Graiae et Poeninae," during the later periods of the Roman empire, constituted a separate province, which was united with Transalpine Gaul. Its chief towns were Darantasia and Octodurus. (Amm. Marc. xv. 11. § 12; Orell. *Inscr.* 3888; *Not. Dign.* ii. p. 72; Böcking, *ad loc.* p. 472.) Connected with these we find mentioned the Alpes Atractianae or Atrectianae, a name otherwise wholly unknown.

5. The ALPES RHAETICAE, or Rhaetian Alps, may be considered as adjoining the Pennine Alps on the east, and including the greater part of the countries now called the *Grisons* and the *Tyrol*. Under this more general appellation appears to have been comprised the mountain mass called Mons Adula, in which both Strabo and Ptolemy place the sources of the Rhine [ADULA MONS], while Tacitus expressly tells us that that river rises in one of the most inaccessible and lofty mountains of the Rhaetian Alps. (*Germ.* 1.) The more eastern portion of the Rhaetian Alps, in which the Athesis and Atagis have their sources, is called by Pliny and by various other writers the ALPES TRIDENTINAE, from the important city of Tridentum in the Southern Tyrol. (Plin. iii. 16. s. 20; Dion Cass. liv. 22; Flor. iii. 4.)

6. The eastern portion of the Alps from the valley of the Athesis and the pass of the *Brenner* to the plains of Pannonia and the sources of the *Save* appear to have been known by various appellations, of which it is not easy to determine the precise extent or application. The northern arm of the chain, which extends through Noricum to the neighbourhood of Vienna, was known as the ALPES NORICAE (Flor. iii. 4; Plin. iii. 25. s. 28), while the more southern range, which bounds the plains of Venetia, and curves round the modern *Frioul* to the neighbourhood of *Trieste*, was variously known as the ALPES CARNICAE and JULIAE. The former designation, employed by Pliny (*l. c.*), they derived from the Carni who inhabited their mountain fastnesses: the latter, which appears to have become customary in later times (Tac. *Hist.* iii. 8; Amm. Marc. xxi. 9, xxxi. 16; Itin. Hier. p. 560; Sex. Ruf. *Breviar.* 7), from Julius Caesar, who first reduced the Carni to subjection, and founded in their territory the towns of Julium Carnicum and Forum Julii, of which the latter has given to the province its modern name of the *Frioul*. We find also this part of the Alps sometimes termed ALPES VENETAE (Amm. Marc. xxxi. 16. § 7) from their bordering on the province of Venetia. The mountain ridge immediately above *Trieste*, which separates the waters of the Adriatic from the valley of the Save, and connects the Alps, properly so called, with the mountains of Dalmatia and Illyricum, was known to the Romans as MONS OCRA (Ὄκρα, Strab. p. 207; Ptol. iii. 1. § 1), from whence one of the petty tribes in the neighbourhood of Tergeste was called the Subocrini. (Plin. iii. 20. s. 24.) Strabo justly observes that this is the lowest part of the whole Alpine range: in consequence of which it was from a very early period traversed by a much frequented pass, that became the medium of active commercial intercourse from the Roman colony of Aquileia with the valleys of the *Save* and *Drave*, and by means of those rivers with the plains on the banks of the Danube.

7. We also find, as already mentioned, the name of the Alps sometimes extended to the mountain ranges of Illyricum and Dalmatia: thus Pliny (xi. 42. s. 97) speaks of the ALPES DALMATICAE, and Tacitus of the ALPES PANNONICAE (*Hist.* ii. 98, iii. 1), by which however he perhaps means little more than the Julian Alps. But this extensive use of the term does not seem to have ever been generally adopted.

The physical characters of the Alps, and those natural phenomena which, though not peculiar to them, they yet exhibit on a greater scale than any other mountains of Europe, must have early attracted the attention of travellers and geographers: and the difficulties and dangers of the passes over them were, as was natural, greatly exaggerated. Polybius was the first to give a rational account of them, and has described their characteristic features on occasion of the passage of Hannibal in a manner of which the accuracy has been attested by all modern writers. Strabo also gives a very good account of them, noticing particularly the danger arising from the *avalanches* or sudden falls of snow and ice, which detached themselves from the vast frozen masses above, and hurried the traveller over the side of the precipice (p. 204). Few attempts appear to have been made to estimate their actual height; but Polybius remarks that it greatly exceeds that of the highest mountains of Greece and Thrace, Olympus, Ossa, Athos &c.: for that almost any of these mountains might be ascended by an active walker in a single day, while he would scarcely ascend the Alps in five: a statement greatly exaggerated. (Polyb. *ap. Strab.* p. 209.) Strabo on the contrary tells us, that the direct ascent of the highest summits of the mountains in the territory of the Medulli, did not exceed 100 stadia, and the same distance for the descent on the other side into Italy (p. 203), while Pliny

(ii. 65) appears to estimate the perpendicular height of some of the loftiest summits at not less than *fifty miles!* The length of the whole range is estimated by Polybius at only 2200 stadia, while Caelius Antipater (quoted by Pliny iii. 18. s. 22) stated it as not less than 1000 miles, reckoning along the foot of the mountains from sea to sea. Pliny himself estimates the same distance calculated from the river Varus to the Arsia at 745 miles, a fair approximation to the truth. He also justly remarks that the very different estimates of the breadth of the Alps given by different authors were founded on the fact of its great inequality: the eastern portion of the range between Germany and Italy being not less than 100 miles across, while the other portions did not exceed 70. (Plin. iii. 19. s. 23.) Strabo tells us that while the more lofty summits of the Alps were either covered with perpetual snow, or so bare and rugged as to be altogether uninhabitable, the sides were clothed with extensive forests, and the lower slopes and vallies were cultivated and well peopled. There was however always a scarcity of corn, which the inhabitants procured from those of the plains in exchange for the productions of their mountains, the chief of which were resin, pitch, pine wood for torches, wax, honey, and cheese. Previous to the time of Augustus, the Alpine tribes had been given to predatory habits, and were continually plundering their more wealthy neighbours, but after they had been completely subdued and roads made through their territories they devoted themselves more to the arts of peace and husbandry. (Strab. pp. 206, 207.) Nor were the Alps wanting in more valuable productions. Gold mines or rather washings were worked in them in various places, especially in the territory of the Salassi (the *Val d'Aosta*), where the Romans derived a considerable revenue from them; and in the Noric Alps, near Aquileia, where gold was found in lumps as big as a bean after digging only a few feet below the surface (Strab. pp. 205, 208). The iron mines of the Noric Alps were also well known to the Romans, and highly esteemed for the excellent quality of the metal furnished by them, which was peculiarly well adapted for swords. (Plin. xxxiv. 14. s. 41; Hor. *Carm.* i. 16. 9, *Epod.* xvii. 71.) The rock crystal so abundant in the Alps was much valued by the Romans, and diligently sought for in consequence by the natives. (Plin. xxxvii. 2. s. 9, 10.)

Several kinds of animals are also noticed by ancient writers as peculiar to the Alps; among these are the Chamois (the *rupicapra* of Pliny), the Ibex, and the Marmot. Pliny also mentions white hares and white grouse or Ptarmigan. (Plin. viii. 79. s. 81, x. 68. s. 85; Varr. *de R. R.* iii. 12.) Polybius described a large animal of the deer kind, but with a neck like a wild boar, evidently the Elk (Cervus Alces) now found only in the north of Europe. (Polyb. *ap. Strab.* p. 208.)

It would be impossible here to enumerate in detail all the petty tribes which inhabited the vallies and slopes of the Alps. The inscription on the trophy of Augustus already mentioned, gives the names of not less than forty-four "Gentes Alpinae devictae," many of which are otherwise wholly unknown (Plin. iii. 20. s. 24). The inscription on the arch at *Susa* mentions fourteen tribes that were subject to Cottius, of which the greater part are equally obscure. (Orell. *Inscr.* 626; Millin, *Voy. en Piémont*, vol. i. p. 106.) Those tribes, whose locality can be determined with tolerable certainty, or whose names appear in history, will be found under their respective articles: for an examination of the whole list the reader may consult Walckenaer, *Geographie des Gaules* vol. ii. pp. 43—66.

The eternal snows and glaciers of the Alps are the sources from which flow several of the largest rivers of Europe: the Rhone, the Rhine, and the Po, as well as the great tributaries of the Danube, the Inn, the Drave and the Save. It would be useless here to enter into a geographical or detailed enumeration of the countless minor streams which derive their sources from the Alps, and which will be found under the countries to which they severally belong.

Passes of the Alps.

Many of the passes across the great central chain of the Alps are so clearly indicated by the course of the rivers which rise in them, and the vallies through which these flow, that they must probably have been known to the neighbouring tribes from a very early period. Long before the passage of the western Alps by Hannibal, we know that these mountains were crossed by successive swarms of Gaulish invaders (Polyb. iii. 48; Liv. v. 33), and there is every reason to suppose that the more easily accessible passes of the Rhaetian and Julian Alps had afforded a way for the migrations of nations in still earlier ages. The particular route taken by Hannibal is still a subject of controversy.* But it is clear from the whole narrative of Polybius, that it was one already previously known and frequented by the mountaineers that guided him: and a few years later his brother Hasdrubal appears to have crossed the same pass with comparatively little difficulty. Polybius, according to Strabo, was acquainted with only four passes, viz.: 1. that through Liguria by the Maritime Alps; 2. that through the Taurini, which was the one traversed by Hannibal; 3. that through the Salassi; and 4. that through the Rhaetians. (Polyb. *ap. Strab.* p. 209.) At a later period Pompey, on his march into Spain (B. C. 77), opened out a passage for his army, which he describes as "different from that of Hannibal, but more convenient for the Romans." (Pompeii *Epist. ap. Sallust. Hist.* iii. p. 230, ed. Gerlach.) Shortly after this time Varro (in a passage in which there appears to be much confusion) speaks of *five* passes across the Alps (without including the more easterly ones), which he enumerates as follows: "Una, quae est juxta mare per Liguras; altera qua Hannibal transiit; tertia qua Pompeius ad Hispaniense bellum profectus est: quarta qua Hasdrubal de Gallia in Italiam venit: quinta, quae quondam a Graecis possessa est, quae exinde Alpes Graeciae appellantur." (Varr. *ap. Serv. ad Aen.* x. 13.) From the time of the reduction of the Transalpine Gauls by J. Caesar, and that of the Alpine tribes by Augustus, the passes over the Alps came to be well known, and were traversed by high roads, several of which, however, on account of the natural difficulties of the mountains, were not practicable for carriages. These passes were the following: —

1. "PER ALPES MARITIMAS," along the coast of Liguria, at the foot of the Maritime Alps from Genua to the mouth of the Varus. Though the line of sea-coast must always have offered a natural means of communication, it could hardly have been frequented by the Romans until the wild tribes of the Ligurians had been effectually subdued; and it appears certain that no regular road was constructed

* See the article HANNIBAL, in the *Dict. of Biogr.* vol. ii. p. 333, and the works there referred to.

along it till the time of Augustus. The monument which that emperor erected over the highest part of the pass (just above the Portus Monoeci), to commemorate the reduction of the Alpine tribes, is still extant, and the Roman road may be distinctly traced for several miles on each side of it. [TROPAEA AUGUSTI.] It did not follow the same line as the modern road, but, after ascending from near *Mentone* to the summit of the pass at *Turbia*, descended a side valley to Cemenelion (*Cimiez*), and proceeded from thence direct to the mouth of the Varus, leaving Nicaea on the left. The stations along this road from Vada Sabbata (*Vado*) to Antipolis are thus given in the Itin. Ant. p. 296: —

	M.P.		M.P.
Pullopice	xii.	Lumone	x.
Albingauno (*Albenga*)	viii.	Alpe Summa (*Turbia*)	vi.
Luco Bormani	xv.	Cemenelo (*Cimiez*)	viii.
Costa Balenae	xvi.	Varum flumen	vi.
Albintimilio (*Vintimiglia*)	xvi.	Antipolis (*Antibes*)	x.

This line of road is given in the Itinerary as a part of the Via Aurelia, of which it was undoubtedly a continuation; but we learn from the inscriptions of the mile-stones discovered near *Turbia* that it was properly called the Via Julia.

2. "PER ALPES COTTIAS," by the pass now called the *Mont Genèvre*, from Augusta Taurinorum to Brigantio (*Briançon*) and Ebrodunum (*Embrun*) in Gaul. This was the most direct line of communication from the north of Italy to Transalpine Gaul: it is evidently that followed by Caesar when he hastened to oppose the Helvetii, "qua proximum iter in ulteriorem Galliam per Alpes erat" (*B. G.* i. 10), and is probably the same already mentioned as having been first explored by Pompey. It was afterwards one of the passes most frequented by the Romans, and is termed by Ammianus (xv. 10) "via media et compendiaria." That writer has given a detailed account of the pass, the highest ridge of which was known by the name of MATRONAE MONS, a name retained in the middle ages, and found in the Itin. Hierosol. p. 556. Just at its foot, on the Italian side, was the station AD MARTIS, probably near the modern village of *Oulx*. The distances given in the Itin. Ant. (p. 341) are, from Taurini (Augusta Taurinorum) to Segusio (*Susa*) 51 M. P. (a great overstatement: the correct distance would be 36); thence —

Ad Martis	xvi.	Ramae	xviii.
Brigantio	xviii.	Eburodono	xviii.

Though now little frequented, this pass is one of the lowest and easiest of those over the main chain.

3. "PER ALPES GRAIAS," by the *Little St. Bernard*. This route, which led from Milan and the plains of the Po by the valley of the Salassi to Augusta Praetoria (*Aosta*), and from thence across the mountain pass into the valley of the Isara (Isère), and through the *Tarentaise* to Vienna and Lugdunum, is supposed by many writers to have been that followed by Hannibal. It was certainly crossed by D. Brutus with his army after the battle of Mutina, B. C. 43. But though it presents much less natural difficulties than its neighbour the *Great St. Bernard*, it appears to have been little frequented, on account of the predatory habits of the Salassians, until Augustus, after having completely subdued that people, constructed a carriage road over the Graian Alps, which thenceforward became one of the most important and frequented lines of communication between Italy and Gaul. (Strab p. 208; Tac. *Hist.* ii. 66, iv. 68.)

The stations on this route are thus given in the Itinerary, beginning from Eporedia, at the entrance of the *Val d'Aosta*: —

	M. P.
Vitricium (*Verrez*)	xxi.
Augusta Praetoria (*Aosta*)	xxv.
Arebrigium (*S. Didier*)	xxv.
Rergintrum (*Bourg. S. Maurice*)	xxiv.
Darantasia (*Moustiers*)	xviii.
Obilinum	xiii.
Ad Publicanos (*Conflans*)	iii.

From thence there branched off two lines of road, the one by Lemincum (*Chambery*) and Augusta Allobrogum to Vienna, the other northwards to Geneva and the Lacus Lemannus.

4. "PER ALPES PENNINAS," by the *Great St. Bernard*. This route, which branched off from the former at Augusta Praetoria, and led direct across the mountain, from thence to Octodurus (*Martigny*) in the valley of the Rhone, and the head of the Lake Lemannus, appears to have been known and frequented from very early times, though it was never rendered practicable for carriages. Caesar speaks of it as being used to a considerable extent by merchants and traders, notwithstanding the exactions to which they were subjected by the wild tribes that then occupied this part of the Alps. (*B. G.* iii. 1.) The numerous inscriptions and votive tablets that have been discovered sufficiently attest how much this pass was frequented in later times: and it was repeatedly traversed by Roman armies. (Orell. *Inscr.* vol. i. p. 104; Tac. *Hist.* i. 61, iv. 68.) The distances by this road are thus given in the Itinerary. From Augusta Praetoria to the summit of the pass, Summo Pennino, where stood a temple of Jupiter — M. P. xxv.; thence to Octodorus (*Martigny*) xxv.; and from thence to Viviscum (*Vevay*) 34 miles, passing two obscure stations, the names of which are probably corrupt.

5. The next pass, for which we find no appropriate name, led from the head of the Lacus Larius to Brigantia (*Bregenz*), on the *Lake of Constance*. We find no mention of this route in early times; but it must have been that taken by Stilicho, in the depth of winter, when he proceeded from Mediolanum through the Rhaetian Alps to summon the Vindelicians and Noricans to the relief of Honorius. (Claudian. *B. Get.* v. 320—360.) The Itineraries give two routes across this part of the Alps; the one apparently following the line of the modern pass of the *Splügen*, by Clavenna (*Chiavenna*) and Tarvessedo (?) to Curia (*Coire*): the other crossing the pass of the *Septimer*, by Murus and Tinnetio (*Tinzen*) to Curia, where it rejoined the preceding route.

6. "PER ALPES RHAETICAS or TRIDENTINAS," through the modern Tyrol, which, from the natural facilities it presents, must always have been one of the most obvious means of communication between Italy and the countries on the S. of the Danube. The high road led from Verona to Tridentum (where it was joined by a cross road from Opitergium through the *Val Sugana*), and thence up the valley of the Athesis as far as *Botzen*, from which point it followed the Atagis or *Eisach* to its source, and crossed the pass of the Brenner to Veldidana (*Wilden*, near *Insbruck*), and from thence across another mountain pass to Augusta Vindelicorum. [RHAETIA.]

7. A road led from Aquileia to Julium Carnicum (*Zuglio*), and from thence across the Julian Alps to

Loncium in the valley of the *Gail*, and by that valley and the *Puster Thal* to join the preceding road at Vipitenum, near the foot of the *Brenner*. The stations (few of which can be determined with any certainty) are thus given (Itin. Ant. p. 279):—

		M. P.
From Aquileia	Ad Tricesimum -	xxx.
	Julium Carnicum	xxx.
	Loncio - -	xxii.
	Agunto - -	xviii.
	Littamo - -	xxiii.
	Sebato - -	xxiii.
	Vipiteno - -	xxxiii.

8. Another high road led from Aquileia eastward up the valley of the *Wippach*, and from thence across the barren mountainous tract of comparatively small elevation (the Mons Ocra), which separates it from the valley of the Savus, to Aemona in Pannonia. There can be no doubt that this pass, which presents no considerable natural difficulties, was from the earliest ages the highway of nations from the banks of the Danube into Italy, as it again became after the fall of the Roman empire. (P. Diac. ii. 10.) The distance from Aquileia to Aemona is given by the Itin. Ant. at 76 Roman miles, which cannot be far from the truth; but the intermediate stations are very uncertain. [E. H. B.]

ALPHEIUS (Ἀλφειός: *Rufea, Rufiá* or *Rofiá*, and *River of Karitena*), the chief river of Peloponnesus, rises in the SE. of Arcadia on the frontiers of Laconia, flows in a westerly direction through Arcadia and Elis, and after passing Olympia falls into the Ionian Sea. The Alpheius, like several other rivers and lakes in Arcadia, disappears more than once in the limestone mountains of the country, and then emerges again, after flowing some distance underground. Pausanias (viii. 54. § 1, seq., 44. § 4) relates that the source of the Alpheius is at Phylace, on the frontiers of Arcadia and Laconia; and that, after receiving a stream rising from many small fountains, at a place called Symbola, it flows into the territory of Tegea, where it sinks underground. It rises again at the distance of 5 stadia from Asea, close to the fountain of the Eurotas. The two rivers then mix their waters, and after flowing in a common channel for the distance of nearly 20 stadia, they again sink underground, and reappear, — the Eurotas in Laconia, the Alpheius at Pegae, the Fountains, in the territory of Megalopolis in Arcadia. Strabo (p. 343) also states that the Alpheius and Eurotas rise from two fountains near Asea, and that, after flowing several stadia underground, the Eurotas reappears in the Bleminatis in Laconia, and the Alpheius in Arcadia. In another passage (p. 275) Strabo relates, that it was a common belief that if two chaplets dedicated to the Alpheius and the Eurotas were thrown into the stream near Asea, each would reappear at the sources of the river to which it was destined. This story accords with the statement of Pausanias as to the union of the waters from the two fountains, and their course in a common channel. The account of Pausanias is confirmed in many particulars by the observations of Colonel Leake and others. The river, in the first part of its course, is now called the *Saránda*, which rises at *Krya Vrysi*, the ancient Phylace, and which receives, a little below *Krya Vrysi*, a stream formed of several small mountain torrents, by which the ancient Symbola is recognised. On entering the Tegeatic plain, the *Saránda* now flows to the NE.; but there are strong reasons for believing that it anciently flowed to the NW., and disappeared in the Katavóthra of the marsh of *Taki*.* (Leake, *Peloponnesiaca*, p. 112, seq.) The two reputed sources of the Alpheius and Eurotas are found near the remains of Asea, at the copious source of water called *Frangóvrysi*; but whether the source of the Alpheius be really the vent of the lake of *Taki*, cannot be decided with certainty. These two fountains unite their waters, as Pausanias describes, and again sink into the earth. After passing under a mountain called *Tzimbaní*, the Alpheius reappears at *Mármara*, probably Pegae. (Leake, *Morea*, vol. iii. p. 37, seq.)

Below Pegae, the Alpheius receives the Helisson (Ἑλισσών: *River of Daviá*), on which Megalopolis was situated, 30 stadia from the confluence. Below this, and near the town of Brenthe (*Karítena*), the Alpheius flows through a defile in the mountains, called the pass of *Lavdha*. This pass is the only opening in the mountains, by which the waters of central Arcadia find their way to the western sea. It divides the upper plain of the Alpheius, of which Megalopolis was the chief place, from the lower plain, in which Heraea was situated. (Leake, *Morea*, vol. ii. p. 19, seq.) Below Heraea, the Alpheius receives the Ladon (Λάδων), which rises near Cleitor, and is celebrated in mythology as the father of Daphne. The Ladon is now called *Rufea, Rufiá* or *Rofiá*, by which name the Alpheius is called below its junction with the Ladon. In the upper part of its course the Alpheius is usually called the *River of Karítena*. Below the Ladon, at the distance of 20 stadia, the Alpheius receives the Erymanthus (Ἐρύμανθος), rising in the mountain of the same name, and forming the boundary between Elis and the territories of Heraea in Arcadia. After entering Elis, it flows past Olympia, forming the boundary between Pisatis and Triphylia, and falls into the Cyparissian gulf in the Ionian sea. At the mouth of the river was a temple and grove of Artemis Alpheionia. From the pass of Lavdha to the sea, the Alpheius is wide and shallow: in summer it is divided into several torrents, flowing between islands or sandbanks over a wide gravelly bed, while in winter it is full, rapid, and turbid. Its banks produce a great number of large plane-trees. (Leake, *Morea*, vol. ii. p. 67, *Peloponnesiaca*, p. 8.)

Alpheius appears as a celebrated river-god in mythology; and it was apparently the subterranean passage of the river in the upper part of its course which gave rise to the fable that the Alpheius flowed beneath the sea, and attempted to mingle its waters with the fountain of Arethusa in the island of Ortygia in Syracuse. (*Dict. of Biogr.* art. *Alpheius.*) Hence Ovid calls the nymph Arethusa, *Alphēias.* (*Met.* v. 487.) Virgil (*Aen.* x. 179) gives the epithet of *Alphēae* to the Etruscan city of Pisae, because the latter was said to have been founded by colonists from Pisa in Elis, near which the Alpheius flowed.

ALSA, a small river of Venetia (Plin. iii. 18. s. 22) still called the *Ausa*, which flows into the lagunes of *Marano*, a few miles W. of Aquileia. A battle was fought on its banks in A. D. 340, between the younger Constantine and the generals of his brother Constans, in which Constantine himself was slain, and his body thrown into the river Alsa. (Victor, *Epit.* 41. § 21; Hieron. *Chron. ad ann.* 2356.)

* The preceding account will be made clearer by referring to the map under Mantineia.

ALSIETI'NUS LACUS, a small lake in Etruria, about 2 miles distant from the Lacus Sabatinus, between it and the basin or crater of *Baccano*, now called the *Lago di Martignano*. Its ancient name is preserved to us only by Frontinus, from whom we learn that Augustus conveyed the water from thence to Rome by an aqueduct, named the Aqua Alsietina, more than 22 miles in length. The water was, however, of inferior quality, and served only to supply a Naumachia, and for purposes of irrigation. It was joined at CAREIAE, a station on the Via Claudia, 15 miles from Rome, by another branch bringing water from the Lacus Sabatinus. (Frontin. *de Aquaed.* §§ 11, 71.) The channel of the aqueduct is still in good preservation, where it issues from the lake, and may be traced for many miles of its course. (Nibby, *Dintorni*, vol. i. pp. 133—137.) [E. H. B.]

A'LSIUM (Ἄλσιον: *Eth.* Alsiensis: *Palo*), a city on the coast of Etruria, between Pyrgi and Fregenae, at the distance of 18 miles from the Portus Augusti (*Porto*) at the mouth of the Tiber. (Itin. Ant. p. 301.) Its name is mentioned by Dionysius (i. 20) among the cities which were founded by the Pelasgians in connection with the aborigines, and afterwards wrested from them by the Tyrrhenians (Etruscans). But no mention of it occurs in history as an Etruscan city, or during the wars of that people with Rome. In B. C. 245 a Roman colony was established there, which was placed on the same footing with the other "coloniae maritimae;" and in common with these claimed exemption from all military service, a claim which was, however, overruled during the exigencies of the Second Punic War. (Vell. Pat. i. 14; Liv. xxvii. 38.) No subsequent notice of it occurs in history, but its name is mentioned by Strabo, Pliny, and Ptolemy, and we learn from an inscription of the time of Caracalla that it still retained its colonial rank, and corresponding municipal organisation. (Strab. pp. 225, 226; Plin. iii. 5. s. 8; Ptol. iii. 1. § 4; Gruter, *Inscr.* p. 271. 3.) It appears to have early become a favourite resort with the wealthy Romans as a place of retirement and pleasure ("*maritimus et voluptarius locus:*" Fronto, *Ep.* p. 207, ed. Rom.); thus we find that Pompey the Great had a villa there, and Caesar also, where he landed on his return from Africa, and at which all the nobles of Rome hastened to greet him. (Cic. *pro Milon.* 20, *ad Fam.* ix. 6, *ad Att.* xiii. 50.) Another is mentioned as belonging to Verginius Rufus, the guardian of Pliny, and we learn from Fronto that the emperor M. Aurelius had a villa there, to which several of his epistles are addressed. (Plin. *Ep.* vi. 10; Fronto, *Ep.* p. 205—215.) At a later period the town itself had fallen into utter decay, but the site was still occupied by villas, as well as that of the neighbouring Pyrgi. (Rutil. *Itin.* i. 223.)

The site of Alsium is clearly fixed by the distance from *Porto*, at the modern village of *Palo*, a poor place with a fort and mole of the 17th century, in the construction of which many ancient materials have been used. Besides these, the whole shore to the E. of the village, for the space of more than a mile, is occupied by the remains of buildings which appear to have belonged to a Roman villa of imperial date, and of the most magnificent scale and style of construction. These ruins are described in detail by Nibby (*Dintorni di Roma*, vol. iii. pp. 527, 528). [E. H. B.]

ALTHAEA (Ἀλθαία: *Eth.* Ἀλθαῖος), the chief city of the OLCADES in Spain, not far from Carthago Nova. Its capture was Hannibal's first exploit in Spain. (Polyb. iii. 13; Steph. *Byz. s. v.*) Its position is unknown. Livy calls it Carteia (xxi. 5). [P. S.]

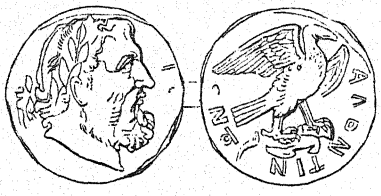
ALTI'NUM (Ἄλτινον: *Altino*), a city of Venetia situated on the border of the lagunes, and on the right bank of the little river Silis (*Sile*) near its mouth. We learn from the Itineraries that it was distant 32 Roman miles from Patavium, and 31 from Concordia. (Itin. Ant. pp. 128, 281.) Strabo describes it as situated in a marsh or lagune, like Ravenna, and we learn that travellers were in the habit of proceeding by water along the lagunes from Ravenna to Altinum. Tacitus also speaks of it as open to attack by sea; but at the present day it is distant about 2 miles from the lagunes. (Strab. p. 214; Vitruv. i. 4. § 11; Itin. Ant. p. 126; Tac. *Hist.* iii. 6.) The first historical mention of Altinum is found in Velleius Paterculus (ii. 76) during the wars of the Second Triumvirate, and it appears to have been then, as it continued under the Roman Empire, one of the most considerable places in this part of Italy. Pliny assigns it only the rank of a municipium; but we learn from inscriptions that it subsequently became a colony, probably in the time of Trajan. (Plin. iii. 18. s. 22; Orell. *Inscr.* 4082; Zumpt *de Colon.* p. 402.) Besides its municipal importance, the shores of the adjoining lagunes became a favourite residence of the wealthy Romans, and were gradually lined with villas which are described by Martial (iv. 25) as rivalling those of Baiae. The adjoining plains were celebrated for the excellence of their wool, while the lagunes abounded in fish of all kinds, especially shell-fish. (Mart. xiv. 155; Plin. xxxii. 11. s. 53; Cassiod. *Ep. Varr.* xii. 22.) It was here that the emperor L. Verus died of apoplexy in A. D. 169. (Eutrop. viii. 10; Jul. Capit. *Ver.* 9; Vict. *de Caes.* 15.) The modern village of *Altino* is a very poor place; the period of the decay or destruction of the ancient city is unknown, but its inhabitants are supposed to have fled for refuge from the invasions of the barbarians to *Torcello*, an island in the lagunes about 4 miles distant, to which the episcopal see was transferred in A. D. 635. [E. H. B.]

ALTIS. [OLYMPIA.]

ALU'NTIUM or HALU'NTIUM (Ἀλόντιον, Ptol.; Ἀλοῦντιον, Dion. Hal.: *Eth.* Ἀλουντῖνος, Haluntinus), a city on the N. coast of Sicily, between Tyndaris and Calacta. Its foundation was ascribed by some authors to a portion of the companions of Aeneas, who remained behind in Sicily under a leader named Patron (Dionys. i. 51); but it probably was, in reality, a Sicelian town. No mention of it is found in Diodorus, nor is it noticed in history prior to the Roman conquest of Sicily. But in the time of Cicero it appears to have been a place of some importance. He mentions it as having suffered severely from the exactions of Verres, who, not content with ruinous extortions of corn, compelled the inhabitants to give up all their ornamental plate. (Cic. *Verr.* iii. 43, iv. 23.) We learn from inscriptions that it retained the rank of a municipium, and was a flourishing town at least as late as the reign of Augustus.

Its site has been a matter of much dispute, but there are very strong arguments to prove that it occupied the same situation as the modern town of *San Marco*, which rises on a lofty hill of steep and difficult ascent, about 3 miles from the Tyrrhenian

sea. (Smyth's *Sicily*, p. 97.) This position exactly accords with that described by Cicero, who tells us that Verres would not take the trouble to visit the town himself "quod erat difficili ascensu atque arduo," but remained on the beach below while he sent Archagathus to execute his behests (iv. 23). Various inscriptions also are preserved at *S. Marco*, or have been discovered there, one of which begins with the words *τὸ Μουνικίπιον τῶν Ἀλυντίνων*. (Castell. *Inscr. Sicil.* p. 55; Böckh, *C. I.* No. 5608.) Notwithstanding these arguments, Cluverius, following Fazello, placed Aluntium at a spot near *S. Filadelfo*, where the ruins of an ancient city were then visible, and regarded *S. Marco* as the site of Agathyrna. It must be admitted that this arrangement avoids some difficulties [AGATHYRNA]; but the above proofs in favour of the contrary hypothesis seem almost conclusive. (Cluver. *Sicil.* p. 294; Fazell. *de Reb. Sic.* ix. 4. p. 384.) [E.H.B.]



COIN OF ALUNTIUM.

ALYDDA (Ἄλυδδα), a town of Phrygia mentioned in the Peutinger Table. Arundell (*Discoveries in Asia Minor*, i. p. 105) gives his reasons for supposing that it may have been at or near *Ushak*, on the road between *Sart* and *Afium Karahissar*, and that it was afterwards called Flaviopolis. He found several Greek inscriptions there, but none that contained the name of the place. [G. L.]

ALY'ZIA (Ἀλυζία, Thuc. vii. 31, et alii; Ἀλύζεια, Steph. B. *s. v.*: *Eth.* Ἀλυζεύς, Ἀλυζαῖος, Ἀλύζειος, ap. Böckh. *Corpus Inscript.* No. 1793: *Kandili*), a town on the west coast of Acarnania. According to Strabo it was distant 15 stadia from the sea, on which it possessed a harbour and a sanctuary, both dedicated to Heracles. In this sanctuary were some works of art by Lysippus, representing the labours of Heracles, which a Roman general caused to be removed to Rome on account of the deserted state of the place. The remains of Alyzia are still visible in the valley of *Kandili*. The distance of the bay of Kandili from the ruins of Leucas corresponds with the 120 stadia which Cicero assigns for the distance between Alyzia and Leucas. (Strab pp. 450, 459; Cic. *ad Fam.* xvi. 2; Plin. iv. 2; Ptolem. iii. 14.) Alyzia is said to have derived its name from Alyzeus, a son of Icarus. (Strab. p. 452; Steph. Byz. *s. v.*) It is first mentioned by Thucydides. In B. C. 374, a naval battle was fought in the neighbourhood of Alyzia between the Athenians under Timotheus and the Lacedaemonians under Nicolochus. The Athenians, says Xenophon, erected their trophy at Alyzia, and the Lacedaemonians in the nearest islands. We learn from Scylax that the island immediately opposite Alyzia was called Carnus, the modern *Kalamo*. (Thuc. vii. 31; Xen. *Hell.* v. 4. §§ 65, 66; Scylax, p. 13; Leake, *Northern Greece*, vol. iv. p. 14, seq.)



COIN OF ALYZIA.

AMA'DOCI (Ἀμάδοκοι), a people of Sarmatia Europaea, mentioned by Hellanicus (Steph. B. *s. v.*) Their country was called Amadocium. Ptolemy (iii. 5) mentions the Amadoci Montes, E. of the Borysthenes (*Dnieper*), as an E. prolongation of M. Peuce, and in these mountains the Amadoci, with a city Amodoca and a lake of the same name, the source of a river falling into the Borysthenes. The positions are probably in the S. Russian province of *Jekaterinoslav*, or in *Kherson*. [P. S.]

AMALEKI'TAE (Ἀμαληκῖται, Joseph. *Ant.* iii. 2; in LXX. Ἀμαλήκ), the descendants of Amalek the grandson of Esau. (*Gen.* xxxvi. 9—12.) This tribe of Edomite Arabs extended as far south as the peninsula of Mount Sinai, where "they fought with Israel in Rephidim" (*Exod.* xvii. 8, &c.) They occupied the southern borders of the Promised Land, between the Canaanites (Philistines) of the west coast, and the Amorites, whose country lay to the SW. of the Dead Sea. (Compare *Gen.* xiv. 7 with *Numbers* xiii. 29, xiv. 25, 43—45.) They dispossessed the Ishmaelite Bedouins, and occupied their country "from Havilah unto Shur, that is before Egypt." (Compare *Gen.* xxv. 18 and 1 *Sam.* xv. 7.) They were nearly exterminated by Saul and David (1 *Sam.* xv., xxvii. 8, 9, xxx.); and the remnant were destroyed by the Simeonites in the days of Hezekiah. (1 *Chron.* iv. 42, 43.) They are the Edomites whom David smote in the Valley of Salt (2 *Sam.* viii. 12, 13; title to Psalm lx.), doubtless identical with *Wady Malekh*, about seven hours south of Hebron (Reland's *Palestine*, pp. 78—82: Winer's *Bib. Real. s. v.*; Williams's *Holy City*, vol. i. appendix i. pp. 463, 464.) [G. W.]

AMA'NIDES PYLAE (Ἀμανίδες or Ἀμανικαὶ Πύλαι), or Amanicae Pylae (Curtius, iii. 18), or Portae Amani Montis (Plin. v. 27. s. 22). "There are," says Cicero (*ad Fam.* xv. 4), "two passes from Syria into Cilicia, each of which can be held with a small force owing to their narrowness." These are the passes in the Amanus or mountain range which runs northward from *Rás el Khánzir*, which promontory is at the southern entrance of the gulf of *Iskenderun* (gulf of Issus). This range of Amanus runs along the bay of Iskenderun, and joins the great mass of Taurus, forming a wall between Syria and Cilicia. "There is nothing," says Cicero, speaking of this range of Amanus, "which is better protected against Syria than Cilicia." Of the two passes meant by Cicero, the southern seems to be the pass of *Beilan*, by which a man can go from Iskenderun to Antioch; this may be called the lower Amanian pass. The other pass, to which Cicero refers, appears to be NNE. of Issus, in the same range of mountains (Amanus), over which there is still a road from *Bayás* on the east side of the bay of Issus, to *Marash*: this northern pass seems to be the Amanides Pylae of Arrian and Curtius. It was by the Amanides Pylae (Arrian. *Anab.* ii. 7) that Darius crossed the mountains into Cilicia and came upon Issus, which Alexander had left shortly before. Darius was thus in the rear of Alexander, who had advanced as far as Myriandrus, the site of which is near *Iskenderun*. Alexander turned back and met the Persian king at the river

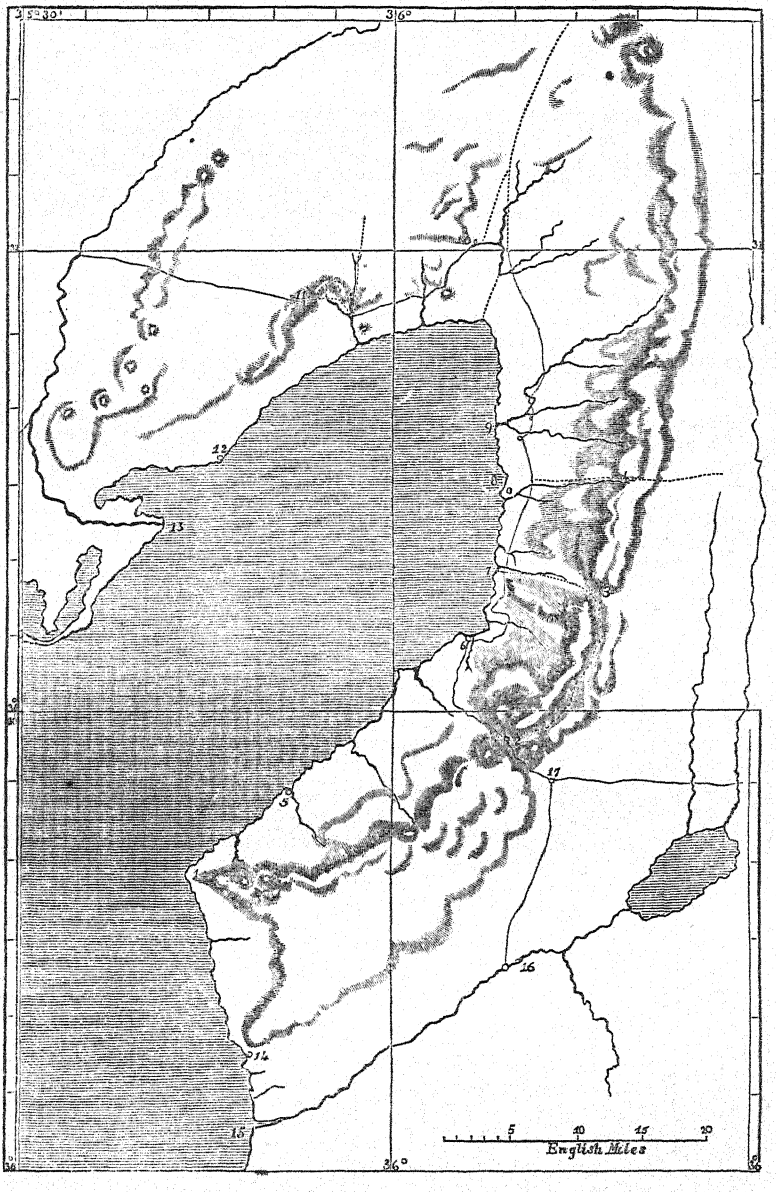
Pinarus, between Issus and Myriandrus, where was fought the battle called the battle of Issus. The narrative of Arrian may be compared with the commentary of Polybius (xii. 17, 19).

Strabo's description of the Amanides (p. 676) is this: "after Mallus is Aegaeae, which has a small fort; then the Amanides Pylae, having an anchorage for ships, at which (pylae) terminate the Amanus mountains, extending down from the Taurus — and after Aegaeae is Issus, a small fort having an anchorage, and the river Pinarus." Strabo therefore places the Amanides Pylae between Aegae and Issus, and near the coast; and the Stadiasmus and Ptolemy give the same position to the Amanides. This pass is represented by a place now called *Kara Kapu* on the road between Mallus on the Pyramus (*Jehan*) and Issus. But there was another pass "which" (as Major Rennell observes, and Leake agrees with him) "crossing Mount Amanus from the eastward, descended upon the centre of the head of the gulf, near Issus. By this pass it was that Darius marched from Sochus, and took up his position on the banks of the Pinarus; by which movement Alexander, who had just before marched from Mallus to Myriandrus, through the two maritime pylae, was placed between the Persians and Syria." (Leake, *Journal of a Tour in Asia Minor*, p. 210.) This is the pass which has been assumed to be the Amanides of Arrian and Curtius, about NNE. of Issus. It follows from this that the Amanicae Pylae of Arrian (*Anab.* ii. 7) are not the Amanides of Strabo. Q. Curtius speaks of a pass which Alexander had to go through in marching from the Pyramus to Issus, and this pass must be *Kara Kapu*. *Kara Kapu* is not on the coast, but it is not far from it. If Strabo called this the Amanides Pylae, as he seems to have done, he certainly gave the name to a different pass from that by which Darius descended on Issus. There is another passage of Strabo (p. 751) in which he says: "adjacent to Gindarus is Pagrae in the territory of Antioch, a strong post lying in the line of the pass over the Amanus, I mean that pass which leads from the Amanides Pylae into Syria." Leake is clearly right in not adopting Major Rennell's supposition that Strabo by this pass means the Amanides. He evidently means another pass, that of *Beilan*, which leads from Iskenderun to *Bakras* or *Pagras*, which is the modern name of Pagrae; and Strabo is so far consistent that he describes this pass of Pagrae as leading from the pass which he has called Amanicae. Leake shows that the Amanides Pylae of Strabo are between Aegaeae and Issus, but he has not sufficiently noticed the difference between Strabo and Arrian, as Cramer observes (*Asia Minor*, vol. ii. p. 359). The map which illustrates Mr. Ainsworth's paper on the Cilician and Syrian Gates (*London Geog. Journal*, vol. viii. p. 185), and which is copied on the opposite page, enables us to form a more correct judgment of the text of the ancient writers; and we may now consider it certain that the Amanicae Pylae of the historians of Alexander is the pass NNE. of Issus, and that Strabo has given the name Amanides to a different pass. [G. L.]

AMA'NTIA (Ἀμαντία: *Eth.* Ἀμαντιεύς, Steph. B. *s. v.*; Ἀμαντινός, Ptol. ii. 16. § 3; Amantinus, Plin. iv. 10. s. 17. § 35; Amantianus, Caes. *B. C.* iii. 12; Ἄμαντες, Etym. M. *s. v.*; Amantes, Plin. iii. 23. s. 26. § 45), a town and district in Greek Illyria. It is said to have been founded by the Abantes of Euboea, who, according to tradition, settled near the Ceraunian mountains, and founded Amantia and Thronium. From hence the original name of Amantia is said to have been Abantia, and the surrounding country to have been called Abantis. (Steph. B. *s. v.* Ἀβαντίς, Ἀμαντία; Etym. M. *s. v.* Ἄμαντες; Paus. v. 22. § 3.) Amantia probably stood at some distance from the coast, S. of the river Aous, and on a tributary of the latter, named Polyanthes. (Lycophr. 1043.) It is placed by Leake at *Nivitza*, where there are the remains of Hellenic walls. This site agrees with the distances afforded by Scylax and the Tabular Itinerary, the former of which places Amantia at 320 stadia, and the latter at 30 Roman miles from Apollonia. Ptolemy speaks of an Amantia on the coast, and another town of the same name inland; whence we may perhaps infer that the latter had a port of the same name, more especially as the language of Caesar (*B. C.* iii. 40) would imply that Amantia was situated on the coast. Amantia was a place of some importance in the civil wars between Caesar and Pompey; and it continued to be mentioned in the time of the Byzantine emperors. (Caes. *B. C.* iii. 12, 40; Cic. *Phil.* xi. 11; Leake, *Ancient Greece*, vol. i. p. 375, seq.)

AMA'NUS (ὁ Ἀμανός, τὸ Ἀμανόν), is described by Strabo as a detached part (ἀπόσπασμα) of Taurus, and as forming the southern boundary of the plain of Cataonia. He supposes this range to branch off from the Taurus in Cilicia, at the same place where the Antitaurus branches off and takes a more northerly direction, forming the northern boundary of Cataonia. (Strab. p. 535.) He considers the Amanus to extend eastward to the Euphrates and Melitene, where Commagene borders on Cappadocia. Here the range is interrupted by the Euphrates, but it recommences on the east side of the river, in a larger mass, more elevated, and more irregular in form. (Strab. p. 521.) He further adds: "the mountain range of Amanus extends (p. 535) to Cilicia and the Syrian sea to the west from Cataonia and to the south; and by such a division (διαστάσει) it includes the whole gulf of Issus and the intermediate Cilician valleys towards the Taurus." This seems to be the meaning of the description of the Amanus in Strabo. Groskurd, in his German version (vol. ii. p. 448) translates διαστάσει simply by "extent" (*ausdehnung*); but by attending to Strabo's words and the order of them, we seem to deduce the meaning that the double direction of the mountain includes the gulf of Issus. And this agrees with what Strabo says elsewhere, when he makes the Amanus descend to the gulf of Issus between Aegae and Issus. [AMANIDES PYLAE.]

The term Amanus in Strabo then appears to be applied to the high ground which descends from the mass of Taurus to the gulf of Issus, and bounds the east side of it, and also to the highland which extends in the direction already indicated to the Euphrates, which it strikes north of Samosata (*Someisát*). The *Jáwur Dagh* appears to be the modern name of at least a part of the north-eastern course of the Amanus. The branch of the Amanus which descends to the Mediterranean on the east side of the gulf of Issus is said to attain an average elevation of 5000 feet, and it terminates abruptly in *Jebel Kheserik* and *Rás-el-Khánzir*. This cape seems to be Rhosus, or the Rhosicus Scopulus of Ptolemy. There was near it a town Rhosus, which Stephanus (*s. v.* Ῥῶσος) places in Cilicia. Rhosus is now *Arsus*. There is another short range which is connected with Amanus, and advances right to the borders of the sea, between *Rás-el-Khánzir* and the



MAP OF THE GULF OF ISSUS, AND OF THE SURROUNDING COUNTRY.

1. Ras-el-Khánzir.
2. Beilan Pass.
3. Boghras Pass.
4. Pass from Bayas.
5. Rhosus.
6. Alexandreia.
7. Kersus or Merkez.
8. Bayas.
9. Pinarus.
10. Ruins of Issus?
11. Demir Kapu, or Kara Kapu.
12. Aegae.
13. Pyramus.
14. Seleuceia.
15. Orontes.
16. Antiocheia.
17. Pagrae.

mouth of the Orontes: this appears to be the Pieria of Strabo (p. 751). On the south-west base of this range, called Pieria, was Seleuceia, which Strabo (p. 676) considers to be the first city in Syria after leaving Cilicia. Accordingly, he considers the mountain range of Amanus, which terminates on the east side of the gulf of Issus, to mark the boundary between Cilicia and Syria; and this is a correct view of the physical geography of the country.

Cicero (*ad Fam.* ii. 10), who was governor of Cilicia, describes the Amanus as common to him and Bibulus, who was governor of Syria; and he calls it the water-shed of the streams, by which description he means the range which bounds the east side of the gulf of Issus. His description in another passage also (*ad Fam.* xv. 4) shows that his Amanus is the range which has its termination in *Ras-el-Khanzir*. Cicero carried on a campaign against the mountaineers of this range during his government of Cilicia (B. C. 51), and took and destroyed several of their hill forts. He enumerates among them Erana (as the name stands in our present texts), which was the chief town of the Amanus, Sepyra, and Commores. He also took Pindenissus, a town of the Eleutherocilices, which was on a high point, and a place of great strength. The passes in the Amanus have been already enumerated. On the bay, between *Iskenderun* and *Bayas*, the Baiae of Strabo and the Itineraries, is the small river *Merkez*, supposed to be the Karsus or Kersus of Xenophon (*Anab.* i. 4). On the south side of this small stream is a stone wall, which crosses the narrow plain between the Amanus and the sea, and terminates on the coast in a tower. There are also ruins on the north side of the Kersus; and nearer to the mountain there are traces of "a double wall between which the river flowed." (Ainsworth, *London Geog. Journal*, vol. viii.) At the head of the river Kersus is the steep pass of *Boghras Beli*, one of the passes of the Amanus. This description seems to agree with that of the Cilician and Syrian gates of Xenophon. The Cilician pass was a gateway in a wall which descended from the mountains to the sea north of the Kersus; and the Syrian pass was a gateway in the wall which extended in the same direction to the south of the river. Cyrus marched from the Syrian pass five parasangs to Myriandrus, which may be near the site of *Iskenderun*. We need not suppose that the present walls near the *Merkez* are as old as the time of Cyrus (B. C. 401); but it seems probable that this spot, having once been chosen as a strong frontier position, would be maintained as such. If the Kersus is properly identified with the *Merkez*, we must also consider it as the gates through which Alexander marched from Mallus to Myriandrus, and through which he returned from Myriandrus to give battle to Darius, who had descended upon Issus, and thus put himself in the rear of the Greeks. (Arrian. *Anab.* ii. 6, 8.) From these gates Alexander retraced his march to the river Pinarus (*Deli Chai*), near which was fought the battle of Issus (B. C. 333). If the exact position of Issus were ascertained, we might feel more certain as to the interpretations of Arrian and Curtius. Niebuhr (*Reisen durch Syrien*, &c., 1837, *Anhang*, p. 151), who followed the road from *Iskenderun* along the east coast of the bay of Issus on his road to Constantinople, observes that Xenophon makes the march of Cyrus 15 parasangs from the Pyramus to Issus; and he observes that it is 15 hours by the road from *Bayas* to the Pyramus. Cyrus marched 5 parasangs from Issus to the Cilician and Syrian gates; and *Iskenderun* is 5 hours from *Bayas*. But still he thinks that Myriandrus is at *Iskenderun*, and that the Cilician and Syrian pass is at *Merkez*; but he adds, we must then remove Issus to *Demir Kapu*; and this makes a new difficulty, for it is certainly not 15 parasangs from *Demir Kapu* to the Pyramus. Besides, the position of Issus at *Demir Kapu* will not agree with the march of Alexander as described by Curtius; for Alexander made two days' march from Mallus, that is, from the Pyramus, to Castabalum; and one day's march from Castabalum to Issus. Castabalum, then, may be represented by *Demir Kapu*, undoubtedly the remains of a town, and Issus is somewhere east of it. The Peutinger Table places Issus next to Castabalum, and then comes Alexandreia (ad Issum). Consequently we should look for Issus somewhere on the road between *Demir Kapu* and *Iskenderun*. Now Issus, or Issi, as Xenophon calls it, was on or near the coast (Xen. *Anab.* i. 4; Strab. p. 676); and Darius marched from Issus to the Pinarus to meet Alexander; and Alexander returned from Myriandrus, through the Pylae, to meet Darius. It seems that as the plain about the Pinarus corresponds to Arrian's description, this river must have been that where the two armies met, and that we must look for Issus a little north of the Pinarus, and near the head of the bay of Issus. Those who have examined this district do not, however, seem to have exhausted the subject; nor has it been treated by the latest writers with sufficient exactness.

Stephanus (*s. v.* Ἴσσος) says that Issus was called Nicopolis in consequence of Alexander's victory. Strabo makes Nicopolis a different place; but his description of the spots on the bay of Issus is confused. Cicero, in the description of his Cilician campaign, says that he encamped at the Arae Alexandri, near the base of the mountains. He gives no other indication of the site; but we may be sure that it was north of the Cilician Pylae, and probably it was near Issus. [G. L.]

AMARDI, or MARDI (Ἀμαρδοί, Μαρδοί), a warlike Asiatic tribe. Stephanus (*s. v.* Ἀμαρδοί), following Strabo, places the Amardi near the Hyrcani; and adds "there are also Persian Mardi without the α." Strabo (p. 514) says, "in a circle round the Caspian sea after the Hyrcani are the Amardi, &c." Under Mardi, Stephanus (quoting Apollodorus) speaks of them as an Hyrcanian tribe, who were robbers and archers. Curtius (vi. 5) describes them as bordering on Hyrcania, and inhabiting mountains which were covered with forests. They occupied therefore part of the mountain tract which forms the southern boundary of the basin of the Caspian.

The name Mardi or Amardi, which we may assume to be the same, was widely spread, for we find Mardi mentioned as being in Hyrcania, and Margiana, also as a nomadic Persian tribe (Herod. i. 125; Strab. p. 524), and as being in Armenia (Tacit. *Ann.* xiv. 23), and in other places. This wide distribution of the name may be partly attributed to the ignorance of the Greek and Roman writers of the geography of Asia, but not entirely. [G. L.]

AMARDUS, or MARDUS (Ἄμαρδος, Μάρδος, Dionys. Perieg. v. 734), a river of Media, mentioned by Ammianus Marcellinus in his confused description of the Persian provinces (xxiii. 6). Ptolemy (vi. 2. § 2) places it in Media, and if we take his numbers as correct, its source is in the Zagrus. The river flows north, and enters the southern coast of

the Caspian. It appears to be the *Sefid-rud*, or *Kizil Ozien* as it is otherwise called. As Ptolemy places the Amardi round the south coast of the Caspian and extending into the interior, we may suppose that they were once at least situated on and about this river. [G. L.]

AMA'RI LACUS (*αἱ πικραὶ λίμναι*, Strab. xvii. p. 804; Plin. vi. 29. s. 33), were a cluster of salt-lagoons east of the Delta, between the city of Heröopolis and the desert of Etham — the modern *Schëib*. The Bitter Lakes had a slight inclination from N. to E., and their general outline resembled the leaf of the sycamore. Until the reign of Ptolemy Philadelphus (B. C. 285—247), they were the termination of the royal canal, by which the native monarchs and the Persian kings attempted, but ineffectually, to join the Pelusiac branch of the Nile with the Red Sea. Philadelphus carried the canal through these lagoons to the city of Arsinoë. The mineral qualities of these lakes were nearly destroyed by the introduction of the Nile-water. A temple of Serapis stood on the northern extremity of the Bitter Lakes. [W. B. D.]

AMARYNTHUS (Ἀμάρυνθος : *Eth.* Ἀμαρύνθιος, Ἀμαρύσιος), a town upon the coast of Euboea, only 7 stadia from Eretria, to which it belonged. It possessed a celebrated temple of Artemis, who was hence called Amarynthia or Amarysia, and in whose honour there was a festival of this name celebrated, both in Euboea and Attica. (Strab. p. 448; Paus. i. 31. § 5 ; Liv. xxxv. 38 ; Steph. B. *s. v.*; *Dict. of Ant.* art. *Amarynthia.*)

AMASE'NUS, a small river of Latium, still called the *Amaseno*, which rises in the Volscian mountains above Privernum, and descends from thence to the Pontine marshes, through which it finds its way to the sea, between Tarracina and the Circeian promontory. Before its course was artificially regulated it was, together with its confluent the Ufens, one of the chief agents in the formation of those marshes. Its name is not found in Pliny or Strabo, but is repeatedly mentioned by Virgil (*Aen.* vii. 684, xi. 547). Servius, in his note on the former passage, erroneously places it near Anagnia, evidently misled by the expressions of Virgil. Vibius Sequester (p. 3) correctly says "Amasenus Privernatium." [E. H. B.]

AMA'SIA (Ἀμάσεια, Ἀμασία : *Eth.* Ἀμασεύς: *Amasia, Amasiah*, or *Amásiyah*), a town of Pontus, on the river Iris, or *Yeshil Ermak*. The origin of the city is unknown. It was at one time the residence of the princes of Pontus, and afterwards appears to have been a free city under the Romans till the time of Domitian. It is said that all the coins to the time of Domitian have only the epigraph Amaseia or Amasia, but that from this time they bear the effigy and the name of a Roman emperor. The coins from the time of Trajan bear the title Metropolis, and it appears to have been the chief city of Pontus.

Amasia was the birthplace of the geographer Strabo, who describes it in the following words (p. 561): "our city lies in a deep and extensive gorge, through which the river Iris flows; and it is wonderfully constructed both by art and by nature, being adapted to serve the purpose both of a city and of a fort. For there is a lofty rock, steep on all sides, and descending abruptly to the river; this rock has its wall in one direction on the brink of the river, at that part where the city is connected with it; and in the other direction, the wall runs up the hill on each side to the heights; and the heights (*κορυφαί*) are two, naturally connected with one another, very strongly fortified by towers; and within this enclosure are the palace and the tombs of the kings; but the heights have a very narrow neck, the ascent to which is an altitude of 5 or 6 stadia on each side as one goes up from the bank of the river and the suburbs; and from the neck to the heights there remains another ascent of a stadium, steep and capable of resisting any attack; the rock also contains (ἔχει, not ἐκεῖ) within it water-cisterns (*ὑδρεῖα*) which an enemy cannot get possession of (*ἀναφαίρετα*, the true reading, not *ἀναφέρεται*), there being two galleries cut, one leading to the river, and the other to the neck; there are bridges over the river, one from the city to the suburb, and another from the suburb to the neighbouring country, for at the point where this bridge is the mountain terminates, which lies above the rock." This extract presents several difficulties. Groskurd, in his German version, mistakes the sense of two passages (ii. p. 499).

Amasia has been often visited by Europeans, but the best description is by Hamilton (*Researches in Asia Minor*, &c. vol. i. p. 366), who gives a view of the place. He explains the remark of Strabo about the 5 or 6 stadia to mean "the length of the road by which alone the summit can be reached," for owing to the steepness of the Acropolis it is necessary to ascend by a circuitous route. And this is clearly the meaning of Strabo, if we keep closely to his text. Hamilton erroneously follows Cramer (*Asia Minor*, vol. i. p. 302) in giving the version, "the summits have on each side a very narrow neck of land;" for the words "on each side" refer to the ascent to the "neck," as Groskurd correctly understands it. Hamilton found two "Hellenic towers of beautiful construction" on the heights, which he considers to be the *κορυφαί* of Strabo. But the greater part of the walls now standing are Byzantine or Turkish. Indeed we learn from Procopius (*de Aedif.* iii. 7), that Justinian repaired this place. Hamilton observes: "the *κορυφαί* were not, as I at first imagined, two distinct points connected by a narrow intermediate ridge, but one only, from which two narrow ridges extend, one to the north, and the other to the east, which last terminates abruptly close to the river." But Strabo clearly means two *κορυφαί*, and he adds that they are naturally united (*συμφυεῖς*). It is true that he does not say that the neck unites them. This neck is evidently a narrow ridge of steep ascent along which a man must pass to reach the *κορυφαί*.

The *ὑδρεῖα* were cisterns to which there was access by galleries (*σύριγγες*). Hamilton explored a passage, cut in the rock, down which he descended about 300 feet, and found a "small pool of clear cold water." The wall round this pool, which appeared to have been originally much deeper, was of Hellenic masonry, which he also observed in some parts of the descent. This appears to be one of the galleries mentioned by Strabo. The other gallery was cut to the neck, says Strabo, but he does not say *from* where. We may conclude, however, that it was cut from the *κορυφαί* to the ridge, and that the other was a continuation which led down to the well. Hamilton says: "there seem to have been two of these covered passages or galleries at Amasia, one of which led from the *κορυφαί* or summits in an easterly direction to the ridge, and the other from the ridge into the rocky hill in a northerly direction. The former, however, is not excavated in the rock,

like the latter, but is built of masonry above ground, yet equally well concealed."

The tombs of the kings are below the citadel to the south, five in number, three to the west, and two to the east. The steep face of the rock has been artificially smoothed. "Under the three smaller tombs . . . . are considerable remains of the old Greek walls, and a square tower built in the best Hellenic style." These walls can also be traced up the hill towards the west, and are evidently those described by Strabo, as forming the peribolus or enclosure within which were the royal tombs. (Hamilton.) The front wall of an old medresseh at Amasia is built of ancient cornices, friezes, and architraves, and on three long stones which form the sides and architrave of the entrance there are fragments of Greek inscriptions deep cut in large letters. Hamilton does not mention a temple which is spoken of by one traveller of little credit.

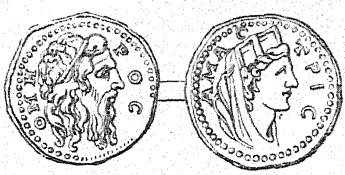
The territory of Amasia was well wooded, and adapted for breeding horses and other animals; and the whole of it was well suited for the habitation of man. A valley extends from the river, not very wide at first, but it afterwards grows wider, and forms the plain which Strabo calls Chiliocomon, and this was succeeded by the districts of Diacopene and Pimolisene, all of which is fertile as far as the Halys. These were the northern parts of the territory, and extended 500 stadia in length. The southern portion was much larger, and extended to Babonomon and Ximene, which district also reached to the Halys. Its width from north to south reached to Zelitis and the Great Cappadocia as far as the Trocmi. In Ximene rock salt was dug. Hamilton procured at Amasia a coin of Pimolisa, a place from which the district Pimolisene took its name, in a beautiful state of preservation.

The modern town stands on both sides of the river; it has 3970 houses, all mean; it produces some silk. (*London Geog. Jour.* vol. x. p. 442.) [G. L.]

AMASTRA. [AMESTRATUS.]

AMASTRIS (Ἄμαστρις: *Eth.* Ἀμαστριανός, Amastrianus: *Amasra*, or *Amasserah*), a city of Paphlagonia, on a small river of the same name. Amastris occupied a peninsula, and on each side of the isthmus was a harbour (Strab. p. 544): it was 90 stadia east of the river Parthenius. The original city seems to have been called Sesamus or Sesamum, and it is mentioned by Homer (*Il.* ii. 853) in conjunction with Cytorus. Stephanus (*s. v.* Ἀμαστρις) says that it was originally called Cromna; but in another place (*s. v.* Κρῶμνα), where he repeats the statement, he adds, "as it is said; but some say that Cromna is a small place in the territory of Amastris," which is the true account. The place derived its name Amastris from Amastris, the niece of the last Persian king Darius, who was the wife of Dionysius, tyrant of Heracleia, and after his death the wife of Lysimachus. Four places, Sesamus, Cytorus, Cromna, also mentioned in the *Iliad* (ii. 855), and Teion or Tios, were combined by Amastris, after her separation from Lysimachus (Memnon, *ap.* Phot. *Cod.* ccxxiv.), to form the new community of Amastris. Teion, says Strabo, soon detached itself from the community, but the rest kept together, and Sesamus was the acropolis of Amastris. From this it appears that Amastris was really a confederation or union of three places, and that Sesamus was the name of the city on the peninsula. This may explain the fact that Mela (i. 19) mentions Sesamus and Cromna as cities of Paphlagonia, and does not mention Amastris. (Comp. Plin. vi. 2.) There is a coin with the epigraph Sesamum. Those of Amastris have the epigraph Ἀμαστριανων.

The territory of Amastris produced a great quantity of boxwood, which grew on Mount Cytorus. The town was taken by L. Lucullus in the Mithridatic war. (Appian. *Mithrid.* 82.) The younger Pliny, when he was governor of Bithynia and Pontus, describes Amastris, in a letter to Trajan (x. 99), as a handsome city, with a very long open place (platea), on one side of which extended what was called a river, but in fact was a filthy, pestilent, open drain. Pliny obtained the emperor's permission to cover over this sewer. On a coin of the time of Trajan, Amastris has the title Metropolis. It continued to be a town of some note to the seventh century of our aera. [G. L.]



COIN OF AMASTRIS.

A'MATHUS (Ἀμαθοῦς, -οῦντος: *Eth.* Ἀμαθούσιος: *Adj.* Amathusiacus, Ov. *Met.* x. 227.: nr. *Old Limasol*), an ancient town on the S. coast of Cyprus, celebrated for its worship of Aphrodite — who was hence called *Amathusia* — and of Adonis. (Scylax, p. 41; Strab. p. 683; Paus. ix. 41. § 2; Steph. B. *s. v.*; Tac. *Ann.* iii. 62; Catull. lviii. 51; Ov. *Am.* iii. 15. 15.) It was originally a settlement of the Phoenicians, and was probably the most ancient of the Phoenician colonies in the island. Stephanus calls Amathus the most ancient city in the island, and Scylax describes its inhabitants as autochthones. Its name is of Phoenician origin, for we find a town of the same name in Palestine. (See below.) Amathus appears to have preserved its Oriental customs and character, long after the other Phoenician cities in Cyprus had become hellenized. Here the Tyrian god Melkart, whom the Greeks identified with Heracles, was worshipped under his Tyrian name. (Hesych. *s. v.* Μάλικα, τὸν Ἡρακλέα, Ἀμαθούσιοι.) The Phoenician priesthood of the Cinyradae appears to have long continued to exercise its authority at Amathus. Hence we find that Amathus, as an Oriental town, remained firm to the Persians in the time of Darius I., while all the other towns in Cyprus revolted. (Herod. v. 104, seq.) The territory of Amathus was celebrated for its wheat (Hipponax, ap. Strab. p. 340), and also for its mineral productions (*fecundam Amathunta metalli*, Ov. *Met.* x. 220, comp. 531.)

Amathus appears to have consisted of two distinct parts: one upon the coast, where *Old Limasol* now stands, and the other upon a hill inland, about 1½ mile from *Old Limasol*, at the village of *Agios Tychonos*, where Hammer discovered the ruins of the temple of Aphrodite. (Hammer, *Reise*, p. 129; Engel, *Kypros*, vol. i. p. 109, seq.; Movers, *Die Phönizier*, vol. ii. pt. ii. pp. 221, 240, seq.)

A'MATHUS (Ἀμαθοῦς or τὰ Ἀμαθά), a strongly fortified city on the east of the Jordan, in Lower Persia, 21 Roman miles south of Pella. (Eusebii *Onomast.*) It was destroyed by Alexander Jannaeus

(Joseph. *Ant.* xiii. 13. § 3), and after its restoration was one of the five cities in which the Sanhedrim sat: the others were Jerusalem, Jericho, Gadara and Sepphoris (Ib. xiv. 10). Burkhardt passed "the ruins of an ancient city standing on the declivity of the mountain" called *Amata*, near the Jordan, and a little to the north of the *Zerka* (Jabbok). He was told "that several columns remain standing, and also some large buildings." (Travels, p. 346.) [G. W.]

AMA'ZONES (Ἀμαζόνες), a mythical race of warlike females, of whom an account is given in the *Dictionary of Biography and Mythology*.

AMBARRI, a Gallic people, whom Caesar (*B. G.* i. 11) calls close allies and kinsmen of the Aedui. If the reading "Aedui Ambarri" in the passage referred to is correct, the Ambarri were Aedui. They are not mentioned among the "clientes" of the Aedui. (*B. G.* vii. 75.) They occupied a tract in the valley of the Rhone, probably in the angle between the Saône and the Rhone; and their neighbours on the E. were the Allobroges. They are mentioned by Livy (v. 34) with the Aedui among those Galli who were said to have crossed the Alps into Italy in the time of Tarquinius Priscus. [G.L.]

AMBIA'NI, a Belgic people, who were said to be able to muster 10,000 armed men in B. C. 57, the year of Caesar's Belgic campaign. They submitted to Caesar. (*B. G.* ii. 4, 15.) Their country lay in the valley of the Samara (*Somme*); and their chief town Samarobriva, afterwards called Ambiani and Civitas Ambianensium, is supposed to be represented by *Amiens*. They were among the people who took part in the great insurrection against the Romans, which is described in the seventh book of the Gallic war. (*B. G.* vii. 75.) [G. L.]

AMBIATI'NUS VICUS, or AMBITARINUS, as the true reading is said to be (Sueton. *Calig.* 8), a place in the country of the Treviri above Confluentes (*Coblentz*), where the emperor Caligula was born. Its precise position cannot be ascertained. [G. L.]

AMBIBARI, one of the people or states of Armorica. (Caes. *B. G.* vii. 75.) Their position does not appear to be determined. [G. L.]

AMBILIA'TI, a people mentioned by Caesar (*B. G.* iii. 9) with the Nammetes, Morini, and others; but nothing can be inferred from this passage as to their precise position. Some of the best MSS. have in this passage the reading "Ambianos" instead of "Ambiliatos." [G. L.]

AMBISONTES or BISONTES, one of the many otherwise unknown tribes in the interior of Noricum, about the sources of the rivers Ivarus and Anisus, in the neighbourhood of the modern city of Salzburg. (Plin. iii. 24; Ptol. ii. 13. § 3.) [L. S.]

AMBIVA'RETI, are mentioned by Caesar (*B. G.* vii. 75) as "clientes" of the Aedui; and they are mentioned again (vii. 90). As dependents of the Aedui, they must have lived somewhere near them, but there is no evidence for their exact position. The Ambivareti mentioned by Caesar (*B. G.* iv. 9) were a people near the Mosa (*Maas*). As the two names are evidently the same, it is probable that there is some error in one of the names; for these people on the Mosa could hardly be clientes of the Aedui. As to the various readings in the passage (*B. G.* iv. 9), see Schneider's edition of Caesar. [G.L.]

A'MBLADA (Ἄμβλαδα: *Eth.* Ἀμβλαδεύς), a city of Pisidia, which Strabo (p. 570) places near the boundaries of Phrygia and Caria. It produced wine that was used for medicinal purposes. There are copper coins of Amblada of the period of the Antonini and their successors, with the epigraph Ἀμβλαδεων. The site is unknown. [G. L.]

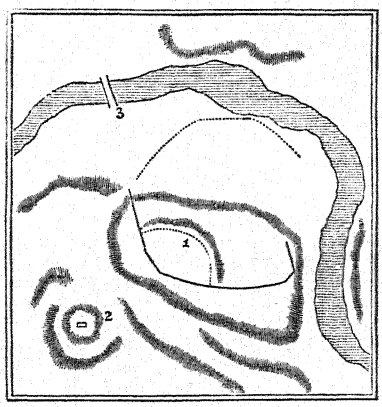
AMBRA'CIA (Ἀμπρακία, Thuc.; Ἀμβρακία, Xen. and later writers: *Eth.* Ἀμπρακιώτης, Herod. viii. 45, Thuc. ii. 80; Ionic Ἀμπρακιήτης, Herod. ix. 28; Ἀμβρακιώτης, Xen. *Anab.* i. 7. § 18, et alii; Ἀμβρακιεύς, Apoll. Rhod. iv. 1228; Ἀμβράκιος, Ἀμβρακῖνος, Steph. B. *s. v.*: Ambraciensis, Liv. xxxviii. 43; Ambraciota, Cic. *Tusc.* i. 34: *Arta*), an important city to the north of the Ambraciot gulf, which derived its name from this place. It was situated on the eastern bank of the river Arachthus or Arethon, at the distance of 80 stadia from the gulf, according to ancient authorities, or 7 English miles, according to a modern traveller. It stood on the western side of a rugged hill called Perranthes, and the acropolis occupied one of the summits of this hill towards the east. It was rather more than three miles in circumference, and, in addition to its strong walls, it was well protected by the river and the heights which surrounded it. It is generally described as a town of Epirus, of which it was the capital under Pyrrhus and the subsequent monarchs; but in earlier times it was an independent state, with a considerable territory, which extended along the coast for 120 stadia. How far the territory extended northward we are not informed; but that portion of it between the city itself and the coast was an extremely fertile plain, traversed by the Arachthus, and producing excellent corn in abundance. Ambracia is called by Dicaearchus and Scylax the first town in Hellas proper. (Strab. p. 325; Dicaearch. 31, p. 460, ed. Fuhr; Scyl. p. 12; Polyb. xxii. 9; Liv. xxxviii. 4.)

According to tradition, Ambracia was originally a Thesprotian town, founded by Ambrax, son of Thesprotus, or by Ambracia, daughter of Augeas; but it was made a Greek city by a colony of Corinthians, who settled here in the time of Cypselus, about B. C. 635. The colony is said to have been led by Gorgus (also called Torgus or Tolgus), the son or brother of Cypselus. Gorgus was succeeded in the tyranny by his son Periander, who was deposed by the people, probably after the death of the Corinthian tyrant of the same name. (Strab. pp. 325, 452; Scymn. 454; Anton. Lib. 4; Aristot. *Pol.* v. 3. § 6, v. 8. § 9; Ael. *V. H.* xii. 35; Diog. Laërt. i. 98.) Ambracia soon became a flourishing city, and the most important of all the Corinthian colonies on the Ambraciot gulf. It contributed seven ships to the Greek navy in the war against Xerxes, B. C. 480, and twenty-seven to the Corinthians in their war against Corcyra, B. C. 432. (Herod. viii. 45; Thuc. i. 46.) The Ambraciots, as colonists and allies of Corinth, espoused the Lacedaemonian cause in the Peloponnesian war. It was about this time that they reached the maximum of their power. They had extended their dominions over the whole of Amphilochia, and had taken possession of the important town of Argos in this district, from which they had driven out the original inhabitants. The expelled Amphilochians, supported by the Acarnanians, applied for aid to Athens. The Athenians accordingly sent a force under Phormion, who took Argos, sold the Ambraciots as slaves, and restored the town to the Amphilochians and Acarnanians, B. C. 432. Anxious to recover the lost town, the Ambraciots, two years afterwards (430), marched against Argos, but were unable to take it, and retired after laying waste its territory. Not disheartened by this repulse, they

concerted a plan in the following year (429), with the Peloponnesians, for the complete subjugation of Acarnania. They had extensive relations with the Chaonians and other tribes in the interior of Epirus, and were thus enabled to collect a formidable army of Epirots, with which they joined the Lacedaemonian commander, Cnemus. The united forces advanced into Acarnania as far as Stratus, but under the walls of this city the Epirots were defeated by the Acarnanians, and the expedition came to an end. Notwithstanding this second misfortune, the Ambraciots marched against Argos again in B. C. 426. The history of this expedition, and of their two terrible defeats by Demosthenes and the Acarnanians, is related elsewhere. [ARGOS AMPHILOCHICUM.] It appears that nearly the whole adult military population of the city was destroyed, and Thucydides considers their calamity to have been the greatest that befel any Grecian city during the earlier part of the war. Demosthenes was anxious to march straightway against Ambracia, which would have surrendered without a blow; but the Acarnanians refused to undertake the enterprize, fearing that the Athenians at Ambracia would be more troublesome neighbours to them than the Ambraciots. The Acarnanians and Amphilochians now concluded a peace and alliance with the Ambraciots for 100 years. Ambracia had become so helpless that the Corinthians shortly afterwards sent 300 hoplites to the city for its defence. (Thuc. ii. 68, 80, iii. 105—114.)

The severe blow which Ambracia had received prevented it from taking any active part in the remainder of the war. It sent, however, some troops to the assistance of Syracuse, when besieged by the Athenians. (Thuc. vii. 58.) Ambracia was subsequently conquered by Philip II., king of Macedonia. On the accession of Alexander the Great (B. C. 336) it expelled the Macedonian garrison, but soon afterwards submitted to Alexander. (Diod. xvii. 3, 4.) At a later time it became subject to Pyrrhus, who made it the capital of his dominions, and his usual place of residence, and who also adorned it with numerous works of art. (Pol. xxii. 13; Liv. xxxviii. 9; Strab. p. 325.) Pyrrhus built here a strongly fortified palace, which was called after him Pyrrhēum (Πύρρειον). (Pol. xxii. 10; Liv. xxxviii. 5.) Ambracia afterwards fell into the hands of the Aetolians, and the possession of this powerful city was one of the chief sources of the Aetolian power in this part of Greece. When the Romans declared war against the Aetolians, Ambracia was besieged by the Roman consul M. Fulvius Nobilior, B. C. 189. This siege is one of the most memorable in ancient warfare for the bravery displayed in the defence of the town. In the course of the siege the Aetolians concluded a peace with Fulvius, whereupon Ambracia opened its gates to the besiegers. The consul, however, stripped it of its valuable works of art, and removed them to Rome. (Pol. xxii. 9—13; Liv. xxxviii. 3—9.) From this time Ambracia rapidly declined, and its ruin was completed by Augustus, who removed its inhabitants to Nicopolis, which he founded in commemoration of his victory at Actium. (Strab. p. 325; Paus. v. 23. § 3.)

There is no longer any doubt that *Arta* is the site of Ambracia, the position of which was for a long time a subject of dispute. The remains of the walls of Ambracia confirm the statements of the ancient writers respecting the strength of its fortifications. The walls were built of immense quadrangular blocks of stone. Lieut. Wolfe measured one 18 ft. by 5. The foundations of the acropolis may still be traced, but there are no other remains of Hellenic date. The general form of the city is given in the following plan taken from Leake.



PLAN OF AMBRACIA.

1. The Acropolis.
2. Mt. Perranthes.
3. Bridge over the Arachthus.

[The dotted line shows the ancient walls, where the foundations only remain. The entire line, where the remains are more considerable.]

How long Ambracia continued deserted after the removal of its inhabitants to Nicopolis, we do not know; but it was re-occupied under the Byzantine Empire, and became again a place of importance. Its modern name of *Arta* is evidently a corruption of the river Arachthus, upon which it stood; and we find this name in the Byzantine writers as early as the eleventh century. In the fourteenth century *Arta* was reckoned the chief town in Acarnania, whence it was frequently called by the name of *Acarnania* simply. Cyriacus calls it sometimes *Arechthea Acarnana*. (Böckh, *Corpus Inscr.* No. 1797.) It is still the principal town in this part of Greece, and, like the ancient city, has given its name to the neighbouring gulf. The population of *Arta* was reckoned to be about 7000 in the year 1830. (Leake, *Northern Greece*, vol. i. p. 206, seq.; Wolfe, *Journal of Geographical Society*, vol. iii. p. 82, seq.)

There were three other places in the territory of Ambracia mentioned by ancient writers: 1. Ambracus. 2. The port of Ambracia. 3. Craneia.

Ambracus (Ἄμβρακος) is described by Polybius as a place well fortified by ramparts and outworks, and as surrounded by marshes, through which there was only one narrow causeway leading to the place. It was taken by Philip V., king of Macedonia, in B. C. 219, as a preliminary to an attack upon Ambracia. (Pol. iv. 61, 63.) Scylax probably alludes to this place, when he says (p. 12) that Ambracia had a fortress near its harbour; for near the western shore of the old mouth of the river Arachthus (*Arta*) some ruins have been discovered, whose topographical situation accords with the description of Polybius. They are situated on a swampy island, in a marshy lake near the sea. They inclosed an area of about a quarter of a mile in extent, and appeared to be

merely a military post, which was all that the swampy nature of the ground would admit of. (Wolfe, *Ibid.* p. 84.) This fortress commanded the harbour, which is described by Scylax and Dicaearchus (*ll. cc.*) as a κλειστὸς λιμήν, or a port with a narrow entrance, which might be shut with a chain. The harbour must have been an artificial one; for the present mouth of the Arta is so obstructed by swamps and shoals as scarcely to be accessible even to boats. In ancient times its navigation was also esteemed dangerous, whence Lucan (v. 651) speaks of "orae malignos Ambraciae portus."

Craneia (Κράνεια) was a small village situated on a mountain of the same name, which Leake supposes to have been the high mountain now called *Kelberini*, which rises from the right bank of the river *Arta*, immediately opposite to the town.

Between the territory of Ambracia and Amphilochia, Dicaearchus (45) mentions a people called Oreitae (Ὀρεῖται), who appear to have been inhabitants of the mountains named *Makrinoro*, beginning at the NW. corner of the Ambraciot gulf.



COIN OF AMBRACIA.

AMBRA'CIUS SINUS (ὁ Ἀμπρακικὸς κόλπος, Thuc. i. 55; ὁ Ἀμβρακικὸς κόλπος, Pol. iv. 63, Strab. p. 325, et al.; ἡ θάλασσα ἡ Ἀμπρακική, Dion Cass. I. 12: Sinus Ambracius, Liv. xxxviii. 4; Mel. ii. 3: *Gulf of Arta*), an arm of the Ionian sea, lying between Epirus and Acarnania, so called from the town of Ambracia. Polybius (*l. c.*) describes the bay as 300 stadia in length, and 100 stadia in breadth: Strabo (*l. c.*) gives 300 stadia as its circumference, which is absurdly too small. Its real length is 25 miles, and its breadth 10. The entrance of the gulf, one side of which was formed by the promontory of Actium, is described under ACTIUM. In consequence of the victory which Augustus gained over Antony at the entrance to this gulf, Statius (*Silv.* ii. 2. 8) gives the name of *Ambraciae frondes* to the crowns of laurel bestowed upon the victors in the Actian games. The Ambracius Sinus is also frequently mentioned in Greek history. On it were the towns of Argos Amphilochicum, and Anactorium, and the sea-port of Ambracia. The rivers Charadra and Arachthus flowed into it from the N. It was celebrated in antiquity for its excellent fish, and particularly for a species called κάπρος. (Ath. iii. p. 92, d., vii. pp. 305, e., 311, a., 326, d.) The modern gulf still maintains its character in this respect. The red and grey mullet are most abundant, and there are also plenty of soles and eels. (Wolfe, *Observations on the Gulf of Arta*, in *Journal of Geographical Society*, vol. iii.)

AMBRY'SUS or AMPHRY'SUS (Ἄμβρυσος, Strab.; Ἄμβρασσος, Paus.; Ἄμφρυσος, Steph. B. *s. v.*: *Eth.* Ἀμβρύσιος, Ἀμβρυσεύς, and in Inscr. Ἀμβρασσεύς: *Dhistomo*), a town of Phocis, was situated 60 stadia from Stiris, NE. of Anticyra, at the southern foot of Mt. Cirphis (not at the foot of Parnassus, as Pausanias states), and in a fertile valley, producing abundance of wine and the *coccus*, or kermes-berry, used to dye scarlet. It was destroyed by order of the Amphictyons, but was rebuilt and fortified by the Thebans with a double wall, in their war against Philip. Its fortifications were considered by Pausanias the strongest in Greece, next to those of Messene. (Paus. x. 3. § 2, x. 36. § 1, seq., iv. 31. § 5; Strab. p. 423.) It was taken by the Romans in the Macedonian war, B. C. 198. (Liv. xxxii. 18.) The site of Ambrysus is fixed at the modern village of *Dhistomo*, by an inscription which Chandler found at the latter place. The remains of the ancient city are few and inconsiderable. (Dodwell, *Tour through Greece*, vol. i. p. 196, seq.; Leake, *Northern Greece*, vol. ii. p. 535, seq.)

AMENA'NUS (Ἀμένανος, Strab.: Ἀμενανός, Steph. Byz. where the MSS. have Ἀμελιανός: Ἀμένας, Pind.: Amenana flumina, Ovid. *Fast.* iv. 467), a small river of Sicily which flows through the city of Catania, now called the *Giudicello*. It is noticed by Strabo (p. 240) as remarkable for the vicissitudes to which it was subject, its waters sometimes failing altogether for years, and then flowing again in abundance. The same peculiarity is remarked by Ovid (*Met.* xv. 279), and is still observed with regard to the *Giudicello*. It is probably connected with internal changes of Etna, at the foot of which it rises. (Fazell. iii. 1. p. 138; Cluver. *Sicil.* p. 120; D'Orville, *Sicula*, p. 218.) Pindar speaks of the newly founded city of Aetna (the name given by Hieron to Catana) as situated by the waters of the Amenas, but the correctness of the form Amenanos, preserved by Strabo, is attested by coins of Catana, which bear on the obverse the head of the river deity, under the usual form of a youthful male head with horns on the forehead, and the name at full length AMENANOΣ. (Castell. *Sicil. Numism.* pl. 20, fig. 8.) [E. H. B.]

AME'RIA. [CABIRA.]

AME'RIA (Ἀμερία, Strab. Ptol. Plut. *Mar.* 17; Ἀμέριον, Steph. B.: *Eth.* Amerinus: *Amelia*), one of the most ancient and important cities of Umbria, situated about 15 m. S. of Tuder, and 7 W. of Narnia, on a hill between the valley of the Tiber and that of the Nar, a few miles above their junction. (Strab. p. 227; Plin. iii. 14. s. 19; Ptol. iii. 1. § 54; Festus, *s. v.*) According to Cato (*ap.* Plin. *l. c.*) it was founded 964 years before the war with Perseus, or 1135 B. C.: and although this date cannot be regarded as historical, it may be received as evidence of a belief in its remote antiquity. The still extant remains of its ancient walls, constructed in the polygonal style, prove it to have been a place of strength in early times: but it is remarkable that its name is not once mentioned during the wars of Rome with the Umbrians, nor does it occur in history previous to the time of Cicero. But the great orator, in his defence of Sex. Roscius, who was a native of Ameria, repeatedly mentions it in a manner which proves that it must then have been a flourishing municipal town: its territory extended to the Tiber, and was fertile in osiers and fruit trees. (Cic. *pro Sex. Rosc.* 7, 9, &c.; Virg. *Georg.* i. 265; Colum. iv. 30, v. 10) Its lands were portioned out by Augustus among his veterans; but it did not obtain the rank of a colony, as we find it both in Pliny and inscriptions of later date styled only a municipium. (Lib. Colon. p. 224; Zumpt. *de Colon.* p. 356; Inscr. ap. Grut. p. 485. 5, 1101. 2, 1104.) The modern town of *Amelia* retains the ancient site as well as considerable portions of the ancient walls: it is now a small place with only about 2000 inhabitants, though still the see of a bishop.

The Tabula Peutingeriana gives a line of road

which branches off from the Via Clodia at Baccanas (*Baccano*) and leads through Nepe and Falerii to Ameria and thence to Tuder: this can be no other than the Via Amerina mentioned in an inscription of the time of Hadrian (Orell. 3306). The distances, as given in the Table, make Ameria distant 57 M. P. from Rome by this route, which agrees very closely with a casual statement of Cicero (*pro Sex. Rosc.* 7. § 18) that it was 56 miles from the one to the other. The Castellum Amerinum placed by the Table at 9 M. P. from Ameria on the road to Falerii is otherwise unknown. [E. H. B.]

AMERI'OLA, a city of ancient Latium, mentioned by Livy among those reduced by force of arms by the elder Tarquin (i. 38). It is here enumerated among the "Prisci Latini," and doubtless at this period was one of the thirty cities of the league: but its name is not found in the later list given by Dionysius (v. 61), nor does it again occur in history; and it is only noticed by Pliny (iii. 5. s. 9) among the extinct cities of Latium. From the names with which it is associated in Livy we may probably infer that it was situated in the neighbourhood of the Corniculan Hills: and it has been conjectured by Gell and Nibby that some ruins still visible on the northernmost of the three hills, about a mile north of *Mte S. Angelo*, may be those of Ameriola. They consist of some remnants of walls, of irregular polygonal construction, running round a defensible eminence, and indicating the site of a small town. But the distance from *Mte S. Angelo* (on the summit of which there was certainly an ancient city, whether Corniculum or Medullia) is however so small as to render it improbable that another independent town should have existed so close to it. (Gell, *Top. of Rome*, p. 52; Nibby, *Dintorni di Roma*, vol. i. p. 138; Abeken, *Mittel-Italien*, p. 78.) [E. H. B.]

AME'SELUM (τὸ Ἀμήσελον) a town of Sicily, mentioned only by Diodorus (xxii. Exc. Hoesch. p. 499), from whom we learn that it was situated between Centuripi and Agyrium, in a position of great natural strength. It was taken, in B. C. 269, by Hieron king of Syracuse, who destroyed the city and fortress, and divided its territory between its two neighbours the Centuripini and Agyrians. Its exact site is unknown. [E. H. B.]

AME'STRATUS (Ἀμήστρατος, Steph. B.: *Eth.* Amestratinus: *Mistretta*), a city of Sicily, noticed only by Cicero and Steph. B. From the circumstance mentioned by the former, that Verres compelled the inhabitants of Calacte to deliver their tithes of corn at Amestratus instead of at Calacte itself, it is clear that it was not very far from that city: and this fact, coupled with the resemblance of the name, enables us to fix its site at *Mistretta*, now a considerable town, situated on a hill about 5 miles from the N. coast of Sicily near *Sto. Stefano*, and 10 from *Caronia* (Calacte). According to Fazello, considerable remains of antiquity were still visible there in his time; but the place is not described by any recent traveller. We learn from Cicero that it was a small and poor town, though enjoying municipal privileges. (Cic. *in Verr.* iii. 39, 43, 74; Steph. B. *s. v.*; Fazell. *de Reb. Sicul.* x. p. 415; Cluver. *Sicil.* p. 383.)

It is probably the same place as the Amastra of Silius Italicus (xiv. 267), but there is no foundation for identifying it (as has been done by Cluverius and most subsequent geographers) with the Mytistratus of Polybius and Pliny: both names being perfectly well authenticated. [Mytistratus.] That of Amestratus, in addition to the testimony of Cicero and Stephanus, is fully supported by the evidence of its coins, which have the name at full, ΑΜΗΣΤΡΑΤΙΝΩΝ. (Castell. *Sicil. Vet. Num.* pl. 15; Eckhel, vol. i. p. 197.) [E. H. B.]

A'MIDA (Ἄμιδα: *Eth.* Ἀμιδηνός, Amidensis: *Diyar-Bekr*). The modern town is on the right bank of the Tigris. The walls are lofty and substantial, and constructed of the ruins of ancient edifices. As the place is well adapted for a commercial city, it is probable that Amida, which occupied the site of *Diyar-Bekr*, was a town of considerable antiquity. It was enlarged and strengthened by Constantius, in whose reign it was besieged and taken by the Persian king Sapor, A. D. 359. The historian Ammianus Marcellinus, who took part in the defence of the town, has given us a minute account of the siege. (Amm. Marc. xix. 1, seq.) It was taken by the Persian king Cabades in the reign of Anastasius, A. D. 502 (Procop. *B. Pers.* i. 7, seq.); but it soon passed again into the hands of the Romans, since we read that Justinian repaired its walls and fortifications. (Procop. *de Aedif.* iii. 1.) Ammianus and Procopius consider it a city of Mesopotamia, but it may be more properly viewed as belonging to Armenia Major. [G. L.]

AMILUS (Ἄμιλος: *Eth.* Ἀμίλιος), a village of Arcadia in the territory of Orchomenus, and on the road from the latter to Stymphalus. (Paus. viii. 14. § 5; Steph. B. *s. v.*)

AMI'SIA, a place on the left bank of the river Amisia (*Ems*), in Germany. (Tacit. *Ann.* ii. 8.) This place, which is not mentioned by any other ancient author, is perhaps the same as the town of Ἀμάσεια noticed by Ptolemy (ii. 11), and the Ἄμισσα mentioned by Stephanus Byzantinus as a town of Germany. (Comp. Ledebur, *Land u. Volk der Bructerer*, p. 180, foll.) [L. S.]

AMI'SIA or AMI'SIUS (Ἀμάσιος or Ἀμασία, the *Ems*), a river in northern Germany, rising in the hills of the *Weser*, and emptying itself into the German Ocean near the town of *Emden*. The river was well known to, and navigated by the Romans. In B. C. 12, Drusus fought on it a naval battle against the Bructeri. (Mela, iii. 3; Plin. *H. N.* iv. 14, who calls the river *Amisius*; Tacit. *Ann.* i. 60, 63, 70, ii. 23, who calls it *Amisia*; Strab. p. 290; Ptolem. ii. 11; comp. Ledebur, *Land u. Volk der Bructerer*, p. 180.) [L. S.]

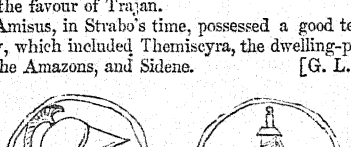
A'MISUS (Ἄμισός: *Eth.* Ἀμισηνός, Ἀμίσιος, Amisenus: *Eski Samsun*), a city of Pontus in Asia Minor, situated on the west side of the bay called Amisenus, about 900 stadia from Sinope according to Strabo (p. 547). The ruins of Amisus are on a promontory about a mile and a half NNW. of the modern town. On the east side of the promontory was the old port, part of which is now filled up. The pier which defended the ancient harbour may still be traced for about 300 yards, but it is chiefly under water: it consists of very large blocks of stone. On the summit of the hill where the acropolis stood there are many remains of walls of rubble and mortar, and the ground is strewed with fragments of Roman tiles and pottery. On the south end of the brow of the hill which overlooks the harbour there are traces of the real Hellenic walls. (Hamilton, *Researches in Asia Minor*, vol. i. p. 290.)

The origin of Amisus appears to be uncertain. Hecataeus (Strab. p. 553) supposed it to be the Enete of Homer (*Il.* ii. 852). Theopompus, quoted by Strabo, says that it was first founded by the

Milesians; then settled by a Cappadocian king; and thirdly, by Athenocles and some Athenians, who changed its name to Peiraeeus. But Scymnus of Chios (*Fr.* v. 101) calls it a colony of Phocaea, and of prior date to Heracleia, which was probably founded about B. C. 559. Raoul-Rochette concludes, but there seems no reason for his conclusion, that this settlement by Phocaea was posterior to the Milesian settlement. (*Histoire des Colonies Grecques*, vol. iii. p. 334.) However this may be, Amisus became the most flourishing Greek settlement on the north coast of the Euxine after Sinope. The time when the Athenian settlement was made is uncertain. Cramer concludes that, because Amisus is not mentioned by Herodotus or Xenophon, the date of the Athenian settlement is posterior to the time of the *Anabasis*; a conclusion which is by no means necessary. Plutarch (*Lucull.* 19) says that it was settled by the Athenians at the time of their greatest power, and when they were masters of the sea. The place lost the name of Peiraeeus, and became a rich trading town under the kings of Pontus. Mithridates Eupator made Amisus his residence alternately with Sinope, and he added a part to the town, which was called Eupatoria (Appian. *Mithrid.* 78), but it was separated from the rest by a wall, and probably contained a different population from that of old Amisus. This new quarter contained the residence of the king. The strength of the place was proved by the resistance which it made to the Roman commander L. Lucullus (B. C. 71) in the Mithridatic war. (Plut. *Lucull.* 15, &c.) The grammarian Tyrannio was one of those who fell into the hands of Lucullus when the place was captured.

Pharnaces, the son of Mithridates, subsequently crossed over to Amisus from Bosporus, and Amisus was again taken and cruelly dealt with. (Dion Cass. xlii. 46.) The dictator Caesar defeated Pharnaces in a battle near Zeleia (Appian. *B. C.* ii. 91), and restored the place to freedom. M. Antonius, says Strabo, "gave it to kings;" but it was again rescued from a tyrant Straton, and made free, after the battle of Actium, by Augustus Caesar; and now, adds Strabo, it is well ordered. Strabo does not state the name of the king to whom Antonius gave Amisus. It has been assumed that it was Polemon I., who had the kingdom of Pontus at least as early as B. C. 36. It does not appear who Straton was. The fact of Amisus being a free city under the empire appears from the epigraph on a coin of the city, and from a letter of the younger Pliny to Trajan (x. 93), in which he calls it "libera et foederata," and speaks of it as having its own laws by the favour of Trajan.

Amisus, in Strabo's time, possessed a good territory, which included Themiscyra, the dwelling-place of the Amazons, and Sidene. [G. L.]



COIN OF AMISUS.

AMITERNUM (Ἀμίτερνον, Strab.; Ἀμίτερνα, Dionys.: Amiterninus), a city of the Sabines of great antiquity. It was situated in the upper valley of the river Aternus, from which, according to Varro (*L. L.* v. 28), it derived its name, and at the foot of the loftiest group of the Apennines, now known as the *Gran Sasso d'Italia*. Its ruins are still visible at *San Vittorino*, a village about 5 miles N. of *Aquila*. According to Cato and Varro (*ap.* Dionys. i. 14, ii. 49), this elevated and rugged mountain district was the original dwelling-place of the Sabines, from whence they first began to turn their arms against the Aborigines in the neighbourhood of Reate. Virgil also mentions Amiternum among the most powerful cities of the Sabines: and both Strabo and Pliny enumerate it among the cities still inhabited by that people. Ptolemy, on the contrary, assigns it to the Vestini, whose territory it must certainly have adjoined. (Virg. *Aen.* vii. 710; Sil. Ital. viii. 416; Strab. v. p. 228; Plin. iii. 12. s. 17; Ptol. iii. 1. § 59.) Livy speaks of Amiternum as captured by the Romans in B. C. 293 *from the Samnites* (x. 39), but it seems impossible that the Sabine city can be the one meant; and either the name is corrupt, or there must have been some obscure place of the same name in Samnium. Strabo speaks of it as having suffered severely from the Social and Civil Wars, and being in his time much decayed; but it was subsequently recolonised, probably in the time of Augustus (Lib. Colon. p. 228; Zumpt, *de Coloniis*, p. 356. *not.*), and became a place of considerable importance under the Roman empire, as is proved by the existing ruins, among which those of the amphitheatre are the most conspicuous. These are situated in the broad and level valley of the Aternus, at the foot of the hill on which stands the village of *S. Vittorino*; but some remains of polygonal walls are said to exist on that hill, which probably belong to an earlier period, and to the ancient Sabine city. It continued to be an episcopal see as late as the eleventh century, but its complete decline dates from the foundation of the neighbouring city of *Aquila* by the emperor Frederic II., who removed thither the inhabitants of Amiternum, as well as several other neighbouring towns. (Romanelli, vol. iii. p. 330; Giustiniani, *Diz. Geogr.* vol. i. p. 230; Craven, *Abruzzi*, vol. i. pp 217—219.) Numerous inscriptions have been discovered there, of which the most important is a fragment of an ancient calendar, which is one of the most valuable relics of the kind that have been preserved to us. It has been repeatedly published; among others, by Foggini (*Fast. Rom. Reliquiae*, Romae, 1779), and by Orelli (*Inscr.* vol. ii. c. 22).

Amiternum was the birthplace of the historian Sallust. (Hieron. *Chron.*) [E. H. B.]

AMMONITAE (Ἀμμανῖται, LXX. and Joseph.), the descendants of Ben-ammi, the son of Lot by his incestuous connection with his younger daughter (*Gen.* xix. 38). They exterminated the Zamzummims and occupied their country (*Deut.* ii. 20, 21), which lay to the north of Moab between the Arnon (*Mojeb*) and the Jabbok (*Zerka*), the eastern part of the district now called *Belka*. [AMORITES]. Their country was not possessed by the Israelites (*Deut.* ii. 19), but was conterminous with the tribe of Gad. (*Joshua*, xiii. 25, properly explained by Reland, *Palaest.* p. 105.) Their capital was Rabbath or Rabbah, afterwards called PHILADELPHIA, now *Ammân*. They were constantly engaged in confederations with other Bedouin tribes against the Israelites (*Ps.* lxxxiii. 6—8), and were subdued by Jephthah (*Judges* xi.), Saul (1 *Sam.* xi., xiv. 47),

David (2 *Sam.* viii. 12, x. xi. 1. xii. 26, &c.), Jehoshaphat (2 *Chron.* xx.), Uzziah (*ib.* xxvi. 8), and Jotham (xxvii. 5), and subsequently by Nebuchadnezzar. (*Jerem.* xxvii. 1, &c.) They renewed their opposition to the Jews after the captivity (*Nehem.* iv. 3, 7, 8), and were again conquered by Judas Maccabaeus. (1 *Macc.* v. 6, &c.) Justin Martyr speaks of a great multitude of Ammonites existing in his day (*Dial.* p. 272); but Origen shortly after speaks of the name as being merged in the common appellation of *Arabs*, under which the Idumaeans and the Moabites were comprehended together with the Ishmaelites and Joctanites. (Orig. *in Jobum*, lib. i.) [G. W.]

AMMO'NIUM. [OASIS.]

A'MNIAS (Ἄμνιας, Ἀμνειος), a river in Pontus. In the broad plain on the banks of this stream the generals of Mithridates defeated Nicomedes, king of Bithynia, and the ally of the Romans, B. C. 88. (Appian. *Mithridat.* c. 18; Strab. p. 562.) The plain through which the river flowed is called by Strabo Domanitis. Hamilton (*Researches*, &c. vol. i. p. 362) identifies the Amnias with an affluent of the Halys, now called *Costambol Chai*, and sometimes *Giaour Irmak*. It appears that the river is also called *Kara Sú*. [G. L.]

AMNI'SUS (Ἀμνισός), a town in the N. of Crete, and the harbour of Cnossus in the time of Minos, was situated at the mouth of a river of the same name (the modern *Aposelemi*). It possessed a sanctuary of Eileithyia, and the nymphs of the river, called Ἀμνισιάδες and Ἀμνισίδες, were sacred to this goddess. (Hom. *Od.* xix. 188; Strab. p. 476; Apoll. Rhod. iii. 877; Callim. *Hymn. in Dian.* 15; Steph. B. *s. v.*)

AMORGOS (Ἀμοργός: *Eth.* Ἀμοργῖνος, also Ἀμόργιος, Ἀμοργίτης: *Amorgo*), an island of the Sporades in the Aegean sea, SE. of Naxos. It is rarely mentioned in history, and is chiefly celebrated as the birthplace of the iambic poet Simonides. (Strab. p. 487.) There was in Amorgos a manufactory of a peculiar kind of linen garments, which bore the name of the island, and which were dyed red. (Steph. B. *s. v.*; Eustath. *ad Dionys.* 526; Pollux, vii. 16.) In dyeing them use appears to have been made of a kind of lichen, which is still found in the island, and of which Tournefort has given an account. The soil of Amorgos is fertile. It produces at present corn, oil, wine, figs, tobacco, and cotton, all of good quality. Hence it was considered under the Roman empire one of the most favourable places for banishment. (Tac. *Ann.* iv. 30.) We learn from Scylax (p. 22) that Amorgos contained three towns, the names of which, according to Stephanus (*s. v.* Ἀμοργός), were Minoa (Μίνωα, Μινῶα, Ptol. v. 2. § 33), the birthplace of Simonides, Arcesine (Ἀρκεσίνη) and Aegiale (Αἰγιάλη, Βεγιαλίς, Ptol.). Remains of all these cities have been discovered, and a minute description of them is given by Ross, who spent several days upon the island. They are all situated on the western side of the island opposite Naxos, Aegiale at the N., and Arcesine at the S., while Minoa lies more in the centre, at the head of a large and convenient harbour, now called *Ta Katapola*, because it is κατὰ τὴν πόλιν. It appears, from the inscriptions found in the island, that it possessed other demes besides the above-mentioned towns. It is probable that Melania (Μελανία), which Stephanus in another passage (*s. v.* Ἀρκεσίνη) mentions as one of the three towns of Amorgos in place of Aegiale, may have been one of these demes. We learn from several inscriptions that Milesians were settled in Minoa and Aegiale, and that they formed in the latter town a separate community. (Böckh, *Corp. Inscr.* vol. ii. No. 2264; Ross, *Inscr. Gr. Ined.* vol. ii. No. 112, 120—122.) The island contains at present 3,500 inhabitants. (Tournefort, *Voyage*, &c. vol. ii. p. 182, seq.; Fiedler, *Reise*, &c. vol. ii. p. 325, seq.; and more especially Ross, *Reisen auf den Griech. Inseln*, vol. i. p. 173, seq., vol. ii. p. 39, seq.)

AMORITES, one of the seven Canaanitish tribes (*Gen.* x. 16) who held possession of the Promised Land, during the times of the Patriarchs, until the coming in of the Children of Israel. It appears to have been one of the most powerful tribes, and the name is used as a general term for all the Canaanites. (*Gen.* xv. 16.) Their original seat was at the south-west of the Dead Sea, between the AMALEKITAE and the Vale of Siddim, and their principal city was Hazezon-Tamar, or Engedi (*'Ain-Jidi*). (*Gen.* xiv. 7, and 2 *Chron.* xx. 2.) At the time of the exodus, however, they had seized and occupied the country on the east side of the Dead Sea and of the Valley of the Jordan, where they had established two powerful kingdoms, the capitals of which were HESHBON and BASAN. Heshbon, the southern part of this extensive country, had been taken from the Moabites and Ammonites by Sihon, and extended from the Arnon (*Mojeb*) to the Jabbok (*Zerka*) (*Numb.* xxi. 26), and this was the plea on which the Ammonites grounded their claim to that country in the days of Jephthah. (*Judges*, xi.) This district comprehended Mount Gilead, and was settled by the Tribes of Reuben and Gad. The northern division of Basan, of which Og was the king, extended from the Jabbok to the northern extremity of the Promised Land, to Mount Hermon, which the Ammonites named Shenir. This country was given to the half tribe of Manasseh. (*Numb.* xxi.; *Deut.* ii. iii.; 1 *Chron.* v. 23.) All this region was comprehended in PERAEA. The Amorites are also found on the western coast of Palestine, in the vicinity of the Tribe of Dan (*Judges*, i. 34), and in the borders of the Tribe of Ephraim (v. 35). Still the south-eastern extremity of Canaan is recognised as their proper seat (v. 36; comp. *Numb.* xxxiv. 4, and *Joshua*, xv. 3), and the practice of using this name as a general designation of all the Canaanitish tribes renders it difficult to determine their exact limits. [G.W.]

AMO'RIUM (Ἀμόριον: *Eth.* Ἀμοριεύς), a city of Phrygia, according to Strabo (p. 576). Its probable position can only be deduced from the Peutinger Table, which places it between Pessinus (*Bala Hissar*) and Laodicea. Hamilton (*Researches*, &c. vol. i. p. 451) identifies it with *Hergan Kaléh*, where there are the ruins of a large city; but the present remains appear to belong to the fourth or fifth centuries of our aera. This determination would place Amorium in Galatia. [G. L.]

AMPE (Ἄμπη: *Eth.* Ἀμπαῖος), a place where Darius settled the Milesians who were made prisoners at the capture of Miletus, B. C. 494. (Herod. vi. 20.) Herodotus describes the place as on the Erythraean sea (Persian Gulf); he adds that the Tigris flows past it. This description does not enable us to fix the place. It has been supposed to be the Iamba of Ptolemy, and the Ampelone of Pliny (vi. 28), who calls it "*Colonia Milesiorum*." Tzetzes has the name Ampe. (Harduin's note on Plin. vi. 28.) [G. L.]

A'MPELOS (Ἄμπελος), a promontory at the extremity of the peninsula Sithonia in Chalcidice in Macedonia, called by Herodotus the Toronaean promontery. It appears to correspond to the modern *C. Kartúli*, and Derrhis, which is nearer to the city of Torone, to *C. Dhrépano*. (Herod. vii. 122; Steph. B. *s. v.*; Ptol. iii. 13. § 12.)

AMPELU'SIA, or COTES PROM. (*αἱ Κώτειs*, Strab. p. 825; Κώτης ἄκρον, Ptol. iv. 1. § 2: apparently also the Cotta of Plin. xxxii. 2. s. 6: *C. Spartel*, or *Espartel*, a corruption of the Arabic *Achbertil*, or *Chbertil*; also *Ras-* or *Tarf- esh-Shakhar*), the NW. headland of Mauretania Tingitana and of the whole continent of Africa; about 10 miles W. of Tingis (*Tangier*). Cotes was its native name, of which the Greek Ampelusia (*vine-clad*) was a translation (Strab. *l. c.*; Plin. v. 1; Mela. i. 5). It is a remarkable object; a precipitous rock of grey freestone (with basaltic columns, according to Drummond Hay, but this is doubtful), pierced with many caves, among which one in particular was shown in ancient times as sacred to Hercules (Mela, *l. c.*); from these caves mill-stones were and still are obtained. Its height is 1043 feet above the sea. Strabo describes it as an offset (πρόπους) of M. Atlas; and it is, in fact, the western point, as ABYLA is the eastern, of the end of that great NW. spur of the Atlas, which divides the Atlantic from the Mediterranean. The two hills form the extremities of the S. shore of the Fretum Gaditanum (*Straits of Gibraltar*), the length of the Strait from the one to the other being 34 miles. The W. extremity of the Strait on the European shore, opposite to Ampelusia, at a distance of 22 miles, was Junonis Pr. (*C. Trafalgar*). Mela is very explicit in drawing the line of division between the Atlantic and the Straits through these points (i. 5, ii. 6, iii. 10; his last words are, *Ampelusia in nostrum jam fretum vergens, operis hujus atque Atlantici litoris terminus*; so Plin. v. 1, *Promontorium Oceani extimum Ampelusia*). The erroneous notion of the ancients respecting the shape of this part of Africa (see LIBYA) led them to make this promontory the W. extremity of the continent. (Strab. *l. c.*) Scylax (p. 52, p. 123, Gronov.) mentions a large bay called Cotes, between the Columns of Hercules and the promontory of Hermaeum; but whether his Hermaeum is our Ampelusia, or a point further S. on the W. coast, is doubtful. Gosselin (*ap.* Bredow, ii. 47), and Ritter (*Erdkunde*, vol. i. p. 336), regard Ampelusia as identical with the Soloeis of Herodotus (ii. 32) and Hanno (*Peripl.* p. 2). [P. S.]

AMPHAXI'TIS (Ἀμφαξῖτις), the maritime part of Mygdonia in Macedonia, on the left bank of the Axius, which, according to Strabo, separated Bottiaea from Amphaxitis. The name first occurs in Polybius. No town of this name is mentioned by ancient writers, though the Amphaxii are found on coins. (Pol. v. 97; Strab. p. 330; Ptol. iii. 13. §§ 10, 14; Leake, *Northern Greece*, vol. iii. p. 449.)

AMPHEIA (Ἀμφεία: *Eth.* Ἀμφεύς), a town of Messenia, situated on the frontiers of Laconia, upon a hill well supplied with water. It was surprised and taken by the Spartans at the beginning of the Messenian war, and was made their head-quarters in conducting their operations against the Messenians. Its capture was the first act of open hostilities between the two people. It is placed by Leake at the Hellenic ruin, now called the Castle of *Xuria*, and by Boblaye on the mountain called *Kokala*. (Paus. iv. 5. § 9; Leake, *Morea*, vol. i. p. 461; Boblaye, *Recherches*, p. 109.)

AMPHI'ALE. [AEGALEOS.]

AMPHICAEA or AMPHICLEIA (Ἀμφίκαια, Herod., Steph. B.; Ἀμφίκλεια, Paus.: *Eth.* Ἀμφικαιεύς, Ἀμφικλειεύς), a town in the N. of Phocis, distant 60 stadia from Lilaea, and 15 stadia from Tithronium. It was destroyed by the army of Xerxes in his invasion of Greece. Although Herodotus calls it Amphicaea, following the most ancient traditions, the Amphictyons gave it the name of Amphicleia in their decree respecting rebuilding the town. It also bore for some time the name of OPHITEIA (Ὀφιτεία), in consequence of a legend, which Pausanias relates. The place was celebrated in the time of Pausanias for the worship of Dionysus, to which an inscription refers, found at *Dhadhi*, the site of the ancient town. (Herod. viii. 33; Paus. x. 3. § 2, x. 33. § 9, seq.; Leake, *Northern Greece*, vol. ii. pp. 75, 86.)

AMPHI'DOLI (Ἀμφίδολοι), a town in Pisatis in Elis, which gave its name to the small district of Amphidolis or Amphidolia (Ἀμφιδολίς, Ἀμφιδολία). The town of Marganeae or Margalae was situated in this district. The site of Amphidoli is uncertain, but its territory probably lay to the west of Acroreia. [ACROREIA.] (Xen. *Hell.* iii. 2. § 30; Strab. pp. 341, 349; Leake, *Pelponnesiaca*, p. 219.)

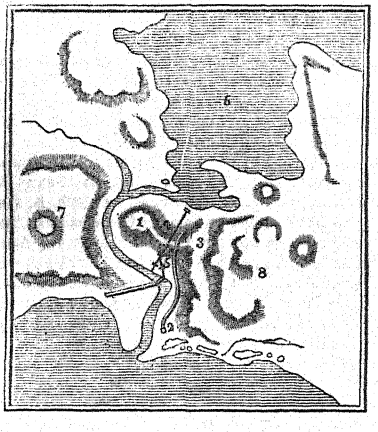
AMPHIGENEIA (Ἀμφιγένεια: *Eth.* Ἀμφιγενεύς), one of the towns belonging to Nestor (Hom. *Il.* ii. 593), was placed by some ancient critics in Messenia, and by others in Macistia, a district in Triphylia. Strabo assigns it to Macistia near the river Hypsoeis, where in his time stood a temple of Leto. (Steph. B. *s. v.*; Strab. p. 349.)

AMPHILO'CHIA (Ἀμφιλοχία: *Eth.* Ἀμφίλοχος), a small district at the eastern end of the Ambraciot gulf, bounded on the N. by Ambracia and on the S. by the territory of the Agraei. It did not extend far inland. It is a mountainous district, and the rocks along the coast rise in some parts to 450 or 500 feet high. The Amphilochi were a non-Hellenic tribe, although they were supposed to have derived their name from the Argive Amphilochus, the son of Amphiaraus. Strabo (p. 326) describes them as an Epirot people, but their country is more usually described as a part of Acarnania. (Steph. B. *s. v.*; Scyl. p 12.) Their lineage, as Grote remarks, was probably something intermediate between the Acarnanians and Epirots. At the time of the Peloponnesian war the Amphilochi were in close alliance with the Acarnanians. After the death of Alexander the Great the Amphilochi were conquered by the Aetolians; and they were at a later time included in the Roman province of Epirus. The only town in their country was Argos, surnamed Amphilochicum, under which the history of the people is more fully given. There were also a few villages or fortresses, which owe their importance simply to their connection with the history of Argos, and which are therefore described in that article. [ARGOS AMPHILOCHICUM.]

AMPHIMALLA (Ἀμφίμαλλα, Strab. p. 475; Plin. iv. 20; Ἀμφιμάλιον, Steph. B. *s. v.*), a town in the N. of Crete, situated on the bay named after it (Ἀμφιμαλὴς κόλπος, Ptol. iii. 17. § 7), which corresponds, according to some, to the bay of *Armiro*, and, according to others, to the bay of *Suda*.

AMPHI'POLIS (Ἀμφίπολις: *Eth.* Ἀμφιπολίτης, Amphipolites: *Adj.* Amphipolitanus, Just. xiv. sub fin.), a town in Macedonia, situated upon

an eminence on the left or eastern bank of the Strymon, just below its egress from the lake Cercinitis, at the distance of 25 stadia, or about three miles from the sea. (Thuc. iv. 102.) The Strymon flowed almost round the town, whence its name Amphi-polis. Its position is one of the most important in this part of Greece. It stands in a pass, which traverses the mountains bordering the Strymonic gulf; and it commands the only easy communication from the coast of that gulf into the great Macedonian plains. In its vicinity were the gold and silver mines of Mount Pangaeus, and large forests of ship-timber. It was originally called Ennea Hodoi, or "Nine-Ways" (Ἐννέα ὁδοί), from the many roads which met at this place; and it belonged to the Edonians, a Thracian people. Aristagoras of Miletus first attempted to colonize it, but was cut off with his followers by the Edonians, B. C. 497. (Thuc. *l. c.*; Herod. v. 126.) The next attempt was made by the Athenians, with a body of 10,000 colonists, consisting of Athenian citizens and allies; but they met with the same fate as Aristagoras, and were all destroyed by the Thracians at Drabescus, B. C. 465. (Thuc. i. 100, iv. 102; Herod. ix. 75.) So valuable, however, was the site, that the Athenians sent out another colony in B. C. 437 under Agnon, the son of Nicias, who drove the Thracians out of Nine-Ways, and founded the city, to which he gave the name of Amphipolis. On three sides the city was defended by the Strymon; on the other side Agnon built a wall across, extending from one part of the river to the other. South of the town was a bridge, which formed the great means of communication between Macedonia and Thrace. The following plan will illustrate the preceding account. (Thuc. iv. 102.)



PLAN OF THE NEIGHBOURHOOD OF AMPHIPOLIS.

1. Site of Amphipolis.
2. Site of Eion.
3. Ridge connecting Amphipolis with Mt. Pangaeus.
4. Long Wall of Amphipolis: the three marks across indicate the gates.
5. Palisade (σταύρωμα) connecting the Long Wall with the bridge over the Strymon.
6. Lake Cercinitis.
7. Mt. Cerdylium.
8. Mt. Pangaeus.

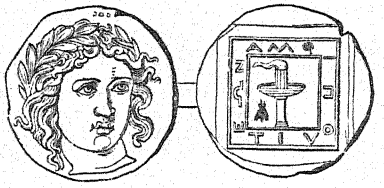
Amphipolis soon became an important city, and was regarded by the Athenians as the jewel of their empire. In B. C. 424 it surrendered to the Lacedaemonian general Brasidas, without offering any resistance. The historian Thucydides, who commanded the Athenian fleet off the coast, arrived in time from the island of Thasos to save Eion, the port of Amphipolis, at the mouth of the Strymon, but too late to prevent Amphipolis itself from falling into the hands of Brasidas. (Thuc. iv. 103—107.) The loss of Amphipolis caused both indignation and alarm at Athens, and led to the banishment of Thucydides. In B. C. 422 the Athenians sent a large force, under the command of Cleon, to attempt the recovery of the city. This expedition completely failed; the Athenians were defeated with considerable loss, but Brasidas as well as Cleon fell in the battle. The operations of the two commanders are detailed at length by Thucydides, and his account is illustrated by the masterly narrative of Grote. (Thuc. v. 6—11; Grote, *Hist. of Greece*, vol. vi. p. 634, seq.)

From this time Amphipolis continued independent of Athens. According to the treaty made between the Athenians and Lacedaemonians in B. C. 421, it was to have been restored to Athens; but its inhabitants refused to surrender to their former masters, and the Lacedaemonians were unable to compel them to do so, even if they had been so inclined. Amphipolis afterwards became closely allied with Olynthus, and with the assistance of the latter was able to defeat the attempts of the Athenians under Timotheus to reduce the place in B. C. 360. Philip, upon his accession (359) declared Amphipolis a free city; but in the following year (358) he took the place by assault, and annexed it permanently to his dominions. It continued to belong to the Macedonians, till the conquest of their country by the Romans in B. C. 168. The Romans made it a free city, and the capital of the first of the four districts, into which they divided Macedonia. (Dem. *in Aristocr.* p. 669; Diod. xvi. 3. 8; Liv. xlv. 29; Plin. iv. 10.)

The deity chiefly worshipped at Amphipolis appears to have been Artemis Tauropolos or Brauronia (Diod. xviii. 4; Liv. xliv. 44), whose head frequently appears on the coins of the city, and the ruins of whose temple in the first century of the Christian era are mentioned in an epigram of Antipater of Thessalonica. (Anth. Pal. vol. i. no. 705.) The most celebrated of the natives of Amphipolis was the grammarian Zoilus.

Amphipolis was situated on the Via Egnatia. It has been usually stated, on the authority of an anonymous Greek geographer, that it was called Chrysopolis under the Byzantine empire; but Tafel has clearly shown, in the works cited below, that this is a mistake, and that Chrysopolis and Amphipolis were two different places. Tafel has also pointed out that in the middle ages Amphipolis was called *Popolia*. Its site is now occupied by a village called *Neokhório*, in Turkish *Jeni-Keui*, or "New-Town." There are still a few remains of the ancient city; and both Leake and Cousinery found among them a curious Greek inscription, written in the Ionic dialect, containing a sentence of banishment against two of their citizens, Philo and Stratocles. The latter is the name of one of the two envoys sent from Amphipolis to Athens to request the assistance of the latter against Philip, and he is therefore probably the same person as the Stratocles

mentioned in the inscription. (Tafel, *Thessalonica*, p. 498, seq., *De Via Egnatia*, Pars Orient. p. 9; Leake, *Northern Greece*, vol. iii. p. 181, seq.; Cousinery, *Voyage dans le Macédoine*, vol. i. p. 128.)



COIN OF AMPHIPOLIS.

AMPHISSA (Ἀμφισσα: *Eth.* Ἀμφισσαῖος, Ἀμφισσεύς, Amphissensis: *Adj.* Amphissius: *Sálona*), the chief town of the Locri Ozolae, situated in a pass at the head of the Crissaean plain, and surrounded by mountains, from which circumstance it is said to have derived its name. (Steph. B. *s. v.*) Pausanias (x. 38. § 4) places it at the distance of 120 stadia from Delphi, and Aeschines (*in Ctesiph.* p. 71) at 60 stadia: the latter statement is the correct one, since we learn from modern travellers that the real distance between the two towns is 7 miles. According to tradition, Amphissa was called after a nymph of this name, the daughter of Macar and granddaughter of Aeolus, who was beloved by Apollo. (Paus. *l. c.*) On the invasion of Greece by Xerxes, many of the Locrians removed to Amphissa. (Herod. viii. 32.) At a later period the Amphictyons declared war against the town, because its inhabitants had dared to cultivate the Crissaean plain, which was sacred to the god, and had molested the pilgrims who had come to consult the oracle at Delphi. The decree by which war was declared against the Amphissians was moved by Aeschines, the Athenian Pylagoras, at the Amphictyonic Council. The Amphictyons entrusted the conduct of the war to Philip of Macedon, who took Amphissa, and razed it to the ground, B. C. 338. (Aesch. *in Ctesiph.* p. 71, seq.; Strab. p. 419.) The city, however, was afterwards rebuilt, and was sufficiently populous in B. C. 279 to supply 400 hoplites in the war against Brennus. (Paus. x. 23. § 1.) It was besieged by the Romans in B. C. 190, when the inhabitants took refuge in the citadel, which was deemed impregnable. (Liv. xxxvii. 5, 6.) When Augustus founded Nicopolis after the battle of Actium, a great many Aetolians, to escape being removed to the new city, took up their abode in Amphissa, which was thus reckoned an Aetolian city in the time of Pausanias (x. 38. § 4). This writer describes it as a flourishing place, and well adorned with public buildings. It occupied the site of the modern *Sálona*, where the walls of the ancient acropolis are almost the only remains of the ancient city. (Leake, *Northern Greece*, vol. ii. p. 588, seq.)

AMPHI'TROPE. [ATTICA.]

AMPHRY'SUS (Ἀμφρυσος). 1. A town of Phocis. See AMBRYSUS.

2. A small river in Thessaly, rising in Mt. Othrys, and flowing near Alus into the Pagasaean gulf. It is celebrated in mythology as the river on the banks of which Apollo fed the flocks of king Admetus. (Strab. pp. 433, 435; Apoll. Rhod. i. 54; Virg. *Georg.* iii. 2; Ov. *Met.* i. 580, vii. 229; Leake, *Northern Greece*, vol. iv. p. 337.) Hence the adjective *Amphrysius* is used in reference to Apollo. Thus Virgil (*Aen.* vi. 398) calls the Sibyl *Amphrysia vates*. Statius (*Silv.* i. 4. 105) uses the adjective Amphrysiacus in the same sense.

AMPSAGA (Ἀμψάγα, Ptol.: *Wad el Kebir*, or *Sufjimar*, and higher up *Wadi Roumel*), one of the chief rivers of N. Africa, not large, but important as having been (in its lower course) the boundary between Mauretania and Numidia, according to the later extent of those regions (see the articles and AFRICA). It is composed of several streams, rising at different points in the Lesser Atlas, and forming two chief branches, which unite in 36° 35′ N. lat., and about 6° 10′ E. long., and then flow N. into the Mediterranean, W. of the promontory Tretum (*Ras Seba Rous*, i. e. *Seven Capes*). The upper course of the Ampsaga is the eastern of these two rivers (*W. Roumel*), which flows past *Constantineh*, the ancient Cirta; whence the Ampsaga was called Fluvius Cirtensis (Vict. Vit. *de Pers. Vand.* 2); the Arabs still call it the *River of Constantineh*, as well as *Wadi Roumel*. This branch is formed by several streams, which converge to a point a little above *Constantineh*. Pliny (v. 2. s. 1) places the mouth of the Ampsaga 222 Roman miles E. of Caesarea. (This is the true reading, not, as in the common text, cccxxii., see Sillig.) Ptolemy (iv. 3. § 20) places it much too far E. A town, Tucca, at its mouth, is mentioned by Pliny only; its mouth still forms a small port, *Marsa Zeitoun*. (Shaw, pp. 92, 93, folio ed. Oxf. 1738, *Exploration Scientifique de l'Algérie*, vol. vii. p. 357.) [P. S.]

AMPSANCTI or AMSANCTI VALLIS, a celebrated valley and small sulphureous lake in the heart of the Apennines, in the country of the Hirpini, about 10 miles SE. of Aeculanum. The fine description of it given by Virgil (*Aen.* vii. 563—572) is familiar to all scholars, and its pestilential vapours are also noticed by Claudian (*De Rapt. Pros.* ii. 349). It has been strangely confounded by some geographers with the lake of Cutiliae near Reate; but Servius, in his note on the passage, distinctly tells us that it was among the Hirpini, and this statement is confirmed both by Cicero and Pliny. (Cic. *de Div.* i. 36; Plin. ii. 93.) The spot is now called *Le Mofete*, a name evidently derived from Mephitis, to whom, as we learn from Pliny, a temple was consecrated on the site: it has been visited by several recent travellers, whose descriptions agree perfectly with that of Virgil; but the dark woods with which it was previously surrounded have lately been cut down. So strong are the sulphureous vapours that it gives forth, that not only men and animals who have incautiously approached, but even birds have been suffocated by them, when crossing the valley in their flight. It is about 4 miles distant from the modern town of *Frigento*. (Romanelli, vol. ii. p. 351; Swinburne's *Travels*, vol. i. p. 128; Craven's *Abruzzi*, vol. ii. p. 218; Daubeny, *on Volcanoes*, p. 191.) [E.H.B.]

AMYCLAE (Ἀμύκλαι: *Eth.* Ἀμυκλαῖος, Ἀμυκλαιεύς, Amyclaeus), an ancient town of Laconia, situated on the right or eastern bank of the Eurotas, 20 stadia S. of Sparta, in a district remarkable for the abundance of its trees and its fertility. (Pol. v. 19; Liv. xxxiv. 28.) Amyclae was one of the most celebrated cities of Peloponnesus in the heroic age. It is said to have been founded by the Lacedaemonian king Amyclas, the father of Hyacinthus, and to have been the abode of Tyndarus, and of Castor and Pollux, who are hence called *Amyclaei Fratres*. (Paus. iii. 1. § 3; Stat. *Theb.* vii. 413.) Amyclae is mentioned by Homer (*Il.* ii. 584), and it con-

tinued to maintain its independence as an Achaean town long after the conquest of Peloponnesus by the Dorians. According to the common tradition, which represented the conquest of Peloponnesus as effected in one generation by the descendants of Hercules, Amyclae was given by the Dorians to Philonomus, as a reward for his having betrayed to them his native city Sparta. Philonomus is further said to have peopled the town with colonists from Imbros and Lemnos; but there can be no doubt that the ancient Achaean population maintained themselves in the place independent of Sparta for many generations. It was only shortly before the first Messenian war that the town was conquered by the Spartan king Teleclus. (Strab. p. 364; Conon, 36; Paus. iii. 2. § 6.) The tale ran, that the inhabitants of Amyclae had been so often alarmed by false reports of the approach of the enemy, that they passed a law that no one should mention the subject; and accordingly, when the Spartans at last came, and no one dared to announce their approach, "Amyclae perished through silence:" hence arose the proverb *Amyclis ipsis taciturnior*. (Serv. *ad Virg. Aen.* x. 564.) After its capture by the Lacedaemonians Amyclae became a village, and was only memorable by the festival of the Hyacinthia celebrated at the place annually, and by the temple and colossal statue of Apollo, who was hence called *Amyclaeus*. The throne on which this statue was placed was a celebrated work of art, and was constructed by Bathycles of Magnesia. It was crowned by a great number of bas-reliefs, of which an account is given by Pausanias (iii. 18. § 9, seq.; *Dict. of Biogr.* art. *Bathycles*).

The site of Amyclae is usually placed at *Sklavokhóri*, where the name of Amyclae has been found on inscriptions in the walls. But this place is situated nearly 6 miles from Sparta, or more than double the distance mentioned by Polybius. Moreover, there is every probability that *Sklavokhóri* is a Sclavonian town not more ancient than the 14th century; and becoming a place of importance, some of its buildings were erected with the ruins of Amyclae. Accordingly Leake supposes Amyclae to have been situated between *Sklavokhóri* and Sparta, on the hill of *Aghia Kyriaki*, half a mile from the Eurotas. At this place Leake discovered, on an imperfect inscription, the letters AMY following a proper name, and leaving little doubt that the incomplete word was AMYKΛAIOΥ. (Leake, *Morea*, vol. i. p. 135, seq., *Peloponnesiaca*, p. 162.)

AMYCLAE, a city on the coast of Campania, between Tarracina and Caieta, which had ceased to exist in the time of Pliny, but had left the name of Sinus Amyclanus to the part of the coast on which it was situated. (Plin. *H. N.* xiv. 8; Tac. *Ann.* iv. 59.) Its foundation was ascribed to a band of Laconians who had emigrated from the city of the same name near Sparta; and a strange story is told by Pliny and Servius of the inhabitants having been compelled to abandon it by the swarms of serpents with which they were infested. (Plin. *H. N.* iii. 5. s. 9, viii. 29. s. 43; Serv. *ad Aen.* x. 564.) Other writers refer to this city the legend commonly related of the destruction of the Laconian Amyclae, in consequence of the silence of its inhabitants; and the epithet applied to it by Virgil of *tacitae Amyclae* appears to favour this view. (Virg. *Aen.* x. 564; Sil. Ital. viii. 530.) The exact site is unknown, but it must have been close to the marshes below Fundi; whence Martial terms it "Amyclae Fundanae" (xiii. 115). In the immediate neighbourhood, but on a rocky promontory projecting into the sea, was a villa of Tiberius, called SPELUNCAE, from the natural caverns in the rock, in one of which the emperor nearly lost his life by the falling in of the roof, while he was supping there with a party of friends. (Tac. *Ann.* iv. 59; Suet. *Tib.* 39; Plin. iii. 5. s. 9.) The ancient name of the locality is retained, with little variation, by the modern village of *Sperlonga*, about 8 miles W. of *Gaeta*, where the grottoes in the rock are still visible, with some remains of their ancient architectural decorations. (Craven's *Abruzzi*, vol. i. p. 73.) [E H.B.]

A'MYDON (Ἀμυδών), a town in Macedonia on the Axius, from which Pyraechmes led the Paeonians to the assistance of Troy. The place is called Abydon by Suidas and Stephanus B. (Hom. *Il.* ii. 849; comp. Strab. p. 330; Juv. iii. 69.)

AMYMO'NE. [LERNA.]

A'MYRUS (Ἄμυρος: *Eth.* Ἀμυρεύς), a town in Thessaly, situated on a river of the same name falling into the lake Boebēis. It is mentioned by Hesiod as the "vine-bearing Amyrus." The surrounding country is called the Amyric plain (τὸ Ἀμυρικὸν πέδιον) by Polybius. Leake supposes the ruins at *Kastrí* to represent Amyrus. (Hes. ap Strab. p. 442, and Steph. B. *s. v.*; Schol. *ad Apoll. Rhod.* i. 596; Val. Flacc. ii. 11; Pol. v. 99; Leake, *Northern Greece*, vol. iv. p. 447.)

AMYSTIS (Ἄμυστις), an Indian river, a tributary of the Ganges, flowing past a city called Catadupae (Arrian. *Ind.* 4), which Mannert supposes, from its name, to have stood at the falls of the Upper Ganges, on the site of the modern *Hurdwar*, which would make the Amystis the *Patterea* (Mannert, vol. v. pt. 1. p. 70). [P. S.]

AMY'ZON (Ἀμυζών), an inconsiderable town of Caria. (Strab. p. 658.) The ruins of the citadel and walls exist on the east side of Mount Latmus, on the road from Bafi to Tchisme. The place is identified by an inscription. (Leake, *Asia Minor*, p. 238.) [G. L.]

ANABURA, a city of Phrygia (Liv. xxxviii 15) which lay on the route of the consul Cn. Manlius from Synnada to the sources of the Alander [ALANDER]; probably *Kirk Hinn* (Hamilton). [G. L.]

ANACAEA. [ATTICA.]

ANACTO'RIUM (Ἀνακτόριον: *Eth.* Ἀνακτόριος), a town in Acarnania, situated on the Ambraciot gulf, and on the promontory, which now bears the name of *C. Madonna*. On entering the Ambraciot gulf from the Ionian sea it was the first town in Acarnania after Actium, from which it was distant 40 stadia, and which was in the territory of Anactorium. This town was for some time one of the most important places in this part of Greece. It was colonized jointly by the Corinthians and Corcyraeans; but in the war between these peoples, in B. C. 432, the Corinthians obtained sole possession of the place by fraud. It remained in the hands of the Corinthians till B. C. 425, when it was taken by the Acarnanians with the assistance of the Athenians, and the Corinthian settlers were expelled. Augustus removed its inhabitants to the town of Nicopolis, which he founded on the opposite coast of Epirus, and Strabo describes it as an emporium of the latter city. The site of Anactorium has been disputed and depends upon the position assigned to Actium It has however been shown that Actium must be placed at the entrance of the Ambraciot gulf on *La Punta*, and Anactorium on *C. Madonna*. [ACTIUM.]

At the western extremity of the latter promontory are the ruins of a Greek town, about two miles in circumference, which Leake supposes to have been Anactorium. They are situated near a small church of St. Peter, which is the name now given to the place. Other writers place Anactorium at *Vonitza*, on the E. extremity of the promontory, but with less probability. (Thuc. i. 55, iii. 114, iv. 49, vii. 31; Strab. x. pp. 450—452; Dionys. i. 51; Paus. v. 23. § 3; Plin. iv. 1; Leake, *Northern Greece*, vol. iii. p. 493.)



COIN OF ANACTORIUM.

ANAEA. [ANNAEA.]

ANA'GNIA (*Ἀναγνία*: *Eth.* Anagninus), an ancient city of Latium in the more extended sense of that term, but which in earlier times was the capital or chief city of the Hernicans. It is still called *Anagni*, and is situated on a hill to the left of the Via Latina, 41 miles from Rome, and 9 from Ferentinum. Virgil calls it "the wealthy Anagnia" (*Aen.* vii. 684), and it appears to have in early ages enjoyed the same kind of pre-eminence over the other cities of the Hernicans, which Alba did over those of the Latins. Hence as early as the reign of Tullus Hostilius, we find Laevus Cispius of Anagnia leading a force of Hernican auxiliaries to the assistance of the Roman king. (Varro ap. Fest. *s. v. Septimontio*, p. 351; Niebuhr, vol. ii. p. 86.) At a later period we find C. Marcius Tremulus recorded as triumphing "de Anagninis Hernicisque." (Fast. Capit.) No separate mention of Anagnia occurs on occasion of the league of the Hernicans with Rome in B. C. 486; but it is certain that it was included in that treaty, and when after nearly two centuries of friendship the Hernicans at length became disaffected towards their Roman allies, it was the Anagnians who summoned a general council of the nation to meet in the circus beneath their city. At this congress war was declared against Rome: but they had miscalculated their strength, and were easily subdued by the arms of the consul C. Marcius Tremulus B. C. 306. For the prominent part they had taken on this occasion they were punished by receiving the Roman *civitas* without the right of suffrage, and were reduced to the condition of a Praefectura. (Liv. ix. 42, 43; Diod. xx. 80; Festus. *s. v. Municipium*, p. 127, and *s. v. Praefectura*, p. 233.) The period at which the city obtained the full municipal privileges, which it certainly appears to have enjoyed in the time of Cicero, is uncertain; but from the repeated allusions of the great orator (who had himself a villa in the neighbourhood) it is clear that it still continued to be a populous and flourishing town. Strabo also calls it "a considerable city." (Cic. *pro Dom.* 30, *Philipp.* ii. 41, *ad Att.* xii. 1; Strab. v. p. 238.) Its position on the Via Latina however exposed it to hostile attacks, and its territory was traversed and ravaged both by Pyrrhus (who according to one account even made himself master of the city) and by Hannibal, during his sudden advance from Capua upon Rome in B. C. 211. (Appian. *Samn.* 10. 3; Liv. xxvi. 9.) Under the Roman empire it continued to be a municipal town of some consideration; but though we are told that it received a Roman colony by the command of Drusus Caesar its colonial rank is not recognised either by Pliny or by extant inscriptions. (Lib. Colon. p. 230; Zumpt *de Colon.* p. 361; Plin. iii. 5. s. 9; Orell. *Inscr.* 120; Gruter. p. 464. 2, 3.) Its territory was remarkably fertile (Sil. Ital. viii. 393), and the city itself abounded in ancient temples and sanctuaries, which, as well as the sacred rites connected with them, were preserved unaltered in the time of M. Aurelius, and are described by that emperor in a letter to Fronto. (Front. *Epp.* iv. 4.) It was the birthplace of Valens, the general of Vitellius. (Tac. *Hist.* iii. 62.)

Anagni continued throughout the middle ages to be a city of importance, and is still an episcopal see, with a population of above 6000 inhabitants.

It is remarkable that notwithstanding the prominent position held by Anagnia in early times it presents no trace of those massive ancient walls, for which all the other important cities of the Hernicans are so conspicuous: the only remains extant there are of Roman date, and of but little interest. (Dionigi, *Viaggio nel Lazio*, pp. 22, 23; Hoare's *Classical Tour*, vol. i. p. 320, &c.) It is clear from the statements both of Cicero and M. Aurelius that the ancient city occupied the same site as the modern one, about a mile from the Via Latina on a hill of considerable elevation: the station on that road called the COMPITUM ANAGNINUM, which is placed by the Itineraries at 8 miles from Ferentinum, must have been near the site of the modern *Osteria*, where the road still turns off to *Anagni*. We learn from Livy that there was a grove of Diana there. No traces remain of the circus beneath the city, mentioned by the same author, which was known by the singular epithet of "Maritimus." (Liv. ix. 42, xxvii. 4; Itin. Ant. pp. 302, 305, 306; Tab. Peut.) [E. H. B.]

ANAGYRU'S (*Ἀναγυροῦς, -οῦντος*: *Eth.* *Ἀναγυράσιος*), a demus of Attica belonging to the tribe Erechtheis, situated S. of Athens, near the promontory Zoster. Pausanias mentions at this place a temple of the mother of the gods. The ruins of Anagyrus have been found near *Vari*. (Strab. p. 398; Paus. i. 31. § 1; Harpocrat., Suid., Steph. B.; Leake, *Demi of Attica*, p. 56.)

ANAITICA or ANAITIS. [ARMENIA.]

ANAMARI. [ANANES.]

ANAMIS (*Ἀναμις*), a river of Carmania, which is called Andanis by Pliny (vi. 25). It was one of the rivers at the mouth of which the fleet of Nearchus anchored on the voyage from the Indus to the head of the Persian Gulf. The place where the fleet stopped at the mouth of the river was called Harmozeia. (Arrian, *Indic.* c. 33.) The outlet of the Anamis was on the east side of the Persian Gulf, near 27° N. lat., and near the small island afterwards called *Ormuz* or *Hormuz*. The Anamis is the *Ibrahim Rud* or River. [G. L.]

ANANES (*Ἀνανες*), a tribe of Cisalpine Gauls, who,—according to Polybius (ii. 17), the only author who mentions them,—dwelt between the Padus and the Apennines, to the west of the Boians, and must consequently have been the westernmost of the Cispadane Gauls, immediately adjoining the Ligurians. It has been conjectured, with much plausibility, that the ANAMARI of the same author (ii. 32), a name equally unknown, but whom he places opposite to the Insubres, must have been the same people. (Schweigh. ad *l. c.*; Cluver. *Ital.* p. 265.) If so, they occupied the territory on which the colony of Pla-

centia was shortly after founded; and probably extended from the Trebia to the Tarus. [E.H.B.]

ANAO PORTUS. [NICAEA.]

ANAPHE (Ἀνάφη: *Eth.* Ἀναφαῖος: *Anaphe, Namfi* or *Namfio*), one of the Sporades, a small island in the south of the Grecian Archipelago, E. of Thera. It is said to have been originally called Membliarus from the son of Cadmus of this name, who came to the island in search of Europa. It was celebrated for the temple of Apollo Aegletes, the foundation of which was ascribed to the Argonauts, because Apollo had showed them the island as a place of refuge when they were overtaken by a storm. (Orpheus, *Argon.* 1363, seq.; Apollod. i. 9. § 26; Apoll. Rhod. iv. 1706, seq.; Conon, 49; Strab. p. 484; Steph. B. *s. v.*; Plin. ii. 87, iv. 12; Ov. *Met.* vii. 461.) There are still considerable remains of this temple on the eastern side of the island, and also of the ancient city, which was situated nearly in the centre of Anaphe on the summit of a hill. Several important inscriptions have been discovered in this place, of which an account is given by Ross, in the work cited below. The island is mountainous, of little fertility, and still worse cultivated. It contains a vast number of partridges, with which it abounded in antiquity also. Athenaeus relates (p. 400) that a native of Astypalaea let loose a brace of these birds upon Anaphe, where they multiplied so rapidly that the inhabitants were almost obliged to abandon the island in consequence. (Tournefort, *Voyage*, &c., vol. i. p. 212, seq.; Ross, *Ueber Anaphe und Anaphäische Inschriften*, in the Transactions of the Munich Academy for 1838, p. 401, seq.; Ross, *Reisen auf den Griechischen Inseln*, vol. i. p. 401, seq.; Böckh, *Corp. Inscr.* No. 2477, seq.)

ANAPHLYSTUS (Ἀνάφλυστος: *Eth.* Ἀναφλύστιος: *Anáryso*), a demus of Attica, belonging to the tribe Antiochis, on the W. coast of Attica, opposite the island of Eleussa, and a little N. of the promontory of Sunium. It was a place of some importance. Xenophon recommended the erection of a fortress here for the protection of the mines of Sunium. (Herod. iv. 99; Scylax, p. 21; Xen. *de Vectig.* 4. § 43; Strab. p. 398; Leake, *Demi*, p. 59.)

ANAPUS (Ἄναπος). 1, (*Anapo*), one of the most celebrated and considerable rivers of Sicily, which rises about a mile from the modern town of *Buscemi*, not far from the site of Acrae; and flows into the great harbour of Syracuse. About three quarters of a mile from its mouth, and just at the foot of the hill on which stood the Olympieium, it receives the waters of the Cyane. Its banks for a considerable distance from its mouth are bordered by marshes, which rendered them at all times unhealthy; and the fevers and pestilence thus generated were among the chief causes of disaster to the Athenians, and still more to the Carthaginians, during the several sieges of Syracuse. But above these marshes the valley through which it flows is one of great beauty, and the waters of the Anapus itself are extremely limpid and clear, and of great depth. Like many rivers in a limestone country it rises all at once with a considerable volume of water, which is, however, nearly doubled by the accession of the Cyane. The tutelary divinity of the stream was worshipped by the Syracusans under the form of a young man (Ael. *V. H.* ii. 33), who was regarded as the husband of the nymph Cyane. (Ovid. *Met.* v. 416.) The river is now commonly known as the *Alfeo*, evidently from a misconception of the story of Alpheus and Arethusa; but is also called and marked on all maps as the *Anapo*. (Thuc. vi. 96, vii. 78; Theocr. i. 68; Plut. *Dion.* 27, *Timol.* 21; Liv. xxiv. 36; Ovid. *Ex Pont.* ii. 26; Vib. Seq. p. 4; Oberlin, *ad loc.*; Fazell. iv. 1, p. 196.)

It is probable that the PALUS LYSIMELEIA (ἡ λίμνη ἡ Λυσιμέλεια καλουμένη) mentioned by Thucydides (vii. 53), was a part of the marshes formed by the Anapus near its mouth. A marshy or stagnant pool of some extent still exists between the site of the Neapolis of Syracuse and the mouth of the river, to which the name may with some probability be assigned.

2. A river falling into the Achelous, 80 stadia S of Stratus. [ACHELOUS.] [E.H.B.]

ANAREI MONTES (τὰ Ἀνάρεα ὄρη), a range of mountains in "Scythia intra Imaum," is one of the western branches of the *Altai*, not far from the sources of the *Ob* or *Irtish*. Ptolemy places in their neighbourhood a people called Anarei. (Ptol. vi. 14. §§ 8, 12, 13.)

ANARIACAE (Ἀναριάκαι, Strab.; Anariaci, Plin.; in Ptol. vi. 2. § 5, erroneously Ἀμαριάκαι), a people on the southern side of the Caspian Sea, neighbours of the Mardi or Amardi. Their city was called Anariaca (Ἀναριάκη), and possessed an oracle, which communicated the divine will to persons who slept in the temple. (Strab. xi. pp. 508, 514; Plin. vi. 16. s. 18; Solin. 51; Steph. B. *s. v.*)

ANARTES (Caes. *B. G.* vi. 25), ANARTI (Ἄναρτοι, Ptol. iii. 8. § 5), a people of Dacia, on the N. side of the Tibiscus (*Theiss*). Caesar defines the extent of the Hercynia Silva to the E. as *ad fines Dacorum et Anartium*. [P. S.]

ANAS (ὁ Ἄνας: *Guadiana*, i. e. *Wadi-Ana, river Anas*, Arab.), an important river of Hispania, described by Strabo (iii. pp. 139, foll.) as rising in the eastern part of the peninsula, like the Tagus and the Baetis (*Guadalquivir*), between which it flows, all three having the same *general* direction, from E. to W., inclining to the S.; the Anas is the smallest of the three (comp. p. 162). It divided the country inhabited by the Celts and Lusitanians, who had been removed by the Romans to the S. side of the Tagus, and higher up by the Carpetani, Oretani, and Vettones, from the rich lands of Baetica or Turdetania. It fell into the Atlantic by two mouths, both navigable, between Gades (*Cadiz*), and the Sacred Promontory (*C. St. Vincent*). It was only navigable a short way up, and that for small vessels (p. 142). Strabo further quotes Polybius as placing the sources of the Anas and the Baetis in Celtiberia (p. 148). Pliny (iii. 1. s. 2) gives a more exact description of the origin and peculiar character of the Anas. It rises in the territory of Laminium; and, at one time diffused into marshes, at another retiring into a narrow channel, or entirely hid in a subterraneous course, and exulting in being born again and again, it falls into the Atlantic Ocean, after forming, in its lower course, the boundary between Lusitania and Baetica. (Comp. iv. 21. s. 35; Mela, ii. 1. § 3, iii. 1. § 3). The Antonine Itinerary (p. 446) places the source of the Anas (caput fluminis Anae) 7 M. P. from Laminium, on the road to Caesaraugusta. The source is close to the village of *Osa la Montiel*, in *La Mancha*, at the foot of one of the northern spurs of the *Sierra Morena*, in about 39° N. lat. and 2° 45′ W. long. The river originates in a marsh, from a series of small lakes called *Lagunas de Ruydera*. After a course of about 7 miles, it disappears and runs underground for 12 miles, bursting

forth again, near *Daymiel*, in the small lakes called *Los Ojos de Guadiana* (*the eyes of the Guadiana*). After receiving the considerable river *Giguela* from the N., it runs westward through *La Mancha* and *Estremadura*, as far as *Badajoz*, where it turns to the S., and falls at last into the Atlantic by *Ayamonte*, the other mouth mentioned by Strabo, and which appears to have been at *Lepe*, being long since closed. The valley of the *Guadiana* forms the S. part of the great central table-land of Spain, and is bounded on the N. by the *Mountains of Toledo*, and the rest of that chain, and on the S. by the *Sierra Morena*. Its whole course is above 450 miles, of which not much above 30 are navigable, and that only by small flat-bottomed barges. Its scarcity of water is easily accounted for by the little rain that falls on the table-land. Its numerous tributaries (flowing chiefly from the *Sierra Morena*) are inconsiderable streams; the only one of them mentioned by ancient authors is the Adrus (*Albaragena*), which falls into it opposite *Badajoz*. Some derive the name Anas from the Semitic verb (*Hanas*, Punic; *Hanasa*, Arab.) signifying *to appear and disappear*, referring to its subterraneous course; which may or may not be right. (Ford, *Handbook of Spain*, p. 83.) [P. S.]

ANATHO (Ἀνεθώ: *Anah*), as the name appears in Isidorus of Charax. It is Anathan in Ammianus Marcellinus (xxiv. 1), and Bethauna (Βέθαυνα, perhaps Beth Ana) in Ptolemy (v. 18. § 6). D'Anville (*L'Euphrate*, p. 62) observes that the place which Zosimus (iii. 14) calls Phathusae, in his account of Julian's Persian campaign (A. D. 363), and fixes about the position of *Anah*, is nowhere else mentioned. It seems, however, to be the same place as *Anah*, or near it.

Anah is on the Euphrates, north of Hit, in a part where there are eight successive islands (about 34½° N.L.). *Anah* itself occupies a "fringe of soil on the right bank of the river, between a low ridge of rock and the swift-flowing waters." (*London Geog. Journ.* vol. vii. p. 427.) This place was an important position for commerce in ancient times, and probably on the line of a caravan route. When Julian was encamped before Anatho, one of the hurricanes that sometimes occur in these parts threw down his tents. The emperor took and burnt Anatho.

Tavernier (*Travels in Turkey and Persia*, iii. 6) describes the country around *Anah* as well cultivated; and the place as being on both sides of the river, which has an island in the middle. It is a pleasant and fertile spot, in the midst of a desert. Rauwolf, whose travels were published in 1582, 1583, speaks of the olive, citron, orange, and other fruits growing there. The island of *Anah* is covered with ruins, which also extend for two miles further along the left bank of the river. The place is about 313 miles below Bir, and 440 above Hillah, the site of Babylon, following the course of the river. (*London Geog. Journ.* vol. iii. p. 232.) Tavernier makes it four days' journey from Bagdad to *Anah*. [G. L.]

ANATIS. [Asamia.]

ANAUA (Ἄναυα), a salt lake in the southern part of Phrygia, which Xerxes passed on his march from Celaenae to Colossae. (Herod. vii. 30.) There was a town also called Anaua on or near the lake. This is the lake of *Chardak*, or *Hadji Tous Ghhieul*, as it is sometimes called. This lake is nearly dry in summer, at which season there is an incrustation of salt on the mud. The salt is collected now, as it was in former days, and supplies the neighbourhood and remoter parts.

Arrian (*Anab.* i. 29) describes, under the name of Ascania, a salt lake which Alexander passed on his march from Pisidia to Celaenae; and the description corresponds to that of Lake *Chardak* so far as its saline properties. Leake (*Asia Minor*, p. 146) takes the Ascania of Arrian to be the lake *Burdur* or *Buldur*, which is some distance SE. of *Chardak*. There is nothing in Arrian to determine this question. Leake (p. 150) finds a discrepancy between Arrian and Strabo as to the distance between Sagalassus and Celaenae (Apameia). Strabo (p. 569) makes it one day's journey, "whereas Arrian relates that Alexander was five days in marching from Sagalassus to Celaenae, passing by the lake Ascania." But this is a mistake. Arrian does not say that he was five days in marching from Sagalassus to Celaenae. However, he does make Alexander pass by a lake from which the inhabitants collect salt, and *Buldur* has been supposed to be the lake, because it lies on the direct road from Sagalassus to Celaenae. But this difficulty is removed by observing that Arrian does not say that Alexander marched from Sagalassus to Celaenae, but from the country of the Pisidians; and so he may have passed by Anaua. Hamilton observes (*Researches*, &c. vol. i. p. 496), that *Buldur* is only slightly brackish, whereas *Chardak* exactly corresponds to Arrian's description (p. 504). P. Lucas (*Voyage*, &c. i. book iv. 2) describes Lake Bondur, as he calls it, as having water too bitter for fish to live in, and as abounding in wild-fowl.

In justification of the opinions here expressed, it may be remarked, that the "five days" of Alexander from Sagalassus to Celaenae have been repeated and adopted by several writers, and thus the question has not been truly stated. [G. L.]

ANAURUS (Ἄναυρος), a small river in Magnesia, in Thessaly, flowing past Iolcos into the Pagasaean gulf, in which Jason is said to have lost one of his sandals. (Apoll. Rhod. i. 8; Simonid. *ap. Athen.* iv. p. 172, e; Apollod. i. 9. § 16; Strab. ix. p. 436; Lucan, vi. 370; Leake, *Northern Greece*, vol. iv. p. 381.)

ANAZARBUS or -A (Ἀνάζαρβος, Ἀνάζαρβα: *Eth.* Ἀναζαρβεύς, *Anazarbenus*), a city of Cilicia, so called, according to Stephanus, either from an adjacent mountain of the same name, or from the founder, Anazarbus. It was situated on the Pyramus, and 11 miles from Mopsuestia, according to the Peutinger Table. Suidas (*s.v.* Κύϋνδα) says that the original name of the place was Cyinda or Quinda; that it was next called Diocaesarea; and (*s.v.* Ἀνάζαρβος) that having been destroyed by an earthquake, the emperor Nerva sent thither one Anazarbus, a man of senatorial rank, who rebuilt the city, and gave to it his own name. All this cannot be true, as Valesius (Amm. Marc. xiv. 8) remarks, for it was called Anazarbus in Pliny's time (v. 27). Dioscorides is called a native of Anazarbus; but the period of Dioscorides is not certain.

Its later name was Caesarea ad Anazarbum, and there are many medals of the place in which it is both named Anazarbus and Caesarea at or under Anazarbus. On the division of Cilicia it became the chief place of Cilicia Secunda, with the title of Metropolis. It suffered dreadfully from an earthquake both in the time of Justinian, and, still more, in the reign of his successor Justin.

The site of Anazarbus, which is said to be named

Anawasy or *Amnasy*, is described (*London Geog. Journ.* vol. vii. p. 421), but without any exact description of its position, as containing ruins "backed by an isolated mountain, bearing a castle of various architecture." It seems not unlikely that this mountain may be Cyinda, which, in the time of Alexander and his successors, was a deposit for treasure. (Strab. p. 672; Diod. xviii. 62, xix. 56; Plut. *Eumen.* c. 13.) Strabo, indeed, places Cyinda above Anchiale; but as he does not mention Anazarbus, this is no great difficulty; and besides this, his geography of Cilicia is not very exact. If Pococke's account of the Pyramus at *Anawasy being called* Quinda is true, this is some confirmation of the hill of Anazarbus being Quinda. It seems probable enough that Quinda is an old name, which might be applied to the hill fort, even after Anazarbus became a city of some importance. An old traveller (Willebrand v. Oldenburg), quoted by Forbiger, found, at a place called *Naversa* (manifestly a corruption of Anazarbus) or *Anawasy*, considerable remains of an old town, at the distance of 8 German miles from Sis. [G. L.]

ANCALITES, a people in Britain, inhabiting the hundred of *Henly*, a locality which, probably, preserves their name. Caesar alone mentions them. Gale and Horsely reasonably suppose that they were a section of the Attrebates of Ptolemy. They were the most western Britons with which Caesar came in contact. (Caes. *B. G.* v. 21.) [R. G. L.]

ANCHI'ALE (Ἀγχιάλη, Ἀγχιάλεια, Ἀγχιάλος: *Eth.* Ἀγχιαλεύς), a town of Cilicia, which Stephanus (*s. v.* Ἀγχιάλη) places on the coast, and on a river Anchialeus. One story which he reports, makes its origin purely mythical. The other story that he records, assigns its origin to Sardanapalus, who is said to have built Anchiale and Tarsus in one day. Strabo also places Anchiale near the coast. [ANAZARBUS.] Aristobulus, quoted by Strabo (p. 672), says that the tomb of Sardanapalus was at Anchiale, and on it a relief in stone (τύπον λίθινον) in the attitude of a man snapping the fingers of his right hand. He adds, "some say that there is an inscription in Assyrian characters, which recorded that Sardanapalus built Anchiale and Tarsus in one day, and exhorted the reader to eat, drink, and so forth, as everything else is not worth That —, the meaning of which the attitude of the figure showed." In the text of Strabo, there follow six hexameter Greek verses, which are evidently an interpolation in the text. After these six verses, the text of Strabo proceeds: "Choerilus, also, mentions these matters; and the following verses also are generally circulated." The two hexameters which then follow, are a paraphrase of the exhortation, of which Strabo has already given the substance in prose. Athenaeus (xii. p. 529) quotes Aristobulus as authority for the monument at Anchiale; and Amyntas as authority for the existence of a mound at Ninus (*Nineveh*), which was the tomb of Sardanapalus, and contained, on a stone slab, in Chaldaic characters, an inscription to the same effect as that which Strabo mentions; and Athenaeus says that Choerilus paraphrased it in verse. In another passage, Athenaeus (p. 336) quotes the six hexameters, which are interpolated in Strabo's text, but he adds a seventh. He there cites Chrysippus as authority for the inscription being on the tomb of Sardanapalus; but he does not, in that passage, say who is the Greek paraphrast, or where the inscription was. Athenaeus, however (p. 529), just like a mere collector who uses no judgment, gives a third story about a monument of Sardanapalus, without saying where it was; the inscription recorded that he built Tarsus and Anchiale in one day, "but now is dead;" which suggests very different reflections from the other version. Arrian (*Anab.* ii. 5), probably following Ptolemy, says, that Alexander marched in one day from Anchiale to Tarsus. He describes the figure on the monument as having the hands joined, as clapping the hands; he adds, that the former magnitude of the city was shown by the circuit and the foundations of the walls. This description does not apply to the time of Arrian, but to the age of Alexander, for Arrian is merely copying the historians of Alexander. It seems hardly doubtful that the Assyrians once extended their power as far, at least, as Anchiale, and that there was a monument with Assyrian characters there in the time of Alexander; and there might be one also to the same effect at Nineveh. (See Cic. *Tusc. Disp.* v. 35; Polyb. viii. 12; and as to the passage of Strabo, Groskurd's Translation and Notes, vol. iii. p. 81.) Leake (*Asia Minor*, p. 214) observes, that a little west of Tarsus, and between the villages *Kazalu* and *Karaduar*, is a river that answers to the Anchialeus; and he observes that "a large mound, not far from the Anchialeus, with some other similar tumuli near the shore to the westward, are the remains, perhaps, of the Assyrian founders of Anchiale, which probably derived its temporary importance from being the chief maritime station of the Assyrian monarchs in these seas." [G. L.]

ANCHI'ALE (Ἀγχιάλη: *Akiali*), a small town on the western coast of the Euxine, to the north of Apollonia, to which its inhabitants were subject. (Strab. vii. p. 319.) The Latin writers, who mention the place, call it Anchialus or Anchialum. (Ov. *Trist.* i. 9. 36; Pomp. Mel. ii. 2; Plin. *H. N.* iv. 18; comp. Ptol. iii. 11. § 4.) [L. S.]

ANCHIASMUS. [ONCHESMUS.]

ANCHI'SIA. [MANTINEIA.]

A'NCHOE (Ἀγχόη), a place on the borders of Boeotia and of Locris, near Upper Larymna, at which the waters of the Cephissus broke forth from their subterraneous channel. There was also a lake of the same name at this place. (Strab. ix. pp. 406, 407; Plin. iv. 7. s. 12; Leake, *Northern Greece*, vol. ii. p. 289.) [LARYMNA.]

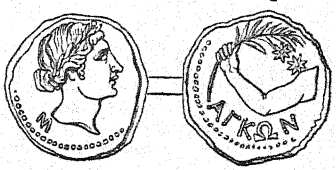
ANCON (Ἀγκών), a headland and bay, as the name implies, on the coast of Pontus, east of Amisus. It is mentioned by Valerius Flaccus (iv. 600) in his Argonautica, after the Iris, as if it were east of the mouth of that river. Apollonius Rhodius simply speaks of it as a headland (ii. 369). The ancient authorities do not agree in the distances along this coast (Steph. *s. v.* Χαδισία; Hamilton, *Researches*, vol. i. p. 288). The conclusion of Hamilton seems to be the most probable, that *Derbend Bournou*, east of Amisus, represents Ancon, as it is the first headland east of Amisus, "and the only place before reaching the mouth of the Iris where a harbour can exist." He adds, that "at the extremity of *Derbend Bournou*, a small stream falls into the sea between two precipitous headlands, probably the Chadisius of the ancients." [G. L.]

ANCO'NA, or ANCON (Ἀγκών: *Eth.* Ἀγκώνιος, and Ἀγκωνίτης, Steph. B., Anconitanus: the form Ancon in Latin is chiefly poetical; but, according to Orelli, Cicero uses Anconem for the acc. case), an important city of Picenum on the Adriatic sea,

still called *Ancona*. It was situated on a promontory which forms a remarkable curve or elbow, so as to protect, and almost enclose its port, from which circumstance it derived its Greek name of Ἀγκών, *the elbow*. (Strab. v. p. 241; Mela, ii. 4; Procop. *B. G.* ii. 13. p. 197.) Pliny, indeed, appears to regard it as named from its position at the angle or elbow formed by the coast line at this point (*in ipso flectentis se orae cubito*, iii. 13. s. 18), but this is probably erroneous. The promontory on which the city itself is situated, is connected with a more lofty mountain mass forming a bold headland, the CUMERUS of Pliny, still known as *Monte Comero*. Ancona was the only Greek colony on this part of the coast of Italy, having been founded about 380 B. C. by Syracusan exiles, who fled hither to avoid the tyranny of the elder Dionysius. (Strab. *l. c.*) Hence it is called *Dorica Ancon* by Juvenal (iv. 40), and is mentioned by Scylax (§ 17, p. 6), who notices only Greek cities. We have no account of its existence at an earlier period, for though Pliny refers its foundation to the Siculi (*l. c.*; see also Solin. 2. § 10), this is probably a mere misconception of the fact that it was a colony from Sicily. We learn nothing of its early history: but it appears to have rapidly risen into a place of importance, owing to the excellence of its port (the only natural harbour along this line of coast) and the great fertility of the adjoining country. (Strab. *l. c.*; Plin. xiv. 6.) It was noted also for its purple dye, which, according to Silius Italicus (viii. 438), was not inferior to those of Phoenicia or Africa. The period at which it became subject to the Romans is uncertain, but it probably followed the fate of the rest of Picenum: in B. C. 178 we find them making use of it as a naval station against the Illyrians and Istrians. (Liv. xli. 1.) On the outbreak of the Civil War it was occupied by Caesar as a place of importance, immediately after he had passed the Rubicon; and we find it in later times serving as the principal port for communication with the opposite coast of Dalmatia. (Caes. *B. C.* i. 11; Cic. *ad Att.* vii. 11, *ad Fam.* xvi. 12; Tac. *Ann.* iii. 9.) As early as the time of C. Gracchus a part of its territory appears to have been assigned to Roman colonists; and subsequently Antony established there two legions of veterans which had served under J. Caesar. It probably first acquired at this time the rank of a Roman colony, which we find it enjoying in the time of Pliny, and which is commemorated in several extant inscriptions. (App. *B. C.* v. 23; *Lib. Colon.* pp. 225, 227, 253; Gruter, pp. 451. 3, 465. 6; Zumpt, *de Colon.* p. 333.) It received great benefits from Trajan, who improved its port by the construction of a new mole, which still remains in good preservation. On it was erected, in honour of the emperor, a triumphal arch, built entirely of white marble, which, both from its perfect preservation and the lightness and elegance of its architecture, is generally regarded as one of the most beautiful monuments of its class remaining in Italy. Some remains of an amphitheatre may also be traced; and numerous inscriptions attest the flourishing condition of Ancona under the Roman Empire. The temple of Venus, celebrated both by Juvenal and Catullus (Juv. iv. 40; Catull. xxxvi. 13), has altogether disappeared; but it in all probability occupied the same site as the modern cathedral, on the summit of the lofty hill that commands the whole city and constitutes the remarkable headland from which it derives its name.

We find Ancona playing an important part during the contests of Belisarius and Narses with the Goths in Italy. (Procop. *B. G.* ii. 11, 13, iii. 30, iv. 23.) It afterwards became one of the chief cities of the Exarchate of Ravenna, and continued throughout the Middle Ages, as it does at the present day, to be one of the most flourishing and commercial cities of central Italy.

The annexed coin of Ancona belongs to the period of the Greek colony: it bears on the obverse the head of Venus, the tutelary deity of the city, on the reverse a bent arm or *elbow*, in allusion to its name. [E. H. B.]



COIN OF ANCONA.

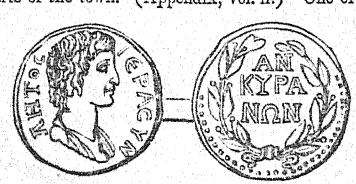
ANCORARIUS MONS (*Jebel Ouanseris*), a mountain of Mauretania Caesariensis, S. of Julia Caesarea, belonging to the Lesser Atlas chain, and forming the S. limit of the valley of the Chinalaph (*Shellif*). It was celebrated for the tree called *citrus* (a species of cedar or juniper), the wood of which was highly esteemed by the Romans for furniture. Pliny mentions several instances of the extravagant prices given for it. (Plin. *H. N.* xiii. 15. s. 29; Amm. Marc. xxv. 5.) [P. S.]

ANCYRA (Ἄγκυρα: *Eth.* Ἀγκυρανός, Ancyranus.) 1. A town of Phrygia Epictetus. Strabo (p. 567) calls it a "small city, or hill-fort, near Blaudos, towards Lydia." In another passage (p. 576) he says that the Rhyndacus, which flows into the Propontis, receives the Macestus from Ancyra Abasitis. Cramer (*Asia Minor*, vol. ii. p. 12) corrects Abasitis into Abbaitis, on the authority of the coins and an inscription found in these parts. As the Macestus is the *Susugherli Su*, or the *Simaul Su*, as it is called in its upper course, Ancyra must be at or near the source of this river. The lake of *Simaul* is the source of the Macestus, and close to the lake is "a remarkable looking hill, the Acropolis of an ancient city." This place appears to be Ancyra. The river flows from the lake in a deep and rapid stream; and no large stream runs into the lake. *Simaul* seems to be a corruption of Synnaus, or Synaus, and to be on or near the site of Synnaus. Ancyra was on the lake, 7 or 8 miles WNW. of Simaul. (Hamilton, *Researches*, &c. vol. ii. p. 124, seq.)

2. (*Angora* or *Engareli*), a town of Galatia, near a small stream, which seems to enter the Sangarius. Ancyra originally belonged to Phrygia. The mythical founder was Midas, the son of Gordius. (Paus. i. 4.) Midas found an anchor on the spot, and accordingly gave the name to the town; a story which would imply that the name for anchor (ἄγκυρα) was the same in the Greek and in the Phrygian languages. Pausanias confirms the story by saying that the anchor remained to his time in the temple of Zeus. Stephanus (*s. v.* Ἄγκυρα) gives another story about the name, which is chronologically false, if Ancyra was so called in the time of Alexander. (Arrian. *Anab.* ii. 4.) The town became the chief place of the Tectosages (Strab. p. 567), a Gallic tribe from the neighbourhood of Toulouse, which

settled in these parts about B. C. 277. [GALATIA.] The Galatae were subjected by the Romans under Cn. Manlius, B. C. 189, who advanced as far as Ancyra, and fought a battle with the Tectosages near the town. (Liv. xxxviii. 24.) When Galatia was formally made a Roman province, B. C. 25, Ancyra was dignified with the name Sebaste, which is equivalent to Augusta, with the addition of Tectosagum, to distinguish it from Pessinus and Tavium, which were honoured with the same title of Sebaste. Ancyra had also the title of Metropolis, as the coins from Nero's time show. Most of the coins of Ancyra have a figure of an anchor on them.

The position of Ancyra made it a place of great trade, for it lay on the road from Byzantium to Tavium and Armenia, and also on the road from Byzantium to Syria. It is probable, also, that the silky hair of the Angora goat may, in ancient as in modern times, have formed one of the staples of the place. The hills about Angora are favourable to the feeding of the goat. The chief monument of antiquity at Ancyra is the marble temple of Augustus, which was built in the lifetime of the emperor. The walls appear to be entire, with the exception of a small portion of one side of the cella. On the inside of the antae of the temple is the Latin inscription commonly called the Monumentum or Marmor Ancyranum. Augustus (Suet. *Aug.* 101) left behind him a record of his actions, which, it was his will, should be cut on bronze tablets, which were to be placed in front of his Mausoleum. A copy of this memorable record was cut on the walls of this temple at Ancyra, both in Greek and Latin. We must suppose that the Ancyrani obtained permission from the Roman senate or Tiberius to have a transcript of this record to place in the temple of Augustus, to whom they had given divine honours in his lifetime, as the passage from Josephus (*Antiq. Jud.* xvi. 10), when properly corrected, shows. (See Is. Casaub. *in Ancyran. Marmor. Animadv.*) The Latin inscription appears to have been first copied by Busbequius about the middle of the sixteenth century, and it has been copied by several others since. The latest copy has been made by Mr. Hamilton, and his copy contains some corrections on former transcripts. A Greek inscription on the outer wall of the cella had been noticed by Pococke and Texier, but, with the exception of a small part, it was concealed by houses built against the temple. By removing the mud wall which was built against the temple, Hamilton was enabled to copy part of the Greek inscription. So much of it as is still legible is contained in the Appendix to his second volume of *Researches in Asia Minor*, &c. This transcript of the Greek version is valuable, because it supplies some defects in our copies of the Latin original. A Greek inscription in front of one of the antae of the temple seems to show that it was dedicated to the god Augustus and the goddess Rome. Hamilton copied numerous Greek inscriptions from various parts of the town. (Appendix, vol. ii.) One of the



COIN OF ANCYRA.

walls of the citadel contains an immense number of "portions of bas-reliefs, inscriptions, funereal cippi with garlands, and the caput bovis, caryatides, columns and fragments of architraves, with parts of dedicatory inscriptions, resembling indeed very much the walls of a rich museum." (Hamilton.)

Angora is still a considerable town, with a large population. [G. L.]

ANCYRO'N POLIS (Ἀγκυρῶν πόλις, Ptol. iv. 5. § 57; Steph. B. *s. v.*: *Eth.* Ἀγκυροπολίτης), was a town of Middle Egypt, 10 miles southward of the Heptanomite Aphroditopolis. It derived its appellation from the manufacture of stone anchors cut from the neighbouring quarries. [W. B. D.]

ANDA'NIA (Ἀνδανία: *Eth.* Ἀνδανιεύς, Ἀνδάνιος), an ancient town of Messenia, and the capital of the kings of the race of the Leleges. It was celebrated as the birthplace of Aristomenes, but towards the end of the second Messenian war it was deserted by its inhabitants, who took refuge in the strong fortress of Ira. From this time it was only a village. Livy (xxxvi. 31) describes it as a *parvum oppidum*, and Pausanias (iv. 33. § 6) saw only its ruins. It was situated on the road leading from Messene to Megalopolis. Its ruins, according to Leake, are now called *Ellinikókastro*, and are situated upon a height near the village of *Fyla* or *Filia*. The Homeric Oechalia is identified by Strabo with Andania, but by Pausanias with Carnasium, which was only 8 stadia from Andania. (Paus. iv. 1. § 2, iv. 3. § 7, iv. 14. § 7, 26. § 6, 33. § 6; Strab. pp. 339, 350; Steph. B. *s. v.*; Leake, *Morea*, vol. i. p. 388.)

ANDECAVI, a Gallic tribe, who were stirred up to a rising by Julius Sacrovir in the time of Tiberius, A. D. 21. (Tac. *Ann.* iii. 40.) As Tacitus in this passage couples them with the Turonii or Turones, we may conclude that they are the tribe which Caesar calls Andes (*B. G.* ii. 35), and which occupied a part of the lower valley of the *Loire* (Ligeris), on the north bank, west of the Turones. Their position is still more accurately defined by that of their chief town Juliomagus, or Civitas Andecavorum, the modern Angers, in the department of *Maine et Loire*, on the *Mayenne*, an affluent of the *Loire*. [G. L.]

ANDEIRA (Ἄνδειρα: *Eth.* Ἀνδειρανός), as it is written in Pliny (v. 32), a town of the Troad, the site of which is uncertain. There was a temple of the Mother of the Gods here, whence she had the name Andeirene. (Steph. B. *s. v.* Ἄνδειρα.) As to the stone found here (Strab. p. 610), which, when "burnt, becomes iron," and as to the rest of this passage, the reader may consult the note in Groskurd's translation of Strabo (vol. ii. p. 590). [G. L.]

ANDEMATUNNUM, the chief town of the Lingones, is not mentioned by Caesar. The name occurs in the Antonine Itinerary, and in the Peutinger Table; and in Ptolemaeus (ii. 9. § 19) under the form Ἀνδομάτουνον. According to the Antonine Itin. a road led from this place to Tullum (*Toul*). In the passage of Eutropius (ix. 23) "circa Lingonas" means a city, which was also named "civitas Lingonum;" and if this is Andematunnum, the site is that of the modern town of Langres, on a hill in the department of *Haute Marne*, and near the source of the *Marne* (Matrona). *Langres* contains the remains of two triumphal arches, one erected in honour of the emperor Probus, and the other in honour of Constantius Chlorus. The inscription said to be found at Langres, which would show it to have been a Roman colony is declared by Valesius

to be spurious. In old French *Langres* was called *Langone* or *Langoinne*. [G. L.]

ANDERETIOMBA; another reading of ANDERESIO, a town of Britain, mentioned by the geographer of Ravenna only; in whose list it comes next to Calleva Atrebatum, or *Silchester*. Miba, a name equally unknown, follows; and then comes Mutuantonis, a military station in the south of Sussex. As far as the order in which the geographical names of so worthless a writer is of any weight at all, the relation of Anderesio, or Anderetiomba, combined with the fact of the word being evidently compound, suggests the likelihood of the first syllable being that of the present town of *Andover*. [R. G. L.]

ANDERIDA, is mentioned in the *Notitia Imperii* as the station of a detachment of Abulci (numerus Abulcorum); and as part of the Littus Saxonicum. In the Anglo-Saxon period it has far greater prominence. The *district* Anderida coincided with a well-marked natural division of the island, the Wealds of Sussex and Kent. The gault and green-sand districts belonged to it also, so that it reached from Alton to Hythe, and from Eastbourne to the north of Maidstone — Romney Marsh being especially excluded from it. Thirty miles from N. to S., and 120 from E. to W. are the dimensions given in the Anglo-Saxon Chronicle (ad Ann. 893), and this is not far from the actual distance. The name is British; *antred* meaning *uninhabited*, and the form in full being *Coed Andred, the uninhabited wood*. Uninhabited it was not; in the central ridge, mining industry was applied to the iron ore of Tilgate Forest at a very early period. The stiff clay district (the oak-tree clay of the geologists) around it, however, may have been the resort of outlaws only. Beonred, when expelled from Mercia, took refuge in the *Andredeswald*, from the north-western frontier; and the Britons who, according to the Anglo-Saxon Chronicle of A. D. 477, fled from Aella and his son, did the same from the south. Of *Anderida*, as a district, Andredes*leage* (Andreds*lea*), and Andredes*weald* (the *Weald* of Andred), are the later names.

Of the particular *station* so called in the *Notitia*, the determination is difficult. *Pevensey* has the best claim; for remains of Roman walls are still standing. The neighbourhood of *Eastbourne*, where there are Roman remains also, though less considerable, has the next best. Camden favoured *Newenden;* other writers having preferred *Chichester*. It is safe to say that Anderida never was a Saxon town at all. In A. D. 491, Aella and his son Cissa "slew all that dwelt therein, so that not a single Briton was left." (Anglo-Saxon Chronicle, ad ann.) [R. G. L.]

ANDERI'TUM, a town which Ptolemaeus calls Ἀνδέρηδον, and the capital of the Gabali, whom Caesar mentions (*B. G.* vii. 75) as subjects of the Arverni. In the *Not. Prov. Gall.* it is called Civitas Gabalûm, having taken the name of the people, as was the case with most of the capitals of the Gallic towns under the Lower Empire. D'Anville infers, from an inscription found in the neighbourhood of *Javols* or *Javoux*, which terminates thus, M. P. GABALL. V., that the position of *Javols* may represent this place. Walckenaer (*Géog. &c. des Gaules*) places Anderitum at *Anterrieux*. Others suppose the site to be at *Mende*. Both *Javols* and *Mende* are in the *Gevaudan*, a part of the mountain region of the *Cevennes*. [G. L.]

ANDES. [ANDECAVI.]

ANDES, a village in the neighbourhood of Mantua, known only from the circumstance of its having been the actual birthplace of Virgil (Donat. *Vit. Virgil.* 1; Hieron. *Chron.* p. 396), who is, however, commonly called a native of Mantua, because Andes belonged to the territory of that city. It is commonly supposed to be represented by the modern village of *Pietola*, on the banks of the Mincius, about 2 miles below Mantua, but apparently with no other authority than local tradition, which is in general entitled to but little weight. (See Millin, *Voyage dans le Milanais*, vol. ii. p. 301.) [E. H. B.]

ANDE'TRIUM (Ἀνδήτριον, Strab. p. 315; Ἀνδέκριον, Ptol. ii. 17. § 11; Ἀνδήριον, Dion Cass. lvi. 12), a fortified town in Dalmatia near Salonae, which offered a brave resistance to Tiberius.

ANDIZE'TII (Ἀνδιζήτιοι), one of the chief tribes in Pannonia, occupying the country about the southern part of the Drave. (Strab. vii. p. 314; Plin. iii. 28, who calls them Andizetes.) [L. S.]

ANDOSINI, a people in Spain between the Iberus and the Pyrenees, mentioned only in a passage of Polybius (iii. 35), where some editors proposed to read Ausetani.

ANDRAPA (Ἄνδραπα), also called Neoclaudiopolis, a town of Paphlagonia, near the river Halys, in the later province of Helenopontus, and the seat of a bishopric. There are coins of this town, bearing the dates and effigies of M. Aurelius, Septimius Severus, and Caracalla. (Ptol. v. 4. § 6; Hierocl. p. 701; Justin. *Novell.* 23.)

ANDRIACA (Ἀνδριάκη: *Andráki*), the port of the town of Myra in Lycia. Appian (*B. C.* iv. 82) says that Lentulus broke through the chain which crossed the entrance of the port, and went up the river to Myra. Beaufort (*Karamania*, p. 26) gives the name *Andráki* to the river of Myra. On the north side of the entrance are the remains of large Roman horrea, with a perfect inscription, which states that the horrea were Hadrian's: the date is Hadrian's third consulate, which is A. D. 119.

Andriaca is mentioned by Ptolemy; and Pliny has "Andriaca civitas, Myra" (v. 27). Andriaca, then, is clearly the place at the mouth of the small river on which Myra stood, 20 stadia higher up. (Strab. p. 666.) It must have been at Andriaca, as Cramer observes, that St. Paul and his companions were put on board the ship of Alexandria. (*Acts*, xxvii. 5, 6.) [G. L.]

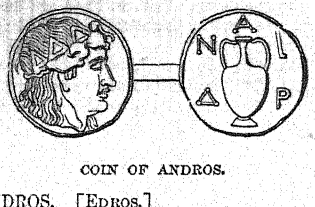
A'NDRIUS. [TROAS.]

ANDRO'POLIS (Ἀνδρῶν πόλις, Ptol. iv. 5. § 46; Hierocl. p. 724: *Eth.* Ἀνδροπολίτης), the modern *Chabur*, was the chief town of the Andropolite nome in the Delta. It was seated on the left bank of the Nile, was the head-quarters of a legion (Not. Imp.), and a bishop's see. (Athanas. *Ep. ad Antioch.* p. 776.) From its name, which is involved in some obscurity, it would seem that the peculiar worship of the city and nome of Andropolis was that of the Manes or Shades of the Dead. (Manetho, *ap. Euseb. Chronicon.*) Geographers have attempted, not very successfully, to identify Andropolis with the Archandropolis of Herodotus (ii. 98), which, the historian adds, is not an Egyptian name, and with the Gynaecopolis of Strabo (p. 803). D'Anville supposes it to have been the same as the city Anthylla (Ἄνθυλλα, Herod. ii. 97), the revenues of which were assigned to the Egyptian queens as sandal-money, or, as we term it, pin-money. This custom, chancing to coincide with a Persian usage

(Nepos, *Themist.* 10), was continued by Cambyses and his successors. [W. B. D.]

ANDROS (Ἄνδρος: *Eth.* Ἄνδριος, Andrius: *Andro*), the most northerly and one of the largest islands of the Cyclades, SE. of Euboea, 21 miles long and 8 broad. According to tradition it derived its name either from Andreus, a general of Rhadamanthus or from the seer Andrus. (Diod. v. 79; Paus. x. 13. § 4; Conon, 44; Steph. B. *s. v.*) It was colonized by Ionians, and early attained so much importance as to send colonies to Acanthus and Stageira in Chalcidice about B. C. 654. (Thuc. iv. 84, 88.) The Andrians were compelled to join the fleet of Xerxes in his invasion of Greece, B. C. 480; in consequence of which Themistocles attempted to levy a large sum of money from the people, and upon their refusing to pay it, laid siege to their city, but was unable to take the place. (Herod. viii. 111, 121.) The island however afterwards became subject to the Athenians, and at a later time to the Macedonians. It was taken by the Romans in their war with Philip, B. C. 200, and given to their ally Attalus. (Liv. xxxi. 45.)

The chief city also called Andros, was situated nearly in the middle of the western coast of the island, at the foot of a lofty mountain. Its citadel strongly fortified by nature is mentioned by Livy (*l. c.*). It had no harbour of its own, but it used one in the neighbourhood, called Gaurion (Γαύριον) by Xenophon (*Hell.* i. 4. § 22), and Gaureleon by Livy (*l. c.*), and which still bears the ancient name of *Gavrion*. The ruins of the ancient city are described at length by Ross, who discovered here, among other inscriptions, an interesting hymn to Isis in hexameter verse, of which the reader will find a copy in the *Classical Museum* (vol. i. p. 34, seq.). The present population of Andros is 15,000 souls. Its soil is fertile, and its chief productions are silk and wine. It was also celebrated for its wine in antiquity, and the whole island was regarded as sacred to Dionysus. There was a tradition that, during the festival of this god, a fountain flowed with wine. (Plin. ii. 103, xxxi. 13; Paus. vi. 26, § 2.) (Thevenot, *Travels*, Part i. p. 15, seq.; Tournefort, *Voyage*, vol. i. p. 265, seq.; Fiedler, *Reise*, vol. ii. p. 221, seq.; and especially Ross, *Reisen auf d. Griech. Inseln*, vol. ii. p. 12, seq.)



COIN OF ANDROS.

ANDROS. [EDROS.]

ANDU'SIA, a town known only from an inscription found at *Nîmes*, or at *Anduse* (Walckenaer, *Géog. &c.*). The name still exists in the small town of *Anduse* on the *Gardon*, called the *Gardon d'Anduse*, which flows into the Rhone on the right bank, between Avignon and Arles. (D'Anville, *Notice*, &c.) [G. L.]

ANEMOREIA, subsequently ANEMOLEIA (Ἀνεμώρεια, Ἀνεμώλεια: *Eth.* Ἀνεμωρεύς), a town of Phocis mentioned by Homer, was situated on a height on the borders of Phocis and Delphi, and is said to have derived its name from the gusts of wind which blew on the place from the tops of Mt. Parnassus. (Hom. *Il.* ii. 521; Strab. p. 423; Steph. B. *s. v.*)

ANEMO'SA (Ἀνεμῶσα), a village of Arcadia in the district Maenalia on the Helisson near *Zibovisi*. (Paus. viii. 35. § 9; Leake, *Peloponnesiaca*, p. 238.)

ANEMU'RIUM (Ἀνεμούριον: *Cape Anamur*), the most southern point of Asia Minor, which "terminates in a high bluff knob." Strabo (p. 669) places Anemurium at the nearest point of Cilicia to Cyprus. He adds that "the distance along the coast to Anemurium from the borders of Pamphylia (that is, from Coracesium) is 820 stadia, and the remainder of the coast distance to Soli is about 500 stadia." Beaufort (*Karamania*, p. 201) suspects that the numbers in Strabo have been accidentally misplaced in the MSS., "for from Anemurium to Soli is nearly double the distance of the former place from Coracesium." But the matter would not be set quite right merely by making the numbers change places, as the true distances will show.

Strabo does not mention a city Anemurium, but it is mentioned by Pliny (v. 27), by Ptolemy, and Scylax. Beaufort found there the indications of a considerable ancient town. The modern castle, which is on one side of the high bluff knob, is supplied with water by two aqueducts, which are channels cut in the rocks of the hills, but where they cross ravines they are supported by arches. Within the space enclosed by the fortified walls of the castle there are the remains of two theatres. All the columns and the seats of the theatre have been carried away, probably to Cyprus. There is also a large necropolis full of tombs, the walls of which are still sound, though the tombs have been ransacked. It does not appear to what period these remains belong, but the theatres and aqueduct are probably of the Roman period. There are many medals of Anemurium of the time of the Roman emperors. [G.L.]

ANGE'A, a place in Thessaly in the district Thessaliotis, of uncertain site. (Liv. xxxii. 13.)

A'NGELE. [ATTICA.]

ANGI'TES (Ἀγγίτης: *A'nghista*), a river of Macedonia, flowing into the lake Cercinitis, about 6 or 8 miles to the N of Amphipolis. (Herod. vii. 113; Leake, *Northern Greece*, vol. iii. p. 183.)

ANGITIAE LUCUS. [FUCINUS.]

ANGLII or ANGLI (Ἄγγειλοι, Ἄγγιλοι), were according to Tacitus (*Germ.* 40), and Ptolemy (ii. 11), a tribe of the German race of the Suevi. Tacitus does not mention the country they occupied; but, according to Ptolemy, they were the greatest tribe in the interior of Germany, extending further east than the Langobardi, and to the north as far as the river Albis. Subsequently, in connection with other tribes, they immigrated under the name of Anglo-Saxons into England. A district in Schleswig still bears the name of Angeln, but it is doubtful whether that name has any connection with the ancient Anglii. (Ledebur, in the *Allgem. Archiv. für die Gesch. des Preuss. Staats*, xiii. p. 75, foll.) [L. S.]

ANGRIVA'RII (Ἀγγριουάριοι), a German tribe dwelling on both sides of the river Visurgis (*Weser*), but mainly in the territory between that river and the Albis (*Elbe*); they were separated in the south from the Cherusci by a mound of earth. (Tacit. *Ann.* ii. 19; Ptol. ii. 11. § 16.) Their name is commonly connected with the word *Anger*, that is, a meadow. The Angrivarii were at first on good terms with the Romans, but this relation was interrupted, though only for a short time, by an insurrection in A. D. 16

when they joined the league of the Cherusci. The Germans were defeated on that occasion in two great battles, at Istavisus, and at a point a little more to the south. (Tacit. *Ann.* ii. 8, 22, 41.) About A. D. 100, when the Cheruscan league was broken up, the Angrivarii, in conjunction with the Chamavi, attacked the neighbouring Bructeri, and made themselves masters of their country, so that the country bearing in the middle ages the name of Angaria (*Engern*), became part of their territory. (Tacit. *Germ.* 34; comp. Wilhelm, *Germanien*, p. 162, foll.; Ledebur, *Land u. Volk der Bructerer*, pp. 121, 240, foll.) [L. S.]

ANGULUS (Ἀγγουλός: *Eth.* Angulanus), a city of the Vestini, mentioned both by Pliny and Ptolemy, as well as in the Itin. Ant. (p. 313), where the name is written *Angelum*, a corruption which appears to have early come into general use, and has given rise to a curious metamorphosis, the modern town retaining its ancient name as that of its patron saint: it is now called *Civita Sant Angelo*. It is situated on a hill, about 4 miles from the Adriatic, and S. of the river Matrinus (*la Piomba*) which separated the Vestini from the territory of Adria and Picenum. The Itinerary erroneously places it S. of the Aternus, in which case it would have belonged to the Frentani. (Plin. iii. 12. s. 17; Ptol. iii. 1. § 59; Cluver. *Ital.* p. 751; Romanelli, vol. iii. p. 254.) [E. H. B.]

ANIGRAEA. [ARGOS.]

ANI'GRUS (Ἄνιγρος: *Mavro-potamó*, i. e. *Black River*), a small river in the Triphylian Elis, called Minyeius (Μινυήϊος) by Homer (*Il.* xi. 721), rises in Mt. Lapithas, and before reaching the Ionian sea loses itself near Samicum in pestilential marshes. Its waters had an offensive smell, and its fish were not eatable. This was ascribed to the Centaurs having washed in the water after they had been wounded by the poisoned arrows of Heracles. Near Samicum were caverns sacred to the nymphs *Anigrides* (Ἀνιγρίδες or Ἀνιγριάδες), where persons with cutaneous diseases were cured by the waters of the river. General Gordon, who visited these caverns in 1835, found in one of them water distilling from the rock, and bringing with it a pure yellow sulphur. The Acidas, which some persons regarded as the Iardanus of Homer, flowed into the Anigrus. (Strab. pp. 344—347; Paus. v. 5. §§ 3, 7, seq. v. 6. § 3; Ov. *Met.* xv. 281; Leake, *Morea*, vol. i. pp. 54, 66, seq., *Peloponnesiaca*, pp. 108, 110; Ross, *Reisen im Peloponnes*, vol. i. p. 105.)

ANINE'TUM (Ἀνίνητον), a town in Lydia of uncertain site, the seat of a bishopric, of which coins are extant, bearing the epigraph Ἀνινητίων. (Hierocl. p. 659, with Wesseling's note; Sestini, p. 105.)

A'NIO or A'NIEN (the latter form is the more ancient, whence in the oblique cases ANIENIS, ANIENE, &c. are used by all the best writers: but the nominative ANIEN is found only in Cato, *ap. Priscian.* vi. 3. p. 229, and some of the later poets. Stat. *Silv.* i. 3. 20, 5. 25. Of the Greeks Strabo has Ἄνιων, Dionysius uses Ἄνιης, -ητος). A celebrated river of Latium, and one of the most considerable of the tributaries of the Tiber, now called the *Teverone*. It rises in the Apennines about 3 miles above the town of Treba (*Trevi*) and just below the modern village of *Filettino*. (Plin. iii. 12. s. 17; Frontin. *de Aquaeduct.* § 93; Strabo erroneously connects its sources with the Lake Fucinus, v. p. 235.) From thence it descends rapidly to *Subiaco* (Sublaqueum), immediately above which it formed in ancient times a small lake or rather a series of lakes, which were probably of artificial construction, as all trace of them has now disappeared. [SUBLAQUEUM.] It flows from thence for about 10 miles in a NW. direction, through a deep and narrow valley between lofty mountains, until just below the village of *Roviano*, where it turns abruptly to the SW. and pursues its course in that direction until it emerges from the mountains at Tibur (*Tivoli*), close to which town it forms a celebrated cascade, falling at once through a height of above 80 feet. The present cascade is artificial, the waters of the river having been carried through a tunnel constructed for the purpose in 1834, and that which previously existed was in part also due to the labours of Pope Sixtus V.; but the Anio always formed a striking water-fall at this point, which we find repeatedly mentioned by ancient writers. (Strab. v. p. 238; Dionys. v. 37; Hor. *Carm.* i. 7. 13; Stat. *Silv.* i. 3. 73, 5. 25; Propert. iii. 16. 4.) After issuing from the deep glen beneath the town of *Tivoli*, the Anio loses much of the rapidity and violence which had marked the upper part of its current, and pursues a winding course through the plain of the *Campagna* till it joins the Tiber about 3 miles above Rome, close to the site of the ancient Antemnae. During this latter part of its course it was commonly regarded as forming the boundary between Latium and the Sabine territory (Dionys. *l. c.*), but on this subject there is great discrepancy among ancient authors. From below Tibur to its confluence the Anio was readily navigable, and was much used by the Romans for bringing down timber and other building materials from the mountains, as well as for transporting to the city the building stone from the various quarries on its banks, especially from those near Tibur, which produced the celebrated *lapis Tiburtinus*, the *Travertino* of modern Italians. (Strab. v. p. 238; Plin. iii. 5. s. 9.)

The Anio receives scarcely any tributaries of importance: the most considerable is the DIGENTIA of Horace (*Ep.* i. 18. 104) now called the *Licenza* which joins it near *Bardella* (Mandela) about 9 miles above *Tivoli*. Six miles below that town it receives the sulphureous waters of the ALBULA. Several other small streams fall into it during its course through the Campagna, but of none of these have the ancient names been preserved. The waters of the Anio in the upper part of its course are very limpid and pure, for which reason a part of them was in ancient times diverted by aqueducts for the supply of the city of Rome. The first of these, called for distinction sake Anio Vetus, was constructed in B. C. 271 by M'. Curius Dentatus and Fulvius Flaccus: it branched off about a mile above Tibur, and 20 miles from Rome, but on account of its necessary windings was 43 miles in length. The second, constructed by the emperor Claudius, and known as the Anio Novus, took up the stream at the distance of 42 miles from Rome, and 6 from Sublaqueum: its course was not less than 58, or according to another statement 62 miles in length, and it preserved the highest level of all the numerous aqueducts which supplied the city. (Frontin. *de Aquaeduct.* §§ 6, 13, 15; Nibby, *Dintorni*, vol. i. pp. 156—160.) [E. H. B.]

ANITORGIS, or ANISTORGIS, a town in Spain of uncertain site, mentioned only by Livy (xxv. 32), supposed by some modern writers, but without sufficient reason, to be the same as Conistorsis. [CONISTORSIS.]

ANNAEA or ANAEA (Ἄνναια, Ἀναία: *Eth.*

Ἀναῖος, Ἀναΐτης), is placed by Stephanus (*s. v.* Ἀναία) in Caria, and opposite to Samos. Ephorus says that it was so called from an Amazon Anaea, who was buried there. If Anaea was opposite Samos, it must have been in Lydia, which did not extend south of the Maeander. From the expressions of Thucydides (iii. 19, 32, iv. 75, viii. 19), it may have been on or near the coast, and in or near the valley of the Maeander. Some Samian exiles posted themselves here in the Peloponnesian war. The passage of Thucydides (iv. 75) seems to make it a naval station, and one near enough to annoy Samos. The conclusion, then, is, that it was a short distance north of the Maeander, and on the coast; or if not on the coast, that it was near enough to have a station for vessels at its command. [G. L.]

A'NNIBI MONTES (τὰ Ἄννιβα ὄρη, Ptol. vi. 16), ANNIVA (Ammian. xxiii. 6), one of the principal mountain chains of Asia, in the extreme NE. of Scythia, and running into Serica: corresponding, apparently, to the *Little Altai* or the NE. part of the *Altai* chain. [P. S.]

ANOPAEA. [THERMOPYLAE.]

ANSIBA'RII or AMPSIVA'RII, that is, "sailors on the Ems" (*Emsfahrer*), a German tribe dwelling about the lower part of the river Amisia (*Ems*). During the war of the Romans against the Cherusci, the Ansibarii, like many of the tribes on the coast of the German ocean, supported the Romans, but afterwards joined the general insurrection called forth by Arminius, and were severely chastised for it by Germanicus. In A. D. 59, the Ansibarii, according to Tacitus (*Ann.* xiii. 55, 56), were expelled from their seats by the Chauci, and being now homeless they asked the Romans to allow them to settle in the country between the Rhine and Yssel, which was used by the Romans only as a pasture land for their horses. But the request was haughtily rejected by the Roman commander Avitus, and the Ansibarii now applied for aid to the Bructeri and Tenchteri; but being abandoned by the latter, they applied to the Usipii and Tubantes. Being rejected by these also, they at last appealed to the Chatti and Cherusci, and after long wanderings, and enduring all manner of hardships, their young men were cut to pieces, and those unable to bear arms were distributed as booty. It has been supposed that a remnant of the Ansibarii must have maintained themselves somewhere and propagated their race, as Ammianus Marcellinus (xx. 10) mentions them in the reign of Julian as forming a tribe of the Franks; but the reading in Amm. Marcellinus is very uncertain, the MSS. varying between *Attuarii, Ampsivarii*, and *Ansuarii*. It is equally uncertain as to whether the tribe mentioned by Strabo (p. 291, 292) as Ἄμψανοι and Καμψιανοί are the same as the Ansibarii or not. (Comp. Ledebur, *Land u. Volk der Bructerer*, p. 90, foll.) [L. S.]

ANSOBA. [AUSOBA.]

ANTAEO'POLIS (Ἀνταίου πόλις, Ptol. iv. 5. § 71; Steph. B. *s. v.*; Plin. v. 9. §§ 9, 38; Plut. *de Solert. Anim.* 23; It. Anton. p. 731: *Eth.* Ἀνταιοπολίτης), was the capital of the Antaeopolite nome in Upper Egypt. It stood upon the eastern bank of the Nile, in lat. 27° 11′ N. The plain below Antaeopolis was the traditional scene of the combat between Isis and Typhon, in which the former avenged herself for the murder of her brother-husband Osiris. (Diod. i. 21.) Under the Christian emperors of Rome, Antaeopolis was the centre of an episcopal see. Medals struck at this city in the age of Trajan and Hadrian are still extant. The site of Antaeopolis is now occupied by a straggling village *Gouel-Kebéer*. A few blocks near the river's edge are all that remains of the temple of Antaeus. One of them is inscribed with the names of Ptolemaeus Philopator and his queen Arsinoe. Its last vertical column was carried away by an inundation in 1821. But the ruins had been previously employed as materials for building a palace for Ibrahim Pasha. The worship of Antaeus was of Libyan origin. (*Dictionary of Biography, s. v.*) [W. B. D.]

ANTANDRUS (Ἄνταν̃δρος: *Eth.* Ἀνταν̃δριος: *Antandro*), a city on the coast of Troas, near the head of the gulf of Adramyttium, on the N. side, and W. of Adramyttium. According to Aristotle (Steph. B. *s. v.* Ἄνταν̃δρος), its original name was Edonis, and it was inhabited by a Thracian tribe of Edoni, and he adds "or Cimmeris, from the Cimmerii inhabiting it 100 years." Pliny (v. 30) appears to have copied Aristotle also. It seems, then, that there was a tradition about the Cimmerii having seized the place in their incursion into Asia, of which tradition Herodotus speaks (i. 6). Herodotus (vii. 42) gives to it the name Pelasgis. Again, Alcaeus (Strab. p. 606) calls it a city of the Leleges. From these vague statements we may conclude that it was a very old town; and its advantageous position at the foot of Aspaneus, a mountain belonging to Ida, where timber was cut, made it a desirable possession. Virgil makes Aeneas build his fleet here (*Aen.* iii. 5). The tradition as to its being settled from Andros (Mela, i. 18) seems merely founded on a ridiculous attempt to explain the name. It was finally an Aeolian settlement (Thuc. viii. 108), a fact which is historical.

Antandros was taken by the Persians (Herod. v. 26) shortly after the Scythian expedition of Darius. In the eighth year of the Peloponnesian war it was betrayed by some Mytilenaeans and others, exiles from Lesbos, being at that time under the supremacy of Athens; but the Athenians soon recovered it. (Thuc. iv. 52, 75.) The Persians got it again during the Peloponnesian war; but the townspeople, fearing the treachery of Arsaces, who commanded the garrison there for Tissaphernes, drove the Persians out of the acropolis, B. C. 411. (Thuc. viii. 108.) The Persians, however, did not lose the place. (Xen. *Hell.* i. 1. § 25.) [G. L.]

ANTA'RADUS (Ἀντάραδος, Ptol. v. 15. § 16; Hierocles, p. 716: *Tartûs*), a town of Phoenicia, situated at its northern extremity, and on the mainland over against the island of Aradus, whence its name. According to the Antonine Itinerary and Peutinger Table, it was 24 M. P. from Balanea, and 50 M. P. from Tripolis. The writer in Ersch and Grüber's *Encyclopädie* (*s. v.*) places Antaradus on the coast about 2 miles to the N. of Aradus, and identifies it with Carne (Steph. B. *s. v.*) or Carnos, the port of Aradus, according to Strabo (xvi. p. 753; comp. Plin. v. 18). It was rebuilt by the emperor Constantius, A. D. 346, who gave it the name of Constantia. (Cedren. *Hist. Comp.* p. 246.) It retained, however, its former name, as we find its bishops under both titles in some councils after the reign of Constantius. In the crusades it was a populous and well fortified town (Guil. Tyr. vii. 15), and was known under the name of Tortosa (Tasso, *Gerusalem. Liberata*, i. 6; Wilken, *Die Kreuzz*, vol. i. p. 255, ii. p. 200, vii. p. 340, 713). By Maundrell and others the modern *Tartûs* has been confounded with Arethusa, but incorrectly. It is now a mean

village of 241 taxable Moslems and 44 Greeks, according to the American missionaries. (*Bibliotheca Sacra*, vol. v. p. 247.) The walls, built of heavy *bevelled* stones, are still remaining — the most imposing specimen of Phoenician fortification in Syria. (*Mémoires sur les Pheniciens* par l'Abbé Mignot, *Acad. des Belles Lettres*, vol. xxxiv. p. 239; Edrisi, *par Jaubert*, p. 129, 130.) [E. B. I.]

ANTEMNAE (Ἀντέμναι: *Eth.* Antemnas, ātis), a very ancient city of Latium situated only three miles from Rome, just below the confluence of the Anio with the Tiber. It derived its name from this position, *ante amnem*. (Varr. *de L. L.* v. § 28; Fest. p. 17; Serv. *ad Aen.* vii. 631.) All authors agree in representing it as a very ancient city. Virgil mentions the "tower-bearing Antemnae" among the five great cities which were the first to take up arms against the Trojans (*Aen.* vii. 631), and Silius Italicus tells us that it was even more ancient than Crustumium (prisco Crustumio prior, viii. 367). Dionysius calls it a city of the Aborigines, and in one passage says expressly that it was founded by them: while in another he represents them as wresting it from the Siculi (i. 16, ii. 35). From its proximity to Rome it was naturally one of the first places that came into collision with the rising city; and took up arms together with Caenina and Crustumerium to avenge the rape of the women. They were however unsuccessful, the city was taken by Romulus, and part of the inhabitants removed to Rome, while a Roman colony was sent to supply their place. (Liv. i. 10, 11; Dionys. ii. 32—35; Plut. *Romul.* 17.) Plutarch erroneously supposes Antemnae to have been a *Sabine* city, and this view has been adopted by many modern writers; but both Livy and Dionysius clearly regard it as of Latin origin, and after the expulsion of the kings it was one of the first Latin cities that took up arms against Rome in favour of the exiled Tarquin (Dionys. v. 21). But from this time its name disappears from history as an independent city: it is not found in the list of the 30 cities of the Latin league, and must have been early destroyed or reduced to a state of complete dependence upon Rome. Varro (*l. c.*) speaks of it as a decayed place; and though Dionysius tells us it was still inhabited in his time (i. 16) we learn from Strabo (v. p. 230) that it was a mere village, the property of a private individual. Pliny also enumerates it among the cities of Latium which were utterly extinct (iii. 5. s. 9). The name is however mentioned on occasion of the great battle at the Colline Gate, B. C. 82, when the left wing of the Samnites was pursued by Crassus as far as Antemnae, where the next morning they surrendered to Sulla. (Plut. *Sull.* 30.) At a much later period we find Alaric encamping on the site when he advanced upon Rome in A. D. 409. This is the last notice of the name, and the site has probably continued ever since in its present state of desolation. Not a vestige of the city now remains, but its site is so clearly marked by nature as to leave no doubt of the correctness of its identification. It occupied the level summit of a hill of moderate extent, surrounded on all sides by steep declivities, which rises on the left of the Via Salaria, immediately above the flat meadows which extend on each side of the Anio and the Tiber at their confluence. (Gell's *Topogr. of Rome*, p. 65; Nibby, *Dintorni di Roma*, vol. i. p. 163; Dennis's *Etruria*, vol. i. p. 64.) [E. H. B.]

ANTHE'DON (Ἀνθηδών: *Eth.* Ἀνθηδόνιος, Anthedonius), a town of Boeotia, and one of the cities of the League, was situated on the Euripus or the Euboean sea at the foot of Mt. Messapius, and was distant, according to Dicaearchus, 70 stadia from Chalcis and 160 from Thebes. Anthedon is mentioned by Homer (*Il.* ii. 508) as the furthermost town of Boeotia. The inhabitants derived their origin from the sea-god Glaucus, who is said to have been originally a native of the place. They appear to have been a different race from the other people of Boeotia, and are described by one writer (Lycophr. 754) as Thracians. Dicaearchus informs us that they were chiefly mariners, shipwrights and fishermen, who derived their subsistence from trading in fish, purple, and sponges. He adds that the agora was surrounded with a double stoa, and planted with trees. We learn from Pausanias that there was a sacred grove of the Cabeiri in the middle of the town, surrounding a temple of those deities, and near it a temple of Demeter. Outside the walls was a temple of Dionysus, and a spot called "the leap of Glaucus." The wine of Anthedon was celebrated in antiquity. The ruins of the town are situated 1½ mile from *Lukisi*. (Dicaearch. Βίος Ἑλλάδος, p. 145, ed. Fuhr; Strab. pp. 400, 404, 445; Paus. ix. 22. § 5, ix. 26. § 2; Athen. pp. 31, 296, 316, 679; Steph. B. *s. v.*; Ov. *Met.* vii. 232, xiii. 905; Leake, *Northern Greece*, vol. ii. p. 272.)

ANTHE'DON (Ἀνθηδών: *Eth.* Ἀνθηδονίτης), a city on the coast of Palestine, 20 stadia distant from Gaza (Sozomen. *Hist. Eccles.* v. 9), to the south-west. Taken and destroyed by Alexander Jannaeus. (Joseph. *Ant.* xiii. 13. § 3; comp. 15. § 4.) Restored by Gabinius (xiv. 5. § 3). Added to the dominions of Herod the Great by Augustus (xv. 7. § 3). Its name was changed to Agrippias by Herod. (Joseph. *Ant.* xiii. 13. § 3.) In the time of Julian it was much addicted to Gentile superstition and idolatry (Sozomen. *l. c.*), particularly to the worship of Astarté or Venus, as appears from a coin of Antoninus and Caracalla, given by Vaillant (*Numism. Colon.* p. 115). [G. W.]

ANTHEIA (Ἄνθεια: *Eth.* Ἀνθεύς). 1. A town in Messenia, mentioned by Homer (*Il.* ix. 151), who gives it the epithet βαθυλείμων, supposed by later writers to be the same as Thuria, though some identified it with Asine. (Strab. viii. p. 360; Paus. iv. 31. § 1; Leake, *Morea*, vol. i. p. 453.)

2. A town in Troezene, founded by Anthes. (Paus. ii. 30. § 8; Steph. B. *s. v.*)

3. [PATRAE.]

4. A town on the Hellespont, founded by the Milesians and Phocaeans. (Steph. B. *s. v.*; Eustath. *ad Hom.* p. 743, 22.)

ANTHE'LA. [THERMOPYLAE.]

A'NTHEMUS (Ἄνθεμος, -οῦντος: *Eth.* Ἀνθεμούσιος), a town of Macedonia of some importance, belonging to the early Macedonian monarchy. It appears to have stood SE. of Thessalonica and N. of Chalcidice, since we learn from Thucydides that its territory bordered upon Bisaltia, Crestonia and Mygdonia. It was given by Philip to the Olynthians. Like some of the other chief cities in Macedonia, it gave its name to a town in Asia. (Steph. B. *s. v.*) It continued to be mentioned by writers under the Roman empire. (Herod. v. 94; Thuc. ii. 99, 100; Dem. *Phil.* ii. p. 70, ed. Reisk.; Diod. xv. 8; Plin. iv. 10. s. 17. § 36; Liban. *Declam.* xiii.; Aristid. ii. 224; Leake, *Northern Greece*, vol. iii. p. 450.)

ANTHEMU'SIA. [MYGDONIA.]

ANTHEMU'SIA (Ἀνθεμουσία, Ἀνθεμοῦς: *Eth.* Ἀνθεμούσιος), a town of Mesopotamia. Strabo (p.

347) speaks of the Aborras (*Khabur*) flowing around or about Anthemusia, and it seems that he must mean the region Anthemusia. Tacitus (*Ann.* vi. 41) gives the town what is probably its genuine Greek name, Anthemusias, for it was one of the Macedonian foundations in this country. According to Isidore of Charax, it lies between Edessa (*Orfa*) and the Euphrates, 4 schoeni from Edessa. There is another passage in Strabo in which he speaks of Anthemusia as a place (τόπος) in Mesopotamia, and he seems to place it near the Euphrates. In the notes to Harduin's Pliny (v. 24), a Roman brass coin of Anthemusia or Anthemus, as it was also called, is mentioned, of the time of Caracalla, with the epigraph Ανθεμουσίων. [G. L.]

ANTHE'NE (Ἀνθήνη, Thuc.; Ἀνθάνα, Steph. B. *s. v.*; Ἀθήνη, Paus.: *Eth.* Ἀνθανεύς, Steph. B.), a town in Cynuria, originally inhabited by the Aeginetans, and mentioned by Thucydides along with Thyrea, as the two chief places in Cynuria. Modern travellers are not agreed respecting its site. (Thuc. v. 41; Paus. iii. 38. § 6; Harpocr. *s. v.*; Leake, *Morea*, vol. ii. p. 494; Boblaye, p. 69; Ross, *Peloponnes*, p. 163.)

ANTHYLLA (Ἄνθυλλα, Herod ii. 97; Ἄνθυλλα, Athen. i. p. 33; Steph. B. *s. v.*: *Eth.* Ἀνθυλλαῖος), was a considerable town upon the Canobic branch of the Nile, a few miles SE. of Alexandreia. Its revenues were assigned by the Persian kings of Egypt to their queens, to provide them, Herodotus says, with sandals; Athenaeus says, with girdles. From this usage, Anthylla is believed by some geographers to be the same city as Gynaecopolis, which, however, was further to the south than Anthylla. (Mannert, *Geogr. der Gr. und Rom.* vol. x. p. 596.) [ANDROPOLIS]. Athenaeus commends the wine of Anthylla as the best produced by Egyptian vineyards. [W. B. D.]

ANTICINO'LIS. [CINOLIS, or CIMOLIS.]

ANTICIRRHA. [ANTICYRA.]

ANTI'CRAGUS. [CRAGUS.]

ANTI'CYRA (Ἀντίκιρρα, Dicaearch., Strab., perhaps the most ancient form; next Ἀντίκυρρα, Eustath. *ad Il.* ii. 520; Ptol. iii. 15. § 4; and lastly Ἀντίκυρα, which the Latin writers use: *Eth.* Ἀντικυρεύς, Ἀντικυραῖος).

1. (*Aspra Spitia*), a town in Phocis, situated on a peninsula (which Pliny and A. Gellius erroneously call an island), on a bay (Sinus Anticyranus) of the Corinthian gulf. It owed its importance to the excellence of its harbour on this sheltered gulf, and to its convenient situation for communications with the interior. (Dicaearch. 77; Strab. p. 418; Plin. xxv. 5. s. 21; Gell. xvii. 13; Liv. xxxii. 18; Paus. x. 36. § 5, seq.) It is said to have been originally called Cyparissus, a name which Homer mentions (*Il.* ii. 519; Paus. *l. c.*) Like the other towns of Phocis it was destroyed by Philip of Macedon at the close of the Sacred War (Paus. x. 3. § 1, x. 36. § 6); but it soon recovered from its ruins. It was taken by the consul T. Flamininus in the war with Philip B. C. 198, on account of its convenient situation for military purposes (Liv. *l. c.*) It continued to be a place of importance in the time both of Strabo and of Pausanias, the latter of whom has described some of its public buildings. Anticyra was chiefly celebrated for the production and preparation of the best hellebore in Greece, the chief remedy in antiquity for madness. Many persons came to reside at Anticyra for the sake of a more perfect cure. (Strab. *l. c.*) Hence the proverb Ἀντικίρρας σε δεῖ, and *Naviget Anticyram*, when a person acted foolishly. (Hor. *Sat.* ii. 3. 83, 166; comp. Ov. *e Pont.* iv. 3. 53; Pers. iv. 16; Juv. xiii. 97.) The hellebore grew in great quantities around the town: Pausanias mentions two kinds, of which the root of the black was used as a cathartic, and that of the white as an emetic. (Strab. *l. c.*; Paus. x. 36. § 7.) There are very few ancient remains at *Aspra Spitia*, but Leake discovered here an inscription containing the name of Anticyra. (Leake, *Northern Greece*, vol. ii. p. 541, seq.)

2. A town in Thessaly in the district Malis at the mouth of the Spercheus. (Herod. vii. 198; Strab. pp. 418, 434.) According to Stephanus (*s. v.* Ἀντίκυραι) the best hellebore was grown at this place, and one of its citizens exhibited the medicine to Heracles, when labouring under madness in this neighbourhood.

3. A town in Locris, which most modern commentators identify with the Phocian Anticyra. [No. 1.] Livy, however, expressly says (xxvi. 26) that the Locrian Anticyra was situated on the left hand in entering the Corinthian gulf, and at a short distance both by sea and land from Naupactus; whereas the Phocian Anticyra was nearer the extremity than the entrance of the Corinthian gulf, and was 60 miles distant from Naupactus. Moreover Strabo speaks of three Anticyrae, one in Phocis, a second on the Maliac gulf (p. 418), and a third in the country of the western Locri, or Locri Ozolae (p. 434). Horace, likewise, in a well-known passage (*Ars Poët.* 300) speaks of three Anticyrae, and represents them all as producing hellebore. (Leake, *Ibid.* p. 543.)

ANTIGONEIA (Ἀντιγόνεια, Ἀντιγονία, Antigonea, Liv.: *Eth.* Ἀντιγονεύς, Antigonensis). 1. A town of Epirus in the district Chaonia, on the Aous and near a narrow pass leading from Illyria into Chaonia. (Τὰ παρ' Ἀντιγόνειαν στενά, Pol. ii. 5, 6; ad Antigoneam fauces, Liv. xxxii. 5.) The town was in the hands of the Romans in their war with Perseus. (Liv. xliii. 23.) It is mentioned both by Pliny (iv. 1) and Ptolemy (iii. 14. § 7).

2. A town of Macedonia in the district Crusis in Chalcidice, placed by Livy between Aeneia and Pallene. (Liv. xliv. 10.) It is called by Ptolemy (iii. 13. § 38) Psaphara (Ψαφαρά) probably in order to distinguish it from Antigoneia in Paeonia. (Leake, *Northern Greece*, vol. iii. p. 460.)

3. A town of Macedonia in Paeonia, placed in the Tabular Itinerary between Stena and Stobi. (Scymnus, 631; Plin. iv. 10 s. 17; Ptolem. iii. 13. § 36.)

4. The later name of Mantineia. [MANTINEIA.]

5. A city in Syria on the Orontes, founded by Antigonus in B. C. 307, and intended to be the capital of his empire. After the battle of Ipsus, B. C. 301, in which Antigonus perished, the inhabitants of Antigoneia were removed by his successful rival Seleucus to the city of Antioch, which the latter founded a little lower down the river. (Strab. xvi. p. 750; Diod. xx. 47; Liban. *Antioch.* p. 349; Malala, p. 256.) Diodorus erroneously says that the inhabitants were removed to Selea. Antigoneia continued, however, to exist, and is mentioned in the war with the Parthians after the defeat of Crassus. (Dion Cass. xl. 29.)

6. An earlier name of Alexandreia Troas. [ALEXANDREIA TROAS, p. 102, b.]

7. An earlier name of Nicaea in Bithynia. [NICAEA.]

ANTILI'BANUS (Ἀντιλίβανος: *Jebel esh-Shärki*), the eastern of the two great parallel ridges

of mountains which enclose the valley of Coele-Syria Proper. (Strab. xvi. p. 754; Ptol. v. 15. § 8; Plin. v. 20.) The Hebrew name of Lebanon (Λίβανος, LXX.), which has been adopted in Europe, and signifies "white," from the white-grey colours of the limestone, comprehends the two ranges of Libanus and Antilibanus. The general direction of Antilibanus is from NE. by SW. Nearly opposite to Damascus it bifurcates into diverging ridges; the easternmost of the two, the Hermon of the Old Testament (*Jebel esh-Sheikh*), continues its SW. course, and is the proper prolongation of Antilibanus, and attains, in its highest elevation, to the point of about 10,000 feet from the sea. The other ridge takes a more westerly course, is long and low, and at length unites with the other bluffs and spurs of Libanus. The E. branch was called by the Sidonians Sirion, and by the Amorites Shenir (*Deut.* iii. 9), both names signifying a coat of mail. (Rosenmüller, *Alterth.* vol. ii. p. 235.) In *Deut.* (iv. 9) it is called Mt. Sion, "*an elevation.*" In the later books (1 *Chron.* v. 23; *Sol. Song*, iv. 8) Shenir is distinguished from Hermon, properly so called. The latter name in the Arabic form, *Sŭnîr*, was applied in the middle ages to Antilibanus, north of Hermon. (Abulf. *Tab. Syr.* p. 164.) The geology of the district has not been thoroughly investigated; the formations seem to belong to the upper Jura formation, oolite, and Jura dolomite; the poplar is characteristic of its vegetation. The outlying promontories, in common with those of Libanus, supplied the Phoenicians with abundance of timber for ship-building. (Grote, *Hist. of Greece*, vol. iii. p. 358; Ritter, *Erdkunde*, vol. ii. p. 434; Raumer, *Palästina*, pp. 29—35; Burkhardt, *Travels in Syria*; Robinson's *Researches*, vol. iii. pp. 344, 345.) [E. B. J.]

ANTINO'OPOLIS, ANTI'NOE (Ἀντινόου πόλις, Ptol. iv. 5. § 61; Paus. viii. 9; Dion Cass. lxix. 11; Amm. Marc. xix. 12, xxii. 16; Aur. Vict. *Caesar*, 14; Spartian. *Hadrian.* 14; Chron. Pasch. p. 254, Paris edit.; It. Anton. p. 167; Hierocl. p. 730; Ἀντινόεια, Steph. B. *s. v.* Ἀδριανούπολις: *Eth.* Ἀντινοεύς), was built by the emperor Hadrian in A. D. 122, in memory of his favourite Antinous. (*Dictionary of Biography, s. v.*) It stood upon the eastern bank of the Nile, lat. 26½ N., nearly opposite Hermopolis. It occupied the site of the village of Besa (Βῆσσα), named after the goddess and oracle of Besa, which was consulted occasionally even as late as the age of Constantine. Antinoopolis was a little to the south of Besa, and at the foot of the hill upon which that village was seated. A grotto, once inhabited by Christian anchorites, probably marks the seat of the shrine and oracle, and Grecian tombs with inscriptions point to the necropolis of Antinoopolis. The new city at first belonged to the Heptanomis, but was afterwards annexed to the Thebaid. The district around became the Antinoite nome. The city itself was governed by its own senate and Prytaneus or President. The senate was chosen from the members of the wards (φυλαί), of which we learn the name of one — Ἀθηναΐς — from inscriptions (Orelli, No. 4705); and its decrees, as well as those of the Prytaneus, were not, as usual, subject to the revision of the nomarch, but to that of the prefect (ἐπιστράτηγος) of the Thebaid. Divine honours were paid in the Antinoeion to Antinous as a local deity, and games and chariot-races were annually exhibited in commemoration of his death and of Hadrian's sorrow. (*Dictionary of Antiquities, s. v.* Ἀντινόεια.) The city of Antinoopolis exhibited the Graeco-Roman architecture of Trajan's age in immediate contrast with the Egyptian style. Its ruins, which the Copts call *Enséneh*, at the village of Sheik-Abadeh, attest, by the area which they fill, the ancient grandeur of the city. The direction of the principal streets may still be traced. One at least of them, which ran from north to south, had on either side of it a corridor supported by columns for the convenience of foot-passengers. The walls of the theatre near the southern gate, and those of the hippodrome without the walls to the east, are still extant. At the north-western extremity of the city was a portico, of which four columns remain, inscribed to "Good Fortune," and bearing the date of the 14th and last year of the reign of Alexander Severus, A. D. 235. As far as can be ascertained from the space covered with mounds of masonry, Antinoopolis was about a mile and a half in length, and nearly half a mile broad. Near the Hippodrome are a well and tanks appertaining to an ancient road, which leads from the eastern gate to a valley behind the town, ascends the mountains, and, passing through the desert by the *Wádee Tarfa*, joins the roads to the quarries of the Mons Porphyrites. (Wilkinson, *Topography of Thebes*, p. 382.)

The Antinoite nome was frequently exposed to the ravage of invading armies; but they have inflicted less havoc upon its capital and the neigbouring Hermopolis than the Turkish and Egyptian governments, which have converted the materials of these cities into a lime-quarry. A little to the south of Antinoopolis is a grotto, the tomb of Thoth-otp, of the age of Sesortasen, containing a representation of a colossus fastened on a sledge, which a number of men drag by ropes, according to the usual mode adopted by the Egyptian masons. This tomb was discovered by Irby and Mangles. There are only three silver coins of Antinous extant (Akerman, *Roman Coins*, i. p. 253); but the number of temples, busts, statues, &c. dedicated to his memory by Hadrian form an epoch in the declining art of antiquity. (Origen, *in Celsum*, iii.; Euseb. *Hist. Eccles.* iv. 8.) [W. B. D.]

ANTI'NUM, a city of the Marsians, still called *Cività d'Antino*, situated on a lofty hill in the upper valley of the Liris (now called the *Valle di Roveto*), about 15 miles from Sora and 6 from the Lake Fucinus, from which it is, however, separated by an intervening mountain ridge. It is mentioned only by Pliny (iii. 12. § 17), who enumerates the ANTINATES among the cities of the Marsians; but the true form of the name is preserved to us by numerous inscriptions that have been discovered in the modern village, and from which we learn that it must have been a municipal town of considerable importance. Besides these, there remain several portions of the ancient walls, of polygonal construction, with a gateway of the same style, which still serves for an entrance to the modern village, and is called *Porta Campanile*. The Roman inscriptions confirm the testimony of Pliny as to the city being a Marsic one (one of them has "populi Antinatium Marsorum"); but an Oscan inscription which has been found there is in the Volscian dialect, and renders it probable that the city was at an earlier period occupied by that people. (Mommsen, *Unter-Italischen Dialekte*, p. 321.) It has been supposed by some writers to be the "castellum ad lacum Fucinum" mentioned by Livy (iv. 57) as conquered from that people in B. C. 408; but this is very doubtful. (Romanelli,

vol. iii. pp. 222—232; Orelli, *Inscr.* 146, 3940; Craven's *Abruzzi*, vol. i. pp. 117—122; Hoare's *Classical Tour*, vol. i. p. 339, &c.; Kramer, *Der Fucinер See*, p. 54, note.) [E. H. B.]

ANTIOCHEIA or -EA (Ἀντιόχεια: *Eth.* Ἀντιοχεύς, Ἀντιόχειος, Antiochensis: *Adj.* Ἀντιοχικός, Antiochenus), the capital of the Greek kings of Syria, situated in the angle where the southern coast of Asia Minor, running eastwards, and the coast of Phoenicia, running northwards, are brought to an abrupt meeting, and in the opening formed by the river Orontes between the ranges of Mount Taurus and Mount Lebanon. Its position is nearly where the 36th parallel of latitude intersects the 36th meridian of longitude, and it is about 20 miles distant from the sea, about 40 W. of *Aleppo*, and about 20 S. of *Scanderoon*. [See Map, p. 115.] It is now a subordinate town in the pachalik of *Aleppo*, and its modern name is still *Antakieh*. It was anciently distinguished as Antioch by the Orontes (Ἀ. ἐπὶ Ὀρόντῃ), because it was situated on the left bank of that river, where its course turns abruptly to the west, after running northwards between the ranges of Lebanon and Antilebanon [Orontes]; and also Antioch by Daphne (Ἀ. ἐπὶ Δάφνῃ, Strab. xvi. pp. 749—751; Plut. *Lucull.* 21; ἡ πρὸς Δάφνην, Hierocl. p. 711; A. Epidaphnes, Plin. v. 18. s. 21), because of the celebrated grove of Daphne which was consecrated to Apollo in the immediate neighbourhood. [Daphne.]

The physical characteristics of this situation may be briefly described. To the south, and rather to the west, the cone of Mount Casius (*Jebel-el-Akrab*; see Col. Chesney, in the *Journal of the Roy. Geog. Soc.* vol. viii. p. 228) rises symmetrically from the sea to the elevation of more than 5000 feet. [Casius.] To the north, the heights of Mount Amanus are connected with the range of Taurus; and the *Beilan* pass [Amanides Pylae] opens a communication with Cilicia and the rest of Asia Minor. In the interval is the valley (αὐλὼν, Malala, p. 136), or rather the plain of Antioch (τὸ τῶν Ἀντιοχέων πέδιον, Strab. *l. c.*), which is a level space about 5 miles in breadth between the mountains, and about 10 miles in length. Through this plain the river Orontes sweeps from a northerly to a westerly course, receiving, at the bend, a tributary from a lake which was about a mile distant from the ancient city (Gul. Tyr. iv. 10), and emptying itself into the bay of Antioch near the base of Mount Casius. "The windings (from the city to the mouth) give a distance of about 41 miles, whilst the journey by land is only 16½ miles." (Chesney, *l. c.* p. 230.) Where the river passes by the city, its breadth is said by the traveller Niebuhr to be 125 feet; but great changes have taken place in its bed. An important part of ancient Antioch stood upon an island; but whether the channel which insulated that section of the city was artificial, or changes have been produced by earthquakes or more gradual causes, there is now no island of appreciable magnitude, nor does there appear to have been any in the time of the Crusades. The distance between the bend of the river and the mountain on the south is from one to two miles; and the city stood partly on the level, and partly where the ground rises in abrupt and precipitous forms, towards Mount Casius. The heights with which we are concerned are the two summits of Mount Silpius (Mal. *passim*; and Suid. *s. v.* Ἰώ.), the easternmost of which fell in a more gradual slope to the plain, so as to admit of the cultivation of vineyards, while the other was higher and more abrupt. (See the Plan.) Between them was a deep ravine, down which a mischievous torrent ran in winter (Phyrminus or Parmenius, τοῦ ῥύακος τοῦ λεγομένου Φυρμίνου, Mal. p. 346; Παρμενίου χειμάῤῥου, pp. 233, 339; cf. Procop. *de Aedif.* ii. 10). Along the crags on these heights broken masses of ancient walls are still conspicuous, while the modern habitations are on the level near the river. The appearance of the ground has doubtless been much altered by earthquakes, which have been in all ages the scourge of Antioch. Yet a very good notion may be obtained, from the descriptions of modern travellers, of the aspect of the ancient city. The advantages of its position are very evident. By its harbour of Seleuceia, it was in communication with all the trade of the Mediterranean; and, through the open country behind Lebanon, it was conveniently approached by the caravans from Mesopotamia and Arabia. To these advantages of mere position must be added the facilities afforded by its river, which brought down timber and vegetable produce and fish from the lake (Liban. *Antioch.* pp. 360, 361), and was navigable below the city to the mouth, and is believed to be capable of being made navigable again. (*Roy. Geog. Soc.* vol. viii. p. 230; cf. Strab. *l. c.*; Paus. viii. 29. § 3.) The fertility of the neighbourhood is evident now in its unassisted vegetation. The Orontes has been compared to the Wye. It does not, like many Eastern rivers, vary between a winter-torrent and a dry watercourse; and its deep and rapid waters are described as winding round the bases of high and precipitous cliffs, or by richly cultivated banks, where the vine and the fig-tree, the myrtle, the bay, the ilex, and the arbutus are mingled with dwarf oak and sycamore. For descriptions of the scenery, with views, the reader may consult Carne's *Syria* (i. 5, 19, 77, ii. 28.). We can well understand the charming residence which the Seleucid princes and the wealthy Romans found in "beautiful Antioch" (Ἀ. ἡ καλή, Athen. i. p. 20; Orientis apex pulcher, Amm. Marc. xxii. 9), with its climate tempered with the west wind (Liban. p. 346; cf. Herodian. vi. 6) and where the salubrious waters were so abundant, that not only the public baths, but, as in modern Damascus, almost every house, had its fountain.

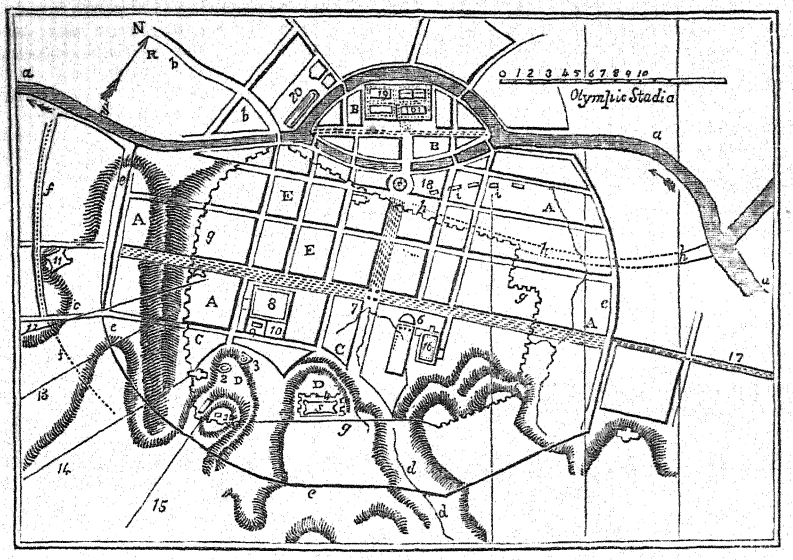
Antioch, however, with all these advantages of situation, is not, like Damascus, one of the oldest cities of the world. It is a mere imagination to identify it (as is done by Jerome and some Jewish commentators) with the Riblah of the Old Testament. Antioch, like Alexandreia, is a monument of the Macedonian age, and was the most famous of sixteen Asiatic cities built by Seleucus Nicator, and called after the name of his father or (as some say) of his son Antiochus. The situation was evidently well chosen, for communicating both with his possessions on the Mediterranean and those in Mesopotamia, with which Antioch was connected by a road leading to Zeugma on the Euphrates. This was not the first city founded by a Macedonian prince near this place. Antigonus, in B. C. 307, founded Antigonia, a short distance further up the river, for the purpose of commanding both Egypt and Babylonia. (Diod. xx. p. 758.) But after the battle of Ipsus, B. C. 301, the city of Antigonus was left unfinished, and Antioch was founded by his successful rival. The sanction of auguries was sought for the establishment of the new metropolis. Like Romulus on the Palatine, Seleucus is said to have watched the flight

of birds from the summit of Mount Casius. An eagle carried a fragment of the flesh of the sacrifice to a point on the sea-shore, a little to the north of the mouth of the Orontes; and there Seleuceia was built. Soon after, an eagle decided in the same manner that the metropolis of Seleucus was not to be Antigonia, by carrying the flesh to the hill Silpius. Between this hill and the river the city of Antioch was founded in the spring of the year 300 B. C., the 12th of the era of the Seleucidae. This legend is often represented on coins of Antioch by an eagle, which sometimes carries the thigh of a victim. On many coins (as that engraved below) we see a ram, which is often combined with a star, thus indicating the vernal sign of the zodiac, under which the city was founded, and reminding us at the same time of the astrological propensities of the people of Antioch. (See Eckhel, *Descriptio Numorum Antiochiae Syriae*, Vienna, 1786 ; Vaillant, *Seleucidarum Imperium, sive Historia Regum Syriae, ad fidem numismatum accommodata.* Paris, 1681.)

The city of Seleucus was built in the plain (*ἐν τῇ πεδιάδι τοῦ αὐλῶνος*, Mal. p. 200) between the river and the hill, and at some distance from the latter, to avoid the danger to be apprehended from the torrents. Xenaeus was the architect who raised the walls, which skirted the river on the north, and did not reach so far as the base of the hill on the south. This was only the earliest part of the city. Three other parts were subsequently added, each surrounded by its own wall: so that Antioch became, as Strabo says (*l. c.*), a *Tetrapolis*. The first inhabitants (as indeed a great part of the materials) were brought from Antigonia. Besides these, the natives of the surrounding district were received in the new city; and Seleucus raised the Jews to the same political privileges with the Greeks. (Joseph. *Antiq.* xii. 31, *c. Ap.* ii. 4.) Thus a second city was formed contiguous to the first. It is probable that the Jews had a separate quarter, as at Alexandreia. The citizens were divided into 18 tribes, distributed locally. There was an assembly of the people (*δῆμος*, Liban. p. 321), which used to meet in the theatre, even in the time of Vespasian and Titus. (Tac. *Hist.* ii. 80; Joseph. *B. J.* vii. 5. § 2, 3. § 3.) At a later period we read of a senate of two hundred. (Jul. *Misopog.* p. 367.) The character of the inhabitants of Antioch may be easily described. The climate made them effeminate and luxurious. A high Greek civilisation was mixed with various Oriental elements, and especially with the superstitions of Chaldaean astrology, to which Chrysostom complains that even the Christians of his day were addicted. The love of frivolous amusements became a passion in the contests of the Hippodrome. On these occasions, and on many others, the violent feelings of the people broke out into open factions, and caused even bloodshed. Another fault should be mentioned as a marked characteristic of Antioch. Her citizens were singularly addicted to ridicule and scurrilous wit, and the invention of nicknames. Julian, who was himself a sufferer from this cause, said that Antioch contained more buffoons than citizens. Apollonius of Tyana was treated in the same way; and the Antiochians provoked their own destruction by ridiculing the Persians in the invasion of Chosroes. (Procop. *B. P.* ii. 8.) To the same cause must be referred the origin of the name "Christian," which first came into existence in this city. (*Acts*, xi. 26; *Life, &c. of St. Paul*, vol. i. p. 130. See page 146.)

There is no doubt that the city built by Seleucus was on a regular and magnificent plan; but we possess no details. Some temples and other buildings were due to his son Antiochus Soter. Seleucus Callinicus built the *New City* (*τὴν νέαν*, Liban. pp. 309, 356; *τὴν καινὴν*, Evag. *Hist. Eccl.* ii. 12) on the island, according to Strabo (*l. c.*), though Libanius assigns it to Antiochus the Great, who brought settlers from Greece during his war with the Romans (about 190 B. C.). To this writer, and to Evagrius, who describes what it suffered in the earthquake under Leo the Great, we owe a particular account of this part of the city. It was on an island (see below) which was joined to the old city by five bridges. Hence Polybius (v. 69) and Pliny (v. 21. s. 18) rightly speak of the Orontes as flowing *through* Antioch. The arrangement of the streets was simple and symmetrical. At their intersection was a fourfold arch (*Tetrapylum*). The magnificent *Palace* was on the north side, close upon the river, and commanded a prospect of the suburbs and the open country. Passing by Seleucus Philopator, of whose public works nothing is known, we come to the eighth of the Seleucidae, Antiochus Epiphanes. He was notoriously fond of building; and, by adding a fourth city to Antioch, he completed the Tetrapolis. (Strab. *l. c.*) The city of Epiphanes was between the old wall and Mount Silpius; and the new wall enclosed the citadel with many of the cliffs. (Procop. *de Aedif. l. c.*) This monarch erected a *senate-house* (*βουλευτήριον*), and a temple for the worship of Jupiter Capitolinus, which is described by Livy as magnificent with gold (Liv. xli. 20); but his great work was a vast street with double colonnades, which ran from east to west for four miles through the whole length of the city, and was perfectly level, though the ground originally was rugged and uneven. Other streets crossed it at right angles, to the river on one side, and the groves and gardens of the hill on the other. At the intersection of the principal street was the *Omphalus*, with a statue of Apollo; and where this street touched the river was the *Nymphaeum* (*Νυμφαῖον*, Evag. *Hist. Eccl. l. c.*; *Τρίνυμφον*, Mal. p. 244). The position of the Omphalus is shown to have been opposite the ravine Parmenius, by some allusions in the reign of Tiberius. No great change appears to have been made in the city during the interval between Epiphanes and Tigranes. When Tigranes was compelled to evacuate Syria, Antioch was restored by Lucullus to Antiochus Philopator (Asiaticus), who was a mere puppet of the Romans. He built, near Mount Silpius, a *Museum*, like that in Alexandreia; and to this period belongs the literary eminence of Antioch, which is alluded to by Cicero in his speech for Archias. (Cic. *pro Arch.* 3, 4.)

At the beginning of the Roman period, it is probable that Antioch covered the full extent of ground which it occupied till the time of Justinian. In magnitude it was not much inferior to Paris (C. O. Müller, *Antiq. Antioch.*; see below), and the number and splendour of the public buildings were very great; for the Seleucid kings and queens (Mal. p. 312) had vied with each other in embellishing their metropolis. But it received still further embellishment from a long series of Roman emperors. In B. C. 64, when Syria was reduced to a province, Pompey gave to Antioch the privilege of autonomy. The same privilege was renewed by Julius Caesar in a public edict (B. C. 47), and it was retained till Antoninus Pius made it a *colonia*. The era of



PLAN OF ANTIOCH.

AA. City of Seleucus Nicator.
BB. New City of Seleucus Callinicus.
CC. City of Antiochus Epiphanes.
DD Mount Silpius.
EE. Modern Town.
aa. River Orontes.
bb. Road to Seleuceia.
cc. Road to Daphne.
dd. Ravine Parmenius.
ee. Wall of Epiphanes and Tiberius.
ff. Wall of Theodosius.
gg. Wall of Justinian.
hh. Justinian's Ditch.
ii. Godfrey's Camp.
1. Altar of Jupiter.
2. Amphitheatre.
3. Theatre.
4. Citadel.
5. Castle of the Crusaders.
6. Caesarium.
7. Omphalus.
8. Forum.
9. Senate House.
10. Museum.
11. Tancred's Castle.
12. Trajan's Aqueduct.
13. Hadrian's Aqueduct.
14. Caligula's Aqueduct.
15. Caesar's Aqueduct.
16. Xystus.
17. Herod's Colonnade.
18. Nymphaeum.
19. Palace.
20. Circus.

Pharsalia was introduced at Antioch in honour of Caesar, who erected many public works there: among others, a *theatre* under the rocks of Silpius (τὸ ὑπὸ τῷ ὄρει θέατρον), and an *amphitheatre*, besides an aqueduct and baths, and a basilica called *Caesarium*. Augustus showed the same favour to the people of Antioch, and was similarly flattered by them, and the era of Actium was introduced into their system of chronology. In this reign Agrippa built a suburb, and Herod the Great contributed a road and a colonnade. (Joseph. *Ant.* xvi. 5. § 3, *B. J.* i. 21. § 11.) The most memorable event of the reign of Tiberius, connected with Antioch, was the death of Germanicus. A long catalogue of works erected by successive emperors might be given; but it is enough to refer to the *Chronographia* of Malala, which seems to be based on official documents*, and which may be easily consulted by means of the Index in the Bonn edition. We need only instance the baths of Caligula, Trajan, and Hadrian, the paving of the great street with Egyptian granite by Antoninus Pius, the *Xystus* or public walk built by Commodus, and the palace built by Diocletian, who also established there public stores and manufactures of arms. At Antioch two of the most striking calamities of the period were the earthquake of Trajan's reign, during which the emperor, who was then at Antioch, took refuge in the *Circus:* and the capture of the city by the Persians under Sapor in 260 A. D. On this occasion the citizens were intently occupied in the theatre, when the enemy surprised them from the rocks above. (Amm. Marc. xxiii. 5.)

The interval between Constantine and Justinian may be regarded as the Byzantine period of the history of Antioch. After the founding of Constantinople it ceased to be the principal city of the East. At the same time it began to be prominent as a Christian city, ranking as a Patriarchal see with Constantinople and Alexandreia. With the former of these cities it was connected by the great road through Asia Minor, and with the latter, by the coast road through Caesarea. (See Wesseling, Ant. Itin. p. 147; Itin. Hieros. p. 581.) Ten councils were held at Antioch between the years 252 and 380; and it became distinguished by a new style of building, in connection with Christian worship. One *church* especially, begun by Constantine, and finished by his son, demands our notice. It was the same church which Julian closed and Jovian restored to Christian use, and the same in which Chrysostom preached. He

* Gibbon says: "We may distinguish his authentic information of domestic facts from his gross ignorance of general history." Ch. li. vol. ix. p. 414, ed. Milman.

describes it as richly ornamented with Mosaic and statues. The roof was domical (*σφαιροειδές*), and of great height; and in its octagonal plan it was similar to the church of St. Vitalis at Ravenna. (See Euseb. *Vit. Const.* iii. 50.) From the prevalence of early churches of this form in the East, we must suppose either that this edifice set the example, or that this mode of church-building was already in use. Among other buildings, Antioch owed to Constantine a *basilica*, a *praetorium* for the residence of the Count of the East, built of the materials of the ancient Museum, and a *xenon* or hospice near the great church for the reception of travellers. Constantius spent much time at Antioch, so that the place received the temporary name of *Constantia*. His great works were at the harbour of Seleuceia, and the traces of them still remain. Julian took much pains to ingratiate himself with the people of Antioch. His disappointment is expressed in the Misopogon. Valens undertook great improvements at the time of his peace with the Persians, and opposite the ravine Parmenius he built a sumptuous *forum*, which was paved with marble, and decorated with Illyrian columns. Theodosius was compelled to adopt stringent measures against the citizens, in consequence of the sedition and the breaking of the statues (A. D. 387, 388), and Antioch was deprived of the rank of a metropolis. We are now brought to the time of Libanius, from whom we have so often quoted, and of Chrysostom, whose sermons contain so many incidental notices of his native city. Chrysostom gives the population at 200,000, of which 100,000 were Christians. In these numbers it is doubtful whether we are to include the children and the slaves. (See Gibbon, ch. xv. and Milman's note, vol. ii. p. 363.) For the detailed description of the public and private buildings of the city, we must refer the reader to Libanius. The increase of the suburb towards Daphne at this period induced Theodosius to build a new wall on this side. (See the Plan.) Passing over the reigns of Theodosius the Younger, who added new decorations to the city, and of Leo the Great, in whose time it was desolated by an earthquake, we come to a period which was made disastrous by quarrels in the Hippodrome, massacres of the Jews, internal factions and war from without. After an earthquake in the reign of Justin, A. D. 526, the city was restored by Ephrem, who was Count of the East, and afterwards Patriarch. The reign of Justinian is one of the most important eras in the history of Antioch. It was rising under him into fresh splendour, when it was again injured by an earthquake, and soon afterwards (A. D. 538) utterly desolated by the invasion of the Persians under Chosroes. The ruin of the city was complete. The citizens could scarcely find the sites of their own houses. Thus an entirely new city (which received the new name of *Theupolis*) rose under Justinian. In dimensions it was considerably less than the former, the wall retiring from the river on the east, and touching it only at one point, and also including a smaller portion of the cliffs of Mount Silpius. This wall evidently corresponds with the notices of the fortifications in the times of the crusaders, if we make allowance for the inflated language of Procopius, who is our authority for the public works of Justinian.

The history of Antioch during the medieval period was one of varied fortunes, but, on the whole, of gradual decay. It was first lost to the Roman empire in the time of Heraclius (A. D. 635), and taken, with the whole of Syria, by the Saracens in the first burst of their military enthusiasm. It was recovered in the 10th century under Nicephorus Phocas, by a surprise similar to that by which the Persians became masters of it; and its strength, population, and magnificence are celebrated by a writer of the period (Leo Diac. p. 73), though its appearance had doubtless undergone considerable changes during four centuries of Mahomedan occupation. It remained subject to the emperor of Constantinople till the time of the first Comneni, when it was taken by the Seljuks (A. D. 1084). Fourteen years later (A. D. 1098) it was besieged by the Latins in the first Crusade. Godfrey pitched his camp by the ditch which had been dug under Justinian, and Tancred erected a fort near the western wall. (See the Plan.) The city was taken on the 3d of June, 1098. Boemond I., the son of Robert Guiscard, became prince of Antioch; and its history was again Christian for nearly two centuries, till the time of Boemond VI., when it fell under the power of the Sultan of Egypt and his Mamelukes (A. D. 1268). From this time its declension seems to have been rapid and continuous: whereas, under the Franks, it appears to have been still a strong and splendid city. So it is described by Phocas (*Acta Sanct. Mai.* vol. v. p. 299), and by William of Tyre, who is the great Latin authority for its history during this period. (See especially iv. 9—14, v. 23, vi. 1, 15; and compare xvi. 26, 27.) It is unnecessary for our purpose to describe the various fortunes of the families through which the Frankish principality of Antioch was transmitted from the first to the seventh Boemond. A full account of them, and of the coins by which they are illustrated, will be found in De Saulcy, *Numismatique des Croisades*, pp. 1—27.

We may consider the modern history of Antioch as coincident with that of European travellers in the Levant. Beginning with De la Brocquière, in the 15th century, we find the city already sunk into a state of insignificance. He says that it contained only 300 houses, inhabited by a few Turks and Arabs. The modern *Antakieh* is a poor town, situated in the north-western quarter of the ancient city, by the river, which is crossed by a substantial bridge. No accurate statement can be given of its population. One traveller states it at 4000, another at 10,000. In the census taken by Ibrahim Pasha in 1835, when he thought of making it again the capital of Syria, it was said to be 5600. The Christians have no church. The town occupies only a small portion (some say $\frac{1}{3}$, some $\frac{1}{4}$, some $\frac{1}{5}$) of the ancient enclosure; and a wide space of unoccupied ground intervenes between it and the eastern or Aleppo gate (called, after St. Paul, *Bab-Boulous*), near which are the remains of ancient pavement.

The walls (doubtless those of Justinian) may be traced through a circuit of four miles. They are built partly of stone, and partly of Roman tiles, and were flanked by strong towers; and till the earthquake of 1822 some of them presented a magnificent appearance on the cliffs of Mount Silpius. The height of the wall differs in different places, and travellers are not agreed on the dimensions assigned to them. Among the recent travellers who have described Antioch, we may make particular mention of Pococke, Kinneir, Niebuhr, Buckingham, Richter (*Wallfahrten im Morgenlande*), and Michaud et Poujoulat (*Correspondance d'Orient*, &c.). Since the earthquake which has just been mentioned, the most important events at Antioch have been its

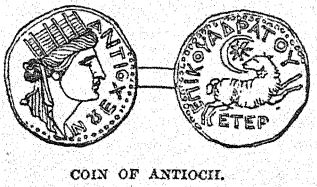
occupation by Ibrahim Pasha in 1832, and the Euphrates expedition, conducted by Col. Chesney. (See the recently published volumes, London, 1850.)

The annexed figure represents the *Genius of Antioch*, — for so with Ammianus Marcellinus (xxiii. 1), a native of the place, we may translate the Τύχη Ἀντιοχείας, or the famous allegorical statue, which personified the city. It was the work of



Eutychides of Sicyon, a pupil of Lysippus, whose school of art was closely connected with the Macedonian princes. It represented Antioch as a female figure, seated on the rock Silpius and crowned with towers, with ears of corn, and sometimes a palm branch in her hand, and with the river Orontes at her feet. This figure appears constantly on the later coins of Antioch; and it is said to have sometimes decorated the official chairs of the Roman praetors in the provinces, in conjunction with representations of Rome, Alexandreia, and Constantinople. The engraving here given is from a statue of the time of Septimius Severus in the Vatican. (Visconti, *Museo Pio Clementino*, iii. 46.) The original statue was placed within a cell of four columns, open on all sides, near the river Orontes, and ultimately within the Nymphaeum.

A conjectural plan of the ancient city is given in Michaud's *Histoire des Croisades* (vol. ii.). But the best is in C. O. Müller's *Antiquitates Antiochenae* (Göttingen, 1839), from which ours is taken. Müller's work contains all the materials for the history of Antioch. A compendious account of this city is given in Conybeare and Howson's *Life and Epistles of St. Paul* (London, 1850—52), from which work some part of the present article has been taken. [I. S. H.]



COIN OF ANTIOCH.

ANTIOCHEIA. 1. CALLIRRHOE. [EDESSA.]

2. MYGDONIAE. [NISIBIS.]

3. CILICIAE, is placed by Stephanus (*s. v.* Ἀντιόχεια) on the river Pyramus in Cilicia, and the Stadiasmus agrees with him. But Cramer observes (*Asia Minor*, vol. ii. p. 353), that there are medals with the epigraph Ἀντιοχεων των προς τωι Σαρωι, by which the same place is probably meant, though, according to the medals, it was on the Sarus.

4. AD CRAGUM (Ἀντιόχεια ἐπὶ Κράγῳ, Ptol. v. 8. § 2). Strabo (p. 669) mentions a rock Cragus on the coast of Cilicia, between the river Selinus and the fort and harbour of Charadrus. Appian (*Mithrid.* c. 96) mentions both Cragus and Anticragus in Cilicia as very strong forts; but there may be some error here. Beaufort (*Karamania*, p. 193) conjectures that the site may be between *Selinty* and *Karadran* (the Charadrus of Strabo): he observed several columns there "whose shafts were single blocks of polished red granite." A square cliff, the top of which projects into the sea, has been fortified. There is also a flight of steps cut in the rock leading from the landing place to the gates.

5. AD MAEANDRUM (Ἀ. πρὸς Μαιάνδρῳ), a small city on the Maeander, in Caria, in the part adjacent to Phrygia. There was a bridge there. The city had a large and fertile territory on both sides of the river, which was noted for its figs. The tract was subject to earthquakes. (Strab. p. 630.) Pliny (v. 29) says that the town was surrounded by the Orsinus, — or Mosynus, as some read the name, — by which he seems to mean that it is in the angle formed by the junction of this small river with the Maeander. Hamilton (*Researches, &c.*, vol. i. p. 529) fixes the position between 4 and 5 miles SE. of *Kuyuja*, "and near the mouth of the rich valley of the *Kara Sú*, which it commands, as well as the road to *Ghera*, the ancient Aphrodisias." The remains are not considerable. They consist of the massive walls of the Acropolis, and an inner castle in a rude and barbarous style, without any traces of Hellenic character; but there is a stadium built in the same style, and this seems to show the antiquity of both East of the acropolis there are many remains of arches, vaults, and substructions of buildings. There is also the site of a small theatre. (Comp. Fellows, *Discoveries in Lycia*, p. 27.)

Pliny says that Antiocheia is where the towns Seminethos (if the reading is right) and Cranaos were. Cranaos is an appropriate name for the site of Antiocheia. Stephanus (*s. v.* Ἀντιόχεια) says that the original name of the place was Pythopolis, and that Antiochus son of Seleucus built a town here, which he named Antiocheia, after his mother Antiochis. The consul Cn. Manlius encamped at Antiocheia (B. C. 189) on his march against the Galatae (Liv. xxxviii. 13). This city was the birthplace of Diotrephes, a distinguished sophist, whose pupil Hybreas was the greatest rhetorician of Strabo's time. There are numerous medals of this town of the imperial period.

6. MARGIANA (Ἀ. Μαργιάνη), a city on both sides of the river Margus, in Margiana. (Pliny, vi. 16; Strab. p. 516.) It is said to have been founded by Alexander, but his city having been destroyed by the barbarians, Antiochus I. Soter restored it, and gave to it his own name. It lay in a fertile plain surrounded by deserts; and, to defend it against the barbarians, Antiochus surrounded the plain with a wall 1500 stadia in circuit (Strabo). Pliny, who seems to have referred to the same sources as Strabo, and perhaps to others also, states that the region is of great fertility, and surrounded by mountains; and he makes the circuit 1500 stadia, but omits to mention this great wall, which is probably a fiction. The city was 70 stadia in circuit. The river which

flowed between the two parts of the town was used for irrigation. Pliny adds that the soldiers of Crassus, whom Orodes took prisoners (Plut. *Crass.* c. 31), were settled here. The place appears to be *Merv*, on the *Murgh-aub*, the ancient Margus, where there are remains of an old town. *Merv* lies nearly due north of Herat.

7. PISIDIAE (Ἀ. ἡ πρὸς τῇ Πισιδίᾳ, Ἀ. τῆς Πισιδίας, *Act. Apost.* xiii. 14), was situated on the S. side of the mountain boundary between Phrygia and Pisidia. Strabo (p. 577) places Philomelium on the north side of this range and close to it, and Antiocheia on the south. *Akshehr* corresponds to Philomelium and *Yalobatch* to Antiocheia. "The distance from *Yalobatch* to *Akshehr* is six hours over the mountains, *Akshehr* being exactly opposite." (Hamilton, *Researches*, *&c.*, vol. i. p. 472; Arundell, *Discoveries*, *&c.*, vol. i. p. 281.) Strabo describes Philomelium as being in a plain, and Antiocheia on a small eminence; and this description exactly suits *Akshehr* and *Yalobatch*.

Arundell first described the remains of Antiocheia, which are numerous. He mentions a large building constructed of prodigious stones, of which the ground-plan and the circular end for the bema were remaining. He supposes this to have been a church. There are the ruins of a wall; and twenty perfect arches of an aqueduct, the stones of which are without cement, and of the same large dimensions as those in the wall. There are also the remains of a temple of Dionysus, and of a small theatre. Another construction is cut in the rock in a semicircular form, in the centre of which a mass of rock has been left, which is hollowed out into a square chamber. Masses of highly finished marble cornices, with several broken fluted columns, are spread about the hollow. This place may have been the adytum of a temple, as the remains of a portico are seen in front; and it has been conjectured that if the edifice was a temple, it may be that of Men Arcaeus, who was worshipped at Antioch. The temple had slaves. Hamilton copied several inscriptions, all Latin except one. The site of this city is now clearly determined by the verification of the description of Strabo, and this fact is a valuable addition to our knowledge of the geography of Asia Minor.

Antiocheia is said to have been founded by a colony from Magnesia, on the Maeander. (Strabo.) The Romans, says Strabo, "released it from the kings, at the time when they gave the rest of Asia, within Taurus, to Eumenes." The kings are the Syrian kings. After Antiochus III. was defeated by the Romans at Magnesia, B. C. 190, they enlarged the dominions of Eumenes II. king of Pergamus, and Antioch was included in the grant. It afterwards came into the possession of the Romans, and was made a colony, with the title of Caesarea (Plin. v. 4), a name which was given it apparently early in the imperial period. Hamilton found an inscription with the words ANTIOCHEAE CAESARE, the rest being effaced; and there is the same evidence on coins. The name of the god MEN. or MENSIS also appears on coins of Antioch.

The most memorable event in the history of Antioch is the visit of Paul and Barnabas. The place then contained a large number of Jews. The preaching of Paul produced a great effect upon the Greeks, but the Jews raised a persecution against the Apostles, and expelled them from the town. They, however, paid it a second visit (*Acts*, xiv. 21), and confirmed the disciples.

Antioch was the capital of the Roman province Pisidia, and had the Jus Italicum. (Paulus, Dig. 50. tit. 15. s. 8.)

8. AD TAURUM (Ἀ. πρὸς Ταύρῳ), is enumerated by Stephanus (*s. v.* Ἀντιόχεια) among the cities of this name (ἐπὶ τῷ Ταύρῳ ἐν Κομμαγηνῇ). It is also mentioned by Ptolemy (v. 10. § 10). There seems no sufficient evidence for fixing its position. Some geographers place it at *Aintab*, about 70 miles N. by E. from Aleppo. [G. L.]

ANTIPATRIA or -EA, a town of Illyricum situated on the right bank of the Apsus, in a narrow pass. (Liv. xxxi. 27; Leake, *Northern Greece*, vol. i. p. 361.)

ANTIPATRIS (Ἀντιπατρίς: *Eth.* Ἀντιπατρίτης), a city built by Herod the Great, and named after his father Antipater. It was situated in a well-watered and richly-wooded plain named Capharsaba (Καφαρσάβα, al. Χαβαρζάβα, Joseph. *Ant.* xvi. 5. § 2), so called from a more ancient town, whose site the new city occupied. (Ib. xiii. 15. § 1.) A stream ran round the city. Alexander Jannaeus, when threatened with an invasion by Antiochus (Dionysus), drew a deep trench between this place, which was situated near the mountains, and the sea at Joppa, a distance of 120 stadia. The ditch was fortified with a wall and towers of wood, which were taken and burnt by Antiochus, and the trench was filled up. (*B. J.* i. 4. § 7; comp. *Ant.* xiii. 15. § 1.) It lay on the road between Caesareia and Jerusalem. (*B. J.* ii. 19. § 1.) Here it was that the escort of Hoplites, who had accompanied St. Paul on his nocturnal journey from Jerusalem, left him to proceed with the horsemen to Caesareia. (*Acts*, xxiii. 31.) Its ancient name and site is still preserved by a Muslim village of considerable size, built entirely of mud, on a slight circular eminence near the western hills of the coast of Palestine, about three hours north of Jaffa. No ruins, nor indeed the least vestige of antiquity, is to be discovered. The water, too, has entirely disappeared. (Mr. Eli Smith, *in Bibliotheca Sacra*, 1843, p. 493.) [G. W.]

ANTIPHELLUS (Ἀντίφελλος: *Eth.* Ἀντιφελλίτης and Ἀντιφελλείτης: *Antephelo* or *Andifilo*), a town of Lycia, on the south coast, at the head of a bay. An inscription copied by Fellows at this place, contains the ethnic name ΑΝΤΙΦΕΛΛΕΙΤΟΥ (*Discoveries in Lycia*, p. 186). The little theatre of Antiphellus is complete, with the exception of the proscenium. Fellows gives a page of drawings of specimens of ends of sarcophagi, pediments, and doors of tombs. Strabo (p. 666) incorrectly places Antiphellus among the inland towns. Beaufort (*Karamania*, p. 13) gives the name of *Vathy* to the bay at the head of which Antiphellus stands, and he was the discoverer of this ancient site. There is a ground-plan of Antiphellus in Spratt's *Lycia*. There are coins of Antiphellus of the imperial period, with the epigraph Ἀντιφελλειτῶν. Nothing is known of the history of this place.

PHELLUS (Φέλλος) is mentioned by Strabo with Antiphellus. Fellows places the site of Phellus near a village called *Saaret*, WNW. of Antiphellus, and separated from it by mountains. He found on a summit the remains of a town, and inscriptions in Greek characters, but too much defaced to be legible. Spratt (*Lycia*, vol. i. p. 66) places the Pyrrha of Pliny (v. 27) at *Saaret*, and this position agrees better with Pliny's words: "Antiphellos quae quondam Habessus; atque in recessu Phellus; deinde Pyrrha itemque Xanthus," &c. It is more

consistent with this passage to look for Phellus north of Antiphellus, than in any other direction; and the ruins at *Tchookoorbye*, north of Antiphellus, on the spur of a mountain called *Felleredagh*, seem to be those of Phellus. These ruins, which are not those of a large town, are described in Spratt's *Lycia*. [G. L.]

ANTIPHRAE (Ἀντίφραι, Strab. xvii. p. 799; Ἀντίφρα, Steph. B., Ptol.; Ἀντιφρώ, Hierocl. p. 734: *Eth.* Ἀντιφραῖος), a small inland town of the Libyae Nomos, not far from the sea, and a little W. of Alexandria, celebrated for its poor "Libyan wine," which was drunk by the lower classes of Alexandria mixed with sea-water, and which seems to have been an inferior description of the "Marcotic wine" of Virgil and Horace (*Georg.* ii. 91, *Carm.* i. 37. 14; comp. Ath. i. p. 33, Lucan. x. 160). [P. S.]

ANTI'POLIS (Ἀντίπολις: *Eth.* Antipolitanus: *Antibes*), a town in Gallia Narbonensis. D'Anville (*Notice*, &c.) observes that he believes that this town has preserved the name of *Antiboul* in the Provençal idiom. It was founded by the Greeks of Massalia (*Marseille*) in the country of the Deciates; and it was one of the settlements which Massalia established with a view of checking the Salyes and the Ligurians of the Alps. (Strab. p. 180.) It was on the maritime Roman road which ran along this coast. Antibes is on the sea, on the east side of a small peninsula a few miles W. of the mouth of the Varus (*Var*). It contains the remains of a theatre, and of some Roman constructions.

Strabo states (p. 184), that though Antipolis was in Gallia Narbonensis, it was released from the jurisdiction of Massalia, and reckoned among the Italian towns, while Nicaea, which was east of the Var and in Italy, still remained a dependency of Massalia. Tacitus (*Hist.* ii. 15) calls it a municipium of Narbonensis Gallia, which gives us no exact information. Pliny (iii. 4) calls it "oppidum Latinum," by which he means that it had the Jus Latium or Latinitas; but the passage in Strabo has no precise meaning, unless we suppose that Antipolis had the Jus Italicum. Antipolis, however, is not mentioned with the two Gallic cities, Lugdunum and Vienna (Dig. 50. tit. 15. s. 8), which were Juris Italici; and we may perhaps, though with some hesitation, take the statement of Pliny in preference to that of Strabo.

There are coins of Antipolis. It seems to have had some tunny fisheries, and to have prepared a pickle (muria) for fish. (Plin. xxxi. 8; Martial, xiii. 103.) [G. L.]

ANTIQUA'RIA (Ant. Itin. p. 412: *Antequera*), a municipium of Hispania Baetica. Its name occurs in the form Anticaria in inscriptions, and there is a coin with the legend ANTIK., the reference of which to this place Eckhel considers very doubtful. (Muratori, p. 1026, nos. 3, 4; Florez, *Med. de Esp.* vol. ii. p. 633; Eckhel, vol. i. p. 14; Rasche, *s. v.* ANTIK.) [P. S.]

ANTI'RRHIUM. [ACHAIA, p. 13, a.]

ANTISSA (Ἄντισσα: *Eth.* Ἀντισσαῖος), a city of the island Lesbos, near to Cape Sigrium, the western point of Lesbos (Steph. B. *s. v.* Ἄντισσα, following Strabo, p. 618). The place had a harbour. The ruins found by Pococke at *Culas Limneonas*, a little NE. of cape *Sigri*, may be those of Antissa. This place was the birth-place of Terpander, who is said to be the inventor of the seven-stringed lyre. Antissa joined the Mytilenaeans in their revolt from Athens in the Peloponnesian war B. C. 428, and successfully defended itself against the Methymnaeans who attacked it; but after Mytilene had been compelled to surrender to the Athenians, Antissa was recovered by them also (Thuc. iii. 18, 28). Antissa was destroyed by the Romans after the conquest of Perseus, king of Macedonia (B. C. 168), because the Antissaeans had received in their port and given supplies to Antenor, the admiral of Perseus. The people were removed to Methymna. (Liv. xlv. 31; Plin. v. 31.)

Myrsilus (quoted by Strabo, p. 60) says, that Antissa was once an island, and at that time Lesbos was called Issa; so that Antissa was named like many other places, Antiparos, Antiphellus, and others, with reference to the name of an opposite place. Pliny (ii. 89) places Antissa among the lands rescued from the sea, and joined to the mainland; and Ovid (*Met.* xv. 287), where he is speaking of the changes which the earth's surface has undergone, tells the same story. In another passage (v. 31), where he enumerates the ancient names of Lesbos, Pliny mentions Lasia, but not Issa. Lasia, however, may be a corrupt word. Stephanus (*s. v.* Ἴσσα) makes Issa a city of Lesbos. It is possible, then, that Antissa, when it was an island, may have had its name from a place on the mainland of Lesbos opposite to it, and called Issa. [G. L.]

ANTITAURUS. [TAURUS.]

A'NTIUM (Ἄντιον, Strab. Dion. Hal. &c.: later Greek writers have Ἄνθιον, Procop. Philostr.: *Eth.* Antias, -ātis), one of the most ancient and powerful cities of Latium, situated on a promontory or projecting angle of the sea-coast, at the distance of 260 stadia from Ostia (Strab. v. p. 232), and 38 miles from Rome. It is still called *Porto d'Anzo*. Tradition ascribed its foundation, in common with that of Ardea and Tusculum, to a son of Ulysses and Circe (Xenag. ap. Dion. Hal. i. 72; Steph. B. *s. v.*), while others referred it to Ascanius (Solin. 2. § 16). It seems probable that it was one of those Latin cities in which the Pelasgian element preponderated, and that it owed its origin to that people. (Niebuhr, vol. i. p. 44.) In consequence of its advantageous maritime position the inhabitants seem early to have devoted themselves to commerce as well as piracy, and continued down to a late period to share in the piratical practices of their kindred cities on the coast of Etruria. (Strab. *l. c.*) It seems doubtful whether, in early times, it belonged to the Latin League; Dionysius represents it as first joining that confederacy under Tarquinius Superbus (Dion. Hal. iv. 49), but he is certainly mistaken in representing it as then already a Volscian city. (See Niebuhr, vol. ii. p. 108.) And though we find its name in the treaty concluded by the Romans with Carthage among the Latin cities which were subject to or dependent upon Rome (Pol. iii. 22), it does not appear in the list given by Dionysius of the thirty towns which, in B. C. 493, constituted the Latin League. (Dion. Hal. v. 61.) That author, however, represents it as sending assistance to the Latins before the battle of Regillus (vi. 3), and it was probably at that time still a Latin city. But within a few years afterwards it must have fallen into the hands of the Volscians, as we find it henceforth taking an active part in their wars against the Latins and Romans, until in the year B. C. 468 it was taken by the latter, who sought to secure it by sending thither a colony. (Liv. ii. 33, 63, 65, iii. 1; Dion. Hal. vi. 92, ix. 58, 59; Niebuhr, vol. ii. pp. 246—

248.) A few years afterwards, however (B. C. 459), Antium again revolted; and though it is represented by the annalists as having been reconquered, this appears to be a fiction, and we find it from henceforward enjoying complete independence for near 120 years, during which period it rose to great opulence and power, and came to be regarded as the chief city of the Volscians. (Liv. iii. 4, 5, 23; Niebuhr, vol. ii. pp. 254, 255.) During the former part of this period it continued on friendly terms with Rome; but in B. C. 406, we find it, for a short time, joining with the other Volscian cities in their hostilities: and after the invasion of the Gauls, the Antiatans took the lead in declaring war against the Romans, which they waged almost without intermission for 13 years (B. C. 386—374), until repeated defeats at length compelled them to sue for peace. (Liv. iv. 59, vi. 6—33; Niebuhr, vol. ii. pp. 465, 583—593.) Notwithstanding this lesson, they again provoked the hostility of Rome in B. C. 348, by sending a colony to Satricum; and in the great Latin War (B. C. 340—338) they once more took the lead of the Volscians, in uniting their arms with those of the Latins and their allies, and shared in their defeats at Pedum and Astura. Their defection was severely punished; they were deprived of all their ships of war (the beaks of which served to adorn the Rostra at Rome), and prohibited from all maritime commerce, while a Roman colony was sent to garrison their town. (Liv. vii. 27, viii. 1, 12—14; Niebuhr, vol. iii. p. 128, 140—144.)

From this time Antium figures only in history as one of the maritime colonies of Rome (Liv. xxvii. 38, xxxvi. 3); but Strabo states, that the inhabitants did not discontinue their piratical habits even after they had become subject to Rome, and that Alexander the Great, and Demetrius (Poliorcetes), successively sent embassies to complain of their depredations. (Strab. v. p. 232.) It was taken by Marius during the civil wars (Appian. *B. C.* i. 69); and suffered severely from the ravages of his followers (Liv. Epit. lxxx.), but appears to have quickly recovered, and became, during the latter days of the Republic, as well as under the Roman Empire, a favourite place of resort with wealthy Romans, who adorned both the town and its neighbourhood with splendid villas. (Strab. *l. c.*) Among others, Cicero had a villa here, to which he repeatedly alludes. (*Ad Att.* ii. 1, 7, 11, &c.) Nor was it less in favour with the emperors themselves; it was here that Augustus first received from the people the title of "Pater Patriae" (Suet. *Aug.* 58); it was also the birth-place of Caligula (Id. *Cal.* 8), as well as of Nero, who, in consequence, regarded it with especial favour; and not only enlarged and beautified the imperial villa, but established at Antium a colony of veterans of the praetorian guard, and constructed there a new and splendid port, the remains of which are still visible. (Id. *Ner.* 6. 9; Tac. *Ann.* xiv. 27, xv. 23.) It was at Antium, also, that he received the tidings of the great conflagration of Rome. (Ibid. xv. 39.) Later emperors continued to regard it with equal favour; it was indebted to Antoninus Pius for the aqueduct, of which some portions still remain, and Septimius Severus added largely to the buildings of the imperial residence. (Capitol. *Ant. Pius*, 8; Philostr. *Vit. Apoll.* viii. 20.) The population and importance of the town appear, however, to have declined; and though we learn that its port was still serviceable in A. D. 537 (Procop. *B. G.* i. 26), we find no subsequent mention of it; and during the middle ages it appears to have been wholly deserted, the few inhabitants having established themselves at *Nettuno*. The attempts made by Innocent XII. and subsequent popes to restore the port, though attended with very imperfect success, have again attracted a small population to the spot, and the modern village of *Porto d'Anzo* contains about 500 inhabitants.

Antium was celebrated for its temple of Fortune, alluded to by Horace (*O Diva gratum quae regis Antium*, Hor. *Carm.* i. 35; Tac. *Ann.* iii. 71), which was one of the wealthiest in Latium, on which account its treasures were laid under contribution by Octavian in the war against L. Antonius in B. C. 41 (Appian. *B. C.* v. 24), as well as for one of Aesculapius, where the god was said to have landed on his way from Epidaurus to Rome (Val. Max. i. 8. § 2; Ovid. *Met.* xv. 718). The neighbouring small town of *Nettuno* probably derives its name from a temple of Neptune, such as would naturally belong to a city so much devoted to maritime pursuits. The same place is generally supposed to occupy the site of the ancient CENO, which, as we learn from Livy and Dionysius, served as the naval station and arsenal of Antium (Liv. ii. 63; Dion. Hal. ix. 56.) Besides this, several other towns, as Longula, Pollusca, and Satricum, were dependent upon Antium in the days of its greatest power.

The only remains of the ancient Latin or Volscian city are some trifling fragments of its walls; it appears to have occupied the hill a little to the N. of the modern town, and a short distance from the sea. The extensive ruins which adjoin the ancient port, and extend along the sea-coast for a considerable distance on each side of the promontory, are wholly of Roman date, and belong either to the imperial villa, or to those of private individuals. The greater part of those immediately adjoining the outer mole may be referred, from the style of their construction, to the reign of Nero, and evidently formed part of his palace. Excavations which have been made, from time to time, among these ruins, have brought to light numerous works of art of the first order, of which the most celebrated are the statue of the Apollo Belvedere, and that commonly known as the Fighting Gladiator. (Nibby, *Dintorni di Roma*, vol. i. p. 187.) The remains of the port constructed by Nero, which are extensive and well preserved, prove that it was wholly artificial, and formed by two moles, the one projecting immediately from the extremity of the promontory, the other opposite to it, enclosing between them a basin of not less than two miles in circumference. Great part of this is now filled with sand, but its circuit may still be readily traced. Previous to the construction of this great work, Antium could have had no regular port (Strabo expressly tells us that it had none), and notwithstanding its maritime greatness, was probably content with the beach below the town, which was partially sheltered by the projecting headland on the W. The ruins still visible at Antium are fully described by Nibby (*Dintorni di Roma*, vol. i. p. 181—197); of the numerous inscriptions which have been found there, the most important are given by Orelli (Nos. 2273, 2648, 3180), and by Nibby (*l. c.*). Among them is a valuable fragment of an ancient calendar, which has been repeatedly published: for the first time by Volpi (*Tabula Antiatina*, 4to. Romae, 1726), and by Orelli (vol. ii. pp. 394—405.)

Q. Valerius, the Roman annalist, was a native of Antium, from whence he derived the surname of Antias, by which he is commonly known. [E.H.B.]

ANTIVESTAEUM. [BELLERIUM.]

ANTONA. [AUFONA.]

ANTONI'NI VALLUM. [BOTANNIA.]

ANTONINO'POLIS. [CONSTANTIA, or CONSTANTINA.]

ANTRON (Ἄντρων, Hom. Strab.; Ἄντρωνες, Dem.: *Eth.* Ἀντρώνιος: *Fanó*), a town of Thessaly in the district Phthiotis, at the entrance of the Maliac gulf, and opposite Oreus in Euboea. It is mentioned in the Iliad (ii. 697) as one of the cities of Protesilaus, and also in the Homeric hymn to Demeter (489) as under the protection of that goddess. It was purchased by Philip of Macedon, and was taken by the Romans in their war with Perseus. (Dem. *Phil.* iv. p. 133, Reiske; Liv. xlii. 42, 67.) It probably owed its long existence to the composition of its rocks, which furnished some of the best millstones in Greece; hence the epithet of πετρήεις given to it in the hymn to Demeter (*l. c.*). Off Antron was a sunken rock (ἔρμα ὕφαλον) called the Ὄνος Ἀντρῶνος, or mill-stone of Antron. (Strab. p. 435; Steph. B. *s. v.*; Hesych. *s. v.* Μύλη; Eustath. *in Il. l. c.*; Leake, *Northern Greece*, vol. iv. p. 349.)

ANTUNNACUM (*Andernach*), a Roman post on the left bank of the Rhine, in the territory of the Ubii. [TREVIRI.] It is placed in the Itineraries, on the road that ran along the west bank of the river; and it is also placed by Ammianus Marcellinus (xviii. 2) between Bonna (*Bonn*) and Bingium (*Bingen*), in his list of the seven towns on the Rhine, which Julianus repaired during his government of Gaul. Antunnacum had been damaged or nearly destroyed by the Germans, with other towns on this bank of the Rhine. Antunnacum is proved by inscriptions to have been, at one time, the quarters of the Legio X. Gemina; and the transition to the modern appellation appears from its name "Anternacha," in the Geographer of Ravenna. (Forbiger, *Handbuch der alten Geog.* vol. iii. p. 155, 248.)

The wooden bridge which Caesar constructed (B.C. 55) for the purpose of conveying his troops across the Rhine into Germany, was probably between *Andernach* and *Coblenz*, and perhaps nearer *Andernach*. The passages of Caesar from which we must attempt to determine the position of his bridge, for he gives no names of places to guide us, are:—*B. G.* iv. 15, &c., vi. 8, 35. [G. L.]

ANXANUM or ANXA (Ἄγξανον: *Eth.* Anxanus, Plin.; Anxas, -ātis, Anxianus, Inscrr.) 1. A city of the Frentani, situated on a hill about 5 miles from the Adriatic, and 8 from the mouth of the river Sagrus or *Sangro*. It is not mentioned in history, but is noticed both by Pliny and Ptolemy among the cities of the Frentani; and from numerous inscriptions which have been discovered on the site, it appears to have been a municipal town of considerable importance. Its territory appears to have been assigned to military colonists by Julius Caesar, but it did not retain the rank of a colony. (Plin. iii. 12. s. 17; Ptol. iii. 1. § 65; Lib. Colon. p. 259; Zumpt, *de Colon.* p. 307.) The name is retained by the modern city of *Lanciano* (the see of an archbishop, and one of the most populous and flourishing places in this part of Italy), but the original site of the ancient city appears to have been at a spot called *Il Castellare*, near the church of *Sta. Giusta*, about a mile to the NE. of the modern town, where numerous inscriptions, as well as foundations and vestiges of ancient buildings, have been discovered. Other inscriptions, and remains of an aqueduct, mosaic pavements, &c., have also been found in the part of the present city still called *Lanciano Vecchio*, which thus appears to have been peopled at least under the Roman empire. From one of these inscriptions it would appear that Anxanum had already become an important emporium or centre of trade for all the surrounding country, as it continued to be during the middle ages, and to which it still owes its present importance. (Romanelli, vol. iii. pp. 55—62; Giustiniani, *Diz. Geogr.* vol. v. pp. 196—205.) The Itineraries give the distances from Anxanum to Ortona at xiii. miles (probably an error for viii.), to Pallanum xvi., and to Histonium (*Il Vasto*) xxv. (Itin. Ant. p. 313; Tab. Peut.)

2. A town of Apulia situated on the coast of the Adriatic, between Sipontum and the mouth of the Aufidus. The Tab. Peut. places it at 9 M. P. from the former city, a distance which coincides with the *Torre di Rivoli*, where there are some ancient remains. (Romanelli, vol. ii. p. 204.) [E. H. B.]

ANXUR. [TARRACINA.]

A'ONES (Ἄονες), the name of some of the most ancient inhabitants of Boeotia, who derived their origin from Aon, a son of Poseidon. (Strab. p. 401, seq.; Paus. ix. 5. § 1; Lycophr. 1209; Ant. Lib. 25; Steph. B. *s. vv.* Ἄονες, Βοιωτία.) They appear to have dwelt chiefly in the rich plains about Thebes, a portion of which was called the Aonian plain in the time of Strabo (p. 412). Both by the Greek and Roman writers Boeotia is frequently called Aonia, and the adjective Aonius is used as synonymous with Boeotian. (Callim. *Del.* 75; Serv. *ad Virg. Aen.* vi. 65; Gell. xiv. 6.) Hence the Muses, who frequented Mt. Helicon in Boeotia, are called Aonides and Aoniae Sorores. (Ov. *Met.* v. 333; Juv. vii. 58, et alibi; cf. Müller, *Orchomenos*, p. 124, seq. 2nd ed.)

AO'NIA. [AONES.]

AORNUS (ἡ Ἄορνος πέτρα, i. e. *the Rock inaccessible to birds*). 1. In India intra Gangem, a lofty and precipitous rock, where the Indians of the country N. of the Indus, between it and the Cophen (*Cabul*), and particularly the people of Bazira, made a stand against Alexander, B. C. 327. (Arrian. *Anab.* iv. 28, foll., *Ind.* 5. § 10; Diod. xvii. 85; Curt. viii. 11; Strab. xv. p. 688.) It is described as 200 stadia in circuit, and from 11 to 16 in height (nearly 7000—10,000 feet), perpendicular on all sides, and with a level summit, abounding in springs, woods, and cultivated ground. It seems to have been commonly used as a refuge in war, and was regarded as impregnable. The tradition, that Hercules had thrice failed to take it, inflamed still more Alexander's constant ambition of achieving seeming impossibilities. By a combination of stratagems and bold attacks, which are related at length by the historians, he drove the Indians to desert the post in a sort of panic, and, setting upon them in their retreat, destroyed most of them. Having celebrated his victory with sacrifices, and erected on the mountain altars to Minerva and Victory, he established there a garrison under the command of Sisicottus.

It is impossible to determine, with certainty, the position of Aornos. It was clearly somewhere on the N. side of the Indus, in the angle between it and the Cophen (*Cabul*). It was very near a city called Embolima, on the Indus, the name of which points to a position at the mouth of some tributary river. This

seems to be the only ground on which Ritter places Embolima at the confluence of the Cophen and the Indus. But the whole course of the narrative, in the historians, seems clearly to require a position higher up the Indus, at the mouth of the *Burrindoo* for example. That Aornus itself also was close to the Indus, is stated by Diodorus, Curtius, and Strabo; and though the same would scarcely be inferred from Arrian, he says nothing positively to the contrary. The mistake of Strabo, that the base of the rock is washed by the Indus *near its source*, is not so very great as might at first sight appear; for, in common with the other ancient geographers, he understands by the *source* of the Indus, the place where it breaks through the chain of the *Himalaya*.

The name Aornus is an example of the significant appellations which the Greeks were fond of using, either as corruptions of, or substitutes for, the native names. In like manner, Dionysius Periegetes calls the *Himalaya* Ἄορνις (1151). [P. S.]

2. A city in Bactriana. Arrian (iii. 29) speaks of Aornus and Bactra as the largest cities in the country of the Bactrii. Aornus had an acropolis (ἄκρα) in which Alexander left a garrison after taking the place. There is no indication of its site, except that Alexander took it before he reached Oreus. [G. L.]

* AORSI (Ἄορσοι: Strab., Ptol., Plin., Steph. B.), or ADORSI (Tac. *Ann.* xii. 15), a numerous and powerful people, both in Europe and in Asia. Ptolemy (iii. 5. § 22) names the European Aorsi among the peoples of Sarmatia, between the Venedic Gulf (*Baltic*) and the Rhipaean mountains (*i. e.* in the eastern part of Prussia), and places them S. of the Agathyrsi, and N. of the Pagyritae. The Asiatic Aorsi he places in Scythia intra Imaum, on the NE. shore of the Caspian, between the Asiotae, who dwelt E. of the mouth of the river Rha (*Volga*), and the Jaxartae, who extended to the river Jaxartes (vi. 14. § 10). The latter is supposed to have been the original position of the people, as Strabo expressly states (xi. p. 506); but of course the same question arises as in the case of the other great tribes found both in European Sarmatia and Asiatic Scythia; and so Eichwald seeks the original abodes of the Aorsi in the Russian province of *Vologda*, on the strength of the resemblance of the name to that of the Finnish race of the *Erse*, now found there. (*Geog. d. Casp. Meeres*, pp. 358, foll.) Pliny mentions the European Aorsi, with the Hamaxobii, as tribes of the Sarmatians, in the general sense of that word, including the "Scythian races" who dwelt along the N. coast of the Euxine E. of the mouth of the Danube; and more specifically, next to the Getae (iv. 12. s. 25, xi. s. 18).

The chief seat of the Aorsi, and where they appear in history, was in the country between the Tanaïs, the Euxine, the Caspian, and the Caucasus. Here Strabo places (xi. p. 492), S. of the nomade Scythians, who dwell on waggons, the Sarmatians, who are also Scythians, namely the Aorsi and Siraci, extending to the S. as far as the Caucasian mountains; some of them being nomades, and others dwelling in tents, and cultivating the land (σκηνίται καὶ γεωργοί). Further on (p. 506), he speaks more particularly of the Aorsi and Siraci; but the meaning is obscured by errors in the text. The sense seems to be, as given in Groskurd's translation, that there were tribes of the Aorsi and the Siraci on the E. side of the Palus Maeotis (*Sea of Azov*), the former dwelling on the Tanaïs, and the latter further to the S. on the Achardeus, a river flowing from the Caucasus into the Maeotis. Both were powerful, for when Pharnaces (the son of Mithridates the Great) held the kingdom of Bosporus, he was furnished with 20,000 horsemen by Abeacus, king of the Siraci, and with 200,000 by Spadines, king of the Aorsi. But both these peoples are regarded by Strabo as only exiles of the great nation of the Aorsi, who dwelt further to the north (τῶν ἀνωτέρω, οἱ ἄνω Ἄορσοι), and who assisted Pharnaces with a still greater force. These more northern Aorsi, he adds, possessed the greater part of the coast of the Caspian, and carried on an extensive traffic in Indian and Babylonian merchandize, which they brought on camels from Media and Armenia. They were rich and wore ornaments of gold.

In A. D. 50, the Aorsi, or, as Tacitus calls them, Adorsi, aided Cotys, king of Bosporus, and the Romans with a body of cavalry, against the rebel Mithridates, who was assisted by the Siraci. (Tac. *Ann.* xii. 15.)

Some modern writers attempt to identify the Aorsi with the Avars, so celebrated in Byzantine and medieval history. [P. S.]

AO'US, more rarely AEAS (Ἄωος, Ἀῶος, Ἀῷος, Pol. Strab. Liv.: Αἴας, Hecat. *ap.* Strab. p. 316; Scylax, *s. v.* Ἰλλύριοι; Steph. B. *s. v.* Ἀάκμων; Val. Max. i. 5. ext. 2; erroneously called ANIUS, Ἄνιος by Plut. *Caes.* 38, and ANAS, Ἄνας, by Dion Cass. xli. 45: *Viósa, Vuissa, Vovússa*), the chief river of Illyria, or Epirus Nova, rises in Mount Lacmon, the northern part of the range of Mount Pindus, flows in a north-westerly direction, then "suddenly turns a little to the southward of west; and having pursued this course for 12 miles, between two mountains of extreme steepness, then recovers its north-western direction, which it pursues to the sea," into which it falls a little S. of Apollonia. (Herod. ix. 93; Strab., Steph. B., *ll. cc.*; Leake, *Northern Greece*, vol. iv. p. 384.) The two mountains mentioned above approach very near each other, and form the celebrated pass, now called the *Stena of the Viósa*, and known in antiquity by the name of the FAUCES ANTIGONENSES, from its vicinity to the city of Antigoneia. (Fauces ad Antigoneam, Liv. xxxii. 5; τὰ παρ' Ἀντιγόνειαν στενά, Pol. ii. 5.) Antigoneia (*Tepelénι*) was situated near the northern entrance of the pass at the junction of the Aous with a river, now called *Dhryno, Drino*, or *Drumo*. At the termination of the pass on the south is the modern village of *Klisúra*, a name which it has obviously received from its situation. It was in this pass that Philip V., king of Macedonia, in vain attempted to arrest the progress of the Roman consul, T. Quinctius Flamininus, into Epirus. Philip was encamped with the main body of his forces on Mount Aeropus, and his general, Athenagoras, with the light troops on Mount Asnaus. (Liv. *l. c.*) If Philip was encamped on the right bank of the river, as there seems every reason for believing, Aeropus corresponds to *Mount Trebusín*, and Asnaus to *Mount Nemértzika*. The pass is well described by Plutarch (*Flamin.* 3) in a passage which he probably borrowed from Polybius. He compares it to the defile of the Peneius at Tempe, adding "that it is deficient in the beautiful groves, the verdant forests, the pleasant retreats and meadows which border the Peneius; but in the lofty

and precipitous mountains, in the profundity of the narrow fissure between them, in the rapidity and magnitude of the river, in the single narrow path along the bank, the two places are exactly alike. Hence it is difficult for an army to pass under any circumstances, and impossible when the place is defended by an enemy." (Quoted by Leake, vol. i. p. 389.) It is true that Plutarch in this passage calls the river Apsus, but the Aous is evidently meant. (Leake, *Northern Greece*, vol. i. pp. 31, seq., 383, seq. vol. iv. p. 116.)

APAMEIA, -EA, or -IA (Ἀπάμεια: *Eth.* Ἀπαμεύς, Apameensis, Apamensis, Apamenus, Apamēus), 1. (*Kŭlat el-Mudik*), a large city of Syria, situated in the valley of the Orontes, and capital of the province of Apamene. (Steph. B. *s. v.*; Strab. xvi. p. 752; Ptol. v. 15. § 19; Festus Avienus, v. 1083; Anton. Itin.; Hierocles.) It was fortified and enlarged by Seleucus Nicator, who gave it its name after his wife Apama (not his mother, as Steph. B. asserts; comp. Strab. p. 578). In pursuance of his policy of "Hellenizing" Syria, it bore the Macedonian name of Pella. The fortress (see Groskurd's note on Strabo, p. 752) was placed upon a hill; the windings of the Orontes, with the lake and marshes, gave it a peninsular form, whence its other name of Χερρόνησος. Seleucus had his commissariat there, 500 elephants, with 30,000 mares, and 300 stallions. The pretender, Tryphon Diodotus, made Apamea the basis of his operations. (Strab. *l. c.*) Josephus (*Ant.* xiv. 3. § 2) relates, that Pompeius marching south from his winter quarters, probably at or near Antioch, razed the fortress of Apamea. In the revolt of Syria under Q. Caecilius Bassus, it held out for three years till the arrival of Cassius, B. C. 46. (Dion. Cass. xlvii. 26—28; Joseph. *B. J.* i. 10. § 10.)

In the Crusades it was still a flourishing and important place under the Arabic name of *Fâmieh*, and was occupied by Tancred. (Wilken, *Gesch. der Ks.* vol. ii. p. 474; Abulfeda, *Tab. Syr.* pp. 114, 157.) This name and site have been long forgotten in the country. Niebuhr heard that *Fâmieh* was now called *Kŭlat el-Mudik*. (*Reise*, vol. iii. p. 97.) And Burckhardt (*Travels*, p. 138) found the castle of this name not far from the lake *El Takah*; and fixes upon it as the site of Apamea.

Ruins of a highly ornamental character, and of an enormous extent, are still standing, the remains, probably, of the temples of which Sozomen speaks (vii. 15); part of the town is enclosed in an ancient castle situated on a hill; the remainder is to be found in the plain. In the adjacent lake are the celebrated black fish, the source of much wealth. [E. B. J.]

2. A city in Mesopotamia. Stephanus (*s. v.* Ἀπάμεια) describes Apameia as in the territory of the Meseni, "and surrounded by the Tigris, at which place, that is Apameia, or it may mean, in which country, Mesene, the Tigris is divided; on the right part there flows round a river Sellas, and on the left the Tigris, having the same name with the large one." It does not appear what writer he is copying; but it may be Arrian. Pliny (vi. 27) says of the Tigris, "that around Apameia, a town of Mesene, on this side of the Babylonian Seleuceia, 125 miles, the Tigris being divided into two channels, by one channel it flows to the south and to Seleuceia, washing all along Mesene; by the other channel, turning to the north at the back of the same nation (Mesene), it divides the plains called Cauchae: when the waters have united again, the river is called Pasitigris." There was a place near Seleuce called Coche (Amm. Marc. xxiv. 5, and the notes of Valesius and Lindebrog); and the site of Seleuceia is below *Bagdad*. These are the only points in the description that are certain. It seems difficult to explain the passage of Pliny, or to determine the probable site of Apameia. It cannot be at *Korna*, as some suppose, where the Tigris and Euphrates meet, for both Stephanus and Pliny place Apameia at the point where the Tigris is divided. Pliny places Digba at *Korna*, "in ripa Tigris circa confluentes,"—at the junction of the Tigris and the Euphrates.

But Pliny has another Apameia (vi. 31), which was surrounded by the Tigris; and he places it in Sittacene. It received the name of Apameia from the mother of Antiochus Soter, the first of the Seleucidae. Pliny adds: "haec dividitur Archoo," as if a stream flowed through the town. D'Anville (*L'Euphrate et le Tigre*) supposes that this Apameia was at the point where the *Dijeil*, now dry, branched off from the Tigris. D'Anville places the bifurcation near *Sumarrah*, and there he puts Apameia. But Lynch (*London Geog. Journal*, vol. ix. p. 473) shows that the *Dijeil* branched off near *Jibbarah*, a little north of 34° N. lat. He supposes that the *Dijeil* once swept the end of the Median wall and flowed between it and *Jibbarah*. Somewhere, then, about this place Apameia may have been, for this point of the bifurcation of the Tigris is one degree of latitude N. of Seleuceia, and if the course of the river is measured, it will probably be not far from the distance which Pliny gives (cxxv. M. P.). The Mesene then was between the Tigris and the *Dijeil*; or a tract called Mesene is to be placed there. The name Sellas in Stephanus is probably corrupt, and the last editor of Stephanus may have done wrong in preferring it to the reading Delas, which is nearer the name *Dijeil*. Pliny may mean the same place Apameia in both the extracts that have been given; though some suppose that he is speaking of two different places.

3. In Osrhoëne, a town on the left bank of the Euphrates opposite to Zeugma, founded by Seleucus Nicator. (Plin. v. 21.) A bridge of boats kept up a communication between Zeugma and Apameia. The place is now *Rum-kala*.

4. (*Medania, Mutania*), in Bithynia, was originally called Μύρλεια (Steph. B. *s. v.* Ἀπάμεια), and was a colony from Colophon. (Plin. v. 32.) Philip of Macedonia, the father of Perseus, took the town, as it appears, during the war which he carried on against the king of Pergamus, and he gave the place to Prusias, his ally, king of Bithynia. Prusias gave to Myrlea, which thus became a Bithynian town, the name of his wife Apameia. The place was on the S. coast of the Gulf of Cius, and NW. of Prusa. The Romans made Apameia a colony, apparently not earlier than the time of Augustus, or perhaps Julius Caesar; the epigraph on the coins of the Roman period contains the title Julia. The coins of the period before the Roman dominion have the epigraph Απαμεων Μυρλεανων. Pliny (*Ep.* x. 56), when governor of Bithynia, asked for the directions of Trajan, as to a claim made by this colonia, not to have their accounts of receipts and expenditure examined by the Roman governor. From a passage of Ulpian (*Dig.* 50. tit. 15. s. 11) we learn the form Apamena: "est in Bithynia colonia Apamena."

5. (Ἡ Κιβωτός), a town of Phrygia, built near Celaenae by Antiochus Soter, and named after his mother Apama. Strabo (p. 577) says, that "the town lies at the source (ἐκβολαῖς) of the Marsyas, and the river flows through the middle of the city, having its origin in the city, and being carried down to the suburbs with a violent and precipitous current it joins the Maeander." This passage may not be free from corruption, but it is not improved by Groskurd's emendation (*German Transl. of Strabo*, vol. ii. p. 531). Strabo observes that the Maeander receives, before its junction with the Marsyas, a stream called Orgas, which flows gently through a level country [MAEANDER]. This rapid stream is called Catarrhactes by Herodotus (vii. 26). The site of Apameia is now fixed at *Denair*, where there is a river corresponding to Strabo's description (Hamilton, *Researches, &c.* vol. ii. p. 499). Leake (*Asia Minor*, p. 156, &c.) has collected the ancient testimonies as to Apameia. Arundell (*Discoveries, &c.*, vol. i. p. 201) was the first who clearly saw that Apameia must be at *Denair;* and his conclusions are confirmed by a Latin inscription which he found on the fragment of a white marble, which recorded the erection of some monument at Apameia by the negotiatores resident there. Hamilton copied several Greek inscriptions at *Denair* (Appendix, vol. ii.). The name Cibotus appears on some coins of Apameia, and it has been conjectured that it was so called from the wealth that was collected in this great emporium; for κιβωτός is a chest or coffer. Pliny (v. 29) says that it was first Celaenae, then Cibotus, and then Apameia; which cannot be quite correct, because Celaenae was a different place from Apameia, though near it. But there may have been a place on the site of Apameia, which was called Cibotus. There are the remains of a theatre and other ancient ruins at *Denair*.

When Strabo wrote Apameia was a place of great trade in the Roman province of Asia, next in importance to Ephesus. Its commerce was owing to its position on the great road to Cappadocia, and it was also the centre of other roads. When Cicero was proconsul of Cilicia, B. C. 51, Apameia was within his jurisdiction (*ad Fam.* xiii. 67), but the dioecesis, or conventus, of Apameia was afterwards attached to the province of Asia. Pliny enumerates six towns which belonged to the conventus of Apameia, and he observes that there were nine others of little note.

The country about Apameia has been shaken by earthquakes, one of which is recorded as having happened in the time of Claudius (Tacit. *Ann.* xii. 58); and on this occasion the payment of taxes to the Romans was remitted for five years. Nicolaus of Damascus (Athen. p. 332) records a violent earthquake at Apameia at a previous date, during the Mithridatic war: lakes appeared where none were before, and rivers and springs; and many which existed before disappeared. Strabo (p. 579) speaks of this great catastrophe, and of other convulsions at an earlier period. Apameia continued to be a prosperous town under the Roman empire, and is enumerated by Hierocles among the episcopal cities of Pisidia, to which division it had been transferred. The bishops of Apameia sat in the councils of Nicaea. Arundell contends that Apameia, at an early period in the history of Christianity, had a church, and he confirms this opinion by the fact of there being the ruins of a Christian church there. It is probable enough that Christianity was early established here, and even that St. Paul visited the place, for he went throughout Phrygia. But the mere circumstance of the remains of a church at Apameia proves nothing as to the time when Christianity was established there.



COIN OF APAMEIA, IN PHRYGIA.

6. A city of Parthia, near Rhagae (*Rey*) Rhagae was 500 stadia from the Caspiae Pylae. (Strab. p. 513.) Apameia was one of the towns built in these parts by the Greeks after the Macedonian conquests in Asia. It seems to be the same Apameia which is mentioned by Ammianus Marcellinus (xxiii. 6). [G. L.]

APANESTAE, or APENESTAE (Ἀπενέσται), a town on the coast of Apulia, placed by Ptolemy among the Daunian Apulians, near Sipontum. Pliny, on the contrary, enumerates the APAENESTINI, probably the same people, among the "Calabrorum Mediterranei." But it has been plausibly conjectured that "Arnesto," a name otherwise unknown, which appears in the Itin. Ant. (p. 315), between Barium and Egnatia, is a corruption of the same name. If this be correct, the distances there given would lead us to place it at *S. Vito*, 2 miles W. of *Polignano*, where there are some remains of an ancient town. (Plin. iii. 11, 16; Ptol. iii. 1. § 16; Romanelli, vol. ii. p. 155.) [E. H. B.]

APARNI. [PARNI.]

APATURUM, or APATURUS (Ἀπάτουρον, Strab.; Ἀπάτουρος, Steph. B., Ptol.), a town of the Sindae, on the Pontus Euxinus, near the Bosporus Cimmerius, which was almost uninhabited in Pliny's time. It possessed a celebrated temple of Aphrodite Apaturus (the Deceiver); and there was also a temple to this goddess in the neighbouring town of Phanagoria. (Strab. xi. p. 495; Plin. vi. 6; Ptol. v. 9. § 5; Steph. B. *s. v.*)

APAVARCTICE'NE (Ἀπαυαρκτικηνή, Isid. Char. pp. 2, 7, ed. Hudson; Ἀρτικηνή, or Παραυκτικηνή, Ptol. vi. 5. § 1; APAVORTENE, Plin. vi. 16. s. 18; ZAPAORTENE, Justin. xli. 5), a district of Parthia, in the south-eastern part of the country, with a strongly fortified city, called Dareium, or Dara, built by Arsaces I., situated on the mountain of the Zapaorteni. (Justin. *l. c.*)

APENNINUS MONS (ὁ Ἀπέννινος, τὸ Ἀπέννινον ὄρος. The singular form is generally used, in Greek as well as Latin, but both Polybius and Strabo occasionally have τὰ Ἀπέννινα ὄρη. In Latin the singular only is used by the best writers). The *Apennines*, a chain of mountains which traverses almost the whole length of Italy, and may be considered as constituting the backbone of that country, and determining its configuration and physical characters. The name is probably of Celtic origin, and contains the root Pen, a head or height, which is found in all the Celtic dialects. Whether it may originally have been applied to some particular mass or group of mountains, from which it was subsequently extended to the whole chain, as the singular

form of the name might lead us to suspect, is uncertain: but the more extensive use of the name is fully established, when it first appears in history. The general features and direction of the chain are well described both by Polybius and Strabo, who speak of the Apennines as extending from their junction with the Alps in an unbroken range almost to the Adriatic Sea; but turning off as they approached the coast (in the neighbourhood of Ariminum and Ancona), and extending from thence throughout the whole length of Italy, through Samnium, Lucania, and Bruttium, until they ended at the promontory of Leucopetra, on the Sicilian Sea. Polybius adds, that throughout their course from the plains of the Padus to their southern extremity they formed the dividing ridge between the waters which flowed respectively to the Tyrrhenian and Adriatic seas. The same thing is stated by Lucan, whose poetical description of the Apennines is at the same time distinguished by geographical accuracy. (Pol. ii. 16, iii. 110; Strab. ii. p. 128, v. p. 211; Ptol. iii. 1. § 44; Lucan. ii. 396—438; Claudian. *de VI. Cons. Hon.* 286.) But an accurate knowledge of the course and physical characters of this range of mountains is so necessary to the clear comprehension of the geography of Italy, and the history of the nations that inhabited the different provinces of the peninsula, that it will be desirable to give in this place a more detailed account of the physical geography of the Apennines.

There was much difference of opinion among ancient, as well as modern, geographers, in regard to the point they assigned for the commencement of the Apennines, or rather for their junction with the Alps, of which they may, in fact, be considered only as a great offshoot. Polybius describes the Apennines as extending almost to the neighbourhood of Massilia, so that he must have comprised under this appellation all that part of the Maritime Alps, which extend along the sea-coast to the west of Genoa, and even beyond Nice towards Marseilles. Other writers fixed on the port of Hercules Monoecus (*Monaco*) as the point of demarcation: but Strabo extends the name of the Maritime Alps as far E. as Vada Sabbata (*Vado*), and says that the Apennines begin about Genoa: a distinction apparently in accordance with the usage of the Romans, who frequently apply the name of the Maritime Alps to the country of the Ingauni, about *Albenga*. (Liv. xxviii. 46; Tac. *Hist.* ii. 12.) Nearly the same distinction has been adopted by the best modern geographers, who have regarded the Apennines as commencing from the neighbourhood of *Savona*, immediately at the back of which the range is so low that the pass between that city and *Carcare*, in the valley of the *Bormida*, does not exceed the height of 1300 feet. But the limit must, in any case, be an arbitrary one: there is no real break or interruption of the mountain chain. The mountains behind Genoa itself are still of very moderate elevation, but after that the range increases rapidly in height, as well as breadth, and extends in a broad unbroken mass almost in a direct line (in an ESE. direction) till it approaches the coast of the Adriatic. Throughout this part of its course the range forms the southern limit of the great plain of Northern Italy, which extends without interruption from the foot of the Apennines to that of the Alps. Its highest summits attain an elevation of 5000 or 6000 feet, while its average height ranges between 3000 and 4000 feet. Its northern declivity presents a remarkable uniformity: the long ranges of hills which descend from the central chain, nearly at right angles to its direction, constantly approaching within a few miles of the straight line of the Via Aemilia throughout its whole length from Ariminum to Placentia, but without ever crossing it. On its southern side, on the contrary, it sends out several detached arms, or lateral ranges, some of which attain to an elevation little inferior to that of the central chain. Such is the lofty and rugged range which separates the vallies of the Macra and Auser (*Serchio*), and contains the celebrated marble quarries of *Carrara*; the highest point of which (the *Pizzo d'Uccello*) is not less than 5800 feet above the sea. Similar ridges, though of somewhat less elevation, divide the upper and lower vallies of the Arnus from each other, as well as that of the Tiber from the former.

But after approaching within a short distance of the Adriatic, so as to send down its lower slopes within a few miles of Ariminum, the chain of the Apennines suddenly takes a turn to the SSE., and assumes a direction parallel to the coast of the Adriatic, which it preserves, with little alteration, to the frontiers of Lucania. It is in this part of the range that all the highest summits of the Apennines are found: the *Monti della Sibilla*, in which are the sources of the Nar (*Nera*) rise to a height of 7200 feet above the sea, while the *Monte Corno*, or *Gran Sasso d'Italia*, near *Aquila*, the loftiest summit of the whole chain, attains to an elevation of 9500 feet. A little further S. is the *Monte Majella*, a huge mountain mass between Sulmo and the coast of the Adriatic, not less than 9000 feet in height, while the *Monte Velino*, N. of the Lake Fucinus, and nearly in the centre of the peninsula, attains to 8180 feet, and the *Monte Terminillo*, near *Leonessa*, NE. of *Rieti*, to above 7000 feet. It is especially in these Central Apennines that the peculiar features of the chain develope themselves. Instead of presenting, like the Alps and the more northern Apennines, one great uniform ridge, with transverse vallies leading down from it towards the sea on each side, the Central Apennines constitute a mountain mass of very considerable breadth, composed of a number of minor ranges and groups of mountains, which, notwithstanding great irregularities and variations, preserve a general parallelism of direction, and are separated by upland vallies, some of which are themselves of considerable elevation and extent. Thus the basin of Lake Fucinus, in the centre of the whole mass, and almost exactly midway between the two seas, is at a level of 2180 feet above the sea; the upper valley of the Aternus, near Amiternum, not less than 2380 feet; while between the Fucinus and the Tyrrhenian Sea we find the upper vallies of the Liris and the Anio running parallel to one another, but separated by lofty mountain ranges from each other and from the basin of the Fucinus. Another peculiarity of the Apennines is that the loftiest summits scarcely ever form a continuous or connected range of any great extent, the highest groups being frequently separated by ridges of comparatively small elevation, which afford in consequence natural passes across the chain. Indeed, the two loftiest mountain masses of the whole, the *Gran Sasso*, and the *Majella*, do not belong to the central or main range of the Apennines at all, if this be reckoned in the customary manner along the line of the water-shed between the two seas. As the Apennines descend into Sam-

nium they diminish in height, though still forming a vast mass of mountains of very irregular form and structure.

From the *Monte Nerone*, near the sources of the Metaurus, to the valley of the Sagrus, or *Sangro*, the main range of the Apennines continues much nearer to the Adriatic than the Tyrrhenian Sea; so that a very narrow strip of low country intervenes between the foot of the mountains and the sea on their eastern side, while on the west the whole broad tract of Etruria and Latium separates the Apennines from the Tyrrhenian. This is indeed broken by numerous minor ranges of hills, and even by mountains of considerable elevation (such as the *Monte Amiata*, near *Radicofani*), some of which may be considered as dependencies or outliers of the Apennines; while others are of volcanic origin, and wholly independent of them. To this last class belong the Mons Ciminus and the Alban Hills; the range of the Volscian Mountains, on the contrary, now called *Monti Lepini*, which separates the vallies of the Trerus and the Liris from the Pontine Marshes, certainly belongs to the system of the Apennines, which here again descend to the shore of the western sea between Tarracina and Gaieta. From thence the western ranges of the chain sweep round in a semicircle around the fertile plain of Campania, and send out in a SW. direction the bold and lofty ridge which separates the Bay of Naples from that of Salerno, and ends in the promontory of Minerva, opposite to the island of Capreae. On the E. the mountains gradually recede from the shores of the Adriatic, so as to leave a broad plain between their lowest slopes and the sea, which extends without interruption from the mouth of the Frento (*Fortore*) to that of the Aufidus (*Ofanto*): the lofty and rugged mass of Mount Garganus, which has been generally described from the days of Ptolemy to our own as a branch of the Apennines, being, in fact, a wholly detached and isolated ridge. [GARGANUS.] In the southern parts of Samnium (the region of the Hirpini) the Apennines present a very confused and irregular mass; the central point or knot of which is formed by the group of mountains about the head of the Aufidus, which has the longest course from W. to E. of any of the rivers of Italy S. of the Padus. From this point the central ridge assumes a southerly direction, while numerous offshoots or branches occupy almost the whole of Lucania, extending on the W. to the Tyrrhenian Sea, and on the S. to the Gulf of Tarentum. On the E. of the Hirpini, and immediately on the frontiers of Apulia and Lucania, rises the conspicuous mass of Mount Vultur, which, though closely adjoining the chain of the Apennines, is geologically and physically distinct from them, being an isolated mountain of volcanic origin. [VULTUR.] But immediately S. of Mt. Vultur there branches off from the central mass of the Apennines a chain of great hills, rather than mountains, which extends to the eastward into Apulia, presenting a broad tract of barren hilly country, but gradually declining in height as it approaches the Adriatic, until it ends on that coast in a range of low hills between Egnatia and Brundusium. The peninsula of Calabria is traversed only by a ridge of low calcareous hills of tertiary origin and of very trifling elevation, though magnified by many maps and geographical writers into a continuation of the Apennines. (Cluver. *Ital.* p. 30; Swinburne, *Travels in the Two Sicilies*, vol. i. pp. 210, 211.) The main ridge of the latter approaches very near to the Tyrrhenian Sea, in the neighbourhood of the Gulf of *Policastro* (Buxentum), and retains this proximity as it descends through Bruttium; but E. of Consentia (*Cosenza*) lies the great forest-covered mass of the Sila, in some degree detached from the main chain, and situated between it and the coast near Crotona. A little further south occurs a remarkable break in the hitherto continuous chain of the Apennines, which appears to end abruptly near the modern village of *Tiriolo*, so that the two gulfs of *Sta Eufemia* and *Squillace* (the Sinus Terinaeus and Scylletinus) are separated only by a low neck of land, less than 20 miles in breadth, and of such small elevation that not only did the elder Dionysius conceive the idea of carrying a wall across this isthmus (Strab. vi. p. 261), but in modern times Charles III., king of Naples, proposed to cut a canal through it. The mountains which rise again to the S. of this remarkable interruption, form a lofty and rugged mass (now called *Aspromonte*), which assumes a SW. direction and continues to the extreme southern point of Italy, where the promontory of Leucopetra is expressly designated, both by Strabo and Ptolemy, as the extremity of the Apennines. (Strab. v. p. 211; Ptol. iii. 1. § 44.) The loftiest summit in the southern division of the Apennines is the *Monte Pollino*, near the south frontier of Lucania, which rises to above 7000 feet: the highest point of the Sila attains to nearly 6000 feet, and the summit of *Aspromonte* to above 4500 feet. (For further details concerning the geography of the Apennines, especially in Central Italy, the reader may consult Abeken, *Mittel-Italien*, pp. 10—17, 80—85; Kramer, *Der Fuciner See*, pp. 5—11.)

Almost the whole mass of the Apennines consists of limestone: primary rocks appear only in the southernmost portion of the chain, particularly in the range of the *Aspromonte*, which, in its geological structure and physical characters, presents much more analogy with the range in the NE. of Sicily, than with the rest of the Apennines. The loftier ranges of the latter are for the most part bare rocks; none of them attain such a height as to be covered with perpetual snow, though it is said to lie all the year round in the rifts and hollows of *Monte Majella* and the *Gran Sasso*. But all the highest summits, including the *Monte Velino* and *Monte Terminillo*, both of which are visible from Rome, are covered with snow early in November, and it does not disappear before the end of May. There is, therefore, no exaggeration in Virgil's expression,

"*nivali*
Vertice se attollens pater Apenninus ad auras."
Aen. xii. 703; see also Sil. Ital. iv. 743.

The flanks and lower ridges of the loftier mountains are still, in many places, covered with dense woods; but it is probable that in ancient times the forests were far more extensive (see Plin. xxxi. 3. 26): many parts of the Apennines which are now wholly bare of trees being known to have been covered with forests in the middle ages. Pine trees appear only on the loftier summits: at a lower level are found woods of oak and beech, while chesnuts and holm-oaks (*ilices*) clothe the lower slopes and vallies. The mountain regions of Samnium and the districts to the N. of it afford excellent pasturage in summer both for sheep and cattle, on which account they were frequented not only by their own herdsmen, but by those of Apulia, who annually drove their flocks from their own parched and dusty

plains to the upland vallies of the neighbouring Apennines. (Varr. *de R. R.* ii. 1. § 16.) The same districts furnished, like most mountain pasturages, excellent cheeses. (Plin. xi. 42. s. 97.) We find very few notices of any peculiar natural productions of the Apennines. Varro tells us that wild goats (by which he probably means the Bouquetin, or Ibex, an animal no longer found in Italy) were still numerous about the Montes Fiscellus and Tetrica (*de R. R.* ii. 1. § 5.), two of the loftiest summits of the range.

Very few distinctive appellations of particular mountains or summits among the Apennines have been transmitted to us, though it is probable that in ancient, as well as modern, times, almost every conspicuous mountain had its peculiar local name. The MONS FISCELLUS of Varro and Pliny, which, according to the latter, contained the sources of the Nar, is identified by that circumstance with the *Monti della Sibilla*, on the frontiers of Picenum. The MONS TETRICA (*Tetricae horrentes rupes*, Virg. *Aen.* vii. 713) must have been in the same neighbourhood, perhaps a part of the same group, but cannot be distinctly identified, any more than the MONS SEVERUS of Virgil, which he also assigns to the Sabines. The MONS CUNARUS, known only from Servius (*ad Aen.* x. 185), who calls it "a mountain in Picenum," has been supposed by Cluver to be the one now called *Il Gran Sasso d'Italia*; but this is a mere conjecture. The "GURGURES, alti montes" of Varro (*de R. R.* ii. 1. § 16) appear to have been in the neighbourhood of Reate. All these apparently belong to the lofty central chain of the Apennines: a few other mountains of inferior magnitude are noticed from their proximity to Rome, or other accidental causes. Such are the detached and conspicuous height of Mount Soracte (SORACTE), the MONS LUCRETILIS (now *Monte Gennaro*), one of the highest points of the range of Apennines immediately fronting Rome and the plains of Latium; the MONS TIFATA, adjoining the plains of Campania, and MONS CALLICULA, on the frontiers of that country and Samnium, both of them celebrated in the campaigns of Hannibal; and the MONS TABURNUS, in the territory of the Caudine Samnites, near Beneventum, still called *Monte Taburno*. In the more southern regions of the Apennines we find mention by name of the MONS ALBURNUS, on the banks of the Silarus, and the SILA in Bruttium, which still retains its ancient appellation. The Mons Vultur and Garganus, as already mentioned, do not properly belong to the Apennines, any more than Vesuvius, or the Alban hills.

From the account above given of the Apennines it is evident that the passes over the chain do not assume the degree of importance which they do in the Alps. In the northern part of the range from Liguria to the Adriatic, the roads which crossed them were carried, as they still are, rather over the bare ridges, than along the vallies and courses of the streams. The only dangers of these passes arise from the violent storms which rage there in the winter, and which even, on one occasion, drove back Hannibal when he attempted to cross them. Livy's striking description of this tempest is, according to the testimony of modern witnesses, little, if at all, exaggerated. (Liv. xxi. 58; Niebuhr, *Vorträge über Alte Länder*, p. 336.) The passes through the more lofty central Apennines are more strongly marked by nature, and some of them must have been frequented from a very early period as the natural lines of communication from one district to another. Such are especially the pass from Reate, by Interocrea, to the valley of the Aternus, and thence to Teate and the coast of the Adriatic; and, again, the line of the Via Valeria, from the upper valley of the Anio to the Lake Fucinus, and thence across the passage of the *Forca Caruso* (the Mons Imeus of the Itineraries) to Corfinium. The details of these and the other passes of the Apennines will be best given under the heads of the respective regions or provinces to which they belong.

The range of the Apennines is, as remarked by ancient authors, the source of almost all the rivers of Italy, with the exception only of the Padus and its northern tributaries, and the streams which descend from the Alps into the upper part of the Adriatic. The numerous rivers which water the northern declivity of the Apennine chain, from the foot of the Maritime Alps to the neighbourhood of Ariminum, all unite their waters with those of the Padus; but from the time it takes the great turn to the southward, it sends off its streams on both sides direct to the two seas, forming throughout the rest of its course the watershed of Italy. Few of these rivers have any great length of course, and not being fed, like the Alpine streams, from perpetual snows, they mostly partake much of the nature of torrents, being swollen and violent in winter and spring, and nearly dry or reduced to but scanty streams, in the summer. There are, however, some exceptions: the Arnus and the Tiber retain, at all seasons, a considerable body of water, while the Liris and Vulturnus both derive their origin from subterranean sources, such as are common in all limestone countries, and gush forth at once in copious streams of clear and limpid water. [E. H. B.]

APERA'NTIA (Ἀπεραντία: *Eth.* Ἀπεραντός), the name of a district in the NE. of Aetolia, probably forming part of the territory of the Agraei. Stephanus, on the authority of Polybius, mentions a town of the same name (Ἀπεράντεια), which appears to have been situated near the confluence of the Petitarus with the Achelous, at the modern village of *Preventza*, which may be a corruption of the ancient name, and where Leake discovered some Hellenic ruins. Philip V., king of Macedonia, obtained possession of Aperantia; but it was taken from him, together with Amphilochia, by the Aetolians in B. C. 189. Aperantia is mentioned again in B. C. 169, in the expedition of Perseus against Stratus. (Pol. xxii. 8; Liv. xxxviii. 3, xliii. 22; Leake, *Northern Greece*, vol. iii. p. 141.)

APERLAE (Ἄπερλαι: *Eth.* Ἀπερλείτης), a place in Lycia, fixed by the Stadiasmus 60 stadia west of Somena, and 64 stadia west of Andriace. Leake (*Asia Minor*, p. 188) supposes Somena to be the Simena of Pliny (v. 27). Aperlae, which is written in the text of Ptolemy "Aperrae," and in Pliny "Apyrae," is proved to be a genuine name by an inscription found by Cockerell, at the head of Hassar bay, with the Ethnic name Ἀπερλειτων on it. But there are also coins of Gordian with the Ethnic name Ἀπερραιτων. The confusion between the *l* and the *r* in the name of an insignificant place is nothing remarkable. [G. L.]

APERO'PIA (Ἀπεροπία), a small island, which Pausanias describes as lying off the promontory Buporthmus in Hermionis, and near the island of Hydrea. Leake identifies Buporthmus with *C. Muziki* and Aperopia with *Dhokó*. (Paus. ii. 34. § 9, Plin. iv. 12. s. 19; Leake, *Peloponnesiaca*, p. 284.)

APERRAE. [APERLAE.]

A'PESAS (Ἀπέσας: *Fuka*), a mountain in Peloponnesus above Nemea in the territory of Cleonae, where Perseus is said to have been the first person, who sacrificed to Zeus Apesantius. (Leake, *Morea*, vol. iii. p. 325; Ross, *Peloponnes*, p. 40.)

A'PHACA (Ἄφακα: *Afka*), a town of Syria, midway between Heliopolis and Byblus. (Zosim. i. 58.) In the neighbourhood was a marvellous lake. (Comp. Senec. *Quaest. Nat.* iii. 25.) Here was a temple of Aphrodite, celebrated for its impure and abominable rites, and destroyed by Constantine. (Euseb. *de Vita*, iii. 55; Sozom. ii. 5.) Aphek in the land assigned to the tribe of Asher (Joshua, xix. 30), but which they did not occupy (Judges, i. 31), has been identified with it. (Winer, *Real Wort.* art. *Aphek.*) Burckhardt (*Travels*, p. 25) speaks of a lake *Liemoun*, 3 hours' distance from *Afka*, but could hear of no remains there. (Comp. paper by Rev. W. Thomson, in *Am. Bibliotheca Sacra*, vol. v. p. 5.) [E. B. J.]

APHEK. [APHACA.]

A'PHETAE (Ἀφεταί or Ἀφέται: *Eth.* Ἀφεταῖος), a port of Magnesia in Thessaly, said to have derived its name from the departure of the Argonauts from it. The Persian fleet occupied the bay of Aphetae, previous to the battle of Artemisium, from which Aphetae was distant 80 stadia, according to Herodotus. Leake identifies Aphetae with the modern harbour of *Trikeri*, or with that between the island of *Paleá Trikeri* and the main. (Herod. vii. 193, 196, viii. 4; Strab. p. 436; Apoll. Rhod. i. 591; Steph. B. *s. v.*; Leake, *Northern Greece*, vol. iv. p. 397, *Demi of Attica*, p. 243, seq.)

APHIDNA, or APHIDNAE (Ἄφιδνα, Ἀφίδναι: *Eth.* Ἀφιδναῖος), one of the twelve ancient towns of Attica (Strab. ix. p. 397), is celebrated in the mythical period as the place where Theseus deposited Helen, entrusting her to the care of his friend Aphidnus. When the Dioscuri invaded Attica in search of their sister, the inhabitants of Deceleia informed the Lacedaemonians where Helen was concealed, and showed them the way to Aphidna. The Dioscuri thereupon took the town, and carried off their sister. (Herod. ix. 73; Diod. iv. 63; Plut. *Thes.* 32; Paus. i. 17. § 5, 41. § 3.) We learn, from a decree quoted by Demosthenes (*de Coron.* p. 238), that Aphidna was, in his time, a fortified town, and at a greater distance than 120 stadia from Athens. As an Attic demus, it belonged in succession to the tribes Aeantis (Plut. *Quaest. Symp.* i. 10; Harpocrat. *s. v.* Θυργωνίδαι), Leontis (Steph. B.; Harpocrat. *l. c.*), Ptolemais (Hesych.), and Hadrianis (Böckh, *Corp. Inscr.* 275).

Leake, following Finlay, places Aphidna between Deceleia and Rhamnus, in the upper valley of the river Marathon, and supposes it to have stood on a strong and conspicuous height named *Kotróni*, upon which are considerable remains indicating the site of a fortified demus. Its distance from Athens is about 16 miles, half as much from Marathon, and something less from Deceleia. (Leake, *Demi of Attica*, p. 19, seq.)

APHLE, or APLE, a town of Susiana, 60 M. P. below Susa, on a lake which Pliny (vi. 27. s. 31) calls the *lacus Chaldaicus*, apparently a lake formed by the Pasitigris. He speaks elsewhere (vi. 28. s. 26) of a lake formed by the Eulaeus and Tigris, near Charax, that is at the head of the Persian Gulf; but this cannot be the *lacus Chaldaicus* of the other passage, unless there is some great confusion, no unusual thing with Pliny. The site of Aphle is supposed to have been at *Ahwaz* (Ru.). It is supposed to be the Aginis of Nearchus (p. 73, Hudson), and the Agorra of Ptolemy. [P. S.]

APHNITIS. [DASCYLITIS.]

APHRODI'SIAS (Ἀφροδισιάς: *Eth.* Ἀφροδισιεύς, Aphrodisiensis). 1. (*Ghera*) an ancient town of Caria, situated at *Ghera* or *Geyra*, south of Antiocheia on the Maeander, as is proved by inscriptions which have been copied by several travellers. Drawings of the remains of Aphrodisias have been made by the order of the Dilettanti Society. There are the remains of an Ionic temple of Aphrodite, the goddess from whom the place took the name of Aphrodisias; fifteen of the white marble columns are still standing. A Greek inscription on a tablet records the donation of one of the columns to Aphrodite and the demus. Fellows (*Lycia*, p. 32) has described the remains of Aphrodisias, and given a view of the temple. The route of Fellows was from Antiocheia on the Maeander up the valley of the Mosynus, which appears to be the ancient name of the stream that joins the Maeander at Antiocheia; and Aphrodisias lies to the east of the head of the valley in which the Mosynus rises, and at a considerable elevation.

Stephanus (*s. v.* Μεγαλόπολις), says that it was first a city of the Leleges, and, on account of its magnitude, was called Megalopolis; and it was also called Ninoe, from Ninus (see also *s. v.* Νινόη), — a confused bit of history, and useful for nothing except to show that it was probably a city of old foundation. Strabo (p. 576) assigns it to the division of Phrygia; but in Pliny (v. 29) it is a Carian city, and a free city (Aphrodisienses liberi) in the Roman sense of that period. In the time of Tiberius, when there was an inquiry about the right of asyla, which was claimed and exercised by many Greek cities, the Aphrodisienses relied on a decree of the dictator Caesar for their services to his party, and on a recent decree of Augustus. (Tac. *Ann.* iii. 62.) Sherard, in 1705 or 1716, copied an inscription at Aphrodisias, which he communicated to Chishull, who published it in his *Antiquitates Asiaticae*. This Greek inscription is a Consultum of the Roman senate, which confirms the privileges granted by the Dictator and the Triumviri to the Aphrodisienses. The Consultum is also printed in Oberlin's *Tacitus*, and elsewhere. This Consultum gives freedom to the demus of the Plarasceis and the Aphrodisieis. It also declares the temenos of the goddess Aphrodite in the city of the Plarasceis and the Aphrodisieis to have the same rights as the temple of the Ephesia at Ephesus; and the temenos was declared to be an asylum. Plarasa then, also a city of Caria, and Aphrodisias were in some kind of alliance and intimate relation. There are coins of Plarasa; and "coins with a legend of both names are also not very uncommon." (Leake.)



COIN OF APHRODISIAS IN CARIA.

2. A city of Cilicia. Stephanus (*s. v.* Ἀφροδισιάς) quotes Alexander Polyhistor, who quotes Zopyrus as an authority for this place, being so called from Aphrodite, a fact which we might assume. The Stadiasmus states that Aphrodisias is nearest to Cyprus, and 500 stadia north of Aulion, the NE. extremity of Cyprus. It is mentioned by Diodorus (xix. 61); and by Livy (xxxiii. 20) with Coracesium, Soli, and other places on this coast. It seems from Pliny (v. 27, who calls it "Oppidum Veneris") and other authorities (it is not mentioned by Strabo) to have been situated between Celenderes and Sarpedon. It was on or near a promontory also called Aphrodisias. The site is not certain. Leake supposes that the cape near the Papadula rocks was the promontory Aphrodisias, and that some vestiges of the town may be found near the harbour behind the cape. (See also Beaufort's *Karamania*, p. 211.)

3. A promontory on the SW. coast of Caria (Mela, i. 16; Plin. v. 28), between the gulfs of Schoenus and Thymnias. The modern name is not mentioned by Hamilton, who passed round it (*Researches*, vol. ii. p. 72). It has sometimes been confounded with the Cynos Sema of Strabo, which is Cape Volpo. [G. L.]

APHRODI'SIAS (Ἀφροδισιάς), an island adjacent to the N. coast of Africa, marking the extent westward of the people called Giligammae (Herod. iv. 169). Ptolemy mentions it as one of the islands off the coast of Cyrenaïca, calling it also Laea (Λαιὰ ἡ Ἀφροδίτης νῆσος, iv. 4. § 14; Steph. B. *s. v.*) Scylax (p. 45, Hudson, p. 109, Gronov.) places it between the Chersonesus Magna (the E. headland of Cyrenaïca) and Naustathmus (near its N. point), and mentions it as a station for ships. The anonymous Periplus gives its position more definitely, between Zephyrium and Chersis; and calls it a port, with a temple of Aphrodite. It may, perhaps, correspond with the island of *Al Hiera*. (Mannert, vol. x. pt. 2. p. 80.) [P. S.]

APHRODI'SIAS, in Spain. 1. [GADES.] 2. [PORTUS VENERIS.]

APHRODI'SIAS (Ἀφροδισίας), a town in the S. of Laconia, on the Boeatic gulf, said to have been founded by Aeneas. (Paus. iii. 12. § 11, viii. 12. § 8.)

APHRODI'SIUM. 1. (Ἀφροδίσιον, Strab. p. 682; Ptol. v. 14; Ἀφροδισιάς, Steph. B. *s. v.*: *Eth.* Ἀφροδισιεύς), a city of Cyprus, situated at the narrowest part of the island, only 70 stadia from Salamis. (D'Anville, in *Mém. de Litt.* vol. xxxii. p. 541.) [E. B. J.]

2. A small place in Arcadia, not far from Megalopolis, on the road to Megalopolis and Tegea. (Paus. viii. 44. § 2.)

3. [ARDEA.]

APHRODI'SIUS MONS (τὸ Ἀφροδίσιον ὄρος), a mountain in Spain, mentioned by Appian as a stronghold of Viriathus; but in a manner insufficient to define its position (*Iber.* 64, 66). [P. S.]

APHRODI'TES PORTUS. [MYOS HORMUS.]

APHRODITO'POLIS, APHRODITO, VENERIS OPPIDUM (Ἀφροδίτης πόλις, Ἀφροδιτόπολις, Ἀφροδίτω: *Eth.* Ἀφροδιτοπολίτης), the name of several cities in Egypt. I. *In Lower Egypt.* 1. [ATARBECHIS.] 2. A town of the Nomos Leontopolites. (Strab. xvii. p. 802.) — II. *In the Heptanomis, or Middle Egypt.* 3. APHRODITO (*Itin. Ant.* p. 168: Ἀφροδίτω, Hieroc. p. 730, *Atfyeh*, mounds, but no Ru.), a considerable city on the E. side of the Nile; capital of the Nomos Aphroditopolites. (Strab. xvii. p. 809; Ptol.) It was an episcopal see, down to the Arab conquest. Its coins are extant, of the reigns of Trajan and Hadrian, with the epigraph ΑΦΡΟΔΕΙΤΟΠΟΛΙ. (Rasche, *s. v.*) — 3. *In Upper Egypt, or the Thebais.* 4. (*Tachta*) on the W. side of the Nile, but at some distance from the river, below Ptolemais and Panopolis; capital of the Nomos Aphroditopolites (Plin. v. 9, 10. s. 11, *Veneris iterum*, to distinguish it from No. 5; Strab. xvii. p. 813; Agatharch. *de Rub. Mar.* p. 22; Prokesch, *Erinnerungen*, vol. i. p. 152.) 5. (*Deir*, Ru.), on the W. side of the Nile, much higher up than the former, and, like it, a little distance from the river; in the Nomos Hermonthites, between Thebes and Apollonopolis Magna; and a little NW. of Latopolis. (Plin. v. 10. s. 11.) [P. S.]

APHTHI'TES NOMOS (ὁ Ἀφθίτης νομός), a nomos of Lower Egypt, in the Delta, mentioned by Herodotus, between those of Bubastis and Tanis; but neither he nor any other writer mentions such a city as Aphthis. The name seems to point to a chief seat of the worship of Phthah, the Egyptian Hephaestus. (Herod. ii. 166.) [P. S.]

A'PHYTIS (Ἄφυτις, also Ἀφύτη, Ἄφυτος: *Eth.* Ἀφυταῖος, more early Ἀφυτιεύς, Ἀφυτεύς, Ἀφυτήσιος: *A'thyto*, Leake, *Northern Greece*, vol. iii. p. 156), a town on the eastern side of the peninsula Pallene, in Macedonia, a little below Potidaea. (Herod. vii. 123: Thuc. i. 64; Strab. vii. p. 330.) Xenophon (*Hell.* v. 3. § 19) says that it possessed a temple of Dionysius, to which the Spartan king Agesipolis desired to be removed before his death; but it was more celebrated for its temple of Ammon, whose head appears on its coins. (Plut. *Lys.* 20; Paus. iii. 18. § 3; Steph. B. *s. v.*)

A'PIA. [PELOPONNESUS.]

API'DANUS. [ENIPEUS.]

APILA (*Platamóna*), a river in Pieria in Macedonia, rising in Mt. Olympus, and flowing into the sea near Heracleia. (Plin. iv. 10. s. 17; Leake, *Northern Greece*, vol. iii. pp. 405, 406.)

API'OLAE (Ἀπίολαι: *Eth.* Ἀπιολανός), an ancient city of Latium, which took the lead among the Latin cities in the war against Tarquinius Priscus, and was in consequence besieged and taken by that monarch. We are told that it was razed to the ground, and its inhabitants sold into slavery; and it is certain that we find no subsequent mention of it in history. Yet it appears to have been previously a place of some importance, as Livy tells us the spoils derived from thence enabled Tarquin to celebrate the Ludi Magni for the first time; while, according to Valerius of Antium, they furnished the funds with which he commenced the construction of the Capitol. (Liv. i. 35; Dion. Hal iii. 49; Valerius, ap. Plin. iii. 5. 1. 9.)

The site of a city destroyed at so early a period, and not mentioned by any geographer, can scarcely be determined with any certainty; but Gell and Nibby are disposed to place it at a spot about 11 miles from Rome, and a mile to the S. of the Appian Way, where there are some remains which indicate the site of an ancient city, as well as others of later Roman date. The position was (as usual) a partially isolated hill, rising immediately above a small stream, now called the *Fosso delle Fratocchie*, which was crossed by an ancient bridge (destroyed in 1832), known as the *Ponte delle Streghe*. Its position would thus be intermediate between Bo-

villae on the E., and Politorium and Tellenae on the W. (Nibby, *Dintorni*, vol. i. p. 211; *Topography of Rome*, p. 87; Abeken, *Mittel-Italien*, p. 69.) [E. H. B.]

APIS (Ἄπις), a seaport town (Polyb. *Exc. Leg.* 115) on the N. coast of Africa, about 11 or 12 miles W. of Paraetonium, sometimes reckoned to Egypt, and sometimes to Marmarica. Scylax (p. 44) places it at the W. boundary of Egypt, on the frontier of the Marmaridae. Ptolemy (iv. 5. § 5) mentions it as in the Libyae Nomos; and so does Pliny, who calls it *nobilis religione Aegypti locus* (v. 6, where the common text makes its distance W. of Paraetonium 72 Roman miles, but one of the best MSS. gives 12, which agrees with the distance of 100 stadia in Strabo, xvii. p. 799). It seems very doubtful whether the Apis of Herodotus (ii. 18) can be the same place. [P. S.]

APOBATHMI (Ἀποβάθμοι), a small place in Argolis, near the frontiers of Cynuria, was said to have been so called from Danaus landing at this spot. (Paus. ii. 38. § 4.) The surrounding country was also called Pyramia (Πυράμια), from the monuments in the form of pyramids found here. (Plut. *Pyrrh.* 32; Ross, *Reisen im Peloponnes*, p. 152.)

APO'COPA (Ἀπόκοπα, Steph. B. *s. v.*; *Peripl. M. Eryth.* p. 9; Ptol. i. 17. § 7), Magna and Parva, respectively *Bandel d'Agoa* and *Cape Bedouin* were two small towns in a bay of similar name (Ptol. i. 17. § 9), on the coast of Africa Barbaria, between the headlands of Raptum and Prasum. Their inhabitants were Aethiopians (Αἰθίοπες Ῥάψιοι, Ptol. iv. 8. § 3). [W. B. D.]

APODOTI. [AETOLIA, p. 65, a.]

APO'LLINIS PROMONTORIUM (Ἀπόλλωνος ἄκρον), in N. Africa. 1. Also called Ἀπολλώνιον (Strab. xvii. p. 832), a promontory on the N. coast of Africa Propria, near Utica, and forming the W. headland, as the Mercurii Pr. formed the E., of the great gulf of Utica or Carthage. (Strab. *l. c.*) This description, and all the other references to it, identify it with *C. Farina* or *Ras Sidi Ali-al-Mekhi*, and not the more westerly *C. Zibeeb* or *Ras Sidi Bou-Shusha*. (It is to be observed, however, that Shaw applies the name *Zibeeb* to the *former*). Livy (xxx. 24) mentions it as in sight of Carthage, which will apply to the former cape, but not to the latter. Mela (i. 7) mentions it as one of the three great headlands on this coast, between the other two, Candidum and Mercurii. It is a high pointed rock, remarkable for its whiteness. (Shaw, p. 145; Barth, *Wanderungen, &c.*, vol. i. p. 71).

It is almost certain that this cape was identical with the PULCHRUM PR., at which Scipio landed on his expedition to close the Second Punic War; and which had been fixed, in the first treaty between the Romans and Carthaginians, as the boundary of the voyages of the former towards the W. (Polyb. iii. 22; Liv. xxix. 27; Mannert, vol. x. pt. 2, pp. 293, foll.)

2. A promontory of Mauretania Caesariensis, adjacent to the city of Julia Caesarea. (Plin. v. 2. s. 1; Ptol.) [P. S.]

APOLLINO'POLIS (Ἀπόλλωνος πόλις: *Eth.* Ἀπολλωνοπολίτης), the name of several cities in Egypt.—

1. APOLLINOPOLIS MAGNA (πόλις μεγάλη Ἀπόλλωνος, Strab. xvii. p. 817; Agartharch. p. 22; Plin. v. 9. s. 11; Plut. *Is. et Osir.* 50; Aelian. *Hist. An.* x. 2; Ptol. iv. 5. § 70; Ἀπολλωνία, Steph. Byzant. *s. v.*; Ἀπολλωνιάς, Hierocl. p. 732; It. Ant. p. 160, 174; Not. Imp. Orient. c. 143. Apollonos Superioris [urbs]), the modern *Edfoo*, was a city of the Thebaid, on the western bank of the Nile, in Lat. 25° N., and about thirteen miles below the lesser Cataract. Ptolemy (*l. c.*) assigns Apollinopolis to the Hermonthite nome, but it was more commonly regarded as the capital town of the nome Apollopolites. Under the Roman emperors it was the seat of a Bishop's see, and the head-quarters of the Legio II. Trajana. Its inhabitants were enemies of the crocodile and its worshippers.

Both the ancient city and the modern hamlet, however, derived their principal reputation from two temples, which are considered second only to the Temple of Denderah as specimens of the sacred structures of Egypt. The modern *Edfoo* is contained within the courts, or built upon the platform of the principal of the two temples at Apollinopolis. The larger temple is in good preservation, but is partially buried by the sand, by heaps of rubbish, and by the modern town. The smaller temple, sometimes, but improperly, called a Typhonium, is apparently an appendage of the latter, and its sculptures represent the birth and education of the youthful deity, Horus, whose parents Noum, or Kneph and Athor, were worshipped in the larger edifice. The principal temple is dedicated to Noum, whose symbol is the disc of the sun, supported by two asps and the extended wings of a vulture. Its sculptures represent (Rosellini, *Monum. del Culto*, p. 240, *tav.* xxxviii.) the progress of the Sun, Phre-Hor-Hat, Lord of Heaven, moving in his bark (*Bari*) through the circle of the Hours. The local name of the district round Apollinopolis was Hat, and Noum was styled Hor-hat-kah, or Horus, the tutelary genius of the land of Hat. This deity forms also at Apollinopolis a triad with the goddess Athor and Hor-Senet. The members of the triad are youthful gods, pointing their finger towards their mouths, and before the discovery of the hieroglyphic character were regarded as figures of Harpocrates.

The entrance into the larger temple of Apollinopolis is a gateway (πυλών) 50 feet high, flanked by two converging wings (πτερά) in the form of truncated pyramids, rising to 107 feet. The wings contain ten stories, are pierced by round loop-holes for the admission of light, and probably served as chambers or dormitories for the priests and servitors of the temple. From the jambs of the door project two blocks of stone, which were intended, as Dénon supposes, to support the heads of two colossal figures. This propylaeon leads into a large square, surrounded by a colonnade roofed with squared granite, and on the opposite side is a pronaos or portico, 53 feet in height, and having a triple row of columns, six in each row, with variously and gracefully foliaged capitals. The temple is 145 feet wide, and 424 feet long from the entrance to the opposite end. Every part of the walls is covered with hieroglyphics, and the main court ascends gradually to the pronaos by broad steps. The whole area of the building was surrounded by a wall 20 feet high, of great thickness. Like so many of the Egyptian temples, that of Apollinopolis was capable of being employed as a fortress. It stood about a third of a mile from the river. The sculptures, although carefully and indeed beautifully executed, are of the Ptolemaic era, the earliest por-

tion of the temple having been erected by Ptolemy Philometor B. C. 181.

The temple of Apollinopolis, as a sample of Egyptian sacred architecture, is minutely described in the *Penny Cyclopedia*, art. *Edfu*, and in the 1st volume of *British Museum, Egyptian Antiquities*, where also will be found a ground plan of it. See also Belzoni, and Wilkinson's *Egypt and Thebes*, pp. 435—438.

2. APOLLINOPOLIS PARVA (Ἀπόλλωνος ἡ μικρά, Steph. B. *s. v.*; Ἀπόλλων μικρός, Hierocl. p. 731; Apollonos minoris [urbs], It. Anton. p. 158), was a town in Upper Egypt, in Lat. 27° N., upon the western bank of the Nile. It stood between Hypsela and Lycopolis, and belonged to the Hypseliote nome.

3. APOLLINOPOLIS PARVA (Ἀπόλλωνος πόλις μικρά, Ptol. iv. 5. § 70; Ἀπόλλωνος πόλις, Strab. xvii. p. 815; Apollonos Vicus, It. Anton. p. 165), was a town of the Thebaid, in the Coptite Nome, in Lat. 26° N., situated between Thebes and Coptos. It stood on the eastern bank of the Nile, and carried on an active trade with Berenice and Myos Hormos, on the Red Sea. Apollinopolis Parva was 22 miles distant from Thebes, and is the modern *Kuss*. It corresponds, probably, to the Maximianopolis of the later emperors.

4. APOLLINOPOLIS (Steph. B. *s. v.*; Plin. vi. 35), was a town of the Megabari, in eastern Aethiopia.

5. APOLLONOS HYDREIUM (Plin. vi. 26; It. Anton.), stood upon the high road from Coptos, in the Thebaid, to Berenice on the Red Sea, and was a watering station for the caravans in their transit between those cities. [W. B. D.]

APOLLO'NIA (Ἀπολλωνία: *Eth.* Ἀπολλωνιάτης, Apolloniates, Apollinas, -ātis, Apolloniensis), in Europe. 1. A city of Sicily, which, according to Steph. Byz., was situated in the neighbourhood of Aluntium Calacte. Cicero also mentions it (*Or. in Verr.* iii. 43) and in conjunction with Haluntium, Capitium, and Enguium, in a manner that seems to imply that it was situated in the same part of Sicily with these cities; and we learn from Diodorus (xvi. 72) that it was at one time subject to Leptines, the tyrant of Enguium, from whose hands it was wrested by Timoleon, and restored to an independent condition. A little later we find it again mentioned among the cities reduced by Agathocles, after his return from Africa, B.C. 307 (Diod. xx. 56). But it evidently regained its liberty after the fall of the tyrant, and in the days of Cicero was still a municipal town of some importance. (*Or. in Verr.* iii. 43, v. 33.) From this time it disappears from history, and the name is not found either in Pliny or Ptolemy.

Its site has been much disputed; but the passages above cited point distinctly to a position in the north-eastern part of Sicily; and it is probable that the modern *Pollina*, a small town on a hill, about 3 miles from the sea-coast, and 8 or 9 E. from *Cefalù*, occupies its site. The resemblance of name is certainly entitled to much weight; and if Enguium be correctly placed at *Gangi*, the connexion between that city and Apollonia is easily explained. It must be admitted that the words of Stephanus require, in this case, to be construed with considerable latitude, but little dependence can be placed upon the accuracy of that writer.

The coins which have been published as of this city belong either to Apollonia, in Illyria, or to Tauromenium (Eckhel, vol. i. p. 198.) [E. H. B.]

2. The name of two cities in Crete, one near Cnossus (Steph. B. *s. v.*), the inhabitants of which were most treacherously treated by the Cydoniatae, who were their friends and allies. (Polyb. xxvii. 16.) The site is on the coast near *Armyro*, or perhaps approaching towards *Megalo Kastron*, at the *Ghiófero*. (Pashley, *Crete*, vol. i. p. 261.) The site of the other city, which was once called *Eleuthera* (Ἐλεύθερα, Steph. B.), is uncertain. The philosopher Diogenes Apolloniates was a native of Apolloniates in Crete. (*Dict. of Biog. s. v.*) [E.B.J.]

3. (*Pollina*, or *Pollóna*), a city of Illyria, situated 10 stadia from the right bank of the Aous, and 60 stadia from the sea (Strab. vii. p. 316), or 50 stadia according to Scylax (p. 10). It was founded by the Corinthians and Corcyraeans in the seventh century before the Christian era, and is said to have been originally called Gylaceia (Γυλάκεια), from Gylax, the name of its oecist. (Thuc. i. 26; Scymnus, 439, 440; Paus. v. 21. § 12, 22. § 3; Strab. *l. c.*; Steph. B. *s. v.*) Apollonia soon became a flourishing place, but its name rarely occurs in Grecian history. It is mentioned in the civil wars between Caesar and Pompey, as a fortified town with a citadel; and the possession of it was of great importance to Caesar in his campaign against Pompey in Greece. (Caes. *B. C.* iii. 12, seq.) Towards the end of the Roman republic it was celebrated as a seat of learning; and many of the Roman nobles were accustomed to send their sons thither for the purpose of studying the literature and philosophy of Greece. It was here that Augustus spent six months before the death of his uncle summoned him to Rome. (Suet. *Aug.* 10; Vell. Pat. ii. 59.) Cicero calls it at this period "urbs magna et gravis." Apollonia is mentioned by Hierocles (p. 653, ed. Wesseling) in the sixth century; but its name does not occur in the writers of the middle ages. The village of Aulon, a little to the S. of Apollonia, appears to have increased in importance in the middle ages, as Apollonia declined. According to Strabo (p. 322), the Via Egnatia commenced at Apollonia, and according to others at Dyrrhachium; the two roads met at Clodiana. There are scarcely any vestiges of the ancient city at the present day. Leake discovered some traces of walls and of two temples; and the monastery, built near its site, contains some fine pieces of sculpture, which were found in ploughing the fields in its neighbourhood. (Leake, *Northern Greece*, vol. i. p. 368, seq.; Tafel, *De Via Egnatia*, p. 14, seq.)



COIN OF APOLLONIA, IN ILLYRIA.

4. (*Sizeboli*), a town of Thrace, on the Pontus Euxinus, a little S. of Mesambria, was a colony of the Milesians. It had two large harbours, and the greater part of the town was situated on a small island. It possessed a celebrated temple of Apollo, and a colossal statue of this god, 30 cubits in height, which M. Lucullus carried to Rome and placed in the Capitol. (Herod. iv. 90; Strab. vii. p. 319, xii. p. 541 Plin. xxxiv. 7 s. 18. § 39; Scymnus, 730; Arrian, *Peripl.* p. 24, Anon. *Peripl.* p. 14.) It was subsequently called SOZOPOLIS (Σωζόπολις, Anon. *Peripl.* p. 14) whence its modern name *Sizeboli*.

5. (*Pollina*), a town of Mygdonia in Macedonia, S. of the lake Bolbe (Athen. viii. p. 334, e.), and N. of the Chalcidian mountains, on the road from Thessalonica to Amphipolis, as we learn from the Acts of the Apostles (xvii. 1) and the Itineraries. (Anton. Itin. pp. 320, 330; Itin. Hierosol. p. 605; Tab. Peuting.) Pliny (iv. 10. s. 17. § 38) mentions this Apollonia.

6. (*Polighero*), the chief town of Chalcidice in Macedonia, situated N. of Olynthus, and a little S. of the Chalcidian mountains. That this Apollonia is a different place from No. 5, appears from Xenophon, who describes the Chalcidian Apollonia as distant 10 or 12 miles from Olynthus. (Xen. *Hell.* v. 12. § 1, seq.) It was probably this Apollonia which struck the beautiful Chalcidian coins, bearing on the obverse the head of Apollo, and on the reverse his lyre, with the legend Χαλκιδέων.

7. A town in the peninsula of Acte, or Mt. Athos in Macedonia, the inhabitants of which were called Macrobii. (Plin. iv. 10. s. 17. § 37.)

8. A town in Thrace, situated according to Livy's narrative (xxxviii. 41), between Maroneia and Abdera, but erroneously placed by the Epitomizer of Strabo (vii. p. 331) and by Pomponius Mela (ii. 2) west of the Nestus.

The four towns last mentioned (Nos. 5—8) are frequently confounded, but are correctly distinguished by Leake, who errs, however, in making the passage of Athenaeus (viii. p. 334, e.), refer to No. 6, instead of to No. 5. (*Northern Greece*, vol. iii. p. 457, seq.)

9. A town on the frontiers of Aetolia, near Naupactus. (Liv. xxviii. 8.)

APOLLO'NIA, in Asia. 1. The chief town of a district in Assyria, named Apolloniatis. Apollonia is incorrectly placed by Stephanus (*s. v.* Ἀπολλωνία) between Babylon and Susa. Strabo (p. 732, and 524) says that Apolloniatis is that part of Babylonia which borders on Susis, that its original name was Sittacene, and it was then called Apolloniatis. The names Apollonia and Apolloniatis were evidently given by the Macedonian Greeks. Apolloniatis is in fact one of the divisions of Assyria in the geography of the Greeks; but it is impossible to determine its limits. Polybius (v. 44) makes Mesopotamia and Apolloniatis the southern boundaries of Media, and Apolloniatis is therefore east of the Tigris. This appears, indeed, from another passage in Polybius (v. 51), which also shows that Apollonia was east of the Tigris. The country was fertile, but it also contained a hilly tract, that is, it extended some distance east of the banks of the Tigris. There is evidently great confusion in the divisions of Assyria by the Greek geographers. If we place Apolloniatis south of the district of Arbela, and make it extend as far as *Bagdad*, there may be no great error. There seems to be no authority for fixing the site of Apollonia.

2. An island on the coast of Bithynia (Arrian, *Peripl.* p. 13), 200 stadia from the promontory of Calpe (*Kirpe*). It was called Thynias, says Pliny (vi. 12), to distinguish it from another island Apollonia. He places it a Roman mile from the coast. Thynias, Thyne, Thynia, or Thynis (Steph. B. *s. v.* Θυνιάς), may have been the original name of this island, and Apollonia a name derived from a temple of Apollo, built after the Greeks. The other name is evidently derived from the Thyni of the opposite coast.

3. A town of Mysia, on an eminence east of Pergamum, or the way to Sardis. (Strab. p. 625; Xen. *Anab.* vii. 8. § 15.) It seems to have been near the borders of Mysia and Lydia. The site does not appear to be determined.

4. Steph. B. (*s. v.* Ἀπολλωνία) mentions Apollonia in Pisidia, and one also in Phrygia; but it seems very probable, from comparing what he says of the two, that there is some confusion, and there was perhaps only one, and in Pisidia. In Strabo (p. 576) the name is Apollonias. The ruins were discovered by Arundell (*Discoveries, &c.* vol. i. p. 236) at a place called *Olou Borlon*. The acropolis stands on a lofty crag, from which there is an extensive view of the rich plains to the NW. This place is in 38° 4′ N. lat., and in the direct line between Apamea and Antioch, so far as the nature of the country will admit. (Hamilton, *Researches, &c.* vol. ii. p. 361.) The Peutinger Table places it 24 miles from Apameia Cibotus. Several Greek inscriptions from Apollonia have been copied by Arundell and Hamilton. One inscription, which contains the words ἡ βουλη και ὁ δημος των Ἀπολλωνιατων, decides the question as to the site of this place. Two Greek inscriptions of the Roman period copied by Arundell give the full title, "the Boule and Demus of the Apolloniatae Lycii Thraces Coloni," from which Arundell concludes that "a Thracian colony established themselves in Lycia, and that some of the latter founded the city of Apollonia;" an interpretation that may be not quite correct.

Stephanus says that Apollonia in Pisidia was originally called Mordiaeon, and was celebrated for its quinces. (Athen. p. 81.) It is still noted for its quinces (Arundell), which have the great recommendation of being eatable without dressing. The coins of Apollonia record Alexander the Great as the founder, and also the name of a stream that flowed by it, the Hippopharas. (Forbiger, vol. ii. p. 334.)

5. Of Mysia (Ἀ. ἐπὶ Ῥυνδακῷ, Strab. p. 575), a description which misled some travellers and geographers, who fixed the site at *Ulubad* on the Rhyndacus. But the site is *Abullionte*, which is on a lake of the same name, the Apolloniatis of Strabo, who says that the town is on the lake. Some high land advances into the lake, and forms a narrow promontory, "off the SW. point of which is an island with the town of *Abullionte*." (Hamilton, *Researches, &c.* vol. ii. p. 87.) The remains of Apollonia are inconsiderable. The Rhyndacus flows into the lake Apolloniatis, and issues from it a deep and muddy river. The lake extends from east to west, and is studded with many islands in the NE. part, on one of which is the town of Apollonia. (Hamilton.) The circuit of the lake is estimated by some travellers at about 50 miles, and its length about 10; but the dimensions vary considerably, for in winter the waters are much higher. It abounds in fish.

6. In Lycia, is conjectured by Spratt (*Lycia*, vol. i. p. 203) to have been at *Sarukhajik*, where there are remains of a Greek town. The modern site is in the interior NW. of Phaselis. The author discovered an inscription with the letters "Ap" on it. Stephanus (*s. v.*) mentions an island of the name belonging to Lycia; but there is no authority for a town of the name. There are, however, coins with the epigraph Ἀπολλωνιατων Λυκ. and Ἀπολλωνιατων Λυκ. Θρακ., which might indicate some place in Lycia. But these belong to Apollonia of Pisidia. [G. L.]

7. (*Arâf*), a town of Palestine, situated be-

tween Caesarea and Joppa. (Steph. B.; Ptol. v. 16; Plin. v. 14; Peut. Tab.) The origin of its name is not known, but was probably owing to the Macedonian kings of either Aegypt or Syria. After having suffered in their wars, it was repaired by Gabinius, proconsul of Syria. (Joseph. *B. J.* i. 6.) *Arsûf* on the coast, a deserted village upon the *Nahr Arsûf*, represents the ancient Apollonia. (Robinson, *Bibl. Res.* vol. iii. p. 46; Irby and Mangles, *Trav.* p. 189; Chesney, *Exped. Euphrat.* vol. i. p. 490.) *Arsûf* was famous in the time of the Crusades. (Wilken, *die Kreuzz*, vol. ii. pp. 17, 39, 102, vol. iv. p. 416, vol. vii. pp. 325, 400, 425.) The chroniclers confounded it with Antipatris, which lies further inland.

8. A town of Syria. The name attests its Macedonian origin. (Appian. *Syr.* 57.) Strabo (p. 752) mentions it as tributary to Apamea, but its position is uncertain. [E. B. J.]

APOLLO'NIA (*Marsa Sousah*), in Africa, one of the five cities of the Libyan Pentapolis in Cyrenaica. It was originally the port of Cyrene, and is mentioned by Scylax (p. 45) simply as such, without any proper name; but, like the other ports on this coast, it grew and flourished, especially under the Ptolemies, till it eclipsed Cyrene itself. It was the birthplace of Eratosthenes. (Strab. xvii. p. 837; Mela, i. 8; Plin. v. 5; Ptol. iv. 4; Diod. xviii. 19; Steph. B. *s. v.*) It is almost certainly the Sozusa (Σώζουσα) of later Greek writers (Hierocl. p. 732; Epiphan. *Haeres.* 73. 26); and this, which was very probably its original name, has given rise to its modern appellation. The name Apollonia was in honour of the patron deity of Cyrene. The site of the city is marked by splendid, though greatly shattered ruins, among which are those of the citadel, temples, a theatre, and an aqueduct. (Barth, *Wanderungen, &c.*, pp. 452, foll.) [P. S.]

APOLLONIA'TIS. [APOLLONIA.]

APOLLO'NIS (Ἀπολλωνίς: *Eth.* Ἀπολλωνίδης, Apollonidensis), a town the position of which is connected with that of Apollonia in Mysia. South of this Apollonia is a ridge of hills, after crossing which the road to Sardis had on the left Thyatira, and on the right Apollonis, which is 300 stadia from Pergamum, and the same distance from Sardis. (Strab. 625.) A village *Bullene*, apparently the same place that Tournefort calls *Balamont*, seems to retain part of the ancient name. The place was named after Apollonis, a woman of Cyzicus, and the wife of Attalus, the first king of Pergamum. Cicero mentions the place (*pro Flacc.* c. 21, 32, *ad Q. Fr.* i. 2). It was one of the towns which suffered in the great earthquake in these parts in the time of Tiberius. (Tac. *Ann.* ii. 47.) It is mentioned by Pliny (v. 30) as a small place. It was subsequently the see of a bishop. There are both autonomous and imperial coins of Apollonis with the epigraph Ἀπολλωνιδεων. [G. L.]

APOLLONOS HIERON (Ἀπολλῶνος ἱερον: *Eth.* Apollonos hieritae), is mentioned by Pliny (v. 29). It seems to be the same place as Apollonia in Mysia. Mannert conjectures that the name Apollonia or Apollonos Hieron was afterwards changed into Hierocaesarea, which is mentioned by Tacitus (*Ann.* ii. 47) as one of the towns of Asia that suffered from the earthquake in the time of Tiberius; but if this be so, it is not easy to understand why Pliny does not mention it by that name. [G. L.]

A'PONUS, or A'PONI FONS, a celebrated source of mineral and thermal waters, situated near the foot of the Euganean hills, about 6 miles SW. of Patavium, on which account the springs were often termed AQUAE PATAVINAE (Plin. ii. 103. s. 106, xxxi. 6. s. 32.)

The proper name of these springs was supposed to be derived from the Greek (ἀ and πόνος), and is retained with little change in their modern name of *Bagni d'Abano*. They appear to have been extensively resorted to for their healing properties, not only by the citizens of the neighbouring Patavium, but by patients from Rome and all parts of Italy; and are alluded to by Martial as among the most popular bathing places of his day. (Mart. vi. 42. 4; Lucan, vii. 193; Sil. Ital. xii. 218.) At a later period we find them described at considerable length by Claudian (*Idyll.* 6), and by Theodoric in a letter addressed to Cassiodorus (*Var.* ii. 39), from which we learn that extensive Thermae and other edifices had grown up around the spot. Besides their medical influences, it appears that they were resorted to for purposes of divination, by throwing *tali* into the basin of the source, the numbers of which, from the extreme clearness of the water, could be readily discerned. In the immediate neighbourhood was an oracle of Geryon. (Suet. *Tib.* 14.)

From an epigram of Martial (i. 61. 3), it would appear that the historian T. Livius was born in the neighbourhood of this spot, rather than at Patavium itself; but it is perhaps more probable that the poet uses the expression "Apona tellus" merely to designate the territory of Patavium (the *ager Patavinus*) in general. (See Cluver. *Ital.* p. 154.) [E. H. B.]

A'PPIA (Ἀππία: *Eth.* Appianus), a town of Phrygia, which, according to Pliny (v. 29), belonged to the conventus of Synnada. Cicero (*ad Fam.* iii. 7) speaks of an application being made to him by the Appiani, when he was governor of Cilicia, about the taxes with which they were burdened, and about some matter of building in their town. At this time then it was included in the Province of Cilicia. The site does not seem to be known. [G. L.]

APRILIS LACUS, an extensive marshy lake in Etruria, situated near the sea-shore between Populonium and the mouth of the Umbro, now called the *Lago di Castiglione*. It communicated with the sea by a narrow outlet, where there was a station for shipping, as well as one on the Via Aurelia. (Itin. Ant. pp. 292, 500.) The "amnis Prille," mentioned by Pliny (iii. 5. s. 8), between Populonium and the Umbro, is evidently a corruption of Prilis, and it is probable that the Prelius Lacus noticed by Cicero (*pro Mil.* 27), is only another form of the same name. [PRELIUS LACUS.] [E. H. B.]

APRUSTUM, a town in the interior of Bruttium, mentioned by Pliny (iii. 11. § 98), who tells us that it was the only inland city of the Bruttians (*mediterranei Bruttiorum Aprustani tantum*). It is evidently the same place called in our texts of Ptolemy (iii. 1. § 75), Ἄδυστρον, for which we should probably read Ἄβρυστον: he associates it with Petelia, and it has been conjectured that its site is marked by the village of *Argusto*, near *Chiaravalle*, on a hill about 5 miles from the Gulf of *Squillace*. (Romanelli, vol. i. p. 189.) [E. H. B.]

A'PSARUS (Ἄψαρος, Ἄψορρος), or ABSARUM (Plin. vi. 4), a river and a fort, as Pliny calls it, "in faucibus," 140 M. P. east of Trapezus (*Trebizond*). Arrian (*Peripl.* p. 7) places this military station 1000 stadia from Trapezus, and 450 or 490 stadia south of the Phasis, and about the point

where the coast turns north. The distance of 127 miles in the Peutinger Table agrees with Arrian. Accordingly several geographers place Absarum near a town called *Gonieh*. Its name was connected with the myth of Medea and her brother Absyrtus, and its original name was Absyrtus. (Stephan. *s. v.* Ἀψυρτίδες.) Procopius (*Bell. Goth.* iv. 2) speaks of the remains of its public buildings as proving that it was once a place of some importance.

Arrian does not mention a river Apsarus. He places the navigable river Acampsis 15 stadia from Absarum, and Pliny makes the Apsarus and Acampsis two different rivers. The Acampsis of Arrian is generally assumed to be the large river *Joruk*, which rises NW. of Erzerum, and enters the Euxine near Batun. Pliny (vi. 9) says that the Absarus rises in the Paryadres, and with that mountain range forms the boundary in those parts between the Greater and Less Armenia. This description can only apply to the *Joruk*, which is one of the larger rivers of Armenia, and the present boundary between the Pashalicks of Trebizond and Kars. (Brant, *London Geog. Journ.* vol. vi. p. 193.) Ptolemy's account of his Apsorrus agrees with that of Pliny, and he says that it is formed by the union of two large streams, the Glaucus and Lycus; and the *Joruk* consists of two large branches, one called the *Joruk* and the other the *Ajerah*, which unite at no great distance above Batun. It seems, then, that the name Acampsis and Apsarus has been applied to the same river by different writers. Mithridates, in his flight after being defeated by Cn. Pompeius, came to the Euphrates, and then to the river Apsarus. (*Mithrid.* c. 101.) It is conjectured that the river which Xenophon (*Anab.* iv. 8, 1) mentions without a name, as the boundary of the Macrones and the Scythini, may be the *Joruk;* and this is probable. [G. L.]

APSILAE, ABSILAE, APSILII (Ἀψίλαι, Ἀψίλιοι), a people of Colchis, on the coast of the Euxine, subject successively to the kings of Pontus, the Romans, and the Lazi. They are mentioned by Procopius as having long been Christians. In their territory were the cities of Sebastopolis, Petra, and Tibeleos. (Arrian, *Peripl. Pont. Eux.*; Steph. B.; Plin. vi. 4; Justinian. *Novell.* 28; Procop. *B. G.* iv. 2; Agathias, iii. 15, iv. 15.) [P. S.]

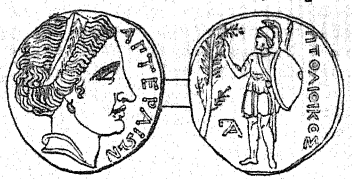
APSI'NTHII or APSY'NTHII (Ἀψίνθιοι, Ἀψύνθιοι), a people of Thrace, bordering on the Thracian Chersonesus. (Herod. vi. 34, ix. 119.) The city of Aenus was also called Apsynthus (Steph. B. *s. vv.* Αἶνος, Ἄψυνθος); and Dionysius Periegetes (577) speaks of a river of the same name.

APSUS (Ἄψος), a considerable river of Illyria, rising in Mount Pindus and flowing into the sea between the rivers Genusus on the N. and the Aous on the S. It flows in a north-western direction till it is joined by the Eordaïcus (*Devól*), after which it takes a bend, and flows towards the coast in a south-western direction through the great maritime plain of Illyria. Before its union with the *Devól*, the river is now called *Uzúmi*, and after its union *Berutinós*. The country near the mouth of the Apsus is frequently mentioned in the memorable campaign of Caesar and Pompey in Greece. Caesar was for some time encamped on the left bank of the river, and Pompey on the right bank. (Strab. p. 316; Liv. xxxi. 27; Caes. *B. C.* iii. 13, 19, 30; Dion Cass. xli. 47; Appian, *B. C.* ii. 56, where the river is erroneously called Ἄλωρα; Leake, *Northern Greece*, vol. i. pp. 336, 342, vol. iv. pp. 113, 123.)

APSY'RTIDES. [Absyrtides.]

APTA JULIA (*Apt*), a city of the Vulgientes, on the road from Arelate (*Arles*), on the Rhone, along the valley of the Durance, to Augusta Taurinorum (*Turino*). The name Julia implies that it was a colonia, which is proved by inscriptions, though Pliny (iii. 4; and the note in Harduin's edition) calls it a Latin town, that is, a town which had the Jus Latium. The modern town of *Apt*, on the *Calavon* or *Caulon*, a branch of the *Durance*, contains some ancient remains. [G. L.]

A'PTERA (Ἄπτερα, Steph. B. *s. v.*; Ἀπτερία Ptol. iii. 17. § 10; Apteron, Plin. iv. 20; *Eth.* Ἀπτεραῖος: *Palaeókastron*), a city of Crete situated to the E. of Polyrrhenia, and 80 stadia from Cydonia (Strab. x. p. 479). Here was placed the scene of the legend of the contest between the Sirens and the Muses, when after the victory of the latter, the Sirens lost the feathers of their wings from their shoulders, and having thus become white cast themselves into the sea,—whence the name of the city Aptera, and of the neighbouring islands Leucae. (Steph. B. *s. v.*) It was at one time in alliance with Cnossus, but was afterwards compelled by the Polyrrhenians to side with them against that city. (Pol. iv. 55.) The port of Aptera according to Strabo was Cisamos (p. 479; comp. Hierocles, p. 650; and Peutinger Tab.). Mr. Pashley (*Travels*, vol. i. p. 48) supposes that the ruins of *Palaeókastron* belong to Aptera, and that its port is to be found at or near *Kalyves*. Diodorus (v. 64) places Berecynthos in the district of the Apteraeans. (The old reading was emended by Meursius, *Creta*, p. 84.) This mountain has been identified with the modern *Malúxa*, which from its granitic and schistose basis complies with the requisite geological conditions for the existence of metallic veins; if we are to believe that bronze and iron were here first discovered, and bestowed on man by the Idaean Dactyls. [E. B. J.]



COIN OF APTERA.

APUA'NI, a Ligurian tribe, mentioned repeatedly by Livy. From the circumstances related by him, it appears that they were the most easterly of the Ligurian tribes, and occupied the upper valley of the Macra about *Pontremoli*, the tract known in the middle ages as the *Garfagnana*. They are first mentioned in B.C. 187, when we are told that they were defeated and reduced to submission by the consul C. Flaminius; but the next year they appear again in arms, and defeated the consul Q. Marcius, with the loss of 4000 men and three standards. This disaster was avenged the next year, but after several successive campaigns the consuls for the year 180, P. Cornelius and M. Baebius, had recourse to the expedient of removing the whole nation from their abodes, and transporting them, to the number of 40,000, including women and children, into the heart of Samnium. Here they were settled in the vacant plains, which had formerly belonged to Taurasia (hence called Campi Taurasini), and appear to have become a flourishing community. The next

year 7000 more, who had been in the first instance suffered to remain, were removed by the consul Fulvius to join their countrymen. We meet with them long afterwards among the "populi" of Samnium, subsisting as a separate community, under the name of "Ligures Corneliani et Baebiani," as late as the reign of Trajan. (Liv. xxxix. 2, 20, 32, xl. 1, 38, 41; Plin. iii. 11. s. 16; Lib. Colon. p. 235; Henzen. *Tab. Alim.* p. 57.) There is no authority for the existence of a city of the name of Apua, as assumed by some writers. [E. H. B.]

APU'LIA (Ἀπουλία), a province, or region, in the SE. of Italy, between the Apennines and the Adriatic Sea, which was bounded by the Frentani on the N., by Calabria and Lucania on the S., and by Samnium on the W. It is stated by most modern geographers (Mannert, Cramer, Forbiger) that the name was sometimes applied to the whole SE. portion of Italy, including the peninsula of Messapia, or, as the Romans termed it, Calabria. But though this extension was given in the middle ages, as well as at the present day, to the term of *Puglia*, it does not appear that the Romans ever used the name with so wide a signification; and even when united for administrative purposes, the two regions preserved their distinct appellations. Thus we find, even under the later periods of the Roman Empire, the "provincia Apuliae et Calabriae" (Lib. Colon. p. 261; Treb. Poll. *Tetric.* 24), "Corrector Apuliae et Calabriae" (Notit. Dign. ii. p. 64.), &c. The Greeks sometimes used the name of Iapygia, so as to include Apulia as well as Messapia (Herod. iv. 99; Pol. iii. 88); but their usage of this, as well as all the other local names applied to this part of Italy, was very fluctuating. Strabo, after describing the Messapian peninsula (to which he confines the name of Iapygia) as inhabited by the Salentini and Calabri, adds that to the north of the Calabri were the tribes called by the Greeks Peucetians and Daunians, but that all this tract *beyond the Calabrians* was called by the natives Apulia, and that the appellations of Daunians and Peucetians were, in his time, wholly unknown to the inhabitants of this part of Italy (vi. pp. 277, 283). In another passage he speaks of the "Apulians properly so called," as dwelling around the gulf to the N. of Mt. Garganus; but says that they spoke the same language with the Daunians and Peucetians, and were in no respect to be distinguished from them." (p. 285.) The name of Daunians is wholly unknown to the Roman writers, except such as borrowed it from the Greeks, while they apply to the Peucetians the name of PEDICULI or POEDICULI, which appears, from Strabo, to have been their national appellation. Ptolemy divides the Apulians into Daunians and Peucetians (Ἀπουλοι Δαύνιοι and Ἀπουλοι Πευκέτιοι, iii. 1. §§ 15, 16, 72, 73), including all the southern Apulia under the latter head; but it appears certain that this was a mere geographical arrangement, not one founded upon any national differences still subsisting in his time.

Apulia, therefore, in the Roman sense, may be considered as bounded on the SE. by a line drawn from sea to sea, across the isthmus of the Messapian peninsula, from the Gulf of Tarentum, W. of that city, to the nearest point of the opposite coast between Egnatia and Brundusium. (Strab. vi. p. 277; Mela, ii. 4.) According to a later distribution of the provinces or regions of Italy (apparently under Vespasian), the limits of Calabria were extended so as to include the greater part, if not the whole of the territory inhabited by the Poediculi, or Peucetians (Lib. Colon. *l. c.*), and the extent of Apulia proportionally diminished. But this arrangement does not appear to have been generally adopted. Towards Lucania, the river Bradanus appears to have formed the boundary, at least in the lower part of its course; while on the W., towards the Hirpini and Samnium, there was no natural frontier, but only the lower slopes or underfalls of the Apennines were included in Apulia; all the higher ridges of those mountains belonging to Samnium. On the N. the river Tifernus appears to have been the recognised boundary of Apulia in the time of Mela and Pliny (Mela, *l. c.*; Plin. iii. 11. s. 16), though the territory of Larinum, extending from the Tifernus to the Frento, was, by many writers, not included in Apulia, but was either regarded as constituting a separate district (Caes. *B. C.* i. 23), or included in the territory of the Frentani. (Ptol. iii. 1. § 65.) Apulia, as thus defined, comprehended nearly the same extent with the two provinces of the kingdom of Naples now called the *Capitanata* and *Terra di Bari*.

The physical features of Apulia are strongly marked, and must, in all ages, have materially influenced its history. The northern half of the province, from the Tifernus to the Aufidus, consists almost entirely of a great plain, sloping gently from the Apennines to the sea, and extending between the mountain ranges of the former — of which only some of the lower slopes and offshoots were included in Apulia, — and the isolated mountain mass of Mt. Garganus, which has been not inaptly termed the Spur of Italy. This portion is now commonly known as "*Puglia piana*," in contradistinction to the southern part of the province, called "*Puglia petrosa*," from a broad chain of rocky hills, which branch off from the Apennines, near Venusia, and extend eastward towards the Adriatic, which they reach near the modern *Ostuni*, between Egnatia and Brundusium. The whole of this hilly tract is, at the present day, wild and thinly inhabited, great part of it being covered with forests, or given up to pasture, and the same seems to have been the case in ancient times also. (Strab. vi. p. 283.) But between these barren hills and the sea, there intervenes a narrow strip along the coast extending about 50 miles in length (from *Barletta* to *Monopoli*), and 10 in breadth, remarkable for its fertility, and which was studded, in ancient as well as modern times, with a number of small towns. The great plains of Northern Apulia are described by Strabo as of great fertility (πάμφορός τε καὶ πολύφορος, vi. p. 284), but adapted especially for the rearing of horses and sheep. The latter appear in all ages to have been one of the chief productions of Apulia, and their wool was reckoned to surpass all others in fineness (Plin. viii. 48. s. 73), but the pastures become so parched in summer that the flocks can no longer find subsistence, and hence they are driven at that season to the mountains and upland vallies of Samnium; while, in return, the plains of Apulia afford abundant pasturage in winter to the flocks of Samnium and the *Abruzzi*, at a season when their own mountain pastures are covered with snow. This arrangement, originating in the mutual necessities of the two regions, probably dates from a very early period (Niebuhr, vol. iii. p. 191); it is alluded to by Varro (*de R. R.* ii. 1) as customary in his day; and under the Roman empire became the subject of legislative enactment — a *vectigal*, or

tax, being levied on all sheep and cattle thus migrating. The calcareous nature of the soil renders these Apulian plains altogether different in character from the rich alluvial tracts of the North of Italy; the scarcity of water resulting from this cause, and the parched and thirsty aspect of the country in summer, are repeatedly alluded to by Horace (*Pauper aquae Daunus, Carm.* iii. 30. 11; *Siticulosae Apuliae, Epod.* 3. 16), and have been feelingly described by modern travellers. But notwithstanding its aridity, the soil is well adapted for the growth of wheat, and under a better system of irrigation and agriculture may have fully merited the encomium of Strabo. The southern portions of the province, in common with the neighbouring region of Calabria, are especially favourable to the growth of the olive.

The population of Apulia was of a very mixed kind, and great confusion exists in the accounts transmitted to us concerning it by ancient writers. But, on the whole, we may distinguish pretty clearly three distinct national elements. 1. The APULI, or Apulians properly so called, were, in all probability, a member of the great Oscan, or Ausonian, race; their name is considered by philologers to contain the same elements with Opicus, or Opscus. (Niebuhr, *Vorträge über Länder u. Völker*, p. 489). It seems certain that they were not, like their neighbours the Lucanians, of Sabellian race; on the contrary, they appear on hostile terms with the Samnites, who were pressing upon them from the interior of the country. Strabo speaks of them as dwelling in the northern part of the province, about the Sinus Urias, and Pliny (iii. 11. s. 16) appears to indicate the river Cerbalus (*Cervaro*) as having formed the limit between them and the Daunians, a statement which can only refer to some very early period, as in his time the two races were certainly completely intermixed.* 2. The DAUNIANS were probably a Pelasgian race, like their neighbours the Peucetians, and the other earliest inhabitants of Southern Italy. They appear to have settled in the great plains along the coast, leaving the Apulians in possession of the more inland and mountainous regions, as well as of the northern district already mentioned. This is the view taken by the Greek genealogists, who represent Iapyx, Daunius, and Peucetius as three sons of Lycaon, who settled in this part of Italy, and having expelled the Ausonians gave name to the three tribes of the Iapygians or Messapians, Daunians, and Peucetians. (Nicander ap. Antonin. Liberal. 31.) The same notion is contained in the statement that Daunus came originally from Illyria (Fest. *s. v. Daunia*), and is confirmed by other arguments. The legends so prevalent among the Greeks with regard to the settlement of Diomed in these regions, and ascribing to him the foundation of all the principal cities, may probably, as in other similar cases, have had their origin in the fact of this Pelasgian descent of the Daunians. The same circumstance might explain the facility with which the inhabitants of this part of Italy, at a later period, adopted the arts and manners of their Greek neighbours. But it is certain that, whatever distinction may have originally existed between the Daunians and Apulians, the two races were, from the time when they first appear in history, as completely blended into one as were the two component elements of the Latin nation. 3. The PEUCETIANS, or POEDICULI (Πευκέτιοι, Strab. et al.: Ποίδικλοι, Id.), — two names which, however different in appearance, are, in fact, only varied forms of the same, — appear, on the contrary, to have retained a separate nationality down to a comparatively late period. Their Pelasgian origin is attested by the legend already cited; another form of the same tradition represents Peucetius as the brother of Oenotrus. (Pherecyd. ap. Dion. Hal. i. 13; Plin. iii. 11. s. 16.) The hypothesis that the inhabitants of the south-eastern extremity of Italy should have come directly from the opposite coast of the Adriatic, from which they were separated by so narrow a sea, is in itself a very probable one, and derives strong confirmation from the recent investigations of Mommsen, which show that the native dialect spoken in this part of Italy, including a portion of Peucetia, as well as Messapia, was one wholly distinct from the Sabellian or Oscan language, and closely related to the Greek, but yet sufficiently different to exclude the supposition of its being a mere corruption of the language of the Greek colonists. (*Die Unter-Italischen Dialekte*, pp. 43—98. Concerning the origin and relations of the Apulian tribes generally, see Niebuhr, vol. i. pp. 146—154; *Vorträge über Länder u. Völker*, p. 489—498.)

We have scarcely any information concerning the history of Apulia, previous to the time when it first appears in connection with that of Rome. But we learn incidentally from Strabo (vi. p. 281), that the Daunians and Peucetians were under kingly government, and had each their separate ruler. These appear in alliance with the Tarentines against the Messapians; and there seems much reason to believe that the connection with Tarentum was not a casual or temporary one, but that we may ascribe to this source the strong tincture of Greek civilization which both people had certainly imbibed. We have no account of any Greek *colonies*, properly so called, in Apulia (exclusive of Calabria), and the negative testimony of Scylax (§ 14. p. 170), who enumerates all those in Iapygia, but mentions none to the N. of them, is conclusive on this point. But the extent to which the cities of Peucetia, and some of those of Daunia also, — especially Arpi, Canusium, and Salapia, — had adopted the arts, and even the language of their Greek neighbours, is proved by the evidence of their coins, almost all of which have pure Greek inscriptions, as well as by the numerous bronzes and painted vases, which have been brought to light by recent excavations. The number of these last which has been discovered on the sites of Canusium, Rubi, and Egnatia, is such as to vie with the richest deposits of Campania; but their style is inferior, and points to a declining period of Greek art. (Mommsen, *l. c.* pp. 89, 90; Gerhard, *Rapporto dei Vasi Volcenti*, p. 118; Bunsen, in *Ann. dell. Inst.* 1834, p 77.)

The first mention of the Apulians in Roman history, is on the outbreak of the Second Samnite War, in B. C. 326, when they are said to have concluded an alliance with Rome (Liv. viii. 25), notwithstanding which, they appear shortly afterwards in arms against her. They seem not to have constituted at this time a regular confederacy or national league like the Samnites, but to have been a mere aggregate of separate and independent cities, among which Arpi, Canusium, Luceria, and Teanum, appear to

* It is, perhaps, to these northern Apulians that Pliny just before gives the name of "Teani," but the passage is hopelessly confused.

have stood preeminent. Some of these took part with the Romans, others sided with the Samnites; and the war in Apulia was carried on in a desultory manner, as a sort of episode of the greater struggle, till B. C. 317, when all the principal cities submitted to Rome, and we are told that the subjection of Apulia was completed. (Liv. viii. 37, ix. 12, 13—16, 20.) From this time, indeed, they appear to have continued tranquil, with the exception of a faint demonstration in favour of the Samnites in B. C. 297 (Liv. x. 15), — until the arrival of Pyrrhus in Italy; and even when that monarch, in his second campaign B. C. 279, carried his arms into Apulia, and reduced several of its cities, the rest continued stedfast to the Roman cause, to which some of them rendered efficient aid at the battle of Asculum. (Zonar. viii. 5; Dionys. xx. Fr. nov. ed. Didot.)

During the Second Punic War, Apulia became, for a long time, one of the chief scenes of the contest between Hannibal and the Roman generals. In the second campaign it was ravaged by the Carthaginian leader, who, after his operations against Fabius, took up his quarters there for the winter; and the next spring witnessed the memorable defeat of the Romans in the plains of Cannae, B. C. 216. After this great disaster, a great part of the Apulians declared in favour of the Carthaginians, and opened their gates to Hannibal. The resources thus placed at his command, and the great fertility of the country, led him to establish his winter-quarters for several successive years in Apulia. It is impossible to notice here the military operations of which that country became the theatre; but the result was unfavourable to Hannibal, who, though uniformly successful in the field, did not reduce a single additional fortress in Apulia, while the important cities of Arpi and Salapia successively fell into the hands of the Romans. (Liv. xxiv. 47, xxvi. 38.) Yet it was not till B. C. 207, after the battle of Metaurus and the death of Hasdrubal, that Hannibal finally evacuated Apulia, and withdrew into Bruttium.

There can be no doubt that the revolted cities were severely punished by the Romans; and the whole province appears to have suffered so heavily from the ravages and exactions of the contending armies, that it is from this time we may date the decline of its former prosperity. In the Social War, the Apulians were among the nations which took up arms against Rome, the important cities of Venusia and Canusium taking the lead in the defection; and, at first, great successes were obtained in this part of Italy, by the Samnite leader Vettius Judacilius, but the next year, B. C. 89, fortune turned against them, and the greater part of Apulia was reduced to submission by the praetor C. Cosconius. (Appian. *B. C.* i. 39, 42, 52.) On this occasion, we are told that Salapia was destroyed, and the territories of Larinum, Asculum, and Venusia, laid waste; probably this second devastation gave a shock to the prosperity of Apulia from which it never recovered. It is certain that it appears at the close of the Republic, and under the Roman Empire, in a state of decline and poverty. Strabo mentions Arpi, Canusium, and Luceria, as decayed cities; and adds, that the whole of this part of Italy had been desolated by the war of Hannibal, and those subsequent to it (vi. p. 285).

Apulia was comprised, together with Calabria and the Hirpini, in the 2nd region of Augustus (Plin. iii. 11. s. 16), and this arrangement appears to have continued till the time of Constantine, except that the Hirpini were separated from the other two, and placed in the 1st region with Campania and Latium. From the time of Constantine, Apulia and Calabria were united under the same authority, who was styled Corrector, and constituted one province. (Lib. Colon. pp. 260—262; Notit. Dign. vol. ii. pp. 64, 125; P. Diac. ii. 21; Orelli, *Inscr.* 1126, 3764.) After the fall of the Western Empire, the possession of Apulia was long disputed between the Byzantine emperors, the Lombards, and the Saracens. But the former appear to have always retained some footing in this part of Italy, and in the 10th century were able to re-establish their dominion over the greater part of the province, which they governed by means of a magistrate termed a Catapan, from whence has been derived the modern name of the *Capitanata*, — a corruption of *Catapanata*. It was finally wrested from the Greek Empire by the Normans.

The principal rivers of Apulia, are: 1. the TIFERNUS, now called the *Biferno*, which, as already mentioned, bounded it on the N., and separated it from the Frentani; 2. the FRENTO (now the *Fortore*), which bounded the territory of Larinum on the S., and is therefore reckoned the northern limit of Apulia by those writers who did not include Larinum in that region; 3. the CERBALUS of Pliny (iii. 11. s. 16), still called the *Cervaro*, which rises in the mountains of the Hirpini, and flows into the sea between Sipontum and the lake of Salapia. It is probably this river which is designated by Strabo (vi. p. 284), but without naming it, as serving to convey corn and other supplies from the interior to the coast, near Sipontum; 4. the AUFIDUS (*Ofanto*), by far the largest of the rivers of this part of Italy. [AUFIDUS.] All these streams have nearly parallel courses from SW. to NE.; and all, except the Tifernus, partake more of the character of mountain torrents than regular rivers, being subject to sudden and violent inundations, while in the summer their waters are scanty and trifling. From the Aufidus to the limits of Calabria, and indeed to the extremity of the Iapygian promontory, there does not occur a single stream worthy of the name of river. The southern slope of the Apulian hills towards the Tarentine Gulf, on the contrary, is furrowed by several small streams; but the only one of which the ancient name is preserved to us, is, 5. the BRADANUS (*Bradano*), which forms the boundary between Apulia and Lucania, and falls into the sea close to Metapontum.

The remarkable mountain promontory of GARGANUS is described in a separate article. [GARGANUS.] The prominence of this vast headland, which projects into the sea above 30 miles from Sipontum to its extreme point near *Viesti*, naturally forms two bays; the one on the N., called by Strabo a deep gulf, but, in reality, little marked by nature, was called the SINUS URIAS, from the city of URIUM, or HYRIUM, situated on its coast. (Mela, ii. 4; Strab. vi. pp. 284, 285.) Of that on the S., now known as the *Gulf of Manfredonia*, no ancient appellation has been preserved. The whole coast of Apulia, with the exception of the Garganus, is low and flat; and on each side of that great promontory are lakes, or pools, of considerable extent, the stagnant waters of which are separated from the sea only by narrow strips of sand. That to the north of Garganus, adjoining the Sinus Urias (no-

ticed by Strabo without mentioning its name) is called by Pliny LACUS PANTANUS: it is now known as the *Lago di Lesina*, from a small town of that name. (Plin. iii. 11. s. 16.) The more extensive lake to the S. of Garganus, between Sipontum and the mouth of the Aufidus, was named, from the neighbouring city of Salapia, the SALAPINA PALUS (Lucan. v. 377), and is still called the *Lago di Salpi*.

Opposite to the headland of Garganus, about 15 geog. miles from the mouth of the Frento, lie the two small islands named INSULAE DIOMEDEAE, now the *Isole di Tremiti*.

The towns in Apulia, mentioned by ancient writers, are the following*, beginning from the northern frontier: 1. Between the Tifernus and the Frento stood LARINUM and CLITERNIA, besides the two small fortresses or "castella" of GERUNIUM and CALELA. 2. Between the Frento and the Aufidus were the important towns of TEANUM, surnamed Apulum, to distinguish it from the city of the same name in Campania, LUCERIA, AECAE, and ASCULUM, on the hills, which form the last off-shoots of the Apennines towards the plains; while in the plain itself were ARPI, SALAPIA, and HERDONIA; and SIPONTUM on the sea-shore, at the foot of Mt. Garganus. The less considerable towns in this part of Apulia were, VIBINUM (*Bovino*) among the last ranges of the Apennines, ACCUA, near Luceria, COLLATIA (*Collatina*) at the western foot of Mt. Garganus, CERAUNILIA (*Cerignola*), near the Aufidus: and ERGITIUM, on the road from Teanum to Sipontum (Tab. Peut.), supposed by Holstenius to be the modern *S. Severo*. Around the promontory of Garganus were the small towns of Merinum, Portus Agasus, and Portus Garnae [GARGANUS], as well as the HYRIUM, or URIUM, of Strabo and Ptolemy. Along the coast, between Sipontum and the mouth of the Aufidus, the Tabula places ANXANUM, now *Torre di Rivoli*, and Salinae, probably a mere establishment of salt-works, but more distant from the mouth of the Aufidus than the modern *Saline*. 3. East of the Aufidus was the important city of CANUSIUM, as well as the small, but not less celebrated town, of CANNAE; on the road from Canusium to Egnatia we find in succession, RUBI, BUTUNTUM, CAELIA, AZETIUM, and NORBA. The NETIUM of Strabo must be placed somewhere on the same line. Along the coast, besides the important towns of BARIUM and EGNATIA, the following small places are enumerated in the Itineraries: Bardulum, 6 M. P. E. of the mouth of the Aufidus, now *Barletta*, Turenum (*Trani*), Natiolum (*Bisceglie*), and Respa, according to Romanelli *Molfetta*, more probably *Giovenazzo*, about 13 M. P. from *Bari*. E. of that city we find Arnestum (probably a corruption of APANESTAE), and Dertum, which must be placed near *Monopoli*. NEAPOLIS, a name not found in any ancient author, but clearly established by its coins and other remains, may be placed with certainty at *Polignano*, 6 M. P. west of *Monopoli*. 4. In the interior of Apulia, towards the frontiers of Lucania, the chief place was VENUSIA, with the neighbourimg smaller towns of ACHERONTIA, BANTIA, and FERENTUM. On the Via Appia, leading from Venusia to Tarentum, were SILVIUM, Plera (supposed to be the modern *Gravina*), and Lupatia (*Altamura*). S. of this line of road, towards the river Bradanus, Mateola (Mateolani, Plin. iii. 11. s. 16) was evidently the modern *Matera*, and Genusium (Genusini, Id. *l. c.*; Lib. Colon. p. 262) still retains the name of *Ginosa*. (For the discussion of these obscure names, see Holsten. *Not. in Cluv.* pp. 281, 290; Pratilli, *Via Appia*, iv. 7; Romanelli, vol. ii. pp. 180—188.)

Several other towns mentioned by Pliny (*l. c.*) which probably belong to this region, are otherwise wholly unknown; but the names given in his list are so confused, that it is impossible to say with certainty, which belong to Apulia, and which to Calabria, or the Hirpini. Among those to which at least a conjectural locality may be assigned, are: the Grumbestini, supposed to be the inhabitants of Grumum, now *Grumo*, a village about 9 miles S. of *Bitonto;* the Palionenses, or people of Palio, probably *Palo*, a village half way between *Grumo* and *Bitonto;* the Tutini, for which we should, perhaps, read Turini, from Turum or Turium, indicated by the modern *Turi*, about 16 miles S. E. of *Bari;* the Strapellini, whose town, Strapellum, is supposed to be *Rapolla*, between Venusia and the Pons Aufidi. The Borcani, Corinenses, Dirini, Turmentini, and Ulurtini, of the same author, are altogether unknown.

Apulia was traversed by the two great branches of the Appian Way, which separated at Beneventum, and led, the one direct to Brundusium, the other to Tarentum. The first of these, called the Via Trajana, from its reconstruction by that emperor, passed through Aecae, Herdonia, Canusium, and Butuntum, to the sea at Barium, and from thence along the coast to Brundusium*; while a nearly parallel line, parting from it at Butuntum, led by Caelia, Azetium, and Norba, direct to Egnatia. The other main line, to which the name of Via Appia seems to have properly belonged, entered Apulia at the Pons Aufidi (*Ponte Sta. Venere*), and led through Venusia, Silvium, and Plera, direct to Tarentum. (For the fuller examination of both these lines, see VIA APPIA.)

Besides these, the Tabula records a line of road from Larinum to Sipontum, and from thence close along the sea-shore to Barium, where it joined the Via Trajana. This must have formed an important line of communication from Picenum and the northern parts of Italy to Brundusium. [E. H. B.]

APULUM (Ἄπουλον, Ptol. iii. 8. § 8; Orell. *Inscr.* Nos. 3563, 3826; in all the other inscriptions the name is abbreviated AP. or APUL., Nos. 991, 1225, 2171, 2300, 2695, 3686), or APULA (*Tab. Peut.*), or COLONIA APULENSIS (Ulpian. *de Censibus*, Dig. l. tit. 15. § 1), an important Roman colony, in Dacia, on the river Marissa (*Marosch*), on the site of the modern *Carlsburg* or *Weissenburg*, in *Transylvania*, where are the remains of an aqueduct and other ruins. If the reading of one inscription given by Gruter,—Alba Julia,—be correct, the place has preserved its ancient name, Alba=*Weissenburg*. [P. S.]

AQUA FERENTINA. [FERENTINAE LUCUS.]

AQUA VIVA. [SORACTE.]

AQUAE, the name given by the Romans to

* In the following list no attempt has been made to preserve the distinction between the Daunians and Peucetians; it is clear from Strabo, that no such distinction really subsisted in the time when the geographers wrote.

* It is this line of road, or at least the part of it along the coast, that is erroneously called by Italian topographers the Via Egnatia. [EGNATIA.]

many medicinal springs and bathing-places. The most important are mentioned below in alphabetical order.

AQUAE ALBULAE. [ALBULA.]

AQUAE APOLLINA'RES, was the name given to some warm springs between Sabate and Tarquinii, in Etruria, where there appears to have been a considerable thermal establishment. They are evidently the same designated by Martial (vi. 42. 7) by the poetical phrase of "Phoebi vada." The Tab. Peut. places them on the upper road from Rome to Tarquinii at the distance of 12 miles from the latter city, a position which accords with the modern *Bagni di Stigliano*. Cluverius confounds them with the AQUAE CAERETANAE, now *Bagni del Sasso*, which were indeed but a few miles distant. (Holsten. *not. ad Cluver.* p. 35.) [E. H. B.]

AQUAE AURE'LIAE or COLO'NIA AURE'LIA AQUENSIS (*Baden-Baden*), a watering place in a lovely valley of the Black Forest, is not mentioned by ancient writers, but is stated in a doubtful inscription of A. D. 676, to have been built by Hadrian, but it did not acquire celebrity till the time of Alexander Severus. [L. S.]

AQUAE BILBITANO'RUM. [AQUAE HISPANICAE.]

AQUAE BORMO'NIS (*Bourbon l'Archambault*). The site of these hot springs is marked in the Theodosian Table by the square figure or building which indicates mineral waters, and by the name Bormo, which D'Anville erroneously would have altered to Borvo. It is also marked as on a road which communicates to the NW. with Avaricum (*Bourges*), and to the NE. with Augustodunum (*Autun*). The hot springs of Bourbon are a few miles from the left bank of the Allier, an affluent of the Loire.

At *Bourbonne-les-Bains*, in the department of *Haute Marne*, there are also hot springs, and the Theodosian Table indicates, as D'Anville supposes, this fact by the usual mark, though it gives the place no name. D'Anville (*Notice*, &c.) gave it the name of Aquae Borvonis, founding the name on an inscription discovered there; but the correct reading of the inscription, according to more recent authorities, is BORBONI THERMARUM DEO MAMMONAE, &c. It is probable that Bormo may have been the deity of both places, as the modern names are the same. Thus the god of the hot springs gave his name to the place, and the place gave a name to a family which, for a long time, occupied the throne of France. [G. L.]

AQUAE CAESARIS (prob. *Ukus*, Ru.), 7 M. P. south-west of Tipasa, in Numidia, and evidently, from the way in which it is marked in the Tabula Peutingeriana, a much frequented place. [P. S.]

AQUAE CAERETA'NAE. [CAERE.]

AQUAE CA'LIDAE. The position of this place is marked in the Theodosian Table by its being on the road between Augustonemetum (*Clermont*) in the Auvergne and Rodumna (*Rouanne*). The distance from Augustonemetum to Aquae Calidae is not given; but there is no doubt that Aquae Calidae is *Vichy* on the Allier, a place now frequented for its mineral waters.

D'Anville (*Notice*, &c.) remarks, that De Valois confounds the Aquae Calidae with the Calentes Aquae mentioned by Sidonius Apollinaris, which are Chaudes-aigues (hot-waters) in the department of Cantal. The whole of the mountain region of the Auvergne abounds in mineral waters. [G. L.]

AQUAE CA'LIDAE (Ὕδατα Θερμὰ Κολωνία, Ptol. : *Hammam Meriga*, large Ru. and hot springs), in Mauretania Caesariensis, almost due S. of Caesarea, at the distance of 25 M. P. It was important, not only for its hot springs, but for its commanding the pass of the Lesser Atlas, from Caesarea, and other cities on the coast, to the valley of the Chinalaph. This explains its having acquired the rank of a colony in the time of Ptolemy, while in the Antonine Itinerary it is called simply Aquae. Its ruins are fully described by Shaw (p. 64, 1st ed.). [P. S.]

AQUAE CA'LIDAE (*Hammam Gurbos*, with hot springs), in Zeugitana, on the gulf of Carthage, directly opposite to the city: probably identical with CARPIS. (Liv. xxx. 24; *Tab. Peut., ad Aquas*; Shaw, p. 157, or p. 87, 2nd ed.; Barth, *Wanderungen*, &c. p. 128.) There are also hot springs at *Hamman l'Enf*, near the bottom of the Gulf, which may be those mentioned by Strabo as near Tunes (xvii. p. 834). [P. S.]

AQUAE CA'LIDAE, in Britain. [AQUAE SOLIS.]

AQUAE CONVENA'RUM. These waters are placed by the Anton. Itin. on the road from Aquae Tarbellicae to Tolosa (*Toulouse*), and on this side of Lugdunum Convenarum. Some geographers identify the place with *Bagnères-de-Bigorre* in the department of *Hautes Pyrénées*, a place noted for its mineral springs; but D'Anville fixes the site at Capbern. Walckenaer, however, places it at *Bagnères*. Strabo (p. 190), after mentioning Lugdunum, speaks of the warm springs of the Onesii (τῶν Ὀνησιῶν), for which unknown name Wesseling and others would read Κονουενῶν. Xylander (Holzmann) proposed to read Μονησίων, and Pliny (iv. 19) mentions the Monesi, whose name seems to be preserved in that of the town of *Moneins* on the *Baise*, in the department of *Hautes Pyrénées*. Grosskurd (*Translation of Strabo*, vol. i. p. 327) assumes that Aquae Convenarum is *Bagnères* in *Comminges*. *Bagnères de Bigarre* is proved by an inscription on the public fountain to be the Aquensis Vicus of the Romans, the inhabitants of which were named Aquenses; which seems to confirm the opinion that Aquae Convenarum was a different place. [G. L.]

AQUAE CUTI'LIAE. [CUTILIAE.]

AQUAE DACICAE, in the interior of Mauretania Tingitana, between Volubilis and Gilda. (*Itin. Ant.* p. 23.). [P. S.]

AQUAE GRATIA'NAE, in the territory of the Allobroges, appear, from inscriptions, to be the mineral waters of Aix, north of Chambery, in the duchy of Savoy, and a little east of the lake of Bourget, at an elevation of about 823 English feet above the sea. The people were also called Aquenses. [G. L.]

AQUAE HISPA'NICAE. (1.) BILBITANORUM (*Alhama*), a town with baths, in Hispania Tarraconensis, about 24 M. P. west of BILBILIS. (*It. Ant.*) There were numerous other bathing places in Spain, but none of them require more than a bare mention: (2) AQ. CELENAE, CILENAE, or CELINAE (*Caldas del Rey*); (3) FLAVIAE (*Chaves* on the *Tamega*, with a Roman bridge of 18 arches; (4) LAEVAE (Ὕδατα λαιά, Ptol.; (5) ORIGINIS (*Bannos de Bande* or *Orense*); (6) CERCERNAE, QUERQUERNAE, or QUACERNORUM (*Rio Caldo?* or *Andres de Zarracones?*); (7) VOCONAE (*Caldes de Malavella*). [P.S.]

AQUAE LABANAE (τὰ Λαβανὰ ὕδατα), are mentioned by Strabo (v. p. 238) as cold sulphureous

waters analogous in their medical properties to those of the Albula, and situated near Nomentum: they are clearly the same now called *Bagni di Grotta Marozza* about 3 miles N. of *Mentana*, the ancient Nomentum. (Nibby, *Dintorni di Roma*, vol. ii. p. 144.) [E. H. B.]

AQUAE LESITA'NAE. [LESA.]

AQUAE MATTIACAE or FONTES MATTIACI, a watering place with hot springs, in the country of the Mattiaci, that is, the district between the Maine and the Lahn. (Plin. xxxi. 17; Amm. Marcell. xxix. 4.) The place is generally believed to be the same as the modern *Wiesbaden*, where remains of Roman bath-buildings have been discovered. (See Dahl in the *Annalen des Vereins für Nassauische Alterthumskunde*, vol. i. part 2, p. 27, seq.) [L. S.]

AQUAE NEAPOLITA'NAE. [NEAPOLIS.]

AQUAE NERI. So the name is written in the Theodosian Table; for which we ought probably to write Aquae Nerae, as D'Anville suggests. It appears to correspond to *Néris*, which Gregory of Tours calls Vicus Nereensis. *Néris* is in the department of *Allier*. [G. L.]

AQUAE NISINEII, is designated in the Theodosian Table by the square figure or building which indicates mineral waters [AQUAE BORMONIS], and is placed on the road between Decetia (*Décise*) and Augustodunum (*Autun*). This identifies the place with *Bourbon-l'Anci*, where there are Roman constructions. [G. L.]

AQUAE PA'SSERIS, one of the numerous places in Etruria frequented for its warm baths, which appear to have been in great vogue in the time of Martial (vi. 42. 6). It is placed by the Tab. Peut. on the road from Volsinii to Rome, between the former city and Forum Cassii: and was probably situated at a spot now called *Bacucco*, about 5 miles N. of *Viterbo*, where there is a large assemblage of ruins, of Roman date, and some of them certainly baths, while the whole neighbourhood abounds in thermal springs. (Cluver. *Ital.* p. 561; Dennis's *Etruria*, vol. i. pp. 202. 211.)

An inscription published by Orioli (*Ann. d. Inst.* vol. i. p. 174—179) writes the name AQUAE PASSERIANAE. [E. H. B.]

AQUAE PATAVI'NAE. [APONI FONS.]

AQUAE POPULO'NIAE. [POPULONIUM.]

AQUAE RE'GIAE (*Hammam Truzza*, or the Ru. on the river *Mergaleel*, S. of *Truzza*, Shaw), a place of considerable importance, near the centre of Byzacena, on the high road leading SW. from Hadrumetum. (*Itin. Ant.* pp. 47, 53, 54, 55, 56; *Tab. Peut.*; *Notit. Eccl. Afr.*) [P. S.]

AQUAE SEGESTA'NAE. [SEGESTA.]

AQUAE SEGESTE, a place denoted in the Peutinger Table as the site of mineral waters. D'Anville (*Notice*, &c.) places it at *Ferrières*, which lies nearly in a direct line between *Orléans* and *Sens*, on which route it was, according to the Table. There are chalybeate springs at *Ferrières*. But the distances in the Table do not agree with the actual distances, unless we change xxii., the distance between Fines, the first station from Orléans (*Genabum*), and Aquae Segesta, into xv. The distance of xxii. from Aquae Segesta to *Sens* (Agedincum) also requires to be reduced to xv., on the supposition of *Ferrières* being the true site. Ukert and others place Aquae Segesta at *Fontainebleau*, which seems to lie too far out of the direct road between *Orléans* and *Sens*. [G. L.]

AQUAE SEGETE, the name of a place in the Theodosian Table, which may possibly be corrupt. It is designated as the site of mineral waters, and in the neighbourhood of Forum Segusianorum, or *Feur*, in the department of Haute Loire. The exact site of the place does not appear to be certain. D'Anville fixes it at *Aissumin*, on the right bank of the Loire: others place it near *Monibrison*. [G. L.]

AQUAE SELINU'NTIAE. [SELINUS.]

AQUAE SE'XTIAE (*Aix*), in the department of *Bouches du Rhône*, is 18 Roman miles north of Massilia (*Marseille*). In B. C. 122, the proconsul C. Sextius Calvinus, having defeated the Salyes or Saluvii, founded in their territory the Roman colony of Aquae Sextiae, so called from the name of the Roman general, and the springs, both hot and cold, which he found there. (Liv. Ep. lib. 61; Vell. i. 15.) These hot springs are mentioned by Strabo (pp. 178, 180: τὰ θέρμα ὕδατα τὰ Σέξτια) and by other ancient writers. Strabo observes that it was said that some of the hot springs had become cold. The temperature of the hot springs is now only a moderate warmth.

In the neighbourhood of Aix was fought, B. C. 102, the great battle, in which the Roman consul C. Marius defeated the Cimbri and Teutones with immense slaughter. (Plut. *Mar.* c. 18; Florus, iii. 3.) Plutarch states that the people of Massilia made fences for their vineyards with the bones of the barbarians, and that the soil, which was drenched with the blood of thousands, produced an unusual crop the following year. D'Anville observes that the battle field is supposed to have been near the *Lar*, about four leagues above Aix; but Fauris de St. Vincent (quoted by Forbiger) fixes the site of the battle at *Meiragues*, two leagues from Marseille, which was called in the middle ages Campus de Marianicis. Fragments of swords and spears, and bones, are still found on this spot.

There are Roman remains at *Aix;* and its identity with Aquae Sextiae appears from the ancient Itineraries and an inscription, which shows it to have been a Roman colony, with the title Julia. Strabo's words, indeed, show that it was a Roman colony from the first. Yet Pliny (iii. 4) places "Aquae Sextiae Salluviorum" among the Oppida Latina of Gallia Narbonensis, or those which had the Jus Latium; in which he is certainly mistaken. Ptolemaeus also calls it a colonia. [G. L.]

AQUAE SICCAE, a name which the Anton. Itin. places between Calagorris and Vernosole, on the road from Aquae Tarbellicae to Tolosa. The site is uncertain. If *Seiches* near Toulouse be the place, the distances in the Itinerary require correction. (D'Anville, *Notice.*) Walckenaer calls the place *Ayguas-Sec.* [G. L.]

AQUAE SINUESSA'NAE. [SINUESSA.]

AQUAE SULIS (*Bath*), in Britain, mentioned under this name in the *Itinerarium Antonini*, in Ptolemy (ii. 3. § 28), as Ὕδατα θερμά. [R. G. L.]

AQUAE STATIELLAE (Ἀκουαὶ Στατιέλλαι, Strab.), a city of Liguria, situated on the N. side of the Apennines in the valley of the Bormida: now called *Acqui*. Its name sufficiently indicates that it owed its origin to the mineral springs which were found there, and Pliny notices it (xxxi. 2) as one of the most remarkable instances where this circumstance had given rise to a considerable town. It is probable that it did not become a place of any importance until after the Roman conquest of Liguria nor do we find any actual mention of it under the

Republic, but it was already a considerable town in the days of Strabo, and under the Roman Empire became one of the most flourishing and important cities of Liguria, a position which we find it retaining down to a late period. The inhabitants bear on an inscription the name "Aquenses Statiellenses." It was the chief place of the tribe of the STATIELLI, and one of the principal military stations in this part of Italy. (Strab. v. p. 217; Plin. iii. 5. s. 7; Orell. *Inscr.* 4927; Inscr. ap. Spon. *Misc. Ant.* p. 164; Notit. Dign. p. 121.) It is still mentioned by Paulus Diaconus among the chief cities of this province at the time of the Lombard invasion: and Liutprand of Cremona, a writer of the tenth century, speaks of the Roman Thermae, constructed on a scale of the greatest splendour, as still existing there in his time. (P. Diac. ii. 16; Liutprand, *Hist.* ii. 11.) The modern city of *Acqui* is a large and flourishing place, and its mineral waters are still much frequented. Some remains of the ancient baths, as well as portions of an aqueduct, are still visible, while very numerous inscriptions, chiefly sepulchral, have been discovered there, as well as innumerable urns, lamps, coins, and other relics of antiquity.

We learn from the Itineraries that a branch of the Via Aurelia quitted the coast at Vada Sabbata (*Vado*) and crossed the Apennines to Aquae Statiellae, from whence it communicated by Dertona with Placentia on the Via Aemilia. The distance from Vada Sabbata to Aquae is given as 52 R. miles. (Itin. Ant. p. 294; Tab. Peut.) [E. H. B.]

AQUAE TACAPITA'NAE (*El Hammat-el-Khabs*), so called from the important town of TACAPE, at the bottom of the Syrtis Minor, from which it was distant 18 M. P. to the SW. (*Ant. Itin.* pp. 74, 78.) [P. S.]

AQUAE TARBE'LLICAE (*Dax* or *Dacqs*) or AQUAE TARBELLAE, as Ausonius calls it (*Praef. Tres, Syragrio*). Vibius Sequester has the name Tarbella Civitas (p. 68, ed. Oberlin). In the *Not. Gall.* the name is Aquensium Civitas. The word Aquae is the origin of the modern name *Aqs* or *Acs*, which the Gascons made *Dags* or *Dax*, by uniting the preposition to the name of the place. Ptolemy is the only writer who gives it the name of Augustae (*Ὕδατα Αὐγούστα*). This place, which is noted for its mineral waters, is on the road from Asturica (*Astorga*) to Burdigala (*Bordeaux*), and on the left bank of the Aturus (*Adour*). There are or were remains of an aqueduct near the town, and Roman constructions near the warm springs in the town. The mineral springs are mentioned by Pliny (xxxi. 2). [G. L.]

AQUAE TAURI, another of the numerous watering-places of Etruria, situated about three miles NE. of Centumcellae (*Civita Vecchia*). They are now called *Bagni di Ferrata*. The thermal waters here appear to have been in great vogue among the Romans of the Empire, so that a town must have grown up on the spot, as we find the "Aquenses cognomine Taurini" mentioned by Pliny (iii. 5. s. 8) among the separate communities of Etruria. The baths are described by Rutilius, who calls them Tauri Thermae, and ascribes their name to their accidental discovery by a bull. (Rutil. *Itin.* i. 249—260; Tab. Peut.; Cluver. *Ital.* p. 486.) [E. H. B.]

AQUAE TIBILITA'NAE (*Hammam Meskoutin*, or perhaps *Hammam-el-Berda*), in Numidia, near the river Rubricatus, on the high road from Cirta to Hippo Regius, 54 M. P. E. of the former, and 40 M. P. SW. of the latter. (*Ant. Itin.* p. 42; *Tab. Peut.*) It formed an episcopal see. (Optat. *c. Donat.* i. 14.) Remains of large baths, of Roman workmanship, are still found at *Hammam Meskoutin*. (Shaw, p. 121, 1st ed.; Barth, *Wanderungen, &c.*, p. 71.) [P. S.]

AQUAE VOLATERRA'NAE. [VOLATERRAE.]

AQUENSIS VICUS. [AQUAE CONVENARUM.]

AQUILA'RIA, a place on the coast of Zeugitana, 22 M. P. from Clupea, with a good summer roadstead, between two projecting headlands, where Curio landed from Sicily before his defeat and death, B. C. 49. (Caes. *B. C.* ii. 23.) The place seems to correspond to *Alhowareah*, a little SW. of *C. Bon* (Pr. Mercurii), where are the remains of the great stone-quarries used in the building of Utica and Carthage. These quarries run up from the sea, and form great caves, lighted by openings in the roof, and supported by pillars. They are doubtless the quarries at which Agathocles landed from Sicily (Diod. xx. 6); and Shaw considers them to answer exactly to Virgil's description of the landing place of Aeneas. (*Aen.* i. 163; Shaw, pp. 158, 159; Barth, *Wanderungen, &c.*, pp. 132, 133.) [P. S.]

AQUILEIA (*Ἀκυλητία*, Strab. et alii; *Ἀκουιλητία*, Ptol.: *Eth.* *Ἀκυλήϊος*, Steph. B., but *Ἀκυλήσιος*, Herodian.; Aquilleiensis), the capital of the province of Venetia, and one of the most important cities of Northern Italy, was situated near the head of the Adriatic Sea, between the rivers Alsa and Natiso. Strabo tells us that it was 60 stadia from the sea, which is just about the truth, while Pliny erroneously places it 15 miles inland. Both these authors, as well as Mela and Herodian, agree in describing it as situated *on* the river Natiso; and Pliny says, that both that river and the Turrus (*Natiso cum Turro*) flowed by the walls of Aquileia. At the present day the river *Torre* (evidently the Turrus of Pliny) falls into the *Natisone* (a considerable mountain torrent, which rises in the Alps and flows by *Cividale*, the ancient Forum Julii), about 13 miles N. of Aquileia, and their combined waters discharge themselves into the *Isonzo*, about 4 miles NE. of that city. But from the low and level character of the country, and the violence of these mountain streams, there is much probability that they have changed their course, and really flowed, in ancient times, as described by Strabo and Pliny. An artificial cut, or canal, communicating from Aquileia with the sea, is still called *Natisa*. (Strab. v. p. 214; Plin. iii. 18. s. 22; Mela, ii. 4; Herodian, viii. 2, 5; Cluver. *Ital.* p. 184.)

All authors agree in ascribing the first foundation of Aquileia to the Romans; and Livy expressly tells us that the territory was previously uninhabited, on which account a body of Transalpine Gauls who had crossed the mountains in search of new abodes, endeavoured to form a settlement there; but the Romans took umbrage at this, and compelled them to recross the Alps. (Liv. xxxix. 22, 45, 54, 55.) It was in order to prevent a repetition of such an attempt, as well as to guard the fertile plains of Italy from the irruptions of the barbarians on its NE. frontier, that the Romans determined to establish a colony there. In B. C. 181, a body of 3000 colonists was settled there, to which, 12 years later (B. C. 169), 1500 more families were added. (Liv. xl. 34, xliii. 17; Vell. Pat. i. 15.) The new colony, which received the name of Aquileia from the accidental omen of an eagle at the time of its

foundation (Julian. *Or. II. de gest. Const.*; Eustath. *ad Dion. Per.* 378), quickly rose to great wealth and prosperity, and became an important commercial emporium; for which it was mainly indebted to its favourable position, as it were, at the entrance of Italy, and at the foot of the pass of Mount Ocra, which must always have been the easiest passage from the NE. into the Italian plains. The accidental discovery of valuable gold mines in the neighbouring Alps, in the time of Polybius, doubtless contributed to its prosperity (Pol. *ap. Strab.* iv. p. 208); but a more permanent source of wealth was the trade carried on there with the barbarian tribes of the mountains, and especially with the Illyrians and Pannonians on the Danube and its tributaries. These brought slaves, cattle and hides, which they exchanged for the wine and oil of Italy. All these productions were transported by land carriage as far as Nauportus, and thence by the Save into the Danube. (Strab. iv. p. 207, v. p. 214.) After the provinces of Illyria and Pannonia had been permanently united to the Roman Empire, the increased intercourse between the east and west necessarily added to the commercial prosperity of Aquileia. Nor was it less important in a military point of view. Caesar made it the head-quarters of his legions in Cisalpine Gaul, probably with a view to operations against the Illyrians (Caes. *B. G.* i. 10), and we afterwards find it repeatedly mentioned as the post to which the emperors, or their generals, repaired for the defence of the NE. frontier of Italy, or the first place which was occupied by the armies that entered it from that quarter. (Suet. *Aug.* 20, *Tib.* 7, *Vesp.* 6; Tac. *Hist.* ii. 46, 85, iii. 6, 8.) The same circumstance exposed it to repeated dangers. Under the reign of Augustus it was attacked, though without success, by the Iapodes (Appian. *Illyr.* 18); and at a later period, having had the courage to shut its gates against the tyrant Maximin, it was exposed to the first brunt of his fury, but was able to defy all his efforts during a protracted siege, which was at length terminated by the assassination of the emperor by his own soldiers, A. D. 238. (Herodian. viii. 2—5; Capitol. *Maximin.* 21—23.) At this time Aquileia was certainly one of the most important and flourishing cities of Italy, and during the next two centuries it continued to enjoy the same prosperity. It not only retained its colonial rank, but became the acknowledged capital of the province of Venetia; and was the only city of Italy, besides Rome itself, that had the privilege of a mint. (Not. Dign. ii. p. 48.) Ausonius, about the middle of the fourth century, ranks Aquileia as the ninth of the great cities of the Roman empire, and inferior among those of Italy only to Milan and Capua. (*Ordo Nob. Urb.* 6.) Though situated in a plain, it was strongly fortified with walls and towers, and seems to have enjoyed the reputation of an impregnable fortress. (Amm. Marc. xxi. 12.) During the later years of the empire it was the scene of several decisive events. Thus, in A. D. 340, the younger Constantine was defeated and slain on the banks of the river Alsa, almost beneath its walls. (Victor. *Epit.* 41. § 21; Eutrop. x. 9; Hieron. *Chron. ad ann.* 2356.) In 388 it witnessed the defeat and death of the usurper Maximus by Theodosius the Great (Zosim. iv. 46; Victor. *Epit.* 48; Idat. *Chron.* p. 11; Auson. *l. c.*); and in 425, that of Joannes by the generals of Theodosius II. (Procop. *B. V.* i. 2; Philostorg. xii. 14.) At length in A. D. 452 it was besieged by Attila, king of the Huns, with a formidable host, and after maintaining an obstinate defence for above three months, was finally taken by assault, plundered, and burnt to the ground. (Cassiod. *Chron.* p. 230; Jornand. *Get.* 42; Procop. *B. V.* i. 4. p. 330; Marcellin. *Chron.* p. 290; Hist. Miscell. xv. p. 549.) So complete was its destruction, that it never rose again from its ashes; and later writers speak of it as having left scarcely any ruins as vestiges of its existence. (Jornand. *l. c.*; Liutprand. iii. 2.) But these expressions must not be construed too strictly; it never became again a place of any importance, but was at least partially inhabited; and in the sixth century was still the residence of a bishop, who, on the invasion of the Lombards, took refuge with all the other inhabitants of Aquileia in the neighbouring island of Gradus, at the entrance of the lagunes. (Cassiodor. *Var.* xii. 26; P. Diac. ii. 10.) The bishops of Aquileia, who assumed the Oriental title of Patriarch, continued, notwithstanding the decay of the city, to maintain their pretensions to the highest ecclesiastical rank, and the city itself certainly maintained a sickly existence throughout the middle ages. Its final decay is probably to be attributed to the increasing unhealthiness of the situation. At the present day *Aquileia* is a mere straggling village, with about 1400 inhabitants, and no public buildings except the cathedral. No ruins of any ancient edifice are visible, but the site abounds with remains of antiquity, coins, engraved stones, and other minor objects, as well as shafts and capitals of columns, fragments of friezes, &c., the splendour and beauty of which sufficiently attest the magnificence of the ancient city. Of the numerous inscriptions discovered there, the most interesting are those which relate to the worship of Belenus, a local deity whom the Romans identified with Apollo, and who was believed to have co-operated in the defence of the city against Maximin. (Orell. *Inscr.* 1967, 1968, &c.; Herodian. viii. 3; Capitol. *Maximin.* 22; Bertoli, *Antichità di Aquileia*, Venice, 1739, p. 86—96.)

Besides its commercial and military importance, Aquileia had the advantage of possessing a territory of the greatest fertility; it was especially noted for the abundance of its wine. (Herodian. viii. 2.) Nor was the situation, in ancient times, considered unhealthy, the neighbouring lagunes, like those of Altinum and Ravenna, being open to the flux and reflux of the tides, which are distinctly sensible in this part of the Adriatic. (Vitruv. i. 4. § 11; Strab. v. p. 212; Procop. *B. G.* i. 1. p. 9.) Strabo speaks of the river Natiso as navigable up to the very walls of Aquileia (v. p. 214); but this could never have been adapted for large vessels, and it is probable that there existed from an early period a port or emporium on the little island of Gradus, at the mouth of the river, and entrance of the lagunes. We even learn that this island was, at one time, joined to the mainland by a paved causeway, which must certainly have been a Roman work. But the name of Gradus does not occur till after the fall of the Western Empire (P. Diac. ii. 10, iii. 25, v. 17), when it became, for a time, a considerable city, but afterwards fell into decay, and is now a poor place, with about 2000 inhabitants; it is still called *Grado*. [E. H. B.]

AQUILO'NIA (Ἀκουιλωνία, Ptol.). The existence of two cities of this name, both situated in Samnium, appears to be clearly established; though they have been regarded by many writers as iden-

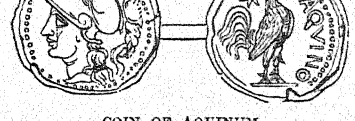
tical. 1. A city of the Hirpini, situated near the frontiers of Apulia, is mentioned by Pliny and Ptolemy, both of whom distinctly assign it to the Hirpini, and not to Samnium proper; while the Tabula places it on the Via Appia, 37 M.P. from Aeculanum and 6 from the Pons Aufidi (*Ponte Sta Venere*) on the road to Venusia. These distances coincide well with the situation of the modern city of *Lacedogna*, the name of which closely resembles the Oscan form of Aquilonia, which, as we learn from coins, was "Akudunniu." The combination of these circumstances leaves little doubt that *Lacedogna*, which is certainly an ancient city, represents the Aquilonia of Pliny and Ptolemy, as well as that of the Tabula. (Plin. iii. 11. s. 16; Ptol. iii. 1. s. 71; Tab. Peut.; Holsten. *Not. ad Cluv.* p. 274; Romanelli, vol. ii. p. 345.) But it seems impossible to reconcile this position of Aquilonia with the details given by Livy (x. 38—43) concerning a city of the same name in Samnium, which bore an important part in the campaign of the consuls Carvilius and Papirius in B. C. 293.

2. The city thus mentioned by Livy appears to have been situated in the country of the Pentri or central Samnites, to which the whole operations of the campaign seem to have been confined, but it must be confessed that the geography of them is throughout very obscure. It was little more than 20 miles from Cominium, a place of which the site is unfortunately equally uncertain [COMINIUM], and apparently not more than a long day's march from Bovianum, as after the defeat of the Samnites by Papirius near Aquilonia, we are told that the nobility and cavalry took refuge at Bovianum, and the remains of the cohorts which had been sent to Cominium made good their retreat to the same city. Papirius, after making himself master of Aquilonia, which he burnt to the ground, proceeded to besiege Saepinum, still in the direction of Bovianum. Hence it seems certain that both Aquilonia and Cominium must be placed in the heart of Samnium, in the country of the Pentri: but the exact site of neither can be determined with any certainty: and it is probable that they were both destroyed at an early period. Romanelli, who justly regards the Aquilonia of Livy as distinct from the city of the Hirpini, is on the other hand certainly mistaken in transferring it to *Agnone* in the north of Samnium. (Romanelli, vol. ii. p. 493—500.)

The coins which bear the Oscan legend AKVDVNNIV in retrograde characters, attributed by earlier numismatists to Acherontia, are now admitted to belong to Aquilonia (Friedländer, *Oskischen Münzen*, p. 54), and may be assigned to the city of that name in the country of the Hirpini. [E. H. B.]

AQUĪNUM (Ἀκούινον: *Eth.* Aquinas, -ātis: *Aquino*). 1. One of the most important cities of the Volscians, was situated on the Via Latina between Fabrateria and Casinum, about 4 miles from the left bank of the Liris. Strabo erroneously describes it as situated *on* the river Melpis (*Melfi*), from which it is in fact distant above 4 miles. In common with the other Volscian cities it was included in Latium in the more extended use of that term: hence it is mentioned by Ptolemy as a Latin city, and is included by Pliny in the First Region of Italy, according to the division of Augustus. (Ptol. iii. 1. § 63; Plin. iii. 5. *s.* 9; Strab. v. p. 237; Itin. Ant. p. 303.) Its name is not mentioned in history during the wars of the Romans with the Volscians, or those with the Samnites; and is first found during the Second Punic War on occasion of the march of Hannibal upon Rome by the Via Latina. (Liv. xxvi. 9; Sil. Ital. xii.) But all writers agree in describing it as a populous and flourishing place during the latter period of the Roman Republic. Cicero, who had a villa there, and on account of its neighbourhood to Arpinum, repeatedly alludes to it, terms it "frequens municipium," and Silius Italicus "ingens Aquinum." Strabo also calls it "a large city." (Cic. *pro Cluent.* 68, *Phil.* ii. 41, *pro Planc.* 9, *ad Att.* v. 1, *ad Fam.* ix. 24, &c.; Sil. Ital. viii. 405; Strab. v. p. 237.) We learn from the Liber Coloniarum that it received a Roman colony under the Second Triumvirate, and both Pliny and Tacitus mention it as a place of colonial rank under the Empire. Numerous inscriptions also prove that it continued a flourishing city throughout that period. (Lib. Colon. p. 229; Tac. *Hist.* i. 88, ii. 63; Plin. *l. c.*) It was the birthplace of the poet Juvenal, as he himself tells us (iii. 319): as well as of the Emperor Pescennius Niger. (Ael. Spartian. *Pesc.* i.) Horace speaks of it as noted for a kind of purple dye, but of inferior quality to the finer sorts. (*Ep.* i. 10, 27.)

The modern city of *Aquino* is a very poor place, with little more than 1000 inhabitants, but still retains its episcopal see, which it preserved throughout the middle ages. It still occupies a part of the site of the ancient city, in a broad fertile plain, which extends from the foot of the Apennines to the river Liris on one side and the Melpis on the other. It was completely traversed by the Via Latina, considerable portions of which are still preserved, as well as a part of the ancient walls, built of large stones without cement. An old church called the *Vescovado* is built out of the ruins of an ancient temple, and considerable remains of two others are still visible, which are commonly regarded, but without any real authority, as those of Ceres Helvina and Diana, alluded to by Juvenal (iii. 320). Besides these there exist on the site of the ancient city the ruins of an amphitheatre, a theatre, a triumphal arch, and various other edifices, mostly constructed of brickwork in the style called *opus reticulatum*. The numerous inscriptions which have been discovered here mention the existence of various temples and colleges of priests, as well as companies of artisans: all proving the importance of Aquinum under the Roman Empire. (Hoare's *Classical Tour*, vol. i. pp. 279—283; Romanelli, vol. iii. pp. 384—388; Cayro, *Storia di Aquino*, 4to. Nap. 1808, where all the inscriptions relating to Aquinum will be found collected, vol. i. p. 360, &c., but including many spurious ones.) There exist coins of Aquinum with the head of Minerva on one side and a cock on the other, precisely similar to those of the neighbouring cities of Cales and Suessa. (Millingen, *Numism. de l'Italie*, p. 220.)



COIN OF AQUINUM.

2. Among the obscure names enumerated by Pliny (iii. 15. s. 20) in the Eighth Region (Gallia Cispadana) are "Saltus Galliani qui cognominantur Aquinates," but their position and the origin of the name are wholly unknown. [E. H. B.]

AQUITA'NIA, AQUITA'NI (Ἀκουϊτανία, Ἀκουϊτανοί, Strab.). Caesar (*B. G.* i. 1) makes Aquitania one of the three divisions of the country which he calls Gallia. The Garumna (*Garonne*) divided the Aquitani from the Celtae or the Galli, as the Romans called them. Aquitania extended from the Garumna to the Pyrenees: its western boundary was the ocean. Its boundaries are not more accurately defined by Caesar, who did not visit the country until B. C. 50. (*B. G.* viii. 46.) In B. C. 56 he sent P. Crassus into Aquitania with a force to prevent the Aquitani assisting the Galli (*B. G.* iii. 11, 20, &c.); and he informs us incidentally that the towns of Tolosa (*Toulouse*), Carcaso (*Cercassone*), and Narbo (*Narbonne*) were included within the Roman Gallia Provincia, and thus enables us to fix the eastern boundary of Aquitania at this time within certain limits. A large part of the Aquitani submitted to Crassus. Finally all the cities of Aquitania gave Caesar hostages. (*B. G.* viii. 46.) Augustus, B. C. 27, made a new division of Gallia into four parts (Strab. p. 177); but this division did not affect the eastern boundary of the Aquitani, who were still divided as before from the Celtae (who were included in Narbonensis) on the east by the heights on the Cevenna (*Cévennes*); which range is stated by Strabo not quite correctly to extend from the Pyrenees to near Lyon. But Augustus extended the boundaries of Aquitania north of the Garumna, by adding to Aquitania fourteen tribes north of the Garonne. Under the Lower Empire Aquitania was further subdivided. [GALLIA.]

The chief tribes included within the Aquitania of Augustus were these: Tarbelli, Cocosates, Bigerriones, Sibuzates, Preciani, Convenae, Ausci, Garites, Garumni, Datii, Sotiates, Osquidates Campestres, Sucasses, Tarusates, Vocates, Vasates, Elusates, Atures, Bituriges Vivisci, Meduli; north of the Garumna, the Petrocorii, Nitiobriges, Cadurci, Ruteni, Gabali, Vellavi, Arverni, Lemovices, Santones, Pictones, Bituriges Cubi. The Aquitania of Augustus comprehended all that country north of the *Garonne* which is bounded on the east by the Allier, and on the north by the *Loire*, below the influx of the *Allier*, and a large part of the Celtae were thus included in the division of Aquitania. Strabo indeed observes, that this new arrangement extended Aquitania in one part even to the banks of the Rhone, for it took in the Helvii. The name Aquitania was retained in the middle ages; and after the dismemberment of the empire of Charlemagne, Aquitania formed one of the three grand divisions of France, the other two being the France of that period in its proper restricted sense, and Bretagne; and a king of Aquitaine, whose power or whose pretensions extended from the Loire to the Pyrenees, was crowned at Poitiers. (Thierry, *Lettres sur l'Histoire de France*, No. xi.) But the geographical extent of the term Aquitania was limited by the invasions of the Basques or Vascones, who settled between the Pyrenees and the Garonne, and gave their name Gascogne to a part of the SW. of France. The name Aquitania became corrupted into *Guienne*, a division of France up to 1789, and the last trace of the ancient name of Aquitania.

The Aquitani had neither the same language, nor the same physical characters as the Celtae. (Caes. *B. G.* i. 1; Strab. pp. 177, 189; Amm. Marc. xv. 11, who here merely copies Caesar.) In both these respects, Strabo says, that they resembled the Iberi, more than the Celtae. When P. Crassus invaded this country, the Aquitani sent for and got assistance from their nearest neighbours in Spain, which, in some degree, confirms the opinion of their being of Iberian stock. When they opposed Crassus, they had for their king, or commander-in-chief, Adcantuannus, who had about him a body of 600 devoted men, called Soldurii, who were bound to one another not to survive if any ill luck befel their friends. The Aquitani were skilled in countermining, for which operation they were qualified by working the minerals of their country. The complete reduction of the Aquitani was effected B. C. 28, by the proconsul M. Valerius Messalla, who had a triumph for his success. (Sueton. *Aug.* 21; Appian. *B. C.* iv. 38; Tibullus, ii. 1. 33.) As the Aquitani had a marked nationality, it was Roman policy to confound them with the Celtae, which was effected by the new division of Augustus. It has been conjectured that the name Aquitani is derived from the numerous mineral springs (aquae) which exist on the northern slope of the Pyrenees; which supposition implies that Aq is a native name for "water." Pliny (iv. 19), when he enumerates the tribes of Aquitanica, speaks of a people called Aquitani, who gave their name to the whole country. In another passage (iv. 17), he says, that Aquitanica was first called Armorica; which assertion may perhaps be reckoned among the blunders of this writer. [ARMORICA.]

The Aquitania of Caesar comprised the flat, dreary region south of the *Garonne*, along the coast of the Atlantic, called *Les Landes*, and the numerous valleys on the north face of the Pyrenees, which are drained by the *Adour*, and by some of the branches of the *Garonne*. The best part of it contained the modern departments of *Basses* and *Hautes Pyrénées*. [G. L.]

AR. [AREOPOLIS.]

ARA LUGDUNENSIS. [LUGDUNUM.]

ARA UBIO'RUM, an altar and sacred place in the territory of the Ubii, on the west side of the Rhine. The priest of the place was a German. (Tacit. *Ann.* i. 57.) This altar is first mentioned in the time of Tiberius. In A. D. 14, Germanicus was at the Ara Ubiorum, then the winter-quarters of the first and twentieth legions, and of some Veterani. (Tacit. *Ann.* i. 39.) In the time of Vespasian (Tacit. *Hist.* iv. 19, 25), Bonna (*Bonn*), on the Rhine, is spoken of as the winter-quarters of the first legion. As the winter-quarters seem to have been permanent stations, it is possible that the Ara Ubiorum and Bonna may be the same place. The Ara Ubiorum is placed, by Tacitus, sixty miles (sexagesimum apud lapidem, *Ann.* i. 45), from Vetera, the quarters of the fifth and twenty-first legions; and Vetera is fixed by D'Anville at *Xanten*, near the Rhine, in the former duchy of Cleves. This distance measured along the road by the Rhine brings us about Bonn. The distance from Vetera to *Cologne*, which some writers would make the site of the Ara Ubiorum, is only about 42 Gallic leagues, the measure which D'Anville assumes that we must adopt. If we go a few miles north of Bonn, to a small eminence named Godesberg, which may mean God's Hill, or Mons Sacer, we find that the distance from Vetera is 57 Gallic leagues, and this will suit very well the 60 of Tacitus, who may have used round numbers. If we compare the passages of Tacitus (*Ann.* i. 37, 39), it appears that he means the same place by the "Civitas Ubiorum," and the "Ara Ubiorum." By combining these passages

with one in the Histories (Agrippinenses, iv. 28), some have concluded that the Ara Ubiorum is Cologne. But Cologne was not a Roman foundation, at least under the name of Colonia Agrippinensis, until the time of Caudius, A. . 51; and the identity, or proximity, of the Civitas Ubiorum, and of the Ara Ubiorum, in the time of Tiberius, seems to be established by the expressions in the Annals (i. 37, 39); and the Ara Ubiorum is near Bonn. [G.L.]

ARA'BIA (ἡ Ἀραβία: *Eth.* Ἄραψ; Ἀράβιος, Her.; Ἄραβος, Aesch. *Pers.* 318, fem. Ἀράβισσα, Tzetz.; Arabs; pl. Ἄραβες, Ἀράβιοι, Ἄραβοι, Arăbes, Arăbi, Arabii: Adj. Ἀράβιος, Ἀραβικός, Arabus, Arabius, Arabicus: the A is short, but forms with the A long and the r doubled are also found: native names, *Belâd-el-Arab*, i. e. *Land of the Arabs, Jezirât-el-Arab*, i. e. *Peninsula of the Arabs;* Persian and Turkish, *Arabistân: Arabia*), the westernmost of the three great peninsulas of Southern Asia, is one of the most imperfectly known regions of the civilized world; but yet among the most interesting, as one of the earliest seats of the great Semitic race, who have preserved in it their national characteristics and independence from the days of the patriarchs to the present hour; and as the source and centre of the most tremendous revolution that ever altered the condition of the nations.

I. *Names.* — The name by which the country was known to the Greeks and Romans, and by which we still denote it, is that in use among the natives. But it is important to observe that the Hebrews, from which we derive our first information, did not use the name Arabia till after the time of Solomon: the reason may have been that it was only then that they became acquainted with the country *properly* so called, namely the peninsula itself, S. of a line drawn between the heads of the Red Sea and the Persian Gulf. The notion that the whole country was assigned to Ishmael and peopled by his descendants is a mere misunderstanding of the language of Scripture. (See below, § IV.) It was only in the N. part of Arabia that the Ishmaelites settled; and it is to that portion of the country, almost exclusively, that we must apply those passages of the Old Testament in which it is spoken of as *Eretz-Kedem* or *Kedemah*, i. e. *Land of the East*, and its people as the *Beni-Kedem*, i. e. *Sons of the East;* the region, namely, immediately East of Palestine (*Gen.* xxv. 6; *Judges*, vi. 3; *Job*, i. 3; 1 *Kings* iv. 30; *Isaiah*, xi. 14: comp. ἡ ἀνατολή, *Matt.* ii. 1). When the term *Kedem* seems to refer to parts of the peninsula more to the S., the natural explanation is that its use was extended indefinitely to regions adjoining those to which it was at first applied.

The word *Arab*, which first occurs after the time of Solomon, is also applied to only a small portion of the country. Like such names as Moab, Edom, and others, it is used both as the name of the country and as the collective name of the people, who were called individually *Arabi*, and in later Hebrew *Arbi*, pl. *Arbim* and *Arbiim*. Those denoted by it are the wandering tribes of the N. deserts and the commercial people along the N. part of the E. shore of the Red Sea (2 *Chron.* ix. 14, xvii. 11, xxi. 16, xxii. 1, xxvi. 7; *Isaiah*, xiii. 20, xxi. 13; *Jer.* iii. 2, xxv. 24; *Ezek.* xxvii. 21; *Neh.* ii. 19, iv. 7). At what time the name was extended to the whole peninsula is uncertain.

As to the origin of the word *Arab*, various opinions have been broached. The common native tradition deduces it from Yarab, the son of Joktan, the ancestor of the race. The late Professor Rosen derived it from the verbal root *yaraba* (Heb. *arab.*), *to set or go down* (*as the sun*), with reference to the position of Arabia to the W. of the Euphrates and the earliest abodes of the Semitic race. Others seek its origin in *arabah*, *a desert*, the name actually employed, in several passages of the Old Testament, to denote the region E. of the Jordan and Dead Sea, as far S. as the Aelanitic or E. head of the Red Sea; in fact the original Arabia, an important part of which district, namely the valley extending from the Dead Sea to the Aelanitic Gulf, bears to this day the name of *Wady-el-Arabah*.

The Greeks received the name from the Eastern nations; and invented, according to their practice of personifying in such cases, an *Arabia*, wife of Aegyptus. (Apollod. ii. 1. § 5.)

II. *Situation, Boundaries, Extent, and Divisions.* — The peninsula of Arabia, in the stricter sense of the word, lies between 12° and 30° N. lat., and between 32° and 59° E. long. It is partly within and partly without the tropics; being divided into two almost equal parts by the Tropic of Cancer, which passes through the city of *Muscat*, about 1° N. of the E. promontory, and on the W. nearly half way between *Mecca* and *Medina*. It projects into the sea between Africa and the rest of Asia, in a sort of hatchet shape, being bounded on the W. by the Arabicus Sinus (*Red Sea*), as far as its southernmost point, where the narrow strait of *Bab-el-Mandeb* scarcely cuts it off from Africa; on the S. and SE. by the Sinus Paragon (*Gulf of Oman*), and Erythraeum Mare (*Indian Ocean*); and on the NE. by the Persicus Sinus (*Persian Gulf*). On the N. it is connected with the continent of Asia by the Isthmus, extending for about 800 miles across from the mouth of the Tigris at the head of the Persian Gulf to the NW. extremity of the Red Sea, at the head of the Sinus Aelaniticus (*G. of Akabah*). A line drawn across this Isthmus, and coinciding almost exactly with the parallel of 30° N. lat., would represent very nearly the northern boundary, as at present defined, and as often understood in ancient times; but, if used to represent the view of the ancient writers in general, it would be a limit altogether arbitrary, and often entirely false. From the very nature of the country, the wandering tribes of N. Arabia, the children of the Desert, always did, as they do to this day, roam over that triangular extension of their deserts which runs up northwards between Syria and the Euphrates, as a region which no other people has ever disputed with them, though it has often been assigned to Syria by geographers, both ancient and modern, including the Arabs themselves. Generally, the ancient geographers followed nature and fact in assigning the greater part of this desert to Arabia; the N. limits of which were roughly determined by the presence of Palmyra, which, with the surrounding country, from Antilibanus to the Euphrates, as far S. on the river as Thapsacus at least, was always reckoned a part of Syria. The peninsula between the two heads of the Red Sea was also reckoned a part of Arabia. Hence the boundary of Arabia, on the land side, may be drawn pretty much as follows: from the head of the Gulf of Heroöpolis (*G. of Suez*), an imaginary and somewhat indeterminate line, running NE. across the desert Isthmus of Suez to near the mouth of the "river of Egypt" (the brook *El-Arish*), divided Arabia from Egypt: thence, turning

eastward, the boundary towards Palestine varied with the varying fortunes of the Jews and Idumeans [IDUMAEA]: then, passing round the SE. part of the Dead Sea, and keeping E. of the valley of the Jordan, so as to leave to Palestine the district of Perea; then running along the E. foot of Antilibanus, or retiring further to the E., according to the varying extent assigned to COELE SYRIA; and turning eastward at about 34° N. lat., so as to pass S. of the territory of Palmyra; it reached the right bank of the Euphrates somewhere S. of Thapsacus; and followed the course of that river to the Persian Gulf, except where portions of land on the right bank, in the actual possession of the people of Babylonia, were reckoned as belonging to that country. (Comp. Strab. xvi. p. 765; Plin. vi. 28. s. 32; Ptol. v. 17.)

But even a wider extent is often given to Arabia both on the NE. and on the W. On the former side, Xenophon gives the name of Arabia to the sandy tract on the E. bank of the Euphrates, in Mesopotamia S. of the Chaboras, or, as he calls it, Araxes (*Khabour*); and certainly, according to his minute and lively description, this region was thoroughly Arabian in its physical characteristics, animals, and products (*Anab.* i. 5. § 1). The S. part of Mesopotamia is at present called *Irak-Arabi*. Pliny also applies the name of Arabia to the part of Mesopotamia adjoining the Euphrates, so far N. as to include Edessa and the country opposite to Commagene; almost, therefore, or quite to the confines of Armenia; and he makes Singara the capital of a tribe of Arabs, called Praetavi (v. 24. s. 20, 21); and when he comes expressly to describe Arabia, he repeats his statement more distinctly, and says that Arabia descends from M. Amanus over against Cilicia and Commagene (vi. 28. s. 32; comp. Plut. *Pomp.* 39; Diod. xix. 94; Tac. *Ann.* xii. 12). On the west, Herodotus (ii. 12) regards Syria as forming the seaboard of Arabia. Damascus and its territory belonged to Arabia in the time of St. Paul (*Gal.* i. 17); and the whole of Palestine E. of the Jordan was frequently included under the name. Nay, even on the W. side of the Red Sea, the part of Egypt between the margin of the Nile Valley and the coast was called Arabiae Nomos, and was considered by Herodotus as part of Arabia. The propriety of the designation will be seen under the next head.

The surface of Arabia is calculated to be about four times that of France: its greatest length from N. to S. about 1,500 miles; its average breadth about 800 miles, and its area about 1,200,000 sq. miles.

The Greek and Roman writers in general divided Arabia into two parts, ARABIA DESERTA (ἡ ἔρημος Ἀραβία), namely, the northern desert between Syria and the Euphrates, and ARABIA FELIX (ἡ εὐδαίμων Ἀραβία), comprising the whole of the actual peninsula (Diod. Sic. ii. 48. foll.; Strab. xvi. p. 767; Mela, iii. 8; Plin. vi. 28. s. 32). Respecting the origin of the appellation *Felix*, see below (§ III). The third division, ARABIA PETRAEA (ἡ Πετραία Ἀραβία) is first distinctly mentioned by Ptolemy (v. 17. § 1). It included the peninsula of Sinai, between the two gulfs of the Red Sea, and the mountain range of Idumea (Mt. Seir), which runs from the Dead Sea to the Aelanitic Gulf (*Gulf of Akabah*); and derived its name, primarily, from the city of PETRA (ἡ Ἀραβία ἡ ἐν Πέτρᾳ, Dioscor. *de Mat. Med.* i. 91; ἡ κατὰ τὴν Πέτραν Ἀραβία, Agathem. *Geogr.* ii. 6), not, as is often supposed, from its physical character, as if the *Stony* or *Rocky Arabia*, however well the name, in this sense, would apply to a *portion* of it.

This division is altogether unknown to the Arabians themselves, who confine the name of *Arabland* to the peninsula itself, and assign the greater part of Petraea to Egypt, and the rest to Syria, and call the desert N. of the peninsula the Syrian Desert, notwithstanding that they themselves are the masters of it.

III. *Physical and Descriptive Geography.*— Though assigned to Asia, in the division of the world which has always prevailed, Arabia has been often said to belong more properly to Africa, both in its physical characteristics and in its position. The remark rests on a somewhat hasty analogy; what there is in it of soundness merely amounts to an illustration of the entire want of scientific classification in our division of the world. *Ethnographically*, Arabia belongs decidedly to Western Asia, but so do the countries round the Mediterranean, both in S. Europe and N. Africa: they all belong, in fact, to a great zone, extending NW. and SE. from India to the Atlantic N. of M. Atlas. *Physically*, Arabia belongs neither to Africa nor to Asia, but to another great zone, which extends from the Atlantic S. of the Atlas through Central Africa and Central Asia; consisting of a high table-land, for the most part desert, supported on its N. and S. margins by lofty mountains; and broken by deep transverse vallies, of which the basins of the Nile, the Red Sea, and the Persian Gulf, are the most remarkable. Thus Arabia stands in the closest physical connection, on the one hand, with the great African Desert (*Sahara*), in which Egypt Proper is a mere chasm, and on the other hand, with the great Desert of *Iran*; the continuity being broken, on the former side, by the valley of the Red Sea, and on the latter, by that of the Tigris and Euphrates and the Persian Gulf; which *determine* the limits of the country without *separating* it physically from the great central desert plateau which intersects our tripartite continent.

General Outline. — The outline of the country is defined by the strongly marked promontories of Poseidonium (*Ras Mohammed*) between the two heads of the Red Sea; Palindromus (*C. Bab-el-Mandeb*) on the SW., at the entrance of the Red Sea; Syagrus or Corodamum (*Ras-el-Had*) on the extreme E., at the mouth of the Paragon Sinus (*Gulf of Oman*); and Macela (*Ras Musendom*), NW. of the former, the long tongue of land which extends northwards from *Oman*, dividing the *Gulf of Oman* from the *Persian Gulf*. These headlands mark out the coast into four parts, the first of which, along the Red Sea, forms a slightly concave waving line (neglecting of course minor irregularities) facing somewhat W. of SW.; the second, along the Erythraeum Mare (*Gulf of Bab-el-Mandeb*, and *Arabian Sea*) forms an irregular convex line facing the SE. generally (this side might be divided into two parts at *Ras Fartak*, at the mouth of the *Gulf of Bab-el-Mandeb*, W. of which the aspect is somewhat S. of SE.): the third, along the *Gulf of Oman*, forms a waving concave line facing the NE.; and the fourth, along the *Persian Gulf*, sweeps round in a deep curve convex to the N., as far as *El-Katif*, broken however by the great tongue of land which ends in *Ras Anfir*; and from *El-Katif* it passes to the head of the Gulf in a line nearly straight, facing the NE. The last two portions might be included in one, as the NE. side of the peninsula. The SW. and SE. sides are very nearly of equal length, namely, in round num-

bers, above 1000 geographical miles in a straight line, and the whole NE. side is little less, perhaps no less if the great curve of the Persian Gulf be allowed for. The form of the peninsula has been likened above to a hatchet; the ancients compared it also to the skin of a leopard, the *spots* denoting the *oases* in the desert: but some take this figure to refer to the Syrian Desert, or Arabia Deserta.

Structure of Surface. — The peninsula consists of an elevated table-land, which, as far as any judgment can be formed in our very scanty knowledge of the interior, seems to rise to about 8000 feet above the sea. On the N. it slopes down gradually to the banks of the Euphrates. On the other sides it descends more or less abruptly, in a series of mountain terraces, to a flat belt of sandy ground, which runs round the whole coast from the mouth of the Tigris to the Aelanitic Gulf (*Gulf of Akabah*); but with very different breadths. The interior table-land is called *El-Jabal, the Hills*, or *El-Nejd, the Highlands;* and the flat margin *El-Gaur* or *El-Tehâma, the Lowlands.* The latter has every appearance of having been raised from the bed of the sea; and the process is going on, especially on the W. coast, where both the land and the coral reefs are rising and advancing towards each other.

Along the N. part of the Red Sea coast (*El Hejaz*), the hills come very near the sea: further S., on the coast of *El-Yemen*, the *Tehâma* widens, being two days' journey across near *Loheia* and *Hodeida*, and a day's journey at *Mokha*, where the retreat of the sea is marked by the town of Muza (*Mousa*), which is mentioned as a seaport in the *Periplus* ascribed to Arrian (c. 5), but is now several miles inland. Along the SE. coast, so far as it is known, the belt of lowland is narrow; as also on the coast of *Oman*, except about the middle, where it is a day's journey wide: in other parts the hills almost join the sea.

Of the highland very little is known. It appears to possess no considerable rivers, and but few, comparatively to its size, of those sheltered spots where a spring or streamlet, perennial or intermittent, flows through a depression in the surface, protected by hills from the sands around, in which the palm tree and other plants can flourish. The well-known Greek name of such islands in the sea of sand, *oasis* or *auasis*, seems to be identical with the Arabic name *Wady*, which is also used, wherever the Arabians have settled, to denote a valley through which a stream flows. So few are these spots in the highland that water must generally be obtained by digging deep wells. The highland has its regular rainy season, from the middle of June to the end of September. The rains fall much less frequently in the lowlands, sometimes not for years together. At other times there are slight showers in March and April, and the dew is copious even in the driest districts. As, however, the periodic rains of the high land fall also in the mountains on its margin, these mountains abound in springs, which form rivers that flow down into the thirsty soil of the *Tehâma*. Such rivers are for the most part ost in the sand; but others, falling into natural depressions in the surface, form verdant *wadys*, especially in the S. part of the W. coast (*El-Yemen*), where some considerable streams reach the sea.

The fertility of these *wadys*, enhanced by the contrast with the surrounding sands, together with the beauty of the overhanging terraces, enriched with aromatic plants, gave rise to the appellation of "Happy," which the Greeks and Romans applied first, it would seem, to *Yemen*, and then extended to the whole peninsula. (Plin. xii. 13. s. 30, foll.: Strab., Herod., Agathem., &c. &c.; and especially the verses of Dion. Perieg. 925, foll.). Even for the former district, the title of *Araby the Blest* is somewhat of a poetic fiction; and its use can only be accounted for by supposing much Oriental exaggeration in the accounts given by the Arabs of their country, and no little freedom of fancy in those who accepted them; while, in its usual application to the peninsula in general, the best parallel to Arabia *Felix* may be found, — passing from one extreme to another, "from beds of raging fire to starve in ice," and from the poetic to the prosaic, — in that climax of all *infelicitous* nomenclature, Boothia *Felix*. Indeed Oriental scholars tell us that, in the ancient example as in the modern, the misnomer was the result of accident or euphemism; for that *Felix* is only a mistranslation of *El-Yemen*, which signifies *the right hand*, and was applied, at first, by the N. Arabs to the peninsula, in contradistinction to Syria, *Esh-Sham*, the left hand, the face being always supposed by the Oriental geographers to be directed towards the *East.* (Asseman. *Bibl. Orient.* iii. 2. p. 558.) Hence *El Yemen* is the *Southern Land*, the very name applied to it as the country of the queen of Sheba. (Matt. xii. 42.; SABA.) But the Greeks, interpreting "the country of the *right hand*," with reference to their ideas of omens, called it the "country of good omen" (εὐδαίμων), or the "blessed," and then the appellation was explained of its supposed fertility and wealth: the process of confusion being completed by the double meaning of the word *happy.*

On the NE. coast, along the *Gulf of Oman*, the lowlands are better watered and *wadys* are more frequent than in any other part except *El-Yemen.* Two considerable rivers reach the Indian Ocean.

The shore of the *Persian Gulf* is almost entirely desert. Of navigable rivers, Arabia is entirely destitute.

Mountains. — The mountain range which runs from NW. to SE., parallel to the Red Sea, may be regarded as a continuation of the Lebanon range; and the chains along the other sides of the peninsula resemble it in character. Their structure is of granite and limestone. Their general height is from 3000 to 5000 feet; the latter being the prevailing elevation of the range along the SE. coast: while some summits reach 6000 feet, which is the height of the three mountains that overlook the chief angular points of the peninsula; namely, on the NW. *Jebel Tibout*, on the E. side of the *Gulf of Akabah; Jebel Yafaï*, on the SW. angle (6600 feet); and, on the E., *Jebel Akdar* in the centre of *Oman.*

Climate. — The atmosphere of Arabia is probably the driest in the world. In the *Tehâma*, the average temperature is very high, and the heat in summer is intense. In the lowland of *Yemen* Niebuhr observed the thermometer to rise as high as 98° in August and 86° in January; and on the E. coast, at *Muskat* in *Oman*, it ranges in summer from 92° to 102°. On the mountain slopes the climate varies from that of the tropics to that of the S. parts of the temperate zone, according to the elevation and exposure; while in the highland the winter is comparatively cold, and water is said to freeze sometimes.

Every reader of poetry and travels is familiar with the pestilential wind of the Desert, the *simoom* (or, more properly, *sam, samum*, or *samiel*), which de-

rives its oppressive character from the excessive heat and dryness it acquires in passing over a vast range of land scorched by the sun. It is only the N. part of the peninsula and the parts adjoining the Syrian Desert that are much exposed to the visitation, the S. portion being preserved from it the greater part of the year by the prevailing winds. For eight months out of the twelve, the SW. monsoon prevails; and though sultry, it is not pestiferous. Travellers give vivid descriptions of the change in the atmosphere in S. Arabia from a dryness which parches the skin and makes paper crack, to a dampness which covers every object with a clammy moisture, according as the wind blows from the Desert or the Sea. As above stated, the highlands have a rainy season, which is generally from the middle of June to the end of September; but in *Oman* from November to the middle of February, and in the northern deserts in December and January only.

Productions. — The very name of Arabia suggests the idea of that richness in aromatic plants, for which it has been proverbial from the age of the Hebrew prophets. [SABA, SABAEI.] Herodotus (iii. 107) speaks of its frankincense, myrrh, cassia, cinnamon, and ladanum (a kind of gum); but, like other ancient writers, his information does not seem to have been sufficient to distinguish between the products of Arabia itself and those of India and the eastern islands, which were imported into Egypt and Persia through the Arabian ports. They name as its productions, dates, aloe, cotton, balsam, cinnamon and other spices, a sweet flag (probably the sugar cane), myrrh, frankincense, mastich, cassia, indigo, precious stones, gold, silver, salt, lions, panthers, camels, giraffes, elephants, buffaloes, horses, wild asses, sheep, dogs, lion-ants, tortoises, serpents, ostriches, bees, locusts, and some others. (Herod. *l. c.*; Agatharch. *ap.* Hudson, vol. i. p. 61; Strab. xvi. pp. 768, 774, 782, 783, 784; Diod. Sic. ii. 49, 52, 93, iii. 45, 46, 47; Q. Curt. v. 1. § 11; Dionys. Perieg. 927, foll.; Heliod. *Aethiop.* x. 26; Plin. vi. 32, xii. 30, 41, xxxvi. 12, xxxvii. 15) In illustration of this list, it must suffice to enumerate what are now the chief productions of the soil:—spices, gums, resins, and various drugs; sugar, tobacco, indigo, cotton, and the finest coffee, the last grown chiefly on the mountain terraces of *El-Yemen;* the various species of pulse and cerealia (excepting oats, the horses being fed on barley), which are grown chiefly in *Yemen* and *Oman;* tamarinds, grapes (in spite of the prophet), and various kinds of figs; many species of large trees, of which the chief are the date and other palms, and the *acacia vera*, from which the well-known gum Arabic exudes; but there are few if any forests. In the open deserts dried wood is so scarce that camel's dung is the only fuel.

The fame of Arabia among the ancients for its precious metals seems to have been earned by its traffic rather than its own wealth: at least it now yields no gold and very little silver. Lead is abundant in *Oman*, and iron is found in other parts. Among its other mineral products are basalt, blue alabaster, and some precious stones, as the emerald and onyx.

The camel, so wondrously adapted to the country, and the horse of the pure breed possessed by the Bedouins of the N. deserts, would suffice to distinguish the zoology of Arabia. Its wild ass is superior to the horses of many other countries. The other domestic animals are oxen (with a hump); goats; and sheep, two species of which, with fat tails, are said by Herodotus (iii. 113) to be indigenous. The musk-deer, fox, and rock-goat are found in the hill country; the gazelle frequents the more lonely *wadys;* and monkeys abound in the wooded parts of *Yemen.* Of wild beasts, the lion is constantly alluded to in the poetry of the ancient Arabs, though it is now scarce; and the hyena, panther, wolf, and jackal prowl in the desert about the tents of the Bedouins and the track of the caravans.

Arabia has several species of birds of prey, including the carrion vulture, the scavenger of tropical countries; domestic fowls in the cultivated parts; ostriches abound in the desert; and pelicans and other sea fowl on the Red Sea coast. The most remarkable of its insects is the too celebrated locust, which makes some compensation for its ravages by furnishing, when dried, a favourite food. Fish are abundant, especially in the Gulf of *Oman*, the people on both coasts of which were named *fisheaters* (*ἰχθυοφάγοι*) by the ancients: in the present day the domestic animals of *Oman* are fisheaters too, and a large residue are used for manure. The pearl-fisheries of the Persian Gulf, especially about the *Bahrein Islands*, were known to the ancients. (Arrian, *Peripl. Mar. Erythr.* 9.)

IV. *Inhabitants.* — It has been already stated that the common notion, which derives the descent of the Arabs in general from Ishmaël, is a misconception. Many of the Arabs, indeed, cling to the tradition, and Mohammed encouraged it, as making them, as well as the Jews, the posterity of Abraham. But the Ishmaelites belong exclusively to the N. part of the peninsula, and the adjacent deserts.

The general survey of the earliest ethnography in the Book of Genesis (c. x.) intimates a connection between the people of the W. side of the peninsula, and those of the opposite coast of the Red Sea (Aethiopia), by mentioning as sons and grandsons of Cush, the son of Ham, "Seba, and Havilah, and Sabta, and Raameh, and Sabtecha: and the sons of Raameh; Sheba and Dedan." (*Gen.* x. 7, 8.) Most of these names of peoples can be traced on the W. coast of Arabia; and, according to some writers, in other parts of the peninsula, especially about the head of the Persian Gulf; and their connection with Aethiopia is confirmed by many indications. In fact, the Scripture ethnography points to a period, when the whole tract from about the mouths of the Tigris to Palestine and southwards over the whole peninsula, was peopled by the Cushite race, of whom the greater part subsequently passed over to Aethiopa. There are strong reasons for referring to Arabia several statements in Scripture respecting Cush and Cushan, which are commonly understood of Aethiopia (2 *Kings* xix. 9; 2 *Chron.* xiv. 9; *Ezek.* xxix. 10; *Hab.* iii. 7). In these ethnographic researches, it should be carefully remembered that a *district*, having received its name from a tribe, often retains that name long after the tribe has been displaced. Further on (v. 26—30), Joktan, the son of Eber, the grandson of Shem, is represented as the father of tribes, some or all of which had their dwellings in the peninsula, the natural interpretation being that this was a second element in the population of Arabia. Thirdly, there are indications of a further population of Arabia by the descendants of Abraham in several different ways: first, when Sheba and Dedan are made the sons of Jokshan, son of Abraham by Keturah (*Gen.* xxv. 1—3), where the resemblance of names to the Cushite tribes, in *Gen.* x. 7, 8, is accounted for on the principle just noticed,

the Keturaïte tribes being called by the names already given by the former inhabitants to the districts they occupied. The most important tribe of the Keturaïtes was the great people of MIDIAN. Again, the twelve sons of Ishmaël are the heads of twelve tribes of Arabs. (*Gen.* x. 12—16.) There would seem to have been other descendants of Hagar in Arabia, for elsewhere the Hagarenes are distinguished from the Ishmaelites (*Psalm* lxxxiii. 6; comp. 1 *Chron.* v. 10, 19, 22); and we have other indications of a distinct tribe bearing the name of Hagarenes, both in the NW. and NE. of the peninsula. Another branch of the Abrahamide Arabs was furnished by the descendants of Esau, whose earliest abode was M. Seir in Arabia Petraea, and who soon coalesced with the Ishmaelites, as is intimated by the marriage of Esau with Ishmaël's daughter, the sister of Nebajoth (*Gen.* xxix. 9), and confirmed by the close connection between the Nabathaeans and Idumeans throughout all their history. [EDOM; IDUMAEA; NABATHAEI.]

These statements present considerable difficulties, the full discussion of which belongs to biblical science. They seem, on the whole, to indicate three stages in the population of Arabia; first, on the west coast, by the descendants of Cush, that is, tribes akin to those whose chief seats were found in Aethiopia; secondly, by the descendants of Eber, that is, belonging to one of the most ancient branches of the great Semitic race, who migrated from the primitive seats of that race and spread over the Arabian peninsula in general; and, lastly, a later immigration of younger tribes of the same race, all belonging to the Abrahamic family, who came from Palestine, and settled in the NW. part of the peninsula. The position of these last is determined by that of the known historical tribes which bear the same names, as Nebajoth, Ishmael's eldest son [NABATHAEI], and also by the prediction (or rather appointment, that Ishmaël should "dwell *to the East* of all his brethren." (*Gen.* xvi. 12, where *in face of* means *to the east of*.)

To these main elements of the Arab population must be added several of the minor peoples on the S. and E. of Palestine, who belong to Arabia both by kindred and position: such as the descendants of Uz and Buz, the sons of Abraham's brother Nahor, who appear as Arabs in the history of Job, the dweller in Uz, and his friend Elihu the Buzite (*Gen.* xxii. 21; Job. i. 1, xxxii. 2); the Moabites and Ammonites, descendants of Lot [AMMONITAE: MOAB]; and some others, whose localities and affinities are more difficult to make out

The traditions of the Arabians themselves respecting their origin, though obscured by poetic fiction, and probably corrupted from motives of pride, family, national, and (since Mohammed) religious, have yielded valuable results already; but they need further investigation. They furnish a strong general confirmation to the Scripture ethnography. According to these traditions the inhabitants of Arabia from the earliest times are first divided into two races which belong to distinct periods; the *ancient* and the *modern* Arabs. The ancient Arabs included, among others, the powerful tribes of Ad, Thamud, Tasm, Jadis, Jorham (not to be confounded with the later tribe of the same name), and Amalek. They are long since extinct, but are remembered in favourite popular traditions, which tell of their power, luxury, and arrogance: of these one of the most striking is the story of *Irem Zat-el-Emad*, the terrestrial paradise of Sheddad the son of Ad, in which he was struck to death with all his race, and which is still believed to exist in the deserts of *Yemen*, in the district of Seba (Lane's *Arabian Nights*, note to chap. xi. vol. ii. p. 342). That this race, now become mythical, corresponds to the first Cushite inhabitants, seems most probable.

The *modern* Arabs, that is, all the inhabitants subsequent to the former race, are divided into two classes, the *pure* Arabs (*Arab el-Araba*, i. e. *Arabs of the Arabs*, an idiom like a *Hebrew of the Hebrews*) and the *mixt* or *naturalized* Arabs (*Mostarabi*, i. e. *Arabes facti*). The former are the descendants of *Kahtan* (the Joktan of Scripture); whose two sons, *Yarab* and *Jorham*, founded the kingdoms of *Yemen* in the S. of the peninsula and *Hejaz* in the NW. The subsequent intrusion of the Ishmaelites is represented by the marriage of Ishmael, a daughter of Modad, king of Hejaz, which district became the seat of the descendants of this marriage, the *Mostarabi*, so called because their father was a foreigner, and their mother only a pure Arab: their ancestral head is Adnan, son of Ishmael. Thus we have that broad distinction established between the Arabs of the N. and S. divisions of the peninsula, which prevails through all their history, and is better known by the later names of the two races, the *Koreish* in the N. and the *Himyari* in the S. The latest researches, however, go far to disprove the connection of the Koreish with Ishmael, and to show that it was the invention of the age of Mohammed or his successors, for the purpose of making out the prophet, who was of the Koreish, to be a descendant of Abraham. These researches give the following ethnical genealogy. *Yarab*, already mentioned as the son of Kahtan, and the eponymus of the whole Arab race, became, through three generations, the ancestor of *Saba*, the name under which the southern Arabs were most generally known to the ancients. Of Saba's numerous progeny, two have become the traditional heads of the whole Arab race, namely, *Himyar* of those in the South (*Yemen*), and *Kahlan* of those in the North (*Hejaz*). According to this view the Ishmaelites are put back into their ancient seats, on the isthmus of the peninsula. The Himyarites, who inhabited *El-Yemen* and *El-Hadramaut* (both included in *Yemen* in its wider sense), were known to the Greeks and Romans by the name of HOMERITAE.

Within the last forty years, some very interesting inscriptions have been found in S. Arabia, in what is believed with great probability to be the ancient Himyaritic dialect; and it has been discovered that the same language is still spoken by some obscure mountain tribes in the SE. parts of the peninsula, who call themselves *Ehhkili*, i. e. *freemen*. This language is said to be distinct from each of the three branches of the Syro-Arabian language recognized by Gesenius, namely, the Aramaean, Canaanitish, and Arabian; but it belongs to the same family, and comes nearer to Hebrew and Syriac than to Arabic; and it has close affinities with both the Ethiopic dialects, the *Ghyz* and the *Amharic*, especially with the former. It is needless to point out how strikingly these discoveries confirm the views, that the successive waves of population have passed over the peninsula from N. to S.; that the di placed tribes have been driven chiefly westward over the Red Sea, leaving behind them, however, remnants enough to guide the researches of the ethnographer; and that the present population is a mixed race, formed by suc-

cessive immigrations of the same great Syro-Arabian stock which have followed one another on the face of the land, like successive strata of a homogeneous material beneath its surface. For, just as the Arab genealogies, as explained above, trace the whole nation up to their common Shemide ancestor Kahtan, so does their actual condition testify amidst minor diversities of form, complexion, and language, to a community of race and character. So striking is this unity, that what there actually is of diversity within it is clearly to be traced, not so much to descent, as to mode of life. Thus the most marked division among the Arabs is into those of the towns and those of the desert. The description of the peculiar character of each belongs rather to universal than to ancient geography, though indeed in Arabia the two departments are scarcely to be distinguished: at all events it is superfluous to attempt to condense into a paragraph of this article those vivid impressions of Arab life and character, with which we are all familiar from childhood through the magic pages of the "Thousand and One Nights"; and to the perfection of which scarcely anything remains wanting since the publication of Mr. Lane's *Notes* to that collection. Both physically and intellectually, the Arab is one of the most perfect types of the human race. A most vivid description of his physical characteristics is given by Chateaubriand, in his *Itinerary to Jerusalem*, quoted, with other descriptions, in Prichard's *Researches into the Physical History of Mankind*, vol. iv. pp. 588, foll. (On the Arab Ethnography in general, besides Prichard, the following works are important: Perron, *Lettre sur l'Histoire des Arabes avant l'Islàmisme*, in the *Nouv. Journ. Asiat.* 3me séries; Fresnel, *Quatrième Lettre sur l'Histoire des Arabes avant l'Islàmisme*, in the *Nouv. Journ. Asiat.* 6 Août, 1838; Forster, *Historical Geography of Arabia*, a most valuable work, but written perhaps with too determined a resolution to make out facts to correspond to every detail of the Scriptural ethnography; it contains an Alphabet and Glossary of the Himyaritic Inscriptions: for further information on the Inscriptions, see Wellsted, *Narrative of a Journey to the Ruins of Nakab-al-Hajar*, in the *Journal of the Geogr. Soc.* vol. vii. p. 20, also his copy of the great inscription in the *Journal of the Asiatic Society of Bengal*, vol. iii. 1834, and his *Journal*, 2 vols. 8vo.; Cruttenden, *Narrative of a Journey from Mokhá to San'á*; Marcel, *Mém. sur les Inscriptions Koufiques recueillies en Egypt*, in the *Description de l'Egypte, Etát Moderne*, vol. i. p. 525; on the geography of Arabia in general, besides the above works, and the well-known travels of Burckhardt and Carsten Niebuhr, excellent epitomes are given in the article *Arabia*, in the *Penny Cyclopaedia*, by Dr. Rosen, and the article by Rommel in the Halle *Encyklopädie*.)

V. *Arabia, as known to the Greeks and Romans.* —The position of the Arabian peninsula—between two great gulfs whose shores touch those countries which were the seats of the earliest civilization of the world, and in the midst of the most direct path between Europe and western Asia, on the one hand, and India and eastern and southern Africa, on the other—would naturally invite its people to commercial activity; while their physical power and restless energy would equally tend to bring them into contact with their neighbours in another character. Accordingly, while we find, from the earliest times, ports established on the coasts and an important trade carried on by ships over the Indian Ocean, and by caravans across the desert; we also find Egypt, Syria, and the countries on the Euphrates, not only infested by the predatory incursions of the Arabians, but in some cases actually subjected by them. Reference has been made to the opinion of one of the best of modern Orientalists, that Nimrod, the founder of the Babylonian monarchy, was an Arabian; and, on the other side of the peninsula, it is most probable that the Hyksos, or "Shepherd Kings," who for some time ruled over Lower Egypt, were Arabians. Their peaceful commerce was chiefly conducted by the NABATHAEI, in the NW., the HOMERITAE in the S., and the OMANITAE and GERRAEI in the E. of the peninsula. The people last mentioned had a port on the Persian Gulf, named Gerrha (near *El-Katif*), said to have been founded by the Chaldaeans, and found in a flourishing state in the time of Alexander; whence Arabian and Indian merchandize was carried up the Euphrates to Thapsacus, and thence by caravans to all parts of Western Asia. But there is ample evidence that the Phoenicians also carried on a considerable commerce by way of the Arabian gulf.

Through these channels there were opportunities for the Greeks to hear of the Arabians at a very early period. Accordingly, in that epitome of Grecian knowledge of the extreme parts of the earth, the wanderings of Menelaus in the Odyssey, we find the Arabs of the E. of the Nile, under the name of Erembi (the *m* being a mere intonation: *Od.* iv. 83, 84):—

Κύπρον Φοινίκην τε καὶ Αἰγυπτίους ἐπαλήθεις,
Αἰθιοπάς θ' ἱκόμην καὶ Σιδονίους καὶ Ἐρεμβούς
Καὶ Λιβύην:

where the enumeration seems to show that the Erembi included all to the E. and SE. of Syria and Egypt. (Libya is only the coast adjacent to Egypt: comp. Eustath. *ad loc.*; Strab. i. p. 42, xvi. pp. 759, 784; Hellanic. *ap. Etym. Mag. s. v.* Ἐρεμβοί, and Tzetz. *ad Lycoph.* 827, Fr. 153, ed Didot; Eustath. *ad Dion. Perieg.* 180; Ukert, vol. i. pt. 1, pp. 32, 69). In this view, the neighbourhood of the

Ἀραβίας ἄρειον ἄνθος

to the rock where Prometheus suffers, in Aeschylus (*Prom.* 420), is not so unaccountable as it seems, for both are at the E. extremity of the earth, on the borders of the Ocean.

But, for the earliest information of a really historical character, after what has already been gathered from Scripture, we must turn to Herodotus, who extended his travels to the part of Arabia contiguous to Egypt, and learnt much in Egypt, Syria, and Phoenicia, respecting the country in general. In ii. 12 he contrasts the soil of Egypt (the Nile-valley) with that of Libya, on the one hand, and Arabia on the other; that part of Arabia, namely, which extends along the sea (i. e. the Mediterranean) and is inhabited by Syrians, and which he therefore calls also Syria; which he says is argillaceous and rocky: the whole passage evidently refers to the district between the Delta and Palestine, which he elsewhere mentions as being subject, from Jenysus to Cadytis (Jerusalem), to the king of Arabia, i. e., some Beduin Sheikh (iii. 5). In iii. 107, he gives a detailed description of Arabia, which is introduced as an illustration of his theory that the most valuable productions came from the extremities of the earth: Arabia is the last of the inhabited regions of the earth, towards the south, and it alone produces frankincense, and myrrh, and cassia, and cinnamon,

and ladanum (see above, § III.): and respecting the methods of obtaining these treasures, he tells us some marvellous stories; concluding with the statement that, through the abundance of its spices, gums, and incense, the country sends forth a wonderfully sweet odour (iii. 107—113). As to the situation of Arabia, in relation to the surrounding countries, he says that, on the W. of Asia, two peninsulas (*ἀκταί*) run out into the sea: the one on the N. is Asia Minor: the other, on the S., beginning at Persia, extends into the Red Sea (*Ἐρυθρὴ θάλασσα*, i. e. *Indian Ocean*),—comprising, first, Persia, then Assyria, and lastly Arabia; and ending at the Arabian gulf, into which Darius dug a canal from the Nile; not, however, ending, except in a customary sense (*οὐ λήγουσα εἰ μὴ νόμῳ*); a qualification which means that, though the peninsula is broken by the Arabian Gulf, it really continues on its western side and includes the continent of Libya. On the land side, he makes this peninsula extend from the Persians to Phoenicia, after which it touches the Mediterranean at the part adjacent to Palestine and Egypt: he adds that it includes only three peoples, that is, the three he named at first, Persians, Assyrians, and Arabians (iv. 38, 39). It must be observed that *Assyria* is here used in the wide sense, not uncommon in the early writers, to include the E. part of Syria. Of the people of Arabia, he takes occasion to speak, in connection with the expedition of Cambyses into Egypt through the part already mentioned (iii. 5) as subject to an Arabian king, namely, the later Idumaea; but his description is applicable to the Arabs of the desert (*Beduins*) in general. They keep faith above all other men, and they have a remarkable ceremony of making a covenant, in ratification of which they invoke Dionysus and Urania, whom they call Orotal and Alilat (i. e. the Sun and Moon); and these are the only deities they have (iii. 8, comp. i. 131). He mentions their mode of carrying water across the desert in camel's skins (iii. 9); and elsewhere he describes all the Arabs in the army of Xerxes as mounted on camels, which are, he says, as swift as horses, but to which the horse has such an antipathy that the Arabs were placed in the rear of the whole army (vii. 86, 87). These Arabs were independent allies of Persia: he expressly says that the Arabians were never subjected to the Persian empire (iii. 88), but they showed their friendship for the Great King by an annual present (*δῶρον*, expressly opposed to *φόρος*) of 1000 talents of frankincense (iii. 97), the regularity of which may have depended on how far the king took care to humour them. With reference to the army of Xerxes, Herodotus distinguishes the Arabs who dwelt above Egypt from the rest: they were joined with the Aethiopians (vii. 69). As they were independent of the Persians, so had they been of the earlier empires. The alleged conquests of some of the Assyrian kings could only have affected small portions of the country on the N. and NW. (Diod. i. 53. § 3.) Xenophon gives us some of the information which he had gathered from his Persian friends respecting the Arabs. (*Cyr.* i. 1. § 4, 5. § 2, vi. 2. § 10.)

The independence of Arabia was supposed to be threatened by the schemes entertained by Alexander after his return from India. From anger, as some thought, because the Arabs had neglected to court him by an embassy, or, as others supposed, impelled only by insatiable ambition, he prepared a fleet on the Euphrates, whose destination was undoubtedly Arabia, but whether with the rash design of subjugating the peninsula, or with the more modest intention of opening a highway of commercial enterprise between Alexandria and the East, modern criticism has taken leave to doubt. (Arrian. *Anab.* vii. 19, foll.; Thirlwall, *Hist. of Greece*, vol. vii. c. 55.) He sent out expeditions to explore the coast; but they effected next to nothing; and the project, whatever it may have been, expired with its author.

The successors of Alexander in Syria experienced the difficulties which even their leader would have failed to surmount. Diodorus relates the unsuccessful campaigns made against the Nabathaean Arabs, by order of Antigonus, in which his lieutenant, Athenaeus, was signally defeated, and his son Demetrius was compelled to make a treaty with the enemy (xix. 94—100). Under the Seleucidae, the Arabs of Arabia Petraea cultivated friendly relations with Syria, and made constant aggressions on the S. frontier of Palestine, which were repelled by the more vigorous of the Maccabaean princes, till at last an Idumean dynasty was established on the throne of Jerusalem. [IDUMAEA: *Dict. of Biog.* art. *Herodes*.]

Meanwhile, the commercial enterprise of the Ptolemies, to which Alexander had given the great impulse by the foundation of Alexandria, caused a vast accession to the knowledge already possessed of Arabia, some important results of which are preserved in the work of Agatharcides on the Erythraean Sea (Phot. Cod. 250, pp. 441—460, ed. Bekker). A great step in advance was gained by the expedition sent into Arabia Felix by Augustus in B.C. 24, under Aelius Gallus, who was assisted by Obodas, king of Petra, with a force of 1,000 Nabathaean Arabs. Starting from Egypt, across the Arabian Gulf, and landing at Leuce Come, the Romans penetrated as far as the SW. corner of the peninsula to Marsyabae, the capital of the Sabaeans; but were compelled to retreat, after dreadful sufferings from heat and thirst, scarcely escaping from the country with the loss of all the booty. The allusions of the poets prove the eagerness with which Augustus engaged in this unfortunate expedition (Hor. *Carm.* i. 29. 1, 35. 38, ii. 12. 24, iii. 24. 1, *Epist.* i. 7. 35; Propert. ii. 8. 19); and, though it failed as a scheme of conquest, it accomplished more than he had set his heart on. Aelius Gallus had the good fortune to number among his friends the geographer Strabo, who accompanied him to Egypt, and became the historian both of the expedition and of the important additions made by it to what was already known of the Arabian peninsula (Strab. xvi. pp. 767, foll.). A very full account of the people and products of the country is also given by his contemporary Diodorus (ii. 48—54, xix. 94—100). Of subsequent writers, those who have collected the most important notices respecting Arabia are, Mela (i. 2, 10, iii 8); Pliny (vi. 28. s. 32. *et alib.*); Arrian (Anab. ii. 20, iii. 1, 5, v. 25, vii. 1, 19, 20, 21, *Ind.* 32, 41, 43); Ptolemy (v. 17, 19, vi. 7, *et alib.*); Agathemerus (ii. 11, *et alib.*); and the author of the *Periplus Maris Erythraei*, ascribed to Arrian. It is needless to enter into the details of these several descriptions, which all correspond, more or less accurately, to the accounts which modern writers give of the still unchanged and unconquered people. The following summary completes the history of Arabia, so far as it belongs to this work.

In A.D. 105, the part of Arabia extending E. of Damascus down to the Red Sea was taken posses-

sion of by A. Cornelius Palma, and formed into a Roman province under the name of ARABIA. (Dion. Cass. lxviii. 14; Amm. Marc. xiv. 8.) Its principal towns were Petra and Bostra, the former in the S. and the latter in the N. of the province. [PETRA; BOSTRA.] The province was enlarged in A.D. 195 by Septimius Severus. (Dion. Cass. lxxv. 1, 2; Eutrop. viii. 18.) Eutropius speaks of this emperor forming a new province, and his account appears to be confirmed by the name of ARABIA MAJOR, which we find in a Latin inscription, to which A. W. Zumpt assigns the date of 211 (*Inscr. Lat. Sel.* No. 5366). The province was subject to a Legatus, subsequently called Consularis, who had a legion under him. After Constantine Arabia was divided into two provinces; the part S. of Palestine with the capital Petra, forming the province of Palaestina Tertia, or Salutaris, under a Praeses; and the part E. of Palestine with the capital Bostra being under a Praeses, subsequently under a Dux. (Marquardt, *Becker's Röm. Alterthüm.* vol. iii. pt. i. p. 201.)

Some partial temporary footing was gained, at a much later period, on the SW. coast by the Aethiopians, who displaced a tyrant of Jewish race; and both in this direction and from the N., Christianity was introduced into the country, where it spread to a great extent, and continued to exist side by side with the old religion (which was Sabaeism, or the worship of heavenly bodies), and with some admixture of Judaism, until the total revolution produced by the rise of Mohammedanism in A.D. 622. While maintaining their independence, the Arabs of the desert have also preserved to this day their ancient form of government, which is strictly patriarchal, under heads of tribes and families (*Emirs* and *Sheikhs*). In the more settled districts, the patriarchal authority passed into the hands of kings; and the people were divided into the several castes of scholars, warriors, agriculturists, merchants, and mechanics. The Mohammedan revolution lies beyond our limits.

VI. *Geographical Details.*—1. Arabia Petraea. [PETRA; IDUMAEA; NABATHAEI].

2. *Arabia Deserta* (ἡ ἔρημος Ἀραβία), the great Syrian Desert, N. of the peninsula of Arabia Proper, between the Euphrates on the E., Syria on the N., and Coelesyria and Palestine on the W., was entirely inhabited by nomad tribes (the *Beduins*, or more properly *Bedawee*), who were known to the ancients under the appellation of SCENITAE (Σκηνῖται, Strab. xvi. p. 767; Plin. vi. 28. s. 32; Ptol.) from their dwelling in tents, and Nomadae (Νομάδαι) from their occupation as wandering herdsmen, and afterwards by that of SARACENI (Σαρακηνοί), a name the origin of which is still disputed, while its renown has been spread over the world by its mistaken application to the great body of the Arabs, who burst forth to subdue the world to El Islam (Plin. *l. c.*; Ptol.; Ammian. xiv. 4, 8, xxii. 15, xxiii. 5, 6, xxiv. 2, xxxi. 16; Procop. *Pers.* ii. 19, 20). Some of them served the Romans as mercenary light cavalry in the Persian expedition of Julian. Ptolemy (v. 19) mentions, as separate tribes, the Cauchabeni, on the Euphrates; the Batanaei, on the confines of Syria [BATANAEA], the Agubeni and Rhaabeni, on the borders of Arabia Felix; the Orcheni, on the Persian Gulf; and, between the above, the Aeseitae, Masani, Agraei, and Marteni. He gives a long list of towns along the course of the Euphrates and the Persian Gulf, from Thapsacus downwards; besides many in the inland parts; most of which are merely wells and halting places on the three great caravan-routes which cross the Desert, the one from Egypt and Petra, eastward to the Persian Gulf, the second from Palmyra southward into Arabia Felix, and the third from Palmyra SE. to the mouth of the Tigris.

3. *Arabia Felix* (Ἀραβία ἡ Εὐδαίμων), included the peninsula proper, to which the name was extended from the SW. parts (see above). The opposite case has happened to the modern name *El-Yemen*, which was at first applied to the whole peninsula, but is now used in a restricted sense, for the SW. part, along the S. part of the Red Sea coast. Ptolemy makes a range of mountains, extending across the isthmus, the North boundary of Arabia Felix, on the side of Arabia Deserta; but no such mountains are now known to exist. The tribes and cities of this portion, mentioned by Ptolemy and Pliny, are far too numerous to repeat; the chief of them are treated of in separate articles, or under the following titles of the most important tribes; beginning S. of the NABATHAEI, on the W. coast: the THAMYDENI and MINYAE (in the south part of *Hejaz*) in the neighbourhood of MACORABA (*Mecca*); the SABAEI and HOMERITAE in the SW. part of the peninsula (*Yemen*); on the SE. coast, the CHATRAMOTITAE and ADRAMITAE (in *El-Hadramaut*, a country very little known, even to the present day); on the E. and NE. coast the OMANITAE and DARACHENI and GERRAEI (in *Oman*, and *El-Ahsa* or *El-Hejeh*). [P. S.]

ARABIA FELIX (Ἀραβία εὐδαίμων, *Peripl.* p. 14; Ἀραβίας ἐμπόριον, Ptol. vi. 7. § 9; ἡ Ἀραβία τὸ ἐμπόριον, viii. 22. § 8), or ATTANAE (Plin. vi. 28. s. 32, Sillig, Ἀδάνη, Philostorg. *H. E.* iii. 4; *Aden*), the most flourishing sea-port of Arabia Felix, whence its name; the native name being that given by Pliny and Philostorgius. It was on the coast of the Homeritae, in the extreme S. of the peninsula, about 1¾° E. of the Straits of *Bab-el-Mandeb*, in 45° 10′ E. long., and 12° 46′ N. lat. Ptolemy places it in 80° long. and 11½° N. lat. It was one of his points of recorded astronomical observation; its longest day being 12 hrs. 40 min., its distance E. from Alexandreia 1 hr. 20 min. The author of the *Periplus* ascribed to Arrian states that it was destroyed by Caesar, which can only refer to the expedition of Aelius Gallus, under Augustus. The blow, however, was soon recovered, for the port continued to flourish till eclipsed by *Mokha*. Its recent occupation, in 1839, as our packet station between Suez and Bombay, is raising it to new consequence; its population, which, in 1839, was 1,000, was nearly 20,000 in 1842. The ancient emporium of Arabian spices and Indian wealth, restored to importance, after the lapse of centuries, as a station and coal depôt for the overland mail, exhibits a curious link between the ancient and modern civilization of the East, and a strange example of the cycles in which history moves. Aden is undoubtedly the Arabia of Mela (iii. 8. § 7), though he places it within the Arabian Gulf. Michaelis supposed it to be the Eden of Ezekiel (xxvii. 23), but his opinion is opposed by Winer (*Bibl. Realwörterbuch*, s. v. *Eden*). Some also suppose it to be the Ophir of Scripture. [OPHIR]. [P. S.]

ARABIAE and ARABICUS MONS (τῆς Ἀραβίης, τὸ Ἀράβιον ὄρος; *Jebel Mokattem*, *&c.*), the name given by Herodotus (ii. 8) to the range of mountains which form the eastern border of the

Nile-valley, and separated it from the part of Arabia W. of the Arabian Gulf. The range on the west side towards Libya he names, in the same way, Libyci Montes. [AEGYPTUS.] [P. S.]

ARA'BICUS SINUS, or MARE RUBRUM (ὁ Ἀράβιος κόλπος, Herod., &c.; in some later writers Ἀραβικὸς κόλπος; Ἐρυθρὰ θάλασσα, its usual name in LXX. and N. T.: Arab. *Bahr-el-Kolsum: Red Sea*), the long and narrow gulf which extends northwards from the *Indian Ocean*, between Arabia on the E. and Africa (*Abyssinia, and Nubia, and Egypt*) on the W., between 12° 40′ and 30° N. lat. and between 43° 30′ and 32° 30′ E. long. Its direction is NNW. and SSE.: its length 1400 miles; its greatest breadth nearly 200 miles.

It was first known to the ancients in its N. part, that is, in the western bay of the two into which its head is parted by the peninsula of Mt. Sinai (*Gulf of Suez*). The Israelites, whose miraculous passage of this gulf, near its head, is the first great event in their history as a nation, called it the *sedgy sea*. It seems to have been to this part also (as the earliest known) that the Greek geographers gave the name of *Red Sea*, which was afterwards extended to the whole Indian Ocean; while the *Red Sea* itself came to be less often called by that name, but received the distinctive appellation of *Arabian Gulf*. But it never entirely lost the former name, which it now bears exclusively. To find a reason for its being called *Red* has puzzled geographers, from Strabo (xvi. p. 779) to the present day. The best explanation is probably that, from its washing the shores of Arabia Petraea, it was called the *Sea of Edom*, which the Greeks translated literally into ἡ ἐρυθρὰ θάλασσα.

The views of the ancients respecting this gulf are various and interesting. Herodotus (ii. 11) calls it a gulf of Arabia, not far from Egypt (i. e. the Nile-valley), flowing in from the sea called Ἐρυθρή, up to Syria, in length forty days' rowing from its head to the open sea, and half a day's voyage in its greatest breadth; with a flood and ebb tide every day. In c. 158, he speaks of Necho's canal as cut into the Red Sea, which *he directly afterwards calls the* Arabian Gulf and the Southern Sea; the mixture of the terms evidently arising from the fact that he is speaking of it simply as part of the great sea, which he calls *Southern*, to distinguish it from the *Northern*, i. e. the Mediterranean. So, in iv. 37, he says that the Persians extend as far as the Southern or Red Sea, ἐπὶ τὴν νοτίην θάλασσαν τὴν Ἐρυθρὴν καλευμένην, i. e. the Persian Gulf, which he never distinguishes from the Erythraean Sea, in its wider sense; thus, he makes the Euphrates and Tigris fall into that sea (i. 180, vi. 20). Again, in iv. 39, speaking of Arabia, as forming, with Persia and Assyria, a great peninsula, jutting out from Asia into the Red Sea, he distinguishes the Arabian Gulf as its W. boundary; and he extends the Erythraean sea all along the S. of Asia to India (c. 40). Again, in c. 159, he speaks of Necho's fleet "on the Arabian Gulf, *adjacent to* the Red Sea" (ἐπὶ τῇ Ἐρυθρῇ θαλάσσῃ); and, in relating the circumnavigation of Africa under that king, he says that Necho, having finished the canal from the Nile to the *Arabian Gulf*, caused some Phoenicians to embark for the expedition; and that they, *setting forth from the Red Sea, navigated the Southern Sea* (ὁρμηθέντες ἐκ τῆς Ἐρυθρῆς θαλάσσης ἔπλωον τὴν νοτίην θάλασσαν), and so round Libya by the Pillars of Hercules to Egypt (iv. 42). These passages show that Herodotus knew the Red Sea as a narrow gulf of the great ocean, which he supposed to extend S. of Asia and Africa, but that his notion of the connection between the two was very vague; a view confirmed by the fact that he regards Arabia as the southernmost country of Asia (iii. 107). Respecting the gulf which forms the western head of the Red Sea, he had the opportunity of gaining accurate information in Lower Egypt, even if he did not see it himself; and, accordingly, he gives its width correctly as half a day's voyage in its widest part (the average width of the *Gulf of Suez* is thirty miles); but he fell into the error of supposing the whole sea to be the same average width. For its length he was dependent on the accounts of traders; and he makes it much too long, if we are to reckon the forty days by his estimate of 700 stadia, or even 500 stadia, a day, which would give 2,400 and 2,000 geog. miles respectively. But these are his estimates for *sailing*, and the former under the most favourable circumstances; whereas his forty days are expressly for *rowing*, keeping of course near the coast, and that in a narrow sea affected by strong tides, and full of impediments to navigation. Moreover, the *Gulf of Bab-el-Mandeb* should, perhaps be included in his estimate. Herodotus regarded the Nile-valley and the Red Sea as originally two parallel and equal gulfs, the one of the Northern Ocean, and the other of the Southern; of which the former has been filled up by the deposit of the Nile in two myriads of years, a thing which might happen to the latter, if the Nile were by any chance to be turned into it (ii. 11). How little was generally known of the S. part of the Red Sea down to the time of Herodotus, is shown by the fact that Damastes, the logographer, a disciple of Hellanicus, believed it to be a lake. (Strab. i. p. 47.)

Another curious conjecture was that of Strabo, the writer on physics, and Eratosthenes, who tried to account for the marine remains in the soil of the countries round the Mediterranean, by supposing that the sea had a much higher level, before the disruption of the Pillars of Hercules; and that, until a passage was thus made for it into the Atlantic, its exit was across the Isthmus of Suez into the Red Sea (Ἐρυθρὰ θάλασσα). This theory, the latter part of which was used to explain Homer's account of the voyage of Menelaus to the Aethiopians, is mentioned and opposed by Strabo (i. pp. 38, 39, 57; Eratosth. *Frag.* p. 33, foll. ed. Seidel.)

The ancient geographers first became well acquainted with the Red Sea under the Ptolemies. About B.C. 100, Agatharchides wrote a full description of both coasts, under the title Περὶ τῆς ἐρυθρᾶς θαλάσσης, of the 1st and 5th books of which we have a full abstract by Photius (Cod. 250, pp. 441—460, ed. Bekker; and in Hudson's *Geographi Graeci Minores*, vol. i.); and we have numerous notices of the gulf in Strabo, Mela, Pliny, Ptolemy, and Agathemerus. They describe it as one of the two great gulfs of the Southern Sea (ἡ νοτία θάλασσα, Strab. p. 121), or *Indian Ocean*, to which the names of Ἐρυθρὰ θάλασσα and Mare Rubrum were now usually applied, the Red Sea itself being sometimes called by the same name and sometimes by the distinctive name of Arabian Gulf. Ptolemy carefully distinguishes the two (viii. 16. § 2); as also does Agathemerus, whose *Red Sea* (Ἐρυθρὰ θάλασσα) is the Gulf of *Bab-el-Mandeb*. It extended from Arabia Petraea to the S. extremity of the coast of the Troglodytae in Aethiopia, being

enclosed on the W. by Egypt and Aethiopia, on the E. by Arabia Felix. Strabo, who includes, under the name of Aethiopians, all the people of the extreme south, from the rising to the setting sun, says that the Aethiopians are divided by nature into two parts by the Arabian Gulf, ὃς ἂν μεσημβρίνου κύκλου τμήματι ἀξιολόγῳ (i. p. 35; see Groskurd and the commentators). He places the Arabian and Persian Gulf opposite the Euxine and the Caspian respectively, which is quite right (ii. p. 121). Its S. entrance was a narrow strait, Fauces Maris Rubri (τὰ στενὰ ἐν τῇ Ἐρυθρᾷ θαλάσσῃ, Ptol.; *Straits of Bab-el-Mandeb*), enclosed by the promontory of Deire or Dere (*Ras Sejan*) on the W., and that of Palindromos (*C. Bab-el-Mandeb*), on the E. (Ptol. i. 15. § 11, iv. 7. § 9, vi. 7. § 7, viii. 16. § 12.) Its length was differently estimated; by Eratosthenes (*ap.* Plin.) at 13,000 stadia; by Strabo, at 15,000 (i. p. 35: in ii. p. 100, only 10,000, but the reading should probably be altered); by Agrippa, at 14,000 or 13,776 (1722 M.P. *ap.* Plin.), and by Agathemerus at 10,000 stadia, or 1,333⅓ M.P.; besides other calculations, following the line of either coast. Its breadth is still more variously stated, probably from its being taken at different parts; by Timosthenes (*ap.* Plin.) at 2 days' journey (about 1,200 stadia); by Strabo, at not much more than 1,000 stadia at its widest part; while the general estimate reached 3,800 stadia, or 475 M.P. The width of the strait is 60 stadia, according to Strabo and Agathemerus, or from 6 to 12 M.P. according to different accounts preserved by Pliny: it is really 20 miles. The dangers of this strait, which have given to it the name of *Bab-el-Mandeb* (i. e. *Gate of Tears*) are not made much of by the ancient writers. From the narrowness of the sea, Strabo often compares it to a river.

At the northern end, the sea was parted into two bays by the peninsula of Arabia Petraea, consisting of the Black Mountains of Ptolemy (τὰ μέλανα ὄρη, Ptol. v. 17. § 3, vi. 7. § 12; the Sinaitic group), terminating on the S. in the promontory of Poseidonium (*Ras Mohammed*) in 28° N. lat. Of these bays, the western and longer, running NW. to 30° N. lat. was called the Sinus Heroöpolites, or Heroöpoliticus (Ἡρωοπολίτης κόλπος or μύχος, Ἡρῷος κόλπος, Theophrast. *H. Pl.* iv. 8, κόλπος Αἰγυπτιακός, Joseph. *Ant. Jud.* viii. 2; *Bahr Es-Suez, Gulf of Suez*), from the city of HEROOPOLIS (Ἡρώων πόλις), near its head, on the canal which Necho made to connect it with the Nile. It divided Middle Egypt from Arabia Petraea, and is separated from the Mediterranean by the Isthmus of Suez. Its head seems to have retired in consequence of the sand washed up by the strong tides and prevailing S. winds. The tide in this narrow gulf is so strong as to raise its surface above that of the Mediterranean. The eastern bay was called Aelanites and Aelaniticus, or Elanites and Elaniticus Sinus (Αἰλανίτης, Ἐλανίτης, Ἐλανιτικὸς κόλπος or μύχος: *Gulf of Akaba*), from the city of AELANA. It was regarded as the innermost recess of the Arabian Gulf (μύχος, Herod. Strab., &c.; Sinus intimus, Plin.). Pliny says that it took its name from the Laeanitae, who dwelt upon it, and whose capital was Laeana, or, according to others, Aelana; he then adds the various forms Aeliniticus, Aleniticus (from Artemidorus) and Laeniticum (from Juba). It extends NNE. to 29° 36′ N. lat., with an average breadth of 12 miles, between rocky and precipitous shores.

The character of the Red Sea, as given by the ancients, is stormy, rugged, deep, and abounding in marine animals. Its coral reefs and violent shifting winds have always made its navigation difficult: but from the earliest times of recorded history it was used by the Egyptians, Phoenicians, Jews, and Arabs, as a great highway of commerce between India and the shores and islands of the Indian Ocean in general, and the countries round the Mediterranean. It had several important harbours on both coasts; the chief of which were MYOS HORMOS, BERENICE, PTOLEMAIS THERON, and ADULE on the W., and AELANA, LEUCE COME, MUZA, ACILA, and others on the east. Ptolemy gives the names of some of the numerous islands of the Red Sea; those of the Erythraean Sea mentioned by Herodotus as a place to which Persian exiles were sent, were in the Persian Gulf. (Herod. *ll. cc.*; Diod. iii. 14, 15; Eratosth. *ll. cc.*; Strab. i. pp. 35, 38, 47, 57, ii. pp. 100, 121, 132, xvi. p. 779; Mela, iii. 8; Plin. ii. 67, 68, v. 11, 12, vi. 24, 26, 32, 33; Ptol. iv. 5. § 13, 7. §§ 4, 27, v. 17. §§ 1, 2, vi. 7. §§ 1, 36, 43, vii. 5. §§ 1, 2, 10, viii. 16. § 2, 20. § 2, 22. § 2; Agathem. i. 2, ii. 2, 5, 11, 14; Rennel, *Geog. to Herod.* vol. i. p. 260, vol. ii. pp. 88—91; Gosselin, *Ueber die Geogr. Kenntniss der Alten vom Arab. Meerbusen*, in Bredow's *Untersuchungen*, vol. ii.; Reichard, *Myos Hormos u. die ägyptisch-äthiopische Küste des class. Zeitalters*, the *Neu. Geogr. Ephem.* vol. xxviii.; Ritter, *Erdkunde*, vol. ii. pp. 226, foll., 245, foll.) [P. S.]

ARABIS (Ἄραβις, Ptol. vi. 19. § 2), a river of Gedrosia, which flowed from the Montes Baeti (*Washati*), through the country of the Arabii, to the Indian Ocean. It is now called the *Purali*. The names of this river and of the people who lived on its banks are variously written by ancient authors. Thus, Arabius (Ἀράβιος, Arrian, *Anab.* vi. 21), Artabis (Ἀρταβις, Marcian), Artabius (Amm. Marc. xxiii. 6). The people are called Arabitae (Ἀραβῖται), Arbii (Plin. vi. 24), Arabies (Ἀράβιες, Arrian, *Ind.* 21, 22), Arbies (Ἄρβιες, Strab. xv. p. 720), Aribes (Ἄριβες, Dion. Perieg. 1096), Arbiti (Ἄρβιτοι, Marcian). From this people the Arbiti Montes (Ἄρβιτα ὄρη, Ptol. vi. 21. § 3, vii. 1. § 28; called Barbitani by Amm. Marc. xxiii. 6) appear to have derived their name. Ptolemy has mistaken the course of this river when he makes it flow N. of Drangiana and Gedrosia, and has apparently confounded it with the Etymander (*Helmend*); and Pliny has placed it too far to the W. on the edge of Carmania (*Kirman*), whereas it really divides Saranga (τὰ Σάραγγα) from the Oritae (Ὦρεῖται). Marcian and Ptolemy (vi. 21. § 5, viii. 25. § 14.), speak of a town in Gedrosia called Arbis. Pliny says (vi. 23) that it was founded by Nearchus. [V.]

ARABI'TAE. [ARABIS.]

ARABRI'CA (Ἀραβρίγα: Arabricenses: *Alanquer*), a stipendiary town of the Lusitani, in Hispania Lusitanica, on the right bank of the Tagus, N. of Olisipo; the Jerobriga of the Itinerary. (Plin. iv. 22. s. 35; Ptol. ii. 5. § 7; *It. Ant.* pp. 419, 421; Florez, xiv. 174.) [P. S.]

ARACCA (Ἄρακκα, Ptol. vi. 3. § 4; Aracha, Amm. Marc. xxiii. 6), a town in Susiana, on the Tigris. Bochart (*ad Gen.* x. 10) has attempted to identify it with Erech, and Michaelis with Edessa. If, however, it was in Susiana, neither of these identifications will answer. [V.]

ARACE'LI (*Eth.* Aracelitanus: *Huarte Araquil*), a stipendiary town of the Vascones, in the conventus

of Caesaraugusta, in Hispania Tarraconensis, at the foot of the Pyrenees, 24 M. P. west of Pamplona, on the little river *Araquil*. (Plin. iii. 3. s. 4; *Itin. Ant.* p. 455.) [P. S.]

ARACHNAEUM (τὸ Ἀραχναῖον ὄρος), a mountain in Peloponnesus, forming the boundary between the territories of Corinth and Epidaurus. (Paus. ii. 25. § 10; Steph. B. *s. v.*; Hesych. *s. v.* ὑσσέλινον; Leake, *Morea*, vol. ii. p. 417, seq., vol. iii. p. 312.)

ARACHO'SIA (ἡ Ἀραχωσία: *Eth.* Ἀραχῶτοι, Strab. xv. p. 723; Arrian, *Anab.* vi. 17; Ἀραχῶται, Dion. Perieg. v. 1096, Plin. v. 20. s. 23; Arachosii, Plin. vi. 9. s. 21), a province of Eastern Persia, bounded on the N. by the Paryeti M. (*Hazáras*, a portion of the chain of the Paropamisus, *Hindu-Kush*), on the E. by the Indus, on the S. by Gedrosia, and on the W. by Drangiana. It comprehends the present provinces of the NE. part of *Baluchistan*, *Cutch*, *Gandava*, *Kandahar*, *Sewestan*, and the SW. portion of *Kábulistan*. Col. Rawlinson (*Journ. Geogr. Soc.* vol. xii. p. 113) has supposed the name to be derived from Harakhwati (Sansc. Saraswati), which is also preserved in the Arabic Rakhaj (applied generally to *Kandahar*), and on the *Arghandab-river*. According to Wilson (*Ariana*, p. 158), there is a place called *Rohaj* or *Rokhaj*, on the route from Bost to Ghizni.

It appears to have been a rich and thickly peopled province, and acquired early importance as being one of the main routes from India to Persia. Its chief mountains were called Paryeti (*Hazáras*), including probably part of the *Soliman Koh* and their SW. branch the *Khojeh Amran* mountains. It was watered by several streams, of which the principal bore the name of Arachotus [ARACHOTUS]: and contained the subordinate tribes of the Paryeti, Sidri, Rhoplutae, and Eoritae. Its most ancient capital was Arachotus or Arachosia [ARACHOTUS]; and in later times Alexandreia or Alexandreiopolis, a name probably given to it subsequently in honour of Alexander the Great. (Strab. xv, p. 723, seq.; Arrian, *Anab.* iii. 28; Steph. *s. v.*; Ptol.; Rawlinson, Wilson, *ll. cc.*) [V.]

ARACHO'TI FONS. [ARACHOTUS, No. 2.]

ARACHO'TUS. 1. (Ἀράχωτος, Ptol. vi. 20. § 5; Isid. Charax; Plin. vi. 23; Arachoti, Ἀραχωτοι, Strab. xi. p. 514; Steph. B; Arachosia, Plin. vi. 33), the chief city of Arachosia, said to have been founded by Semiramis (Steph. B. *s. v.*), and to have been watered by a river which flowed from the Indus eastward into a lake called Ἀράχωτος κρήνη (Ptol. vi. 20. § 2), and by Solinus to have been situated on the Etymander. Some difference of opinion has existed in modern times as to the exact position of this town, and what modern city or ruins can be identified with the ancient capital. M. Court (*Journ. Asiat. Societ. Beng.*) has identified some ruins on the *Arghasan* river, 4 parasangs from *Kandahar*, on the road to *Shikarpur*, with those of Arachotus; but these Prof. Wilson considers to be too much to the SE. Rawlinson (*Journ. Geog. Soc.* vol. xii. p. 113) thinks that he has found them at a place, now called *U'lán Robát*. He states, what is indeed curious, that the most ancient name of the city, Cophen, mentioned by Stephanus and Pliny, has given rise to the territorial designation of *Kipin*, applied by the Chinese to the surrounding country. The ruins are of a very remarkable character, and the measurements of Strabo, Pliny, and Ptolemy are, he considers, decisive as to the identity of the site. Stephanus has apparently contrasted two cities,—Arachosia, which he says is not far from the Massagetae, and Arachotus, which he calls a town of India. Col. Rawlinson believes the contiguity of the Massagetae and Arachosia may be explained by the supposition that by Massagetae Stephanus meant the Sacae, who colonised the *Hazárah Mountains* on their way from the *Hindu-Kush* to *Sacastan* or *Seistan*.

2. (Ἀραχωτός, Steph. B.; Isid. Charax; Plin. vi. 23), the river of Arachosia, which flowed from the southern part of the Caucasus (*Hindu-Kush*), and gave its name to the capital. (Steph. B.) Ptolemy has committed an error in extending this river to the Indus; but he has in part attained the truth in connecting it with a lake (λίμνη, ἥτις καλεῖται Ἀράχωτος κρήνη, Ptol. vi. 20. § 2; "Arachoti Fons," Amm. Marc. xxiii. 26: perhaps the modern *Dooree*). The chief point is to determine what river Ptolemy refers to, as he does not give its name. The Etymander, Hermandus, or Erymanthus (now *Helmend*), flows from the mountains W. of *Kábul* into *Lake Zarah*; and M. Burnouf has supposed this to be the Arachotus, Zend *Haraquaiti* (Sansc. *Saraswati*) being a name common to a river, and implying connection with a lake. Wilson considers, however, the present *Arkand-Ab*, one of the tributaries of the *Helmend*, as answering best to the description of Ptolemy. Another tributary called the *Turnuk* flows through a small lake called *Dooree* in Elphinstone's map. It is possible that the name Arachotus may have been formerly applied indiscriminately to the three tributaries of the *Helmend*, the *Arkand-ab*, *Turnuk*, and *Arghasan*, which are all rivers of about the same volume. (Wilson, *Ariana*, pp. 156, 157.) [V.]

ARACHTHUS (Ἄραχθος, Pol. xxii. 9; Ptol. iii. 13; Liv. xliii. 22; Plin. iv. 1; Ἄραθος, Strab. pp. 325, 327; Ἀραθός, Dicaearch. 42, p. 460, ed. Fuhr; Ἄραιθος, Lycophr. 409; Tzetz. *ad loc.*; Arethon, Liv. xxxviii. 3; respecting the orthography, see Kramer, ad Strab. p. 325: *Arta*), a river of Epirus, rising in Mount Tymphe and the district Paroraea, and flowing southwards first through the mountains, and then through the plain of Ambracia into the Ambraciot gulf. The town of Ambracia was situated on its left or eastern bank, at the distance of 7 miles from the sea, in a direct line.

The Arachthus formed the boundary between Hellas proper and Epirus, whence Ambracia was reckoned the first town in Hellas. The country near the mouth of the river is full of marshes. The entrance to the present mouth of the *Arta*, which lies to the E. of the ancient mouth, is so obstructed by swamps and shoals as scarcely to be accessible even to boats; but on crossing this bar there are 16 or 17 feet of water, and rarely less than 10 in the channel, for a distance of 6 miles up the river. Three miles higher up the river altogether ceases to be navigable, not having more than 5 feet in the deepest part, and greatly obstructed by shoals. The course of the river is very tortuous; and the 9 miles up the river are only about 2 from the gulf in a direct line. At the entrance, its width is about 60 yards, but it soon becomes much narrower; and 9 miles up its width is not more than 20 yards. At Ambracia, however, its bed is about 200 yards across; but the stream in summer is divided by sand-banks into small rivulets, shallow but rapid, running at least 4 miles an hour. Above the town, it appears

comparatively diminutive, and 5 or 6 miles higher up, is lost among the hills. This is the present condition of the river, as described by Lieutenant Wolfe, who visited it in 1830. (*Journal of the Geographical Society*, vol. iii. p. 81.)

ARA'CIA (Ἀρακία, Ptol. vi. 4. § 8; Plin. vi. 25), an island off the coast of Persis, which appears from Ptolemy to have borne also the name of Alexandri Insula. [V.]

ARACILLUM (*Aradillos*, near *Fontibre* and *Reynosa*), a town of the Cantabri, in Hispania Tarraconensis, not to be confounded with ARACELI. (Oros. vi. 21; Florez, iv. 22.) [P. S.]

ARACYNTHUS (Ἀράκυνθος: *Zygós*), a range of mountains in Aetolia running in a south-easterly direction from the Achelous to the Evenus, and separating the lower plain of Aetolia near the sea from the upper plain above the lakes Hyria and Trichonis. (Strab. pp. 450, 460; Dionys. Perieg. 431; Leake, *Northern Greece*, vol. i. p. 121.) Pliny (iv. 2. § 3) and Solinus (7. § 22) erroneously call Aracynthus a mountain of Acarnania. If we can trust the authority of later writers and of the Roman poets, there was a mountain of the name of Aracynthus both in Boeotia and in Attica, or perhaps on the frontiers of the two countries. Thus Stephanus B. (*s. v.*) and Servius (*ad Virg. Ecl.* ii. 24) speak of a Boeotian Aracynthus; and Sextus Empiricus (*adv. Gramm.* c. 12, p. 270), Lutatius (*ad Stat. Theb.* ii. 239), and Vibius Sequester (*de Mont.* p. 27) mention an Attic Aracynthus. The mountain is connected with the Boeotian hero Amphion both by Propertius (iii. 13. 42) and by Virgil (*Ecl.* ii. 24); and the line of Virgil — "Amphion Dircaeus in *Actaeo* Aracyntho" — would seem to place the mountain on the frontiers of Boeotia and Attica. (Comp. Brandstäter, *Die Gesch. des Aetol. Landes*, p. 108.)

ARAD (Ἀράδ), a city of the Canaanites in the S. of Palestine, in the neighbourhood of the wilderness of Kadesh. When the Israelites were in the mountains of Seir, at the time of Aaron's death, the king of Arad attacked them, and took some of them prisoners. (*Numb.* xxi. 1, xxxiii. 40; *Judges*, i 16.) The city was consequently devoted to destruction by the Israelites; but the accomplishment of their vow (*Numb.* xxi. 3) is only recorded by anticipation, for it was executed under Joshua (*Josh.* xii. 14). Eusebius and Jerome place Arad 20 M. P. from Hebron and 4 from Malatha. Dr. Robinson identifies it, on the ground of the general agreement in position and the identity of name, with an eminence on the road from Petra to Hebron, called *Tell 'Arad.* (*Researches*, vol. iii. p. 12.) [P. S.]

A'RADEN (Ἀραδήν: *Eth.* Ἀραδήνιος, Steph. B. *s. v.*), a city of Crete, formerly called Anopolis. In Kiepert's map it appears on the SW. coast of the island, near the Phoenix Portus. Remains of ancient walls are found at the modern *Anopolis.* (Pashley, *Crete*, vol. ii. p. 235.) [E. B. J.]

A'RADUS. 1. (ἡ Ἄραδος: *Eth.* Ἀράδιος, Aradius: O. T. Arvad, Arvadite, *Gen.* x. 18, 1 *Chron.* i. 16; Ἀράδιοι LXX.: *Ruad*), an island off the N. coast of Phoenicia, at a distance of 20 stadia from the mainland. (Strab. p. 753.) Pliny (v. 17), in estimating this distance at only 200 paces, falls short of the true measurement (perhaps we should read 2,200 paces; see Tzschucke, ad Pomp. Mel. ii. 7. § 6). Strabo (*l. c.*) describes it as a rock rising from the midst of the waves, 7 stadia in circumference. Modern travellers state that it is of oblong shape, with a slight rise towards the centre and steep on every side. Though a rock rather than an island, it was extremely populous, and, contrary to Oriental custom, the houses had many stories. According to Strabo, it owed its foundation to Sidonian exiles. (Comp. Joseph. *Ant.* i. 6. § 2.) The city of Aradus was next in importance after Tyre and Sidon. Like other Phoenician cities, it was at first independent, and had its own kings; and it would seem that the strip of land extending from Paltus to Simyra was dependent upon it. In the time of the prophet Ezekiel (xxvii. 8, 11) it supplied Tyre with soldiers and sailors. Along with the rest of Phoenicia, it became subject to Persia. Afterwards, during the campaign of Alexander, Gerostratus, king of Aradus, was serving in the Persian fleet under Autophradates, when his son Straton submitted to the conqueror. Gerostratus assisted the Macedonians at the siege of Tyre. (Arrian, *Anab.* i. 13, 20.) It fell into the hands of the family of the Lagidae, when Ptolemy Soter, B. C. 320, seized on Phoenicia and Coele Syria. Its wealth and importance was greatly increased by the rights of asylum they obtained from Seleucus Callinicus, B. C 242, whom they had supported against Antiochus Hierax; so much so that it was enabled to enter into an alliance with Antiochus the Great. (Pol. v. 68.) Whence it may be inferred that it had previously become independent, probably in the war between Ptolemy Philadelphus and Antiochus Theos. The fact of its autonomy is certain from coins. (See Eckhel, vol. iii. p. 393.) All these advantages were lost under Antiochus Epiphanes, who, on his return from Aegypt, took possession of the town and district. (Hieronym. *in Dan.* xi.) In the war between Antiochus Grypus and Antiochus Cyzicenus it declared itself in favour of the latter; and when he was slain by Seleucus, Antiochus Eusebes, his son, found shelter there, and by its aid, in concert with other cities, maintained himself with varying success, till Syria submitted to Tigranes king of Armenia, and finally came under the dominion of Rome. In common with the rest of the province, it was mixed up in the Civil Wars. (Appian, *B. C.* iv. 69, v. 1.) Coins of Aradus, ranging from Domitian to Elagabalus, are enumerated in Eckhel (*l. c.*). Under Constans, Mú awiyah, the lieutenant of the khalif Omar, destroyed the city, and expelled the inhabitants. (Cedren. *Hist.* p. 355; Theophan. p. 227.) As the town was never rebuilt, it is only the island which is mentioned by the historians of the Crusades. Tarsus was said to be a colony from Aradus. (Dion Chrys. *Orat. Tarsen.* ii. p. 20, ed. Reiske.) A maritime population of about 3,000 souls occupies the seat of this once busy and industrious hive. Portions of the old double Phoenician walls are still found on the NE. and SE. of the island, and the rock is perforated by the cisterns of which Strabo speaks. The same author (see Groskurd's note, p. 754) minutely describes the contrivance by which the inhabitants drew their water from a submarine source. Though the tradition has been lost, the boatmen of *Ruad* still draw fresh water from the spring Ain Ibrahim in the sea, a few rods from the shore of the opposite coast. Mr. Walpole (*The Ansayrii*, vol. iii. p. 391) found two of these springs. A few Greek inscriptions, taken from columns of black basalt, which, as there is no trap rock in the island, must have been brought over from the mainland, are given (in the *Bibliotheca Sacra*, New York, vol. v. p. 252) by

the Rev. W. Thomson. (Mignot, *Mém. de l'Acad. des Inscript.* vol. xxxiv. p. 229; Winer, *Real Wört. Buch. s. v. Arvad*; Rosenmüller, *Hand. Bib. Alt.* vol. ii. pt. i. p. 7, with the Extracts from Maundrell, Shaw, Pococke, and Volney; Chesney, *Exped. Euphrat.* vol. i. p. 451.)



COIN OF ARADUS.

2. (*Arek, Arak*, Karek), an island in the Persian gulf. (Steph. B.; Ptol. vi. 7. § 47.) Strabo (p. 766; comp. Groskurd, *ad loc.*) places it at 10 days' voyage from Teredon, and one from the promontory of Maki. The inhabitants of this island and the neighbouring one Tyrus asserted that they were the founders of the well-known Phoenician cities of the same name. (Comp. Herod. i. 1; D'Anville, *Mém. de l'Acad. des Inscript.* vol. xxx. p. 147; Gosselin, vol. iii. pp. 103, seq. 122, 124; Niebuhr, *Descript. de l'Arabie*, p. 277; Chesney, *Euphrat.* vol. i. p. 647.) [E. B. J.]

ARAE ALEXANDRI, CYRI, &c. [ALEXANDRI ARAE.]

ARAE HE'SPERI (*S. Lucar la Mayor*), a town of Hispania Baetica, W. of Hispalis (*Seville*), mentioned on an inscription as having been destroyed, and rebuilt by Caesar, with the new name of Solia, or Sollurco. (Florez, *Esp. S.* vol. ix. p. 115; Ukert, i. 1. p. 373.) [P. S.]

ARAE PHILAENO'RUM (*οἱ τῶν Φιλαίνων βωμοί*, Strab. &c., but *οἱ Φιλαίνου βωμοί*, Polyb. iii. 39, x. 40), a position very near the bottom of the Great Syrtis, on the N. coast of Africa, which marked the boundary between the territories of Carthage and Cyrene, and afterwards between Tripolitana and Cyrenaica. (Polyb. *ll. cc.*; Sall. *Jug.* 19, 79; Strab. iii. p. 171, xvii. p. 836; Plin. v. 4; Mela, i. 7. § 6; Scylax, p. 47; Ptol.; Stadiasm.; Tab. Peut.) The name is derived from a romantic story, for which Sallust is the earliest authority. (*Jug.* 79, comp. Val. Max. v. 6. ext. 4.) At the time when the Carthaginians ruled over the greater part of North Africa, and the Greek colonists of Cyrene were also very powerful, long wars arose respecting their boundaries, which were left undefined by the nature of the country on the shores of the Syrtes, a sandy waste, with neither river nor mountain to serve for a land-mark. (A description, however, not quite accurate; see SYRTES.) At length it was agreed to fix the boundary at the point of meeting of envoys sent out at the same time from each city. Whether by diligence, trickery, or chance, the Carthaginian envoys performed so much the greater part of the distance (in fact about 7-9ths, a disproportion sufficient of itself to dispose of the *historical* value of the story), that the Greeks were prepared for any course rather than to return and risk the penalty of their neglect. They would only consent to the boundary being fixed at the place of meeting, on the condition that the Carthaginians would submit to be buried alive on the spot; if not, they demanded to advance as far as they pleased on the same terms. The Carthaginian envoys, two brothers named Philaeni, devoted themselves for their country; and their fellow-citizens consecrated their heroism by honours to their memory at home, and by monuments named after them, on the spot of their living interment. Like other such landmarks, erected both to perpetuate a boundary and the memory of some great event which fixed it, these monuments were called *altars*. (See the remarks of Strabo on such monuments in general, iii. p. 171.) The monuments were no longer to be seen in the time of Strabo (*l. c.*), but the name was preserved. Pliny (v. 4) mentions the *arae*, and adds, *ex harena sunt eae*; perhaps connecting the name with some existing hills, or tumuli, while Strabo had looked for artificial monuments. The position is clearly fixed by the passages above quoted. It was nearly at the bottom of the Great Syrtis, a little W. of Automala, which was at the very bottom of the Gulf (Strab. p. 836); notwithstanding that Sallust (*Jug.* 19) appears to name it as W. of Leptis Magna, and that Strabo (p. 171) places it *about the middle of the country between the Syrtes* (*κατὰ μέσην που τὴν μεταξὺ τῶν Σύρτεων γῆν*). Both writers, in their other and chief passages on the subject, place the altars where we have stated. The apparent discrepancy in Sallust is easily removed by a proper mode of connecting the parts of the sentence (see Cortius and Kritz *ad loc.* and Mannert. x. 2. p. 117); and the phrase used by Strabo, "the land *between* the Syrtes," is continually employed for the whole coast between the outer extremities of the two gulfs, *κατὰ μέσην που* being also evidently used vaguely. The place does not occur in the Antonine Itinerary, but its position is occupied by a station called Banadedari, probably the native Libyan or Punic name. The locality, as fixed by the ancient writers, corresponds to a position a little W. of *Moukhtar*, the present boundary of *Syrt* and *Barca*, near which Captain Beechey (p. 210) mentions a remarkable table-hill called *Jebel-Allah*, which has very likely as good claims (however feeble they may be) to be considered one of the so-called Altars, as any other hill or mound seen or imagined by the ancients. A discussion of the historical value of the legend of the Philaeni is superfluous: besides obvious weak points, it has all the character of a story invented to account for some striking object, such as *tumuli*; and the singular *Φιλαίνου* in Polybius deserves notice. (Beechey, *Proceedings of the Expedition to explore the N. Coast of Africa*, chap. vi.; Barth, *Wanderungen, &c.* pp. 344, foll.) [P. S.]

ARAE SESTIA'NAE (*Σηστίου Βωμοὶ ἄκρον*), three altars erected in honour of Augustus on a promontory near the NW. extremity of Spain. Pliny (iv. 20. s. 34) and Ptolemy (ii. 6. § 3) place the headland a little N. of Nerium Pr. (C. Finisterre), which would correspond to *C. Villano*; Mela (iii. 1. § 9) carries it further eastward; the former is the more probable position. [P. S.]

ARAETHY'REA (*Ἀραιθυρέα*), the ancient capital of Phliasia, is said by Pausanias to have been originally named Arantia (*Ἀραντία*), after Aras, its founder, and to have been called Araethyrea after a daughter of Aras of this name. The name of its founder was retained in the time of Pausanias in the hill Arantinus, on which it stood. Homer mentions Araethyrea. (Hom. *Il.* ii. 571; Strab. viii. p. 382; Paus. ii. 12. §§ 4, 5.) We learn from Strabo (*l. c.*)

that its inhabitants quitted Araethyrea, and founded Phlius, at the distance of 30 stadia from the former town. Hence the statement of the grammarians, that Araethyrea and Arantia were both ancient names of Phlius. (Steph. B. *s. vv.* Φλιοῦς, Ἀραντία; Schol. *ad Apoll. Rhod.* i. 115.) Ross supposes the ruins on Mt. *Polyfengo* to be those of Araethyrea. Leake had erroneously supposed them to be the ruins of Phlius. (Ross, *Reisen im Peloponnes*, vol. i. p. 27, seq.; Leake, *Morea*, vol. iii. p. 339, seq.) [PHLIUS.]

ARAGUS, ARAGON, ARRHABON (Ἄραγος, Ἀραγών, Ἀῤῥαβών: *Aragui*, or *Arak*), a river of Iberia, in Asia, flowing from the Caucasus into the Cyrus. It is the only tributary of the Cyrus in Iberia, which Strabo mentions by name. (Strab. xi. p. 500, where the MSS. have Ἀραγῶνα, Ἀῤῥαγώνα, and Ἀῤῥαβῶνα.)

The same river is evidently meant a little further on, where Strabo, in describing the four mountain passes into Iberia, says that that on the N. from the country of the Nomades is a difficult ascent of three days' journey (along the *Terek*); after which the road passes through the defile of the river Aragus, a journey of four days, the pass being closed at the lower end by an impregnable wall. This is the great central pass of the Caucasus, the Caucasiae, or Sarmaticae Pylae, now the *Pass of Dariel*. [CAUCASUS.] But Strabo adds, as the text stands, that another of the four Iberian passes, namely, the one leading from Armenia, lay upon the rivers Cyrus and Aragus, near which, before their confluence, stood fortified cities built on rocks, at a distance of 16 stadia from each other, namely, Harmozica on the Cyrus, and Seumara on the other river. Through this pass Pompey and Canidius entered Iberia (pp. 500, 501). According to this statement, we must seek the pass near *Misketi*, N. of *Tiflis;* but it is supposed, by Groskurd and others, that the name Aragus in this last passage is an error (whether of Strabo himself, or of the copyists), and that the pass referred to is very much further westward, on the great high road from *Erzeroum*, through *Kars*, to the N., and that the river wrongly called Aragus is the small stream falling into the Cyrus near *Akhaltsik*, where the ruined castles of *Horum Ziche* (or *Armatsiche*) and *Tsumar* are thought to preserve the names, as well as sites, of Strabo's Harmozica and Seumara. (Reinegg, *Beschreib. d. Cauc.* vol. ii. p. 89; Klaproth, *Voyage au Cauc.* vol. i. p. 518.) The river spoken of is supposed to be the Pelorus of Dion Cassius (xxxvii. 2). [P. S.]

ARAINUS (Ἀράϊνος), a small place in Laconia, on the western side of the Laconian gulf, containing the monument of Las, who founded a town called Las after him. Boblaye places Arainus at *Aghéranos* (Paus. iii. 24. § 10; Boblaye *Recherches*, &c. p. 88; comp. Leake, *Peloponnesiaca*, p. 173.)

ARAMAEI. [SYRIA.]

ARANDIS (Ἀρανδίς, Ptol. ii. 5. § 6; Aranni, *It. Ant.* p. 426, *Geogr. Rav.* iv. 43; Aranditani, Plin. iv. 22. s. 35: prob. *Ourique*), a stipendiary town of the Celtici, in Lusitania, on the high road from the mouth of the Anas to Ebora, 60 M. P. north of Ossonoba. Some take it for the modern *Abrantes*. [P. S.]

ARANGAS (ὁ Ἀράγκας ἢ Ἀράγγας ὄρος), a mountain of Inner Libya, placed by Ptolemy immediately N. of the Equator, in 47½° long., and 1° 35′ N. lat., in a part of Central Africa, now entirely unknown. (Ptol. iv. 6. § 12.) [P. S.]

ARA'NTIA, ARANTI'NUS MONS. [ARAETHYREA.]

ARAPHEN. [ATTICA.]

ARAR, or A'RARIS (Ἄραρ, Ἄραρις: *Saône*), a river of Gallia, which rises in the high land, connected with the *Vosges* (Vosegus), which lies between *E'pinal* and *Plombières*, in the modern department of Vosges. The *Saône* has a general south course past *Chalons sur Saône*, to its junction with the Rhone at Lugdunum (*Lyon*). Its length is estimated at about 300 miles. The current in the middle and lower part is very slow. (Caes. *B. G.* i. 12.) It is joined on the left bank at *Verdun sur Saône*, by the Dubis or Alduasdubis (*Doubs*). Strabo (p. 186) makes both the Arar and the Dubis rise in the Alps, but he does not mean the High Alps, as appears from his description, for he makes the Seine rise in the same mountains as the Saône. Vibius Sequester (Arar Germaniae) makes the Arar rise in the *Vosges*. In Caesar's time, the Arar from *Lyon*, at least to the confluence of the *Doubs*, was the boundary between the Sequani on the east, and the Aedui on the west; and the right to the river tolls (διαγωγικὰ τέλη, Strab. p. 192) was disputed between them. The navigation of the *Saône* was connected with that of the *Seine* by a portage, and this was one line of commercial communication between Britain and the valley of the Rhone. (Strab. p. 189.) It was a design of L. Vetus, who commanded in Germania in the time of Nero, to unite the Arar and the Mosella (*Mosel*), by a canal (Tacit. *Ann.* xiii. 53); and thus to effect a communication between the *Rhone* and the *Rhine*.

The larger rivers of France retain their Gallic names. The *Saône* is an exception, but its true Gallic name appears to be Saucona. (Amm. Marc. xv. 11.) [G. L.]

ARARAT. [ARMENIA.]

ARARUS (Ἄραρός: perhaps the *Aluta*), a river of European Scythia (aft. in Dacia), flowing from the N. into the Ister. (Herod. iv. 48.) [P. S.]

ARATISPI, a town of Hispania Baetica, near *Cauche el viejo*, 5 leagues from *Malaga*. (Inscr. *ap.* Florez, xii. p. 296.) [P. S.]

ARAURIS (Ἀραύριος: *Hérault*). The name Ῥαύραρις in Strabo (p. 182) is a false transcript for Ἀραύρις. Strabo describes the river as flowing from the Cévennes (Κέμμενον). Mela also (ii. 5) makes it flow from the Cévennes, which he calls Gebennae, and enter the sea near Agatha, *Agde*. The river is therefore the Hérault which gives its name to the department of Hérault. Vibius Sequester (ed. Oberlin) speaks of a river Cyrta, which enters the sea near Agatha. This must be the Hérault; and the name Cyrta may be Greek, and have been given by the Massaliots, the Greek colonizers of Agatha.

There was a town Araura, also called Cesero, on this river, which is identified with a place called S. Tiberi. [G. L.]

ARAUSIO (Ἀραυσίων: *Orange*), a town in the territory of the Cavares or Cavari (Strab. p. 185), north of Arelate (*Arles*), on the road from Arelate to Vienna (*Vienne*), and near the east bank of the Rhone, on a stream which flows into the Rhone. Orange is in the department of Vaucluse. It appears from Mela (ii. 5), who calls it "Secundanorum Arausio," to have been made a Roman colony, and Pliny (iii. 4), who has the same expression, calls it a colonia. The name Secundani denotes some soldiers or cohorts of the Secunda legio, which

we must suppose to have been settled here. A medal of Goltzius, if genuine, confirms this.

Orange contains a great number of Roman remains. Near the town is a triumphal arch, about 60 feet high, with three archways, of which the central arch is larger than the other two. On one of the attics the name "Mario" still exists, which has given rise to the opinion that the arch was erected in honour of C. Marius, the conqueror of the Teutones at Aix. [AQUAE SEXTIAE.] But this arch probably belongs to a later period than the age of Marius. The amphitheatre, of which some remains existed till recently, has entirely disappeared, the stones having been carried off for building. At Vaison, a few miles from Orange, there are some remains of the ancient aqueduct. [G. L.]

ARAVI, a people of Lusitania, in the neighbourhood of Norba Caesarea, mentioned in the inscription on the bridge of Alcantara. (Gruter, p.162; Florez, xiii. p. 128.) [P. S.]

ARAVISCI (Ἀραβίσκοι, Ptol. ii. 16. § 3; Evavisci, Plin. iii. 25. s. 28), a people of Pannonia, inhabiting the right bank of the Danube, whose language and customs were the same as the Osi, a German people. But it was uncertain whether the Aravisci had emigrated into Pannonia from the Osi, or the Osi had passed over into Germany from the Aravisci. (Tac. *Germ.* 28.)

ARAXA (Ἄραξα: *Eth.* Ἀραξεύς), a city of Lycia, according to Alexander Polyhistor, in the second book of his Lysiaca. (Steph. *s. v.* Ἄραξα.) Ptolemy places it near Sidyma. A rare coin, with the epigraph ΛΥΚΙΩΝ ΑΡΑ., is attributed to this place by Sestini. [G. L.]

ARAXATES, a river in Sogdiana. (Amm. Marc. xxiii. 6.) [JAXARTES.]

ARAXES (Ἀράξης). 1. (*Eraskh, Rakhsi, Aras, Ras*), a large river of Armenia, which takes its rise from a number of sources in Mt. Abus (*Bín Gól*) (Steph. B. *s. v.*; Strab. p. 531; Plin. vi. 10; Ptol. v. 13. §§ 3, 6, 9), nearly in the centre of the space between the E. and W. branches of the Euphrates. The general course may be described as E., then SE., and after flowing in a NE. direction, it resumes its SE. course, and after its junction with the Cyrus (*Kur*), discharges itself into the Caspian Sea. (Col. Monteith, in *London Geog. Journ.* vol. iii., with accompanying Map.) Of its numerous tributaries, Pliny (*l. c.*) only mentions one, the Musus (*Murts*). The ancient geography of this river is involved in much obscurity. Herodotus (i. 202, iv. 40) describes the Araxes as flowing E. from the country of the Matieni; as it approached the Caspian, it divided into 40 channels, only one of which made its way clear to the lake, the rest were choked up, and formed swamps. If this statement be compared with that of Strabo (*l. c.*), there can be little doubt but that the Araxes of Herodotus must be identified with the river of Armenia. If this supposition does not remove all difficulties, which it does not, we must remember that Herodotus was generally unacquainted with the countries bordering on the Caspian. (For a full discussion on this question, the reader is referred to Tzchucke, *in Pomp. Mela*, iii. 5. § 5, and *Mém. de l'Acad. des Inscript.* vol. xxxvi. pp. 69, seq.) Ritter (*Erdkunde*, vol. x. p. 389) identifies the Phasis of Xenophon (*Anab.* iv. 6. § 4; comp. Kinneir, *Travels in Armenia*, p. 489) with the Araxes; on the other hand, the Araxes of the same author (*Anab.* i. 4. § 19) is held to be the *Khábúr*, an affluent of the Euphrates. The description of the course of the Araxes in Pomp. Mela (iii. 5) has much picturesque merit, and in the main agrees with the accounts of modern travellers. The "pontem indignatus Araxes" of Virgil (*Aen.* viii. 728; comp. "Patiens Latii jam pontis Araxes" of Statius, *Silv.* i. 4. § 79) now endures four bridges; and the ruined remains of others are still found on its banks. The fall in the river of not more than six feet high, which occurs at the great break in the mountain chain, about 40 miles below *Djulfa* (*Erespar* or *Arasbar*), must be the same as the cataract to which Strabo (*l. c.*) alludes, though the ancient author assigns to it so much larger proportions. Strabo (*l. c.*), in accordance with the national custom of referring foreign names to a Greek origin, connects the word Araxes with ἀράσσω, and adds that the Peneus was once called Araxes, on account of its having separated Ossa from Olympus at the gorge of Tempe. The remark in itself is of no importance; but it is curious to observe the various rivers and places in remote countries which bore this name. Besides the one in Mesopotamia already mentioned, we read of another Araxes, which flowed through mountainous Persia, and entered the lake of *Bakhtegan*. (See below.)

Like the Celtic *Avon*, Araxes was probably an appellative name. According to Reunel (*Geog. Herod.* p. 205) the Araxes is the Jaxartes; the Jaxartes and Oxus (*Sirr* and *Jihon*) are confounded together, and the particulars which refer to both rivers are applied to one. The account Herodotus gives of its origin and course has served to identify it with the Armenian river. Some have supposed it to be the *Volga* or *Rha*. M. de Guignes holds that the Araxes of the 4th book is indisputably the Armenian Araxes, but distinguishes it from the one mentioned in the 1st book. M. de la Nauze argues in favour of the view advocated here. Full particulars as to all the rivers bearing this name will be found in D'Anville, *Mém. de l'Acad. des Inscript.* vol. xxxvi. p. 79; St. Martin, *Mém. sur l'Armenie*, vol. i. p. 38; Chesney, *Exped. Euphrat.* vol. i. pp. 9, 96, 210, 219. [E. B. J.]

2. A river of Persis, which rises in the mountains of the Uxii, and flows E. in the *L. Bakhtegan* (the Salt Lake). Its present name is *Kúm-Firúz* (De Bode, *Luristan, &c.*, vol. i. p. 75), or *Bendamír*. [CYRUS.] (Strab. xv. p. 729; Curt. v. 4; comp. Morier, *Travels in Persia*, vol. i. p. 124.)

3. A river in Eastern Scythia, in the country of the Massagetae, another name for the Jaxartes. (Strab. xi. p. 512.) 4. The Araxes of Xenophon (*Anab.* i. 4. § 19) is probably the Chaboras (*Khábúr*) of other writers. [V.]

ARAXUS. [ACHAIA, p. 13, b.]

ARBA (*Arbe*), an island off the coast of Illyria. (Plin. iii. 21. § 25.) Ptolemy (ii. 16 [17]. § 13) calls Arba and Collentum two towns in the island of Scardona. He appears to have confounded the island of Arba with the small island to the south, now called *Scardo*, *Scarda* or *Scordo*. (Forbiger, vol. iii. p. 845.)

ARBACA (Ἀρβάκα), a town of Arachosia of uncertain site. (Amm. Marc. xxiii. 6; Ptol. vi. 20. § 4.) [V.]

ARBACE (Ἀρβάκη: *Eth.* Ἀρβακαῖος), a city of Hispania Tarraconensis, in Celtiberia, according to Juba (Steph. B. *s. v.*); probably, from the name, belonging to the Arevaci. [P. S.]

ARBALO, a place in Germany, where Drusus

gained a victory, but its position is quite uncertain. (Plin. xi. 18; Ukert, vol. iii. pt. i. p. 434.)

ARBEJA, occurs in the *Notitia Dignitatum*. Name for name it coincides with *Ireby* in Cumberland; but those who lay much stress on the negative evidence of the absence of Roman remains at *Ireby* prefer *Moresby* in the same county. Now, the *-by* in each of these words is Danish; and *Arbeja* is one of the forms, which have been quoted in favour of the doctrine of *Danish Settlements in Great Britain*, anterior to the Saxon invasion, held by more than one competent investigator. [R. G. L]

ARBE'LA. 1. (τὰ Ἄρβηλα: *Eth.* Ἀρβηλῖται, Strab. xi. p. 737; Diod. xvii. 53; Arrian, *Anab.* iii. 8, 15; Curt. iv. 9; Amm. Marc. xxiii. 6), a town of eastern Adiabene, one of the provinces of Assyria, between the Lycus (the greater *Záb*) and the Caprus (the lesser *Záb*). Its present name is *Arbil* (Niebuhr, *Voy.* vol. ii. p. 277). Strabo states that it was in Aturia, and belonged to Babylonia; which is true, if we suppose that the Lycus was the boundary between Babylonia and Assyria Proper. Arbela has been celebrated as the scene of the last conflict between Darelus and Alexander the Great. The battle, however, really took place near the village of Gaugamela ("the camel's house," Strab. xvii. p. 737), on the banks of the Bumodus, a tributary of the Lycus, about 20 miles to the NW. of Arbela. (Thirlwall, *Hist. of Greece*, vol. vi. p. 217.) Darelus left his baggage and treasures at Arbela, when he advanced to meet Alexander. [V.]

2. (*Kúlat Ibn Ma'an*), a village in Galilee, in the neighbourhood of which were certain fortified caverns. This Arbela of Galilee was probably the *Beth-Arbel* of the prophet Hosea (x. 14). The caverns are first mentioned in connection with the march of Bacchides into Judaea; they were then occupied by many fugitives, and the Syrian general encamped at Arbela long enough to make himself master of them. (Joseph. *Ant.* xii. 11. § 1.) This is probably the same event as that recorded (1 Macc. ix. 2), where Bacchides is said to have subdued Messaloth in Arbela. The word Messaloth (Μεσσαλώθ), probably meaning steps, stories, terraces. When Herod the Great took Sepphoris these caverns were occupied by a band of robbers, who committed great depredations in that quarter, and were with difficulty exterminated by Herod. After defeating the robbers, Herod laid siege to the caverns; but as they were situated in the midst of steep cliffs, overhanging a deep valley with only a narrow path leading to the entrance, the attack was very difficult. Parties of soldiers were at length let down in large boxes, suspended by chains from above, and attacked those who defended the entrance with fire and sword, or dragged them out with long hooks, and dashed them down the precipices. (Joseph. *Ant.* xiv. 15. §§ 4, 5, *B. J.* i. 16. §§ 2—4). The same caverns were afterwards fortified by Josephus himself during his command in Galilee against the Romans; in one place he speaks of them as the caverns of Arbela (*Vita*, § 37), and in another as the caverns near the lake of Gennesareth (*B. J.* ii. 20. § 6). According to the Talmud Arbela lay between Sepphoris and Tiberias. (Lightfoot, *Chorog. Cent.* c. 85.) For these reasons Robinson identifies the Arbela of Galilee and its fortified caverns with the present *Kŭl'at Ibn Ma'an*, and the adjacent site of Mins, now known as *Irbid*, a name which is apparently a corruption of *Irbil*, the Arabic form of Arbela. These singular remains were first mentioned by Pococke (ii. p. 67), who describes them under the name of *Baitsida*. They have been visited and described by Irby and Mangles, who write the name *Erbed*. (*Trav.* p. 299.) Burckhardt's account (*Trav.* p. 331) agrees remarkably with that given by Josephus. He describes them as natural caverns in the calcareous rock, with artificial passages cut in them, and fortified; the whole affording refuge to about six hundred men.

There was another Arbela, a large village in Gadara, E. of the Jordan (Euseb. et Hieron. *Onomast. s. v.*), now called *Irbid* or *Erbad* (Burkhardt, *Trav.* pp. 268, 269; Winer, *Real Wört. s. v.*; Robinson, *Palestine*, vol. iii. pp. 251, 279). [E.B.J.]

ARBELI'TIS (Ἀρβηλῖτις χώρα, Ptol. vi. 1. § 2), the district around Arbela, which Pliny (vi. 13. s. 16) calls a part of Adiabene. In Strabo (xvi. p. 738) the district around Arbela is called ARTACENE (Ἀρτακηνή), a name otherwise quite unknown. Scaliger (*ad Tibull.* iv. 1. 142) connects the name with the ERECH of Scripture (*Gen.* x. 10), and therefore proposes to read ARACTENE (Ἀρακτηνή); but Erech was not in this position; and we ought probably to read ARBELENE in Strabo. (See Groskurd's *Strabo*, vol. iii. p. 208.) [V.]

ARBITI MONTES. [ARABIS.]

ARBOCALA, ARBUCALA. [ALBUCELLA.]

ARCA (Ἄρκη, Ἄρκαι, Steph. B. *s. v.*; Ptol. v. 15: Arca, Plin. v. 16: *Eth.* Ἀρκαῖος, Arcenus: Arkite, Gen. x. 17; 1 Chron. i. 15: LXX. Ἀρουκαῖος), a town of Phoenicia, situated between Tripolis and Antaradus, at the NW. foot of Libanus. (Joseph. *Antiq.* i. 6. § 2; Hieronym. *in Gen.* x. 15) It lay a parasang from the sea (Abulf. *Tab. Syr.* p. 11), and is often mentioned by the Arabic writers. (Michaelis, *Spicil.* ii. 23; Schultens, *Vita Saladini.*) It became famous for the worship paid by its inhabitants to Aphrodite or Astarte. (Macrob. *Saturn.* i. 21.) After the Macedonian conquest a temple was erected to Alexander the Great. The emperor Alexander Severus was born in this temple, to which his parents had repaired during a festival, A. D. 205. (Aurel. Vict. *de Caes.* xxiv. 1.) In consequence of this event its name was changed to Caesarea (Lamprid. *Alex. Sev.*). It was fortified by the Arabs after their conquest of Syria. In A. D. 1099 it sustained a long siege from the first Crusaders (Wilken, *die Kreuzz.* vol. ii. p. 259), but was not taken. Nor was it captured till the reign of Baldwin I., second king of Jerusalem, by William Count of Sartanges. (Albert. Aquens. xi. 1; Wilken, ii. p. 673.) The Memlooks, when they drove the Christians out of Syria, destroyed it. Burkhardt (*Syria*, p. 162) fixes the site at a hill called *Tel-Arka*, 4 miles S. of the *Nahr-El-Kebir* (Eleutherus). (Comp. Shaw, *Observat.* p. 270; for present condition see *Bibliotheca Sacra* (American), vol. v. p. 15.) [E.B.J.]

ARCADIA (Ἀρκαδία; Ἀρκάδες, Steph. B. probably *Eth.*), a city of Crete, which in Hierocles is placed between Lyctus and Cnossus; but in Kiepert's map appears on the coast of the gulf of Didymoi Kólpoi. It disputed the claims of Mt. Ida to be the birthplace of Zeus. The Arcadians were first allies of Cnossus, but afterward joined Lyctus. (Pol. iv. 53.) According to Theophrastus, when the town fell into the hands of enemies the springs ceased to flow; when recovered by the inhabitants they resumed their course (Senec. *Quaest. Nat.* iii. 2; Plin. xxxi. 4). [E. B. J.]

ARCA'DIA (Ἀρκαδία: *Eth.* Ἀρκάς, pl. Ἀρκάδες, Arcas, pl. Arcădes), the central country of Peloponn-

nesus, was bounded on the E. by Argolis, on the N. by Achaia, on the W. by Elis, and on the S. by Messenia and Laconia. Next to Laconia it was the largest country in Peloponnesus; its greatest length was about 50 miles, its breadth varied from 35 to 41 miles, and its area was about 1700 square miles. It was surrounded on all sides by a ring of mountains, forming a kind of natural wall, which separated it from the other Peloponnesian states; and it was also traversed, in its interior, by various ranges of mountains in all directions. Arcadia has been aptly called the Switzerland of Greece.

The western and eastern parts of Arcadia differed considerably in their physical features. In the western region the mountains were wild, high, and bleak, closely piled upon one another, and possessing vallies of small extent and of little fertility. The mountains were covered with forests and abounded in game; and even in the time of Pausanias (viii. 23. § 9), not only wild boars, but even bears were found in them. It was drained by the Alpheius and its tributary streams. This part of Arcadia was thinly populated, and its inhabitants were reckoned among the rudest of the Greeks. They obtained their subsistence by hunting, and the rearing and feeding of cattle.

On the other hand, the eastern region is intersected by mountains of lower elevation, between which there are several small and fertile plains, producing corn, oil, and wine. These plains are so completely inclosed by mountains, that the streams which flow into them from the mountains only find outlets for their waters by natural chasms in the rocks, which are not uncommon in limestone mountains. Many of these streams, after disappearing beneath the ground, rise again after a greater or less interval. These chasms in the mountains were called *ζέρεθρα* by the Arcadians (Strab. p. 389), and are termed katavóthra by the modern Greeks. (Leake, *Morea*, vol. iii. p. 55.) In these plains, enclosed by mountains, were situated almost all the chief cities of Arcadia,—Tegea, Mantineia, Orchomenus, Stymphalus, and Phenëus, whose territories extended along the whole eastern frontier of Arcadia, from the borders of Laconia to those of Sicyon and Pellene, in Achaia.

Of all the productions of Arcadia the best known were its asses, which were in request in every part of Greece. (Varr. *R. R.* ii. 1. § 14; Plin. viii. 43. s. 68; Plaut. *Asin.* ii. 2. 67; Strab. p. 388; Pers. iii. 9, "Arcadiae pecuaria *rudere* credas.")

The principal mountains in Arcadia were: on the N. Cyllene, in the NE. corner of the country, the highest point in the Peloponnesus (7788 feet), which runs in a westerly direction, forming the boundary between Achaia and Elis, and was known under the names of Crathis, Aroanius, and Erymanthus. On the W. Lampeia and Pholoë, both of them a southern continuation of Erymanthus, and the other mountains separating Arcadia from Elis, but the names of which are not preserved. On the E. Lyrceius, Artemisium, Parthenium, and the range of mountains separating Arcadia from Argolis, and connected with the northern extremity of Taygetus. In the S. Maenalus and Lycaeus. Of these mountains an account is given under their respective names.

The chief river of Arcadia, which is also the principal river of the Peloponnesus, is the Alpheius. It rises near the southern frontier, flows in a northwesterly direction, and receives many tributaries. [ALPHEIUS.] Besides these, the STYX, EUROTAS, and ERASINUS, also rise in Arcadia. Of the numerous small lakes on the eastern frontier the most important was Stymphalus, near the town of that name. [STYMPHALUS.]

The Arcadians regarded themselves as the most ancient inhabitants of Greece, and called themselves *προσέληνοι*, as laying claim to an antiquity higher than that of the moon, though some modern writers interpret this epithet differently. (Apoll. Rhod. iv. 264; Lucian, *de Astrol.* c. 26; Schol. *ad Aristoph. Nub.* 397; Heyne, *De Arcadibus luna antiquioribus*, in *Opuscula*, vol. ii. pp. 333—355.) They derived their name from an eponymous ancestor Arcas, the son of Zeus, though his genealogy is given differently by different writers. (*Dict. of Biogr.* art. *Arcas.*) The Greek writers call them indigenous (*αὐτοχθόνες*), or Pelasgians, and Pelasgus is said to have been their first sovereign. Herodotus says that the Arcadians and Cynurians were the only two peoples in Peloponnesus who had never changed their abodes; and we know that Arcadia was inhabited by the same race from the earliest times of which we have any historical records. (Herod. viii. 73, and i. 146, *Ἀρκάδες Πελασγοί*; Xen. *Hell.* vii. 1. § 23; Dem. *de Fals. Leg.* § 261; Paus. viii. 1; Strab. p. 338.) Shut up within their mountains the Arcadians experienced fewer changes than most of the inhabitants of Greece. They are represented as a people simple in their habits, and moderate in their desires; and, according to the testimony of their countryman Polybius, they retained down to his time a high reputation among the Greeks for hospitality, kindness, and piety. He ascribes these excellencies to their social institutions, and especially to their cultivation of music, which was supposed to counteract the harshness of character which their rugged country had a tendency to produce; and he attributes the savage character of the inhabitants of Cynaetha to their neglect of music. (Pol. iv. 20, 21.) We know from other authorities that music formed an important part of their education; and they were celebrated throughout antiquity both for their love of music and for the success with which they cultivated it. (Comp. *e. g.* Virg. *Ecl.* x. 32.) The lyre is said to have been invented in their country by Hermes. The syrinx, also, which was the musical instrument of shepherds, was the invention of Pan, the tutelary god of Arcadia. The simplicity of the Arcadian character was exaggerated by the Roman poets into an ideal excellence; and its shepherds were represented as living in a state of innocence and virtue. But they did not possess an equal reputation for intelligence, as is shown by the proverbial expressions, *Arcadici sensus, Arcadicae aures*, &c.: a blockhead is called by Juvenal (vii. 160) *Arcadicus juvenis*. The Arcadians were a strong and hardy race of mountaineers; and, like the Swiss in modern Europe, they constantly served as mercenaries. (Athen. i. p. 27; Thuc. vii. 57.)

The religion of the Arcadians was such as might have been expected from a nation of shepherds and huntsmen. Hermes was originally an Arcadian divinity, said to have been born on Mt. Cyllene, and brought up on Mt. Acacesius; but the deity whom they most worshipped was his son Pan, the great guardian of flocks and shepherds. Another ancient Arcadian divinity was Artemis, who presided over the chase, and who appears to have been originally a different goddess from Artemis, the sister of Apollo, though the two were afterwards confounded. (*Dict. of Biog.* art. *Artemis.*) The worship of

Zeus, surnamed Lycaeus, was also very ancient in Arcadia, and was celebrated with human sacrifices even down to the Macedonian period, a fact which proves that the Arcadians still retained much of their original rude and savage character, notwithstanding the praises of their countryman Polybius. (Theoph. ap. Porphyr. *de Abstin.* ii. 27; comp. Paus. viii. 38. § 7.) Despoena, daughter of Poseidon and Demeter, was likewise worshipped with great solemnity in Arcadia. (Paus. viii. 37.)

Of the history of the Arcadians little requires to be said. Pausanias (viii. 1, seq.) gives a long list of the early Arcadian kings, respecting whom the curious in such matters will find a minute account in Clinton. (*Fast. Hell.* vol. i. pp. 88—92.) It appears from the genealogy of these kings that the Arcadians were, from an early period, divided into several independent states. The most ancient division appears to have been into three separate bodies. This is alluded to in the account of the descendants of Arcas, who had three sons, Azan, Apheidas, and Elatus, from whom sprang the different Arcadian kings (Paus. viii. 4); and this triple division is also seen in the geographical distributions of the Arcadians into Azanes, Parrhasii, and Trapezuntii. (Steph. B. *s. v.* Ἀζανία.) In the Trojan war, however, there is only one Arcadian king mentioned, Agapenor, the son of Ancaeus, and descendant of Apheidas, who sailed with the Arcadians against Troy, in 60 ships, which had been supplied to them by Agamemnon. (Hom. *Il.* ii. 609.) Previous to the Trojan war various Arcadian colonies are said to have been sent to Italy. Of these the most celebrated was the one led by Evander, who settled on the banks of the Tiber, at the spot where Rome was afterwards built, and called the town which he built Pallantium, after the Arcadian place of this name, from which he came. [PALLANTIUM.] That these Arcadian colonies are pure fictions, no one would think of doubting at the present day; but it has been suggested that an explanation of them may be found in the supposition that the ancient inhabitants of Latium were Pelasgians, like the Arcadians, and may thus have possessed certain traditions in common. (Comp. Niebuhr, *Hist. of Rome*, vol. i. p. 86.)

On the invasion of Peloponnesus by the Dorians, the Arcadians, protected by their mountains, maintained their independence (Herod. ii. 171; Strab. p. 333); but the Spartans, when their power became more fully developed, made various attempts to obtain dominion over the Arcadian towns. Accordingly, the Arcadians fought on the side of the Messenians in their wars against Sparta; and they showed their sympathy for the Messenians by receiving them into their country, and giving them their daughters in marriage at the close of the second Messenian war (B. C. 631), and by putting to death Aristocrates, king of Orchomenus, because he treacherously abandoned the Messenians at the battle of the Trench. (Diod. xv. 66; Pol. iv. 33; Paus. viii. 5. § 10, seq.) Since the Arcadians were not united by any political league, and rarely acted in concert, till the foundation of Megalopolis by Epaminondas, in B. C. 371, their history down to this period is the history of their separate towns. It is only necessary to mention here the more important events, referring, for details, to the separate articles under the names of these towns. Most of the Arcadian towns were only villages, each independent of the other, but on the eastern frontier there were some considerable towns, as has been mentioned above. Of these by far the most important were Tegea and Mantineia, on the borders of Laconia and Argolis, their territories consisting of the plain of *Tripolitzá*.

It has already been stated, that the Spartans made various attempts to extend their dominion over Arcadia. The whole of the northern territory of Sparta originally belonged to Arcadia, and was inhabited by Arcadian inhabitants. The districts of Scirītis, Belemināt̄is, Maleāt̄is, and Caryāt̄is, were at one time part of Arcadia, but had been conquered and annexed to Sparta before B. C. 600. (Grote, *Hist. of Greece*, vol. ii. p. 588.) The Spartans, however, met with a formidable resistance from Tegea, and it was not till after a struggle, which lasted for several centuries, and in the course of which the Spartans had been frequently defeated, that Tegea at length acknowledged the supremacy of Sparta, about B. C. 560. [TEGEA.] From this time Tegea and the other Arcadian towns appear as the allies of Sparta, and obeyed her orders as to the disposal of their military force; but they continued to maintain their independence, and never became the subjects of Sparta. In the Persian wars, the Arcadians fought under Sparta, and the Tegeatans appear as the second military power in the Peloponnesus, having the place of honour on the left wing of the allied army. (Herod. ix. 26.) Between the battle of Plataea and the beginning of the third Messenian war (*i. e.* between B.C. 479 and 464), the Arcadians were again at war with Sparta. Of this war we have no details, and we only know that the Spartans gained two great victories, one over the Tegeates and Argives at Tegea, and another over all the Arcadians, with the exception of the Mantineians, at Dipaea (ἐν Διπαεῦσιν) in the Maenalian territory. (Herod. ix. 35; Paus. iii. 11. § 7.) In the Peloponnesian war, all the Arcadian towns remained faithful to Sparta, with the exception of Mantineia; but this city, which was at the head of the democratical interest in Arcadia, formed an alliance with Argos, and Athens, and Elis, in B. C. 421, and declared war against Sparta. The Mantineians, however, were defeated, and compelled to renew their alliance with Sparta, B. C. 417. (Thuc. v. 29, seq., 66, seq., 81.) Some years afterwards, the Spartans, jealous of the power of Mantineia, razed the walls of the city, and distributed the inhabitants among the four or five villages, of which they had originally consisted, B. C. 385. (Xen. *Hell.* v. 2. §§ 1—6; Diod. xv. 19.) [MANTINEIA.] The defeat of the Spartans at the battle of Leuctra, by Epaminondas and the Thebans (B. C. 371), destroyed the Spartan supremacy in the Peloponnesus, and restored the independence of the Arcadian towns. This victory was followed immediately by the restoration of Mantineia, and later in the same year by the formation of a political confederation in Arcadia. The person who took the most active part in effecting this union, was a native of Mantineia, named Lycomedes, and his project was warmly seconded by Epaminondas and the Boeotian chiefs. The plan was opposed by the aristocratical parties at Orchomenus, Tegea, and other Arcadian towns, but it received the cordial approbation of the great body of the Arcadian people. They resolved to found a new city, which was to be the seat of the new government, and to be called Megalopolis, or the Great City. The foundations of the city were immediately laid, and its population was drawn

from about 40 petty Arcadian townships. [MEGALOPOLIS.] Of the constitution of the new confederation we have very little information. We only know that the great council of the nation, which used to meet at Megalopolis, was called *οἱ Μύριοι*, or the "Ten Thousand." (Xen. *Hell.* vi. 5. § 3, seq., vii. 1. § 38; Paus. viii. 27; Diod. xv. 59.) This council was evidently a representative assembly, and was not composed exclusively of Megalopolitans; but when and how often it was assembled, and whether there was any smaller council or not, are questions which cannot be answered. (For details, see Thirlwall, *Hist. of Greece*, vol. v. p.88.) A standing army was also formed, called *Epariti* (Ἐπάριτοι), consisting of 5000 men, to defend the common interests of the confederation. (Xen. *Hell.* vii. 4. § 34, vii. 5. § 3; Diod. xv. 62, 67; Hesych. *s. v. ἐπορόητοι.*) Supported by the Thebans, the Arcadians were able to resist all the attempts of the Spartans to prevent the new confederacy from becoming a reality; but they sustained one signal defeat from the Spartans under Archidamus, in B. C. 367, in what is called the "Tearless battle," although the statement that 10,000 of the Arcadians and their Argive allies were slain, without the loss of a single man on the Spartan side, is evidently an exaggeration. (Plut. *Ages.* 33; Diod. xv. 72; Xen. *Hell.* vii. 1. § 28, seq.) In B. C. 365, a war broke out between the Arcadians and Eleans, in which the former were not only successful, but took possession of Olympia, and gave to the Pisatans the presidency of the Olympic games (364). The members of the Arcadian government appropriated a portion of the sacred treasures at Olympia to pay their troops; but this proceeding was warmly censured by the Mantineians, who were, for some reason, opposed to the supreme government. The latter was supported by Tegea, as well as by the Thebans, and the Mantineians, in consequence, were led to ally themselves with their ancient enemies the Spartans. (Xen. *Hell.* vii. 4; Diod. xv. 77, seq.) Thus, the two most powerful cities of Arcadia were again arrayed against each other, and the strength of the new confederation was destroyed almost as soon as it was formed. The disturbed state of Arcadia brought Epaminondas at the head of a Theban army into Peloponnesus, in B. C. 362; and his death at the battle of Mantineia was followed by a general peace among all the belligerents, with the exception of Sparta. In the subsequent disturbances in Greece, we hear little of the Arcadians; and though Megalopolis continued to be an important city, the political confederation lost all real power. After the death of Alexander the Great, we find many of the Arcadian cities in the hands of tyrants; and so little union was there between the cities, that some of them joined the Achaean, and others the Aetolian, league. Thus Megalopolis was united to the Achaean League, whereas Orchomenus, Tegea, and Mantineia, were members of the Aetolian. (Pol. ii. 44, 46.) Subsequently, the whole of Arcadia was annexed to the Achaean League, to which it continued to belong till the dissolution of the league by the Romans, when Arcadia, with the rest of the Peloponnesus, became part of the Roman province of Achaia. [ACHAIA.] Like many of the other countries of Greece, Arcadia rapidly declined under the Roman dominion. Strabo describes it as almost deserted at the time when he wrote; and of all its ancient cities Tegea was the only one still inhabited in his day. (Strab. p. 388.) For our knowledge of the greater part of the country we are indebted chiefly to Pausanias, who has devoted one of his books to a description of its cities and their remains.

The following is a list of the towns of Arcadia:

1. In *Tegeatis* (Τεγεᾶτις), the SE. district, TEGEA, with the dependent places *Manthyrea, Phylace, Garea, Corytheis.*

2. In *Mantinice* (Μαντινική), the district N. of Tegeatis, MANTINEIA, with the dependent places, *Maera, Petrosaca, Phoezon, Nestane, Melangeia, Elymia.*

3. In *Stymphalia* (Στυμφαλία), the district N. of Mantinice, STYMPHALUS, OLIGYRTUM, ALEA.

4. In *Maenalia* (Μαινάλια), so called from Mt. Maenalus [MAENALUS], the district S. and W. of Mantinice, and W. of Tegeatis: on the road from Megalopolis to Tegea, LADOCEIA; *Haemoniae* (Αἱμονιαί), probably on the western side of Mt. Tzimbarú (Paus. viii. 3. § 3, 44. § 1; Steph. B. *s. v.*; Leake, *Peloponnesiaca*, p. 247); ORESTHASIUM, a little to the right of the road; *Aphrodisium* (Ἀφροδίσιον, Paus. viii. 44. § 2); ATHENAEUM; ASEA; PALLANTIUM. On the road from Megalopolis to Maenalus, along the valley of the Helisson, *Peraetheis* (Περαιθεῖς, Paus. viii. 3. § 4, 27. § 3, 36. § 7), LYCOA, DIPAEA, SUMATIA, MAENALUS. N. of Maenalus, ANEMOSA and HELISSON. Between Pallantium and Asea EUTAEA. The inhabitants of most of these towns were removed to MEGALOPOLIS, on the foundation of the latter city, which was situated in the SW. corner of Maenalia. The same remark applies to the inhabitants of most of the towns in the districts Maleatis, Cromitis, Parrhasia, Cynuria, Eutresia.

5. In *Maleatis* (Μαλεᾶτις), a district S. of Maenalia, on the borders of Laconia. The inhabitants of this district, and of Cromitis, are called Aegytae by Pausanias (viii. 27. § 4), because the Lacedaemonian town of Aegys originally belonged to Arcadia. MALEA; LEUCTRA, or LEUCTRUM; PHALAESEAE; *Scirtonium* (Σκιρτώνιον, Paus. viii. 27. § 4), of uncertain site.

6. In *Cromitis* (Κρωμῖτις), a district west of Maleatis, on the Messenian frontier: CROMI, or CROMNUS; GATHEAE; *Phaedrias* (Φαιδρίας, Paus. viii. 35. § 1), on the road from Megalopolis to Carnasium, perhaps on the height above *Neokhóri.* (Leake, *Peloponnesiaca*, p. 236.)

7. In *Parrhasia* (Παρράσιη, Thuc. v. 33), a district on the Messenian frontier, N. of Cromitis and Messenia, occupying the left bank of the plain of the Alpheius: MACAREAE; DASEAE; ACACESIUM; LYCOSURA; THOCNIA; BASILIS; CYPSELA; BATHOS; TRAPEZUS; *Acontium* and *Proseis* (Ἀκόντιον, Προσεῖς), both of uncertain site. (Paus. viii. 27. § 4.) The Parrhasii (Παρράσιοι) are mentioned as one of the most ancient of the Arcadian tribes. (Strab. p. 388; Steph. B. *s. v.* Ἀζανία.) During the Peloponnesian war the Mantineians had extended their supremacy over the Parrhasii, but the latter were restored to independence by the Lacedaemonians, B. C. 421. (Thuc. v. 33.) [MANTINEIA.] Homer mentions a town *Parrhasia*, said to have been founded by Parrhasus, son of Lycaon, or by Pelasgus, son of Arestor, which Leake conjectures to be the same as Lycosura. (Hom. *Il.* ii. 608; Plin. iv. 10; Steph. B. *s. v.* Παρράσια.) [LYCOSURA.] The Roman poets frequently use the adjectives *Parrhasius* and *Parrhasis* as equivalent to Arcadian. (Virg. *Aen.* viii. 344, xi. 31;

Ov. *Met.* viii. 315.) Thus we find *Parrhasides stellae*, i. e. Ursa major (Ov. *Fast.* iv. 577); *Parrhasia dea*, i. e. Carmenta (Ov. *Fast.* i. 618); *Parrhasia virgo*, i. e. Callisto. (Ov. *Trist.* ii. 190.)

8. In *Phigalice*, W. of Parrhasia and N. of Messenia, PHIGALIA.

9. In *Cynuria*, N. of Phigalice and Parrhasia: *Lycaea* [see LYCOA]; THEISOA; BRENTHE; *Rhaeteae* (Ῥαιτέαι), at the confluence of the Gortynius and Alpheius (Paus. viii. 28. § 3); THYRAEUM; HYPSUS; GORTYS or GORTYNA; MARATHA; BUPHAGIUM; ALIPHERA.

10. In *Eutresia* (Εὐτρησία), a district between Parrhasia and Maenalia, inhabited by the Eutresii (Xen. *Hell.* vii. 1. § 29.), of which the following towns are enumerated by Pausanias (viii. 27. § 3): *Tricoloni* (Τρικόλωνοι, viii. 3. § 4, 35. § 6); *Zoeteium* or *Zoetia* (Ζοίτειον or Ζοιτία, viii. 35. § 6); *Charisia* (Χαρισία, viii. 3. § 4, 35. § 5); *Ptolederma* (Πτολέδερμα); *Cnausum* (Κναῦσον); *Paroreia* (Παρώρεια, viii. 35. § 6). In Eutresia, there was a village, *Scias* (Σκιάς), 13 stadia from Megalopolis; then followed in order, northwards, *Charisia*, *Tricoloni*, *Zoeteium* or *Zoetia*, and *Paroreia*; but the position of the other places is doubtful. Stephanus speaks of a town *Eutresii* (*s. v.* Εὔτρησις), and Hesychius of a town *Eutre* (*s. v.* Εὔτρη); but in Pausanias the name is only found as that of the people.

11. In *Heraeatis* (Ἡραιᾶτις), the district in the W. on the borders of Elis, HERAEA and MELAENEAE.

12. In *Orchomenia* (Ὀρχομενία), the district N. of Eutresia and Cynuria, and E. of Hereatis: ORCHOMENUS; AMILUS; METHYDRIUM; PHALANTHUM; THEISOA; TEUTHIS; *Nonacris*, *Callia*, and *Dipoena*, forming a Tripolis, but otherwise unknown. (Paus. viii. 27. § 4.) This Nonacris must not be confounded with the Nonacris in Pheneatis, where the Styx rose.

13. In *Caphyatis* (Καφυᾶτις), the district N. and W. of Orchomenia: CAPHYAE and *Nasi* (Νᾶσοι), on the river Tragus. (Paus. viii. 23. §§ 2, 9.)

14. In *Pheneatis* (Φενεᾶτις), the district N. of Caphyatis, and in the NE. of Arcadia, on the frontiers of Achaia: PHENEUS; LYCURIA; CARYAE; PENTELEUM; NONACRIS.

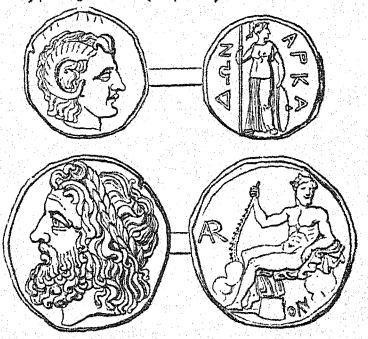
15. In *Cleitoria* (Κλειτορία), the district W. of Pheneatis: CLEITOR; LUSI; PAUS; *Seirae* (Σεῖραι, Paus. viii. 23. § 9; nr. *Dekhuni*, Leake, *Peloponnesiaca*, p. 221), on the frontiers of Psophidia; *Leucasium* (Λευκάσιον), *Mesoboa* (Μεσόβοα), *Nasi* (Νᾶσοι), *Oryx* or *Halus* (Ὄρυξ, Ἅλους), and *Thaliades* (Θαλιάδες), all on the river Ladon. (Paus. viii. 25. § 2; Leake, *Peloponnesiaca*, p. 229.)

16. CYNAETHA, with a small territory N. of Cleitoria.

17. In *Psophidia* (Ψωφιδία), a district W. of Cleitoria, on the frontiers of Elis: PSOPHIS, with the village *Tropaea*.

18. In *Thelpusia* (Θελπουσία), the district S. of the preceding, also on the frontiers of Elis: THELPUSA, and ONCEIUM or ONCAE.

The site of the following Arcadian towns, mentioned by Stephanus Byzantinus, is quite unknown: *Allante* (Ἀλλάντη); *Anthana* (Ἄνθάνα); *Aulon* (Αὐλών); *Derea* (Δέρεα); *Diope* (Διόπη); *Elis* (Ἦλις); *Ephyra* (Ἔφυρα); *Eua* (Εὔα); *Eugeia* (Εὔγεια); *Hysia* (Ὑσία); *Nede* (Νέδη); *Nestania* (Νεσταvία); *Nostia* (Νοστία); *Oechalia* (Οἰχαλία); *Pylae* (Πύλαι); *Phorieia* (Φορίεια); *Thenae* (Θέναι); *Thyraeum* (Θυραῖον).



COINS OF ARCADIA.

ARCA'NUM. [ARPINUM.]

ARCESINE. [AMORGOS.]

ARCEUTHUS (Ἄρκευθος), a small tributary of the Orontes in Syria, flowing through the plain of Antioch. (Strab. xvi. p. 751; Malal. viii. p. 84.)

A'RCHABIS (Ἄρχαβις), a river of Pontus,—or Arabis, as it stands in the text of Scylax (p. 32),—appears to be the *Arkava*. The distance from the Archabis to the Apsarus was reckoned 50 stadia. The Archabis is placed between the Pyxites and the Apsarus. [G. L.]

ARCHAEO'POLIS (Ἀρχαιόπολις), a city of Colchis, on the borders of Iberia, in a very strong position on a rock near the river Phasis. At the time of the Byzantine empire, it was the capital of the Lazic kingdom. (Procop. *B. G.* iv. 13; Agath. iii. 5, 8, 17.) [P. S.]

ARCHANDRO'POLIS (Ἀρχάνδρου πόλις, Herod. ii. 97, 98; Steph. B. *s. v.*: *Eth.* Ἀρχανδροπολίτης), a city in Lower Egypt, between Naucratis and Sais, which derived its name, according to Herodotus, from Archandros of This, the father-in-law of Danaus. He observes that Archandros is not an Egyptian appellation. [ANDROPOLIS.] [W. B. D.]

ARCHELA'IS (Ἀρχελαΐς). 1. In Cappadocia, and on the Halys, as Pliny states (vi. 3); a foundation of Archelaus, the last king of Cappadocia, which the emperor Claudius made a Colonia. The site is assumed to be *Ak-serai* (Hamilton, *Researches*, vol. ii. p. 230; *Lond. Geog. Journ.* vol. viii. p. 146); but *Ak-serai* is not on the Halys, as Leake supposes. *Ak-serai* is in 38° 20′ N. lat., "in an open and well-cultivated valley, through which a small stream called the Beyaz-Su flows into the salt lake of Kochhisar." *Ak-serai*, however, agrees very well with the position of Archelais as laid down in the Itineraries, and Pliny may have been misled in supposing the stream on which it stood to be a branch of the Halys. [G. L.]

2. A village built by Archelaus, son of Herod (Joseph. *Antiq.* xvii. 13. § 1), and not far from Phasaelis (xviii. 2. § 2). It is placed by the Peutinger Tables 12 M. P. north of Jericho. (Reland, *Palaest.* p. 576, comp. plate, p. 421.) [E. B. J.]

ARCI, a city of Hispania Baetica, and a colony, is identified by coins and inscriptions with the ruins at *Arcos* on the *Guadalete*, E. of *Xeres*. (Florez, ix. p. 90, x. p. 48.) [P. S.]

ARCIDA'VA (*Tab. Peut.*; Ἀργίδαυα, Ptol. iii. 8. § 9), a city of Dacia, on the road from Vimina-

cium to Tiviscum, probably near *Safka* or *Slatina*, on the river *Nera*. [P. S.]

ARCOBRI'GA (Ἀρκόβριγα, Ptol. ii. 6. § 58: Arcobrigenses, Plin. iii. 3. s. 4: *Arcos*), a stipendiary city of the Celtiberi, in Hispania Tarraconensis, between Segontia and Aquae Bilbitanorum, on the high road from Emerita to Caesaraugusta. (*Itin. Ant.* pp. 437, 438.) [P. S.]

ARCONNE'SUS (Ἀρκόννησος), a small island of Caria, near to the mainland, and south of Halicarnassus. It is now called *Orak Ada*. When Alexander besieged Halicarnassus, some of the inhabitants fled to this island. (Arrian, *Anab.* i. 23; Strabo, p. 656; *Chart of the Prom. of Halicarnassus, &c.*, in Beaufort's *Karamania;* Hamilton, *Researches*, ii. 34.)

Strabo (p. 643) mentions an island, Aspis, between Teos and Lebedus, and he adds that it was also called Arconnesus. Chandler, who saw the island from the mainland, says that it is called *Carabash*. Barbié du Bocage (*Translation of Chandler's Travels*, i. p. 422) says that it is called in the charts *Sainte-Euphémie*. This seems to be the island Macris of Livy (xxxvii. 28), for he describes it as opposite to the promontory on which Myonnesus was situated. Cramer (*Asia Minor*, vol. i. p. 355) takes Macris to be a different island from Aspis. [G. L.]

ARDABDA, ARDAUDA (Ἀρδάβδα, Ἀρδαύδα), signifying the city *of the seven gods*, was the name given by the Alani or the Tauri to the city of THEODOSIA on the Taurie Chersonese. (*Anon. Peripl. Pont. Eux.* p. 5.) [P. S.]

ARDANIS or ARDANIA (Ἀρδανὶς ἄκρα, Ptol. iv. 5. § 2; Peripl.; Ἀρδανία, Strab. i. p. 40, corrupted into Ἀρδανάξης, xvii. p. 838: *Ras-al-Milhr*), a low promontory, with a roadstead, on the N. coast of Africa, in that part of Marmarica which belonged to Cyrene, between Petra Magna and Menelaus Portus; at the point where the coast suddenly falls off to the S. before the commencement of the Catabathmus Magnus. [P. S.]

A'RDEA (Ἀρδέα: *Eth.* Ἀρδεάτης, Ardeas, -ātis), a very ancient city of Latium, still called *Ardea*, situated on a small river about 4 miles from the seacoast, and 24 miles S. of Rome. Pliny and Mela reckon it among the maritime cities of Latium: Strabo and Ptolemy more correctly place it inland, but the former greatly overstates its distance from the sea at 70 stadia. (Plin. iii. 5. s. 9; Mela, ii. 4; Strab. v. p. 232; Ptol. iii. 1. § 61.) All ancient writers agree in representing it as a city of great antiquity, and in very early times one of the most wealthy and powerful in this part of Italy. Its foundation was ascribed by some writers to a son of Ulysses and Circe (Xenag. ap. Dion. Hal. i. 72; Steph. B. *v.* Ἀρδέα); but the more common tradition, followed by Virgil as well as by Pliny and Solinus, represented it as founded by Danaë, the mother of Perseus. Both accounts may be considered as pointing to a Pelasgic origin; and Niebuhr regards it as the capital or chief city of the Pelasgian portion of the Latin nation, and considers the name of its king *Turnus* as connected with that of the *Tyrrhenians*. (Virg. *Aen.* vii. 410; Plin. *l. c.*; Solin. 2. § 5; Niebuhr, vol. i. p. 44, vol. ii. p. 21.) It appears in the legendary history of Aeneas as the capital of the Rutuli, a people who had disappeared or become absorbed into the Latin nation before the commencement of the historical period: but their king Turnus is represented as dependent on Latinus, though holding a separate sovereignty. The tradition mentioned by Livy (xxi. 7), that the Ardeans had united with the Zacynthians in the foundation of Saguntum in Spain, also points to the early power and prosperity ascribed to the city. In the historical period Ardea had become a purely Latin city, and its name appears among the thirty which constituted the Latin League. (Dion. Hal. v. 61.) According to the received history of Rome, it was besieged by Tarquinius Superbus, and it was during this long-protracted siege that the events occurred which led to the expulsion of this monarch. (Liv. i. 57—60; Dion. Hal. iv. 64.) But though we are told that, in consequence of that revolution, a truce for 15 years was concluded, and Ardea was not taken, yet it appears immediately afterwards in the first treaty with Carthage, as one of the cities then subject to Rome. (Pol. iii. 22.) It is equally remarkable that though the Roman historians speak in high terms of the wealth and prosperity it then enjoyed (Liv. i. 57), it seems to have from this time sunk into comparative insignificance, and never appears in history as taking a prominent part among the cities of Latium. The next mention we find of it is on occasion of a dispute with Aricia for possession of the vacant territory of Corioli, which was referred by the consent of the two cities to the arbitration of the Romans, who iniquitously pronounced the disputed lands to belong to themselves. (Liv. iii. 71, 72.) Notwithstanding this injury, the Ardeates were induced to renew their friendship and alliance with Rome: and, shortly after, their city being agitated by internal dissensions between the nobles and plebeians, the former called in the assistance of the Romans, with whose aid they overcame the popular party and their Volscian allies. But these troubles and the expulsion of a large number of the defeated party had reduced Ardea to a low condition, and it was content to receive a Roman colony for its protection against the Volscians, B. C. 442. (Liv. iv. 7, 9, 11; Diod. xii. 34.) In the legendary history of Camillus Ardea plays an important part: it afforded him an asylum in his exile; and the Ardeates are represented as contributing greatly to the very apocryphal victories by which the Romans are said to have avenged themselves on the Gauls. (Liv. v. 44, 48; Plut. *Camill.* 23, 24.)

From this time Ardea disappears from history as an independent city; and no mention of it is found on occasion of the great final struggle of the Latins against Rome in B. C. 340. It appears to have gradually lapsed into the condition of an ordinary "Colonia Latina," and was one of the twelve which in B. C. 209 declared themselves unable to bear any longer their share of the burthens cast on them by the Second Punic War. (Liv. xxvii. 9.) We may hence presume that it was then already in a declining state; though on account of the strength of its position, we find it selected in B. C. 186 as the place of confinement of Minius Cerrinius, one of the chief persons implicated in the Bacchanalian mysteries. (Liv. xxxix. 19.) It afterwards suffered severely, in common with the other cities of this part of Latium, from the ravages of the Samnites during the civil wars between Marius and Sulla: and Strabo speaks of it in his time as a poor decayed place. Virgil also tells us that there remained of Ardea only a great name, but its fortune was past away. (Strab. v. p. 232; Virg. *Aen.* vii. 413; Sil. Ital. i. 291.) The unhealthiness of its situation and neighbourhood, noticed by Strabo and various other writers (Strab. p. 231; Seneca, *Ep.* 105; Martial, iv. 60), doubtless contributed to its decay: and Juvenal tells

us that in his time the tame elephants belonging to the emperor were kept in the territory of Ardea (xii. 105); a proof that it must have been then, as at the present day, in great part uncultivated. We find mention of a redistribution of its "ager" by Hadrian (Lib. Colon. p. 231), which would indicate an attempt at its revival,—but the effort seems to have been unsuccessful: no further mention of it occurs in history, and the absence of almost all inscriptions of imperial date confirms the fact that it had sunk into insignificance. It probably, however, never ceased to exist, as it retained its name unaltered, and a "castellum Ardeae" is mentioned early in the middle ages,—probably, like the modern town, occupying the ancient citadel. (Nibby, vol. i. p. 231.)

The modern village of *Ardea* (a poor place with only 176 inhabitants, and a great castellated mansion belonging to the Dukes of Cesarini) occupies the level surface of a hill at the confluence of two narrow valleys: this, which evidently constituted the ancient Arx or citadel, is joined by a narrow neck to a much broader and more extensive plateau, on which stood the ancient city. No vestiges of this exist (though the site is still called by the peasants *Civita Vecchia*); but on the NE., where it is again joined to the table-land beyond, by a narrow isthmus, is a vast mound or Agger, extending across from valley to valley, and traversed by a gateway in its centre; while about half a mile further is another similar mound of equal dimensions. These ramparts were probably the only regular fortifications of the city itself; the precipitous banks of tufo rock towards the valleys on each side needing no additional defence. The citadel was fortified on the side towards the city by a double fosse or ditch, hewn in the rock, as well as by massive walls, large portions of which are still preserved, as well as of those which crowned the crest of the cliffs towards the valleys. They are built of irregular square blocks of tufo: but some portions appear to have been rebuilt in later times. (Gell, *Top. of Rome*, pp. 97—100; Nibby, *Dintorni di Roma*, vol. i. pp. 233—240.) There exist no other remains of any importance: nor can the sites be traced of the ancient temples, which continued to be objects of veneration to the Romans when Ardea had already fallen into decay. Among these Pliny particularly mentions a temple of Juno, which was adorned with ancient paintings of great merit; for the execution of which the painter (a Greek artist) was rewarded with the freedom of the city.* In another passage he speaks of paintings in temples at Ardea (probably different from the above), which were believed to be more ancient than the foundation of Rome. (Plin. xxxv. 3. s. 6, 10. s. 37.) Besides these temples in the city itself, Strabo tells us that there was in the neighbourhood a temple of Venus (Ἀφροδίσιον), where the Latins annually assembled for a great festival This is evidently the spot mentioned by Pliny and Mela in a manner that would have led us to suppose it a town of the name of APHRODISIUM; its exact site is unknown, but it appears to have been between Ardea and Antium, and not far from the sea-coast. (Strab. v. p. 232; Plin. iii. 5, 9; Mela, ii. 4.)

The VIA ARDEATINA, which led direct from Rome to Ardea, is mentioned in the *Curiosum Urbis* (p. 28, ed. Preller) among the roads which issued from the gates of Rome, as well as by Festus (v *Retricibus*, p. 282, *M.*; Inscr. *ap. Gruter*, p. 1139. 12). It quitted the Via Appia at a short distance from Rome, and passed by the farms now called *Tor Narancia*, *Cicchignola*, and *Tor di Nona* (so called from its position at the *ninth* mile from Rome) to the *Solfarata*, 15 R. miles from the city: a spot where there is a pool of cold sulphureous water, partly surrounded by a rocky ridge. There is no doubt that this is the source mentioned by Vitruvius ('Fons in Ardeatino,' viii. 3) as analogous to the Aquae Albulae; and it is highly probable that it is the site also of the Oracle of Faunus, so picturesquely described by Virgil (*Aen.* vii. 81). This has been transferred by many writers to the source of the Albula, but the locality in question agrees much better with the description in Virgil, though it has lost much of its gloomy character, since the wood has been cleared away; and there is no reason why Albunea may not have had a shrine here as well as at Tibur. (See Gell. *l. c.* p. 102; Nibby, vol. ii. p. 102.) From the *Solfarata* to Ardea the ancient road coincides with the modern one: at the church of *Sta Procula*, 4½ miles from Ardea, it crosses the *Rio Torto*, probably the ancient Numicius. [NUMICIUS.] No ancient name is preserved for the stream which flows by Ardea itself, now called the *Fosso dell' Incastro*. The actual distance from Rome to Ardea by this road is nearly 24 miles; it is erroneously stated by Strabo at 160 stadia (20 R. miles), while Eutropius (i. 8) calls it only 18 miles. [E. H. B.]

A'RDEA (Ἄρδεα), a town in the interior of Persis, S.W. of Persepolis. (Ptol. xi. 4. § 5; Amm. Marc. xxiii. 6.) [V.]

ARDELICA, a town of Gallia Transpadana, which occupied the site of the modern *Peschiera*, at the SE. angle of the Lacus Benacus (*Lago di Garda*), just where the Mincius issued from the lake. The name is found under the corrupted form Ariolica in the Tab. Peut., which correctly places it between Brixia and Verona; the true form is preserved by inscriptions, from one of which we learn that it was a trading place, with a corporation of ship-owners, "collegium navicul ariorum Ardelicensium." (Orell. *Inscr.* 4108.) [E. H. B.]

ARDETTUS. [ATHENAE.]

ARDERICCA (Ἀρδέρικκα), a small place in Assyria on the Euphrates above Babylon (Herod. i. 185), about which the course of the Euphrates was made very tortuous by artificial cuts. The passage of Herodotus is unintelligible to us, and the site of Ardericca unknown.

Herodotus (vi. 119) gives the same name to another place in Cissia to which Darius, the son of Hystaspes, removed the captives of Eretria. It was, according to Herodotus, 210 stadia from Susa (*Sus*), and 40 stadia from the spring from which were got asphalt, salt, and oil. [G. L.]

ARDIAEI (Ἀρδιαῖοι), an Illyrian people mentioned by Strabo, probably inhabited Mt. Ardion, which the same geographer describes as a chain of mountains running through the centre of Dalmatia. (Strab. vii. p. 315.)

ARDOBRI'CA (*Coruña*), a sea-port town of the Artabri, in the NW. of Spain, on the great gulf

* Concerning the name and origin of the painter, which are written in the common editions of Pliny "Marcus Ludius Elotas Aetolia oriundus," for which Sillig would substitute "Plautius Marcus Cleoetas Alalia exoriundus," see the art. *Ludius*, in *Biogr. Dict.*, and Sillig's note on the passage, in his new edition of Pliny. But his emendation Alalia is scarcely tenable.

called Portus Artabrorum (*Bay of Coruña and Ferrol*). The above is probably the right form of the name, but the MSS. differ greatly. (Mela, iii. 1. § 9.) [P. S.]

ARDUENNA (Ἀρδουέννα ὕλη: *Ardennes*), the largest forest in Gallia in Caesar's time. (*B. G.* v. 3, vi. 29, 33.) He describes it in one passage as extending from the Rhine, through the midst of the territory of the Treviri, to the borders of the territory of the Remi; and in another passage as extending from the banks of the Rhine and the borders of the Treviri more than 500 Roman miles to the Nervii. From a third passage we may collect that he supposed it to extend to the Scaldis, *Schelde*. Accordingly it was included in the country of the Belgae. D'Anville conjectures that the reading of Caesar, instead of "millibusque amplius IↃ in longitudinem," should be CL. Orosius (vi. 10), who is here copying Caesar, has "plus quam quingenta millia passuum" (ed. Haverkamp); but the old editions, according to D'Anville, have L instead of IↃ. Strabo (p. 194) says that the Arduenna is a forest, not of lofty trees; an extensive forest, but not so large as those describe it who make it 4,000 stadia, that is, 500 Roman miles, or exactly what the text of Caesar has. (See Groskurd's Translation, vol. i. p. 335, and his note.) It seems, then, that Strabo must then be referring to what he found in Caesar's Commentaries. He makes the Arduenna include the country of the Morini, Atrebates, and Eburones, and consequently to extend to the North Sea on the west, and into the Belgian province of Liege on the north.

The dimensions of 500 Roman miles is a great error, and it is hardly possible that Caesar made the mistake. The error is probably due to his copyists. The direct distance from Coblenz, the most eastern limit that we can give to the Arduenna, to the source of the Sambre, is not above 200 Roman miles; and the whole distance from Coblenz to the North Sea, measured past the sources of the Sambre, is not much more than 300 miles. The Arduenna comprehended part of the Prussian territory west of the Rhine, of the duchy of Luxembourg, of the French department of Ardennes, to which it gives name, and a small part of the south of Belgium. It is a rugged country, hilly, but not mountainous.

The name Arduenna appears to be descriptive, and may mean "forest." A woodland tract in Warwickshire is still called Arden. It was once a large forest, extending from the Trent to the Severn. [G. L.]

ARDYES (Ἄρδυες), a tribe of Celtae, whom Polybius (iii. 47) places in the upper or northern valley of the Rhone, as he calls it. His description clearly applies to the Valais, down which the Rhone flows to the Lake of Geneva. In the canton of Valais there is a village still called *Ardon* in the division of the Valais, named Gontey. [G. L.]

AREA, or ARIA. [ARETIAS.]

AREBRIGIUM, a town or village of the Salassi, mentioned only in the Itineraries, which place it on the road from Augusta Praetoria to the pass of the Graian Alps, 25 M. P. from the former city. (Itin. Ant. pp. 345, 347; Tab. Peut.) This distance coincides with the position of *Prè St. Didier*, a considerable village in an opening of the upper valley of *Aosta*, just where the great streams from the southern flank of *Mont Blanc* join the *Dora*, which descends from the *Petit St. Bernard*. As the first tolerably open space in the valley, it is supposed to have been the first halting-place of Hannibal after his passage of the Graian Alps. (Wickham and Cramer, *Passage of Hannibal*, p. 113, seq.) It is immediately at the foot of the *Cramont*, a mountain whose name is probably connected with CREMONIS JUGUM. (Liv. xxi. 38.) [E. H. B.]

ARECO'MICI. [VOLCAE.]

AREIO'PAGUS. [ATHENAE.]

ARELA'TE (also Arelatum, Arelas, Ἀρελάται: *Eth.* Arelatensis: *Arles*), a city of the Provincia or Gallia Narbonensis, first mentioned by Caesar (*B. C.* i. 36, ii. 5), who had some ships built there for the siege of Massilia. The place is situated on the left bank of the Rhone, where the river divides into two branches. It was connected by roads with Valentia (*Valence*), with Massilia (*Marseille*); with Forum Julii (*Fréjus*), with Barcino in Spain (*Barcelona*); and with other places. This city is supposed to be the place called Theline in the *Ora Maritima* (v. 679) of Festus Avienus; and as Theline appears to be a significant Greek term (Θηλή), D'Anville (*Notice*, &c., *Arelate*), and others found a confirmation of the name of Avienus in a stone discovered near Arles, with the inscription Mammillaria: but the stone is a mile-stone, and the true reading on it is "Massil. Milliar. I.", that is, the first mile-stone on the way from Arelate to Massilia; a signal instance of the blunders which may be made by trusting to careless copies of inscriptions, and to false etymologies (Walckenaer, *Géog. des Gaules*). Arelate was in the country of the Salyes, after whose conquest by the Romans (B. C. 123), we may suppose that the place fell under their dominion. It became a Roman colony, apparently in the time of Augustus, with the name of Sextani attached to it, in consequence of some soldiers of the sixth legion being settled there (Plin. iii. 4); and this name is confirmed by an inscription. Another inscription gives it also the cognomen Julia. In Strabo's time (p. 181) it was the centre of considerable trade, and Mela (ii. 5) mentions Arelate as one of the chief cities of Gallia Narbonensis. The place was improved by Constantine, and a new town was built, probably by him, opposite to the old one, on the other side of the stream; and from this circumstance Arelate was afterwards called Constantina, as it is said. Ausonius (*Urb. Nobil.* viii.) accordingly calls Arelate *duplex*, and speaks of the bridge of boats on the river. The new city of Constantine was on the site of the present suburb of *Trinquetaille*, in the island of *La Camargue*, which is formed by the bifurcation of the Rhone at *Arles*. Arelate was the residence of the praefect of Gallia in the time of Honorius; and there was a mint in the city.

The Roman remains of *Arles* are very numerous. An obelisk of Egyptian granite was found buried with earth some centuries ago, and it was set up in 1675 in one of the squares. It seems that the obelisk had remained on the spot where it was originally landed, and had never been erected by the Romans. The amphitheatre of *Arles* is not so perfect as that of Nemausus (*Nimes*), but the dimensions are much larger. It is estimated that it was capable of containing at least 20,000 persons. The larger diameter of the amphitheatre is 466 feet. A part of the old cemetery, Campus Elysius, now *Eliscamps*, contains ancient tombs, both Pagan and Christian. [G. L.]

AREMORICA. [ARMORICA.]

ARENACUM, is mentioned by Tacitus (*Hist* v. 20) as the station of the tenth legion, when Civilis attacked the Romans at Arenacum, Bata-

vodurum, and other places. Some geographers have identified Arenacum with *Arnheim*, but D'Anville and Walckenaer place it at *Aert* near *Herwen*. In the Antonine Itin., on the road from Lugdunum (*Leiden*), to Argentoratum (*Strassburg*), the fifth place from Lugdunum, not including Lugdunum, is Harenatio, which is the same as Arenacum. The next place on the route is Burginatio. Burginatio also follows Arenatio in the Table; but the place before Arenatio in the Table is Noviomagus (*Nimegen*); in the Itin. the station which precedes Harenatio is Carvo (*Rhenen*), as it is supposed. It is certain that Arenatio is not *Arnheim*. [G. L.]

ARENAE MONTES, according to the common text of Pliny (iii. 1. s. 3), are the sand-hills (*Arenas Gordas*) along the coast of Hispania Baetica, NW. of the mouth of the Baetis. But Sillig adopts, from some of the best MSS., the reading Mariani Montes. [MARIANUS.] [P. S.]

ARE'NE (Ἀρήνη), a town mentioned by Homer as belonging to the dominions of Nestor, and situated near the spot where the Minyeius flows into the sea. (Hom. *Il.* ii. 591, xi. 723.) It also occurs in the Homeric Hymn to Apollo (423), in conjunction with other towns on the western coast of Peloponnesus. According to Pausanias (iv. 2. § 4, 3. § 7), it was built by Aphareus, who called it after Arene, both his wife and his sister by the same mother. It was commonly supposed in later times that Arene occupied the site of Samos or Samia in Triphylia, near the mouth of the Anigrus, which was believed to be the same as the Minyeius. (Strab. viii. p. 346; Paus. v. 6. § 2.)

AREON (Ἀρεών), a small stream in Persis. (Arrian, *Indic.* 38.) [V.]

AREOPOLIS, identical with *Ar* of Moab. S. Jerome explains the name to be compounded of the Hebrew word (עִיר Ar or Ir) signifying "city" and its Greek equivalent (πόλις), "non ut plerique existimant quod Ἄρεος, i. e. Martis, civitas sit" (*in Jos.* xv.). He states that the walls of this city were shaken down by an earthquake in his infancy (circ. A. D. 315). It was situated on the south side of the River ARNON, and was not occupied by the Israelites (*Deut.* ii. 9, 29; Euseb. *Onomast. sub voc.* Ἀρνών). Burkhardt suggests that its site may be marked by the ruined tank near *Mehatet-el-Haj*, a little to the south of the Arnon (p. 374). [G. W.]

ARETHU'SA. 1. (Ἀρέθουσα: *Eth.* Ἀρεθούσιος, Arethusius, Plin. v. 23), a city of Syria, not far from Apamea, situated between Epiphania and Emesa. (Anton. Itin.; Hierocles.) Seleucus Nicator, in pursuance of his usual policy, Hellenized the name. (Appian, *Syr.* 57.) It supported Caecilius Bassus in his revolt (Strab. p. 753), and is mentioned by Zosimus (i. 52) as receiving Aurelian in his campaign against Zenobia. (For Marcus, the well-known bishop of Arethusa, see *Dict. of Biog. s. v.*) It afterwards took the name of *Rastan* (Abulf. *Tab. Syr.* p. 22), under which name it is mentioned by the same author (*An. Mus.* ii. 213, iv. 429). Irby and Mangles visited this place, and found some remains (p. 254).

2. (*Nazúk*), a lake of Armenia, through which the Tigris flows, according to Pliny (vi. 31). He describes the river as flowing through the lake without any intermixture of the waters. Ritter (*Erdkunde*, vol. x. pp. 85, 90, 101; comp. Kinneir, *Travels*, p. 383) identifies it with the lake *Nazúk*, which is about 13 miles in length, and 5 in breadth at the centre. The water is stated to be sweet and wholesome, which does not correspond with the account of Pliny. [E. B. J.]

3. A fountain at Syracuse. [SYRACUSAE.]

4. A fountain close to Chalcis in Euboea, which was sometimes disturbed by volcanic agency. Dicaearchus says that its water was so abundant as to be sufficient to supply the whole city with water. (Dicaearch. Βίος τῆς Ἑλλάδος, p. 146, ed. Fuhr; Strab. i. p. 58, x. p. 449; Eurip. *Iphig. in Aul.* 170; Plin. iv. 12.) There were tame fish kept in this fountain. (Athen. viii. p. 331, e. f.) Leake says that this celebrated fountain has now totally disappeared. (*Northern Greece*, vol. ii. p. 255.)

5. A fountain in Ithaca. [ITHACA.]

6. A town of Bisaltia in Macedonia, in the pass of Aulon, a little N. of Bromiscus, and celebrated for containing the sepulchre of Euripides. (Amm. Marc. xxvii. 4; Itin. Hierosol. p. 604; Leake, *Northern Greece*, vol. iii. p. 170.) We learn from Scylax (c. 67) that it was an ancient Greek colony. It was probably founded by the Chalcidians of Euboea, who may have called it after the celebrated fountain in the neighbourhood of their city. Stephanus B. (*s. v.*) erroneously calls it a city of Thrace. It was either from this place or from Bromiscus that the fortified town of Rentine arose, which is frequently mentioned by the Byzantine historians. (Tafel, *Thessalonica*, p. 68.)

ARE'TIAS (Ἀρητιάς), a small island on the coast of Pontus, 30 stadia east of Pharnacia (*Kerasunt*), called Ἄρεος νῆσος by Scymnus (Steph. B. *s. v.* Ἄρεος νῆσος) and Scylax. Here (Apollon. Rhod. ii. 384) the two queens of the Amazons, Otrere and Antiope, built a temple to Ares. Mela (ii. 7) mentions this place under the name of Area or Aria, an island dedicated to Mars, in the neighbourhood of Colchis. Aretias appears to be the rocky islet called by the Turks *Kerasunt Ada*, which is between 3 and 4 miles from *Kerasunt*. "The rock is a black volcanic breccia, with imbedded fragments of trap, and is covered in many places with broken oyster-shells brought by gulls and sea-birds." (Hamilton, *Researches*, i. 262.) This may explain the legend of the terrible birds that frequented this spot. Pliny (vi. 12) gives to the island also the name of Chalceritis. [G. L.]

ARE'TIAS. [ARIAS.]

A'REVA, a tributary of the river Durius, in Hispania Tarraconensis, from which the Arevaci derived their name. It is probably the *Ucero*, which flows from N. to S., a little W. of 3° W. long., and falls into the *Douro* S. of *Osma*, the ancient Uxama. (Plin. iii. 3. s. 4.) [P. S.]

ARE'VACI, ARE'VACAE (Ἀρευάκοι, Strab. iii. p. 162; Ptol. ii. 6. § 56; Ἀρανακαί, Pol. xxxv. 2; Ἀρουακοί, Appian. *Hisp.* 45, 46), the most powerful of the four tribes of the Celtiberi in Hispania Tarraconensis, S. of the Pelendones and Berones, and N. of the Carpetani. They extended along the upper course of the Durius, from the Pistoraca, as far as the sources of the Tagus. Pliny (iii. 3. s. 4) assigns to them six towns, Segontia, Uxama, Segovia, Nova Augusta, Termes, and Clunia, on the borders of the Celtiberi. Numantia, which Pliny assigns to the Pelendones, is mentioned by other writers as the chief city of the Arevaci. [NUMANTIA.] Strabo, Ptolemy, and other writers also mention Lagni, Malia, Serguntia or Sargantha, Cesada, Colenda, Miacum, Pallantia, Segida, Arbace, Confluenta, Tucris, Veluca, and Setortialacta. The Arevaci were distinguished for their valour in the

Celtiberian or Numantine war (B. C. 143—133) and especially for the defence of NUMANTIA. (Strab., Polyb., Appian., *ll. cc.*) [P. S.]

ARGAEUS (Ἀργαῖος: *Argish*, or *Erjish Dagh*), a lofty mountain in Cappadocia, at the foot of which was Mazaca. It is, says Strabo (p. 538), always covered with snow on the summit, and those who ascend it (and they are few) say that on a clear day they can see from the top both the Euxine and the bay of Issus. Cappadocia, he adds, is a woodless country, but there are forests round the base of Argaeus. It is mentioned by Claudian. (*In Ruf.* ii. 30.) It has been doubted if the summit of the mountain can be reached; but Hamilton (*Researches*, ii. 274) reached the highest attainable point, above "which is a mass of rock with steep perpendicular sides, rising to a height of 20 or 25 feet above the ridge," on which he stood. The state of the weather did not enable him to verify Strabo's remark about the two seas, but he doubts if they can be seen, on account of the high mountains which intervene to the N. and the S. He estimates the height above the sea-level at about 13,000 feet. Argaeus is a volcanic mountain. It is the culminating point in Asia Minor of the range of Taurus, or rather of that part which is called Antitaurus. [G. L.]

ARGANTHO'NIUS (Ἀργανθώνιος, Ἀργανθών, Steph. *s. v.* Ἀργανθών: *Adj.* Ἀργανθώνειος), a mountain range in Bithynia, which forms a peninsula, and divides the gulfs of Cius and Astacus. The range terminates in a headland which Ptolemy calls Posidium: the modern name is *Katirli*, according to some authorities, and *Bozburun* according to others. The name is connected with the mythus of Hylas and the Argonautic expedition. (Strab. p. 564; Apoll. Rhod. i. 1176.) [G. L.]

ARGA'RICUS SINUS (*Palk's Bay*), a large bay of India intra Gangem, opposite to the island of Taprobane (*Ceylon*), between the promontory of Cory on the S., and the city of Curula on the N., with a city upon it named Argara or Argari. (Ptol. i. 13. § 1, vii. 1. § 96; Arrian. *Peripl.*) [P. S.]

ARGEIA, ARGEII. [ARGOS.]

ARGENNUM (Ἄργεννον, Ἀργίνον, Thucyd. viii. 34), a promontory of the territory of Erythrae, the nearest point of the mainland to Posidium in Chios, and distant 60 stadia from it. The modern name is said to be called *Cap Blanc*. [G. L.]

ARGENOMESCI or ORGENOMESCI, a tribe of the Cantabri, on the N. coast of Hispania Tarraconensis, with a city Argenomescum (prob. *Argomedo*), and a harbour Vereasueca (prob. *P. S. Martin*, Plin. iv. 20. s. 34; Ptol. ii. 6. § 51). [P. S.]

ARGENTA'RIA (Amm. Marc. xxxi. 10; Oros. vii. 33; Aur. Vict. *Epit.* c. 47), also called ARGENTOVARIA, may be *Artzenheim* in the old province of Alsace, between the Vosges and the Rhine. D'Anville (*Notice, &c.*), in an elaborate article on Argentovaria, founded on the Antonine Itin. and the Table, has come to this probable conclusion as to the site of Argentaria. Gratian defeated the Alemanni at Argentaria, A. D. 378. [G. L.]

ARGENTA'RIUS MONS, a remarkable mountain-promontory on the coast of Etruria, still called *Monte Argentaro*. It is formed by an isolated mass of mountains about 7 miles in length and 4 in breadth, which is connected with the mainland only by two narrow strips of sand, the space between which forms an extensive lagune. Its striking form and appearance are well described by Rutilius (*Itin.* i. 315—324); but it is remarkable that no mention of its name is found in any earlier writer, though it is certainly one of the most remarkable physical features on the coast of Etruria. Strabo, however, notices the adjoining lagune (λιμνοθάλαττα), and the existence of a station for the tunny fishery by the promontory (v. p. 225), but without giving the name of the latter. At its south-eastern extremity was the small but well-sheltered port mentioned by ancient writers under the name of PORTUS HERCULIS (Ἡρακλέους λιμήν, Strab. *l. c.*; Rutil. i. 293), and still known as *Porto d'Ercole*. Besides this, the Maritime Itinerary mentions another port to which it gives the name of INCITARIA, which must probably be the one now known as *Porto S. Stefano*, formed by the northern extremity of the headland; but the distances given are corrupt. (Itin. Marit. p. 499.) The name of Mons Argentarius points to the existence here of silver mines, of which it is said that some remains may be still discovered. [E. H. B.]

ARGENTA'RIUS MONS (Avien. *Or. Marit.* 291; Ἀργυροῦν ὄρος, Strab. iii. p. 148), that part of M. OROSPEDA in the S. of Spain in which the Baetis took its rise; so called from its silver mines. (Comp. Steph. B. *s. v.* Ταρτησσός; Paus. vi. 19.) Bochart (*Phaleg.* i. 34, p. 601) agrees with Strabo in supposing that the word Orospeda had the same sense as argentarius. [P. S.]

ARGENTEUS, a river of Gallia Narbonensis, mentioned by Aemilius Lepidus in a letter to Cicero, B. C. 43 (*ad Fam.* x. 34). Lepidus says that he had fixed his camp there to oppose the force of M. Antonius: he dates his letter from the camp at the Pons Argenteus. The Argenteus is the river *Argents*, which enters the sea a little west of Forum Julii (*Fréjus*); and the Pons Argenteus lay on the Roman road between Forum Voconii (*Canet*), as some suppose, and Forum Julii.

Pliny (iii. 4) seems to make the Argenteus flow past Forum Julii, which is not quite exact; or he may mean that it was within the territory of that Colonia. The earth brought down by the Argenteus has pushed the land out into the sea near 3,000 feet. Walckenaer (*Géog. des Gaules*, &c. ii. 10) thinks that the Argenteus of Ptolemy cannot be the Argenteus of Cicero, because Ptolemy places it too near Olbia. He concludes that the measures of Ptolemy carry us to the coast of *Argentière*, and the small river of that name. But it is more likely that the error is in the measures of Ptolemy. A modern writer has conjectured that the name Argenteus was given to this river on account of the great quantity of mica in the bed of the stream, which has a silvery appearance. [G. L.]

ARGENTEA REGIO. [INDIA.]

ARGENTE'OLUM (It. Ant. p. 423; Ἀργεντέολα, Ptol. ii. 6. § 28: *Torienzo* or *Torneras?*), a town of the Astures in Hispania Tarraconensis, 14 M. P. south of Asturica. [P. S.]

ARGENTOMAGUS (*Argenton*), a place in Gaul, which seems to be identified by the modern name, and by the routes in the Antonine Itin. *Argenton* is SW. of *Bourges*, and in the department of *Indre*. The form Argantomagus does not appear to be correct. [G. L.]

ARGENTORATUM, or ARGENTORATUS (Amm. Marc. xv. 11: *Strassburg* on the *Rhine*), is first mentioned by Ptolemy. The position is well ascertained by the Itineraries. It has the name of Stratisburgium in the Geographer of Ravenna and Strataburgum in the *Notitia*. Nithard, who wrote in the ninth century (quoted by D'Anville

and others), speaks of it as having once the name of Argentaria "nunc autem Stratzburg vulgo dicitur;" but he is probably mistaken in giving it the name of Argentaria instead of Argentoratum. [ARGENTARIA.] Zosimus (iii. 3) calls the place Ἀργέντωρ. It was originally a town of the Tribocci. The Romans had a manufactory of arms at Argentoratum; and Julian defeated the Alemanni here. (Amm. Marcell. xvi. 12.) [G. L.]

ARGENTOVA'RIA. [ARGENTARIA.]

ARGIDA'VA. [ARCIDAVA.]

A'RGILUS (Ἄργιλος: *Eth.* Ἀργίλιος), a city of Macedonia in the district Bisaltia, between Amphipolis and Bromiscus. It was founded by a colony from Andros. (Thuc. iv. 103.) It appears from Herodotus (vii. 115) to have been a little to the right of the route of the army of Xerxes, and must therefore have been situated a little inland. Its territory must have been extended as far as the right bank of the Strymon, since Cerdylium, the mountain immediately opposite Amphipolis, belonged to Argilus. (Thuc. v. 6.) The Argilians readily joined Brasidas in B. C. 424, on account of their jealousy of the important city of Amphipolis, which the Athenians had founded in their neighbourhood. (Thuc. iv. 103; comp. Steph. B. *s. v.*; Leake, *Northern Greece*, vol. iii. p. 171.)

ARGINU'SAE (αἱ Ἀργινοῦσαι), three small islands near the mainland of Aeolis, and near Canae on the mainland. (Strab. p. 617.) They lay between Canae and Mytilene in Lesbos, and 120 stadia from Mytilene. Thucydides (viii. 101) speaks of Arginusae of the mainland, as if there were a place on the mainland so called. Off these islands the ten generals of the Athenians gained a naval victory over the Spartans, B. C. 406. (Xen. *Hell.* i. 6.)

Stephanus (*s.v.* Ἀργέννουσα) describes Argennusa as an island on the coast of Troas, near a promontory Argennon. This description, given on the authority of Androtion, does not suit the Arginusae; but Stephanus does not mention them elsewhere. Pliny (v. 31) places the Arginusae iv. M. P. from Aege. The modern name of the islands is said to be *Janot.* [G. L.]

ARGIPPAEI (Ἀργιππαῖοι, according to the common text of Herod. iv. 23; but two good MSS. have Ὀργιεμπαῖοι, which Dindorf adopts; Ὀργιέμπεοι, Zenob. *Prov.* v. 25; Arimphaei or Arymphaei, Mela, Plin. *ll. inf. cc.*), a people in the north of Asia, dwelling beyond the Scythians, at the foot of inaccessible mountains, beyond which, says Herodotus (c. 25), the country was unknown; only the Argippaei stated that these mountains were inhabited by men with goats' feet, and that beyond them were other men who slept for six months; "but this story," he adds, "I do not at all accept." East of the Argippaei dwelt the Issedones; but to the N. of both nothing was known. As far as the Argippaei, however, the people were well known, through the traffic both of the Scythians and of the Greek colonies on the Pontus.

These people were all bald from their birth, both men and women; flat-nosed and long-chinned. They spoke a distinct language, but wore the Scythian dress. They lived on the fruit of a species of cherry (probably the *Prunus padus*, or *bird-cherry*), the thick juice of which they strained through cloths, and drank it pure, or mingled with milk; and they made cakes with the pulp, the juice of which they called ἄσχυ. Their flocks were few, because the pasturage was scanty. Each man made his abode under a tree, about which a sort of blanket was hung in the winter only. The bald people were esteemed sacred, and were unmolested, though carrying no arms. Their neighbours referred disputes to their decision; and all fugitives who reached them enjoyed the right of sanctuary. Throughout his account Herodotus calls them *the bald people* (οἱ φαλακροί), only mentioning their proper name once, where the reading is doubtful.

Mela (i. 19. § 20), enumerating the peoples E. of the Tanaïs, says that, beyond the Thyssagetae and Turcae, a rocky and desert region extends far and wide to the Arymphaei, of whom he gives a description, manifestly copied from Herodotus, and then adds, that beyond them rises the mountain Rhipaeus, beyond which lies the shore of the Ocean. A precisely similar position is assigned to the Arimphaei by Pliny (vi. 7, 13. s. 14), who calls them a race not unlike the Hyperborei, and then, like Mela, abridges the description of Herodotus. (Comp. Amm. Marc. xxii. 8. § 38; Solin. 21. s. 17; Marcian. Cap. vi. p. 214.)

An account of the various opinions respecting this race will be found in Baehr's Notes on the passage in Herodotus. They have been identified with the Chinese, the Brahmins or Lamas, and the Calmucks. The last seems to be the most probable opinion, or the description of Herodotus may be applied to the Mongols in general; for there are several striking points of resemblance. Their sacred character has been explained as referring to the class of priests among them; but perhaps it is only a form of the celebrated fable of the Hyperboreans. The mountains, at the foot of which they are placed, are identified, according to the different views about the people, with the *Ural*, or the W. extremity of the *Altai*, or the eastern part of the *Altai*. (De Guignes, *Mém. de l'Acad. des Inscrip.* vol. xxxv. p. 551; Ritter, *Erdkunde*, vol. ii. pp. 691, 765, 892, *Vorhalle*, p. 292; Heeren, *Ideen*, i. 2, p. 299; Bohlen, *Indien*, i. p. 100; Ukert, iii. 2. pp. 543—546; Forbiger, ii. p. 470.) [P. S.]

ARGISSA. [ARGURA.]

ARGITA (Ἀργίτα), the river *Bann*, in Ulster, in Ireland. (Ptol. ii. 2. § 2.) [R. G. L.]

ARGI'THEA, the capital of Athamania, a district of Epirus, situated betwixt rocky mountains and deep valleys. Leake supposes that it was situated above the bridge of *Koráku*, to the left of the main stream of the Achelous, and that the ruins found at a small village called *Knisovo* are those of Argithea. (Liv. xxxviii. 1; Leake, *Northern Greece*, vol. iv. pp. 272, 526.)

ARGI'VI. [ARGOS.]

ARGOB (Ἀργόβ, LXX: *Râjib*, Robinson, *Palestine*, vol. iii. App. p. 166), a district in Bashan, E. of the lake of Gennesareth, which was given to the half-tribe of Manasseh (*Deut* iii. 4, 13); afterwards placed under the government of one of Solomon's purveyors. (1 *Kings*, iv. 13.) Reland (*Palaest.* p. 959) finds traces of this name in the trans-Jordanic town Ragab (Ῥαγαβά, Joseph. *Antiq.* xiii. 18. § 5), which Eusebius (*Onomast. s. v. Argob*) places 15 M. P. west of Gerasa. Burkhardt (*Travels* p. 279) supposed that he had found the ruins of this city in those of *El-Hossn* on the E. side of the lake of Gennesareth, but Mr. Bankes (*Quarterly Review*, vol. xxvi. p. 389) conceives this to have been the site of Gamala. [E. B. J.]

ARGO'LICUS SINUS (ὁ Ἀργολικὸς κόλπος), the gulf between Argolis and Laconia, but sometimes used, in a more extended sense, to indicate the whole

sea between the promontory Malea in Laconia and the promontory Scyllaeum in Troezenia, thus including the Hermonicus Sinus. (Strab. viii. pp. 335, 368; Pol. v. 91; Ptol. iii. 16. § 10; Plin. iv. 5. s. 9.)

A'RGOLIS. [ARGOS.]

ARGOS (τὸ Ἄργος: *Eth.* Ἀργεῖος, Argīvus, and in the poets Argēus), is said by Strabo (viii. p. 372) to have signified a plain in the language of the Macedonians and Thessalians; and it is therefore not improbable that it contains the same root as the Latin word "ager." There were several places of the name of Argos. Two are mentioned in Homer, who distinguishes them by the names of the "Pelasgic Argos" (τὸ Πελασγικὸν Ἄργος, *Il.* ii. 681), and the "Achaean Argos" (Ἄργος Ἀχαϊκὸν, *Il.* ix. 141, *Od.* iii. 251). The Pelasgic Argos was a town or district in Thessaly. [ARGOS PELASGICUM.] The Achaean Argos, or Argos simply, is used by Homer in three different significations: 1. To indicate the city of Argos where Diomedes reigned. (*Il.* ii. 559, vi. 224, xiv. 119.) 2. Agamemnon's kingdom, of which Mycenae was the capital. (*Il.* i. 30, ii. 108, 287, iii. 75, vi. 152.) 3. The whole of Peloponnesus, in opposition to Hellas, or Greece north of the Isthmus of Corinth (καθ' Ἑλλάδα καὶ μέσον Ἄργος, *Od.* i. 344; comp. *Od.* iv. 726, *Il.* ix. 141, 283; Strab. viii. pp. 369, 370). In this sense Homer calls it the "Iasian Argos" (Ἴασον Ἄργος, *Od.* xviii. 246), from an ancient king Iasus, son of Argus and Evadne. (Apollod. ii. 1. § 2.) In consequence of this use of Argos, Homer frequently employs the word Ἀργεῖοι to signify the whole body of the Greeks; and the Roman poets, in imitation, use Argivi in the same manner.

In the Greek writers Argos is used to signify both the territory of the city of Argos, and more frequently the city itself.

I. *Argos, the district.*

ARGOS, the territory of Argos, called ARGOLIS (ἡ Ἀργολίς) by Herodotus (i. 82), but more frequently by other Greek writers ARGEIA (ἡ Ἀργεία, Thuc. v. 75; Strab. viii. p. 371, et passim),—sometimes ARGOLICE (ἡ Ἀργολική, Strab. viii. p. 376). By the Greek writers these words were used to signify only the territory of the city of Argos, which was bounded by the territories of Phlius, Cleonae, and Corinth on the N.; on the W. by that of Epidaurus; on the S. by the Argolic gulf and Cynuria; and on the E. by Arcadia. The Romans, however, used the word Argolis in a more extended sense, including under that name not only the territories of Phlius and Cleonae on the N., but the whole acté or peninsula between the Saronic and Argolic gulfs, which was divided in the times of Grecian independence into the districts of Epidauria, Troezenia, and Hermionis. Thus the Roman Argolis was bounded on the N. by Corinthia and Sicyonia; on the E. by the Saronic gulf and Myrtoum sea; on the S. by the Hermionic and Argolic gulfs and by Cynuria; and on the W. by Arcadia. But at present we confine ourselves to the Argeia of the Greek writers, referring to other articles for a description of the districts included in the Roman Argolis. [PHLIUS; CLEONAE; EPIDAURUS; TROEZEN; HERMIONE; CYNURIA.]

The Argeia, or Argolis proper, extended from N. to S. from the frontiers of Phlius and Cleonae to the frontiers of Cynuria, in direct distance about 24 English miles. It was separated from Arcadia on the W. by Mts. Artemisium and Parthenium, and from the territory of Epidaurus on the E. by Mt. Arachnaeum. Lessa was a town on the borders of Epidauria (Paus. ii. 26. § 1); and from this town to the frontiers of Arcadia, the direct distance is about 28 English miles. These limits give about 524 square English miles for the territory of Argos. (Clinton, *F. H.* vol. ii. p. 424.) The plain in which the city of Argos is situated is one of the largest plains in the Peloponnesus, being 10 or 12 miles in length, and from 4 to 5 in width. It is shut in on three sides by mountains, and only open on the fourth to the sea, and is therefore called by Sophocles (*Oed. Col.* 378) τὸ κοῖλον Ἄργος. This plain was very fertile in antiquity, and was celebrated for its excellent horses. (Ἄργος ἱππόβοτον, Hom. *Il.* ii. 287; Strab. viii. p. 388.) The eastern side is much higher than the western; and the former suffers as much from a deficiency, as the latter does from a superabundance of water. A recent traveller says that the streams on the eastern part of the plain "are all drunk up by the thirsty soil, on quitting their rocky beds for the deep arable land,"—a fact which offers a palpable explanation of the epithet "very thirsty" (πολυδίψιον) applied by Homer to the land of Argos. (*Il.* iv. 171.) The western part of the plain, on the contrary, is watered by a number of streams; and at the south-western extremity of the plain near the sea there is besides a large number of copious springs, which make this part of the country a marsh or morass. It was here that the marsh of Lerna and the fathomless Alcyonian pool lay, where Hercules is said to have conquered the Hydra. [LERNA.] It has been well observed by a modern writer that the victory of Hercules over this fifty-headed water-snake may be understood of a successful attempt of the ancient lords of the Argive plain to bring its marshy extremity into cultivation, by draining its sources and embanking its streams. (Mure, *Tour in Greece*, vol. ii. p. 194.) In the time of Aristotle (*Meteor.* i. 14) this part of the plain was well-drained and fertile, but at the present day it is again covered with marshes. With respect to the present productions of the plain, we learn that the "dryer parts are covered with corn; where the moisture is greater, cotton and vines are grown; and in the marshy parts, towards the sea, rice and kalambókki." (Leake, *Morea*, vol. ii. p. 348.)

The two chief rivers in the plain of Argos are the Inachus and the Erasinus.

The INACHUS (Ἴναχος: *Bánitza*) rises, according to Pausanias (ii 25. § 3, viii. 6. § 6), in Mt. Artemisium, on the borders of Arcadia, or, according to Strabo (viii. p. 370), in Mt. Lyrceium, a northern offshoot of Artemisium. Near its sources it receives a tributary called the CEPHISSUS (Κηφισσός), which rises in Mt. Lyrceium (Strab. ix. p. 424; Aelian, *V. H.* ii. 33.) It flows in a south-easterly direction, E. of the city of Argos, into the Argolic gulf. This river is often dry in the summer. Between it and the city of Argos is the mountain-torrent named CHARADRUS (Χάραδρος: *Xeriá*), which also rises in Mt. Artemisium, and which, from its proximity to Argos, has been frequently mistaken for the Inachus by modern travellers. It flows over a wide gravelly bed, which is generally dry in the summer, whence its modern name of *Xeriá*, or the Dry River. It flows into the Inachus a little below Argos. It was on the banks of the Charadrus that the armies of Argos, on their return from military expeditions,

were obliged to undergo a court of inquiry before they were permitted to enter the city. (Thuc. v. 60; comp. Paus. ii. 25. § 2; Leake, *Morea*, vol. ii. p. 364, *Peloponnesiaca*, p. 267; Mure, vol. ii. p. 161.)

The ERASINUS (Ἐρασῖνος, also Ἀρσῖνος, Strab. viii. p. 371: *Kephalári*) is the only river in the plain of Argos which flows during the whole year. Its actual course in the plain of Argos is very short; but it was universally believed to be the same stream as the river of Stymphalus, which disappeared under Mt. Apelauron, and made its reappearance, after a subterranean course of 200 stadia, at the foot of the rocks of Mt. Chaon, to the SW. of Argos. It issues from these rocks in several large streams, forming a river of considerable size (hence "ingens Erasinus," Ov. *Met.* xv. 275), which flows directly across the plain into the Argolic gulf. The waters of this river turn a great number of mills, from which the place is now called "The Mills of Argos" (*οἱ μύλοι τοῦ Ἄργους*). At the spot where the Erasinus issues from Mt. Chaon, "there is a fine lofty cavern, with a roof like an acute Gothic arch, and extending 65 yards into the mountain." (Leake.) It is perhaps from this cavern that the mountain derives its name (from *χάω*, *χαίνω*, *χάσκω*). The only tributary of the Erasinus is the Phrixus (Φρίξος, Paus. ii. 36. § 6, 38. § 1), which joins it near the sea. (Herod. vi. 76; Strab. vi. p. 275, viii. p. 389; Paus. ii. 36. §§ 6, 7, 24. § 6, viii. 22. § 3; Diod. xv. 49; Senec. *Q. N.* iii. 26; Stat. *Theb.* i. 357; Plin. iv. 5. § 9; Leake, *Morea*, vol. ii. p. 340, seq., vol. iii. p. 112, seq., *Pelopon.* p. 384; Ross, *Reisen im Peloponnes*, p. 141.)

The other rivers in the Argeia are mere mountain torrents. On the Argolic gulf we find the following, proceeding from S. to N.: 1. TANUS (*Τάνος*, Paus. ii. 38. § 7), or TANAUS (*Ταναός*, Eurip. *Electr.* 413), now the river of *Lukú*, forming the boundary between the Argeia and Cynuria. (Leake, *Pelopon.* pp. 302, 340.) 2. PONTINUS (Ποντῖνος), rising in a mountain of the same name, on which stood a temple of Athena Saitis, said to have been founded by Danaus. (Paus. ii. 36. § 8; Leake, *Morea*, vol. ii. p. 473, *Pelopon.* p. 368.) 3. AMYMONE (Ἀμυμώνη), which descends from the same mountain, and immediately enters the lake of Lerna. [LERNA.] 4. CHEIMARRHUS (Χείμαῤῥος), between the lake of Lerna and the Erasinus. (Paus. ii. 36. § 7; Leake, *Morea*, vol. ii. p. 338.) In the interior of the country we find: 5. ASTERION (Ἀστερίων), a small torrent flowing on the south-eastern side of the Heraeum, or temple of Hera, the waters of which are said by Pausanias to disappear in a chasm. No trace of this chasm has been found; but Mure observed that its waters were absorbed in the earth at a small distance from the temple. (Paus. ii. 17. § 2; Mure, vol. ii. p. 180; Leake, *Pelopon.* p. 262, seq.) 6. ELEUTHERION (Ἐλευθέριον), a small torrent flowing on the north-western side of the Heraeum. (Paus. ii. 17. § 1; Leake, *Pelopon.* p. 272.) From a passage of Eustathius (*in Od.* xiii. 408), quoted by Leake, we learn that the source of this torrent was named Cynadra (Κυνάδρα).

In the time of the Peloponnesian war the whole of the Argeia was subject to Argos, but it originally contained several independent cities. Of these the most important were Mycenae and Tiryns, which in the heroic ages were more celebrated than Argos itself. Argos is situated about 3 miles from the sea. Mycenae is between 6 and 7 miles N. of Argos; and Tiryns about 5 miles SE. of Argos. Nauplia, the port of Argos, is about 2 miles beyond Tiryns. A list of the other towns in the Argeia is given in the account of the different roads leading from Argos. Of these roads the following were the most important: —

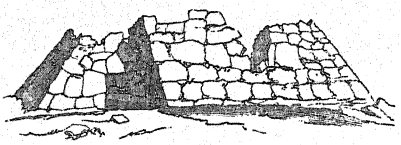
1. The North road to Cleonae issued from the gate of Eileithyia (Paus. ii. 18. § 3), and ran through the centre of the plain of Argos to Mycenae. Shortly after leaving Mycenae the road entered a long narrow pass between the mountains, leading into the valley of Nemea in the territory of Cleonae. This pass, which was called the TRETUS (*ὁ Τρητός*) from the numerous caverns in the mountains, was the carriage-road in the time of Pausanias from Cleonae to Argos; and is now called *Dervenáki*. The mountain is also called Treton by Hesiod and Diodorus. It was celebrated as the haunt of the Nemean lion slain by Hercules. (Hes. *Theog.* 331; Diod. iv. 11; Paus. ii. 15. §§ 2, 4.) Pausanias mentions (*l. c.*) a footpath over these mountains, which was shorter than the Tretus. This is the road called by other writers CONTOPORIA (*Κοντοπορία*, Pol. xvi. 16; Athen. ii. p. 43).

2, 3. The two roads to Mantineia both quitted Argos at the gate called Deiras, and then immediately parted in different directions. (Paus. ii. 25. §§ 1—4.) The more southerly and the shorter of the two roads, called PRINUS, followed the course of the Charadrus: the more northerly and the longer, called CLIMAX, ran along the valley of the Inachus. Both Ross and Leake agree in making the Prinus the southern, and the Climax the northern of the two roads, contrary to the conclusions of the French surveyors. (Ross, *Reisen im Peloponnes*, p. 130, seq.: Leake, *Pelopon.* p. 371, seq.) For further details respecting these roads see MANTINEIA. The Prinus after crossing the Charadrus passed by Oenoe, which was situated on the left bank of the river [OENOE]; it then ascended Mt. Artemisium (*Malevós*), on whose summit by the road side was the temple of Artemis, and near it the sources of the Inachus. Here were the boundaries of the territories of Mantineia and Argos. (Paus. ii. 25. §§ 1—3.)

The Climax first passed by Lyrceia at the distance of 60 stadia from Argos, and next Orneae, — a town on the confines of Phliasia, at the distance of 60 stadia from Orneae. (Paus. ii. 25. §§ 4—6.) [LYRCEIA; ORNEAE.] It appears from this account that the road must have run in a north-westerly direction, and have followed the course of the Inachus, since we know that Lyrceia was not on the direct road to Phlius, and because 120 stadia by the direct road to Phlius would carry us far into Phliasia, or even into Sicyonia. (Ross, *Ibid.* p. 134, seq.) After leaving Orneae the road crossed the mountain and entered the northern corner of the Argon Plain in the territory of Mantineia. [MANTINEIA.]

4. The road to Tegea quits Argos near the theatre, and first runs in a southerly direction along the foot of the mountain Lycone. After crossing the Erasinus (*Kephalári*), the road divides into two, the one to the right leading to Tegea across the mountains, and the other to the left leading through the plain to Lerna. The road to Tegea passes by Cenchreae [CENCHREAE] and the sepulchral monuments (*πολυάνδρια*) of the Argives who conquered the Lacedaemonians at Hysiae, shortly afterwards crosses the Cheimarrhus, and then begins to ascend Mt. Pontinus in a westerly direction. It then crosses another mountain, probably the CREOPOLUM (*Κρεωπόλον*)

of Strabo (viii. p. 376), and turns southwards to the Khan of *Daouli*, where it is joined by a foot-path leading from Lerna. From this spot the road runs to the W., passes Hysiae [HYSIAE], and crossing Mt. Parthenium enters the territory of Tegea. (Paus. ii. 24. § 5, seq.; Leake, *Morea*, vol. ii. p. 337, seq.; Ross, *ib.* p. 131, seq.) At the distance of about a mile from the Erasinus, and about half a mile to the right of the road, the remains of a pyramid are found, occupying the summit of a rocky eminence



RUINS OF A PYRAMID IN THE ARGEIA.

among the lower declivities of Mt. Chaon. Its site corresponds to that of the sepulchral monuments of the Argives, mentioned by Pausanias (ii. 24. § 7); but its style of architecture would lead us to assign to it an early date. "The masonry of this edifice is of an intermediate style between the Cyclopian and polygonal, consisting of large irregular blocks, with a tendency, however, to quadrangular forms and horizontal courses; the inequalities being, as usual, filled up with smaller pieces. The largest stones may be from four to five feet in length, and from two to three in thickness. There are traces of mortar between the stones, which ought, perhaps, to be assigned rather to subsequent repairs than to the original workmanship. The symmetry of the structure is not strictly preserved, being interrupted by a rectangular recess cutting off one corner of the building. In this angle there is a doorway, consisting of two perpendicular side walls, surmounted by an open gable or Gothic arch, formed by horizontal layers of masonry converging into an apex, as in the triangular opening above the Gate of Lions and Treasury of Atreus. This door gives access to a passage between two walls. At its extremity on the right hand is another doorway, of which little or nothing of the masonry is preserved, opening into the interior chamber or vault." (Mure, vol. ii. p. 196.) This was not the only pyramid in the Argeia. A second, no longer existing, is mentioned by Pausanias (ii. 25. § 7) on the road between Argos and Tiryns; a third, of which remains exist, is described by Gell (*Itinerary of Greece*, p. 102), on the road between Nauplia and Epidaurus; and there was probably a fourth to the S. of Lerna, since that part of the coast, where Danaus is said to have landed, was called Pyramia. (Plut. *Pyrrh.* 32; Paus. ii. 38. § 4.) It is a curious circumstance that pyramids are found in the Argeia, and in no other part of Greece, especially when taken in connection with the story of the Aegyptian colony of Danaus.

5. The road to Thyrea and Sparta is the same as the one to Tegea, till it reaches the Erasinus, where it branches off to the left as described above, and runs southwards through the marshy plain across the Cheimarrhus to Lerna. [LERNA.] (Paus. ii. 36. § 6, seq.) After leaving Lerna, the road passes by Genesium [GENESIUM], and the place called Apobathmi [APOBATHMI], where Danaus is said to have landed, in the neighbourhood of the modern village of *Kyvéri*. To the S. of *Kyvéri* begins the rugged road across the mountains, anciently called Anigraea (Ἀνιγραία), running along the west into the plain of Thyrea. [CYNURIA.] (Paus. ii. 38. § 4, seq.) Shortly before descending into the Thyreatic plain, the traveller arrives opposite the *Anávolos* (Ἀνάβολος), which is a copious source of fresh water rising in the sea, at a quarter of a mile from the narrow beach under the cliffs. Leake observed that it rose with such force as to form a convex surface, and to disturb the sea for several hundred feet round. It is evidently the exit of a subterraneous river of some magnitude, and thus corresponds with the Dine (Δίνη) of the ancients, which, according to Pausanias (viii. 7. § 2), is the outlet of the waters of the Argon Pedion in the Mantinice. (Leake, vol. ii. p. 469, seq.; Ross, p. 148, seq.)

There were two other roads leading from Lerna, one along the coast to Nauplia, and the other across the country to Hysiae. On the former road, which is described by Pausanias, stood a small village called TEMENION (Τημένιον), which derived its name from the Doric hero Temenus, who was said to have been buried here. It was situated on an isolated hillock between the mouths of the Inachus and the Erasinus, and on that part of the coast which was nearest to Argos. It was distant 26 stadia from Argos, and 15 from Nauplia. (Strab. viii. p. 368; Paus. ii. 38. § 1; Ross, p. 149, seq.) On the other road leading to Hysiae, which is not mentioned by Pausanias, stood Elaeus. [ELAEUS, No. 2.]

6. The road to Tiryns issued from the gate Diampares. [TIRYNS.] From Tiryns there were three roads, one leading to Nauplia [NAUPLIA], a second in a south-easterly direction past Asine [ASINE] to Troezen, and a third in a more easterly direction to Epidaurus. Near the last of these roads Midea appears to have been situated. [MIDEA.]

7. The road leading to the Heraeum, or temple of Hera, issued from the gate between the gates Diampares and Eileithyia.

II. *Argos, the City.*

ARGOS (τὸ Ἄργος), usually called ARGI (-orum) by the Romans, was situated about three miles from the sea, in the plain which has already been described. Its citadel, called Larisa or Larissa, the Pelasgic name for a citadel (Λάρισα, Λάρισσα, Paus. ii. 23. § 8; Strab. viii. p. 370; Dionys. i. 21), was a striking object, being built on an insulated conical mountain of 900 feet in height, with steep rocky sides, diversified with grassy slopes. (Mure, vol. ii. p. 183.) A little to the E. of the town flowed the river Charadrus, a tributary of the Inachus. [See above, p. 200, b.]

According to the general testimony of antiquity, Argos was the most ancient city of Greece. It was originally inhabited by Pelasgians, and is said to have been built by the Pelasgic chief Inachus, or by his son Phoroneus, or by his grandson Argus. Phoroneus, however, is more commonly represented as its founder; and from him the city was called ἄστυ Φορωνικόν. (Paus. ii. 15. § 5.) The descendants of Inachus ruled over the country for nine generations; but Gelanor, the last king of this race, was deprived of the sovereignty by Danaus, who is said to have come from Egypt. From this Danaus was derived the name of Danai, which was applied to the inhabitants of the Argeia and to the Greeks in general. (Apollod. ii. 1.) Danaus and his two successors Lynceus and Abas ruled over the whole of the Argeia; but Acrisius and Proetus, the two sons of Abas, divided the territory between them,

the former ruling at Argos, and the latter at Tiryns. Perseus, the son of Danaë, and grandson of Acrisius, founded the city of Mycenae, which now became the chief city in the Argeia. (Paus. ii. 15. § 4, 16. § 5; Apollod. ii. 2.) Eurystheus, the grandson of Perseus, was succeeded in the kingdom of Mycenae by Atreus, the son of Pelops. The latter transmitted his power to his son or grandson Agamemnon, "king of men," who exercised a kind of sovereignty over the whole of the Argeian territory, and a considerable part of Peloponnesus. Homer represents Mycenae as the first city in Peloponnesus, and Argos, which was then governed by Diomedes, as a subordinate place. Orestes, the son of Agamemnon, united under his sway both Argos and Mycenae, and subsequently Lacedaemon also, by his marriage with Hermione, the daughter of Menelaus. Under Orestes Argos again became the chief city in the Argeian territory. In the reign of his successor Tisamenus, the Dorians invaded Peloponnesus, expelled Tisamenus, and became the rulers of Argos. In the threefold division of Peloponnesus, among the descendants of Hercules, Argos fell to the lot of Temenus.

We now come to the first really historical event in the history of Argos. The preceding narrative belongs to legend, the truth of which we can neither deny nor affirm. We only know that before the Dorian invasion the Argeian territory was inhabited by Achaeans, who, at some period unknown to history, had supplanted the original Pelasgic population. [ACHAEI.] According to the common legend, the Dorians conquered the Peloponnesus at once, and drove out the Achaean population; but it is now generally admitted that the Dorians only slowly and gradually made themselves masters of the countries in which we find them subsequently settled; and we know in particular that in the Argeia, most of the towns, with the exception of Argos, long retained their original Achaean population.

Even after the Dorian conquest, Argos appears as the first state in Peloponnesus, Sparta being second, and Messene third. Herodotus states (i. 82), that in ancient times the whole eastern coast of Peloponnesus down to Cape Malea, including Cythera and the other islands, belonged to Argos; and the superiority of the latter is also indicated by the legend, which makes Temenus the eldest of the three Heracleids. The power of Argos, however, was not derived exclusively from her own territory, but also from the fact of her being at the head of a league of several other important Doric cities. Cleonae, Phlius, Sicyon, Epidaurus, Troezen, Hermione, and Aegina were all members of this league, which was ostensibly framed for religious purposes, though it in reality gave Argos a political ascendency. This league, like others of the same kind, was called an Amphictyonia (Paus. iv. 5. § 2); and its patron god was Apollo Pythaëus. There was a temple to this god in each of the confederated cities, while his most holy sanctuary was on the Larissa, or acropolis of Argos. This league continued in existence even as late as B. C. 514, when the power of Argos had greatly declined, since we find the Argives in that year condemning both Sicyon and Aegina to pay a fine of 500 talents each, because they had furnished the Spartan king Cleomenes with ships to be employed against the Argeian territory. (Herod. vi. 92.) The religious supremacy continued till a later time; and in the Peloponnesian war the Argives still claimed offerings from the confederate states to the temple of Apollo Pythaëus on the Larissa. (Thuc. v. 53; comp. Müller, *Dorians*, i. 7. § 14.) The great power of Argos at an early period is attested by the history of Pheidon, king of Argos, who is represented as a lineal descendant of Temenus, and who reigned between B. C. 770 and 730. He attempted to establish his sway over the greater part of Peloponnesus, and, in conjunction with the Pisatans, he seized upon the presidency of the Olympic games in the 8th Olympiad (B. C. 747); but he was subsequently defeated by the Spartans and the Eleans. The details of his history are given elsewhere. (*Dict. of Biogr.* art. *Pheidon.*)

After the time of Pheidon the power of Argos gradually declined, and Sparta eventually became the first power in Peloponnesus. The two states had long contended for the possession of the district Cynuria or Thyreatis, which separated the frontiers of Laconia and Argos. Several battles between the Lacedaemonians and Argives are recorded at an early period, and particularly a victory gained by the latter near Hysiae, which is assigned to B. C. 669. (Paus. ii. 24. § 7.) But about B. C. 547 the Spartans obtained permanent possession of Cynuria by the memorable combat of the 300 champions, in which the Spartan Othryades earned immortal fame. (Herod. i. 82; *Dict. of Biogr.* art. *Othryades.*) But the great blow, which effectually humbled the power of Argos, and gave Sparta the undisputed pre-eminence in Peloponnesus, was dealt by the Spartan king Cleomenes, who defeated the Argives with such slaughter near Tiryns, that 6000 citizens perished in the battle and the retreat. (Herod. vi. 76, seq.) According to later writers, the city was only saved by the patriotism of the Argive women, who, headed by the poetess Telesilla, repulsed the enemy from the walls (Paus. ii. 20. § 8; Polyaen. viii. 33; Plut. *de Virt. Mul.* p. 245; Suid. *s. v.* Τελέσιλλα); but we know, from the express statement of Herodotus, that Cleomenes never attacked the city. This great defeat occurred a few years before the Persian wars (comp. Herod. vii. 148), and deprived Argos so completely of men, that the slaves got the government into their own hands, and retained possession of it till the sons of those who had fallen were grown into manhood. It is further related, that when the young citizens had grown up, they expelled the slaves, who took refuge at Tiryns, where they maintained themselves for some time, but were eventually subdued. (Herod. vi. 83.) These slaves, as Müller has remarked (*Dorians*, iii. 4. § 2), must have been the Gymnesii or bondsmen who dwelt in the immediate neighbourhood of the city; since it would be absurd to suppose that slaves bought in foreign countries could have managed a Grecian state. The Argives took no part in the Persian wars, partly on account of their internal weakness, and partly through the jealousy of the Spartans; and they were even suspected of remaining neutral, in consequence of receiving secret offers from Xerxes. (Herod. vii. 150.) But even after the expulsion of the bondsmen, the Dorian citizens found themselves compelled to give the citizenship to many of the Perioeci, and to distribute them in the immediate neighbourhood of the city. (Aristot. *Pol.* v. 2. § 8.) Further, in order to increase their numbers and their power, they also dispeopled nearly all the large cities in the surrounding country, and transplanted the inhabitants to Argos. In the Persian wars Tiryns and Mycenae were independent cities, which followed the command of Sparta without the consent of Argos The Argives destroyed Mycenae in B. C. 468 (Diod

xi. 65; comp. Paus. viii. 16. § 5); and about the same time we may place the destruction of Tiryns, Hysiae, Midea, and the other towns in the Argeia. (Paus. viii. 27. § 1.)

The introduction of so many new citizens gave new life and vigour to Argos, and soon re-established its prosperity and wealth (Diod. xii. 75); but at the same time it occasioned a complete change in the constitution. Up to this time Argos had been essentially a Doric state. It contained three classes of persons: — 1. The inhabitants of the city, consisting for the most part of Dorians, originally divided into three tribes, to which a fourth was afterwards added, named Hyrnathia, containing families not of Doric origin. (Müller, *Dorians*, iii. 5. §§ 1, 2.) 2. A class of Perioeci, consisting of the ancient Achaean inhabitants. Müller (Ibid. iii. 4. § 2) supposes that these Perioeci were called Orneatae from the town of Orneae; but there are good reasons for questioning this statement. [ORNEAE.] 3. A class of bondslaves, named Gymnesii, corresponding to the Helots of Sparta, and of whom mention has been made above.

There was a king at the head of the state. All the kings were descendants of the Heracleid Temenus down to Meltas, who was the last king of this race (Paus. ii. 19. § 2; Plut. *Alex. Virt.* 8); and after him another dynasty reigned down to the time of the Persian wars. Herodotus (vii. 149) mentions a king of Argos at this period; but the royal dignity was abolished soon afterwards, probably when the inhabitants of the neighbouring towns were received as citizens. (Hermann, *Griech. Staatsalt.* § 23. n. 6.) The royal power, however, was always very limited (Paus. ii. 9. § 2); for the Council (*βουλή*) possessed extensive authority. At the time of the Peloponnesian war we find Argos in the enjoyment of a democratic constitution; but of the details of this constitution we possess hardly any accounts. (Thuc. v. 29, 41, 44.) In the treaty of alliance between Argos and Athens, which Thucydides (v. 47) has preserved, we find mention at Argos of the "Boule," the "Eighty," and the "Artynae" (*Ἀρτῦναι*). It has been conjectured that the "Eighty" was a more aristocratical council, and that the Artynae may have acted as presidents to this council (Arnold, *ad Thuc. l. c.*); but nothing is really known of these two bodies except their names. The ostracism was one of the democratical institutions of Argos. (Aristot. *Pol.* v. 2. § 5; Schol. *ad Aristoph. Eq.* 851.) Another democratical institution was a military court, which the soldiers, on returning from an expedition, held on the river Charadrus before entering the city, in order to inquire into the conduct of their generals. (Thuc. v. 60.)

The Argives remained neutral during the first ten years of this war, in consequence of a truce for 30 years which they had previously formed with the Spartans. (Thuc. v. 14.) During this time they had increased in numbers and wealth; while Sparta had been greatly exhausted by her contest with Athens. Moreover, shortly before the expiration of the truce, the Spartans had given great offence to her Peloponnesian allies by concluding the peace with Athens, usually called the peace of Nicias. (B. C. 421.) The time seemed favourable to Argos for the recovery of her former supremacy in the Peloponnesus; and she accordingly formed a league against Sparta, which was joined by the Mantineians, Corinthians, and Eleians, B. C. 421. (Thuc. v. 31.) In the following year (B. C. 420) the Athenians also were persuaded by Alcibiades to form a treaty with Argos (Thuc. v. 43—47); but the disastrous battle of Mantineia (B. C. 418), in which the Argives and their confederates were defeated by the Spartans, not only broke up this alliance, but placed Argos in close connection with Sparta. There had always been an oligarchical party at Argos in favour of a Lacedaemonian alliance. About the time of the peace of Nicias, the Argive government had formed a separate regiment of a thousand select hoplites, consisting of young men of wealth and station, to receive constant military training at the public expense. (Diod. xii. 75; Thuc. v. 67.) At the battle of Mantineia this regiment had been victorious over the troops opposed to them, while the democratical soldiers had been put to the rout by the enemy. Supported by this regiment, the oligarchical party obtained the upper hand at Argos, and concluded a treaty of peace with Sparta; and in the following year (B. C. 417), assisted by some Spartan troops, they overthrew the democratical form of government by force. (Thuc. v. 71—81.) But they did not retain their power long. At the end of four months the people rose against their oppressors, and after a sharp contest expelled them from the city. The Argives now renewed their alliance with the Athenians, and commenced erecting long walls, in order to connect their city with the sea; but before they had time to finish them, the Lacedaemonians invaded their territory, and destroyed the walls. (Thuc. v. 82, 83.) During the remainder of the Peloponnesian war the Argives continued faithful to the Athenian alliance, and sent troops to the Athenian armies. (Comp. Thuc. vi. 29, vii. 57, viii. 25.)

At a later time the Argives were always ready to join the enemies of Sparta. Thus they united with Athens, Thebes, Corinth, and the other states to oppose Sparta in the war which was set on foot by the Persian king in B. C. 395; and even when Athens assisted Sparta against the Thebans, the Argives would not make cause with their old allies, but fought on the side of the Thebans against their ancient enemy, B. C. 362. (Xen. *Hell.* vii. 5. § 5.) It was about this time that party hatred perpetrated the greatest excesses at Argos. The oligarchical party having been detected in an attempt to overthrow the democracy, the people became so exasperated that they put to death most of the men of wealth and influence in the state. On this occasion 1200 men, or, according to another statement, 1500, were slain; and even the demagogues shared the same fate. This state of things was called by the name of *Σκυταλισμός*, or *club-law*. (Diod. xv. 58; Plut. *Praec. Reip. Ger.* p. 814, b.; Müller, *Ibid.* iii. 9. § 1.) Little requires to be said respecting the subsequent history of Argos. The most memorable occurrence in its later history is the attempt of Pyrrhus to surprise the city, in which he met with his death. (Plut. *Pyrrh.* 34; for details see *Dict. of Biogr.* art. *Pyrrhus.*) Like many of the other cities in Peloponnesus, Argos was now governed by tyrants, who maintained their power by the support of the Macedonian kings; but when Aratus had succeeded in liberating Sicyon and Corinth, he persuaded Aristomachus, the tyrant of Argos, voluntarily to resign his power; and the Argives then joined the Achaean league, B. C. 229. (Pol. ii. 44; Plut. *Arat.* 35.) Argos fell for a time into the hands of Cleomenes (Pol. ii. 52), and subsequently into those of Nabis, tyrant of Sparta, and his cruel wife (Pol. xvii. 17; Liv. xxxii. 18); but with the

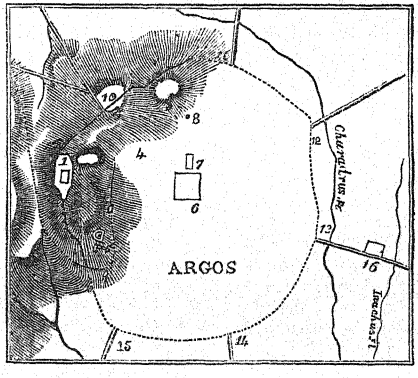
exception of these temporary occupations, it continued to belong to the Achaean league till the final conquest of Greece by the Romans, B. C. 146. (Strab. viii. pp. 376, 377.)

Argos was one of the largest and most populous cities in Greece. We have already seen that in the war with Cleomenes it lost 6000 of its citizens; but at the time of the Peloponnesian war it had greatly increased in numbers. Lysias, in B. C. 402, says that Argos equalled Athens in the number of her citizens (Dionys. *Lys.* p. 531); and there were probably not less than 16,000 Athenian citizens at that time. But 16,000 citizens will give a total free population of 66,000. If to these we add the slaves and the Perioeci, the aggregate calculation cannot have been less than 110,000 persons for Argos and its territory. (Clinton, *F. H.* vol. ii. p. 424, seq.)

Few towns in Greece paid more attention to the worship of the gods than Argos. Hera was the deity whom they reverenced above all others. This goddess was an Achaean rather than a Dorian divinity, and appears in the Iliad as the guardian deity of the Argives; but her worship was adopted by the Dorian conquerors, and was celebrated with the greatest honours down to the latest times. Even in B. C. 195 we find Aristaenus, the general of the Achaean league, invoking, "Juno regina, cujus in tutela Argi sunt." (Liv. xxxiv. 24.) The chief temple of this goddess, called the Heraeum, was situated between Argos and Mycenae, but much nearer to the latter than to the former city; and in the heroic age, when Mycenae was the chief city in the Argeia, the inhabitants of this city probably had the management of the temple. (Grote, vol. i. pp. 226, 227.) In the historical age the temple belonged to the Argives, who had the exclusive management of its affairs. The high priestess of the temple held her office for life; and the Argives counted their years by the date of her office. (Thuc. ii. 2.) Once in four years, probably in the second year of every Olympiad, there was a magnificent procession from Argos to this temple, in which almost the whole population of the city took part. The priestess rode in a chariot, drawn by two white oxen. (Herod. i. 31; Cic. *Tusc.* i. 47; for details, see *Dict. of Ant.* art. *Heraea.*) Respecting the site of this temple, which was one of the most magnificent in Greece, some remarks are made below.

In the city itself there were also two temples of Hera, one of Hera Acraea on the ascent to the Acropolis (Paus. ii. 24. § 1), and the other of Hera Antheia in the lower part of the city (Paus. ii. 22. § 1). But the temple of Apollo Lyceius is described by Pausanias (ii. 19. § 3, seq.) as by far the most celebrated of all the temples in the city. Tradition ascribed its foundation to Danaus. It stood on one side of the Agora (Thuc. v. 47), which Sophocles therefore calls "the Lyccian Agora of the wolf-slaying god" (*τοῦ λυκοκτόνου θεοῦ ἀγορὰ Λύκειος*, Soph. *Electr.* 6; comp. Plut. *Pyrrh.* 31; Leake, *Morea*, vol. ii. p. 401, seq.). There was also a temple of Apollo Pythaëus on the Acropolis, which, as we have already seen, was a common sanctuary for the Dorian states belonging to the ancient Argive confederacy (Paus. ii. 24. § 1; Thuc. v. 53.) There were temples to several other gods in Argos; but we may pass them over, with the exception of the temples of Zeus Larissaeus and of Athena, both of which crowned the summit of the acropolis (Paus. ii. 24. § 3; Strab. viii. p. 370).

The great number of temples, and of statues with which they were adorned, necessarily led to the cultivation of the fine arts. Argos became the seat of one of the most celebrated schools of statuary in Greece. It rose to the greatest renown in the 5th century, B. C., under Ageladas, who was the teacher of Pheidias, Myron, and Polycleitus, three of the greatest sculptors in antiquity. (See these names in the *Dict. of Biogr.*) Music was also cultivated with success at Argos at an early period; and in the reign of Darius the Argives were reckoned by Herodotus (iii. 131) the best musicians in Greece. Sacadas, who flourished about this period (B. C. 590—580), and who was one of the most eminent of the Greek musicians, was a native of Argos. Sacadas obtained distinction as a poet as well as a musician; and the Argive Telesilla, who was contemporary with Cleomenes, was so celebrated as a poetess as to be classed among those who were called the Nine Lyric Muses (*Dict. of Biogr.* art. *Sacadas* and *Telesilla*). But after this time we find no trace of the pursuit of literature at Argos. Notwithstanding its democratical constitution, and the consequent attention that was paid to public affairs, it produced no orator whose fame descended to posterity (Cic. *Brut.* 13). The Argives had the character of being addicted to wine (Aelian, *V. H.* iii. 15; Athen. x. p. 442, d).



PLAN OF ARGOS.

1. Larissa or Acropolis.
2. Deiras.
3. Aspis or second Acropolis.
4. Coele.
5. Theatre.
6. Agora.
7. Temple of Apollo Lyceius.
8. Thalamos of Danaë.
9. Aqueduct.
10. Gate of Deiras.
11. Gate of Eileithyia.
12. Gate leading to the Heraeum.
13. Gate Diamperes.
14. Gate leading to Temenium.
15. Gate leading to Tegea.
16. Gymnasium of Cylarabis.

The remains of Argos are few, but still sufficient to enable us to fix the position of some parts of the ancient city, of which Pausanias has left us a minute account. The modern town of Argos is situated wholly in the plain, but it is evident from the existing remains of the ancient walls, that the mountain called Larissa was included within the ancient city. On the summit of this mountain there are the ruins of a Gothic castle, the walls of which are built upon those of the ancient acropolis. "The masonry of the ancient parts of the building is solely or chiefly in the more regular or polygonal style. There are,

however, considerable vestiges of other lines of wall, of massive Cyclopian structure, on the sides and base of the hill connecting the citadel with the lower town." (Mure, vol. ii. p. 184.) Euripides, in more than one passage, alludes to the Cyclopian walls of Argos. (Ἄργος, ἵνα τείχη λάϊνα Κυκλώπι' οὐράνια νέμονται, *Troad.* 1087; Ἀργεία τείχη καὶ Κυκλωπείαν πόλιν, *Herc. Fur.* 15.) It appears from the ancient substructions that the ancient acropolis, like the modern citadel, consisted of an outer wall or rampart, and of an inner keep or castle. The latter occupied a square of about 200 feet.

From either end of the outer fortification, the city walls may be traced on the descent of the hill. They are marked with a black line in the plan on the preceding page. The dotted lines indicate the probable direction of the walls, of which there are no remains. As no remains of the city walls can be traced in the plain, it is difficult to form an estimate of the dimensions of the ancient city; but Leake conjectures that it could not have been less than 5 miles in circumference.

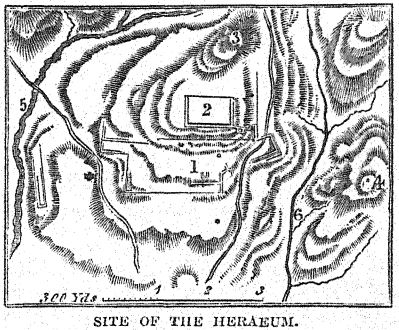
We learn from Livy that Argos had two citadels ("nam duas [arces] habent Argi," Liv. xxxiv. 25). This second citadel was probably situated at the extremity of the hill, which forms the north-eastern projection of the mountain of Larissa, and which rises to about one-third of the height of the latter. The ridge connecting this hill with the Larissa is called Deiras (Δειράς) by Pausanias (ii. 24. § 1). The second citadel was called ASPIS (Ἀσπίς, Plut. *Pyrrh.* 32, *Cleom.* 17, 21), since a shield was suspended here as the insignia of the town; whence the proverb ὡς τὴν ἐν Ἄργει ἀσπίδα καθελών. (Zenob. vi. 52; Plut. *Prov. Alexand.* 44; Suid.; Müller, *Dorians*, App. vi. § 9.)

There are considerable remains of the theatre, which was excavated on the southern slope of the Larissa. In front of the western wing of the theatre there are some brick ruins of the Roman period. At the south-western end of the Larissa there are remains of an aqueduct, which may be traced two miles beyond the village of Belissi to the NW.

The Agora appears to have stood nearly in the centre of the city. In the middle of the Agora was the monument of Pyrrhus, a building of white marble; on which were sculptured the arms worn by this monarch in his wars, and some figures of elephants. It was erected on the spot where the body of Pyrrhus was burnt; but his remains were deposited in the neighbouring temple of Demeter, where he died, and his shield was affixed above the entrance. (Paus. ii. 21. § 4.) A street named Coele (Κοίλη, Paus. ii. 23. § 1) appears to have led from the Agora to the Larissa, the ascent to which was by the ridge of Deiras. At the foot of the hill Deiras was a subterraneous building, which is said to have once contained the brazen chamber (ὁ χαλκοῦς θάλαμος) in which Danaë was confined by her father Acrisius. (Paus. ii. 23. § 7; comp. Soph. *Antig.* 948; comp. Hor. *Carm.* iii. 16. 1.) The gymnasium, called CYLARABIS (Κυλάραβις), from the son of Sthenelus, was situated outside the city, at a distance of less than 300 paces according to Livy. (Paus. ii. 22. § 8; Liv. xxxiv. 26; Plut. *Cleom.* 17.) The gate which led to it was called Diamperes (Διαμπερές). It was through this gate that Pyrrhus entered the city on the night of his death. (Plut. *Pyrrh.* 32.) The king fell near the sepulchre of Licymnius in a street leading from the agora to the gymnasium. (Plut. *Pyrrh.* 34; Paus. ii. 22. § 8.)

The principal gates of Argos appear to have been: 1. The gate of Eileithyia, so called from a neighbouring temple of this goddess, leading to Mycenae and Cleonae. (Paus. ii. 18. § 3) 2. The gate of Deiras (αἱ πυλαὶ αἱ πρὸς τῇ Δειράδι), leading to Mantineia. In the ridge, called Deiras, Leake observed an opening in the line of the ancient walls, which marks precisely the position of this gate. (Paus. ii. 25. § 1.) 3. The gate leading to Tegea. (Paus. ii. 24. § 5.) 4. The gate leading to Temenium. 5. The gate Diamperes, leading to Tiryns, Nauplia and Epidaurus. 6. A gate leading to the Heraeum. (Respecting the topography of Argos, see Leake, *Morea*, vol. ii. p. 394, seq.)

It remains to speak of the site of the Heraeum, which long eluded the researches of all travellers in Greece. Its remains were discovered for the first time in 1831, by General Gordon, the commander of the Greek forces in the Peloponnesus. Pausanias describes (ii. 17. § 1) the Heraeum as situated at the distance of 15 stadia from Mycenae, to the left of the route between that city and Argos, on the lower declivities of a mountain called Euboea; and he adds, that on one side of it flowed the Eleutherion, and on the other flowed the Asterion, which disappeared in an abyss. "These details are all verified on the ground explored by General Gordon. It is a rocky height, rising, in a somewhat insulated form, from the base of one of the highest mountains that bound the plain towards the east, distant about two English miles from Mycenae, which corresponds nearly to the 15 stadia of Pausanias." (Mure, vol. ii. p. 178.) The remains of the temple are distant from Argos between 5 and 6 miles, which correspond to the 45 stadia of Herodotus (i. 31). Strabo (viii. p. 368) says that the temple was distant 40 stadia from Argos, and 10 from Mycenae, but each of these measurements is below the truth. The old Heraeum was burnt in the ninth year of the Peloponnesian war (B. C. 423), by the negligence of the priestess (Thuc. iv. 133), whereupon Eupolemus was employed to erect the new temple, described by Pausanias. The new Heraeum was built a little below the ancient one; but the substructions of the latter were still seen by Pausanias (ii. 17. § 7). The eminence on which the ruins are situated is an irregular triangular platform, with its apex pointing towards Mount Euboea, and its base towards Argos. The surface is divided into three esplanades or terraces, rising in gradation one above the other, from the lower to the upper extremity. The central one



SITE OF THE HERAEUM.

1. Heraeum.
2. Old Heraeum.
3. Mt. Euboea.
4. Mt. Acraea.
5. River Eleutherion
6. River Asterion.

of the three is supported by a massive Cyclopian substruction, still in good preservation, and a conspicuous object from some distance. This Cyclopian wall is a part of the remains of the ancient temple which Pausanias saw. On the lowest of the terraces stood the Heraeum built by Eupolemus. Here General Gordon made some excavations, and discovered, among other things, the tail of a peacock in white marble. This terrace has substructions of regular Hellenic masonry, forming a breastwork to the base of the triangle towards the plain. The length of the surface of the hill is about 250 yards; its greatest breadth about half its length.

Of the two torrents between which the Heraeum stood, the north-western was the Eleutherion, and the south-eastern the Asterion. [See above, p. 201, a.] Pausanias says that the river Asterion had three daughters, Euboea, Prosymna, and Acraea. Euboea was the mountain on the lower part of which the Heraeum stood; Acraea, the height which rose over against it; and Prosymna the region below it. (Mure, vol. ii. p. 177, seq.; Leake, *Pelopon.* p. 258, seq.)

Nauplia was the harbour of Argos. [NAUPLIA.]

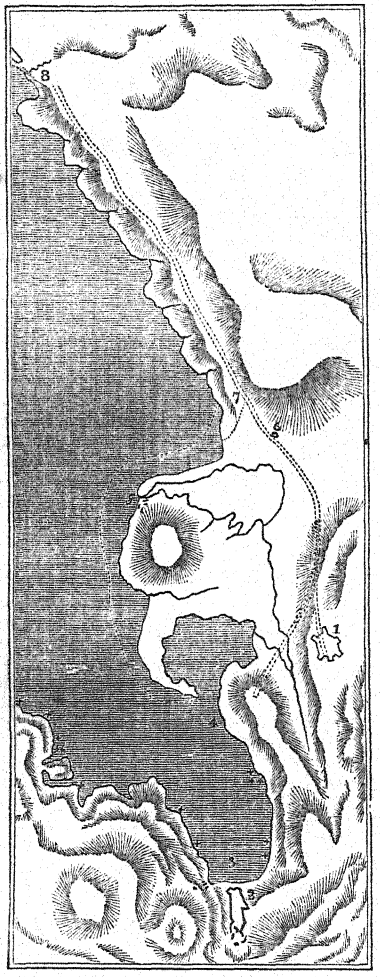


COIN OF ARGOS.

ARGOS AMPHILO'CHICUM (Ἄργος τὸ Ἀμφιλοχικόν: *Eth.* Ἀργεῖος: *Neokhori*), the chief town of Amphilochia, situated at the eastern extremity of the Ambraciot gulf, on the river Inachus. Its territory was called Argeia (Ἀργεία). Its inhabitants laid claim to their city having been colonized from the celebrated Argos in Peloponnesus, though the legends of its foundation somewhat differed. According to one tradition, Amphilochus, son of Amphiaraüs, being dissatisfied with the state of things in Argos on his return from Troy, emigrated from his native place, and founded a city of the same name on the Ambraciot gulf. According to another tradition, it was founded by Alcmaeon, who called it after his brother Amphilochus. (Thuc. ii. 68; Strab. p. 326; comp. Apollod. iii. 7. § 7.) But whether the city owed its origin to an Argive colony or not, we know that the Amphilochi were regarded as barbarians, or a non-Hellenic race, at the commencement of the Peloponnesian war, and that shortly before that time the inhabitants of Argos were the only portion of the Amphilochi, who had become Hellenized. This they owed to some colonists from Ambracia, whom they admitted into the city to reside along with them. The Ambraciots, however, soon expelled the original inhabitants, and kept the town, with its territory, exclusively for themselves. The expelled inhabitants placed themselves under the protection of the Acarnanians, and both people applied to Athens for assistance. The Athenians accordingly sent a force under Phormio, who took Argos, sold the Ambraciots as slaves, and restored the town to the Amphilochians and Acarnanians, both of whom now concluded an alliance with Athens. This event probably happened in the year before the Peloponnesian war, B.C. 432. Two years afterwards (430) the Ambraciots, anxious to recover the lost town, marched against Argos, but were unable to take it, and retired, after laying waste its territory. (Thuc. ii. 68.) In B.C. 426 they made a still more vigorous effort to recover Argos; and as the history of this campaign illustrates the position of the places in the neighbourhood of Argos, it requires to be related a little in detail. The Ambraciots having received the promise of assistance from Eurylochus, the Spartan commander, who was then in Aetolia, marched with 3000 hoplites into the territory of Argos, and captured the fortified hill of Olpae (Ὄλπαι), close upon the Ambracian gulf, 25 stadia (about 3 miles) from Argos itself. Thereupon the Acarnanians marched to the protection of Argos, and took up their position at a spot called Crenae (Κρῆναι), or the Wells at no great distance from Argos. Meantime Eurylochus, with the Peloponnesian forces, had marched through Acarnania, and had succeeded in joining the Ambraciots at Olpae, passing unperceived between Argos itself and the Acarnanian force at Crenae. He then took post at Metropolis (Μητρόπολις), a place probably NE. of Olpae. Shortly afterwards Demosthenes, who had been invited by the Acarnanians to take the command of their troops, arrived in the Ambraciot gulf with 20 Athenian ships, and anchored near Olpae. Having disembarked his men, and taken the command, he encamped near Olpae. The two armies were separated only by a deep ravine: and as the ground was favourable for ambuscade, Demosthenes hid some men in a bushy dell, so that they might attack the rear of the enemy. The stratagem was successful, Demosthenes gained a decisive victory, and Eurylochus was slain in the battle. This victory was followed by another still more striking. The Ambraciots at Olpae had some days before sent to Ambracia, to beg for reinforcements; and a large Ambraciot force had entered the territory of Amphilochia about the time when the battle of Olpae was fought. Demosthenes being informed of their march on the day after the battle, formed a plan to surprise them in a narrow pass above Olpae. At this pass there were two conspicuous peaks, called respectively the greater and the lesser Idomene (Ἰδομένη). The lesser Idomene seems to have been at the northern entrance of the pass, and the greater Idomene at the southern entrance. As it was known that the Ambraciots would rest for the night at the lower of the two peaks, ready to march through the pass the next morning, Demosthenes sent forward a detachment to secure the higher peak, and then marched through the pass in the night. The Ambraciots had obtained no intelligence of the defeat of their comrades at Olpae, or of the approach of Demosthenes; they were surprised in their sleep, and put to the sword without any possibility of resistance. Thucydides considers the loss of the Ambraciots to have been the greatest that befell any Grecian city during the whole war prior to the peace of Nicias; and he says, that if Demosthenes and the Acarnanians had marched against Ambracia at once, the city must have surrendered without a blow. The Acarnanians, however, refused to undertake the enterprise, fearing that the Athenians might be more troublesome neighbours to them than the Ambraciots. On the contrary, they and the Amphilochians now concluded a peace with the Am-

braciots for 100 years. (Thuc. iii. 105—114; Grote, *Hist. of Greece*, vol. vi. p. 408, &c.)

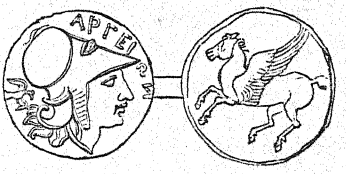
We know little more of the history of Argos. Some time after the death of Alexander the Great, it fell into the hands of the Aetolians, together with the rest of Ambracia: and it was here that the Roman general, M. Fulvius, took up his quarters, when he concluded the treaty between Rome and the Aetolians. (Liv. xxxviii. 10; Pol. xxii. 13.) Upon the foundation of Nicopolis by Augustus, after the battle of Actium, the inhabitants of Argos were removed to the former city, and Argos was henceforth deserted. (Anth. Graec. ix. 553.) It is, however, mentioned by later writers. (Plin. iv. 1; Mel. ii. 3; Ptol. iii. 14.)



MAP OF THE COAST OF AMPHILOCHIA.

1. Argos Amphilochicum.
2. Limnaea.
3. *Bay of Kervasara.*
4. Crenae (*Armyro*).
5. Olpae (*Arapi*).
6. Metropolis.
7. The greater Idomene.
8. The lesser Idomene (*Paleopyrgo*).

The site of Argos has been a subject of dispute. Thucydides says (iii. 105), that it was situated on the sea. Polybius (xxii. 13) describes it as distant 180 stadia, and Livy (xxxviii. 10) 22 miles from Ambracia. Leake places it in the plain of *Vlikha*, at the modern village of *Neokhori*, where are the ruins of an ancient city, the walls of which were about a mile in circumference. The chief objection to *Neokhori* as the site of Argos is, that *Neokhori* is situated at a short distance from the coast; whereas Thucydides, as we have already seen, describes Argos as a maritime city. But it is very probable that the marsh or lagoon, which now separates *Neokhori* from the inlet of *Armyro*, may have been rendered shallower than it was formerly by alluvial depositions, and that it may once have afforded a commodious harbour to Argos. The distance of *Neokhori* from the ruins of Ambracia corresponds to the distance assigned by Polybius and Livy between Argos and Ambracia. Near *Neokhori* also is the river of *Ariadha*, corresponding to the Inachus, on which Argos is said to have been situated. The only other ruins in the neighbourhood, which could be regarded as the remains of Argos, are those further south, at the head of the bay of *Kervasara*, which Lieutenant Wolfe, who visited the country in 1830, supposes to have been the site of Argos: but there are strong reasons for believing that this is the site of Limnaea [LIMNAEA]. Fixing the site of Argos at *Neokhori*, we are able to identify the other places mentioned in the history of the campaign of B. C. 426. Crenae probably corresponds to *Armyro* on the coast, SW. of Argos; and Olpae to *Arapi*, also on the coast, NW. of Argos, at both of which places there are Hellenic remains. At *Arapi* at present there is a considerable lagoon, which was probably not so large in ancient times. The ravine, which separated the army of Demosthenes from that of Eurylochus, seems to have been the torrent which enters the lagoon from the north, and Metropolis to have been a place on its right bank, at the southern extremity of the mountains called *Makrinoro*. Thucydides expressly mentions Olpae and Metropolis as two different places; and there is no reason to suppose them only different names of one place, as some modern commentators have done. The pass, where Demosthenes gained his second victory over the Ambraciots, is the pass of *Makrinoro*, which is one of the most important in this part of Greece. The southern extremity of the mountain corresponds to the greater Idomene, which Demosthenes occupied; while the northern extremity, where the Ambraciots were attacked, was the lesser Idomene. On the latter are remains of ancient fortifications, which bear the name of *Paleopyrgo*. This account will be rendered clearer by the plan on the opposite column. The outline of the coast is taken from Wolfe's



COIN OF ARGOS AMPHILOCHICUM.

survey; the names are inserted on Leake's authority, to whom we are indebted for most of the preceding remarks. (Leake, *Northern Greece*, vol. iv. p. 238, seq.; Wolfe, *Journal of Geographical Society*, vol. iii. p. 84, seq.)

ARGOS HI'PPIUM. [ARPI.]

ARGOS ORE'STICUM (Ἄργος Ὀρεστικόν), the chief town of the Orestae, said to have been founded by Orestes, when he fled from Argos after the murder of his mother. (Strab. vii. p. 326.) Strabo (*l. c.*) places these Orestae in Epirus; and they must probably be distinguished from the Macedonian Orestae, who dwelt near the sources of the Haliacmon, on the frontiers of Illyria. Stephanus B. (*s. v.* Ἄργος) mentions an Argos in Macedonia, as well as Argos Oresticum; and Hierocles (p. 641) also speaks of a Macedonian Argos. Moreover, Ptolemy (iii. 13. §§ 5, 22) distinguishes clearly between an Epirot and a Macedonian Orestias, assigning to each a town Amantia. Hence the Macedonian Argos appears to have been a different place from Argos Oresticum. The former was probably situated in the plain of *Anaselitza*, near the sources of the Haliacmon, which plain is called "Argestaeus Campus" by Livy (xxvii. 33; Leake, *Northern Greece*, vol. iv. p. 121, who, however, confounds the Macedonian Argos with Argos Oresticum). The site of Argos Oresticum is uncertain; but a modern writer places it near Ambracia, since Stephanus calls the Orestae (*s. v.*) a Molossian people. (Tafel, in Pauly's *Realencycl.* vol. i. p. 738.)

ARGOS PELA'SGICUM (Ἄργος Πελασγικόν), was probably employed by Homer (*Il.* ii. 681) to signify the whole of Thessaly. Some critics have supposed that by Pelasgic Argos the poet alluded to a city, and that this city was the same as the Thessalian Larissa; but it has been correctly observed, "that the line of the Catalogue in which Pelasgic Argos is named marks a separation of the poet's topography of Southern Greece and the Islands from that of Northern Greece; and that by Pelasgic Argos he meant Pelasgic Greece, or the country included within the mountains Cnemis, Oeta, Pindus, and Olympus, and stretching eastward to the sea; in short, Thessaly in its most extended sense." (Leake, *Northern Greece*, vol. iv. p. 532.)

ARGO'US PORTUS. [ILVA.]

ARGU'RA (Ἄργουρα: *Eth.* Ἀργουραῖος). 1. Called ARGISSA (Ἄργισσα) in Homer (*Il.* ii. 738), a town in Pelasgiotis in Thessaly, on the Peneus, and near Larissa. The distance between this place and Larissa is so small as to explain the remark of the Scholiast on Apollonius, that the Argissa of Homer was the same as Larissa. Leake supposes the site of Argura to be indicated by the tumuli at a little distance from Larissa, extending three quarters of a mile from east to west. (Strab. ix. p. 440; Schol. *in Apoll. Rhod.* i. 40; Steph. B. *s. v.*; Eustath. *ad Il. l. c.*; Leake, *Northern Greece*, vol. iii. p. 367, vol. iv. p. 534.)

2. Also called ARGUSA (Ἄργουσα), a town in Euboea of uncertain site. (Dem. *in Mid.* p. 567; Steph. B. *s. v.*; Gramm. Bekk. pp. 443. 18.)

ARGY'PHEA (Ἀργυφέη), a place mentioned in the Homeric Hymn to Apollo (432) along with Arene, and therefore probably a town in Triphylia.

A'RGYRE (Ἀργυρῆ μητρόπολις), the capital of the large island of Jabadiu, which Ptolemy places S. of the Aurea Chersonesus (*Malay Peninsula*), supposed by some to be *Sumatra*, by others *Java*. (Ptol. vii. 2. § 29, viii. 27. § 10.) [P. S.]

ARGYRA. [PATRAE.]

ARGY'RIA (Ἀργυρία), mentioned in the Periplus of Arrian (p. 17) as 20 stadia east of Tripolis (*Tireboli*), in Pontus. Hamilton (*Researches, &c.*, vol. i. p. 259) found the old silver mines, from which the place took its name, 2½ miles from *Tireboli*.

There was another place Argyria, in the Troas, near Aenea (*Ene* or *Einieh*), according to Groskurd's Note (*Translation of Strabo*, vol. ii. p. 580) so called also from the silver mines near there. [G. L.]

ARGYRI'NI (Ἀργυρῖνοι), an Epirote people dwelling on the Ceraunian mountains, whose name is probably preserved in *Arghyrókastro*, a place near the river *Dhryno*, and a few miles south of the junction of this river with the Aous. Cramer, following Meletius and Mannert, erroneously suppose *Arghyrókastro* to represent the site of Antigoneia (Lycophr. 1017; Steph. B. *s. v.* Ἀργυρῖνοι; Cramer's *Greece*, vol. i. p. 98; Leake, *Northern Greece*, vol. i. p. 78; comp. ANTIGONEIA; AOUS.)

ARGYRIPA. [ARPI.]

A'RIA (ἡ Ἀρία, Steph. B.: Ἀρεία, Ptol. vi. 17. § 1; Arr. *Anab.* iii 24, 25; Ἀρείων γῆ, Isid. Charax: *Eth.* Ἄριοι and Ἄρειοι, Arii), a province on the NE. of Persia, bounded on the N. by the mountains Sariphi (the *Hazaras*), which separate it from Hyrcania and Margiana, on the E. by the chain of Bagous (the *Ghor Mountains*), on the S. by the deserts of Carmania (*Kirman*), and on the W. by the mountains Masdoranus and Parthia. Its limits seem to have varied very much, and to have been either imperfectly investigated by the ancients, or to have been confounded with the more extensive district of Ariana. [ARIANA.]

Herodotus (vii. 65) classes the Arians in the army of Xerxes with the Bactrians, and gives them the same equipment; while, in the description of the Satrapies of Dareius (Herod. iii. 93), the Parthians, Chorasmians, Sogdians, and Arians (Ἄρειοι), are grouped together in the sixteenth Satrapy. Where he states (Herod. vii. 2) that the Medes were originally called Arii, his meaning is an ethnographical one. [ARIANA.]

According to Strabo Aria was 2000 stadia long and 300 broad, which would limit it to the country between *Meshed* and *Herát*,—a position which is reconcileable with what Strabo says of Aria, that it was similar in character to Margiana, possessed mountains and well-watered valleys, in which the vine flourished. The boundaries of Aria, as stated by Ptolemy, agree very well with those of Strabo; as he says (vi. 17. § 1) that Aria has Margiana and Bactria on the N., Parthia and the great desert of Carmania (that is the great desert of *Yezd* and *Kirman*) on the W., Drangiana on the S., and the Paropamisan mountains on the E. At present this district contains the eastern portion of *Khorásán* and the western of *Afghánistán*. It was watered by the river Arius [ARIUS], and contained the following cities: Artacoana, Alexandria Ariana, and Aria. Ptolemy gives a long list of provinces and cities, which it is not possible to identify, and many of which could not have been contained within the narrow limits of Aria, though they may have been comprehended within the wider range of Ariana. [V.]

ARIA, is mentioned by Florez, Ukert, and other writers as a town of Hispania Baetica, on the authority of coins bearing the inscriptions ARIA. CNARIA. CUNBARIA.; but Eckhel regards the name of the place to which these coins belong as uncertain (vol. i. p. 14). Ukert supposes the site of Aria to be at

Arizzo, near *Seville* (vol. i. pt. ii. p. 376; Florez, *Med. de Esp.* i. p. 156, iii. p. 8). [P. S.]

ARIA CIVITAS (Ἀρεία, Ptol. vi. 17. § 7; Aris, *Tab. Peutinger.*). There seems no reason to doubt that the ancient Aria is represented by the modern *Herát*, which is situated on a small stream now called the *Heri-Rud;* while at the same time there are grounds for supposing that the three principal names of cities in Aria are really but different titles for one and the same town. Different modifications of the same name occur in different authors; thus in Arrian (*Anab.* iii. 25), Artacoana (Ἀρτακόανα); in Strab. xi. p. 516, Ἀρτακάνα; in Ptol. vi. 5. 4, Ἀρτακάνα, or Ἀρτικάνδνα, placed by him in Parthia,—where also Amm. Marc., xxiii. 6, places Artacana; in Isid. Char. Ἀρτικάναν; and in Plin. vi. 23. 25, Articabene. All these are names of the chief town, which was situated on the river Arius. Strabo (xi. p. 516) mentions also Alexandreia Ariana (Ἀλεξάνδρεια ἡ ἐν Ἀρίοις), Pliny (vi. 17. 23) Alexandria Arion (i. e. Ἀρείων), said to have been built by Alexander on the banks of the same river. Now, according to a memorial verse still current among the people of *Herát*, that town is believed to unite the claims of the ancient capital built by Alexander, or more probably repaired by him,—for he was but a short time in Aria. (Mohun Lall. *Journ. As. Soc. Beng.* Jan. 1834.) Again, the distance from the Caspian Gates to Alexandreia favours its identification with *Herát*. Artacoana (proved by M. Court to be a word of Persian origin, —*Arde koun*) was, if not the same place, at no great distance from it. It has been supposed by M. Barbié de Bocage to have occupied the site of *Fushing*, a town on the *Heri* river, one stage from *Herát*, and by M. Court to have been at *Obeh*, ten farsakhs from *Herát*. Ptolemy placed it on the Arian lake, and D'Anville at *Farrah;* but both of these spots are beyond the limits of the small province of Aria. Heeren has considered Artacoana and Alexandreia as identical. On the Persian cuneiform insc. *Hariva* represents the Greek Ἀρία. (Rawl. *Journ. As. Soc.* xi. pt. 1.) Many ancient cities received new names from their Macedonian conquerors. (Wilson, *Ariana*, pp. 150—153; Barbié de Bocage, *Historiens d'Alexandre*, App. p. 193; M. Jacquet, *Journ. Asiatique*, Oct. 1832; Heeren, *Researches*, vol. i.) [V.]

ARIA INSULA. [ARETIAS.]

ARIA LACUS (ἡ Ἀρία λιμνή, Ptol. vi. 14. § 2), a lake on the NW. boundary of Drangiana and the Desert of Kirman,—now called *Zarah* or *Zerrah*. It has been placed by Ptolemy too far to the N., and has been connected by him with the river Arius. M. Burnouf (*Comm. sur le Yaçna*, p. xcvii.) derives its name and that of the province to which it properly belongs, from a Zend word, *Zarayo* (a lake). It may have been called the Arian Lake, as adjoining the wider limits of Ariana. [V.]

ARIACA (Ἀριακὴ Σαδινῶν), a considerable district of India intra Gangem, along the W. coast of the peninsula, corresponding apparently to the N. part of the presidency of Bombay. Ptolemy mentions in it two rivers, Goaris (Γοάρις) and Benda (Βήνδα), and several cities, the chief of which seem to have been Hippocura (Ἱππόκουρα) in the S. (*Bangalore*, or *Hydrabad*), and Baetana (Βαίτανα, prob. *Beder*) in the N., besides the port of Simylla. (Ptol. vii. 1. §§ 6, 82; *Peripl.* p. 30.) [P. S.]

ARIACA or ARTIACA, a town of Gallia, which is represented by *Arcis-sur-Aube*, according to the Antonine Itin., which places it between *Troyes* and *Châlons*. It is placed M. P. xviii., Leugas xii., from Tricasses (*Troyes*); and M. P. xxxiii., Leugas xxii., from Durocatalauni (*Châlons*). In both cases the measurement by Roman miles and Leugae, or Gallic leagues, agrees,—for the ratio is $1\frac{1}{2}$ Roman miles to a Leuga. The actual measurements also agree with the Table. (D'Anville, *Notice, &c.*) [G. L.]

ARIACAE (Ἀριάκαι), a people of Scythia intra Imaum, along the S. bank of the Jaxartes. (Ptol. vi. 14. § 14.) [P. S.]

ARIALBINNUM, in Gallia, is placed by D'Anville about *Binning* near *Bâle*, in Switzerland. Reichard places it at *Hüningen*. [G. L.]

ARIALDU'NUM, a considerable inland town of Hispania Baetica, in the conventus of Corduba, and the district of Bastetania. (Plin. iii. 1. s. 3.) [P. S.]

ARIA'NA (ἡ Ἀριανή, Strab.; Ariana Regio and Ariana, Plin. vi. 23: *Eth.* Ἀριηνοί, Dion. Perieg. 714 and 1097; Arianus, Plin. vi. 25, who distinguishes between Arii and Ariani), a district of wide extent in Central Asia, comprehending nearly the whole of ancient Persia; and bounded on the N. by the provinces of Bactriana, Margiana, and Hyrcania, on the E. by the Indus, on the S. by the Indian Ocean and the eastern portion of the Persian Gulf, and on the W. by Media and the mountains S. of the Caspian Sea. Its exact limits are laid down with little accuracy in ancient authors, and it seems to have been often confounded (as in Plin. vi. 23, 25) with the small province of Aria. It comprehended the provinces of Gedrosia, Drangiana, Arachosia, Paropamisus mountains, Aria, Parthia, and Carmania.

By Herodotus Ariana is not mentioned, nor is it included in the geographical descriptions of Steph. B. and Ptolemy, or in the narrative of Arrian. It is fully described by Strabo (xv. p. 696), and by Pliny, who states that it included the Arii, with other tribes. The general idea which Strabo had of its extent and form may be gathered from a comparison of the different passages in which he speaks of it. On the E. and S. he agrees with himself. The E. boundary is the Indus, the S. the Indian Ocean from the mouth of the Indus to the Persian Gulf. (Strab. xv. p. 688.) The western limit is, in one place (Strab. xv. p. 723), an imaginary line drawn from the Caspian Gates to Carmania; in another (Strab. xv. p. 723) Eratosthenes is quoted as describing the W. boundary to be a line separating Parthyene from Media, and Carmania from Paraetacene and Persia (that is comprehending the whole of the modern *Yezd* and *Kirman*, but excluding *Fars*). The N. boundaries are said to be the Paropamisan mountains, the continuation of which forms the N. boundary of India. (Strab. xv. p. 689.) On the authority of Apollodorus the name is applied to some parts of Persia and Media, and to the N. Bactrians and Sogdians (Strab. xv. p. 723); and Bactriana is also specified as a principal part of Ariana. (Strab. xv. p. 686.) The tribes by whom Ariana was inhabited (besides the Persians and Bactrians, who are occasionally included), as enumerated by Strabo, are the Paropamisadae, Arii, Drangae, Arachoti, and Gedrosii. Pliny (vi. 25) specifies the Arii, Dorisci, Drangae, Evergetae, Zarangae, and Gedrusii, and some others, as the Methorici, Augutturi, Urbi, the inhabitants of Daritis, the Pasires and Icthyophagi, —who are probably referred to by Strabo (xv. p. 726), where he speaks of the Gedroseni, and others along the coast towards the south. Pliny (vi. 23) says that some add to India four Satrapies to the W. of that river,

—the Gedrosii, Arachosii, Arii, and Paropamisadae, as far as the river Cophes (the river of *Kábul*). Pliny therefore agrees on the whole with Strabo. Dionysius Periegetes (1097) agrees with Strabo in extending the N. boundary of the Ariani to the Paropamisus, and (714) speaks of them as inhabiting the shores of the Erythraean Sea. It is probable, from Strabo (xv. p. 724), that that geographer was induced to include the E. Persians, Bactrians, and Sogdians, with the people of Ariana below the mountains, because they were for the most part of one speech. There can be no doubt the modern *Iran* represents the ancient Ariana,—a word itself of native origin; a view which is borne out by the traditions of the country preserved in the Mohammedan writers of the ninth and tenth centuries,—according to whom, consistently with the notices in ancient authors, the greater part of Ariana was *Iran* or *Persia*. (Firdusi, in the *Shah Namah;* Mirkhond, *Rozat-as-safa.*)

The names Aria and Ariana, and many other ancient titles of which Aria is a component element, are connected with the Hindu term *Arya*, "excellent," "honourable." In Manu, *Aryá wartta* is the "holy land or abode," a country extending from the eastern to the western sea, and bounded on the N. and S. by the *Himála* and *Vindhya Mountains*. The native name of the Hindus was *Aryans*. The ancient Persian name of the same district was, according to Anquetil Duperron, *Aryanem Vaéjo* (Sansc. *Aryavarsha*). Burnouf calls it *Airyana* or *Airyadagya* (Sansc. *Arya-desa*, and *Arya-bhumi*, "the land of the Arians"); and the researches of De Sacy, St. Martin, Longperier, and others, have discovered the word *Iran* on the coins of the Sassanian princes. We may therefore conclude that *Airya* or *Airyana* are old Persian words, and the names of that region to which the Hindus extended the designation of *Arya*, which the Sassanian coins denominate *Iran*, and which the Greeks of Alexander's time understood. On the Persian cuneiform inscription the original word is *Ariya*. (Rawlinson, *As. Journ.* xi. pt. 1.)

The towns, rivers, and mountains of Ariana are described under its provinces. [ARACHOSIA, DRANGIANA, &c.] (Wilson, *Ariana*, pp. 119—124; Burnouf, *Comm. sur le Yaçna*, Text. Zend. p. cxxxvi. and not. p. cv.; Pott, *Etym. Forsch.* pp. lxx. lxxii.; Lassen, *Ind. Alterth.* vol. i. pt. 2; De Sacy, *Antiq. de la Perse;* St. Martin, *Hist. de l'Armen.*) [V.]

ARIASPAE (Ἀριάσπαι, Arrian, iii. 37; Curt. vii. 3. § 1), a tribe of the province of Drangiana, who lived apparently at its southern extremity, adjoining Gedrosia. Their name has been spelt variously, as Agriaspae (Curt. vii. 3. 1), Zariaspae (Plin. vi. 23. 25), and Arimaspae (Diod. xvii. 81). Arrian (iii. 27) states that this was their original title, but that, having aided Cyrus in his Scythian expedition, they were subsequently called Evergetae (benefactors). Diodorus has probably con ounded them with the Scythian tribe of the Arimaspi. (Herod. iii. 116.) Ptolemy (vi. 19. § 5, and viii. 25. § 9) speaks of a city called Ariaspa (Ἀριάσπη), which was the second city of Drangiana, probably situated on the Etymander (*Elmend*). Wilson and Burnouf agree in considering the Greek Ariaspa as equivalent to the Sanscrit Aryáswa, "rearers or riders of excellent horses." (Wilson, *Ariana*, p. 155; Burnouf, *Comm. sur le Yaçna*, not. p. cv.) [V.]

ARIASSUS (Ἄριασσός), a city of Pisidia, which may be, as Cramer suggests (*Asia Min.* vol. ii. p. 299), the same city which Strabo (p. 570), following Artemidorus, mentions as one of the cities of Pisidia. There are coins of Ariassus of the time of Sept. Severus. [G. L.]

A'RICHI (Ἄριχοι, Ἀβδιχοι), a people of Sarmatia Asiatica, near M. Corax, probably identical with the ARRECHI. (Ptol. v. 9. § 18.) [P. S.]

ARI'CIA (Ἀρικία, Strab., Ptol., Steph. B.; Ἀρίκεια, Dion. Hal.: *Eth.* Ἀρικηνός, Dion. Hal.; Ἀρικῖνος, Steph. B., Aricinus: *La Riccia*), an ancient and celebrated city of Latium, situated on the Appian Way, at the foot of the Mons Albanus, and at the distance of 16 miles from Rome. Its foundation was ascribed by Cassius Hemina to a Siculian chief named Archilochus. (Solin. 2. § 10.) We have no more authentic account of its origin; but it appears in the early history of Rome as one of the most powerful and important cities of the Latin League. The first mention of it is found in the reign of Tarquinius Superbus, when its chief, Turnus Herdonius, took the lead in opposing the pretensions of Tarquin to the supremacy over Latium, in a manner that clearly indicates that Aricia was powerful enough to aspire to this supremacy for itself. (Liv. i. 50, 52; Niebuhr, vol. i. p. 549, not.) For the same reason it was the principal object against which Porsena directed his arms after having humbled Rome; but the Aricians, being supported by auxiliaries from the other cities of Latium, as well as from Cumae, proved victorious. Aruns, the son of Porsena, who commanded the Etruscan army was slain in battle, and his forces utterly defeated. (Liv. ii. 14; Dion. Hal. v. 36.) The shelter and countenance shown by the Romans to the vanquished Tuscans is said to have led the Aricians to take a prominent part in the war of the Latins against Rome, which terminated in their defeat at the Lake Regillus, B. C. 498. (Dion. Hal. v. 51, 61, 62.) But they unquestionably joined in the treaty concluded with Sp. Cassius in B. C. 493 (Niebuhr, vol. ii. pp. 17, 24), and from this time their name rarely appears as acting separately from the other Latins. In B. C. 495 a great battle was fought near Aricia between the Romans and Aurunc ans, in which the latter were totally defeated. (Liv. ii. 26; Dion. Hal. vi. 32.) In B. C. 446 we find the Aricians waging war with their neighbours of Ardea for the possession of the territory which had belonged to Corioli; but the dispute was ultimately referred to the Romans, who appropriated the lands in question to themselves. (Liv. iii. 71, 72; Dion. Hal. xi. 52.) No subsequent mention of Aricia occurs previous to the great Latin War in B. C 340; but on that occasion they joined their arms with the confederates, and were defeated, together with the forces of Antium, Lanuvium, and Velitrae, at the river Astura. In the general settlement of Latium which followed the Aricians were fortunate enough to obtain the full rights of Roman citizens. (Liv. viii. 13, 14; Festus, on the contrary, *v. Municipium*, p. 127, M., represents them as obtaining only the "civitas sine suffragio.") From this time Aricia became a mere municipal town, but appears to have continued in a flourishing condition. In B. C. 87 it was taken and plundered by Marius, but was shortly after restored and refortified by Sulla (Liv. *Epit.* lxxx.; Lib. Colon. p. 230), and Cicero speaks of it as in his time a wealthy and flourishing municipium. (*Phil.* iii. 6; Ascon. *ad Milon.* p. 32.) Atia, the mother of Augustus, and her father, M. Atius Balbus, were natives of Aricia, from whence

also the Voconian family derived its origin. (Cic. *l. c.*) Its position on the Appian Way, at a short distance from Rome (Hor. *Sat.* i. 5. 1; Itin. Ant. p. 107), doubtless contributed much to its prosperity, which seems to have continued under the Roman empire; but the same circumstance exposed it at a later period to the incursions of the barbarians, from which it seems to have suffered severely, and fell into a state of decay early in the middle ages. (Nibby, *Dintorni di Roma*, vol. i. p. 249, seq.; Westphal, *Röm. Kampagne*, p. 27.)

The modern town of *La Riccia* occupies the site of the ancient citadel (probably that also of the original city), on a steep hill rising above a basin-shaped hollow or valley, the ancient VALLIS ARICINA, still called *Valle Riccia*, which was evidently at one time the basin of a lake, analogous to those of *Albano* and *Nemi*, and, like them, at a still earlier period the crater of a volcano. It would seem that some traces of this lake were extant in the time of Pliny; but the greater part of the valley must have been drained in very early times. (Plin. xix. 8. s. 41; Abeken, *Mittel Italien*, p. 166.) In the days of Strabo the town of Aricia spread itself down into this hollow (Strab. v. p. 239), probably for the purpose of approaching the Appian Way, which was carried directly across the valley. This part of the ancient road, resting on massive substructions, is still very well preserved. The descent from the hill above into the hollow — which, notwithstanding the great work just mentioned, is still sufficiently steep — was the Clivus Aricinus, repeatedly alluded to by ancient authors as a favourite resort of beggars. (Juv. iv. 117; Martial, xii. 32. 10; Pers. vi. 56.) Some remains of the ancient walls of Aricia still exist near the gate of the modern town leading towards *Albano*, as well as the ruins of a temple on the slope towards the *Valle Riccia*.*

Aricia was celebrated throughout Italy for its temple of Diana, which was situated about 3 miles from the town, in the midst of the dense forests that clothed the lower slopes of the Mons Albanus, and on the margin of a small crater-shaped lake. The sanctuary was commonly known as NEMUS DIANAE (Vitruv. iv. 8. § 4; Stat. *Silv.* iv. 4; *Aricinum Triviae Nemus*, id. *ib.* iii. 1. 55; Ἀρτεμίσιον ὃ καλοῦσι Νέμος, Strab. p. 239; Νέμος τὸ ἐν Ἀρικίᾳ, Philostr. *Vit. Apoll.* iv. 36), from whence the lake came to be named LACUS NEMORENSIS (Propert. iii. 22), while Aricia itself obtained the epithet of NEMORALIS. (Ov. *Fast.* vi. 59; Lucan. vi. 74.) The lake was also frequently termed SPECULUM DIANAE (Serv. *ad Aen.* vii. 516), and is still called the *Lago di Nemi*, so celebrated by all travellers in Italy for its picturesque beauty. It is much smaller than the Lacus Albanus, and more regular in its crater-like form, being surrounded on all sides by steep and lofty hills covered with wood. The worship of Diana here was considered by some ancient writers to be directly derived from Tauris (Strab. v. p. 239), while others ascribed its introduction to Hippolytus, who, after having been brought to life again by Aesculapius, was supposed to have settled in Italy under the name of Virbius. (Paus. ii. 27. § 4; Virg. *Aen.* vii. 761—777; Serv. *ad loc.*) It was remarkable for the peculiar and barbarous custom, retained even in the days of Strabo and Pausanias, that the high-priest (who was called Rex Nemorensis) was a fugitive slave, who had obtained the situation by killing his predecessor, on which account the priests went always armed. (Strab., Paus., *ll. cc.*; Suet. *Cal.* 35.) The same custom is alluded to by Ovid (*Art. Amat.* i. 260) and by Statius (*Silv.* iii. 1. 55). Like most celebrated sanctuaries, it acquired great wealth, and was in consequence one of those on which Augustus levied contributions during the war with L. Antonius, B. C. 41. (Appian. *B. C.* v. 24.) No vestiges of the temple remain; but it appears to have been situated on the east side of the lake, where there grew up around it a village or small town called NEMUS, of which the modern village of *Nemi* is probably the successor. The lake has no visible outlet, but its waters are carried off by an artificial emissary, probably of very ancient construction. (Abeken, *M. I.* p. 167.) Among the sources which supplied it was a fountain sacred to Egeria, whose worship here appears to have been established at least as early as at Rome. (Strab. *l. c.*; Virg. *Aen.* vii. 763; Ov. *Fast.* iii. 261, *Met.* xv. 488, 547; Val. Flacc. ii. 304.) So beautiful a situation could not fail to be sought by Roman nobles as a place of retirement, and we hear that J. Caesar commenced a villa here, but afterwards abandoned it in a fit of caprice. (Suet. *Caes.* 46.) Some foundations still visible beneath the waters of the lake have been thought to be those of this villa. (Nibby, vol. ii. p. 396.) Vitellius, too, is mentioned as dawdling away his time "in Nemore Aricino," when he should have been preparing for defence. (Tac. *Hist.* iii. 36.)

The Vallis Aricina appears to have been in ancient times as remarkable for its fertility as at the present day: it was particularly adapted for the growth of vegetables. (Plin. xix. 6. s. 33, 8. s. 41; Columell. x. 139; Mart. xiii. 19.)

The name of MONS ARTEMISIUS has been applied by several writers (Gell, Nibby, &c.) to the summit of the Alban hills, which rises immediately above the lake of *Nemi*, and is now called *Monte Ariano*; but there is no foundation for the ancient appellation assigned to it. Strabo (pp. 239, 240) uses Ἀρτεμίσιον of the temple or sanctuary itself, and the word ὄρος in the latter passage is an interpolation. (See Groskurd and Kramer, *ad loc.*)

For the description of the situation and existing remains both of Aricia and Nemus, see Gell (*Topogr. of Rome*, pp. 103—107, 324—327) and Nibby (*Dintorni di Roma*, vol. i. pp. 254, 255, vol. ii. pp. 395—397.) [E. H. B.]

ARICO'NIUM (*Weston*, in Herefordshire), the third station of the Itinerarium Antonini, on the road from Caerleon to Silchester, between Blestum (*Monmouth*), and Glevum (*Gloucester*). [R.G.L.]

ARIGAEUM (Ἀριγαῖον), a city of the Paropamisus, in the extreme N. of India (properly beyond its boundary), in the NE. part of the territory of the Aspasii, who inhabited the valley of the Choës (*Kameh*). The inhabitants abandoned and burnt it on Alexander's approach, B. C. 327; but the place was so important, as commanding a passage from the valley of the Choës to that of the Guraeus, that Alexander assigned to Craterus the task of its restoration, while he himself pursued the fugitives. (Arrian. *Anab.* iv. 24.) Its site is supposed to have been at *Ashira* or *Alichurg*. [P. S.]

* Concerning the architecture and probable date of this temple, to which a very high antiquity had been assigned by Gell and Nibby, see Abeken, in the *Ann. dell' Inst.* vol. xii. pp. 23—34.

ARII. [LYGII.]

ARIMASPI (Ἀριμασποί), a Scythian people. The first *extant* notice of the Arimaspi is in Herodotus; but, earlier than this there was the poem of Aristeas of Proconessus, called *Arimaspea* (ἔπεα Ἀριμάσπεα, Herod. iv. 14); and it is upon the evidence of this poem, rather than upon the independent testimony of Herodotus, that the stranger statements concerning the people in question rest. Such are those, as to their being one-eyed, and as to their stealing the gold from the Grypes; on the other hand, however, the more prosaic parts of the Herodotean account may be considered as the result of investigations on the part of the historian himself, especially the derivation of their name. (Herod. iv. 27.) Respecting this his evidence is, 1st, that it belonged to the Scythian language; 2ndly, that it was a compound of *arima = one*, and *spou = eye;* each of these words being Scythic glosses; or, to speak more precisely, glosses from the language of the *Skoloti* (Σκόλοτοι). Hence, the name was not native; *i.e. Arim-aspi* was not an *Arimaspian* word.

If we deal with this compound as a gloss, and attempt to discover the existing tongue in which it is still to be found, our results are wholly negative. In none of the numerous languages of Caucasus, in none of the Slavonic dialects, and in none of the Turk and Ugrian tongues of the Lower Volga and Don do we find either one word or the other. Yet we have specimens of every existing form of speech for these parts, and there is no reason to believe that the tongue of the ancient Skoloti is extinct. On the contrary, one of the Herodotean glosses (*oior = man*) is Turk. Much, then, as it may wear the appearance of cutting rather than untying the Gordian knot, the translation of *Arimaspi* by Μουνόφθαλμος must be looked upon as an inaccuracy.

If the loss of the final *-p*, and the change of the compound sibilant (a sound strange to Greek ears) at the beginning of the word *Arimas-p*, be admitted as legitimate, we may find a population that, at the present time, agrees, name for name, and place for place, with this mysterious nation. Their *native* name is *Mari = men*, and, as *Arimaspi* was *not* a native name, they may have been so called in the time of Herodotus. The name, however, by which they are known to their neighbours is *Tsheremis*. Their locality is the left bank of the Middle Volga, in the governments of Kasan, Simbirsk, and Saratov; a locality which is sufficiently near the gold districts of the Uralian Range, to fulfil the conditions of the Herodotean account, which places them north of the Issedones (themselves north of the Scythae, or Skoloti), and south of the Grypes. The Tsheremiss belong to the Ugrian family; they have no appearance of being a recent people; neither is there any reason to assume the extinction of the Herodotean Arimaspi. Lastly, the name by which they were known to the Greeks of Olbiopolis, is likely to be the name (allowing for change of form) by which they are known to the occupants of the same parts at present. [R. G. L.]

ARIMATHEA, "A city of the Jews" (*Luke*, xxiii. 51), placed by St. Jerome near Diospolis or Lydda (*Epitaph. Paul.*), which would correspond very well with the situation of Ramleh, where a late tradition finds the city of Joseph of Arimathea. The arguments against this hypothesis are fully stated by Dr. Robinson. (*Palestine*, vol. iii. pp. 33, &c.) He concludes that its site has not yet been identified. Some writers identify it with RAMA. [G. W.]

ARI'MINUM (Ἀρίμινον: *Eth.* Ariminensis: *Rimini*), one of the most important and celebrated cities of Umbria, situated on the coast of the Adriatic, close to the mouth of the river Ariminus, from which it derived its name (Fest. *s. v.*), and only about 9 miles S. of the Rubicon which formed the boundary of Cisalpine Gaul. Strabo tells us that it was originally an Umbrian city (v. p. 217.): it must have passed into the hands of the Senonian Gauls during the time that they possessed the whole of this tract between the Apennines and the sea: but we have no mention of its name in history previous to the year B. C. 268, when the Romans, who had expelled the Senones from all this part of Italy, established a colony at Ariminum. (Liv. Epit. xv.; Eutrop. ii. 16; Vell. Pat. i. 14; Strab. *l. c.*) The position of this new settlement, close to the extreme verge of Italy towards Cisalpine Gaul, and just at the point where the last slopes of the Apennines descend to the Adriatic and bound the great plains which extend from thence without interruption to the Alps, rendered it a military post of the highest importance, and it was justly considered as the key of Cisalpine Gaul on the one side, and of the eastern coast of Italy on the other. (Strab. v. p. 226; Pol. iii. 61.) At the same time its port at the mouth of the river maintained its communications by sea with the S. of Italy, and at a later period with the countries on the opposite side of the Adriatic.

The importance of Ariminum was still further increased by the opening in B. C. 221 of the Via Flaminia which led from thence direct to Rome, and subsequently of the Via Aemilia (B. C. 187) which established a direct communication with Placentia. (Liv. Epit. xx. xxxix. 2.) Hence we find Ariminum repeatedly playing an important part in Roman history. As early as B. C. 225 it was occupied by a Roman army during the Gaulish war: in B. C. 218 it was the place upon which Sempronius directed his legions in order to oppose Hannibal in Cisalpine Gaul; and throughout the Second Punic War it was one of the points to which the Romans attached the greatest strategic importance, and which they rarely failed to guard with a considerable army. (Pol. ii. 23, iii. 61, 77; Liv. xxi. 51, xxiv. 44.) It is again mentioned as holding a similar place during the Gallic war in B. C. 200, as well as in the civil wars of Sulla and Marius, on which occasion it suffered severely, for, having been occupied by Carbo, it was vindictively plundered by Sulla. (Liv. xxxi. 10, 21; Appian. *B. C.* i. 67, 87, 91; Cic. *Verr.* i. 14.) On the outbreak of hostilities between Caesar and Pompey, it was the first object of the former to make himself master of Ariminum, from whence he directed his subsequent operations both against Etruria and Picenum. (Caes. *B. C.* i. 8, 11; Plut. *Caes.* 32; Cic. *ad Fam.* xvi. 12; Appian. *B. C.* ii. 35.) So also we find it conspicuous during the wars of Antonius and Octavius (Appian. *B. C.* iii. 46, v. 33); in the civil war between Vitellius and Vespasian (Tac. *Hist.* iii. 41, 42); and again at a much later period in the contest between Belisarius and the Goths. (Procop. *B. G.* ii. 10, 17, iii. 37, iv. 28.)

Nor was it only in a military point of view that Ariminum was of importance. It seems to have been from the first a flourishing colony: and was one of the eighteen which in B. C. 209, notwithstanding the severe pressure of the Second Punic War, was still able to furnish its quota of men and money. (Liv. xxvii. 10.) It was indeed for a time reduced to a state of inferiority by Sulla, as a punishment for the

support it had afforded to his enemies. (Cic. *pro Caec.* 35: for the various explanations which have been given of this much disputed passage see Savigny, *Vermischte Schriften*, vol. i. p. 18, &c. and Marquardt, *Handbuch der Röm. Alterthümer*, vol. iii. p. 39—41.) But notwithstanding this, and the heavy calamity which it had previously suffered at his hands, it appears to have quickly revived, and is mentioned in B. C. 43 as one of the richest and most flourishing cities of Italy. (Appian, *B. C.* iv. 3.) At that period its lands were portioned out among the soldiers of the Triumvirs: but Augustus afterwards atoned for this injustice by adorning it with many splendid public works, some of which are still extant: and though we hear but little of it during the Roman empire, its continued importance throughout that period, as well as its colonial rank, is attested by innumerable inscriptions. (Orell. *Inscr.* 80, 3049, 3174, &c.; Plin. iii. 15. s. 20.) After the fall of the Western Empire it became one of the cities of the Pentapolis, which continued subject to the Exarchs of Ravenna until the invasion of the Lombards at the close of the 6th century.

Pliny tells us that Ariminum was situated between the two rivers ARIMINUS and APRUSA. The former, at the mouth of which was situated the port of Ariminum (Strab. v. p. 217) is now called the *Marecchia*, and flows under the walls of the town on the N. side. The Aprusa is probably the trifling stream now called *Ausa*, immediately S. of *Rimini*. In the new division of Italy under Augustus the limits of the 8th region (Gallia Cispadana) were extended as far as the Ariminus, but the city of Ariminum seems to have been also included in it, though situated on the S. side of that river. (Plin. *l. c.*; Ptol. iii. 1. § 22.) The modern city of *Rimini* still retains two striking monuments of its ancient grandeur. The first is the Roman bridge of five arches over the Ariminus by which the town is approached on the N.: this is built entirely of marble and in the best style of architecture: it was erected, as we learn from the inscription still remaining on it, by Augustus, but completed by Tiberius: and is still, both from its perfect preservation and the beauty of its construction, the most striking monument of its class which remains in Italy. On the opposite side of the town the gate leading to *Pesaro* is a triumphal arch, erected in honour of Augustus: it is built like the bridge, of white marble, of the Corinthian order, and in a very pure style of architecture, though partially disfigured by some later additions. (Eustace, *Classical Tour*, vol. i. pp. 281, 282; Rampoldi, *Diz. Corogr.* vol. iii. p. 594. The inscriptions are given by Muratori, p. 2006; and Orelli, 604.) A kind of pedestal in the centre of the town, with a spurious inscription, pretends to be the *Suggestum* from which Caesar harangued his troops at Ariminum, after the passage of the Rubicon.

The coins of Ariminum which bear the Latin legend ARIM belong to the period of the Roman colony. [E. H. B.]

ARIMPHAEI. [ARGIPPAEI.]

ARINCHI, a tribe of the TAURI, according to Ammianus Marcellinus (xxii. 8. s. 33). [P. S.]

ARIOLA, in Gallia, is placed by the Antonine Itin. on the road from Durocortorum (*Rheims*), through Tullum (*Toul*), to Divodurum (*Metz*). But geographers do not agree about the place. Walckenaer makes it to be *Mont Garni;* D'Anville fixes it a place called *Vroil.* [G. L.]

ARIOLICA. 1. A station and village on the road over the Graian Alps, immediately at the foot of the passage of the mountain itself. The Tabula, in which alone the name occurs, places it 6 M. P. from the station on the summit of the pass (in Alpe Graia), and 16 from Arebrigium; but this last distance is greatly overstated, and should certainly be corrected into 6, as the distances in the Table would in this case coincide with those in the Itinerary, which gives 24 miles in all from Arebrigium (*Pré St. Didier*) to Bergintrum (*Bourg St. Maurice*), and this is just about the truth. Ariolica probably occupied the same site as *La Tuille*, in the first little plain or opening of the valley which occurs on the descent into Italy. The name is erroneously given as ARTOLICA in the older editions of the Tabula, but the original has Ariolica. [E. H. B.]

2. A station in Gallia, is placed in the Tables on the road from Urba (*Orbe*), in the Pays de Vaud in Switzerland, to Vesontio (*Besançon*) in France, and seems to represent *Pontarlier* on the *Doubs;* but the distances in the Antonine Itin. do not agree with the real distances, and D'Anville resorts to a transposition of the numbers, as he does occasionally in other cases. The Theodosian Tab. names the place Abrolica,—possibly an error of transcription. [G.L.]

3. [ARDELICA.]

ARIS (Ἄρις: *Pidhima*), a tributary of the Pamisus in Messenia. (Paus. iv. 31. § 2; Leake, *Morea*, vol. i. p. 357, &c.)

ARIS. [ARIA CIVITAS.]

ARISBA (Ἀρίσβη: *Eth.* Ἀρισβαῖος), a town of Mysia, mentioned by Homer (*Il.* ii. 837), in the same line with Sextus and Abydus. It was (Steph. B. *s. v.* Ἀρίσβη) between Percote and Abydos, a colony of Mytilene, founded by Scamandrius and Ascanius, son of Aeneas; and on the river Scilleis, supposed to be the *Moussa-chai;* the village of *Moussa* may represent Arisba. The army of Alexander mustered here after crossing the Hellespont. (Arrian, *Anab.* i. 12.) When the wandering Galli passed over into Asia, on the invitation of Attalus, they occupied Arisba, but were soon defeated (B.C. 216) by King Prusias. (Pol. v. 111.) In Strabo's time (p. 590) the place was almost forgotten. There are coins of Arisbe of Trajan's time, and also autonomous coins.

There was an Arisba in Lesbos, which Herodotus (i. 151) speaks of as being taken by the Methymnaei. (Comp. Steph. B. *s. v.* Ἀρίσβη.) Pliny (v. 31) says it was destroyed by an earthquake. [G. L.]

ARI'STERAE (Ἀριστεραί), a small island off the coast of Troezenia, near the Scyllaeum promontory. (Paus. ii. 34. § 8; Plin. iv. 12. s. 19.)

ARISTONAUTAE. [PELLENE.]

ARI'TIUM PRAETORIUM (Ἀρίτιον, Ptol. ii. 5. § 7: *Salvatierra* or *Benevente*), a town of Lusitania, on the high road from Olisipo (*Lisbon*) to Emerita (*Merida*), 38 M. P. from the former. (*It. Ant.* p. 418; *Geog. Rav.* iv. 44.) [P. S.]

ARIUS (ὁ Ἄριος, Strab. pp. 515, 518; Ἄρειος, Arrian, iv. 6; Ἀρείας, Ptol. vi. 17. § 2; Ἀβριανός, Dionys. Perieg. v. 1098; Arius, Plin. vi. 23. s. 25; Arias, Ammian. xxiii. 6), the only river of Aria (now the *Heri Rud*). It rises at Obeh in the Paropamisan mountains, and having run westerly by *Herát*, turns to the NW., and is lost in the Sands. (Elphinstone, *Káhul*, i. p. 155.). Strabo and Arrian both stated that it was lost in the Sands. Ptolemy, on the other hand, gave it two arms, of which the western flowed from the Sariphi mountains, and the eastern from the Paropamisus; and made it terminate in a

lake, confounding it (as Rennell, Kinneir and Mannert have done) with the *Ferrah Rud*, which does fall into the Lake Zarah. (Wilson, *Ariana*, p. 150; Kinneir, *Mem. of Map of Persia*, p. 172.) [V.]

ARIZANTI (Ἀριζαντοί, Her. i. 101), one of the six tribes of ancient Media mentioned by Herodotus. The name is derived from the Sanscrit *Arya-Zantu* "of noble race." (Bopp, *Vergl. Gr.* i. p. 213.) Chrysantas (Χρυσάντας, Xen. *Cyrop.* ii. 3. § 5) is a name of similar origin and signification. [V.]

AR'MENE (Ἀρμένη or Ἁρμένη: *Eth.* Ἀρμεναῖος). Stephanus (*s. v.* Ἁρμένη) observes that Xenophon in the *Anabasis* (vi. 1. § 15) writes it Ἁρμήνη (διὰ τοῦ ἦ). The Ten Thousand on their return anchored their ships here, and stayed five days. The place belonged to the Sinopians. It was 50 stadia west of Sinope (*Sinab*), and had a port. (Strab. p. 545.) A small river, named Ochosbanes by Marcian (p. 72), and named also Ochthomanes in the Anonymous Periplus, and Ocheraenus by Scylax, falls into the harbour. [G. L.]

ARME'NIA (Ἀρμενία: *Eth.* Ἀρμένιος, Armenius, Armeniacus). There is so much difficulty in fixing the natural limits of the country designated by this name, that its political boundaries have been exposed to continual changes.

If taken in the most comprehensive sense, the Euphrates may be considered as forming the central line of the country known to the ancients as Armenia. E. of this river it extended as far as the Caspian Sea, and again W., over a part of what is usually considered as Asia Minor. The former of these two great portions was almost universally known as Armenia Major, and the latter went under the title of Armenia Minor.

The native and Byzantine historians make use of many subdivisions, the names of which they mention; but the Greek and Roman geographers confine themselves to those two great divisions originally made, it would seem, by the successors of Alexander the Great. (Ptol. v. 7. § 13; Plin. vi. 9.)

In the Scriptures there is no allusion to Armenia by name, though we meet with the following Hebrew designations, referring to it either as a whole, or to particular districts. (1.) TOGARMAH, a name which not only appears in the Ethnographic table in Genesis (x. 3; comp. 1 *Chron.* i. 6), but also in Ezekiel (xxviii. 6), where it is classed along with Gomer, and (xxvii. 14) by the side of Meshech and Tubal. It is curious enough that the national traditions speak of one common progenitor of this name. However little credit may be assigned to the Armenian Chronicles, as regards the remote period of their history, there can be little question but that the Togarmah of Scripture belongs to this country. (2.) ARARAT, the land upon the mountains of which the Ark rested (*Gen.* viii. 4); to which the sons of Senacherib fled after murdering their father (2 *Kings*, xix. 37; *Isa.* xxxvii. 38); and one of the kingdoms summoned along with Minni and Ashkenas to arm against Babylon (*Jer.* li. 27). The province of Ararat lay in the centre of the kingdom, and was according to the native historian, Moses of Chorene (*Histor. Armen.* ii. c. 6, p. 90), divided into twenty provinces. (3.) MINNI, cited above (*Jer. l. c.*), and probably the same as the Minyas, with regard to which and the accompanying traditions about the Deluge Josephus (*Antiq.* i. 1. § 6) quotes Nicholas of Damascus. (Rosenmüller, *Bibl. Alt.* vol. i. pt. i. p. 251).

Herodotus (v. 52) represents Armenia as having Cilicia for its border on the W., being separated from this country by the Euphrates. Towards the N. it included the sources of the same river (i. 180). The limits to the S. and E. were not distinctly defined, probably Mount Masius separated it from Mesopotamia, and Mount Ararat from the country of the Saspires, who occupied the valley traversed by the Araxes. (Rennel, *Geog. Herod.* vol. i. p. 369.)

In Strabo (xi. p. 527) Armenia is bounded to the S. by Mesopotamia and the Taurus; on the E. by Great Media and Atropatene; on the N. by the Iberes and Albani, with Mounts Parachoatras and Caucasus; on the W. by the Tibareni, Mts. Paryadres and Skydises as far as the Lesser Armenia, and the country on the Euphrates which separated Armenia from Cappadocia and Commagene. Strabo (p. 530) quotes Theophanes for the statement that Armenia was 100 schoeni in breadth, and 200 schoeni in length; the schoenus here is reckoned at 40 stadia. He objects to this admeasurement, and assigning the same number of schoeni to its length, allows 50 for its breadth. Neither statement, it need hardly be said, is correct (see Groskurd's note); as at no period was its superficies so extended as Theophanes or Strabo would make it. The rough and inaccurate statements of Pliny (*l. c.*), and Justin (xlii. 2) are equally wide of the truth.

In a natural division of the country Armenia takes its place as belonging to the N. Highlands of the gigantic plateau of *Irân*, extending in the form of a triangle between the angles of three seas, the Caspian, the Black Sea, and the Gulf of Scanderoon. This great separate mass forms an elevated plateau, from which the principal mountains, rivers and valleys of W. Asia diverge towards the four seas at the furthermost extremities. Its plains rise to 7,000 ft. above the level of the sea, and the highest summits of Mt. Ararat, which overtop the plains, attain the height of 17,260 English feet. If we look at the more striking objects, — the mountains, it will be seen that several great branches quit the high land about the springs of the Euphrates and Tigris, and take different directions; but chiefly E. S. and W. from the summits of Ararat. Ararat, the common root from which these branches spring, raises its snow-clad summits in a district nearly equidistant from the Black and Caspian Seas. The larger plain 10 miles in width at the base of the mountain, is covered with lava, and the formation of the mass itself indicates the presence of that volcanic agency which caused the great earthquake of 1840. Two vast conical peaks rising far above all others in the neighbourhood, form the great centre of the "Mountains of Ararat," the lower one is steeper and more pointed than the higher, from which it is separated by a sloping plain on the NW. side. The ascent of the greater one is easier, and the summits have been, in effect, gained by the German traveller Parrot.

The difficulties of the ascent are considerable, and have given rise to the local and expressive name, of *Aghrî Tágh*, or painful mountain. Though a volcano, it has no crater, and bears no evidence of any recent eruption; it is, however, composed entirely of volcanic matter,—consisting of different varieties of igneous rocks. It seems to be a subaqueous volcano of extreme antiquity, retaining no traces of the movements by which its materials have been brought into their present position.

The first of the numerous chains which descend

from this culminating point of the whole system, is the elevated range, forming the backbone of the Assyrian mountains, which, with its principal ramifications, is the seat of the valleys, containing a large proportion of the inhabitants of the country. This ridge runs from the slopes of Mt. Ararat at its northern extremity, in a SSE. direction between the Lakes of *Ván* and *Urumiyah*, along the W. side of *Azerbaïjan*, the ancient Atropatene, to the extremity of the province. This main range of *Kurdistán* is identified with the chain which Strabo (p. 522) says some called the Gordyaean Mountains, and to which Mt. Masius belongs, having on the S. the cities of Nisibis and Tigranocerta. It is composed of red sandstone and basalt, terminating in needle points at a considerable elevation, while the irregular sides are frequently wooded, and form basins or amphitheatres. From this chain branches diverge towards the W. These assume the form of an acute triangle, which has its apex W. of the Euphrates, its base resting on the *Kurdistán* range, while its sides are formed by portions of the ranges of Taurus and Antitaurus. The S. branches constitute what was properly called the Taurus, and those to the N. the Antitaurus. Antitaurus extends from the borders of Commagene (*El Bostan*), and Melitene (*Málatiyah*) towards the N., enclosing Sophene in a valley between it and Taurus Proper. (Strab. xi. p. 521.) This statement corresponds with the description of the range running W. from Mt. Ararat in two parallel chains to *Deyádin*, where it separates into several branches, the upper one taking a general W. direction, having to the northward the great abutments of *Aliges-Beg*, *Keban-Tágh*, *Kat-Tágh*, with others, the Paryadres and mountains of the Moschi of Strabo (*l. c.*). At *Deyádin*, the S. chain of the Antitaurus bifurcates; the N. branch taking the upper portion of the *Murád;* and the lower range, enclosing the S. side of the valley. In these different ridges limestone and gypsum prevail, with basalt and other volcanic rocks. It separates Armenia from Mesopotamia, and also Acisilene from Sophene. (Strab. xi. pp. 521, 527.) Near the S. extremity of the main ridge of *Kurdistán*, the range designated Taurus Proper diverges from the Zagros in two almost parallel lines, and divides Sophene and part of Armenia from Mesopotamia. (Strab. p. 522.) The formation is chiefly of limestone, with red sandstone, conglomerate, and occasionally jasper; conical bare summits, with irregular sides intersected by deep valleys, less or more peopled, are the characteristics of that portion of the range of Taurus which lies E. of the river Tigris. In crossing Upper Mesopotamia the Taurus is more rocky and less continuous than before,—and at *Márdin* the height of the limestone summit of Mount Masius scarcely exceeds 2,300 feet. It appears from the investigations of recent travellers, that the whole tract of country comprehended between the Euxine and Caspian Seas exhibits the phenomena of volcanic action. It has been conjectured that this region, at a period not very remote, geologically speaking, was at one time covered with water, which formed a vast inland sea, of which the Caspian and other large sheets of water are the remnants. The first movement belongs to the Jura limestone, or oolitic series; a subsequent deposition of schistose and arenaceous sands then took place, which, from the fossils they contain, are identified with the cretaceous and green sandstone formations. This country must have then presented the picture of a narrow sea, bounded on the N. by the chain belonging to the chalk formation, and to the S. by the Jura limestone range, the result of the previous upheaval. At this epoch the volcanic eruptions began which have so much modified the surface of the country. The eruption of these masses, besides filling up valleys, has in other parts of the chain formed great circular basins, or "amphitheatres,"—some of which now exist as lakes, while others have been filled up with tertiary deposits, showing the prior date of the volcanic rocks by which they are encircled. Belonging to these is the volcanic lake of *Sevangha*, supposed to be the Lychnitis (Λυχνῖτις) of Ptolemy (v. 13. § 8) 5,000 feet from the sea, surrounded by trap and porphyry formations. SW. of this lake is the great volcanic amphitheatre of Central Armenia, composing a circus of several conical mountains containing craters. As the lakes of *Ván* and *Urumiyah* have no outlet it may be conjectured that they were produced in the same manner. In addition to this the basin of Central Armenia contains vast deposits of rock-salt, a further proof of the existence of a great salt lake. (Daubeny *on Volcanoes*, p. 366.)

The high mountains, and the snows with which they are covered, are the feeders of a considerable number of rivers. The elevated plateau, which extends from the base of Mt. Ararat into N. Armenia (*Kurdistán*), and part of Asia Minor, contains the sources of these great channels of communication from Armenia to the several nations of Europe and Asia. 1. The HALYS has its sources at two places, both of which are much further to the E. than generally represented on maps. Of these sources the most northern are on the sides of *Gemin Beli-Tagh*, but the others are on the W. slopes of the Paryadres or *Kara-Bél* group, which separates the springs of this river from those of the Euphrates. [HALYS.]

2. The ARAXES, which rises nearly in the centre of the space between the E. and W. branches of the Euphrates, and takes a SE. course till it is joined by the Cyrus. [ARAXES; CYRUS.]

3. The ACAMPSIS (Ἀκαμψις; *Joránk*, Arrian, *Periplus;* Plin. vi. 4), unites the waters on the N. and W. sides of the mountains, containing the sources of the Cyrus, Araxes, Harpasus and W. Euphrates, which serve as drains to the valleys on the opposite sides of the chain. It bounds Colchis to the W., and is probably the Bathys, which, according to Pliny (vi. 4), is a river of Colchis.

4. The TIGRIS (Τίγρις) has in Central Armenia two principal sources, both of which spring from the S. slope of the Antitaurus, near those of the Araxes and Euphrates, and not far from those of the Halys. [TIGRIS.]

5. The CENTRITES (Κεντρίτης), mentioned by Xenophon (*Anab.* iv. 3. § 1), as dividing Armenia from the country of the Carduchi, is identified with the *Buhtánchái*, a considerable affluent of the Tigris.

6. The EUPHRATES, which is, in fact, the confluence of the two great streams, the *Murádchaï* and the *Karâ Sú*, has two great sources in the Armenian mountains. [EUPHRATES.]

Among the lakes of Armenia is that of ARSENE (Ἀρσηνή: *Ván*), situated in the S. of the country towards the Tigris. Ptolemy calls it Arsissa (*l. c.*), and it also went by the name of Thospites. Separated from it to the E. by a chain of hills lies the lake MANTIANE (Μαντιανή: *Urumiyah*) of Strabo (p. 529), probably the same as the Lake of Spauta

of which the same author speaks in his description of Atropatene (p. 523). Near *Erivan* lies the Lake *Goutchka*, or *Sevangha*, which has already been mentioned, and identified with the Lychnitis of Ptolemy (v. 13).

Owing to the height of the table-land and the extreme elevation of the mountains the temperature of Armenia is much lower than that of other regions situated on the same parallel of latitude. The thousands of tributary streams which feed its large rivers carry fertility in every direction through its valleys. Its rich pasture lands were famous for their horses. "Horses from the house of Togarmah" are enumerated by Ezekiel (xxvii. 14), among other articles brought for sale, or exchanged at Tyre. Strabo (p. 529) praises the breed, and states that the Armenian satrap presented the king with 20,000 young horses at the annual feast of Mithra. Strabo (*l. c.*), and Pliny (xxxvii. 23), notice the wealth of Armenia in the precious stones and metals; Strabo, in particular, speaks of gold mines at a place called Kamlala in the country of Hyspiratis, probably in the N. of Armenia, between the rivers Kur and Phasis, which were worked by the natives at the time of Alexander's expedition. The same author informs us that Pompeius demanded, as a contribution from Armenia, 6,000 talents of silver. And we are told that the Romans, on reducing this to one of their provinces, carried king Alavasdus to Rome in golden fetters. (Philost. *Vita Apollon.* ii. 4.) According to Pliny (*l. c.*) the whole region was divided into 120 praefectures, or στρατήγιαι. Ptolemy gives the names of twenty-one of these subdivisions; Strabo and Tacitus also mention certain names. The native historian, Moses of Chorene, divides Armenia Major into fifteen provinces, and 187 subdivisions. St. Martin (*Mém. sur l'Armenie*, vol. i. p. 64) enumerates and gives the names of the larger divisions. Malte-Brun (*Géog. Universelle*, vol. iii. p. 120) has a table of these divisions and subdivisions, and compares them with those known to the Greeks and Romans. As may be supposed there is considerable uncertainty in making out and explaining the presumed correspondence. The difficulty is increased from the circumstance that at no period was the whole of this region comprised under one government; and in the course of its history we find its limits exposed to continual changes. At the present day Armenia is divided among Persia, Russia and Turkey, Mount Ararat forming, as it were, the central boundary stone to these three empires.

The Armenians belong to the Indo-European race; their dialect is allied to the most ancient language of the Arian family: while their early traditions connect them with the history of the Medes and Persians, they are a branch of the stock of the people of Iran, though separated from them at an early period. (Prichard, *Nat. Hist. of Man*, p. 178; comp. Ritter, *Erdkunde*, vol. x. p 577.) Xenophon (*Anab.* iv. 5. § 25) describes the villages of Armenia, which are still built exactly in the same manner. (Kinneir, *Trav. in Armenia*, p. 487.) The houses were under ground; the mouth resembling that of a well, but spacious below; there was an entrance dug for the cattle, but the inhabitants descended by ladders. In these houses were goats, sheep, cows, and fowls, with their young. There was also wheat and barley, vegetables and beer in jars, in which the malt itself floated even with the brims of the vessels, and with it reeds or straws, some large and others small, without joints. These, when any one was thirsty, he was to take into his mouth, and suck; the liquor was strong, and exceedingly pleasant to those who were used to it. The same author speaks of the intense cold. Plutarch (*Lucull.* 32), in his account of the invasion of Armenia by Lucullus, states that before the close of the autumnal equinox the weather became as severe as in the midst of winter; the whole country was covered with snow, the rivers were frozen; and at night the army was compelled to encamp in damp muddy spots, wet with melting snow. The religion of Armenia appears to have been made up of elements derived partly from the doctrine of Zoroaster, partly from Eastern Nature-worship, with certain rites of Scythian origin. Their chief deity was Aramazt, the Ormuzd of the Magian system, but their temples were crowded with statues, and their altars reeked with animal sacrifices; usages revolting to the purer Magianism of Persia. The Babylonian impersonation of the passive principle of generation, Anaites or Anahid, was one of their most celebrated divinities; and at the funeral of their great king Artaces, many persons had immolated themselves, after the Scythian or Getic custom, upon his body. (Milman, *Hist. of Christ.* vol. ii. p. 320; Chamich, *Avdall's Trans.* vol. i. p. 145.) It has now been satisfactorily shown that Armenia was the first nation which embraced Christianity as the religion of the king, the nobles, and the people; and the remark of Gibbon (*Vindication, Misc. Works*, vol. iv. p. 577), "that the renowned Tiridates, the hero of the East, may dispute with Constantine the honour of being the first sovereign who embraced the Christian religion," placed beyond all question. About A. D. 276, the king Tiridates, of the race of the Arsacidae, was converted by St. Gregory, surnamed the Illuminator (*Dict. of Biog. s. v.*), like himself of the race of the Arsacidae, but descended from a collateral branch of that family, which had long occupied the throne of Persia. (St. Martin, *Add. to Le Beau, Hist. du Bas-Empire*, vol. i. p. 76; *Mém. sur l'Armenie*, vol. i. p. 305.) In A. D. 311 Tiridates had to sustain a war against the Emperor Maximinus, in consequence of the hatred of the latter against Christianity. (Euseb. *H. E.* ix. 8.) During the early ages of the Empire Armenia was always an object of open struggle or secret intrigue between the conflicting powers of Parthia and Rome. Every successful invasion, or other means by which Persian predominance in Armenia was established, was the signal for the most cruel and bloody persecutions, which were endured with the most Christian and patriotic heroism by this unhappy people. The Vartobed, or patriarch of Armenia, fell the first victim to the sword of the Persian, and was also the first to raise the standard of independence. The melancholy acknowledgment must, however, be made that the Gospel did not triumph unaccompanied by persecution on the part of the Christians. The province of Dara, the sacred region of the Armenians, crowded with their national temples, made a stern and resolute resistance. The priests fought for their ancient faith, and it was only by the sword that churches could be established in that district.

An interesting picture of the religious wars which were waged in Armenia is given in the History of Vartan. (*Trans. by C. F. Neumann.*) The Armenian church adopted the doctrines of Eutyches and the Monophysites, or Jacobites, as they were called, after the revival of their opinions in the 6th

century, under Jacob Baradoeus, bishop of Edessa, to which it continues to adhere.

Little or no weight is to be attached to the accounts which the Greek and Roman writers give of the origin of the Armenians. Herodotus (vii. 73), in mentioning the fact that a body of this people served in the army of Xerxes, expresses his opinion that the Armenians were a colony of Phrygians. According to others they are to be considered of Thessalian origin. (Strab. pp. 503, 530; Justin. xlii. 3; Tac. *Ann.* vi. 34.) The history of the Armenian nation, though not so important or so interesting as that of other Eastern kingdoms, should be studied for the light it throws upon the great empires, which successively established themselves in this region.

This country has been the scene of almost continual wars, either when its kings defended their independence against Persians, Greeks, Arabs and others, or when they stood passive spectators of the great struggles which were to decide the fate of Asia. Passing over Tigranes, the national hero and friend of Cyrus the Elder (*Dict. of Biog.* vol. iii. p. 1129), we find but little mention of Armenia till the death of Alexander the Great in the Greek historians, though from this period to that of the establishment of the dynasty of the Arsacidae, recourse must be had to them, as the national chroniclers are silent on the history of this epoch. A Persian, named Mithrenes, was appointed governor by the Macedonian conqueror. (Arrian, *Anab.* iii. 16.) Availing themselves of the dissensions between the generals of Alexander, the Armenians threw off the yoke under Ardoates (B.C. 317), but after his death were compelled to submit to the Seleucidae. Subsequently (B. C. 190), two Armenian nobles, Artaxias and Zariadris, taking advantage of the moment, when Antiochus the Great had been defeated by the Romans, freed their country from the dominion of the Syrian kings. And it was at this time that the country was divided into the two kingdoms of Armenia Major and Armenia Minor. Artaxias became king of Armenia Major, and Zariadris of Armenia Minor. The Sophenian Artanes, or Arsaces, a descendant of Zariadris, was conquered, and deposed by Tigranes, the king of Armenia Major, who thus became ruler of the two Armenias. (Strab. xi. pp. 528, 531.) The descendants of Artaxias reigned in Armenia till their conquest by the Arsacidae, and the establishment of the kings of that family. For the history of Armenia under the dynasty of the Arsacidae, from B. C. 149 to A. D. 428, full particulars are given in the *Dict. of Biog.* (vol. i. p. 361, seq.), with an account of the dynasties, which for a period of almost a thousand years reigned in this country after the fall of the Arsacidae. This later history, till the death of the last king of Armenia, at Paris, A.D. 1393, has been detailed by St. Martin, along with chronological tables and lists of the different kings and patriarchs.

Ptolemy (*l. c.*) gives a list of Armenian towns, most of which are never met with in history, and their site remains unknown. The towns which are best known in connection with the writers of Greece and Rome are: ARTAXATA, or Artaxiasata; TIGRANOCERTA; THEODOSIOPOLIS; CARCATHIOCERTA; ARMOSATA; ARTAGEIRA; NAXUANA; MORUNDA; BUANA; BIZABDA; AMIDA. (Ritter, *Erdkunde*, vol. x.; St. Martin, *Mém. sur l'Armenie*; Chesney, *Exped. Euphrat.* vol. i.; Kinneir, *Memoirs of the Persian Empire*, and *Travels in Armenia*; Morier, *Travels in Persia*, vol. i.; Ker Porter, *Travels*; *London Journal, Geog.* vols. iii. vi. x.; Grote's *Greece*, ix. p. 157. [E. B. J.]

ARME'NIAE PYLAE (Ἀρμενίων Πύλαι), the Armenian gates of Eratosthenes (Strab. ii. p. 80), are identified by modern geographers with *Gergen Kal'ah-si*, at the foot of the Taurus. The Euphrates, sweeping round through Mount Taurus, a few miles above *Dïriskó*, attains at that point its most easterly curve, rolls over rapids immediately above the village so named, and then turning again below the cliff of the castle of *Gergen*, passes through a very narrow gorge above 400 feet in depth. This is the second repulse the river meets with, as the first is placed at Tomisa (*Tokhma-Sú*). (Ritter, *Erdkunde*, vol. x. p. 985.) The beds in the lower valley consist of red sandstone and sandstone conglomerate supporting limestone. (Ainsworth, *London Geog. Journal*, vol. x. p. 333; Chesney, *Exped. Euphrat.* vol. i. pp. 70, 71, 293, 350.) [E. B. J.]

ARME'NIUM (Ἀρμένιον: *Magúla*), a town of Pelasgiotis in Thessaly, situated between Pherae and Larissa, near the lake Boebeïs, said to have been the birthplace of Armenus, who accompanied Jason to Asia, and gave his name to the country of Armenia. It is hardly necessary to remark, that this tale, like so many others, arose from the accidental similarity of the names. "The *Magúla* is a circular eminence three quarters of a mile in circumference, which has some appearance of having been surrounded with walls; and where though little is observable at present except broken stones and fragments of ancient pottery, these are in such an abundance as leaves no doubt of its having been an Hellenic site." (Strab. xi. pp. 503, 530; Leake, *Northern Greece*, vol. iv. p. 451.)

ARMONI'ACUS (*Tab. Peut.*), ARMUA (Plin. v. 3. s. 2: *Mafrag*), a river of Numidia, between Hippo Regius and the Tusca. [P. S.]

ARMO'RICI or ARMO'RICAE CIVITATES (Caes. *B. G.* v. 53), are those people of the Celtica of Caesar who occupied the coast between the Loire and the Seine. The name is derived from the Celtic *ar*, "on" or "near," and *mor*, "the sea." The same element appears in the term Morini, who occupied the coast about Calais. It is likely enough, therefore, that Armorica had not a very definite geographical signification. In the great rising of the Galli (vii. 75) Caesar speaks of all the states which border on the ocean, and which are called, according to their custom, Armoricae: he enumerates the Curiosolites, Rhedones, Ambibari, Caletes, Osismii, Lemovices (as it stands in the texts), Veneti, and Unelli. For Lemovices we should read Lexovii, or omit the name. The Caletes were on the north side of the Seine, in the Pays de Caux. In this passage Caesar does not mention the Namnetes, who were on the east side of the Loire, near the mouth. The Ambibari in Caesar's list are a doubtful name. We must add the Abrincatui, Viducasses, Baiocasses, and perhaps the Corisopiti, to the list of the Armoric states. These states seem to have formed a kind of confederation in Caesar's time, or at least to have been united by a common feeling of danger and interest. They were a maritime people, and commanded the seas and their ports. The most powerful state was the Veneti. [VENETI.] The name Armorica in the middle ages was limited to Bretagne.

Pliny (iv. 17) says "Aquitanica, Aremorica antea dicta," and he says nothing of the Armoricae Civitates of Caesar. This looks very like a blunder

Strabo (p. 194) mentions a division of the Belgae, whom he calls Παρωκεανῖται; and he particularly names the Veneti and Osismii. They are therefore the Armorici. [G. L.]

ARMO'SOTA or ARSAMO'SOTA (Ἁρμόσοτα, Polyb. viii. 25; Ἀρσαμόσοτα, Ptol. v. 13; Armosota, Plin. vi. 9; Arsamosata, Tac. *Annal.* xv. 10; Spanheim, *de Usu Numm.* p. 903, has a coin of M. Aurelius, with the epigraph ΑΡΜΑCΑΙΤΤΗΝΩΝ), a town of Armenia, situated near the Euphrates. (Plin. *l. c.*) In the times of the emperors of the East, it formed the *thema* or military district of Asmosat, which was in the neighbourhood of Handsith or Chauzith. (Const. Porph. *de Admin. Imp.* c. 50, p. 182, ed. Meurs.) Ritter (*Erdkunde*, vol. xi. p. 107) places it in Sophene (*Kharpát*), and considers that it may be represented by the modern *Se'rt*,—the Tigranocerta of D'Anville. (Lieut. Col. Sheil, *London Geog. Soc.* vol. viii. p. 77; St. Martin, *Mém. sur l'Armenie*, vol. i. p. 106.) [E. B. J.]

ARMOZON PROM. [HARMOZON.]

ARNA (Ἄρνα: *Eth.* Arnas-ātis), a city of Umbria, mentioned both by Silius Italicus and Ptolemy, as well as by Pliny, who enumerates the Arnates among the inland towns of that province. (Sil. Ital. viii. 458; Ptol. iii. 1. § 54; Plin. iii. 14. s. 19.) Both Silius and Ptolemy associate it with Hispellum, Mevania, and other cities in the western part of Umbria; and the inscriptions discovered at *Civitella d'Arno*, a small town on a hill about 5 miles E. of Perugia, but on the opposite side of the Tiber, leave no doubt that this occupies the site of Arna. Some remains of a temple still exist there, and besides inscriptions, some of which attest its municipal rank, numerous minor objects of antiquity have been discovered on the spot. (Cluver. *Ital.* p 626; Vermiglioli, *Dell' antica Città d' Arna Umbro-Etrusca*, 8vo., Perugia, 1800; Orell. *Inscr.* 90, 91.) Cluverius and others have supposed the Aharna, or Adharna of Livy (x. 25), to be the same with Arna, but this is probably a mistake. [AHARNA.] [E. H. B.]

ARNA. [XANTHUS.]

ARNAE (Ἀρναί), a town in the Macedonian Chalcidice, a day's march from Aulon and Bromiscus; but its site is uncertain. (Thuc. iv. 103.) Leake supposes Arnae to be the same as the place called Calarna by Stephanus (*s. v.* Κάλαρνα), the existence of which near this part of the coast is shown by the name Turris Calarnaea, which Mela (ii. 3) mentions as between the Strymon and the harbour Caprus. (Leake, *Northern Greece*, vol. iii. p. 170.)

ARNE (Ἄρνη: *Eth.* Ἀρναῖος). 1. The chief town of the Aeolian Boeotians in Thessaly, which was said to have derived its name from Arne, a daughter of Aeolus. (Paus. ix. 40. § 5.) The town was said to have been founded three generations before the Trojan war. (Diod. iv. 67.) According to Thucydides (i. 12) the Aeolian Boeotians were expelled from Arne by the Thessalians sixty years after the Trojan war, and settled in the country called Boeotia after them; but other writers, inverting the order of events, represent the Thessalian Arne as founded by Boeotians, who had been expelled from their country by the Pelasgians. (Strab. ix. pp. 401, 411, 413; Steph. B. *s. v.*) K. O. Müller has brought forward many reasons for believing that the Aeolian Boeotians occupied the centre of Thessaly, and nearly the same district as the Thessaliotis of later times; and his views are confirmed by Leake's discovery of the site of CIERIUM (Κιέριον), which, according to Stephanus B. (*s. v.* Ἄρνη) was identical with Arne, and which must be placed at *Mataránga*, between the Epineus or Apidanus, and a tributary of that river, probably the ancient Curalius. For details see CIERIUM. (Müller, *Dorians*, vol. ii. p. 475, seq. transl.; Leake, *Northern Greece*, vol. iv. p. 500, seq.)

2. A town of Boeotia, mentioned by Homer (*Il.* ii. 507), and probably founded by the Boeotians after their expulsion from Thessaly. Some of the ancients identified this Boeotian Arne with Chaeroneia (Paus. ix. 40. § 5), others with Acraephium (Strab. ix. p. 413); and others again supposed that it had been swallowed up by the waters of the lake Copais. (Strab. i. p. 59, ix. p. 413.)

ARNEAE (Ἀρνεαί: *Eth.* Ἀρνεάτης), a small city of Lycia mentioned by Capito in his *Isaurica*. (Steph. *s. v.* Ἀρνεαί.) It is supposed to be at a place called *Erness*, in the interior of Lycia, about 36° 26′ N. lat. There are said to be remains there. (Spratt's *Lycia*, vol. i. p. 101, and the Map.) [G.L.]

ARNISSA (Ἀρνισσα), a town of Macedonia in the province Eordaea, probably in the vale of *O'strovo*, at the entrance of the pass over the mountains which separated Lyncestis from Eordaea. (Thuc. iv. 108; Leake, *Northern Greece*, vol. iii. p. 315, seq.)

ARNON (Ἀρνών, LXX.: *Wady-el-Mójib*), a river which separates Trans-Jordanic Palestine from Moab. (*Num.* xxi. 13, 26; *Deut.* ii. 24, iii. 8, 16; *Josh.* xii. 1; *Isa.* xvi. 2; *Jer.* xlviii. 20.) Its principal source is a little to the NE. of Katrane (Burkhardt, p. 373; comp. Joseph. *Ant.* iv. 5. § 1), whence it pursues a circuitous course into the Dead Sea, flowing in a rocky bed, which in summer is almost dried up, but huge masses of rock torn from the banks mark its impetuosity during the rainy season. (Robinson, *Palestine*, vol. ii. pp. 206, 213, 569; Irby and Mangles, p. 461.) [E. B. J.]

ARNUS (Ἄρνος: *Arno*), the principal river of Tuscany, and next to the Tiber the most considerable river of Central Italy. Strabo describes it as flowing from Arretium, and seems to have regarded it as rising near that city; but its real sources are nearly 30 miles further to the N., in one of the loftiest groups of the Tuscan Apennines, now called *Monte Falterona*. From thence it has a course nearly due S. till it approaches within a few miles of *Arezzo* (Arretium), when it turns abruptly to the NW., and pursues this direction for about 30 miles, as far as *Pontassieve*, where it again makes a sudden turn, and from thence holds its course nearly due W. to the Tyrrhenian Sea. In this latter part of its course it flowed under the walls of Florentia, and the more ancient city of Pisa; immediately below which it received, in ancient times, the waters of the Auser, or *Serchio*, which now pursue their own separate course to the sea. [AUSER.] Strabo gives an exaggerated account of the violent agitation produced by the confluence of the two streams, which may, however, have been at times very considerable, when they were both swoln by floods. (Strab. v. p. 222; Plin. iii. 5. s. 8; Pseud. Arist. *de Mirab.* § 92; Rutil. *Itin.* i. 566.) Still more extraordinary is his statement that the stream of the Arnus was divided into three, in the upper part of its course; though some writers have maintained that a part of its waters formerly turned off near Arretium, and flowed through the *Val di Chiana* into the Tiber. [CLANIS.] Its

mouth was distant, according to Strabo, only 20 stadia from Pisa; an estimate, probably, below the truth, but the coast line has certainly receded considerably, from the constant accumulation of sand. The present mouth of the *Arno*, which is above six miles below Pisa, is an artificial channel, cut at the beginning of the 17th century. (Targioni-Tozzetti, *Viaggi in Toscana*, vol. ii. pp. 96, 97.) The whole length of its course is about 140 Italian, or 175 Roman, miles.

The *Arno* receives in its course numerous tributary streams, but of none of these have the ancient names been preserved to us. It has always been subject to violent floods, and inundates the flat country on its banks throughout the lower part of its course. This must have been the case in ancient times to a still greater extent, and thus were formed the marshes through which Hannibal found so much difficulty in forcing his way on his march to Arretium. (Pol. iii. 78, 79; Liv. xxii. 2, 3.) Strabo, indeed, supposes these marshes to have been on the N. side of the Apennines, and in the valley of the Padus (v. p. 217); but this seems to be certainly a mistake; Livy expressly refers them to the Arnus, and this position is at least equally consistent with the narrative of Polybius, who affords no distinct statement on the point. (Niebuhr, *Lect. on Rom. Hist.* vol. i. p. 181; Vaudoncourt, *Hist. des Campagnes d'Annibal*, vol. i. pp. 136, 156.) The marshy lakes, called the *Paduli di Fucecchio* and *di Bientina*, still existing between the Apennines and the N. bank of the *Arno*, are evidently the remains of a state of things formerly much more extensively developed. At a still earlier period it is probable that the basin or valley at the foot of the hill of Faesulae, in the centre of which now stands the city of *Florence*, was likewise a marsh, and that the narrow rocky gorge through which the river now escapes (just below the village of *Signa*, 10 miles from Florence) was formed, or at least widened, by artificial means. (Niebuhr, *Vorträge üb. Völker u. Länder*, p. 339.) [E.H.B.]

AROA'NIUS (Ἀροάνιος), the name of three rivers in Arcadia. 1. Or OLBIUS (Ὄλβιος), called ANIAS (Ἀνίας) by Strabo, a river rising in the mountains to the north of Pheneus, and falling into some caverns called katavothra, near the latter city. When these caverns happened to be blocked up, the waters of the river overflowed the whole plain, and communicated with the Ladon and the Alpheius. (Strab. viii. p. 389; Paus. viii. 14. § 3, 15. § 6.)

2. (*Katzána*), a tributary of the Ladon, and flowing past the western side of Cleitor. (Paus. viii. 19. § 4, 21. § 1.) Polybius (iv. 70), without mentioning the name of the river, properly describes it as an impetuous torrent from the neighbouring mountains. The trout in the Aroanius are said to have sung like thrushes. (Paus. viii. 21. § 2; Athen. viii. p. 331, c.; Plin. ix. 19; Leake, *Morea*, vol. ii. pp. 241, 263, seq.) This river rose in the Aroanian mountains (ὄρη Ἀροάνια, Paus. viii. 18. § 7), now called *Khelmós*, which is 7726 feet in height. (Leake, *Peloponnesiaca*, p. 203.)

3. A tributary of the Erymanthus, flowing on one side of Psophis. (Paus. viii. 24. § 3.)

AROE. [PATRAE.]

AROER, a city of the Amorites on the north side of the valley of the Arnon (*Wady-el-Mójib*) (*Deut.* ii. 36, iii. 12), occupied by the tribe of Gad (*Numb.* xxxii. 34). Eusebius says that the site of the city existed in his day on the top of a hill (Onomast. *s. v.*). And Burckhardt was shown, on the top of the precipice which forms the northern brink of the *Wady-el-Mójib*, the ruins of *Araayr*, which he concludes to be the Aroer of the Scriptures. (*Travels*, p. 372.) [G. W.]

ARO'MATA PROMONTO'RIUM (Ἀρώματα ἄκρον καὶ ἐμπόριον, Ptol. iv. 7. § 10; Ἄρωμα, Steph. B. *s. v.*; Arrian, *Peripl. Mar. Eryth.* 7, 8, 17, 33: *Eth.* Ἀρωμεύς: the modern *Cap Guardafui*), was the easternmost headland of Africa, in lat. 11° N. The promontory was a continuation of Mount Elephas, and the town Aromata was the principal city in the Regio Cinnamonifera (ἡ Κινναμοφόρος χωρά, Strab. xvi. p. 774.) Ptolemy, indeed (iv. 7. § 34), places the region of cinnamon and spices further to the west and nearer to the White Nile. The district of which Aromata was the capital bounded Africa Barbaria to the north, and the Long-lived Aethiopians (Macrobii) are placed by some geographers immediately south of it. The quantity of spices employed by the Egyptians in the process of embalming rendered their trade with Aromata active and regular. Diodorus (i. 91) mentions cinnamon as one of the usual condiments of mummies. [W.B.D.]

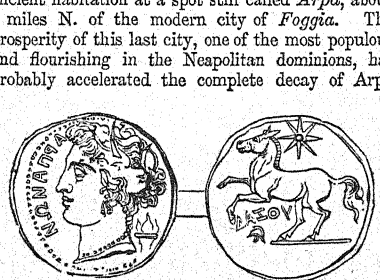
AROSAPES (Plin. vi. 23; Arusaces, Mela, iii. 7), a river of Ariana, in the SE. part of Persia; conjectured by Forbiger (*Alt. Geogr.* vol. ii. p. 537) to be the same as the modern *Arghasan*, one of the tributaries of the *Helmend*. From Mela it would seem to have been in the district of Pattalene. [V.]

A'ROSIS (Ἄροσις, Arrian, *Ind.* 39), a river which flowed into the Persian Gulf, forming the boundary of Susiana and Persis. It is the same as the Oroatis (Ὀροάτις; in Zend. *Aurwat*, "swift") of Strabo (xv. pp. 727, 729), and of Ptolemy (vi. 4. § 1). Arrian and Strabo both state that it was the chief river in those parts. It answers to the Zarotis of Pliny (vi. 23. s. 26), "ostio difficilis nisi peritis." It is now called the *Tab.* (*Geogr. Nub.* p. 123; Otter, vol. ii. p. 49.) Cellarius (iii. c. 9) has conjectured that the Arosis of Arrian, the Rogomanis of Ptolemy (vi. 4. § 2), and Amm. Marc. (xxiii. 6), and the Persian Araxes (Strab. xv. p. 729), are different names of one and the same river: but this does not seem to be the case. [V.]

ARO'TREBAE. [ARTABRI.]

ARPI (Ἄρποι, Ptol.: *Eth.* Ἀρπανός, Arpanus, Plin., Arpinus, Liv.: *Arpa*), called also ARGY'RIPA, or ARGYRIPPA (Argyripa, Virg. Sil. Ital.; Ἀργύριππα, Strab. Pol.; Ἀργυριππανος, Steph. B.), one of the most ancient and important cities of Apulia, situated in the centre of the great Apulian plain, about 13 miles E. of Luceria, and 20 from the sea at Sipontum. (The Tab. Peut. gives 21 M. P. to Sipontum.) Its foundation is generally attributed, both by Greek and Roman writers, to Diomedes, who is said to have originally named it after his native city Argos Hippium (Ἄργος Ἵππιον), of which the name Argyrippa was supposed to be a corruption. (Strab. vi. p. 283; Plin. iii. 11. s. 16; Appian. *Annib.* 31; Lycophr. *Alex.* 592; Virg. *Aen.* xi. 246; Justin. xx. 1; Steph. B. *s. v.* Ἀργύριππα.) But this is probably a mere etymological fancy; and it is even doubtful whether the name of Argyrippa, though so constantly used by Greek authors, was known to the inhabitants themselves, in historical times. Their coins always bear Ἀρπανοί; and Dionysius expressly says that Argyrippa was in history called Arpi. Nor is there any historical evidence of its having been a Greek colony: its name is not found in

Scylax, or Scymnus Chius, who notice all the cities to which they ascribe a Greek origin, and though we find both Arpi and Canusium called by Strabo πόλεις Ἰταλιωτίδες, by which he certainly means *Italian-Greek*, this probably refers merely to their reputed foundation by Diomedes. It is certain, however, from its coins, as well as other sources, that it had received, in common with the neighbouring city of Canusium, a great amount of Greek influence and cultivation. (Mommsen, *U. I. Dialekte*, pp. 89—92.) Its name first appears in history during the wars between the Romans and the Samnites, when the Arpani are mentioned as on hostile terms with the latter, and in consequence supplied the Roman consul Papirius with provisions and other supplies for the siege of Luceria, B. C. 320. (Liv. ix. 13.) It is singular that its name does not occur again during these wars; probably it continued steadfast to the Roman alliance, as we find it giving a striking proof of fidelity in the war with Pyrrhus, on which occasion the Arpani furnished a contingent of 4000 foot and 400 horse, and rendered signal assistance to the Romans at the battle of Asculum. (Dionys. xx. Fr. nov. ed. Didot.) In the Second Punic War it plays an important part. During the first invasion of Apulia by Hannibal (B. C. 217), its territory was laid waste by the Carthaginians; but after the battle of Cannae it was one of the first to open its gates to the conqueror, who took up his quarters in its fertile plain for the ensuing winter. It continued in his power till B. C. 213, when it was betrayed by the inhabitants into the hands of Fabius Maximus, though occupied at the time by a garrison of 5000 Carthaginian troops. (Pol. iii. 88, 118; Liv. xxii. 9, 12, xxiv. 3, 45—47; Appian. *Annib.* 31.) So powerful was Arpi at this period that it furnished on one occasion 3000 fully armed troops, but it suffered severely from the effects of the war, and not only never appears to have regained its former importance, but we may date from this period the commencement of its total decline. (Mommsen, *U. I. Dialekte*, p. 86.) It is only once again mentioned in history, when Caesar halted there for a night on his march to Brundusium. (Cic. *ad Att.* ix. 3.) Strabo tells us (*l. c.*), that the extensive circuit of the walls still remaining in his time, attested the former magnitude of the city, but it was then greatly decayed. Nor does any attempt seem to have been made under the Roman Empire to arrest its decline; but we find it continuing to exist as a town of small consideration under Constantine, who erected it into a bishop's see. The period of its total destruction is unknown; there now remain only faint traces of its walls, besides sepulchres and other signs of ancient habitation at a spot still called *Arpa*, about 5 miles N. of the modern city of *Foggia*. The prosperity of this last city, one of the most populous and flourishing in the Neapolitan dominions, has probably accelerated the complete decay of Arpi.



COIN OF ARPI.

(Swinburne, *Travels*, vol. i. p. 148; Romanelli, vol. ii. pp. 219, 220; Holsten. *Not. in Cluver.* p. 280.)

All the coins of Arpi bear Greek legends; the one annexed has the name of a magistrate ΔΑΖΟΥ, evidently the same which the Latins wrote Dasius, as in the case of Dasius Altinius mentioned by Livy. (Mommsen. *l. c.* p. 72.) [E. H. B.]

ARPI'NUM (Ἄρπινα, Diod.; *Eth.* Arpinas, -ātis: *Arpino*), a very ancient and celebrated city of the Volscians, situated on a hill rising above the valley of the Liris, near its junction with the Fibrenus, and about 6 miles S. of Sora. (Sil. Ital. viii. 401.) The still extant remains of its ancient walls prove it to have been a city of importance at a very early period; Juvenal expressly tells us that it was in the Volscian territory (viii. 245), but no mention of it is found, any more than of the other Volscian cities in this part of Italy, during the wars of the Romans with that people, and it had been wrested from them by the Samnites before its name appears in history. In B.C. 305 it was conquered from the latter by the Romans, but from Livy's expression "*recepta* ab Samnitibus," it appears that it had already, as well as Sora, previously been in their hands. (Liv. ix. 44; Diod. xx. 90.) A few years later, B. C. 302, it obtained the Roman franchise, but without the right of suffrage, which was not bestowed upon its citizens until B. C. 188, when they were enrolled in the Cornelian tribe. (Liv. xxxviii. 36; Festus. *s. v. Municipium.*) During the latter period of the Roman republic, Arpinum was a flourishing municipal town, but its chief celebrity is derived from its having been the birth-place of two of the most illustrious men in Roman history, C. Marius and M. Tullius Cicero. The former was of ignoble birth, and is said to have failed in obtaining some local magistracy in his native place, but the family of Cicero was certainly one of the most ancient and considerable at Arpinum, and his father was of equestrian rank. (Cic. *pro Planc.* 8, *de Leg.* ii. 1, 3, iii. 16; Sall. *Jug.* 67; Val. Max. ii. 2. § 3, vi. 9. § 14; Juv. viii. 237—248.) The writings of Cicero abound with allusions to his native place, the inhabitants of which, in common with those of the neighbouring Volscian cities, he describes as rustic and simple in their manners, from the rugged and mountainous character of the country; but possessing many also of the virtues of mountaineers; and he applies to Arpinum the well-known lines in the Odyssey, concerning Ithaca:

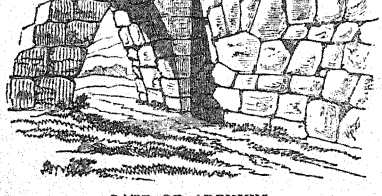
τρηχεῖ' ἀλλ' ἀγαθὴ κουρότροφος, &c.

(Cic. *pro Planc.* 9, *ad Att.* ii. 11, *de Legg.* ii. 1, 2, &c.) He inherited from his father an estate in the plain beneath the town, on the banks of the little river Fibrenus, where his favourite villa was situated, on an island surrounded by the waters of that beautiful stream. [FIBRENUS.] There is no authority for supposing that he had, besides this, a house *in the town* of Arpinum, as has been assumed by local antiquarians: though the alleged remains of the *Casa di Cicerone* are still shown in the ancient citadel. (Dionigi, *Viaggio nel Lazio*, p. 51.)

Very little notice is found of Arpinum under the Roman empire. Its name is not mentioned either by Strabo or Ptolemy, though included by Pliny (iii. 5. s. 9) among the cities of the First Region: it was undoubtedly reckoned a city of Latium, in the later acceptation of that name. But few inscriptions of imperial times have been discovered here: but from two of these we learn that it already possessed,

under the Romans, the woollen manufactures which are still one of its chief sources of prosperity. (Romanelli, vol. iii. p. 374.) It seems, however, to have declined during the later ages of the empire; but continued to subsist throughout the middle ages, and is still a considerable town with about 9000 inhabitants.

Arpinum contains scarcely any remains of Roman date, but its ancient walls, built in the Cyclopean style, of large polygonal or irregular blocks of stone, are one of the most striking specimens of this style of construction in Italy. They extend along the northern brow of the hill, occupied by the present town, as far as the ancient citadel now called *Civita Vecchia* on its highest summit. Nearly adjoining this is an ancient gate of very singular construction, being formed of roughly hewn stones, the successive courses of which project over each other till they meet, so as to form a kind of pointed arch. Some resemblance may certainly be traced between this gateway and those at Tiryns and Mycenae, but the agreement is by no means so close as maintained by Gell and other writers. Lower down the hill is a fine Roman arch, serving as one of the gates of the modern town; and near it are some massive remains of a monument, apparently sepulchral, which a local antiquary (Clavelli) maintains to be the tomb of king Saturnus (!), who, according to popular belief, was the founder of Arpinum. (Romanelli, vol. iii. pp. 371—375; Clavelli, *Storia di Arpino*, pp. 11, 12; Kelsall, *Journey to Arpino*, Geneva, 1820, pp. 63—79; Craven, *Abruzzi*, vol. i. pp. 107—109; Dionigi, *Viaggio ad alcune Città del Lazio*, pp. 47—53.)



GATE OF ARPINUM.

Cicero repeatedly alludes to a villa belonging to his brother Quintus, between Arpinum and Aquinum, to which he gives the name of ARCANUM (*ad Q. Fr.* iii. 1, 9, *ad Att.* v. 1). Hence it has been supposed that the modern village of *Arce*, about 7 miles S. of Arpinum, was in ancient times known as ARX; and indeed it is already mentioned under that name by P. Diaconus, in the seventh century. (*Hist.* vi. 27.) There is, however, no ground for connecting it (as has been done by Romanelli and others) with the Ἄξ of Ptolemy (iii. 1. § 57), which is placed by that writer among the Marsi. It was probably only a village in the territory of Arpinum; though, if we can trust to the inscriptions published by local writers in which ARKAE and ARKANUM are found, it must have been a town with municipal privileges. (Romanelli, vol. iii. pp. 361, 375; but comp. Muratori, *Inscr.* p. 1102. 4.) The villa of Q. Cicero was placed, like that of his brother, in the valley of the Liris, beneath the hill now occupied by *Arce*: and some remains which have been found in that locality are regarded, with much plausibility, as those of the villa itself. The inscriptions alleged to have been discovered there are, however, of very doubtful authenticity. (Romanelli, vol. iii. p. 376, Dionigi, *l. c.* p. 45; Orell. *Inscr.* 571, 572.)

Plutarch (*Mar.* 3) mentions a village which he calls Cirrhaeaton (Κιρραιάτων), in the territory of Arpinum, at which he tells us that Marius was brought up. The name is probably a corruption of CEREATAE, but if so, he is certainly mistaken in assigning it to the immediate neighbourhood of Arpinum. [CEREATAE.] [E. H. B.]

ARRA. 1. (*Marrah*, *Máarra*), a town of Chalcidice, in Syria, 20 M.P. S. of Chalcis (*It. Ant.* p. 194). In Abulfeda (*Tab. Syr.* pp. 21, 111), it appears as a considerable place, under the name of *Maarat*.

2. (Ἄρρη κώμη, Ptol. vi. 7. § 30), an inland town of Arabia Felix, the same apparently which Pliny calls Areni (vi. 28. s. 32). [P. S.]

ARRABO (Ἀραβών, Ptol. ii. 11. § 5, ii. 16. §§ 1, 2). 1. A river, one of the feeders of the Danube, and the boundary between Upper and Lower Pannonia. It entered the Danube just below the modern royal borough of *Raab*.

2. ARRABONE (in the ablative case, Georg. Ravenna, iv. 19), or ARRABONA, in its later form, was a city of Pannonia situated near the junction of the river Arrabo with the Danube. It was a place of some importance under the lower empire, and was garrisoned by detachments of the tenth and fourteenth legions. It is probably the ARBON (Ἄρβων) of Polybius (ii. 11). The royal borough of *Raab* corresponds nearly with the ancient Arrabo. (*It. Anton.* p. 246; *Tab. Peutinger.*; *Notitia Imperii.*) [W. B. D.]

A'RRABON, A'RRAGON. [ARAGUS.]

ARRE'CHI (Ἀρρηχοί), a tribe of the Maeotae, on the E. side of the Palus Maeotis (Strab. xi. p. 495; Steph. B. *s. v.*; Plin. vi. 7); probably the Arichi (Ἀριχοί) of Ptolemy (v. 9. § 18). [P. S.]

ARRE'TIUM (Ἀρρήτιον: *Eth.* Ἀρρητῖνος, Aretinus, Plin.; but inscriptions have always Arretinus: *Arezzo*), one of the most ancient and powerful cities of Etruria, situated in the upper valley of the Arnus, about 4 miles S. of that river. Strabo says that it was the most inland city of Etruria, near the foot of the Apennines, and reckons it 1,200 stadia from Rome, which rather exceeds the truth. The Itineraries place it on the Via Clodia, 50 M.P. from Florentia, and 37 from Clusium. (Strab. v. p. 226; Itin. Ant. p. 285; Tab. Peut.) All accounts agree in representing it as in early ages one of the most important and powerful cities of Etruria, and it was unquestionably one of the twelve which composed the confederation (Müller, *Etrusker*, vol. i. p. 345), though, in consequence of its remoteness from Rome, we hear comparatively little of it in history. It is first mentioned during the reign of Tarquinius Priscus, when we are told that five of the Etruscan cities, Arretium, Clusium, Volaterrae, Rusellae, and Vetulonia, united their arms with the Latins and Sabines against the growing power of the Roman king. (Dionys. iii. 51.) From this time we hear no more of it for more than two centuries, till the extension of the Roman arms again brought them into collision with the more distant cities of Etruria; but among these Arretium seems to have been the least hostile in its disposition. In B. C. 309 we are told that it was the only one of the Etruscan cities which did not join in the war against Rome, and though it appears to have been subsequently drawn into the league, it hastened in the following year to

conclude a peace with the Republic for 30 years. (Liv. ix. 32, 37; Diod. xx. 35.) It would seem that the Arretines were again in arms with the other Etruscans in B. C. 294, but were compelled to sue for peace, and purchased a truce for 40 years with a large sum of money. (Id. x. 37.) Livy speaks of Arretium at this time as one of the chief cities of Etruria, "capita Etruriae populorum;" but we learn that they were agitated, and probably weakened by domestic dissensions, which in one instance involved them in open war. (Id. x. 3.) The occasion on which they passed into the condition of subjects or dependents of Rome is unknown, but it was apparently by a peaceful arrangement, as we hear of no triumph over the Arretines. In B. C. 283 they were besieged by the Senonian Gauls, and a Roman army which advanced to their relief was defeated, but the city did not fall into the hands of the enemy. (Pol. ii. 19.)

After the Romans had completed the conquest of Italy, Arretium was regarded as a military post of the highest importance, as commanding the western entrance into Etruria and the valley of the Tiber from Cisalpine Gaul. The high road across the Apennines from thence to Bononia was not constructed till B. C. 187 (Liv. xxxix. 2), but it is clear that this route was one previously frequented; hence, in the Second Punic War, Flaminius was posted at Arretium with his army in order to oppose the advance of Hannibal, while Servilius occupied Ariminum with the like object. (Pol. iii. 77, 80; Liv. xxii. 2, 3.) During a later period of the same war suspicions were entertained of the fidelity of Arretium; but Marcellus, having been sent thither in haste, prevented an open defection, and severe precautions were taken for the future. (Liv. xxvii. 21, 22, 24.) But a few years afterwards (B. C. 205) the Arretines were among the foremost of the cities of Etruria to furnish arms and military stores of various kinds for the armament of Scipio. (Liv. xxviii. 45.) In the civil wars of Sulla and Marius they took part with the latter, for which they were severely punished by Sulla, who deprived them of the rights of Roman citizens, and confiscated their lands, but did not actually carry out their partition. Many of the inhabitants afterwards joined the cause of Catiline. (Cic. *pro Caec.* 33, *pro Muren.* 24, *ad Att.* i. 19.) At the outbreak of the Civil War in B. C. 49, Arretium was one of the first places which Caesar hastened to occupy immediately after he had passed the Rubicon. (Caes. *B. C.* i. 11; Cic. *ad Fam.* xvi. 12.) From this time its name is scarcely mentioned in history; but we learn from the Liber Coloniarum that it received a colony under Augustus, apparently the same to which Pliny gives the title of Arretium Julium. (Lib. Colon. p. 215; Plin. iii. 5. s. 8.) That author, indeed, describes the Arretines as divided in his time into the Aretini Veteres, Aretini Fidentes, and Aretini Julienses. That these constituted separate municipal bodies or communities is certain from an inscription, in which we find the "Decuriones Arretinorum Veterum" (Orell. *Inscr.* 100), but it is not clear that they inhabited altogether distinct towns. Strabo makes no allusion to any such distinction, and other inscriptions mention the "Ordo Arretinorum," without any further addition. (Ib. 1300; Mur. *Inscr.* p. 1094. 2.) It is probable, therefore, that they were merely the names of distinct colonies or bodies of settlers which had for some reason received a separate municipal organisation. The Arretini Julienses were evidently the colonists settled by Augustus: the Arretini Fidentes probably dated from the time of Sulla, or perhaps from a still earlier period. But there seems reason to believe that Arretium Vetus, the ancient Etruscan city, did in fact occupy a site different from the modern *Arezzo*, which has probably succeeded to the Roman city. The ruins of the former have been pointed out on a height called *Poggio di S. Cornelio*, two or three miles to the SE. of *Arezzo*, where there are some remains of ancient walls, apparently of Etruscan construction. The only ruins visible in the modern city are some small portions of an amphitheatre, decidedly of Roman date. (Repetti, *Diz. Geogr. di Toscana*, vol. i. p. 585; Micali, *Mon. Ined.* p. 410; Dennis's *Etruria*, vol. ii. pp. 421—431.)

The other relics of antiquity discovered at *Arezzo* are far more interesting and valuable. Among these are numerous works in bronze, especially the Chimaera and the statue of Minerva, both of which are now preserved in the Gallery at Florence, and are among the most interesting specimens of Etruscan art. Much pottery has also been found, of a peculiar style of bright red ware with ornaments in relief, wholly different from the painted vases so numerous in Southern Etruria. The Roman inscriptions on them confirm the statement of Pliny (xxxv. 46), who speaks of Arretium as still celebrated in his time for its pottery; which was, however, regarded with contempt by the wealthy Romans, and used only for ordinary purposes. (Mart. i. 54. 6, xiv. 98; Pers. i. 130.) Vitruvius and Pliny both speak of the walls of Arretium (meaning apparently the ancient Etruscan city) as built of brick, and remarkable for the excellence of their construction. (Vitruv. ii. 8. § 9; Plin. xxxv. 14. s. 49.) No remains of these are now visible.

Maecenas is commonly regarded as a native of Arretium. There is not, indeed, any proof that he was himself born there, but it is certain that the family of the Cilnii to which he belonged was at an early period the most powerful and conspicuous of the nobility of that city (Liv. x. 3, 5; compare *Hor. Carm.* iii. 29. 1, *Sat.* i. 6. 1); and the jesting epithets applied to his favourite by Augustus leave little doubt of his Arretian origin. (Macrob. ii. 4.)

The territory of Arretium was very extensive, and included not only the upper valley of the Arnus, but a part of that of the Tiber also (Plin. iii. 5. s. 9), as well as the adjacent valley of the Clanis. The latter appears to have been, in ancient as well as modern times, marshy, and subject to inundations; and the "Arretinum Stagnum," mentioned by Julius Obsequens (§ 100), must have been a marshy lake in the *Val di Chiana*. Great part of the Arretine territory was extremely fertile: it produced wheat of the finest quality, and several choice varieties of vines. (Plin. xiv. 2. s. 4, xviii. 9, s. 20.) [E.H.B.]

ARRHAPACHI'TIS (Ἀρραπαχῖτις, Ptol. vi. 1. § 2), a district of Assyria Proper, adjoining Armenia, named probably from a town which Ptol. (vi. 1. § 6) calls Arrhapa (Ἄρραπα). The name is, perhaps, connected with Arphaxad, as Bochart (*Geog. Sacr.* ii. c. 4) has conjectured. [V.]

ARRHE'NE. [ARZANENE.]

ARRHIA'NA (τὰ Ἀρριανά), a town in the Thracian Chersonesus on the Hellespont, near Cynossema, mentioned only by Thucydides (viii. 104.)

ARRI'ACA (*It. Ant.* pp. 436, 438) or CARACCA (Κάρακκα, Ptol. ii. 6. § 57; *Geog. Rav.* iv. 44), a town of the Carpetani in Hispania Tarra-

conensis, on the high road from Emerita to Caesaraugusta, 22 M. P. NE. of Complutum (*Alcalá*). The distance identifies it with *Guadalajara*, on the *Henares*, where the bridge across the river is built on Roman foundations. As to the variation in the name, it is said that one MS. of the Itinerary has the form Caraca. (Ukert, i. 2. p. 429.) [P. S.]

ARSA (Ἄρσα: *Eth.* Ἀρσαῖος: *Azuaga*), a city of the Turduli, in the district of Baeturia in Hispania Baetica, belonging to the conventus of Corduba. It lay in the *Sierra Morena* (M. Marianus), and is mentioned in the war with Viriathus. (Appian. *Hisp.* 70; Plin. iii. 1. s. 3; Ptol. ii. 4. § 14; Steph. B. *s. v.*) Its site is identified by ruins with inscriptions. (Florez, ix. p. 20.) [P. S.]

ARSA or VARSA (Ἄρσα, Οὔαρσα), a district of India intra Gangem, in the N. of the *Panjab*. It was that part of the country between the Indus and the upper course of the Hydaspes which lay nearer to the former river, and which contained the city of Taxila (τὰ Τάξιλα or Ταξίαλα), the capital, in Alexander's time, of the Indian king Taxiles. (Ptol. vii. 1. § 45.) [P. S.]

ARSA'CIA. [RHAGAE.]

ARSADA, or ARSADUS, a town of Lycia, not mentioned, so far as appears, by any ancient writer. The modern site appears to be *Arsa*, "a small village overlooking the valley of the Xanthus." (Spratt's *Lycia*, vol. i. p. 293.) There are rock tombs, on two of which Lycian inscriptions were observed. "There are several Greek inscriptions; in two of them mention is made of the name of the place." One inscription is given in Spratt's *Lycia* (vol. ii. p. 291), from which it appears that the ancient name was not Arsa, as it is assumed in the work referred to, but Arsadus, or Arsada (like *Arycanda*), as the Ethnic name, which occurs twice in the inscription, shows (Ἀρσαδεων ὁ δημος, and Ἀρσαδεα, in the accusative singular.) The real name is not certain, because the name of a place cannot always be deduced with certainty from the Ethnic name. The inscription is on a sarcophagus, and records that the Demus honoured a certain person with a gold crown and a bronze statue for certain services to the community. The inscription shows that there was a temple of Apollo at this place. [G. L.]

ARSAMOSATA. [ARMOSATA.]

ARSA'NIAS (Ἀρσανίας: *Myrád-chái*), an affluent of the Euphrates according to Pliny (v. 24, vi. 31; comp. Tac. *Ann.* xv. 15; Plut. *Lucull.* 31). Ritter (*Erdkunde*, vol. x. pp. 85, 98, 101, 646, vol. xi. p. 110) considers it to be the S. arm of the Euphrates (St. Martin, *Mém. sur l'Armenie*, pp. 50, 51, 171). [E. B. J.]

ARSANUS, an affluent of the Euphrates according to Pliny (v. 24), but mentioned in no other writer. [E. B. J.]

ARSENA'RIA (*Itin. Ant.* p. 14; Ἀρσεναρία κολωνία, Ptol. iv. 2. § 3; Arsenaria Latinorum, Plin. v. 2. s. 1; Arsinna, Mela, i. 6. § 1: *Arzew*, Ru.), an important city of Numidia, or, according to the later division, of Mauretania Caesariensis, 3 M. P. from the sea, between Quiza and the mouth of the Chinalaph (a few minutes W. of the meridian of Greenwich). That it was a place of considerable importance is proved by its ruins, among which are the cisterns for collecting rain-water, which extended beneath the whole town. There are also several Roman inscriptions. (Shaw, pp. 29, 30, or p. 14, 2nd ed.; Barth, *Wanderungen, &c.* p. 59.) [P. S.]

ARSE'NE (Ἀρσηνή: *Ván*), a large lake situated in the S. of Armenia. Strabo (xi. p. 529) says that it was also called Thonitis (Θωνῖτις), which Groskurd corrects to Thospitis (Θωσπῖτις, comp. Ptol. v. 13. § 7; Plin. vi. 27. s. 31). The lake Arsissa, which Ptolemy (*l. c.*) distinguishes from Thospitis has been identified with Arsene, and the name is said to survive in the fortress *Arjish*, situated on the N. of the lake (St. Martin, *Mém. sur l'Armenie*, vol. i. p. 56). On the other hand, Ritter (*Erdkunde*, vol. ix. p. 786) identifies Arsissa with the Mantiane of Strabo, and Lake *Ván*. It must be recollected that till lately this district has been a *terra incognita*, and but little yet has been done for the illustration of ancient authors. Till further evidence therefore has been collected, it would be premature to come to any distinct conclusion on these points. Strabo (*l. c.*) describes Arsene as abounding in natron, so much so as to remove stains from cloth: the water was undrinkable. The Tigris, he adds, flows through it with such rapidity that the waters do not commingle; hence it has been inferred that Arsene is the same as the Arethusa of Pliny (vi. 31, comp. Ritter, *Erdkunde*, vol. x. p. 90; Ersch and Gruber's *Encyclopaedia*). Lake *Ván* is of an irregular shape, in extreme length from NE. to SW. about 70 miles, and in extreme breadth from N. to S. about 28 miles. The level is placed at 5467 feet above the sea. The water is brackish, but cattle will drink it, particularly near the rivers. (Kinneir, *Travels*, p. 384; *London Geog. Journ.* vol. iii. p. 50, vol. x. pp. 391, 398, 410.) [E. B. J.]

ARSE'SA (Ἄρσησα: *Arjish*), a town and district of Armenia, on the NE. of Lake *Ván*; the district is probably the same as that of Arsia (Ἀρσία) mentioned by Ptolemy (v. 13. § 13). In the 10th century it was called Ἄρσες or Ἄρζες (Const. Porph. *de Adm. Imp.* c. 44. p. 144. ed. Meurs.), and was then in the possession of the Mussulman princes. In A. D. 993 it was recovered by the Empire; but, A. D. 1071, was taken by the Seljuk Turks: soon after its capture by the Georgians, A. D. 1206, it fell into the hands of the Mongols. (St. Martin, *Mém. sur l'Armenie*, vol. i. p. 136; *London Geog. Journal*, vol. x. p. 402.) [E. B. J.]

A'RSIA, a small river of Istria, still called *Arsa*, which became the boundary between Italy and Illyricum, when Istria had been annexed by Augustus to the former country. (Plin. iii. 5. s. 6, 19. s. 23; Tab. Peut.) Florus represents it as having been at an earlier period the limit between the Illyrians and Istrians (ii. 4). It flowed into the Flanaticus Sinus (*Golfo di Quarnero*), on the E. coast of Istria, just beyond the town of Nesactium (*Castel Nuovo*). The existence of a town of the name "Civitas Arsia," rests only on the authority of the geographer of Ravenna (iv. 31), and is probably a mistake. [E.H.B.]

A'RSIA SILVA, a wood on the confines of the Roman and Veientine territories, where a battle was fought between the Roman consuls Brutus and Valerius Poplicola and the exiled Tarquins, supported by the Veientines and Tarquinians, in which Aruns, the son of Tarquin, and Brutus, were both slain. (Liv. ii. 6; Val. Max. i. 8. § 5; Plut. *Popl.* 9, who writes the name Οὖρσον ἄλσος.) The name is never again mentioned: it was probably nothing more than a sacred grove. Dionysius calls it δρυμὸς ἱερὸς ἥρωος Ὁράτου (v. 14); but the last name is probably corrupt. [E. H. B.]

ARSIA'NA (Amm. Marc. xxiii. 6), a town of Susiana. It may be, perhaps, the same as the Tareiana (Ταρειάνα) of Ptol. (vi. 3. § 5). [V.]

ARSINA'RIUM PR. (Ἀρσινάριον ἄκρον), a headland on the W. coast of Libya Interior, placed by Ptolemy (iv. 6. § 6) in 8° long., and 12° N. lat., between the two great rivers Daradus (*Senegal*) and Stacheir (*Gambia*); a position exactly answering to that of *C. Verde*, the westernmost point of the whole continent of Africa. It is true that Ptolemy gives points on the W. coast of Africa more to the W., his westernmost point being the Pr. Cotes, at the mouth of the Straits, which he places in long. 6° [AMPELUSIA]; for he mistook the whole shape of this coast, especially in its N. portion. But still his Pr. Arsinarium is the westernmost point of the coast for a long distance on both sides of it. The geographers who place this cape N. of *C. Blanco* have not given Ptolemy sufficient credit for the accuracy of his longitudes. [P. S.]

ARSI'NOE (Ἀρσινόη, Strab. p. 804; Plin. v. 11. s. 12, vi. 29. s. 33; Steph. B. p. 126; Mart. Capell. 6. § 677 : *Eth.* Ἀρσινοΐτης, or Ἀρσινοεύς), the name of several cities which derived their appellation from Arsinoe, the favourite sister of Ptolemy Philadelphus, who erected or extended and beautified them, and dedicated them to her honour or memory. Their erection or improvement consequently dates between B. C. 284—246. Each of these cities apparently occupied the site of, or included, previously existing towns.

1. A city at the northern extremity of the Heroopolite gulf, in the Red Sea. It was the capital of the Heroopolite nome, and one of the principal harbours belonging to Egypt. It appears to have been also denominated Cleopatris (Strab. p. 780) and Arsinoites (Plin. v. 9. § 9; Orelli, *Inscr.* 516). It is also conjectured to have stood on the site of the ancient Pihachiroth (*Exod.* xii. 2, 9; *Numb.* xxxiii. 7; Winer, *Biblioth. Realwörterb.* ii. p. 309). The modern *Ardscheríd*, a village near Suez, corresponds to this Arsinoe. It was seated near the eastern termination of the Royal canal which communicated with the Pelusiac branch of the Nile, and which Ptolemy Philadelphus carried on from the Bitter Lakes to the head of the Heroopolite bay. Arsinoe (Plin. v. 12) was 125 miles from Pelusium. The revenues of the Arsinoite nome were presented by that monarch to his sister, and remained the property of successive queens or princesses of the Lagid family. The shortness of the road across the eastern desert and its position near the canal were the principal advantages of Arsinoe as a staple of trade. But although it possessed a capacious bay, it was exposed to the south wind, and the difficulties which ships encountered from reefs in working up the gulf were considerable. Arsinoe, accordingly, was less eligibly situated for the Indian traffic than either Myos Hormos or Berenice. In common, however, with other ports on the Red Sea Arsinoe improved in its commerce after the conquest of Egypt by the Romans. One hundred and twenty vessels annually sailed from Egyptian havens to bring from western India silk, precious stones, and aromatics (Gibbon, *D. and F.* ch. vi).

2. In the Heptanomis, was the capital of the nome Arsinoïtes, and was seated on the western bank of the Nile, between the river and the Lake Moeris, south-west of Memphis, in lat. 29° N. In the Pharaonic era Arsinoe was denominated the city of Crocodiles (Κροκοδείλων πόλις), from the peculiar reverence paid by its inhabitants to that animal. The region in which Arsinoe stood — the modern *El-Fyoom* — was the most fertile in Egypt. Besides corn and the usual cereals and vegetables of the Nile valley, it abounded in dates, figs, roses, and its vineyards and gardens rivalled those in the vicinity of Alexandria. Here too alone the olive repaid cultivation.

The Arsinoite nome was bounded to the west by the Lake Moeris (*Berket el kerún*) watered by the Canal of Joseph (*Bahr Jusuf*), and contained, besides various pyramids, the necropolis of the city of Crocodiles, the celebrated labyrinth, which together with the Lake are described under Moeris. Extensive mounds of ruins at *Medinet-el-Fyoom*, or *el-Fares* represent the site of Arsinoe, but no remains of any remarkable antiquity, except a few sculptured blocks, have hitherto been found there. In the later periods of the Roman empire Arsinoe was annexed to the department of Arcadia, and became the chief town of an episcopal see. (Strab. xvii. p. 809, seq.; Herod. ii. 48; Diod. i. 89; Aelian. *H. A.* x. 24; Plin. v. 9. s. 11, xxxvi. 16; Mart. Capell. vi. 4; Belzoni's *Travels*, vol. ii. p. 162; Champollion, *l'Egypte*, vol. i. p. 323, seq.)

3. A city in the Regio Troglodytica upon the western coast of the Red Sea between Philoteras (*Kosseir*) and Myos Hormos. (Strab. xvi. p. 769.) It was previously called Olbia (Steph. B. *s. v.* Ἀρσινόη). According to Agatharchides (*de Rub. Mar.* p. 53), there were hot springs in its neighbourhood. Arsinoe stood nearly at the point where the limestone range of the Arabian hills joins the Mons Porphyrites, and at the southern entrance of the Heroopolite Gulf.

4. A city in Aethiopia, north of Dirè Berenices, and near the entrance of the Red Sea (*Bab-el-Mandeb*). (Strab. xvi. p. 773; Mela, iii. 8; Plin. vi. 34; Ptol. iv. 5. § 14.) [W. B. D.]

5. A town of Crete assigned to Lyctus. (Steph. B.) Berkelius (*ad loc.*) supposes that an error had crept into the text, and that for Λύκτου we should read Λυκίας.

Its existence has been confirmed by some coins with the types and emblems peculiar to the Cretan mints. (Eckhel, vol. ii. p. 304.)

6. A town in the E. of Cyprus, near the promontory of Acamas (Strab. xiv. p. 682; Ptol. v. 14. § 4), formerly called Marion (Μάριον; Steph. B. *s. v.*; comp. Scylax, *s. v.* Cyprus). Ptolemy Soter destroyed this town, and removed the inhabitants to Paphos (Diod. xix. 89). For coins of Marion see Eckhel, vol. iii. p. 86. The name of Arsinoe was given to it in honour of the Aegyptian princess of that name, the wife and sister of Ptolemy Philadelphus. Hierocles and Const. Porphyr. (*Them.* i. 15) place it between Paphos and Soli. The modern name is *Polikrusoko* or *Crisophou*, from the gold mines in the neighbourhood. According to Strabo (*l. c.*) there was a grove sacred to Zeus. Cyprus, from its subjection to the kings of the Lagid family, had more than one city of this name, which was common to several princesses of that house.

Another Arsinoe is placed near Ammochostus to the N. of the island (Strab. p. 683). A third city of the same name appears in Strabo (*l. c.*), with a harbour, temple, and grove, and lies between Old and New Paphos. The ancient name survives in the present *Arschelia* (D'Anville, *Mém. de l'Acad. des Inscrip.* vol. xxxii. pp. 537, 545, 551, 554; Engel, *Kypros*, vol. i. pp. 73, 97, 137; Marati, *Viaggi*, vol. i. p. 200). [E. B. J.]

7. One of the five cities of the Libyan Pentapolis in Cyrenaïca: so called under the Ptolemies:

its earlier name was Taucheira or Teucheira. [TAUCHEIRA.] [P. S.]

8. A place on the coast of Cilicia, mentioned by Strabo (p. 670) as having a port. Leake places it at or near the ruined modern castle, called *Sokhta Kálesi*, below which is a port, such as Strabo describes at Arsinoe, and a peninsula on the east side of the harbour covered with ruins. (*Asia Minor*, p. 201.) This modern site is east of Anemurium, and west of, and near to, Cape *Kizliman*. (Beaufort's *Karamania*). [G. L.]

9. [PATARA.]

10. In Aetolia. [CONOPE.]

ARSISSA. [ARSENE.]

ARTABIA, ARTABIUS. [ARABIS.]

AR'TABRI (Ἄρταβροι, Ἀρυτρέβαι, Arrotrebae), a people in the extreme NW. of Hispania Tarraconensis, about the promontory Nerium (*C. Finisterre*), and around a bay called by their name [ARTABRORUM SINUS], on which there were several sea-port towns, which the sailors who frequented them called the Ports of the Artabri (Ἀρτάβρων λιμένας). Strabo states that in his time the Artabri were called Arotrebae. He places them in Lusitania, which he makes to extend as far as the N. coast of the peninsula. We may place them along that part of the coast of *Gallicia*, which looks to the NW. between *C. Ortegal* and *C. Finisterre* (Strab. iii. pp. 147, 153, 154; Ptol. ii. 6. § 22). Strabo speaks of the Celtici, in connection with the Artabri, as if the latter were a tribe of the former (p. 153); which Mela expressly states (iii. 1. § 9; but the text is doubtful). Ptolemy also assigns the district of the Artabri to the Gallaeci Lucenses (Καλλαϊκῶν Λουκηνσίων, *i. e.* having Lucus Augusti for their capital: ii. 6. §§ 2, 4).

Pliny (iv. 20, 22. s. 34, 35) places the Arrotrebae, belonging to the conventus of Lucus Augusti, about the promontory Celticum, which, if not the same as the Nerium of the others, is evidently in its immediate neighbourhood; but he confuses the whole matter by a very curious error. He mentions a promontory called Artabrum as the headland *at the NW. extremity of Spain*; the coast on the one side of it looking to the N. and the Gallic Ocean, on the other side to the W. and the Atlantic Ocean. But he considers this promontory to be the *W. headland of the estuary of the Tagus*, and adds that some called it Magnum Pr., and others Olisipone, from the city of Olisipo (*Lisbon*). He assigns, in fact, all the W. coast of Spain, down to the mouth of the Tagus, to the N. coast; and, instead of being led to detect his error by the resemblance of name between his Artabrum Pr. and his Arrotrebae (the Artabri of his predecessors, Strabo and Mela), he perversely finds fault with those who had placed about the promontory Artabrum a people of the same name, who never were there (*ibi gentem Artabrum quae nunquam fuit, manifesto errore. Arrotrebas enim, quos ante Celticum diximus promontorium, hoc in loco posuere, litteris permutatis:* Plin. iv. 22. s. 35; comp. ii. 118. s. 112).

Ptolemy (*l. c.*) mentions Claudionerium (Κλαυδιονέριον) and Novium (Νοούιον) as cities of the Artabri.

Strabo relates, on the authority of Posidonius, that, in the land of the Artabri, the earth on the surface contained tin mixed with silver, which, being carried down by the rivers, was sifted out by the women on a plan apparently similar to the "gold-washings" of California (Strab. iii. p. 147). [P. S.]

ARTABRO'RUM PORTUS (Ἀρταβρῶν λιμήν), a sea-port town of the Artabri (Gallaeci) S. of Pr. Nerium. (Ptol. ii. 6. § 22; Agathem. i. 4). Strabo (iii. p. 153) uses the name in the plural for the sea-ports of the Artabri further N. on the *Bay of Ferrol* and *Coruña*. [ARTABRI.]

ARTABRO'RUM SINUS, a bay on the coast of the Artabri, with a narrow entrance, but widening inwards, having on its shore the town of ARDOBRICA, and receiving four rivers, two of which were not worth mention; the other two were the Mearus and the Ivia or Juvia (Mela iii. 1. § 9). This description answers exactly to the great bay on the coast of *Gallicia*, between *La Coruña* on the S. and *C. Friorino*, SW. of *El Ferrol*, on the N.; which divides itself into the three bays of *Coruña*, *Betanzos*, and *El Ferrol*, and receives the four rivers *Mero*, *Mendo*, *Eume*, and *Juvia*. Of these the first and last, whose estuaries form respectively the bays of *Coruña* and *El Ferrol*, correspond in name with Mela's rivers; but the other two, which fall into the estuary of *Betanzos*, are quite as important in respect of their size. The bay is completely land-locked; its coasts are bold and lofty; but the rivers which fall into it form those secure harbours, which the ancient writers mention (see preceding article), and which have been celebrated in all ages.

Notwithstanding some confusion in the numbers of Ptolemy, this is evidently his Magnus Portus (ὁ μέγας λιμήν) on the coast of the Gallaeci Lucenses (ii. 6. § 4). [P. S.]

A'RTABRUM PROM. [ARTABRI.]

ARTACANA. [ARIA CIVITAS and ARTAEA.]

ARTACE (Ἀρτάκη: *Eth.* Ἀρτακηνός, Ἀρτάκιος, Ἀρτακεύς: *Artaki* or *Erdek*), a town of Mysia, near Cyzicus (Herod. iv. 14), and a Milesian colony. (Strab. pp. 582, 635.) It was a sea-port, and on the same peninsula on which Cyzicus stood, and about 40 stadia from it. Artace was burnt, together with Proconnesus, during the Ionian revolt, in the reign of Darius I. (Herod. vi. 33.) Probably it was not rebuilt, for Strabo does not mention it among the Mysian towns: but he speaks (p. 576) of a wooded mountain Artace, with an island of the same name near to it, the same which Pliny (v. 32) calls Artacaeum. Timosthenes, quoted by Stephanus (*s. v.* Ἀρτάκη), also gives the name Artace to a mountain, and to a small island, one stadium from the land. In the time of Procopius, Artace had been rebuilt, and was a suburb of Cyzicus. (*Bell. Pers.* i. 25.) It is now a poor place. (Hamilton, *Researches*, vol. ii. p. 97.) [G. L.]

ARTACE'NE, or ARACTENE. [ARBELITES.]

ARTACOANA. [ARIA CIVITAS.]

ARTAEA (Ἀρταία, Steph. B.: *Eth.* Ἀρταῖοι), a district of Persia, where, according to Hellanicus (Hellan. *Fragm.* No. lxiii. p. 97, Sturz), Perseus and Andromeda founded several cities (Steph.) It is probably connected with the Parthian Artacana of Ptolemy (vi. 5. § 4). Herodotus (vii. 61) states the native name of the Persians was Artaei; Stephanus and Hesychius (*s. v.* Ἀρτάς) say that it was a particular epithet given in the vernacular dialect to the heroes of ancient Persian romance (Rawlinson, *Asiat. Journ.* xi. pt. i. p. 35), no doubt nearly connected with the ancient name of the Medes, Arii, with the Zend Airya, and the Sanscrit Arthya (Pott, *Forschung.* &c. p. lxix.) [V.]

ARTAGEIRA, a city of Inner Libya, placed by Ptolemy on the N. side of the river Geir, in 44½° long., and 18° N. lat. (Ptol. iv. 6. § 32). [P. S.]

ARTAGE'RA (Ἀρταγῆραι, Strab. xi. p. 529; Ἀρτάγειρα, Zon. x. 36; Artagera, Vell. Pat. ii. 102), a town of Armenia, supposed to be the same as the Artagigarta of Ptolemy (Ἀρταγιγάρτα, v. 13. § 22) and the Artogerassa of Amm. Marcellinus (xxvii. 12). It is called by the Armenian writers *Artagêr* (*Ardakers?*) (St. Martin, *Mém. sur l'Armenie*, vol. i. p. 122.) Before the walls of this city C. Caesar, grandson of Augustus, received the wound from the effects of which he died. The site would appear to have been between Arsamosata and Tigranocerta, if it be assumed that it is the same place as the Artagigarta of Ptolemy. [E. B. J.]

ARTAMIS (Ἄρταμις, Ptol. vi. 11. §§ 2, 3; Artamis, Amm. Marc. xxiii. 6), a river of Bactria, which flowed into the Zariaspis (or river of *Balkh*). Wilson (*Ariana*, p. 162) conjectures that it is the *Dakash*, which flows NE. in the direction of *Balkh*. The name itself is probably of Persian origin. [V.]

ARTANES (Ἀρτάνης), also written Artannes and Artanos, a small river of Bithynia, placed by Arrian (p. 13) 150 stadia east of Cape Melaena, with a haven and temple of Venus at the mouth of the river. [G. L.]

ARTANISSA (Ἀρτάνισσα: *Telawe?*), a city of Iberia, in Asia, between the Cyrus and M. Caucasus (Ptol. v. 11 § 3). It was one of Ptolemy's points of recorded astronomical observations, having the longest day 15 hrs. 25 min., and being one hour E. of Alexandria (viii. 19. § 5). [P. S.]

ARTAUNUM (Ἄρταυνον), is generally believed to be the fort which Drusus erected on mount Taunus (Tacit. *Ann.* i. 56), and which was afterwards restored by Germanicus. (Ptol. ii. 11.) Some find its site in *Salburg*, near *Homburg*. [L. S.]

ARTAXATA (Ἀρτάξατα, Ἀρταξιάσατα, Ἀρταξιασώτα: Artaxata sing. and plur., Plin. vi. 10; Juv. ii. 170; Tac. *Annal.* ii. 56, vi. 32, xiii. 41, xiv. 23: *Eth.* Ἀρταξατηνός), the ancient capital of Armenia, situated on a sort of peninsula formed by the curve of the river Araxes. (Strab. xi. p. 529.) Hannibal, who took refuge at the court of Artaxias when Antiochus was no longer able to protect him, superintended the building of this city, which was so called in honour of Artaxias. (Strab. p. 528; Plut. *Lucull.* 31.) Corbulo, A. D. 58, destroyed the town (*Dict. of Biog. s. v.*), which was rebuilt by Tiridates, who gave it the name of Neronia in honour of the Emperor Nero, who had surrendered the kingdom of Armenia to him. (Dio. Cass. lxiii. 7.) The subsequent history, as given by the native historians, will be found in St. Martin (*Mém. sur l'Armenie*, vol. i. p. 118). Formerly a mass of ruins called *Takt Tiridate* (Throne of Tiridates), near the junction of the *Aras* and the *Zengue*, were supposed to represent the ancient Artaxata. Col. Monteith (*London Geog. Journal*, vol. iii. p. 47) fixes the site at a remarkable bend in the river, somewhat lower down than this, at the bottom of which were the ruins of a bridge of Greek or Roman architecture. [E. B. J.]

ARTEMI'SIUM (Ἀρτεμίσιον). 1. The name of the northern coast and of a promontory of Euboea, immediately opposite the Thessalian Magnesia, so called from the temple of Artemis Proseōa, belonging to the town of Histiaea. It was off this coast that the Grecian fleet fought with the fleet of Xerxes, B. C. 480. (Herod. vii. 175, viii. 8; Plut. *Them.* 7; Diod. xi. 12.)

2. A mountain forming the boundary between Argolis and Arcadia, with a temple of Artemis on its summit. It is 5814 feet in height, and is now called the Mountain of *Turniki*. (Paus. ii. 25. § 3, viii. 5. § 6; Leake, *Peloponnesiaca*, p. 203.)

3. A fortress in Macedonia, built by the emperor Justinian, at the distance of 40 miles from Thessalonica, and at the mouth of the river Rechius. (Procop. *de Aedif.* iv. 3.) The Rechius, as Tafel has shown, is the river, by which the waters of the Lake Bolbe flow into the sea, and which Thucydides (iv. 103) refers to, without mentioning its name. (Tafel, *Thessalonica*, pp. 14, seq., 272, seq.)

4. A promontory of Caria, with a temple of Artemis on its summit, forming the northern extremity of the bay of Glaucus (Strab. xiv. p. 651), called by others PEDALIUM (Mela, i. 16; Plin. v. 28. s. 29.)

5. A town in Spain. [DIANIUM.]

6. An island off Etruria. [DIANIUM.]

7. A mountain near Aricia. [ARICIA.]

ARTEMITA. 1. (Ἀρτέμιτα, Strab. xi. p. 519, xvi. p. 744; Ptol. vi. 1. § 6; Steph.; Isid. Char. p. 5; Artemita, Plin. vi. 26; *Tab. Peutinger.*), a city of Assyria, or perhaps more strictly of Babylonia (Strab. xi. p. 519), in the district of Apolloniatis (Isid. Char.); according to Strabo (xvi. p. 744) 500 stadia (*Tab. Peuting.* 71 mill.) E. of Seleucia, and 8,000 stadia N. of the Persian Gulf. (Strab. xi. p. 519.) According to Tacitus (vi. 41) it was a Parthian town, in which Stephanus (on the authority of Strabo, though that geographer does not say so) coincides with him. Pliny (vi. 26) places it wrongly in Mesopotamia. It was situated on a river called the Sillas. The modern *Sherbân* is supposed to occupy its site. [V.]

2. (*Ván*), a town of Armenia (Ptol. v. 13. § 21), founded, according to the national traditions, by Semiramis. A canal, which in some maps has been converted into a river, under the name of *Shenirám Sú*, is attributed to this reputed foundress of *Ván*. Mr. Brant (*London Geog. Journal*, vol. x. p. 389) speaks of a small village of the name of *Artemid*, at no great distance from *Ván*. He was told that no inscriptions were to be found, nor were there traces of any buildings of antiquity. D'Anville (*Geog. Anc.* vol. ii. p. 324; comp. Kinneir, *Trav.* p. 385) has identified it with the large and important town of *Ván*, which St. Martin (*Mém. sur l'Armenie*, vol. i. p. 138) considers to be the same as the Buana (Βουάνα) of Ptolemy (v. 13. § 21). *Ván* was considered one of the strongest places in Armenia, and is frequently mentioned by the native chroniclers in connection with their history. (St. Martin, *l. c.*) [E. B. J.]

ARTEMITA. [ECHINADES.]

ARTENA. 1. A city of the Volscians, known only from the account in Livy (iv. 61) of its siege and capture by the Romans in B. C. 404. It appears that it had a very strong citadel, which held out long after the town had fallen, and was only taken by treachery. Both town and citadel were destroyed, and the name never again occurs. Gell and Nibby have supposed the remains of ancient walls found on the summit of the hill above Monte Fortino, still called *La Civita*, to be those of Artena; but they are regarded by Abeken, with more probability, as belonging to the far more important city of Ecetra. (Gell, *Top. of Rome*, p. 110; Nibby, *Dintorni*, vol. i. pp. 263—265; Abeken, *Mittel Italien*, p. 75.) [ECETRA.]

2. From the same passage of Livy we learn that there was another small town of the name in Etruria, between Caere and Veii, and a dependency of the

former city. It was destroyed by the Roman kings, and no other trace of its existence preserved. The positions ascribed to it by Gell and Nibby (*ll. cc.*) are wholly conjectural. [E. H. B.]

ARTIGI, two cities of Hispania Baetica. 1. In the N., on the high road from Corduba to Emerita, 36 M. P. from Mellaria and 32 from Metellinum. Its site seems to be at or about *Castuera*. (*It. Ant.* p. 416.)—2. ARTIGI JULIENSES (Plin. iii. 1. s. 3, where the common text has *Astigi*: Ἀρτιγίς, Ptol. ii. 4. § 11: *Alhama*), one of the chief inland cities in the S. of Baetica, belonging to the district of Bastetania and the conventus of Corduba. It stood in the heart of M. Ilipula (the *Sierra Nevada*), and commanded one of the chief passes from the Mediterranean coast to the valley of *Granada*. In the Moorish wars it was celebrated as one of the keys of *Granada*; and its capture by the Christians, Feb. 28, 1482, was a fatal blow to the Moors, whose feelings are recorded in the "very mournful" Arabic and Spanish ballad, "*Ay! de mi Alhama*"—"*Alas! for my Alhama*:" well known by Byron's translation. (Ford, *Handbook of Spain*, p. 122.) [P. S.]

ARTISCUS (Ἀρτισκός), a tributary of the Hebrus in Thrace, flowing through the land of the Odrysae. (Herod. iv. 92.)

ARTYMNESUS. [PINARA.]

ARTYNIA. [DASCYLITIS.]

ARUALTES (ὁ Ἀρουάλτης ὄρος), a mountain of Inner Libya, placed by Ptolemy a little to the N. of the Equator, in 33° long. and 3° N. lat., in a part of Central Africa now entirely unknown. In it were the peoples Nabathrae (Ναβάθραι) and Xulices (Ξυλικεῖς Αἰθίοπες), the latter extending to M. Arangas. (Ptol. iv. 6. §§ 12, 20, 23.) [P. S.]

ARU'CI (Ἀρουκι). 1. A city of the Celtici, in Hispania Baetica, in the neighbourhood of Arundax and Acinipo, in the conventus of Hispalis; identified by inscriptions with *Aroche*. (Ptol. ii. 4. § 15; Plin. iii. 1. s. 3, where Sillig gives the true reading from one of the best MSS.; others have *Aruti*, *Arunci*, *Arungi*, in fact the copyists seem to have confounded the consecutive words *Arunda* and *Aruci*: Florez, *Esp. S.* ix. p. 120; Gruter, p. 46; Ukert, ii. 1. p. 382.)—2. (*Moura*), a city of Lusitania, 30 M. P. E. of Pax Julia. (*It. Ant.* p. 427). [P. S.]

ARUNDA (Ἀρούνδα: *Ronda*), a city of the Celtici, in Hispania Baetica, in the conventus of Hispalis (Ptol. ii. 4. § 15; Plin. iii. 1. s. 3, ed. Sillig, comp. ARUCI, Inscr. *ap.* Muratori, p. 1029, No. 5.). Some writers place Arunda at *Ronda la vieja*, which is usually taken, on the authority of inscriptions there, for ACINIPO; on the ground that the inscriptions at *Ronda* bearing the name of Arunda, have been brought from the ruins at *Ronda la vieja* (Ford, p. 98); but both Pliny and Ptolemy make Acinipo and Arunda different places. [P. S.]

ARU'PIUM (It. Ant.: Arypium, Tab. Peut.; Ἀρουπῖνοι, Ἀρουπῖνος, Strab.: *Eth.* Ἀρουπῖνοι, App.; *Auerspergf* or nr. *Mungava*), a town of the Iapydes in Illyricum, which was taken by Augustus, after it had been deserted by its inhabitants. (Appian, *Ill.* 16; Strab. iv. p. 207, vii. p. 314.)

ARUSI'NI CAMPI. [BENEVENTUM.]

ARVA (*Alcolea*, Ru.), a municipium of Hispania Baetica, on the right bank of the Baetis (*Guadalquivir*), two leagues above Corduba (*Cordova*). The river is here crossed by a fine bridge of dark marble. There are considerable ruins, with numerous inscriptions, one of which runs thus: ORDO MUNICIPII. FLAVII. ARVENSIS. (Gruter, p. 476, No. 1.) There are coins of Arva extant, inscribed ARVA. and M. ARVEN. (Eckhel, vol. i. pp. 14, 15.) Pliny mentions Arua among the Celtic towns in the conventus of Hispalis (iii. 1. s. 3). [P. S.]

ARVAD. [ARADUS.]

ARVARNI (Ἀρούαρνοι), a people of India intra Gangem, W. of the river Maesolus, along the river Tyna, and as far N. as the Orudi M.; having, among other cities, the emporium and royal residence Malanga (Μάλαγγα), which some suppose to be *Madras*. (Ptol. vii. 1. §§ 14, 92.) [P. S.]

ARVERNI (Ἀρουέρνοι, Strab. p. 190), a nation of Celtica, and in Caesar's time one of the most powerful of the Gallic nations, and the rival of the Aedui for the supremacy (*B. G.* i. 31). In the great rising of the Galli under Vercingetorix, B. C. 52, the Eleutheri Cadurci, Gabali, and Vellauni are mentioned (*B. G.* vii. 75) as being accustomed to yield obedience to the Arverni. It is doubtful if Eleutheri is a qualification of the name Cadurci: it is probable that under this corrupt form the name of some other people is concealed. The reading Vellauni is also doubtful: the people are called Vellavi in Strabo's text (p. 190; Walckenaer, *Géog. des Gaules, &c.*, vol. i. p. 339).

On the SE. Caesar makes the Mons Cebenna (*Cévennes*) the boundary of the Arverni, and their neighbours on this side were the Helvii in the Provincia, afterwards called Gallia Narbonensis (*B. G.* vii. 8). But the proper territory of the Arverni did not extend so far, for the Vellavi and the Gabali lay between them and the Helvii. Strabo makes their territory extend to the Loire. They seem to have possessed the valley of the Elaver (*Allier*), perhaps nearly to its junction with the Loire, and a large part of the highlands of central France. The name is still perpetuated in that of the mountain region of *Auvergne*. Their neighbours on the E. were the Aedui, on the W. the Lemovices, and on the NW. the Bituriges. The Cadurci were on the SW. Their actual limits are said to coincide with the old dioceses of Clermont and S. Flour, a determination which is only useful to those who can consult the maps of the old diocesan divisions of France. The Arverni are represented by Strabo as having extended their power as far as *Narbonne* and the frontiers of *Marseille*; and even to the Pyrenees, the Rhine, and the Ocean. (Strab. p. 191.) If this statement is true, it does not represent the extent of their territory, but of their power or influence when they were the dominant people in Gallia. In Caesar's time, as we have seen, the states in subjection to them were only those in their immediate neighbourhood. Their pretended consanguinity with the Romans (Lucan, i. 427)—if it means any thing at all, and is not a blunder of Lucan—may merely indicate their arrogance before they felt the edge of the Roman sword. Livy (v. 34) mentions Arverni among those who accompanied Bellovesus in the Gallic migration into Italy.

The position of the Arverni is determined with some precision by that of their capital Augustonemetum, which Strabo calls Nemossus, which is now *Clermont*, the chief town of the Auvergne. Caesar does not mention this place. In his time the capital of the Arverni was Gergovia (*B. G.* vii. 36), which he unsuccessfully besieged.

When Hasdrubal passed into Gallia on his road to Italy, to join Hannibal, the Arverni received him in a friendly way. (Liv. xxvii. 39.) Whether any of them joined him does not appear. A king of the

Arverni, named Luer, is mentioned by Strabo, who as he rode in his chariot used to throw about him gold and silver coin, for the people to pick up. He was the father of Bituitus, king of the Arverni at the time of the campaign of Fabius Maximus.

The Romans seem to have first met the Arverni in B. C. 121. The Aedui and Allobroges were at war, and the Allobroges had the Arverni and Ruteni as allies. Q. Fabius Maximus defeated the Allobroges and their allies with great slaughter, at the confluence of the *Rhone* and the *Isère*. (Florus, iii. 2; Vell. Pat. ii. 10; Oros. v. 14.) The Allobroges were made Roman subjects, but the Arverni and the Ruteni lost none of their territory (*B. G.* i. 45). In fact their position defended them, for the wall of the Cévennes was the natural boundary of the Provincia on the NW. Some years before Caesar was proconsul of Gallia the Arverni had joined the Sequani in inviting Ariovistus and his Germans into Gallia, in order to balance the power of the Aedui, who were allies of the Romans. The German had become the tyrant of the Sequani, but the territory of the Arverni had not been touched by him when Caesar entered Gallia (B. C. 58). In B.C. 52, when Gallia was tranquillized, as Caesar says, a general rising of the Galli took place. The Carnutes broke out first; and next Vercingetorix, an Arvernian, whose father had held the chief power (principatus) in all Gallia, roused his countrymen. This was the beginning of a great contest and the last struggle of the Galli. Vercingetorix commanded the combined forces (*B. G.* vii. 63, 64). The war was finished by the capture of Alesia, and Vercingetorix fell into the hands of Caesar. He was carried to Rome, and kept a prisoner till Caesar's great triumph, when the life of this brave and unsuccessful Gaul was ended in Roman fashion by the hands of the executioner, after he had adorned the barbaric pomp of the procession. (Dion Cass. xliii. 19.)

In the division of Gallia under Augustus the Arverni were included in the extended limits of Aquitania. Pliny (iv. 19) calls them "liberi;" and, if this is correct, we must suppose that in Pliny's time the Arverni enjoyed the privileges which, under the Roman government, were secured to those provincials who had the title of "liberae civitates." [G.L.]

AR'VII, are only mentioned by Ptolemy, who places them in Gallia Lugdunensis, next to the Diablintes. D'Anville ascertained the position of this people, who, with the Cenomani and the Diablintes, occupied what was afterwards the diocese of *Mans*. He discovered the site of the capital of the Arvii, which preserves the name of *Erve* or *Arve*, on the banks of a stream which flows into the river *Sarthe*, near *Sablé*. The Sarthe joins the Mayenne, which enters the Loire below Angers. The name of the chief town of the Arvii in Ptolemy is Vagoritum. [G. L.]

ARYCANDA (Ἀρύκανδα: *Eth.* Ἀρυκανδέυς), a city in Lycia (Steph. *s. v.* Ἀρυκάνδα; Schol. *ad Pind. Ol.* Od. 7), on the river Arycandus, a branch of the Limyrus (Plin. v. 27, 29). Its site has been ascertained by Fellows (*Lycia*, p. 221), who found near the river Arycandus, and 35 miles from the sea, the ruins of Arycanda, which are identified by a Greek inscription. There are the remains of a theatre, tombs, and some fine specimens of doorways.

There are coins of Arycanda. Fellows found one among the ruins, with the name of the city on it and the head of the Emperor Gordian. Leake (*Asia Minor*, p. 187) speaks of a stream which joins the sea, close to the mouth of the Limyrus, as probably the Arycandus of Pliny. In the map of Fellows, only the name Arycandus appears, and no Limyrus; but the Limyrus is clearly laid down in the map in Spratt's *Lycia* as a small stream flowing from Limyra, and joining near its mouth the larger river Orta Tchy, the Arycandus. Compare the account of Arycanda in Fellows and in Spratt's *Lycia* (vol. i. p. 153). [G. L.]

ARYMPHAEI. [ARGIPPAEI.]

ARXATA (Ἄρξατα), a town of Armenia, situated on the borders of Atropatene. (Strab. xi. p. 529; Eckhel, vol. iii. p. 202.) [E. B. J.]

ARZEN (Ἀρτζε, Cedren. *Hist. Comp.* vol. ii. p. 722), a town of Armenia to the E. of Theodosiopolis (*Erzrúm*). According to native writers it contained 800 churches, A.D. 1049. It was taken by the Seljuk Turks, and the inhabitants retired to Theodosiopolis. No remains of this city are to be found now. (St. Martin, *Mém. sur l'Armenie*, vol. i. p. 68.) [E. B. J.]

ARZANE'NE (Ἀρζανηνή, also Ἀρξάνη, Procop. *de Aedif.* iii. 2), a province in the S. of Armenia, situated on the left bank of the Tigris, extending to the E. as far as the valley of *Bitlis*, and bounded on the S. and W. by Mesopotamia. It derived its name from the lake Arsene, or the town Arzen, situated on this lake. Its name frequently occurs in the writers of the Lower Empire. (Eutrop. vi. 7; Amm. Marc. xxv. 7, 9; Procop. *B. Pers.* i. 8.) Ptolemy calls the district Thospitis (Θωσπῖτις, v. 13. § 18), a name which he also gives to the lake Arsene (v. 13. § 7). The district Arrhene in Pliny (vi. 31) is probably the same as Arzanene.

This province was the subject and the theatre of continual wars between the emperors of Constantinople and the kings of Persia. It is now comprehended in the Pashalik of *Dyár Bekr*. [E. B. J.]

ASA PAULINI, a place on the road from Lugdunum (*Lyon*) to Augustodunum (*Autun*). It is placed in the Antonine Itin. x Gallic leagues, or xv M.P. from Lugdunum, and this distance corresponds to the site of *Anse*. Asa, in the Itin., perhaps ought to be Ansa. [G. L.]

ASAEI (Ἀσαῖοι), a people of Sarmatia Asiatica, near the Suardeni and the upper course of the Tanaïs. (Ptol. v. 9. § 16). They are also mentioned by Pliny, according to the common text, as having been, before his time, among the most celebrated peoples of Scythia; but Sillig gives a different reading, namely Chroasai. (Plin. vi. 17. s. 19.) [P. S.]

ASAMA (Ἀσάμα), a river of Mauretania Tingitana, falling into the Atlantic, in 32° N. lat. (Ptol. iv. 1. § 3), 30′ S. of Port Rhusibis, and 20′ N. of the river Diour. All along this coast, the positions may be safely determined by Ptolemy's *latitudes* (his *longitudes* are greatly out); consequently Asama is *Wadi-Tensift*, the river which, in its upper course, flows past *Marocco*: Portus Rhusibis is *Saffee*, and the river Diour is *Wad-al-Gored*, which falls into the ocean by *Mogador*. (Comp. Rennell, *Geog. of Herod.* vol. ii. p. 16.) Pliny, who calls it Asana, places it, on the authority of native report, 150 M.P. from Sala (*Sallee*: it is nearly 200 in a direct line), and adds the description, "*marino haustu sed portu spectabile*" (v. 1. s. 1). It is thought by some to be the same as the river Anatis, which Pliny mentions a little before, on the authority of Polybius, as 205 M. P. from Lixus; but the distances do not agree. Some also identify it with the Anidus (Ἄνιδος) or, according to the emendation of Salmasius,

Adonis of Scylax (p. 52, or p. 123, ed. Gronov.); but that river is much further N., between Lixus and the Straits. [P. S.]

ASBYSTAE (Ἀσβύσται, Herod. iv. 170, 171; Lycophr. *Alex.* 895; Ἄσβυται, Ptol. iv. 4. § 10), a Libyan tribe, in the inland parts of Cyrenaica, S. of Cyrene, and W. of the Giligammae; distinguished above the other Libyan tribes for their skill in the use of four-horsed chariots. (Herod. *l. c.*) Dionysius Periegetes (211) names them next to the Nasamones, inland (μεσήπειροι). Pliny also places them next to the Nasamones, but apparently to the W. of them (v. 5). Ptolemy's position for them, E. of the mountains overhanging the Gardens of the Hesperides, agrees well enough with that of Herodotus. Stephanus Byzantinus mentions a city of Libya, named Asbysta (Ἀσβύστα, *Eth.* Ἀσβύστης), and quotes the following line from Callimachus:—

οἵη τε Τρίτωνος ἐφ' ὕδασιν Ἀσβύσταο: —

where the mention of the Triton is not at all inconsistent with the position of the Asbystae, as determined by the other writers; for the Triton is frequently placed near the Gardens of the Hesperides, on the W. coast of Cyrenaica. [TRITON.] [P. S.]

A'SCALON (Ἀσκάλων, Ἀσκαλώνιον, Ascalo, Plin. v. 14.: *Eth.* Ἀσκαλωνίτης, Ἀσκαλώνιος, fem. Ἀσκαλωνίς, Steph. B., Suidas, Hierocles, Ascalona, Ascalonius: *'Askulân*), one of the five cities of the Philistines (*Josh.* xiii. 3; 1 *Sam.* vi. 17), situated on the coast of the Mediterranean Sea, between Gaza and Jamnia (Joseph. *B. J.* iv. 11. § 5), 520 stadia (Joseph. *B. J.* iii. 2. § 1), or 53 M. P., according to the Peutinger Tables, from Jerusalem; and 16 M. P. from Gaza. (Anton. *Itin.*, Ptol. v. 16.) It was taken by the tribe of Judah (*Judges*, i. 18), but did not remain long in their possession (*Judges*, iii. 3); and during the wars which the Hebrews waged under Saul and David with the Philistines Ascalon appears to have continued in the hands of the native inhabitants. (2 *Sam.* i. 20.) The prophets devoted it to destruction (*Amos*, i. 8; *Zeph.* ii. 4, 7; *Zech.* ix. 5; *Jer.* xxv. 20, xlvii. 5, 7). After the time of Alexander it shared the fate of Phoenicia and Judaea, and was sometimes subjected to Aegypt (Joseph. *Antiq.* xii. 425), at other times to the Syrian kings (1 *Mac.* x. 86; xi. 60; xii. 33.) Herod the Great, though it was not in his dominions, adorned the city with fountains, baths, and colonnades. (Joseph. *B. J.* i. 12. § 11.) After his death, Ascalon, which had many Jewish inhabitants (*B. J.* ii. 18. § 5), was given to his sister Salome as a residence. (Joseph. *Ant.* xvii. 11. § 5.) It suffered much in the Jewish wars with the Romans. (Joseph. *B. J.* ii. 18. § 1, iii. 22. § 1.) And its inhabitants slew 2500 of the Jews who dwelt there. (Joseph. *B. J.* ii. 18. § 5.) In very early times it was the seat of the worship of Derceto (Diod. ii. 4), or Syrian Aphrodite, whose temple was plundered by the Scythians (Herod. i. 105). This goddess, representing the passive principle of nature, was worshipped under the form of a fish with a woman's head. (Comp. Ov. *Fast.* ii. 406.) Josephus (*B. J.* iii. 2. § 1), speaks of Ascalon as a strongly fortified place. (Comp. Pomp. Mela, i. 11. § 5.) Strabo xvi. p. 759) describes it as a small town, and remarks that it was famous for the shallot (*Allium Ascalonicum;* French, *Echalotte;* Italian, *Scalogna*, a corruption of Ascalonia). (Comp. Plin. xix. 6; Athen. ii. p. 68; Dioscor. i. 24; Columell. xii. 10; Theophr. *Plant.* vii. 4.) In the 4th century Ascalon was the see of a bishop, and remained so till the middle of the 7th century, when it fell into the hands of the Saracens. Abúl-fedá (*Tab. Syr.* p. 78) speaks of it as one of the famous strongholds of Islam (Schultens, *Index Geog. s. v.* Edrisi, *par Jaubert*, vol. i. p. 340); and the Orientals speak of it as the Bride of Syria. The coast is sandy, and difficult of access, and therefore it enjoyed but little advantage from its port. It is frequently mentioned in the history of the Crusades. Its fortifications were at length utterly destroyed by Sultan Bibars (A. D. 1270), and its port filled up with stones thrown into the sea, for fear of further attempts on the part of the Crusaders. (Wilken, *die Kreuzz*, vol. vii. p. 58.)

D'Arvieux, who visited it (A. D. 1658), and Von Troilo, who was there eight years afterwards, describe the ruins as being very extensive. (Rosenmüller, *Handbuch der Bibl. Alterthem.* vol. ii. pt. 2, p. 383.) Modern travellers represent the situation as strong; the thick walls, flanked with towers, were built on the top of a ridge of rock, that encircles the town, and terminates at each end in the sea. The ground within sinks in the manner of an amphitheatre. *'Askulân* presents now a most mournful scene of utter desolation. (Robinson, *Palestine*, vol. ii. p. 369.) [E. B. J.]

ASCA'NIA LACUS or ASCA'NIUS (Ἀσκανία: *Isnik*), a large lake in Bithynia, at the east extremity of which was the city of Nicaea. (Strab. p. 565, &c.) Apollodorus, quoted by Strabo (p. 681), says that there was a place called Ascania on the lake. The lake "is about 10 miles long and 4 wide, surrounded on three sides by steep woody slopes, behind which rise the snowy summits of the Olympus range." (Leake, *Asia Minor*, p. 7.) Cramer refers to Aristotle (*Mirab. Ausc.* c. 54) and Pliny (xxxi. 10), to show that the waters of this lake are impregnated with nitre; but Aristotle and Pliny mean another Ascania. This lake is fresh; a river flows into it, and runs out into the bay of Cios. This river is the Ascanius of Pliny (v. 32) and Strabo.

The Ascanius of Homer (*Il.* ii. 862) is supposed to be about this lake of Strabo (p. 566), who attempts to explain this passage of the *Iliad*. The country around the lake was called Ascania. (Steph. *s. v.* Ἀσκανία.)

The salt lake Ascania, to which Aristotle and Pliny refer, is a lake of Pisidia, the lake of *Buldur* or *Burdur*. The salt lake Ascania of Arrian (*Anab.* i. 29) is a different lake [ANAYA]. [G. L.]

ASCATANCAE (Ἀσκατάγκαι), a people of Scythia intra Imaum, adjacent to the mountain called ASCATANCAS: extending E. of the Tapuri, as far as M. Imaïs: somewhere about the SE. part of *Independent Tartary*. (Ptol. vi. 14. § 3.) [P. S.]

ASCATANCAS (Ἀσκατάγκας), a mountain range of Asia, forming a part of the E. boundary which divided the land of the Sacae from Scythia. Extending, apparently, NW. and SE., it joined, at its SE. extremity, the branch of M. Imaïs which ran N. and S., according to Ptolemy [IMAUS], at a point which he defines as the halting-place (ὁρμητήριον) of the caravans on their way to Sera, and which he places in 140° lon. and 43° lat. (vi. 13. § 1). Now, following Ptolemy's *latitude*, which is seldom far wrong, and the direction of the roads, which are pretty well defined by nature where great mountains have to be crossed, we can hardly be far wrong in placing Ptolemy's *caravanserai* at the spot

marked by the rock-hewn monument called *Takht-i-Souleiman* (i. e. *Solomon's Throne*), near *Och*, in a lateral valley of the upper Jaxartes (*Sihoun*), —which is still an important commercial station, from its position at the N. foot of the pass of *Terek* over the great *Moussour* range, Ptolemy's N. branch of the Imaüs. The Ascatancas might then answer to the *Alatau M.* or the *Khouhakhai M.*; and the more northerly Anarei M. of Ptolemy might be the *Khaltai* or *Tschingis;* both NW. branches of the *Moussour* range: but it is, of course, impossible to make the identification with any certainty. Ammianus Marcellinus (xxiii. 6) appears to refer to the same mountains by the name of Ascanimia. (Ritter, *Erdkunde*, vol. i. p. 513; Heeren, *Ideen*, i. 2, p. 487; Forbiger, vol. ii. p. 469.) [P. S.]

ASCIBURGIUM, or ASCIBURGIA (Ἀσκιβούργιον), a town near the left bank of the lower Rhine, the foundation of which was attributed to Ulysses, according to an absurd story reported by Tacitus (*German.* 3). It was a Roman station in A.D. 70. (Tac. *Hist.* iv. 33.) In the Peutinger Table it is placed between Novesium or *Neuss*, opposite to Düsseldorf on the Rhine, and Vetera, probably *Xanten*. Asciburgium then will correspond to *Asburg*, which is on the high road between *Neuss* and *Xanten*. The Anton. Itin. places Gelduba and Calo between Novesium and Vetera, and omits Asciburgium. [G. L.]

ASCORDUS. [AGASSA.]

ASCRA (Ἄσκρα: *Eth.* Ἀσκραῖος), a town of Boeotia on Mount Helicon, and in the territory of Thespiae, from which it was 40 stadia distant. (Strab. ix. p. 409.) It is celebrated as the residence of Hesiod, whose father settled here after leaving Cyme in Aeolis. Hesiod complains of it as a disagreeable residence both in summer and winter. (Hes. *Op.* 638, seq.); and Eudoxus found still more fault with it. (Strab. ix. p. 413.) But other writers speak of it as abounding in corn (πολυλήϊος, Paus. ix. 38. § 4), and in wine. (Zenod. *ap. Strab.* p. 413.) According to the poet Hegesinus, who is quoted by Pausanias, Ascra was founded by Ephialtes and Otus, the sons of Aloeus. In the time of Pausanias a single tower was all that remained of the town. (Paus. ix. 29. §§ 1, 2.) The remains of Ascra are found "on the summit of a high conical hill, or rather rock, which is connected to the NW. with Mount *Zagará*, and more to the westward with the proper Helicon. The distance of these ruins from *Lefka* corresponds exactly to the 40 stades which Strabo places between Thespiae and Ascra; and it is further remarkable, that a single tower is the only portion of the ruins conspicuously preserved, just as Pausanias describes Ascra in his time, though there are also some vestiges of the walls surrounding the summit of the hill, and inclosing a space of no great extent. The place is now called *Pyrgáki* from the tower, which is formed of equal and regular layers of masonry, and is uncommonly large." (Leake, *Northern Greece*, vol. ii. p. 491.) The Roman poets frequently use the adjective Ascraeus in the sense of Hesiodic. Hence we find "Ascraeum carmen" (Virg. *Georg.* ii. 176), and similar phrases.

ASCRI'VIUM (Ἀσκρούϊον), a town of Dalmatia in Illyricum of uncertain site. (Ptol. ii. 17. § 5; Plin. iii. 22.)

A'SCUA, a city of the Carpetani, in Hispania Tarraconensis. (Liv. xxiii. 27: Gronovius proposes to read *Asena; Epist.* iii. in Drakenborch's *Livy*, vol. vii. p. 129.) The coins with the epigraph ASCV. are supposed to belong to this place. (Sestini, p. 27; Ukert, i. 2. p. 370.) [P. S.]

A'SCULUM. 1. (Ἄσκλον, Plut. Dionys.: *Eth.* Ἀσκλαῖος, Appian., Asculanus: *Ascoli*), a city of Apulia, situated in the interior of the province, about 10 miles S. of Herdonia, and 27 SW. of Canusium. It was celebrated for the great battle between Pyrrhus and the Romans, which was fought in its immediate neighbourhood, B.C. 269. (Flor. i. 18. § 9; Plut. *Pyrrh.* 21; Zonar. viii. 5; Dionys. xx. Fr. nov. ed. Didot.) No mention of it is found in history previous to this occasion, but it must have been a place of consequence, as we learn from its having struck coins as an independent city. From these it appears that the proper form of the name was AUSCULUM or AUSCLUM (written in Oscan AUHUSCLUM), whence we find OSCULUM and "Osculana pugna" cited by Festus from Titinius. (Friedländer, *Oskische Münzen*, p. 55; Festus, p. 197, v. *Osculana pugna.*) It is again mentioned during the Social War in conjunction with Larinum and Venusia (Appian. *B. C.* i. 52), and we learn from the *Liber Coloniarum* (p. 260) that its territory was portioned out to colonists, first by C. Gracchus, and again by Julius Caesar. An inscription preserved by Lupoli (*Iter Venusin.* p. 174) proves that it enjoyed the rank of a colony under Antoninus Pius, and other inscriptions attest its continued existence as a considerable provincial town as late as the time of Valentinian. It is therefore not a little singular that no mention of it is found either in Strabo, Pliny, or Ptolemy. We might, indeed, suspect that the AUSECULANI of Pliny (iii. 11. s. 16) were the people of Asculum, but that he seems (so far as his very confused list enables us to judge) to place them among the Hirpini. The modern city of *Ascoli* retains nearly the ancient site, on the summit of a gentle hill, forming one of the last declivities of the Apennines towards the plain of Apulia. Considerable remains of the ancient city are still visible among the vineyards without the modern walls; and many inscriptions, fragments of statues, columns, &c. have been found there. The battle with Pyrrhus was fought in the plain beneath, but in the immediate vicinity of the hills, to which part of the Roman forces withdrew for protection against the cavalry and elephants of the king. (See the newly-discovered fragment of Dionysius, published by C. Müller at the end of Didot's edition of Josephus, Paris, 1847.) The name of Asculum is not found in the Itineraries, but we learn from an ancient milestone discovered on the spot that it was situated on a branch of the Appian Way, which led direct from Beneventum to Canusium. (Romanelli, vol. ii. pp. 248—251; Lupuli, *Iter Venusin.* pp. 157—175; Pratilli, *Via Appia*, p. 509.)

2. (Ἄσκουλον, Ptol.; Ἄσκλον, Strab.), a city of Picenum, situated on the river Truentus or *Tronto*, about 20 miles from its mouth, and still called *Ascoli*. It was frequently termed Asculum Picenum, to distinguish it from the city of the same name in Apulia. (Caes. *B. C.* i. 15.) Strabo speaks of it as a place of great strength, from its inaccessible position, and the rugged and difficult character of the surrounding country (v. p. 241); and we learn from Florus that it was, prior to the Roman conquest, the capital city of the Piceni. Hence its capture by the consul P. Sempronius Sophus in B.C. 268 appears to have led to the submission of the whole nation. (Flor. i. 19.) It bore an important

part in the Social War, the massacre of the proconsul Q. Servilius, his legate Fonteius, and all the Roman citizens in the town by the people of Asculum, having given the first signal for the actual outbreak of hostilities. Pompeius Strabo was in consequence sent with an army to reduce the refractory city, but was defeated by the Picentians; and even when the tide of fortune was beginning to turn in favour of the Romans, in the second year of the war, Pompeius was unable to reduce it till after a long and obstinate siege. The Italian general Judacilius, himself a native of Asculum, who had conducted the defence, put an end to his own life; and Pompeius, wishing to make an example of the city, put to death all the magistrates and principal citizens, and drove the other inhabitants into exile. (Appian. *B. C.* i. 38, 47, 48; Oros. v. 18; Vell. Pat. ii. 21; Flor. iii. 19; Liv. *Epit.* lxxii., lxxvi.) If we may trust the expressions of Florus, the city itself was destroyed; but this is probably an exaggeration, and it would appear to have quickly recovered from the blow thus inflicted on it, as we find it soon after mentioned by Cicero (*pro Sull.* 8) as a municipal town, and it was one of the places which Caesar hastened to seize, after he had passed the Rubicon. Lentulus Spinther, who had previously occupied it with 10 cohorts, fled on his approach. (Caes. *B. C.* i. 15.)

Pliny terms Asculum a colony, the most illustrious in Picenum (iii. 13. 18); and its colonial dignity is further attested by inscriptions; but the period at which it attained this rank is uncertain. It was probably one of the colonies of Augustus. (*Lib. Colon.* p. 227; Gruter, *Inscr.* p. 465. 5, 10; Orelli. *Inscr.* 3760; Zumpt. *de Colon.* p. 349.) We learn from numerous inscriptions, that it continued to be a place of importance until a late period of the Roman empire; during the Gothic wars it was besieged and taken by Totila; but is again mentioned by P. Diaconus, as one of the chief cities of Picenum. (Procop. iii. 11; P. Diac. ii. 19.) The modern city of *Ascoli*, which retains the ancient site, is still an important place, and the capital of a province, with a population of about 8000 inhabitants.

The Itineraries place Asculum on the Via Salaria, which from thence descended the valley of the Truentus to Castrum Truentinum at its mouth, and thence proceeded along the coast to Ancona. (Itin. Ant. pp. 307, 317.) [E. H. B.]

ASCURIS (*Ezerò*), a lake in Thessaly in the range of Mt. Olympus. The castle LAPATHUS, which Livy describes as above the lake Ascuris, probably corresponds to the ancient castle near *Rápsani*. (Liv. xliv. 2; Leake, *Northern Greece*, vol. iii. pp. 349, 418.)

A'SEA (ἡ Ἀσέα: Ἀσεάτης), a town of Arcadia in the district Maenalia, situated near the frontier of Laconia, on the road from Megalopolis to Pallantium and Tegea. Asea took part in the foundation of Megalopolis, to which city most of its inhabitants removed (Paus. viii. 27. § 3, where for Ἰασαία we ought to read Ἀσαία or Ἀσέα); but Asea continued to exist as an independent state, since the Aseatae are mentioned, along with the Megalopolitae, Tegeatae, and Pallantieis, as joining Epaminondas before the battle of Mantineia, B. C. 362. (Xen. *Hell.* vi. 5. § 5.) At a later time, however, Asea belonged to Megalopolis, as we see from the descriptions of Strabo and Pausanias. The city was in ruins in the time of Pausanias, who mentions its acropolis. In its territory, and at the distance of 5 stadia from the city, on the road to Pallantium, were the sources of the Alpheius, and near them those of the Eurotas. The two rivers united their streams, and, after flowing in one channel for 20 stadia, disappeared beneath the earth; the Alpheius rising again at Pegae, and the Eurotas at Belemina in Laconia. North of Asea, on the road to Pallantium, and on the summit of Mt. Boreium (*Krávari*), was a temple of Athena Soteira and Poseidon, said to have been founded by Odysseus on his return from Troy, and of which the ruins were discovered by Leake and Ross. The remains of Asea are to be seen on the height which rises above the copious spring of water called *Frangóvrysi*, "Frank-spring," the sources of the Alpheius. (Strab. pp. 275, 343; Paus. viii. 3. § 4, viii. 44. § 3, viii. 54. § 2; Steph. B. *s. v.*; Leake, *Morea*, vol. i. p. 84, vol. iii. p. 34, *Peloponnesiaca*, p. 247; Ross, *Reisen im Peloponnes*, vol. i. p. 63.)

ASHER. [PALAESTINA.]

ASHDOD. [AZOTUS.]

ASHTAROTH and ASHTAROTH CARNAIM (Ἀσταρώθ, Ἀσταρώθ καὶ Καρναΐν, *LXX.*, *El-Mezârîb*), a town of Bashan (*Deut.* i. 4; *Josh.* ix. 10), included in the territory of the half-tribe of Manasseh (*Josh.* xiii. 31), which was afterwards assigned to the Levites (1 *Chron.* vi. 71). Eusebius (*Onomast. in* Ἀσταρώθ and Ἀσαρώθ) places it 6 M. P. from Adraa and 25 M. P. from Bostra. This town existed in the time of Abraham (*Gen.* xiv. 5). The epithet of "Karnaim" or "horned" is referred to the worship of the moon under the name of Ashtaroth or Astarte. This goddess, the Derceto of the Greeks, had a temple (Ἀταργατεῖον) at Carnion (2 *Macc.* xii. 26; comp. 1 *Macc.* v. 43), which is identified with Ashtaroth, and is described as a strongly fortified town, but taken by Judas Maccabaeus, who slew 25,000 of the inhabitants (2 *Macc.* xii. 26; Joseph. *Antiq.* xii. 8. § 4.) *El-Mezârîb*, which Colonel Leake (*Preface* to Burkhardt's *Travels*, p. xii.) identifies with Ashtaroth, is the first resting-place for the caravans on the great Hadj Road from Damascus to Mekkah. Burkhardt (*Trav.* p. 241) mentions, that close to the castle where the pilgrims collect, built by the Sultan Selym, is a lake or pond, a mile and a half in circumference. In the midst of this lake is an island, —and at an elevated spot at the extremity of a promontory, advancing into the lake, stands a sort of chapel, around which are many ruins of ancient buildings. There are no other ruins. (Buckingham, *Arab. Tribes*, p. 162; Chesney, *Exped. Euphrat.* vol. i. p. 511; Capt. Newbold, *Lond. Geog. Journ.* vol. xvi. p. 333.) [E. B. J.]

A'SIA (ἡ Ἀσία, sc. γῆ; Poet. Ἀσίς, -ίδος, Aesch. *Pers.* 763, Ἀσὶς αἶη, Dion. Perieg. 20, Ἀσίδος ἠπείροιο; ASIS, Ov. *Met.* v. 648, ix. 448: *Eth.* and *Adj.* Ἀσιανός, Ἀσιάτης, Ion. Ἀσιήτης, Ἄσιος? frequent in Homer as a *proper name*; Ἀσιαῖος, Steph.; Ἀσιατικός, Strab.; Ἀσιατογενής, Aesch. *Pers.* 12; Ἀσιαγενής, Dio Chrysost., Lob. *Phryn.* 646: Fem. Ἀσιανή, Ἀσιάτις, and Ἀσιήτις, with χθών, γῆ, γαῖα, *ap.* Trag.; Ἀσίς, Ἀσιάς, -άδος, *ap.* Trag., with φωνή, and especially with κιθάρα, for the three-stringed lyre of the Lydians, called simply ἡ Ἀσιάς by Aristoph. *Thesm.* 120, comp. Schol., Suid., Hesch., *Etym. Mag.*, *s. v.*: Asiānus; Asius, Poets and Varr. *ap.* Non. 466. 3; Asiaticus, adj. Asiagenes, not only in poets, but in old Latin, for Asiaticus, applied to Scipio, Liv. xxxvii. 58, Inscr., and to Sulla, Sidon. *Carm.* vii. 80, see

Forcellini, *s. v.*; Gronov. *Obs.* iv. 391, p. 531, Frotsch; lastly, the form Asiacus, Ov. *Met.* xii. 588, rests only on a false reading. On the quantity of the A, see Jahn, *ad* Ov. *Met.* v. 648).

This most important geographical name has the following significations. 1. The continent of Asia. — 2. ASIA MINOR (see below). — 3. The kingdom of Troy (Poet. *e. g.* Ov. *Met.* xiii. 484). — 4. The kingdom of PERGAMUS. — 5. The Roman province of Asia (see the Article). — 6. A city of Lydia (see below, No. 1.). — 7. An island of Aethiopia, according to Steph. B., who gives Ἀσιάτης for a citizen, and *Eth.* Ἀσιεύς. This article is on the continent of Asia.

I. *Origin and Applications of the Name.* — The origin of the names, both of Europe and Asia, is lost in antiquity, but perhaps not irrecoverably. The Greek writers give two derivations. First, on their system of referring the names of tribes and countries to a person as eponymus, they tell us of a nymph Asia as one of the Oceanids, daughters of Oceanus and Tethys (Hes. *Theog.* 359), the wife of Iapetus, and mother of Prometheus (Apollod. i. 2. § 2; Eustath. *ad Dion. Per.* 270, 620; Etym. Mag. *s.v.*; Schol. Lycophr. 1412), or, according to others, the wife of Prometheus. (Herod. iv. 25; Schol. Apollon. i. 444; Steph. B. *s. v.*) In this mythical genealogy, it should be noticed that Asia is connected with the Titanic deities, and Europe with the race of Zeus. (Ritter, *Vorhalle*, p. 456.)

The other class of derivations connects Asia, in the first instance, with Lydia, which some of the grammarians distinctly state to have been at first called Asia; an opinion which Strabo ascribes to the school of Demetrius of Scepsis. (Strab. xiii. p. 627; Schol. Aristoph. *Thesm.* 120; Schol. Apoll. Rhod. ii. 779.) We are told of a city called Asia, near M. Tmolus, where the Lydian lyre was invented (*Etym. Mag. s. v.*; Steph. B. *s. v.*), and to which Eckhel (vol. iii. p. 93) refers the Lydian coins bearing the inscription ΑΣΙΕΩΝ.

Herodotus says that the Lydians themselves derived the name of Asia from one of their ancient kings, Asias, the son of Cotys, the son of Manes, whose name continued to be borne by the φυλὴ Ἀσιάς in the city of Sardis (Herod. iv. 45; Eustath. *ad Dion. Perieg.* 270, 620), and whose chapel near the Caÿster was still shown in Strabo's time. (Strab. xiv. p. 650.) A similar account is given by Dionysius of Halicarnassus, in his discussion respecting the Etruscans, the supposed emigrants from Lydia (i. p. 21, ed. Sylburg). Another instance of the connection of the name with Lydia is furnished by the passage of Homer, in which we have also the first example of the word Asia in a Greek writer (*Il.* ii. 461): — Ἀσίῳ ἐν λειμῶνι, Καϋστρίου ἀμφὶ ῥέεθρα. (Comp. Dion. Perieg. 836—838.) In this passage, the ancient grammarians read Ἀσίῳ as the genitive of Ἀσίας, not Ἀσίῳ the dative of Ἄσιος. (Schol. Aristoph. *Ach.* 68; Strab. xiv. p. 650, comp. xiii. p. 627; Steph. B. *s. v.*; Eustath. *ad Dion. Perieg.* 620, *ad Hom.* pp. 204. 10; Etym. Mag. *s. v.*) But even if, with some of the best modern scholars, we adopt the reading thus rejected by the ancients, Ἀσίῳ should still be taken as the adjective connected with Ἀσιάς, i. e. *the meadow sacred to the hero Asias.* (Hermann, *ad Hymn. in Apoll.* 250; Thiersch, *Gramm.* § 178, No. 26; Spitzner, *ad loc.*: of course, no argument can be drawn from Virgil's *Asia prata Caÿstri, Georg.* i. 383, 384, which is a mere imitation; comp. *Aen.* vii. 701, *Asia palus.* The explanation of ἀσίῳ as the adjective of ἄσις, *mud* or *slime*, barely requires mention, Steph. B. *s. v.*; Eustath. *ad Dion. Perieg.* 620.) The text of Homer confirms the statement of ancient writers, that Homer knows nothing of *Asia*, as one of the divisions of the world, any more than of *Europa* or *Libya*, and that such a system of division, among the Greeks at least, was probably subsequent to the Homeric poems. (Strab. xii. p. 554; Steph. B. *s. v.*) He also uses Ἄσιος or Ἀσίας as a proper name of more than one hero among the Trojan allies (see *Dict. of Biog.* art. *Asius*), and it deserves notice that one tradition derived the name of the continent from the sage and seer Asius, who presented the palladium to Tros (Eustath. *ad Dion. Perieg.* 620; Suid. *s. v.* Παλλάδιον); indications that the root was known in other parts of W. Asia besides Lydia. Another tradition of considerable importance is preserved by Strabo from the poet Callinus; namely, that when the Cimmerians invaded Asia, and took Sardis, the people whom they drove out of the city were called Ἠσιονῆες, which the grammarians of the school of Demetrius of Scepsis interpreted as the Ionic form of Ἀσιονεῖς. (Strab. xiii. p. 627.) Neither should we altogether overlook the frequency of the syllable As in Trojan and other Asiatic names, such as Ἀσσάρακος, Ἀσκάνιος, and several others.

Scholars who are accustomed to regard antiquity only from a Grecian point of view, are content to draw from these premises the conclusion, that Asia was the name first applied by the Greeks, whether borrowed from the natives or not, to that part of the region east of the Aegean Sea with which they first became acquainted, namely, the plains of Lydia; that the Greek colonists, who settled on the coasts of that region, were naturally distinguished from those of the mother country, as the Greeks *of Asia*; and that the name, having thus become common, was extended with their extending knowledge of the country, first to the regions within the Halys and the Taurus, and ultimately to the whole continent. It is important to observe that this is confessedly a mere *hypothesis*; for the expression of an *opinion* on such a subject by an ancient writer, who *could not* possess the means of *certain knowledge*, must not be taken as *positive evidence*, simply because it comes to us in the form of a statement made by one whom we accept as an authority on matters within the range of his knowledge; nay more, such statements, when reduced to their true value, as opinions, are often deserving of much less regard than the speculations of modern scholars, based on a wider foundation, and guided by a sounder criticism. There is a *science* of ancient history, even as to its *facts*, which is ever advancing, like all other sciences, and for similar reasons. Least of all can it be permitted to the inquirer, wilfully to restrict himself to one kind of evidence; as, for example, to take the assertions and hints of classical writers at their utmost value, while rejecting the results of Oriental and other learning.

If the primeval history of Asia is ever to be settled on a basis of probability (and few objects of learning yield in interest to this), it must be by a comprehensive and patient criticism, cautious but not timid, of all the existing sources of information, in history, ethnography, philology, mythology, and antiquities; whether derived from the West, the East, or the North; from direct testimony, indirect evidence, or well conducted speculation; from sacred or secular

authorities; from ancient records, or from modern scholarship. The choice is between the use of this method by competent inquirers, and its abuse by sciolists; for the third course, of keeping within the *imaginary* confines (for certain limits there are none) of "*positive*" knowledge, is not likely to be followed till men forget their natural thirst for information concerning past ages.

In such a spirit, the question of the origin of the name of *Asia* has been discussed by various writers, especially by Carl Ritter, in his *Vorhalle Europäischer Völkergeschichten vor Herodotus*, Berlin, 1820, 8vo. Even an outline of the discussion, as thus conducted, is impossible within the limits of this article. It must suffice to indicate the result.

In the first place, the statements of the Greek writers already quoted point to a wider use of the name in the West of Asia Minor than the limits of Lydia Proper; and moreover, they clearly indicate that the name was in use among the Asiatics themselves. Going from one extreme to another, some Orientalists seek for a purely Phoenician origin of the name; a view as narrow as that which would make it purely Greek. (See, for both views, Pott, *Etymol. Forschungen*, vol. ii. pp. 190, 191.) But a wider inquiry shows us the root AS, among various peoples whose origin may be traced to Asia, from India, through Scythia, round the shores of the Euxine, up to Scandinavia, and among the Etruscans and other peoples of Southern Europe, as well as in W. Asia, in such connections as leads to the strong presumption that its primary reference is to the *Sun*, especially as an object of religious worship; that the *Asians* are the *people of the Sun*, or, in the secondary form of the notion, *the people from the East;* and that of Asia itself, it is as good etymology as poetry to say: —

> "'Tis the clime of the *East*, 'tis the *land of the Sun*."

The correlative derivation of EUROPA, from the Phoenician and Hebrew root *Ereb*, *Oreb* or *Erob* (not unknown also to the Indo-European languages), signifying the *evening*, *sunset*, and hence the *West*, is admitted even by philologists who are cautious of orientalisms. At all events, be the *etymology* sound or not, the *fact* seems to be beyond doubt, that the earliest distinction between the two continents made by the Greeks was expressed with reference to the relative positions of the known parts of each, as to the *East*, and to the *West*. (Ritter, *Vorhalle*, pp. 300, foll., 456, foll.; Pott, *l. c.*; Sprengel, *Gesch. d. Geogr. Entdeck.* p. 59; Sickler, *Alte Geogr.* pp. 58, 61; Bernhardy, *ad Dion. Perieg.* 836, p. 754; Ukert, vol. i. pt. ii. pp. 207—211.)

Proceeding now to the use of the word by Greek writers, as the name of the continent, we find the applications of it very different. As already stated, Homer knows nothing of the division of the world into Europe, Asia, and Africa (Libya). The earliest allusions to this division are found in the writers of the first half of the fifth century B. C., namely Pindar, Aeschylus, and the logographers Hecataeus and Pherecydes. Pindar merely refers to the part of the continent opposite to Rhodes as a "promontory of Asia" (Ἀσίας ἐμβόλῳ, *Ol.* vii. 33. s. 18); but, in several passages, he speaks of Libya in a manner which clearly shows a knowledge of the tripartite division. (*Pyth.* iv. 6, 42, 259, v. 52, ix. 57, 71, 109, 121, *Isth.* iii. 72.) Aeschylus speaks of "the abode of pure Asia" as adjacent to the place where Prometheus suffers (*Prom.* 412; ἕπουκον ἀγνᾶς Ἀσίας ἕδος, where the epithet inclines us to think that Ἀσία is the nymph Asia, and the Ἀσίας ἕδος the country named from her). In vv. 730—735, he distinguishes between the *land of Europe* and the *continent Asia*, as divided by the Cimmerian Bosporus; but elsewhere he makes the river Phasis the boundary (*Fr.* 177). He also mentions Libya (*Supp.* 284, *Eum.* 292). Hecataeus and Pherecydes seem to have regarded the whole earth as divided into two equal parts—Europe on the N., and Asia with Libya on the S.—by the strait of the Pillars of Hercules in the W., and the Phasis (or Araxes) and Caucasus on the E., the subdivision of the southern half into Asia and Libya being made by the Nile; and they keep to the old notion of the poets, that the earth was enclosed by the ocean, as a river circulating round it (*Frag.* ed. Didot; Ukert, *Untersuch. über die Geogr. des Hekatäus u. Damastes*, Weimar, 1814; Id. *Geogr.* vol. i. pt. i. p. 213; Forbiger, vol. i. pp. 49—63): and this, with some variation as to the boundaries, appears to have been the common view down to the time of Herodotus, who complains of the division as altogether arbitrary. "I wonder," he says (iv. 42), "at those who distinguish and divide Libya and Asia and Europe [i. e. as if they were equal or nearly so], for there is no small difference between them. For, in length, Europe extends along both the others; but, as to its breadth, it does not seem to me worth while to compare it with the others." He seems to mean that they are so much narrower, which he illustrates by relating the circumnavigation of LIBYA, and the voyage of Scylax, under Dareius I., from the Indus to the head of the Arabian gulf. He proceeds: "But, as for Europe, it does not appear that any have discovered whether it is surrounded by water, either on the E. or towards the N., but it is ascertained to extend in length all along both the other parts (i. e. Libya and Asia). Nor am I able to conjecture who gave to the earth, which is one, three different names, derived from the names of women, and assigned as their boundaries the Egyptian river Nile and the Colchian river Phasis; but others say they are the Maeotic river Tanais and the Cimmerian Straits" (iv. 45). He rejects with ridicule the idea of the river Ocean flowing round the earth, and laughs at those who drew maps showing the earth rounder than if it had been struck out with a pair of compasses, and making Asia equal to Europe (iv. 36, comp. iv. 8, ii. 21, 23). His notion of Asia is somewhat as follows:—The central part of the continent extends from the Southern Sea, also called the Red Sea (Ἐρυθρὴν: *Indian Ocean*), to the Northern Sea (i. e. the Mediterranean, with the Euxine), into which the river Phasis falls, forming the N. boundary of Asia (iv. 37). This central portion is inhabited by four peoples: namely, from S. to N., the Persians, the Medes, the Saspeirians, and the Colchians. (See the articles.) On the W. of this central portion, two peninsulas (ἀκταί) run out into the sea. The first begins on the N. at the Phasis, and extends along the Pontus and the Hellespont, as far as Sigeum in Troas, and, on the S. side, from the Myriandrian gulf, adjacent to Phoenice, to the Triopian promontory (iv. 38); namely, it is the peninsula of Asia Minor: he adds that it is inhabited by thirty peoples. The other peninsula extends into the Southern Sea, including Persis, Assyria, and Arabia, and ending at Egypt and the Arabian gulf, according to the common notion of it (c. 39; comp.

ARABIA, p. 180, col. 1); but Libya really forms a part of this same peninsula (c. 41). As to the boundary between Asia and Libya, he himself would place it on the W. border of Egypt; but he tells us that the boundary recognized by the Greeks was the Nile: the Ionians, however, regarded the Delta of Egypt as belonging neither to Asia nor to Libya (ii. 16, 17). On the other side of the central portion, the parts beyond the Persians, Medes, Saspeirians, and Colchians, extend eastward along the Red Sea (*Indian Ocean*), and northward as far as the Caspian Sea and the river Araxes (by which he seems to mean the Oxus). Asia is inhabited as far as India, to the east of which the earth is desert and unknown (c. 40). For this reason he does not attempt to define the boundary between Europe and Asia on the east; but he does not, at least commonly, extend the latter name beyond India.

From the time of Herodotus to that of Strabo, various opinions prevailed as to the distinction of the three continents. These opinions Eratosthenes divided into two classes: namely, some made *rivers* the boundaries, namely the Nile and the Tanais, thus making the continents *islands;* while others placed the boundaries across *isthmuses,* namely, that between the Euxine and the Caspian, and that between the Arabian gulf and the Serbonian lake,—thus making the continents *peninsulas.* Eratosthenes, like Herodotus, made light of the whole distinction, and cited this disagreement as an argument against it; but Strabo maintains its utility. (Strab. i. pp. 65—67.) The boundaries adopted by Strabo himself, and generally received from his time, and finally settled by the authority of Ptolemy, were, on the side of Europe, the Tanais (*Don*), Maeotis (*Sea of Azov*), Cimmerian Bosporus (*Straits of Kaffa*), the Pontus or Euxine (*Black Sea*), the Thracian Bosporus (*Channel of Constantinople*), Propontis (*Sea of Marmora*), Hellespont (*Dardanelles*), Aegean (*Archipelago*), and Mediterranean; and, on the side of Libya, the Arabicus Sinus (*Red Sea*) and the isthmus of Arsinoë (*Suez*). The opinion had also become established, in Strabo's time, that the E. and N. parts of Asia were surrounded by an ocean, which also surrounded the outer parts of Libya and Europe; but some, and even Ptolemy, reverted to the old notion, which we find in the early poets, that the south-eastern parts of Asia and of Libya were united by continuous land, enclosing the Indian Ocean on the E. and S.: this "unknown land" extends from Cattigara, the southmost city of the Sinae, to the promontory Prasum, his southmost point on the E. coast of Libya, in about the parallel of 20° S. lat. (Ptol. vii. 3. § 6, 5. §§ 2, 5—8.)

II. *Particular Knowledge of Asia among the Greeks and Romans.*—Such were the general notions attached by the Greeks and Romans at different times, to the word Asia, as one of the three great divisions of the then-known world. In proceeding to give a brief account of the more particular knowledge which they possessed of the continent, it will be necessary to revert to the history of their intercourse with its inhabitants, and the gradual extension of their sources of information respecting its geography.

The first knowledge which the Greeks possessed of the opposite shores of the Aegean Sea dates before the earliest historical records. The legends respecting the Argonautic and Trojan expeditions and other mythical stories, on the one hand, and the allusions to commercial and other intercourse with the peoples of Asia Minor, Syria, and Egypt, on the other hand, indicate a certain degree of knowledge of the coast, from the mouth of the Phasis, at the E. extremity of the Black Sea, to the mouth of the Nile. The Homeric poems show a familiar acquaintance with the W. coast of Asia Minor, and a vaguer knowledge of its N. and S. shores, and of the SE. coasts of the Mediterranean; as far as Colchis and the land of the Amazons on the former side, and Phoenicia and Lower Egypt on the latter. Hesiod had heard of the river Phasis, and of the Nile, which was known to Homer under the name of Aegyptus (*Theog.* 338, 339). The cyclic poets indicate a gradually increasing knowledge of the shores of western Asia. (For the details, see Ukert, vol. i., and Forbiger, vol. i.)

This knowledge was improved and increased by the colonization of the W., N., and S. coasts of Asia Minor, and by the relations into which these Greek colonies were brought, first with the Lydian, and then with the Persian Empires. Under the former, their knowledge does not seem to have been extended beyond the W. parts of Asia Minor, as far as the Halys, —and that not in any accurate detail; but the overthrow of the Lydian empire by Cyrus, in B. C. 546, and the conquest of the Asiatic Greeks by the Persians, opened up to their inquiries all Asia, as far at least as the Caspian on the N. and the Indus on the E.; and their collision with the Persian Empire made it their interest to gain information of its extent and resources. The court of Persia was visited by Greeks, who there found, not only means of satisfying their curiosity, but of obtaining employment, as in the case of the physician Democedes. (Herod. iii. 129.) In B. C. 501—500 Aristagoras of Miletus was able to exhibit at Sparta a map, on copper, of the countries between Ionia and Susa. (Herod. v. 49.) The settlement of the Persian Empire under Dareius, the son of Hystaspes, was accompanied by the compilation of records, of which the still extant cuneiform inscriptions of *Behistun* may serve as an example. It must have been by the aid of such records that Herodotus composed his full account of the twenty satrapies of the Persian Empire (iii. 89, vii. 61); and his personal inquiries in Egypt and Phoenicia enabled him to add further details respecting the SW. parts of Asia; while, at the opposite extremity of the civilized world, he heard from the Greek colonists on the N. shores of the Euxine marvellous stories of the wandering tribes of Northern Asia. His knowledge, more or less imperfect, extends as far as the Caucasus and Caspian, the Sauromatae (Sarmatians), the Massagetae, and other northern peoples, the Oxus (probably), Bactria, W. India, and Arabia. The care which Herodotus takes to distinguish between the facts he learnt from records and from personal observation, and the vague accounts which he obtained from travellers and traders, entitles him to the appellation of Father of Geography, as well as History.

The expedition of Cyrus and the retreat of the Ten Thousand added little in the way of *direct* knowledge, except with respect to the regions actually traversed; but that enterprise involved, in its indirect consequences, all the fruits of Alexander's conquests. Meanwhile, the Greek physician Ctesias was collecting at the court of Artaxerxes the materials of his two works on Persia and India, of which we have, unfortunately, only fragments.

A new epoch of geographical discovery in Asia was introduced by the conquests of Alexander. Besides the personal acquaintance which they enabled the Greeks to form with those provinces of

the Persian Empire hitherto only known to them by report, his campaigns extended their knowledge over the regions watered by the Indus and its five great tributaries (*the Panjab and Scinde*), and, even further than his arms actually penetrated, to the banks of the Ganges. The lower course of the Indus, and the shores between its mouth and the head of the Persian Gulf, were explored by Nearchus; and some further knowledge was gained of the nomad tribes which roamed (as they still do) over the vast steppes of Central Asia by the attempt of Alexander to penetrate on the NE. beyond the Jaxartes (*Sihon*); while, on all points, the Greeks were placed in advanced positions from which to acquire further information, especially at Alexandreia, whither voyagers constantly brought accounts of the shores of Arabia and India, as far as the island of Taprobane, and even beyond this, to the Malay peninsula and the coasts of Cochin-China. The knowledge acquired in the campaigns of Alexander was embodied in a map by Dicaearchus, a disciple of Aristotle.

On the E. and N. the wars and commerce of the Greek kingdom of Syria carried Greek knowledge of Asia no further, except to a small extent in the direction of India, where Seleucus Nicator (B. C. 314) led an expedition as far as the Ganges, and sent ambassadors to PALIBOTHRA, where their prolonged residence enabled them to learn much of the peninsula of India. The voyage of Patrocles round the shores of the Indian Ocean also deserves mention. (*Dict. of Biog.* art. *Patrocles.*) Of course more acquaintance was gained with the countries already subdued, until the conquests of the Parthians shut out the Greeks from the country E. of the Tigris-valley; a limit which the Romans, in their turn, were never able to pass.

Meanwhile, in the other great seat of his Eastern Empire, Alexander's genius was bearing fruits which we are still reaping. Whatever judgment may be formed of the conqueror of Greece and Persia, *the founder of Alexandreia* demands an exalted place among those who have benefited mankind by the extension of their knowledge. There, in a position accessible by sea from all the coasts of the east and of the west, commerce was maintained and extended by the advance of science, whose aid she rewarded by contributions of fresh knowledge from remote countries; and, under the protection of the first Ptolemies, mathematical and physical theories, and the observations of travellers and merchants, advanced hand in hand, and laid the first foundation of a real *system* of geographical science. Whatever aid the records of past inquiries could furnish was provided for by the foundation of the celebrated library, which we may safely assume to have contained accounts of Phoenician voyages, which the conquest of Tyre transferred to the Macedonians. Aristotle had already established the globular figure of the earth, and now Eratosthenes (about B. C. 270—240) made the great stride forwards in mathematical geography, of drawing lines upon its surface, to which to refer the positions of places, namely, from E. to W. the Aequator and Tropic of Cancer, and seven other parallels of latitude through important places; and from N. to S., two boundary lines, marking the limits of the known world, and, between these, seven meridians through important places. (See *Dict. of Biog.* art. *Eratosthenes.*) Instruments having been invented for taking latitudes, and those latitudes being compared with the standard parallels, the positions of places were now laid down with an accuracy previously unattainable. Still, however, the geographer was dependent, for the determination of *longitudes*, on computations by days' journeys, and so forth. During the same period the means of information were increased, not only by the increase of commerce in the Indian Ocean, but by the establishment of the Greek kingdom of Bactria in Central Asia. Accordingly we find that the knowledge of Eratosthenes and his followers embraces the great mountain-chains N. of India, the PAROPAMISUS, EMODUS, and IMAUS, and extends E. as far as the SERES. The mathematical geography of Eratosthenes was greatly improved by Hipparchus, B. C. 150. (See art. in *Dict. of Biog.*)

The extension of the Roman empire over Asia Minor and Syria, and their wars with Mithridates and the Parthians, not only added greatly to the accuracy of their information respecting Western Asia, but extended it, on the N., into the heart of the Caucasian countries, a region of which the Greeks had scarcely any knowledge; while, at the opposite extremity, the expedition of Aelius Gallus made them far better acquainted with the peninsula of Arabia. [ARABIA.] The fruits of these discoveries were stored up by the administrative ability of Julius Caesar, Augustus, and Agrippa, who caused measurements and observations to be taken, and recorded in maps and itineraries; and by the literary labours of the great geographer Strabo, whose immortal work is founded on an extensive knowledge and diligent criticism of the writings of the Greek geographers, on the further discoveries made up to his time, and on his own personal observations in extensive travels. (See the art. in the *Dict. of Biog.*) The brief epitome of Pomponius Mela, who wrote under Claudius, and the elaborate compilation of the elder Pliny, complete the exhibition of Greek and Roman knowledge of Asia (as of the other continents), under the first Caesars.

Meanwhile, though the Tigris and Euphrates had become the final limit of the Roman empire to the E., further advances were made in Armenia and the Caucasus; the Caspian Sea, and the nomad tribes of the North became better known; and information was obtained of a great caravan route between India and the shores of the Caspian, through Bactria, and of another commercial track, leading over the high table-land of Central Asia to the distant regions of the SERES. The wealth and luxury of Rome and her chief provinces were making continually new demands on the energies of commerce, which led to constant accessions of knowledge, especially in the extreme regions of SE. Asia. Meanwhile, a fresh step in the scientific part of geography was made by Marinus of Tyre, under Antoninus Pius, A. D. 150. (See art. in *Dict. of Biog.*)

Under M. Aurelius, the geography of the ancients reached its highest point, in the celebrated work of Ptolemy, A. D. 160, which remained the text-book of the science down to the Middle Ages. (See art. in *Dict. of Biog.*) He improved the system of Marinus; constructed a map of the world on a new projection; and tabulated the results of all the geographical knowledge of his time in a list of countries, and the chief places in them, with the longitude and latitude of each appended to its name. His diligence and judgment have received continual confirmation from new discoveries; the greatest defect of his work being that which resulted necessarily from the want of a method for fixing the *longitude*

of places. His chief extension of the knowledge of Asia refers to the peninsula of India beyond the Ganges, and a small portion of the adjacent part of China [THINAE], and some of the islands of the Eastern Archipelago; to the large rivers and great commercial cities in the N. of China [SERES]; to some of the mountain ranges of the table-land of Central Asia [IMAUS, &c.]; and to the *names* of Scythian tribes in the North. [SCYTHIA.]

Some further discoveries were made in parts of Asia, of which we have the records in the works of Agathemerus, Dionysius Periegetes, Marcian of Heracleia, and other Greek and Roman writers, various Περίπλοι, and especially in the geographical lexicon of Stephanus Byzantinus; but the only additions to the knowledge of Asia worth mentioning, are the embassy of Justinian II. to the Turks in the steppes W. and S. of the Altai mountains, A. D. 569, and in the increased knowledge of India, Ceylon, and China, gained by the visits of Cosmas Indicopleustes. (See art. in *Dict. of Biog.*)

On many points there was a positive retrogression from knowledge previously secured; and this may be traced more or less through the whole history of ancient geography. Thus, Herodotus had a better knowledge of the Arabian Gulf than some later writers, who took it for a lake; and he knew the Caspian to be a lake, while Strabo and Mela make it a Gulf of the Northern Ocean. Herodotus, Eratosthenes and Strabo, knew that the Great Southern Ocean surrounded the continent of Africa, and yet many eminent writers, both before and after Strabo, Hipparchus, Polybius, and Marinus, for example, fall into the error of connecting India and Africa by a Southern Continent, which was at last perpetuated by the authority of Ptolemy in the Middle Ages, and only dispelled by the circumnavigation of Africa.

The notions of the ancients respecting the size and form of Asia were such as might be inferred from what has been stated. Distances computed from the accounts of travellers are always exaggerated; and hence the S. part of the continent was supposed to extend much further to the E. than it really does (about 60° of long. too much, according to Ptolemy), while to the N. and NE. parts, which were quite unknown, much too small an extent was assigned. However, all the ancient geographers, subsequent to Herodotus, except Pliny, agreed in considering it the largest of the three divisions of the world.

Pliny believed Europe to contain 11-24ths, Asia 9-28ths, and Africa 13-60ths of the land of the earth.

Eratosthenes reckoned the distance from the Canopic mouth of the Nile to the E. point of India, 49,300 stadia. (Strab. i. p. 64.) Strabo makes the chain of Taurus from Issus to the E. extremity of Asia, 45,000 stadia (xi. p. 490); Pliny gives the length of the continent as 5375 M.P., or 43,000 stadia (v. 27. s. 28); and Ptolemy assigns to it above 120° of longitude, or, measuring along the parallel of Rhodes, above 48,000 stadia. Ptolemy makes its greatest breadth 60°, or 30,000 stadia; Eratosthenes and Strabo, 28,000 stadia; while Artemidorus and Isidorus calculated the breadth from the S. frontier of Egypt to the Tanais, at 6375 M. P., or 51,000 stadia. (Plin. v. 9).

III. *Subdivisions of the Continent.* — The most general division of Asia was into two parts, which were different at different times, and known by different names. To the earliest Greek colonists, the river Halys, the E. boundary of the Lydian kingdom, formed a natural division between *Upper* and *Lower Asia* (ἡ ἄνω Ἀσία, or τὰ ἄνω Ἀσίης, and ἡ κάτω Ἀσία, or τὰ κάτω τῆς Ἀσίης, or Ἀσία ἐντὸς Ἅλυος ποταμοῦ; and afterwards the Euphrates was adopted as a more natural boundary. Another division was made by the Taurus into *Asia intra Taurum*, i. e. the part of W. Asia N. and NW. of the Taurus, and *Asia extra Taurum*, all the rest of the continent. (Ἀσία ἐντὸς τοῦ Ταύρου, and Ἀσία ἐκτὸς τοῦ Ταύρου.) The division ultimately adopted, but apparently not till the 4th century of our era, was that of *A. Major* and *A. Minor*. — (1.) ASIA MAJOR (Ἀ. ἡ μεγάλη) was the part of the continent E. of the Tanais, the Euxine, an imaginary line drawn from the Euxine at Trapezus (*Trebizond*) to the Gulf of Issus, and the Mediterranean: thus it included the countries of Sarmatia Asiatica, with all the Scythian tribes to the E., Colchis, Iberia, Albania, Armenia, Syria, Arabia, Babylonia, Mesopotamia, Assyria, Media, Susiana, Persis, Ariana, Hyrcania, Margiana, Bactriana, Sogdiana, India, the land of the Sinae, and Serica; respecting which, see the several articles. — (2.) ASIA MINOR (Ἀσία ἡ μικρά: *Anatolia*), was the peninsula on the extreme W. of Asia, bounded by the Euxine, Aegean, and Mediterranean, on the N., W., and S.; and on the E. by the mountains on the W. of the upper course of the Euphrates. It was, for the most part, a fertile country, intersected with mountains and rivers, abounding in minerals, possessing excellent harbours, and peopled, from the earliest known period, by a variety of tribes from Asia and from Europe. For particulars respecting the country, the reader is referred to the separate articles upon the parts into which it was divided by the later Greeks, namely, Mysia, Lydia, and Caria, on the W.; Lycia, Pamphylia, and Cilicia, on the S.; Bithynia, Paphlagonia, and Pontus, on the E.; and Phrygia, Pisidia, Galatia, and Cappadocia, in the centre; see also the articles ASIA (the Roman Province), TROAS, AEOLIA, IONIA, DORIS, LYCAONIA, PERGAMUS, HALYS, SANGARIUS, TAURUS, &c.

IV. *General Form and Structure of Asia.* — The description of the outlines and internal structure of the several countries of Asia is given in the respective articles upon them. As a kind of index to the whole, we now give a description of the continent in its most striking general features.

The boundaries of the continent are defined on all sides by its coast line, except at the narrow isthmus (of *Suez*) where it touches Africa, and the far wider track on the NW., which unites it to Europe. On this side the boundary has varied. Among the ancients, it was the river Tanais (*Don*); it is now formed by the *Oural* mountains and the river *Oural*, from the Arctic Ocean to the Caspian, and by the Caucasus between the Caspian and the Euxine; two boundaries across two different isthmuses.

On looking at a map of the eastern hemisphere, and comparing the three continents, two things will strike an intelligent observer; their inequality of size, and their difference of form. Asia is nearly five times the size of Europe, and one-third greater than Africa: their estimated areas being: Europe, 3,595,000 sq. miles; Africa, 12,000,000 sq. miles; Asia, 16,000,000 sq. miles. In comparing their forms, we may adopt the obvious resemblance of a great mass of land, with its peninsulas and promontories, to a body and its limbs. In this view, Africa is a body without limbs; Europe has numerous

limbs, its E. part forming only a small body, which is in fact a part of that of Asia; while Asia forms a huge body, from which limbs project E., S., and SW., the body forming about 4-5ths of the whole. Of course the outlying islands must be regarded as detached limbs, and with these Asia is far more abundantly provided than either of the other continents. To trace in detail the features thus indicated is the province of a more general work than the present; but, in connection with ancient geography, it is important to observe the vast influence on the history and civilization of the world, which has resulted from the manner in which the adjacent parts of W. Asia, S. Europe, and N. Africa, with their projecting members and intersecting seas, are related to one another.

The structure of the great mass of the Asiatic continent is peculiarly interesting. Its form is that of a four-sided figure, extending in length E. and W., and in breadth N. and S., but much wider on the eastern than on the western side. The reason of this is soon made evident. The map shows that the continent may be roughly divided into three portions, by two great mountain chains, running from W. to E., and continually diverging from each other. Both may be regarded, in a first rough view, as beginning from the N. and S. extremities of the Caspian. The N. chain, which we may call the *Altai* from the name of its chief portion, at first interrupted by extensive plains, follows a general, though irregular, direction, not far from the parallel of 50° N. lat., till about 110° E. long., where it strikes off NE. towards the extremity of the continent at *Behring Strait*. The other (which, for a like reason, we may call the *Himalaya* chain) diverges more steadily to the southward of its eastern course, till it reaches 100° E. long., where it meets a transverse chain running down from a still more easterly point of the N. chain, and extending southwards till it runs out into the ocean in the form of the Malay peninsula. These two great chains and the one which unites them on the east, are the margins or walls of a vast elevated plateau or table-land, attaining in some places a height of 10,000 feet, for the most part desert, included under the general name of Tartary, outside of which the other portions of the continent slope down to the surrounding seas, but in different modes. The Northern portion descends gradually in a wide and nearly unbroken tract of land to the Arctic Ocean; on the E., the masses of land, though more broken, are large, and round in their outlines; but on the south, where the mountain wall is highest, the descent from it is also the most sudden, and the tract of intervening land would be exceedingly narrow, were it not prolonged in the vast peninsula of India. How much of the natural advantages and political importance of India results from this formation, it is not our province to do more than hint at. But, westward of India, the descent from the great central plateau needs particular attention. Instead of falling in a gradual slope to the Arabian Sea and the Persian Gulf, the land forms a distinct and much lower plateau (about 4000 feet high), called that of *Iran*, bordered on the S. by the mountains of *Beloochistan* and Persia, whence the range skirts the E. margin of the Tigris and Euphrates valley, to the mountains of Armenia. This lower table-land (of *Iran*) is separated on the E. from the valley of the Indus and the great plain of NW. India (the *Panjab*), by a range of mountains (the *Soliman M.*), which run N., meeting that part of the Himalaya range, which is called the Indian Caucasus or *Hindoo Koosh*, at the NW. corner of the *Panjab*, NE. of Cabool, whence it continues towards the Altai range, cutting the plateau of Tartary into the two unequal parts of *Independent* and *Chinese Tartary*. The plateau of Iran is continued on the SW. in the highlands of Arabia, where it is terminated (for the present: for it ascends again in Africa) by the range of mountains which run parallel to the Red Sea, and are continued, in the Lebanon range, along the E. coast of the Mediterranean, till they join the Taurus and Amanus, which belong to the chain which borders the plateau of Iran on the south. Finally the peninsula of Asia Minor is formed by the western prolongations of the last-named chain, and of that of the Himalaya, under the names respectively of Taurus, for the chain along the S. side of the peninsula, and Antitaurus, Olympus, and other names, for the more broken portions of the northern chain. In fact the peninsula, from the Caucasus and Caspian to the Aegean, may be regarded as an almost continuous highland, formed by the union of the two chains. To what extent the ancients were acquainted with this mountain system, and by what names they designated its several parts, will be seen by reference to the articles TAURUS, ANTITAURUS, CAUCASUS, IMAUS, EMODUS, &c. The general view now given will suffice to indicate the reasons why the history of Asiatic civilization has always been confined to so small a portion of the continent.

The seas, lakes, and rivers of Asia are described under the respective countries. [P. S.]

A'SIA (Ἀσία), a Roman provincial division of the country, which we call Asia Minor. The Roman province of Asia originated in the testamentary bequest of Attalus (B. C. 133), the last king of Pergamum, to the Romans; and after the rising of Aristonicus (B. C. 131—129) was put down, the province was formed (B. C. 129) in the usual way, by the consul M'. Aquillius with the assistance of ten Roman commissioners. (Strab. p. 645.) Strabo observes that the province was reduced to the same form of polity which existed in his time; but this gives no exact information as to the limits. Cicero (*pro Flacco*, c. 27) mentions "Phrygia, Mysia, Caria, and Lydia" as the component parts of the province. Within these limits Aeolis and Ionia were of course included; and probably the Dorian towns on the mainland. But the province was not originally so extensive. Phrygia, which had been in the possession of Mithridates VI., was declared free after it was taken from him. (Appian, *Mithrid.* c. 57.) Cicero (*Verr.* Act. ii. l. c. 38) speaks of Phrygia (Phrygiam totam) as one of the countries which Dolabella and his quaestor Verres plundered; and the province of Dolabella was Cilicia (B. C. 80).

In the republican period the province of Asia was generally governed by a Propraetor, who, however, is often called Praetor, and sometimes Proconsul. Upon the division of the provinces between Augustus and the Senate, the Senate had Asia, which was governed by a Proconsul. (Strab. p. 840.; Dion Cass. liii. 12.)

L. Cornelius Sulla, after the close of the Mithridatic war (B. C. 84), divided Asia into 40 Regiones, a division which was made apparently for the purpose of raising money, and particularly the heavy contribution which Sulla laid on Asia. (Plut. *Sulla*, c. 25; Cic. *ad Q. Fr.* i. 1, 11, *pro Flacco*, c. 14). This province contained a large number of rich towns; five hundred are mentioned in the first

century of our aera, a number which must have included, as one may suppose, every place that could be called a town. These 40 regions contained as many chief towns, and they also included all the smaller towns; and the vectigalia for these several regions seem to have been let at their respective chief towns. But in consequence of the extortions of the Publicani, the dictator Caesar no longer allowed the Publicani to farm the taxes. He remitted to the Asiatic cities one third of the payments, which used to be made to the Publicani, and allowed the cities to collect the decumae from the cultivators (Appian, *B. C.* v. 4; Dion Cass. xlii. 6). Under this arrangement many smaller towns were placed under the larger towns, as contributory places, and reduced to the rank of dependent places (*ὑπηκόοι κῶμαι*). In these chief towns were the offices (*ἀρχεῖα, γραμματεῖα, γραμματοφυλάκια*) which contained the documents that related to the taxes on produce, the titles to land, and the contracts of hypothecation.

There was another division, later than that of Sulla, into "conventus juridici," as in other Roman provinces, for judicial purposes, as Cicero says (*pro Flacco*. c. 29: 'ubi . . . jus a nostro magistratu dicitur'), and for other business which it was necessary to do before a court. These were much larger than the 40 districts, and quite independent of them. The following were the chief places of these conventus, so far as we know them: Ephesus, Tralles, Alabanda, Laodicea (or the Jurisdicto Cibyratica, which contained 25 towns: see Plin. v. 28), Apamea Cibotus, Synnada; Sardes containing all Lydia, but Philadelphia in the second century was also the chief town of a Conventus; Smyrna; Adramyttium, and Pergamum. These Conventus were also called *dioceses* (*διοικήσεις*: Strab. p. 629). Cicero (*ad Fam.* xiii. 67), when he was governor of Cilicia, mentions three dioceses of Asia, Cibyratica, Apamensis, and Synnadensis, which belonged to Phrygia, as attached to his province of Cilicia; but this arrangement appears to have been only temporary. (Strab. p. 631, mentions the Cibyratica as belonging to Asia.) The 40 regions probably disappeared altogether, for the division into Conventus seems to have been the division for all administrative purposes.

Under the empire there was a division of the cities of Asia according to rank. The chief cities were called Metropoleis (Modestinus, Dig. 27, tit. 1. s. 6, *De Excusationibus*). Besides Ephesus, there are mentioned as Metropoleis — Smyrna, Sardes, Pergamum, Lampsacus, and Cyzicus. Ephesus, which was always considered the chief place of the Province, was called "first of all and the greatest," and "the Metropolis of Asia." Metropolis (*μητρόπολις*) in this sense of chief town is quite different from the earlier Greek meaning of "mother" or "parent city." As one province contained several of these Metropoleis, the name seems to have been conferred merely as a title of honour, at least in the case of these cities of Asia. If any privilege was connected with the name, it is conjectured that the cities which had the title of Metropolis were in turns the places at which were held the great festival of Asia (*τὸ κοινὸν Ἀσίας*).

There were also autonomous towns in Asia, towns which had the self-government (*αὐτονομία*). The term *αὐτονόμος* corresponds to the Latin "libera civitas." Such towns are sometimes described as having "freedom and immunity from taxation" (*ἐλευθερία καὶ ἀτελεία*). The second term is expressed by the Latin "immunitas." The following list of autonomous towns in Asia has been made out: Alabanda, Apollonis, Aphrodisias, the island Astypalaea, Caunus, Chios, Halicarnassus (doubtful), Cnidos, Cos, Cyzicus, Ilium, Magnesia ad Sipylum, Mytilene, Mylasa, Phocaea, Samos, Stratonicea, Termera in Caria, and Teos These places received their privileges at various times and under various circumstances, so that this list, which is also probably incomplete, may not be exact as to any one time. Alexandria Troas, and Parium, were made Roman coloniae, and, as it appears, Tralles also.

The limits of the province Asia have been determined from the classical writers. In the *Acts of the Apostles* (ii. 9, xvi. 6), Phrygia is excluded from Asia, which means the province Asia; and in the *Apocalypse* (i. 4), when the seven churches of Asia are addressed, the term also seems to have a limited signification. This discrepancy may arise from Phrygia having been divided, the south and east part of it being attached to Galatia. (Strab. pp. 568, 569.) But there appears to be some difficulty about this matter of Phrygia.

At the close of the 4th century Asia was divided into six divisions. 1. Asia proconsularis, a strip along the coast from Assus to the Maeander, with Ephesus the capital. 2. Hellespontus, with Cyzicus the capital. 3. Lydia, with Sardes the capital. 4. Phrygia Salutaris, the north-east part of Phrygia, with Eucarpia the capital. 5. Phrygia Pacatiana, the west part of Phrygia, extending to Ancyra of Phrygia and Aezani or Azani, with Laodicea the capital. 6. Caria, with Aphrodisias the capital.

The islands which belonged to the province of Asia were formed into a Provincia Insularum (*ἐπαρχία νήσων*), by Vespasian as it appears. In the time after Constantine it contained 53 islands, of which Rhodes was the Metropolis. (Becker, *Röm Alterth.* vol. iii. pt. i. by J. Marquardt.) [G. L.]

ASIANI, ASII (*Ἀσιανοί, Ἄσιοι*), a Scythian tribe in the part of Asia E. of the Caspian, who made war upon the Greek kings of Bactria. (Strab. xi. p. 511; Trog. Pomp. xli. *Arg.*; Ukert, vol. iii. pt. 2, p. 343.) [P. S.]

ASIDO (prob. *Xeres de la Frontera*), an inland city of Hispania Baetica, belonging to the conventus of Hispalis. It was a colony, with the epithet Caesariana, and appears to be the *Ἄσινδον* of Ptolemy (ii. 4. § 13.) Numerous coins, and other Roman antiquities, have been found at *Xerez*, its supposed site. Some, however, take *Xerez* for the ancient ASTA, and *Medina Sidonia* for Asido. (Plin. iii. 1. s. 3; Florez, *Esp. S.* x. 15, *Med. de Esp.* i. p. 164, iii. p. 13; Ukert, ii. 1. pp. 356, 357.) [P. S.]

ASINAEUS SINUS. [ASINE, No. 2.]

ASINARUS, or ASSINARUS (*Ἀσίναρος*, Diod. Plut. *Ἀσσίναρος*, Thuc.), a small river on the E. coast of Sicily, between Syracuse and Helorus; memorable as the scene of the final catastrophe of the Athenian armament in Sicily, and the surrender of Nicias with the remains of his division of the army. (Thuc. vii. 84, 85; Diod. xiii. 19; Plut. *Nic.* 27.) It is clearly identified by the circumstances of the retreat (as related in detail by Thucydides), with the river now called the *Falconara*, but more commonly known as the *Fiume di Noto*, from its proximity to that city. It rises just below the site of the ancient Neetum (*Noto Vecchio*), and after flowing under the walls of the modern *Noto*, enters the sea in a little bay called *Ballata di Noto*, about 4 miles N. of the mouth of the Helorus (*F. Abisso*). Being supplied from several subterranean and perennial sources it has

a considerable body of water, as described by Thucydides in the above passage. A curious monument still extant near Helorum is commonly supposed to have been erected to commemorate the victory of the Syracusans on this occasion; but it seems too far from the river to have been designed for such an object. [HELORUM.] Plutarch tells us (*Nic.* 28), that the Syracusans instituted on the occasion a festival called *Asinaria*; and it is said that this is still celebrated at the present day, though now converted to the honour of a saint. (Smyth's *Sicily*, p. 179; Fazell. *de Reb. Sic.* iv. 1. p. 198; Cluver. *Sicil.* p. 184.) [E. H. B.]

ASINDUM. [ASIDO.]

A'SINE (Ἀσίνη: *Eth.* Ἀσιναῖος, Ἀσινεύς). 1. A town in the Argeia, on the coast, is mentioned by Homer (*Il.* ii. 560) as one of the places subject to Diomedes. It is said to have been founded by the Dryopes, who originally dwelt on Mt. Parnassus. In one of the early wars between the Lacedaemonians and the Argives, the Asinaeans joined the former when they invaded the Argive territory under their king Nicander; but as soon as the Lacedaemonians returned home, the Argives laid siege to Asine and razed it to the ground, sparing only the temple of the Pythaëus Apollo. The Asinaeans escaped by sea; and the Lacedaemonians gave to them, after the end of the first Messenian war, a portion of the Messenian territory, where they built a new town. Nearly ten centuries after the destruction of the city its ruins were visited by Pausanias, who found the temple of Apollo still standing. (Paus. ii. 36. § 4, iii. 7. § 4, iv. 14. § 3, 34. § 9, seq.; Strab. viii. p. 373.) Leake places Asine at *Tolón*, where a peninsular maritime height retains some Hellenic remains. The description of Pausanias, who mentions it (ii. 36. § 4) immediately after Didymi in Hermionis, might lead us to place it further to the east, on the confines of Epidauria; but, on the other hand, Strabo (viii. p. 373) places it near Nauplia; and Pausanias himself proceeds to describe Lerna, Temenium, and Nauplia immediately after Asine. Perhaps Asine ought to be placed in the plain of *Iri*, which is further to the east. The geographers of the French Commission place Asine at *Kándia*, a village between *Tolón* and *Iri*, where they found some ancient remains above the village, and, at a mile's distance from it towards *Iri*, the ruins of a temple. But, as Leake observes, "the objection to *Kándia* for the site of Asine is, that it is not on the sea-shore, as Pausanias states Asine to have been; and which he repeats (iv. 34. § 12) by saying that the Messenian Asine, whither the Asinaei of Argolis migrated, after the destruction of their city by the Argives, was situated on the sea-side, in the same manner as Asine in Argolis." (Leake, *Peloponnesiaca*, p. 290, seq.; Boblaye, *Recherches, &c.* p. 51.)

2. A town in Messenia, which was built by the Dryopes, when they were expelled from Asine in the Argeia, as related above. (Paus. *ll. cc.*) It stood on the western side of the Messenian gulf, which was sometimes called the Asinaean gulf, from this town (Ἀσιναῖος κόλπος, Strab. viii. p. 359; Asinaeus Sinus, Plin. iv. 5. s. 7). Asine was distant 40 stadia north of the promontory Acritas, 40 stadia from Colonides (Paus. iv. 34. § 12), 15 miles from Methona, and 30 miles from Messene (*Tab. Peut.*). Its site is now occupied by *Koróni*, which is situated upon a hill jutting out into the sea above *C. Gallo* (the ancient Acritas). The ancient town of Corone was situated further north; and it has been reasonably conjectured that the inhabitants of Corone removed from their town to the deserted site of Asine, and carried with them their ancient name,—such a migration of names not being uncommon in Greece. (Boblaye, *Recherches, &c.* p. 112; Leake, *Peloponn.* p. 195.)

The Messenian Asine continued to be a place of considerable importance from its foundation at the close of the first Messenian war till the sixth century of the Christian era, when it is mentioned by Hierocles. It is spoken of by Herodotus (viii. 73) as a town of the Dryopes, and its name occurs in the history of the Peloponnesian war, and in subsequent events. (Thuc. iv. 13, 54, vi. 93; Xen. *Hell.* vii. 1. § 25.) When the Messenians returned to their own country after the battle of Leuctra, B. C. 371, the Asinaeans were not molested by them; and even in the time of Pausanias they still gloried in the name of Dryopes. (Paus. ii. 34. § 11.)

3. An Asine in Laconia is mentioned by Strabo (viii. p. 363) as situated between Amathus (a false reading for Psamathus) and Gythium; and Stephanus B. (*s. v.*) speaks of a Laconian as well as of a Messenian Asine. Polybius (v. 19) likewise relates that Philip, in his invasion of Laconia, suffered a repulse before Asine, which appears from his narrative to have been near Gythium. But notwithstanding these authorities, it may be questioned whether there was a town of the name of Asine in Laconia. Pausanias, in describing the same event as Polybius, says that Philip was repulsed before Las, which originally stood on the summit of Mt. "Asia." (Paus. iii. 24. § 6.) There can therefore be no doubt that the "Las" of Pausanias and the "Asine" of Polybius are the same place; and the resemblance between the names "Asia" and "Asine" probably led Polybius into the error of calling Las by the latter name; an error which was the more likely to arise, because Herodotus and Thucydides speak of the Messenian Asine as a town in Laconia, since Messenia formed a part of Laconia at the time when they wrote. The error of Polybius was perpetuated by Strabo and Stephanus, and has found its way into most modern works. (Boblaye, *Recherches, &c.* p. 87; Leake, *Morea*, vol. i. p. 279.)

ASI'SIUM (Ἀσίσιον: but Αἰσίσιον, Ptol. iii. 1. § 53, and Αἴσιον in Strab. v. p. 227, is probably a corruption of the same name: *Eth.* Ἀσισῖνος, Asisinas, -atis), a town of Umbria, situated on the western side of the Apennines, about 12 miles E. of Perusia, and 20 S. of Iguvium. Its name is found both in Pliny and Ptolemy, and its municipal rank and consideration are attested by inscriptions. Procopius (iii. 12. p. 326) mentions it as a strong fortress, which was besieged and taken by Totila. The modern city of *Assisi* (celebrated as the birth-place of St. Francis) retains the ancient site, as well as name, and contains, besides numerous inscriptions and other minor antiquities, the well-preserved portico of an ancient temple, now converted into that of a church. Some remains of a Roman aqueduct and baths are also visible. (Plin. iii. 14. s. 19; Ptol. iii. 1. § 53; Orell. *Inscr.* 1250; Rampoldi, *Corografia dell' Italia*, vol. i. p. 139.) [E. H. B.]

ASMABAEUS. [TYANA.]

ASMIRAEA (Ἀσμιραία), a district of Serica, N. of the Asmiraei M. (τὰ Ἀσμίραια ὄρη), with a city of the same name (Ptol. vi. 16. §§ 2, 3, 5, 6; Amm. Marc. xxiii. 6); perhaps *Khamil* or *Hami*, a considerable emporium of Chinese Tartary, in 42° 30′ N. lat., and 93° 40′ E. long. [P. S.]

ASNAUS. [AEROPUS.]

ASO'PIA or ASO'PUS. [ASOPUS, No. 2.]

ASO'PUS ('Ασωπός). 1. A river of Boeotia, flowing through the southern part of this country, in an easterly direction, and falling into the Euripus in the territory of Attica, near Oropus. It is formed by the confluence of several small streams, one rising near Thespiae, and the others in Mount Cithaeron. Its principal sources are at a spot just under the village of *Kriaki'ki*, where are two trees, a well, and several springs. In the upper part of its course it forms the boundary between the territories of Thebes and Plataeae, flowing through a plain called PARASOPIA. (Strab. ix. p. 409.) It then forces its way through a rocky ravine of no great length into the plain of Tanagra, after flowing through which it again traverses a rocky defile, and enters the maritime plain of Oropus. In the upper part of its course the river is now called *Vuriémi*, in the lower *Vuriéndi*. Homer describes it as "deep grown with rushes, and grassy" (*βαθύσχοινον, λεχεποίην, Il.* iv. 383). It is frequently dry in summer, but after heavy rains was not easy to ford. (Thuc. ii. 5.) It was on the banks of the Asopus that the memorable battle of Plataeae was fought, B.C. 479. (Herod. vi. 108, ix. 51; Strab. ix. p. 408, seq.; Paus. v. 14. § 3; Ov. *Am.* iii. 6. 33; Leake, *Northern Greece*, vol. ii. pp. 326, 424, 442, 448.)

2. (*River of St. George*), a river of Peloponnesus, rising in the mountains S. of Phlius, and flowing through Sicyonia into the Corinthian gulf. Hence the plain of Sicyonia was called ASOPIS or ASOPIA. Its principal sources are at the foot of Mt. *Gavriá*. In the upper part of its course it is a clear tranquil stream, but in passing through Sicyonia it becomes rapid, white, and turbid. It flows past the city of Sicyon on the east, and joins the sea a little eastward of a round height in the plain. (Strab. vii. p. 271, viii. p. 382, ix. p. 408; Paus. ii. 5. § 2, 15. § 1; Plin. iv. 5. s. 6; Leake, *Morea*, vol. iii. pp. 343, 355, seq.; Boblaye, *Recherches*, p. 31.)

Respecting the river-god Asopus, who frequently occurs in mythology, see *Dict. of Biogr. and Myth.*

3. A river of Phthiotis in Thessaly, rising in Mt. Oeta, and flowing into the Malic gulf at the pass of Thermopylae. For details see THERMOPYLAE.

4. A river in Paros, mentioned only by Strabo (viii. p. 382).

5. A town of the Eleuthero-Lacones in Laconia, on the eastern side of the Laconian gulf, and 60 stadia south of Acriae. It possessed a temple of the Roman emperors, and on the citadel a temple of Athena Cyparissia. At the distance of 12 stadia above the town there was a temple of Asclepius. (Strab. viii. p. 364; Paus. iii. 21. § 7, 22. § 9: Ptol. iii. 16. § 9; 'Ασώπολις, Hierocl. p. 647.) Strabo (*l. c.*) speaks of Cyparissia and Asopus as two separate places; but it appears that Asopus was the later name of Cyparissia. Pausanias (iii. 22. § 9) says that at the foot of the acropolis of Asopus were the ruins of the city of the Achaei Paracyparissii. Strabo describes Cyparissia as "a town with a harbour, situated upon a chersonese," which corresponds to the site of *Blitra*. The latter is on the high rocky peninsula of *Kavo Xyli*, east of which there is a deep inlet of the sea and a good harbour. The acropolis of Cyparissia or Asopus must have occupied the summit of *Kavo Xyli*. (Leake, *Morea*, vol. i. p. 225, seq., *Peloponnesiaca*, p. 169.)

6. [LAODICEA AD LYCUM.]

ASPA LUCA, in Aquitania, is mentioned in the Anton. Itin., on the road between Caesaraugusta (*Saragossa*), and Beneharmum, on the Gallic side of the Pyrenees. Walckenaer (*Géog. &c*, vol. i. p. 304) fixes this place at *Accous*, in the valley of *Aspe*; the river *Aspe* is a branch of the *Adour*. At *Pont Lesquit*, near *Accous*, the valley contracts, but it opens again, and forms a pass into Spain. Walckenaer conjectures that the Apiates, mentioned by Dion Cassius (xxxix. 46), among the people of Aquitania, whom P. Crassus subdued during Caesar's Gallic wars, are the Aspiates, or inhabitants of the valley of Aspe, and that there is no reason to correct Apiates into Sotiates. But Caesar's narrative (*B. G.* iii. 20) applies to the Sotiates, and Dion has the same story in substance with the name Apiates in the present text, instead of Sotiates. [G. L.]

ASPABO'TA ('Ασπαβώτα), a town of Scythia intra Imaum, on the Caspian (*Sea of Aral*), N. of the mouth of the Oxus. (Ptol. vi. 14. § 2, viii. 23, § 15; Amm. Marc. xxiii. 6.) [P. S.]

ASPACA'RA, ASPACA'RAE ('Ασπακάρα, 'Ασπακᾶραι), a city and people of Serica, S. of the Issedones. (Ptol. vi. 16. §§ 5, 7; Amm. Marc. xxiii. 6, Asparata.) [P. S.]

ASPASI'ACAE. [ASPISII.]

ASPARAGIUM, a town of Illyria, in the territory of Dyrrhachium, where Pompey was encamped for some time in his campaign against Caesar, B.C. 48. (Caes. *B. C.* iii. 30, 41, 76.)

ASPA'SII ('Ασπάσιοι, V. R. 'Ασπιοι), a tribe of the Paropamisadae at the S. foot of the Paropamisus (*Hindoo Koosh*), about the river Choes or Choaspes (*Kameh*), whom Alexander subdued on his march into India, B.C. 327. (Arrian. *Anab.* iv. 23, 24.) Strabo calls them Hippasii ('Ιππάσιοι, xv. pp. 691, 698), according to Casaubon's emendation of the unmeaning text: and modern scholars have observed that the names are identical, both meaning horsemen, for the root *asp* in Sanscrit and Persian is equivalent to ἱππ in Greek. (Schmieder, *ad* Arrian. *Ind.* 6; Groskurd, *German Translation of Strabo*, p. 119.) Their chief cities were GORYDALA and ARIGAEUM. [P. S.]

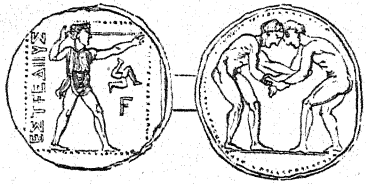
ASPAVIA, a fortress in the S. of Spain, mentioned in the account of Caesar's campaign against Sext. Pompeius (*Bell. Hisp.* 24) as 5 M. P. from Ucubis. The places here referred to should probably be sought in the mountains of Baetica (*Sierra Morena*) above Cordoba (Ukert, vol. ii. pt. 1. pp. 351, 352.) [P. S.]

ASPENDUS ('Ασπενδος: *Eth.* 'Ασπένδιος), a city of Pamphylia, on the Eurymedon, 60 stadia from the mouth of the river, and an Argeian colony (Strab. p. 667). It is mentioned by Thucydides (viii. 81, 87, 108) as a port, or at least a place up to which ships might ascend. The town was situated on high ground; on a mountain, as Pliny (v. 27) calls it; or a very lofty hill, which commands a view of the sea. (Mela, i. 14.) The site must be easily determined by an examination of the lower part of the Eurymedon. From an extract in Spratt's *Lycia* (vol. ii. p. 32) it may be collected that the name is still Aspendus; it is described as 6 or 8 miles from the sea, and a lofty city. One argument that is urged to prove the identity is, that a great marsh near it is still called *Capru*, a name identical with that of the ancient marsh or lake Capria. Strabo mentions the lake Capria, and then the Eurymedon; and he may mean that the lake or marsh is near the river. The brief extract as to Aspendus in Spratt is rather obscure. Pliny (xxxi. 7) mentions a lake

at Aspendus, where salt was produced by evaporation. In the neighbourhood the olive was much cultivated.

Thasybulus lost his life at Aspendus; being surprised in his tent by the Aspendians, on whom he had levied contributions. (Xen. *Hell.* iv. 8; Diod. xiv. 99.) Alexander, in his Asiatic expedition, visited Aspendus, and the place surrendered upon preparation being made by the king to besiege it. (Arrian, *Anab.* i. 26.) It was a populous place after Alexander's time, for it raised on one occasion 4000 hoplites. (Polyb. v. 73.) The consul Cn. Manlius, when moving forward to invade Galatia, came near Termessus, and made a show of entering Pamphylia, which brought him a sum of money from the Aspendii and other Pamphylians. (Liv. xxxviii. 15; Polyb. xxii. 18.)

The old medals of Aspendus have the epigraph ΕΣ. ΕΣΤ. ΕΣΤΓ. ΕΣΤΓΕΑΝΤΣ., but those of more recent date have the common form ΑΣ. ΑΣΠΕΝΔΙΩΝ. (Cramer, *Asia Minor*, vol. ii. p. 282.) [G. L.]



COIN OF ASPENDUS.

ASPHALTITES LACUS. [PALAESTINA.]

ASPIS. [PROCONNESUS.]

ASPIS (Ἀσπίς), aft. known by the Roman translation CLU'PEA, CLYPEA (Κλύπεα, Strab. Ptol. *Kalibiah*, Ru.), an important fortified city of the Carthaginian territory, and afterwards of the Roman province of Africa (Zeugitana). It derived its Greek and Roman names from its site, on a hill of shield-like shape, adjoining the promontory, which was sometimes called by the same name, and also Taphitis (ἄκρα Ταφῖτις, Strab. xvii. p. 834), and which forms the E. point of the tongue of land that runs out NE., and terminates in Mercurii Pr. (*C. Bon*), the NE. headland of N. Africa. The island of Cossyra lies off it to the E., and Lilybaeum in Sicily is directly opposite to it, to the NE. (Strab. vi. p. 277.) At the S. foot of the promontory is a small bay, forming a harbour protected on every side, and giving access to a large open plain. No spot could be more favourable for an invader; and a mythical tradition chose it as the landing-place of Cadmus (Nonn. *Dionys.* iv. 386), while another made it the scene of the struggle of Heracles with Antaeus (Procop. *Vand.* ii. 10). We are not informed whether there was a Punic fortress on the spot: it is incredible that the Carthaginians should have neglected it; but, at all events, Agathocles, who landed on the other side of the peninsula (see AQUILARIA), perceived its importance, and built the city known to the Greeks and Romans B. C. 310 (Strab. xvii. p. 834). In the First Punic War it was the landing-place of Manlius and Regulus, whose first action was to take it, B. C. 256; and its possession afforded the survivors of the unfortunate army a place of refuge, from which they were carried off in safety by the victorious fleet of Aemilius and Fulvius B. C. 255. (Polyb. i. 29 36; Appian. *Pun.* 3.)

In the Second Punic War, passing over a naval skirmish off Clupea, B. C. 208 (Liv. xxvii. 29), the plain beneath the city became famous for Masinissa's narrow escape after his defeat by Bocchar, when the wounded prince was only saved by the supposition that he had perished in the large river which flows through the plain (*Wady-el-Adieb*), but to which the ancients give no name, B. C. 204 (Liv. xxix. 32). In the Third Punic War, the consul Piso, B. C. 148, besieged it by land and sea, but was repulsed. (Appian. *Pun.* 110.) It is mentioned more than once in the Julian Civil War. (Caes. *B. C.* ii. 23; Hirt. *B. Afr.* 2.) It stood 30 M. P. from Curubis. Under the Romans it was a free city (Plin. v. 4. s. 3; Ptol. iv. 3. §§ 7, 8), where Κλυπέα and Ἀσπίς are distinguished by 15′ of long.: probably the former is meant for the town and the latter for the cape (Mela, i. 7. § 3; Stadiasm. p. 452; Sil. iii. 243; Solin. 27; *Itin. Ant.* pp. 55, 57, 493, 518; *Tab. Peut.*). It was a distinguished episcopal see, A. D. 411—646, and the last spot on which the African Christians made a stand against the Mohammedan conquerors. (Morcelli, *Africa Christiana*, s. v.; Arab writers, referred to by Barth, p. 186.)

Its interesting ruins, partly on and partly below the hill, and among them a remarkable Roman fort, are described by Barth (*Wanderungen*, pp. 134—137, Shaw, p. 89, 2d ed. [P. S.]

ASPIS (Ἀσπίς; *Marsa Zaffran*), a town and promontory of N. Africa, on the coast of the Great Syrtis, with the best harbour in the Syrtis, 600 stadia N. of Turris Euphrantis near the bottom of the Syrtis. (Strab. xvii. p. 836; Beechey, p. 140; Barth, p. 369). [P. S.]

ASPI'SII (Ἀσπίσιοι Σκύθαι), a people of Scythia intra Imaum, N. of the Jaxartes, and W. of the Aspisii Montes (τὰ Ἀσπίσια ὄρη: Ptol. vi. 14. §§ 6, 12). They appear to be the same as the Ἀσπασιάκαι Νομάδες, between the Oxus and the Tanais, mentioned by Polybius (x. 45). [P. S.]

ASPLE'DON (Ἀσπληδών: *Eth.* Ἀσπληδόνιος), also called SPLEDON, an ancient city of Boeotia, mentioned by Homer (*Il.* ii. 510), distant 20 stadia from Orchomenus. The river Melas flowed between the two cities. (Strab. ix. p. 416; Plin. iv. 7. s. 12; Steph. B. *s. v.*; Etym. M. *s. v.*) Strabo says (*l. c.*) that it was subsequently called EUDEIELUS (Εὐδείελος), from its sunny situation; but Pausanias (ix. 38. § 9) relates that it was abandoned in his time from a want of water. The town is said to have derived its name from Aspledon, a son of Poseidon and the nymph Mideia. The site of Aspledon is uncertain. Leake (*Northern Greece*, vol. ii. p. 162) places it at *Tzámali*, but Forchhammer (*Hellenica*, p. 177), with more probability, at *Avro-Kastro*.

A'SPONA or ASPUNA (Ἄσπονα), a place in Galatia, named in all the Itineraries. Ammianus Marcellinus (xxv. 10) calls it a small municipium of Galatia. It lay on the road from Ancyra to Caesarea Mazaca. The site does not seem to be determined. [G. L.]

ASPURGIA'NI (Ἀσπουργιανοί, V.R. Ἀσπουγγιτανοί), a tribe of the Asiatic Maeotae, on the E. side of the Cimmerian Bosporus, in the region called Sindice, between Phanagoria and Gorgippia. They were among the Maeotic tribes whom Polemon I., king of Pontus and the Bosporus, in the reign of Augustus, attempted to subdue; but they took him prisoner and put him to death. (Strab

xi. p. 495, xii. p. 556; Steph. B. *s. v.*; see Ritter's speculations on the name, in connection with the origin of the name of Asia, *Vorhalle*, pp. 296, foll.). They seem to be the Asturicani of Ptolemy (v. 9. § 7). [P. S.]

ASSA (Ἄσσα: *Eth.* Ἀσσαῖος), a town of Chalcidice, in Macedonia, on the Singitic gulf. (Herod. vii. 122.) It is probably the same town as the ASSERA of Theopompus (Steph. B. *s. v.* Ἄσσηρα), and the CASSERA of Pliny (iv. 10), its territory being called ASSYRTIS (Ἀσσυρτῖτις) by Aristotle (*Hist. An.* iii. 12). Here was a river which was called the Ψυχρός from its coldness. (Aristot. *l. c.*) Leake places Assa at the head of the Singitic gulf, at some ruins called *Paleókastro*, about midway, by land, between *Erissó* and *Vurvurí*. (*Northern Greece*, vol. iii. p. 153.)

ASSACA'NI (Curt viii. 10. s. 38), ASSACE'NI (Ἀσσακηνοί, Arrian, *Anab.* iv. 25, v. 20; Ἀστακηνοί, Strab. xv. p. 698; but Arrian distinguishes the names as those of separate tribes, *Ind.* 1., and Strabo distinguishes his Astaceni from the subjects of Assacenus: if the distinction be real, it is now impossible to draw it definitely), one of the tribes, and apparently the largest of them, whom Alexander encountered in the district of the Paropamisadae, in the lateral valleys on the S. of the Paropamisus (*Hindoo Koosh*), between the Cophen (*Cabul*) and the Indus; and whom he subdued on his march into India, B.C. 327. The others were the ASPASII and GURAEI, to whom Strabo (*l. c.*) adds the MASIANI and NYSAEI.

The territory of the Assaceni appears to have lain between the Indus and Cophen, at and about their junction, as far W. as the valley of the Guraeus (*Panjkore*). Their chief cities were MASSACA or Mazaga, their capital, and PEUCELA (Arrian. *Ind.* 1. § 8), besides the fortresses of ORA, BEZIRA, AORNUS, OROBATIS, EMBOLIMA, and DYRTA. At the time of Alexander's invasion, they were governed by a prince whom the Greeks called by the name of his tribe, Assacenus (like Taxiles, the king of Taxila), or by his mother Cleophis (Curt.).

They brought into the field an army of 30,000 foot, 20,000 horse, and 30 elephants; but this force measured their numbers and wealth, rather than their real strength. They were the least hardy and courageous of all the mountaineers of N. India, and had already been the subjects of the successive Asiatic empires, Assyrian, Median, and Persian, before they were subdued by Alexander.

Some modern scholars think that the *Affghans* preserve the name. [P. S.]

ASSE'DONES. [ISSEDONES.]

ASSE'RA. [ASSA.]

ASSE'SUS (Ἄσσησός: *Eth.* Ἀσσήσιος), a town in the territory of Miletus (Herod. i. 19, 22; Steph. B. *s. v.* Ἀσσησός), with a temple of Athena, which was destroyed by fire in a war between the Milesians and Alyattes, king of Lydia. The king, following the advice of the Pythia, built two temples at Assesus, in place of that which was destroyed. [G. L.]

ASSO'RUS (Ἄσσωρος, and Ἀσσώριον, Steph. B.; Ἄσσηρος, Ptol.: *Eth.* Ἀσσωρῖνος, Assorinus; *Asaro*), a city of the interior of Sicily, situated about half way between Agyrium and Enna. It was a city of the Siculi, and appears never to have received a Greek colony. In B.C. 396 it is mentioned by Diodorus as the only Sicilian town which remained faithful to Dionysius of Syracuse, at the time of the great Carthaginian expedition under Himilco. In consequence, we find Dionysius, after the defeat of the Carthaginians, concluding a treaty of alliance with the Assorini, and leaving them in possession of their independence. (Diod. xiv. 58, 78.) At this time it would seem to have been a place of some importance; but no subsequent mention of it occurs until the days of Cicero, in whose time it appears to have been but a small town, though retaining its municipal independence, and possessing a territory fertile in corn. It suffered severely, in common with the neighbouring towns, from the exactions of Verres. (Cic. *in Verr.* iii. 18, 43, iv. 44.) We learn from Pliny and Ptolemy, that it continued to exist under the Roman empire (Plin. iii. 8. s. 14; Ptol. iii. 4. § 13), and the modern town of *Asaro* undoubtedly occupies the site, as well as retains, with little alteration, the name of Assorus. According to Fazello, the remains of the ancient walls, and one of the gates, were still visible in his time. It was situated on a lofty hill, at the foot of which flowed the river Chrysas (now called the *Dittaino*), the tutelary deity of which was worshipped with peculiar reverence by the Assorini, and inhabitants of the neighbouring cities. His temple was situated, as we learn from Cicero, at a short distance from the town, on the road to Enna; and so sacred was it deemed, that even Verres did not venture openly to violate it, but his emissaries made an unsuccessful attempt to carry off the statue of the deity in the night. (Cic. *Verr.* iv. 44.) Fazello asserts that considerable remains of this temple were still extant in his day; but the description he gives of them would lead us to suppose that they must have belonged to an ancient edifice of a different class. (Fazell. *de Reb. Sic.* x. 2. p. 440.)

The coins of Assorus bear on the reverse a standing figure, with the name annexed of Chrysas. They are found only of copper, and are evidently of late date, from the fact that the legends are in Latin. [E. H. B.]



COIN OF ASSORUS.

ASSU'RAE (*It. Ant.* pp. 49, 51; *Tab. Peut.*; Ἄσσουρος, Ptol. iv. 3. § 30; Oppidum Azuritanum, Plin. v. 4. § 4: *Zanfour*, Ru.), a considerable inland city of the Roman province Africa, in the N. of Byzacena, near the Bagradas and the confines of Numidia, 12 M. P. north of Tucca Terebinthina, and 20 M. P. south of Musti. It was the station of a Roman garrison. It is identified by inscriptions, one of which, on a gate or triumphal arch, dedicates the edifice to the emperor Septimius Severus, by the title *divus optimus Severus*, and to his wife *Julia Domna*, who is styled *mater Augusti*, which fixes the date of the inscription to the reign of Caracalla. There are other considerable ruins, among which are a small temple with Corinthian pilasters, and a theatre, the latter outside the walls. (Barth, *Wanderungen, &c.*, pp. 229, 230). [P. S.]

ASSUS (Ἄσσος: *Eth.* Ἄσσιος and Ἀσσεύς: *Asso*), a city of Mysia, on the gulf of Adramyttium,

between Cape Lectum and Antandros. It was situated in a strong natural position, was well walled, and connected with the sea by a long, steep ascent. (Strab. p. 610.) The harbour was formed by a great mole. Myrsilus stated that Assus was a settlement of the Methymnaei. Hellanicus calls it an Aeolic city, and adds that Gargara was founded by Assus. Pliny (v. 32) gives to Assus also the name Apollonia, which it is conjectured that it had from Apollonia, the mother of Attalus, king of Pergamus. That Assus was still a place visited by shipping in the first century of the Christian aera, appears from the travels of St. Paul. (*Acts*, xx. 13.)

The neighbourhood of Assus was noted for its wheat. (Strab. p. 735.) The Lapis Assius was a stone that had the property of consuming flesh, and hence was called sarcophagus: this stone was accordingly used to inter bodies in, or was pounded and thrown upon them. (Steph. B. *s. v.* Ἄσσος; Plin. ii. 96.)

Hermeias, who had made himself tyrant of Assus, brought Aristotle to reside there some time. When Hermeias fell into the hands of Memnon the Rhodian, who was in the Persian service, Assus was taken by the Persians. It was the birthplace of Cleanthes, who succeeded Zeno of Citium in his school, and transmitted it to Chrysippus.

The remains of Assus, which are very considerable, have often been described. The name *Asso* appears to exist, but the village where the remains are found is called *Beriam Kalesi*, or other like names. From the acropolis there is a view of Mytilene. The wall is complete on the west side, and in some places is thirty feet high: the stones are well laid, without cement. There is a theatre, the remains of temples, and a large mass of ruins of great variety of character. Outside of the wall is the cemetery, with many tombs, and sarcophagi, some of which are ten or twelve feet long. Leake observes, "the whole gives perhaps the most perfect idea of a Greek city that any where exists." (*Asia Minor*, p. 128; see also Fellows's *Asia Minor*, p. 46.)

Autonomous coins of Assus, with the epigraph ΑΣΣΙΟΝ, are rare. The coins of the Roman imperial period are common. [G. L.]



COIN OF ASSUS.

ASSUS (Ἄσσος: *Kinéta*), a river of Phocis, flowing into the Cephissus on its left bank, near the city of the Parapotamii and Mount Edylium. (Plut. *Sull.* 16; Leake, *Northern Greece*, vol. ii. p. 195.)

ASSY'RIA (ἡ Ἀσσυρία, Herod. ii. 17, iv. 39: Ptol. vi. 1. § 1; Steph. B.; Arrian, *Anab.* vii. 21: Assyria, Tacit. *Ann.* xii. 13; Amm. Marc. xxiii. 6; Ἀτουρία, Strab. xvi. p. 736; Steph. *s. v. Νῖνος*; Dion. Cass. lxviii.; Athurá, on Pers. Cun. Inscr., and Assura, on the Median, Rawl. *J. As. Soc.* xi. pt. i. p. 10: *Eth.* Assyrii, Ἀσσύριοι, Steph.; Herod. i. 193; Ἄσσυρες, Steph.; Eustath. *in Dion. de Situ Orbis*, p. 70), a district of Asia, the boundaries of which are variously given in the Greek and Roman writers, but which, in the strictest and most original sense, comprehended only a long narrow territory, divided on the N. from Armenia by M. Niphates, on the W. and SW. from Mesopotamia and Babylonia by the Tigris; on the SE. from Susiana, and on the E. from Media, by the chain of the Zagrus. It was, in fact, nearly the same territory as the modern Pacha-lik of *Mosul*, including the plain land below the *Kurdistán* and *Persian* mountains. Its original name, as appears from the Cuneiform Inscriptions, is best represented by Aturia (Ἀτουρία), which Strabo (xvi. 736) says was part of Assyria (as understood at the time when he wrote): although Dion Cassius seems to consider that this form of the name was a barbarous mis-pronunciation. In later times, as appears from Pliny (vi. 12) and Ammianus Marcellinus (xxiii. 6), it bore the name of Adiabene, which was properly a small province between the Tigris, Lycus (or Zabatus), and the Gordiaean mountains. (Dion Cass. lxviii.; Ptol. vi. 1. § 2.)

In the wider sense Assyria comprehended the whole country which was included in Mesopotamia and Babylonia (Strab. xvi. p. 736), while it was often confounded with adjoining nations by the Greek and Roman writers: thus, in Virg. (*Georg.* ii. 465), "Assyrio veneno" is used for "Tyrio;" in Nonn. Dionys. (xli. 19) the Libanus is called Assyrian; and in Dion. Perieg. (v. 975) the Leuco-Syrians of Pontus and Cappadocia are termed Assyrians. It is curious that Scylax of Caryanda placed Assyria among the nations on the Pontus Euxinus, between the Chalybes and Paphlagonia, and includes in it the river Thermodon and the Greek towns of Thermodon, Sinope, and Harmene. (Scyl. Car. ap. Hudson. *Geogr. Graec. Min.* p. 33.) The author of the *Etymologicum Magnum* has preserved a tradition (*Etym. Magn. in voc.*) from Xenocrates, that this land was originally called Euphratis, then Chaldaea, and lastly, from Assyrus the son of Suses, Assyria: he appears also to consider it as the same as Babylonia.

The chief mountains of ancient Assyria are known under the general name of the chain of Zagrus, which extended, under various denominations, along the whole of its eastern frontier from N. to S., and separated it from Media and Persia.

Its rivers may be all considered as feeders of the Tigris, and bore the names of Zabatus (Ζάβατος), Zabas, Zerbis, or Lycus, which rose in the N. mountains of Armenia; the Bumádus or Bumódus; the Caprus; the Tornadotus or Physcus (Φύσκος) the Silla or Delas, — probably the same stream which elsewhere bears the names of Diabas, Durus (Δοῦρος), and Gorgus (Γύργος); and the Gyndes. Its provinces are mentioned by Ptolemy and Strabo under the following names: Aturia, Calacene or Calachene, Chazene, Arrhapachitis, Adiabene, Arbelitis, Apolloniatis or Chalonitis, and Sittacene; though there is some difference between the two geographers, both as to their relative extent and as to their positions.

Its chief cities were: Ninus (ἡ Νῖνος), its most ancient and celebrated capital, Nineveh; Ctesiphon (ἡ Κτησιφῶν), the seat of government under the Parthian rulers; Arbela (τὰ Ἄρβηλα), Gaugamela (τὰ Γαυγαμήλα), Apollonia (Ἀπολλωνία), Artemita (Ἀρτέμιτα), Opis (Ὦπις), Chala (Χάλα) or Celonae (Κέλωναι), and Sittace (Σιττάκη) or Sitta (Σίττα).

A full description of these mountains, rivers, provinces, and towns is given under their respective names.

It is of considerable importance to distinguish as accurately as we can between the land or territory comprehended under the name of Assyria, and the kingdom or empire which was established in that country. The former, as we have seen, was, strictly

speaking, only a small province, at first probably little more than the district to the NE. of the junction of the Tigris and the Zabatus. The latter varied very much, both in power and extent, according to the individual influence and successful conquests of particular kings. For the history of the Assyrian empire the materials at our command are extremely limited, and the sources from which we must draw our conclusions have not—with the exception of the Bible, which only describes the later portion of Assyrian history—been preserved to us in the works of the original writers. Considerable discrepancy, therefore, prevails in the accounts which the copyists of the more ancient documents have left to us; so that it is by no means easy to derive from their comparison a satisfactory view of the origin or progress of this ancient empire.

It seems, however, useful to put together as concisely as possible the results of the narratives which occur in the three principal and differing authorities; so that the amount of real knowledge to be obtained from them may be more readily perceived. We shall therefore state what is known of Assyrian history from: 1. The Bible. 2. Herodotus. 3. Ctesias, and others who have more or less borrowed from his work.

1. *The Bible.* There is no reason to doubt that the earliest notice which we have of Assyria is that in *Gen.* x. 10, et seq., in which Nimrod, the grandson of Ham, is mentioned as possessing a kingdom at the cities of Babel, Erech, Accad, and Calneh, in the land of Shinar; and Assur as having gone out from that land, and founded the cities of Nineveh, Rehoboth, Calah, and Resen. The inference from this statement is that the country round Babel (afterwards called Babylonia) was the elder empire, and Assyria (which, according to universal opinion, has derived its name from Assur) a colony or dependency of Nimrod's original kingdom. After this first notice a long period elapsed, during which the Bible has no allusion to Assyria at all; for the passages where that name occurs (*Num.* xxiv. 22; *Psal.* lxxiii. 9) have no historical importance; and it is not till the reign of Menahem, king of Israel, B. C. 769, that we have any mention of an Assyrian king. From that time, however, to the absorption of the empire of Assyria Proper into that of Babylon, we have a line of kings in the Bible, who shall be briefly mentioned here, together with the dates during which they reigned, according to the general consent of chronologers. 1. Pul, the first king of Assyria in Holy Scripture, invaded Palestine about the fortieth year of Uzziah, B. C. 769 (2 *Kings*, xv. 19), but was induced by Menahem to retire, on receiving a present of 1000 talents. 2. Tiglath-pileser, who succeeded Pul, was on the throne before the death of Pekah, king of Israel, B. C. 738, and had previously conquered Syria (2 *Kings*, xv. 29, xvi. 5—9); though the precise date of his accession is not determinable. 3. About ten years later Shalmaneser was king, in the beginning of the reign of Hoshea, B. C. 730, and he was still living at the capture of Samaria, B. C. 721. (2 *Kings*, xvii. 1—9, xviii. 9—11.) 4. Sennacherib was on the throne eight years after the fall of Samaria, and must therefore have succeeded his father between B. C. 721 and 713. (2 *Kings*, xviii. 13; *Is.* xxxvi. 1.) He was slain by his sons fifty-five days after his flight from Palestine, B. C. 711. (Clinton, *F. H.* p. 273; *Tobit*, i. 21.) 5. Esarhaddon, his son, succeeded Sennacherib (2 *Kings*, xix. 37), but we have no means of determining from the Bible to what length his reign extended. During some portion of it, it may be inferred from the story of Manasseh (2 *Chron.* xxxiii. 11) that he was master of Babylon. 6. Nabuchodonosor is the last king of Assyria mentioned in the Bible; but whether he immediately succeeded Esarhaddon we have no means of telling. The date of his accession is fixed to B. C. 650, as it coincided with the forty-eighth year of Manasseh. His reign is remarkable for the overthrow of the Median king Arphaxad (Phraortes), B. C. 634, and the expedition of Holophernes against Judaea in B. C. 633. During the last part of it, also, the invasion of the Scythians must have occurred. Subsequently to Nabuchodonosor no king of Assyria Proper appears in Holy Scripture, and the Empire of the East is in the hands of the rulers of Babylon. The fall of Nineveh itself may be determined to the year B. C. 606. [NINUS.]

2. *Herodotus.* The notice in Herodotus of the history of Assyria is very brief; and there seems reason to suppose that it is so because he had already treated of Assyria in another work which is now lost (Her. i. 106—184); if, indeed, we may infer from those passages that Herodotus really did compose a separate work on Assyrian history.

According to him (Her. i. 95), the Assyrian empire had lasted 520 years, when the Medians revolted. Now, it may fairly be inferred, that the Median revolt did not take place till after the death of Sennacherib, in B. C. 711. According, therefore, to this theory, the Assyrian empire must have dated from about, B. C. 1231. Josephus (*Ant.* x. 2) confirms this for the period of the independence of the Medes; though the subsequent evidence of the Bible proves that the Assyrian empire was not overthrown, as he supposes, by the Median defection. Herodotus mentions afterwards (Her. i. 106) the capture of Ninus (Nineveh) by Cyaxares the Mede; the date of which—allowing for the twenty-eight years of the nomad Scythian invasion—coincides, as we shall see hereafter [NINUS], with the year B. C. 606. Herodotus says little more about Assyria Proper. When, as in i. 177—178, he speaks of Assyria and the great cities which it contained, it is clear from the context that he is speaking of Babylonia; and when, as in vii. 63, he is describing the arms of the Assyrians in the army of Xerxes, he evidently means the inhabitants of N. W. Mesopotamia, for he adds that the people whom the Greeks called Syri, were termed by the Barbarians, Assyrii.

3. *Ctesias.* The remains of Assyrian history in Ctesias, preserved by Diodorus (ii. 1—31), differ widely from the Bible and Herodotus. According to him, Ninus, the first king, was succeeded by Semiramis, and she by her son Ninyas, who was followed by thirty kings, of whom Sardanapalus was the last. A period of 1306 years is given to these thirty-three reigns, the last of which, according to his chronology, must have been in B. C. 876,—as Ctesias adds four reigns (158 years) to the 128 years which Herodotus gives for the continuance of the separate kingdom of Medes. On this theory, the commencement of the Assyrian empire must have been in B. C. 2182; and, to make the story in Ctesias harmonize at all with the Bible and Herodotus, we must suppose that there were two Median revolts: the first, a partial one, in B. C. 876, when the Medes became independent of Assyria, but did not destroy the seat of government; and the second, and more complete one, in B. C. 606, when, in conjunction with the Babylonians, they sacked Ninus (Nineveh), and put an end to the

separate existence of the Assyrian empire. Ctesias himself imagined that Nineveh was destroyed at the time of the first Median revolt (Diod. ii. 7),—the only one, indeed, mentioned by him.

Many writers have more or less followed Ctesias in assigning a very high antiquity to the Assyrian empire. Thus Strabo (xvi. p. 737)—grouping Assyria and Babylonia together, as countries inhabited by those whom the Greeks called generically Syrians—states that Ninus founded Nineveh, and his wife Semiramis Babylon; and that he bequeathed the empire to his descendants to the time of Sardanapalus and Arbaces. He adds that it was overthrown by the Medes, and that Ninus (its capital) ceased to exist in consequence (ἠφανίσθη παραχρῆμα μετὰ τὴν τῶν Σύρων κατάλυσιν).

Nicolaus Dam. (*ap. Excerpt. Vales.* p. 229) makes Ninus and Semiramis the first rulers of Ninus. *Aemilius Sura* (*ap. Velleium*, i. 1, 6) gives 1995 years as the time from Ninus to Antiochus, which would place the commencement of the empire at B. C. 2185. *Justin* (i. 1, 3) mentions Ninus, Semiramis, and Ninyas, in succession, and adds that the Assyrians, who were afterwards called Syrians, ruled 1300 years, and that Sardanapalus was their last king. *Velleius* (i. 6) gives 1070 years for the duration of the Assyrian empire, and makes its transference to the Medes occur 770 years before his time. *Duris* (*ap. Athenaeum*, xii. p. 529, a.) mentions the names of Arbaces and Sardanapalus, but describes the fate of the latter differently from other writers. *Abydenus* (*ap. Euseb. Chron.* i. 12, p. 36) speaks of Ninus and Semiramis, and places the last king Sardanapalus 67 years before the first Olympiad, or B. C. 840. *Castor* (*ap. Euseb. Chron.* i. 13, p. 36) calls Belus the first Assyrian king in the days of the Giants; and names Ninus, Semiramis, Zames (or Ninyas), and their descendants in order, to Sardanapalus.

Cephalion—according to Suidas, an historian in the reign of Hadrian (Euseb. *Chron.* i. 15, p. 41)—followed Ctesias in most particulars, but made Sardanapalus the twenty-sixth king, and placed his accession in the 1013th year of the empire, throwing back the period of the revolt of Arbaces 270 years. According to him, therefore, the Median independence began in B. C. 1150, and the Assyrian empire in B. C. 2184. Eusebius himself mentions thirty-six kings, and gives 1240 years from Ninus to Sardanapalus; placing the Median revolt forty-three years before Ol. 1, or at B. C. 813. (Euseb. *Chron.* i. p. 114.) *Georgius Syncellus* (p. 92, B.) commences with Belus, and reckons forty-one reigns, and 1460 years; placing the commencement in B. C. 2285, and the termination in B. C. 826. His increased number is produced by interpolating four reigns after the twenty-seventh king of Eusebius. Lastly, *Agathias* (ii. 25, p. 120) gives 1306, and Augustine (*Civ. Dei*, xviii. 21) 1305 years, for the duration of the Assyrian empire.

We have been thus particular in mentioning the views of Ctesias and his successors on the subject of the duration of the Assyrian empire, because it seemed of importance that all which has been handed down to us should be made accessible to students. We do not pretend to maintain that Ctesias has given us the history as it really was, because it is contrary to universal experience that there should be so numerous a succession of kings, reigning in order for the number of years which must on the average have fallen to each,—and this, too, in an Oriental land, where the perpetuity of any one dynasty is far less common than in Europe. Yet, though the list of kings and their number may be wholly imaginary, though there may never have been either a Ninus or Semiramis, the statement of Ctesias—who, as Court Physician to Artaxerxes Mnemon had abundant opportunity of consulting, and did consult the royal records (βασιλικαὶ διφθέραι)—is valuable, as indicating a general belief that the Assyrian empire ascended to a far remoter antiquity than that assigned to it by Herodotus. It is not, indeed, necessary to suppose that the records of Herodotus and Ctesias contradict each other; though, as we have shown, there is considerable discrepancy between them. A very acute writer (Fergusson, *Palaces of Nineveh and Persepolis*, Lond. 1851, p. 43) has conjectured, and, we think with some probability on his side, that the two accounts confirm and elucidate one another, and that one is the necessary complement to the other; though we confess we are not wholly convinced by some of the chronological arguments which he adduces.

According to Mr. Fergusson, the earlier period given by Ctesias to the Median revolt, which that author says took place by the agency of Arbaces the Mede and Belesys the Babylonian, is to be accounted for on the supposition, that the result of the outbreak was the establishment of Arbaces and his descendants on the throne of Ninus, under the name of Arbacidae; and that Herodotus does not allude to this, because he is speaking only of a native revolution under Deioces, which he placed 100 years later. Mr. Fergusson considers that this theory is proved by a passage which Diodorus quotes from (possibly some lost work of) Herodotus, in which Herodotus states that between the overthrow of the Assyrian empire by the Medes, and the election of Deioces an interregnum of several generations occurred (Diod. ii. 32). We confess, however, that, though much ingenuity has been shown in its defence, we are not converts to this new theory, but are content to believe that the Median revolt did not take place till after the death of Sennacherib B. C. 711, and that even then, agreeably with what the Bible would naturally lead us to suppose, no change of dynasty took place—and that, though Media continued for some years independent of the Assyrian power, it was not till the final overthrow of Ninus (Nineveh) about B. C. 606, that the Medes succeeded in completely subduing the territory which had belonged for so many years to the Elder Empire.

With regard to the kings of Assyria mentioned in the Bible, commencing with Pul, it may be worth while to state briefly some of the identifications with classical names which have been determined by chronological students. Mr. Clinton (*F. H.* vol. i. p. 263—283) has examined this subject with great learning, and to him we are indebted for the outline of what follows. According to Mr. Clinton, it is clear that the Sennacherib of Holy Scripture does not correspond with the Sennacherib of Polyhistor and Abydenus, who have ascribed to him many acts which are much more likely to be true of his son Esarhaddon. Esarhaddon (under the name of Sardanapalus) loses the Median Empire, and is commemorated as the founder of Tarsus and Anchiale (Schol. *in Aristoph. Aves*, v. 1022; Athen. xii. p. 529). Again, the Sardanapalus of Abydenus is most likely the Nabuchodonosor of the Book of Judith, who reigned 44 years, and invaded Judaea 27 years before the destruction of Nineveh. The combined testimony of Hellanicus, Callisthenes,

and Clitarchus, go to establish the fact that the ancients believed in two Sardanapali — one, a warlike prince who was reigning when the Medes revolted, and who seems to correspond with the Scriptural Esarhaddon; and the other, named Saracus by Abydenus, but by Ctesias, Sardanapalus, who was luxurious and effeminate in his habits, but who, when his capital was attacked, made a gallant defence, and was burnt in his palace, on the capture of his city. The Bible, as we have seen, does not mention the name of the king who was on the throne at the time of the fall of Nineveh. Again, it appears from Alexander Polyhistor and the Astronomical Canon, that Babylon had always kings of her own from the earliest times: that they were sometimes subject to the Assyrians, and sometimes independent — and that they never acquired extensive dominion till the time of Nebuchadnezzar. The same view is confirmed as we have seen from the narrative in the Bible (2 *Kings* xvii. 24.; *Ezra* iv. 2).

It may be remarked, that Clinton, agreeing with Usher and Prideaux, attempts to distinguish between what he and they call the Assyrian Empire and the Assyrian monarchy, supposing that the first terminated in the revolts of the Medes, but that the latter was continued to the time of the final destruction of Nineveh. We confess that we see no advantage in maintaining any such distinction. It is clear that an Assyrian Royal house continued exercising great power till the fall of Nineveh, whether we term that power an empire or a monarchy; and we are not convinced that there is any statement of weight in any ancient author from which it may be satisfactorily inferred that there was any change in the ruling dynasty. One great impediment to the correct comparison of the account in the Bible with those in profane authors, is the great variety of names under which the Assyrian rulers are named — add to which the strong probability that at the period of the compilation of the records of the Bible, the name Assyria was not used with its proper strictness, and hence that some rulers who are there called kings of Assyria were really chief governors of Babylonia or Mesopotamia.

The late remarkable discoveries in Assyria, many of them, as may fairly be presumed, upon the site of its ancient capital Ninus, have thrown an unexpected light upon the manners and customs of the ancient people of that land. The world are greatly indebted to the zeal with which the excavations in that country have been carried on by Mr. Layard and M. Botta, and it is probably only necessary that the numerous inscriptions which have been disinterred should be fully decyphered, for us to know more of the early history of Assyria than we do at present of any other Eastern nation. Already a great step has been made towards this end, and Col. Rawlinson, who has been so honourably distinguished for his remarkable decypherment of the Rock Inscriptions of Dareius the son of Hystaspes, with other scholars in England and France, has made considerable progress in determining the correct interpretation of the Assyrian Cuneiform records. It is premature here to attempt to lay before the public the results of their investigations, as the constant discovery of new inscriptions tends almost necessarily to change, or at least to modify considerably, previous statements, and earlier theories. It may, however, be stated generally, that all that has yet been done appears to show that the monuments of ancient Assyria ascend to a very early period; that many towns, known from other sources to have been of very ancient foundation, have been recognised upon the inscriptions, and that it is quite clear that the ruling city Ninus and the kings resident in it possessed a very extensive empire at least as early as the 15th century B. C. Those who wish to consider the bearing of the discoveries of the inscriptions will find all that has yet been done in Rawlinson, *Journ. of As. Soc.* vol. xii. pt. 2, vol. xiv. pt. 1; Hincks, *Ibid.* vol. xii. pt. 1; Botta, *Mém. sur l'Ecriture Assyr.*, Paris, 8vo. 1848; Löwenstein, *Essai de dechiffr. de l'Ecrit. Assyr.* Paris, 4to. 1850. [V.]

ASTA (Ἄστα), a considerable city in the interior of Liguria, on the river Tanarus, still called *Asti*. It is mentioned both by Pliny and Ptolemy; the former reckons it among the "nobilia oppida" of Liguria, while the latter assigns it the rank of a colony. It probably became such under the emperor Trajan. (Plin. iii. 5. s. 7; Ptol. iii. 1. § 45; Zumpt, *de Coloniis*, p. 403.) We learn from Pliny that it was noted for its manufacture of pottery (xxxv. 12. s. 46). Claudian alludes to a victory gained by Stilicon over the Goths under the walls of Asta, but we have no historical account of such an event. (*De VI. Cons. Honor.* 204.) It appears, however, to have been a place of importance in the latter ages of the Roman empire, and we learn from Paullus Diaconus, who terms it "Civitas Astensis," that it still continued to be so under the Lombards. (P. Diac. iv. 42.) The name is corrupted in the Tabula to *Hasta* or *Hasia*. The modern city of *Asti* is one of the most considerable places in Piedmont, and gives the name of *Astigiana* to the whole surrounding country. It is an episcopal see, and contains a population of 24,000 souls. [E. H. B.]

ASTA (Ἄστα: Astensis: Ru. at *Mesa de Asta*), an ancient city of the Celtici in Hispania Baetica, on an aestuary of the *Gulf of Cadiz*, 100 stadia from the port of Gades. (Strab. iii. pp. 140, 141, 143.) The Antonine Itinerary (p. 406) places it on the high road from Gades to Hispalis and Corduba, 16 M. P. from the Portus Gaditanus, and 27 from Ugia. Mela (iii. 1. § 4) speaks of it as *procul a litore*. It was the ancient and usual place of meeting for the people of the territory of Gades (Strab. p. 141), and its importance is confirmed by its very antique autonomous coins. The old Spanish root AST, found also in ASTAPA, ASTIGI, ASTURA, ASTURES, ASTURICA, is supposed to signify a *hill-fortress*.

Under the Romans, Asta became a colony, with the epithet *Regia*, and belonged to the conventus of Hispalis. (Plin. iii. 1. s. 3; coin with epigraph P. COL. ASTA. RE. F.) It is mentioned twice in Roman history. (Liv. xxxix. 21, B. C. 186; *Bell. Hisp.* 36, B. C. 45.)

Its ruins, and the remains of the old Roman road through it, are seen on a hill between *Xerez* and *Tribugena*, which bears the name of *Mesa de Asta*. Some place it at *Xeres*, which is more probably the ancient ASIDO. (Florez, *Esp. S.* xii. p. 60, *Med. Esp.* iii. 98; Eckhel, vol. i. p. 15; Ukert, ii. 1, p. 356.) [P. S.]

ASTABE'NE (Ἀσταβηνή), Isid. Charax: *Eth.* Astabeni; Ἀσταβηνοί, or Ἀσαυηνοί, or Σταυηνοί, Ptol. vi. 9. § 5, vi. 17. § 3). according to Isidore, a district between Hyrcania and Parthia, containing twelve villages and one town of note called Asaac, or, more probably, Arsacia. It seems doubtful

whether the name of the region and its inhabitants ought not to be Artabene and Artabeni respectively. According to Ptolemy the Astabeni were a people of Hyrcania, on the coast of the Caspian. The ASTACENI of Plin. (ii. 105, 109) are probably the same people. [V.]

ASTABORAS. [NILUS.]

A'STACUS (Ἀστακος: *Eth.* Ἀστακηνός, Ἀστάκιος), a town on the W. coast of Acarnania, on the bay now called *Dragamesti*, one side of which is formed by the promontory anciently named Crithote. The ruins of Astacus are probably those described by Leake as below a monastery of St. Elias, and which he supposes to be those of Crithote. There was, however, no town Crithote, but only a promontory of this name; and Leake has misunderstood the passage of Strabo (p. 459), in which Crithote is mentioned.* Astacus is said to have been a colony of Cephallenia. At the commencement of the Peloponnesian war, it was governed by a tyrant, named Evarchus, who was deposed by the Athenians (B.C. 431), but was shortly afterwards restored by the Corinthians. It is mentioned as one of the towns of Acarnania in a Greek inscription, the date of which is subsequent to B.C. 219. (Strab. *l. c.*; Steph. Byz. *s. v.*; Thuc. ii. 30, 33, 102; Scylax, p. 13; Ptol. iii. 14; Böckh, *Corpus Inscript.*, No. 1793; Leake, *Northern Greece*, vol. iv. p. 4, seq.)

A'STACUS (Ἀστακός: *Eth.* Ἀστακήνος, Ἀστάκιος), a city of Bithynia, on the gulf of Astacus, and a colony from Megara and Athens. (Strab. p. 563.) Memnon (Phot. *Bibl.* 224) says that the first colonists came from Megara, in the beginning of the seventeenth Olympiad, and those from Athens came afterwards. Mela (i. 19) calls it a colony of Megara. It appears that this city was also called Olbia; for Scylax (p. 35), who mentions the gulf of Olbia and Olbia, does not mention Astacus; and Strabo, who names Astacus, does not mention Olbia. The mythical story of Astacus being founded by Astacus, a son of Poseidon and the nymph Olbia, favours the supposition of the identity of Astacus and Olbia. (Steph. *s. v.* Ἀστακός.) Astacus was seized by Doedalsus, the first king of Bithynia. In the war between Zipoetes, one of his successors, and Lysimachus, the place was destroyed or damaged. Nicomedes II., the son of Zipoetes, transferred the inhabitants to his city of Nicomedia (*Ismid*), B.C. 264. Astacus appears to have been near the head of the gulf of Astacus, and it is placed by some geographers at a spot called *Ovaschik*, and also *Bashkele*.

Nicomedia was not built on the site of Astacus [NICOMEDIA]; it is described by Memnon as opposite to Astacus. [G. L.]

A'STAPA (Ἀστάπα: *Eth.* Ἀστάπαῖοι, Astapenses: *Estepa*, Ru.), an inland city of Hispania Baetica, in an open plain on the S. margin of the valley of the Baetis, celebrated for its fate in the Second Punic War. Its firm attachment to Carthage had made it so obnoxious to the Romans, that, though it was perfectly indefensible, its inhabitants resolved to hold out to the last, when besieged by Marcius, the lieutenant of Scipio, and destroyed themselves and their city by fire, rather than fall into his hands. (Appian, *Hisp.* 33; Liv. xxviii. 22.) A coin is extant, bearing its name, the genuineness of which, however, is questionable. It was not, as Hardouin thought, the OSTIPPO of Pliny: its total destruction accounts for the absence of its name from the Itineraries and the pages of the geographers. (Morales, *Ant.* vi. 28; Florez, vol. iii. p. 16; Sestini, p. 33; Eckhel, vol. i. p. 15; Ukert, i. 2, p. 360.) [P. S.]

ASTAPUS. [NILUS.]

ASTE'LEPHUS (Ἀστέλεφος), one of the small rivers of Colchis, rising in the Caucasus, and falling into the Euxine 120 stadia S. of Dioscurias or Sebastopolis, and 30 stadia N. of the river Hippus. (Arrian. *Perip. Pont. Eux.* 9, 10; Plin. vi. 4.) It is also called Stelippon (*Geogr. Rav.*) and Stempeo (*Tab. Peut.*). Different modern writers attempt to identify it with different streams of the many on this coast: namely, the *Markhoula* or *Tamüsch*, the *Mokri* or *Aksu*, the *Shijam* or *Keleuhol*, and the *Kodor*. (Ukert, vol. iii. pt. 2, p. 204; Mannert, vol. iv. p. 394; Forbiger, vol. ii. p. 443.) [P. S.]

ASTE'RIA. [DELOS.]

ASTE'RION. [ARGOS, p. 201, a.]

A'STERIS (Ἀστερίς, Hom., Ἀστερία), an island between Ithaca and Cephallenia, where the suitors laid in wait for Telemachus on his return from Peloponnesus (Hom. *Od.* iv. 846). This island gave rise to considerable dispute among the ancient commentators. Demetrius of Scepsis maintained that it was no longer in existence; but this was denied by Apollodorus, who stated that it contained a town called Alalcomenae. (Strab. i. p. 59, x. pp. 456, 457). Some modern writers identify Asteris with a rocky islet, now called *Dyscallio;* but as this island lies at the northern extremity of the strait between Ithaca and Cephallenia, it would not have answered the purpose of the suitors as a place of ambush for a vessel coming from the south. (Mure, *Tour in Greece*, vol. i. p. 62; Kruse, *Hellas*, vol. ii. pt. ii. p. 454.)

ASTE'RIUM (Ἀστέριον: *Eth.* Ἀστεριώτης), a town of Thessaly, mentioned by Homer, who speaks of "Asterium and the white summits of Titanus." (Ἀστέριον Τιτάνοιό τε λευκὰ κάρηνα, *Il.* ii. 735.) Asterium was said to be the same city as Peiresia or Peiresiae (Steph. B. *s. v.* Ἀστέριον), which is described by Apollonius Rhodius (i. 35) as placed near the junction of the Apidanus and Enipeus, and by the author of the Orphica as near the confluence of the Apidanus and Enipeus. (Orphic. *Argon.* 164.) Leake remarks that both these descriptions may be applied to the hill of *Vlokhó*, which is situated between the junction of the Apidanus and the Enipeus and that of the united stream with the Peneius, and at no great distance from either confluence. There are some ruins at *Vlokhó*, which represent Asterium or Peiresiae; while the white calcareous rocks of the hill explain and justify the epithet which Homer gives to Titanus. Strabo (ix. p. 439), who places Titanus near Arne, also speaks of its white colour. Peiresiae is said by Apollonius (*l. c.*) to have been near Mount Phylleium, which Leake supposes to be the heights separated by the river from the hill of *Vlokhó*. Near Mount Phylleium Strabo (ix. p. 435) places a city Phyllus, noted for a temple of Apollo Phylleius. Statius (*Theb.* iv. 45) calls this city Phylli. The town of IRESIAE, mentioned by Livy (xxxii. 13), is perhaps a false reading for Peiresiae. (Leake, *Northern Greece*, vol. iv. p. 322, seq.)

ASTI'GI, ASTI'GIS (Ἀστιγίς, Ptol. ii. 4. § 14; Strab. iii. p. 141, corrupted into Ἀστήγας in all the

* The word πολίχνη in this passage refers to the place of this name in the Thracian Chersonesus, which Strabo mentions cursorily, on account of its bearing the same name as the promontory in Acarnania. (Hoffmann, *Griechenland*, p. 450.)

MSS.). 1. ASTIGITANA COLONIA AUGUSTA FIRMA (*Ecija*), was, under the Romans, one of the chief cities of Hispania Baetica, and the seat of a *conventus juridicus*. It stood in the plain of the Baetis, some distance S. of the river, on its tributary the Singulis (*Genil*), which began here to be navigable. It was at the junction of the roads from Corduba (*Cordova*) and Emerita (*Merida*) to Hispalis (*Seville*), at the respective distances of 36 M. P., 105 M. P., and 58 M. P. (*Itin. Ant.* pp. 413, 414; Mela, ii. 6. § 4; Plin. iii. 1. s. 3; Florez, *Esp. S.* x. p. 72.)

2. ASTIGI VETUS (*Alameda*), a free city of Hispania Baetica, N. of Antiquaria (*Antequera*), belonging to the Conventus Astigitanus [see No. 1]. (Plin. iii. 1. s. 3; Florez, *Esp. S.* x. p. 74.)

3. JULIENSES. [ARTIGI.] [P. S.]

ASTRAEUM (Liv. xl. 24; Ἀστραία, Steph. B. *s. v.*; Ἄστραιον, Ptol. iii. 13. § 27), a town of Paeonia in Macedonia, which Leake identifies with *Strúmitza*. Aelian (*H. An.* xv. 1) speaks of a river Astraeus, flowing between Thessalonica and Berrhoea, which Leake supposes to be the same as the Vistrítza. Tafel, however, conjectures that Astraeus in Aelian is a false reading for Axius. (Leake, *Northern Greece*, vol. iii. pp. 293, 466, seq.; Tafel, *Thessalonica*, p. 312, seq.)

ASTRUM (Ἄστρον: *Astró*). 1. A town in Cynuria on the coast, and the first town in Argolis towards the frontiers of Laconia. It is mentioned by Ptolemy alone (iii. 16. § 11), but is conjectured by Leake to have been the maritime fortress in the building of which the Aeginetae were interrupted by the Athenians in the eighth year of the Peloponnesian war. (Thuc. iv. 57.) The place was situated on a promontory, which retains its ancient name. Here there are still considerable remains of an ancient wall. (Leake, *Morea*, vol. ii. p. 484, seq.; Ross, *Peloponnes*, p. 162.)

ASTURA (Ἄστυρα). 1. A small islet on the coast of Latium, between Antium and Circeii, at the mouth of a river of the same name, which rises at the southern foot of the Alban hills, and has a course of about 20 miles to the sea. It is called Storas (Στόρας) by Strabo, who tells us that it had a place of anchorage at its mouth (v. p. 232). It was on the banks of this obscure stream that was fought, in B. C. 338, the last great battle between the Romans and the Latins, in which the consul C. Maenius totally defeated the combined forces of Antium, Lanuvium, Aricia and Velitrae. (Liv. viii. 13.) At a much later period the little island at its mouth, and the whole adjacent coast, became occupied with Roman villas; among which the most celebrated is that of Cicero, to which he repeatedly alludes in his letters, and which he describes as "locus amoenus et in mari ipso," commanding a view both of Antium and Circeii (*ad Att.* xii. 19, 40, *ad Fam.* vi. 19). It was from thence that, on learning his proscription by the triumvirs, he embarked, with the intention of escaping to join Brutus in Macedonia; a resolution which he afterwards unfortunately abandoned. (Plut. *Cic.* 47.) We learn from Suetonius also that Astura was the occasional resort both of Augustus and Tiberius (Suet. *Aug.* 97, *Tib.* 72), and existing remains prove that many of the Roman nobility must have had villas there. (See Nibby, *Dintorni di Roma*, vol. i. pp. 267—277.) But it does not appear that there ever was a *town* of the name, as asserted by Servius (*ad Aen.* vii. 801). The island was at some time or other joined to the mainland by a bridge or causeway, and it thus became, as it now remains, a peninsula projecting into the sea. It is surmounted by a fortified tower, called the *Torre di Astura*, a picturesque object, conspicuous both from Antium and the Circeian headland, and the only one which breaks the monotony of the low and sandy coast between them. The *Tab. Peut.* reckons Astura 7 miles from Antium, which is rather less than the true distance.

There is no doubt that the STORAS of Strabo is the same with the Astura, which Festus also tells us was often called Stura (p. 317, ed. Müll.); but there is no ground for supposing the "Saturae palus" of Virgil (*Aen.* vii. 801) to refer to the same locality. [E. H. B.]

2. (*Ezla* or *Estola*), a river of Hispania Tarraconensis, in the NW., which, rising in the mountains of the Cantabri, the prolongation of the Pyrenees, flows S. through the country of the ASTURES; and, after receiving several other rivers that drain the great plain of *Leon*, it falls into the Durius (*Douro*) on its N. side. (Florus, iv. 12; Oros. vi. 21; Isidor. *Etym.* ix. 2.) [P. S.]

A'STURES (sing. Astur, in poets; Ἄστυρες, Strab. iii. pp. 153, 155, 167; Dion Cass. liii. 25; Plin. iii. 3. s. 4; Flor. iv. 12; Gruter, *Inscript.* p. 193, No. 3, p. 426, No. 5, &c.: *Adj.* Astur and Asturicus; Asturica gens, Sil. Ital. xvi. 584; Ἀστούριοι, Strab. p. 162; Ἀστουροί, Ptol. ii. 6. § 28; *i. e. Highlanders*, see ASTA), a people in the NW. of Hispania Tarraconensis, extending from the N. coast to the river Durius (*Douro*), between the Gallaeci on the W. and the Cantabri and Celtiberi on the E., in the mountains N. and W. of the great plain of *Leon* and partly in the plain itself. They were divided into two parts by the Cantabrian mountains (M. Vinnius); those between the mountains and the coast (in the *Asturias*) being called TRANSMONTANI, and those S. of the mountains (in *Leon* and *Valladolid*) AUGUSTANI, names, which clearly indicate the difference between the Roman subjects of the plain and the unsubdued tribes of the mountains and the coast. They comprised a population of 240,000 free persons, divided into 22 tribes (Plin. *l. c.*), of which Ptolemy mentions the following names: Lanciati (Lancienses, Plin.), Brigaecini (Trigaecini, Flor.), Bedunenses, Orniaci, Lungones, Saelini, Superatii, Amaci, Tibures, Egurri or Gigurri (Cigurri, Plin.), and the Paesici, on the peninsula of *C. de Peñas* (Plin. iv. 20. s. 34), to which Pliny adds the Zoelae, near the coast, celebrated for their flax. (Plin. iii. 4, xix. 2.)

The country of the Astures (Asturia, Plin.: Ἀστουρία, Ptol.), was for the most part mountainous and abounded in mines More gold was found in Asturia than in any other part of Spain, and the supply was regarded as more lasting than in any other part of the world. (Plin. xxxiii. 4. s. 21.) To this the poets make frequent allusions: *e. g.* Sil. Ital. i. 231:

Astur avarus,
Comp. vii. 755.

Callaicis quidquid fodit Astur in arvis,
Mart. x. 16.

Merserit Asturii scrutator pallidus auri,
Lucan. iv. 298.

(according to Oudendorp's emendation: comp. Stat. *Silv.* iv. 7. 13, *Pallidus fossor . . . . . concolor auro*, and Claudian. *Cons. Prob. et Olybr.* 50.)

Asturia was also famous for its breed of horses,

the small ambling Spanish jennet, described by Pliny (viii. 42. s. 67), Silius Italicus (iii. 335—337: in the preceding lines the poet derives the name of the people from Astur the son of Memnon), and Martial (xiv. 199):

"Hic brevis, ad numerum rapidos qui colligit ungues,
Venit ab auriferis gentibus, Astur equus."

The species of horse was called *Asturco*, and the name was applied to horses of a similar character bred elsewhere, as Asturco Macedonicus. (Petron. *Sat.* 86: comp. Senec. *Ep.* 87.)

The Asturians were a wild, rugged, and warlike race. (Strab. *l. c.*; Sil. Ital. i. 252, *exercitus Astur*; xii. 748, *belliger Astur*; Flor. iv. 12, *Cantabri et Astures validissimae gentes.*) Their mountains have always been the stronghold of Spanish independence. In the war of Augustus against the Cantabri, B. C. 25, the Asturians, anticipating the attack of the Romans, were defeated with great slaughter on the banks of the river Astura, and retreated into Lancia, which was taken, after some resistance. (Dion Cass. *l. c.*; Flor. iv. 12. § 56, ed. Duker; Oros. vi. 21; Clinton, *s. a.*) These actions ended the Cantabrian war, as the result of which the country *south* of the mountains became subject to Rome; but the highlands themselves, and the strip of land between the mountains and the coast (the modern *Asturias*), still furnished a retreat to the natives, and afterwards sheltered the remnants of the Goths from the Arab invasion, and became the cradle of the modern Spanish monarchy. In its retired position, its mountainous surface, and in a certain resemblance of climate, the *Asturias* is the *Wales* of Spain; and, in imitation of our principality, it gives to the heir apparent his title.

Under the Romans, Asturia possessed several flourishing cities, nearly all of which were old Iberian towns: most of them were situated in the S. division, the valleys and plain watered by the ASTURA and its tributaries. The capital, ASTURICA AUGUSTA (*Astorga*), the city of the Amaci, was the centre of several roads, which, with the towns upon them, were as follows (comp. Ptol. ii. 6. § 29): — (1) On the road SW. to BRACARA AUGUSTA (*Braga*, in *Portugal; Itin. Ant.* p. 423): ARGENTIOLUM, 14 M. P. (*Torienzo* or *Torneras? La Medulas*, Ford): Petavonium, 15 M. P. (*Poybueno* or *Congosta?*). (2) NW. also to Bracara, branching out into three different roads, through Gallaecia (*It. Ant.* pp. 423, 429, 431): Interamnium Flavium, 30 M. P. (*Ponferrada* or *Bembibre?*): Bergidum, 16 M. P. (prob. *Castro de la Ventosa*, on a hill near *Villa Franca*, in a Swiss-like valley at the foot of the mountain pass leading into Gallaecia), beyond which, the following places on the same road, which would seem to belong properly to Gallaecia, are assigned by Ptolemy to Asturia: Forum Cigurrorum (Γιγούρρων, corrected from Ἐγούρρων), the Forum of the Itinerary, the chief city of the Cigurri (Plin.), now *Cigarrosa* or *S. Estevan de Val de Orres*, with ruins and a Roman bridge, where the people preserve a tradition that an old town once stood there, named Guigurra: Nemetobriga (*Mendoya*), the city of the Tiburi. (3) E. to CAESARAUGUSTA (*Zaragoza; It. Ant.* pp. 448, 453): Vallata, 16 M. P. (prob. *Puente de Orvigo*): Interamnium, 13 M. P. (*Villaroane*): Palantia, 14 M. P. (*Valencia de S. Juan*): Viminacium, 31 M. P. (*Valderaduei* or *Beceril?*): at the next station, LACOBRIGA, 10 M. P., in the VACCAEI, this road was joined by that from the military station of LEGIO VII. GEMINA (*Leon*), NE. of Asturica (*It. Ant.* p. 395): between Legio VII. and Lacobriga were LANCE or Lancia, 9 M. P. (*Sollanco* or *Mansilla?*), and Camala (*Cea?*); (4) A lower road to Caesaraugusta (*It. Ant.* pp. 439, 440): Bedunia, 20 M. P. (prob. *La Bañeza*), city of the Bedunenses: Brigaecium, 20 M. P. (prob. *Benavente*), the capital of the Brigaecini. In the district between the mountains and the coast, the chief cities were Lucus Asturum (Ptol.: prob. *Oviedo*), perhaps the Ovetum of Pliny (xxxiv. 17. s. 49); NOEGA, and Flavionavia (Ptol.: *Aviles*), on the coast. To these may be added, in the S. district, Intercatia, the city of the Orniaci; Pelontium, city of the Lungones; Nardinium, city of the Saelini (coins, Sestini, *Med. Isp.* p. 172); Petavonium, city of the Superatii; and two or three more, too insignificant to name. (Ukert, vol. ii. pt. i. pp. 440—443; Forbiger, vol. ii. pp. 83—85.) [P. S.]

ASTURIA. [ASTURES.]

ASTU'RICA AUGUSTA (Αὐγούστα Ἀστουρίκα, Ptol.: Ἀστουρικανοί, Asturicani: *Astorga*, Ru.), the chief city of the ASTURES, in Hispania Tarraconensis, belonging to the tribe of the Amaci, stood in a lateral valley of the NW. mountains of Asturia, on the upper course of one of the tributaries of the Astura (*Esla*). Under the Romans, it was the seat of the *conventus Asturicanus*, one of the seven *conventus juridici* of Hispania Tarraconensis. Respecting the roads from it see ASTURES. It obtained the title Augusta, doubtless, after the Cantabrian war, when the southern Astures first became the subjects of Rome; and from it the people S. of the mountains were called Augustani. Pliny calls it *urbs magnifica*; and, even in its present wretched state, it bears traces of high antiquity, and "gives a perfect idea of a Roman fortified town." (Ford, p. 308.) "The walls are singularly curious, and there are two Roman tombs and inscriptions, near the *Puerta de Hierro*." (*Ibid.*) The mythical tradition of the descent of the Astures from Astur, son of Memnon (Sil. Ital. iii. 334), is still cherished by the people of *Astorga*, who make the hero the founder of their city. There are two coins ascribed to Asturica: one, of uncertain application, inscribed COL. AST. AUGUSTA., which may belong to ASTA or ASTIGI; the other, of doubtful genuineness, with the epigraph COL. ASTURICA. AMAKUR. AUGUSTA.

Asturica is one of Ptolemy's points of astronomical observation, being 3 hrs. 25 min. W. of Alexandria, and having 15 hrs. 25 min. for its longest day. (Plin. iii. 3. s. 4; Ptol. ii. 6. § 36, viii. 4. § 5; *It. Ant.*; Sestini, p. 104; Eckhel, vol. i. p. 35.) [P. S.]

ASTYCUS (Ἀστυκός: *Vrávnitza*, or river of *Istib*), a river of Paeonia, flowing into the Axius, on which was situated the residence of the Paeonian kings. (Polyaen. *Strat.* iv. 12; Leake, *Northern Greece*, vol. iii. pp. 464, 475.)

ASTYPALAEA (Ἀστυπάλαια). 1. A promontory on the W. coast of Attica, between the promontories Zoster and Sunium and opposite the island of Eleussa. (Strab. ix. p. 398; Steph. B. *s. v.*; Leake, *Demi*, p. 59.)

2. (*Eth.* Ἀστυπαλαιεύς, Ἀστυπαλαιάτης, Astypalaeensis: called by the present inhabitants *Astropalaea*, and by the Franks *Stampalia*), an island in the Carpathian sea, called by Strabo (x. p. 392) one of the Sporades, and by Stephanus B. (*s. v.*) one of the Cyclades, said to be 125 (Roman) miles from Cadistus in Crete (Plin. iv. 12. s. 23), and 800 stadia from Chalcia, an island near Rhodes. (Strab. *l. c.*) Pliny

describes Astypalaea (*l. c.*) as 88 miles in circumference. The island consists of two large rocky masses, united in the centre by an isthmus, which in its narrowest part is only 450 or 500 feet across. On the N. and S. the sea enters two deep bays between the two halves of the island; and the town, which bore the same name as the island, stood on the western side of the southern bay. To the S. and E. of this bay lie several desert islands, to which Ovid (*Ar. Am.* ii. 82) alludes in the line:—"cinctaque piscosis Astypalaea *vadis*." From the castle of the town there is an extensive prospect. Towards the E. may be seen Cos, Nisyros, and Telos, and towards the S. in clear weather Casos, Carpathus, and Crete.

Of the history of Astypalaea we have hardly any account. Stephanus says that it was originally called Pyrrha, when the Carians possessed it, then Pylaea, next the Table of the Gods (*Θεῶν τράπεζα*), on account of its verdure, and lastly Astypalaea, from the mother of Ancaeus. (Comp. Paus. vii. 4. § 1.) We learn from Scymnus (551) that Astypalaea was a colony of the Megarians, and Ovid mentions it as one of the islands subdued by Minos. ("Astypaleia regna," *Met.* vii. 461.) In B. C. 105 the Romans concluded an alliance with Astypalaea (Böckh, *Inscr.* vol. ii. n. 2485), a distinction probably granted to the island in consequence of its excellent harbours and of its central position among the European and Asiatic islands of the Aegaean. Under the Roman emperors Astypalaea was a "libera civitas." (Plin. *l. c.*) The modern town contains 250 houses and not quite 1500 inhabitants. It belongs to Turkey, and is subject to the Pashah of Rhodes, who allows the inhabitants, however, to govern themselves, only exacting from them the small yearly tribute of 9500 piastres, or about 60*l.* sterling. This small town contains an extraordinary number of churches and chapels, sometimes as many as six in a row. They are built to a great extent from the ruins of the ancient temples, and they contain numerous inscriptions. In every part of the town there are seen capitals of columns and other ancient remains. We learn from inscriptions that the ancient city contained many temples and other ancient buildings. The favourite hero of the island was Cleomedes, of whose romantic history an account is given elsewhere. (*Dict. of Biogr.* art. *Cleomedes.*) Cicero probably confounds Achilles with this Cleomedes, when he says (*de Nat. Deor.* iii. 18) that the Astypalaeenses worship Achilles with the greatest veneration.

Hegesander related that a couple of hares having been brought into Astypalaea from Anaphe, the island became so overrun with them that the inhabitants were obliged to consult the Delphic oracle, which advised their hunting them with dogs, and that in this way more than 6000 were caught in one year. (Athen. ix. p. 400, d.) This tale is a counterpart to the one about the brace of partridges introduced from Astypalaea into Anaphe. [ANAPHE.] Pliny (viii. 59) says that the muscles of Astypalaea were very celebrated; and we learn from Ross that they are still taken off the coast. (Ross, *Reisen auf den Griech. Inseln*, vol. ii. p. 56, seq.; for inscriptions, see Böckh, *Inscr.* n. 2483, seq.; Ross, *Inscr. ined.* ii. 153, seq.)

3. A town in Samos, according to Stephanus (*s. v.*), said by others to be either the acropolis of the city of Samos (Polyaen. *Strat.* i. 23. § 2), or the name of half of the city. (Etym. M.)

4. A town in the island of Cos, which the inhabitants abandoned in order to build Cos. (Strab. xiv. p. 658; Steph. B.)

5. A promontory in Caria, near Myndus. (Strab. xiv. p. 657.)

A'STYRA (Ἄστυρα, Ἄστυρον: *Eth.* Ἀστυρηνός), a small town of Mysia, in the plain of Thebe, between Andandros and Adramyttium. It had a temple of Artemis, of which the Antandrii had the superintendence. (Strab. p. 613.) Artemis had hence the name of Astyrene or Astirene. (Xen. *Hell.* iv. 1. § 41.) There was a lake Sapra near Astyra, which communicated with the sea. Pausanias, from his own observation (iv. 35. § 10), describes a spring of black water at Astyra; the water was hot. But he places Astyra in Atarneus. [ATARNEUS.] There was, then, either a place in Atarneus called Astyra, with warm springs, or Pausanias has made some mistake; for there is no doubt about the position of the Astyra of Strabo and Mela (i. 19). Astyra was a deserted place, according to Pliny's authorities. He calls it Astyre. There are said to be coins of Astyra.

Strabo (pp. 591, 680) mentions an Astyra above Abydus in Troas, once an independent city, but in Strabo's time it was a ruined place, and belonged to the inhabitants of Abydus. There were once gold mines there, but they were nearly exhausted in Strabo's time. [G. L.]

ATABY'RIUM (Ἀταβύριον, Steph. B. Hesych.; Ἰταβύριον LXX.; Θαβώρ: *Jebel-et-Tûr*), or TABOR, a mountain of Galilee, on the borders of Zebulon and Issachar. (*Josh.* xix. 22; Joseph. *Antiq.* v. 1. § 22.) It stands out alone towards the SE. from the high land around Nazareth; while the north-eastern arm of the great plain of Esdraelon sweeps around its base, and extends far to the N., forming a broad tract of table-land, bordering upon the deep Jordan valley and the basin of the Lake Tiberias. It was before Mount Tabor that Deborah and Barak assembled the warriors of Israel before their great battle with Sisera. (*Judges*, iv. 6, 12, 14; Joseph. *Antiq.* v. 5. § 3.) The beauty of this mountain aroused the enthusiasm of the Psalmist, when he selected Tabor and Hermon as the representatives of the hills of his native land; the former as the most graceful; the latter as the loftiest. (*Ps.* lxxxix. 12: comp. *Jer.* xlvi. 18; *Hos.* v. 1.) In B. C. 218 Antiochus the Great ascended the mountain, and came to Atabyrium, a place lying on a breast-formed height, having an ascent of more than 15 stadia; and by stratagem and wile got possession of the city, which he afterwards fortified. (Polyb. v. 70. § 6.) About 53 B. C. a battle took place here between the Roman forces under the proconsul Gabinius, and the Jews under Alexander, son of Aristobulus, in which 10,000 of the latter were slain. (Joseph. *Antiq.* xiv. 6. § 3, *B. J.* i. 8. § 7.) In the New Testament Mount Tabor is not mentioned. In later times Josephus (*B. J.* ii. 20. § 6, *Vita*, § 37) relates that he had himself caused Mt. Tabor to be fortified, along with various other places. He describes the mountain as having an ascent of 30 stadia (Rufinus reads 20 stadia, which corresponds better with the 15 stadia of Polybius, and is nearer the truth). On the N. it was inaccessible, and the summit was a plain of 26 stadia in circumference. The whole of this circuit Josephus enclosed with a wall in forty days, in which time the inhabitants had to bring water and materials from below, since they had only rain-water. (*B. J.* iv. 1. § 8.) Still later, when Josephus had himself fallen into the hands of the

Romans, a great number of the Jews took refuge in this fortress; against whom Vespasian sent Placidus with 600 horsemen. By a feint he induced the great body to pursue him into the plain, where he slew many, and cut off the return of the multitude to the mountain; so that the inhabitants, who were suffering from want of water, made terms, and surrendered themselves and the mountain to Placidus. (Joseph. *l. c.*) Nothing further is heard of Mount Tabor till the 4th century, when it is often mentioned by Eusebius (*Onomast.* s. v. Thabor Itabyrium), but without any allusion to its being regarded as the scene of the Transfiguration. About the middle of this century, the first notice of Tabor as the place where our Lord was transfigured appears as a passing remark by Cyril of Jerusalem (*Cat.* xii. 16, p. 170); and Jerome twice mentions the same thing, though he implies that there was not yet a church upon the summit. (Hieron. *Ep.* 44, *ad Marcell.* p. 522, *Ep.* 86; *Epitaph. Paulae*, p. 677.) Lightfoot (*Hor. Hebr. in Marc.* ix. 2) and Reland (*Palaest.* pp. 334—336) have inferred, from the narrative of the Evangelists, that the Mount of Transfiguration is to be sought somewhere in the neighbourhood of Caesarea Philippi. Rosenmüller (*Bibl. Alt.* vol. ii. pt. i. p. 107) adheres to the ancient traditions connected with this mountain. The existence of a fortified city upon the spot so long before and after the event of the Transfiguration would seem, as Robinson (*Palestine*, vol. iii. p. 224) argues, to decide the question. At the foot of this mountain, in the time of the Crusades, many battles were fought between the Christians and Moslems; and in modern times a victory was here gained by Napoleon over the Turks. Mount Tabor consists wholly of limestone; standing out isolated in the plain, and rising to a height of about 1,000 feet, it presents a beautiful appearance. Seen from the SW., its form is that of the segment of a sphere; to the NW. it more resembles a truncated cone. The sides are covered up to the summit with the valonia oak, wild pistachios, myrtles, and other shrubs. Its crest is table-land of some 600 or 700 yards in height from N. to S., and about half as much across. Upon this crest are remains of several small half-ruined tanks. Upon the ridges which enclose the small plain at the summits are some ruins belonging to different ages; some are of large bevelled stones, which cannot be of later date than the Romans. (Robinson, *Palestine*, vol. iii. p. 213; Burkhardt, *Travels*, p. 332.) Lord Nugent describes the view as the most splendid he had ever seen from any natural height. (*Lands Classical and Sacred*, vol. ii. p. 204; Ritter, *Erdkunde*, *West Asien*, vol. xv. p. 391; Raumer, *Palestina*, p. 37.) [E. B. J.]

ATABYRIS MONS. [RHODUS.]

A'TAGIS. [ATHESIS.]

ATALANTA (Ἀταλάντη: *Eth.* Ἀταλανταῖος.)

1. (*Talandonisi*), a small island off Locris, in the Opuntian gulf, said to have been torn asunder from the mainland by an earthquake. In the first year of the Peloponnesian war it was fortified by the Athenians for the purpose of checking the Locrians in their attacks upon Euboea. In the sixth year of the war a part of the Athenian works was destroyed by a great inundation of the sea. (Strab. i. p. 61, ix. pp. 395, 425; Thuc. ii. 32, iii. 89; Diod. xii. 44, 59; Paus. x. 20. § 3; Liv. xxxv. 37; Plin. ii. 88, iv. 12; Sen. *Q. N.* vi. 24; Steph. B. *s. v.*; Leake, *Northern Greece*, vol. ii. p. 172.)

2. A small island off the western coast of Attica, between Salamis and Peiraeeus. (Strab. ix. pp. 395, 425; Steph. B. *s. v.*)

3. A town in Macedonia, in the upper part of the valley of the Axius. (Thuc. ii. 100.) Cramer (*Ancient Greece*, vol. i. p. 230) suggests that the Atalanta of Thucydides is probably the town called Allante by Pliny (iv. 12), and Stephanus B. (*s. v.* Ἀλλάντη); the latter says that Theopompus named it Allantium.

ATARANTES (Ἀτάραντες), a people of Inner Libya, in the N. part of the Great Desert (*Sahara*), in an oasis formed by salt hills, between the Garamantes and Atlantes, at a distance of ten days' journey from each (Herod. iv. 184), apparently in *Fezzan*. They used no individual names; and they were accustomed to curse the Sun for its burning heat (ἡλίῳ ὑπερβάλλοντι, *the sun as it passes over their heads*, or *when its heat is excessive*; the commentators differ about the meaning). In all the MSS. of Herodotus, the reading is Ἄτλαντες. But, as Herodotus goes on to speak separately of the Atlantes, the editors are agreed that the reading in the first passage has been corrupted by the common confusion of a name comparatively unknown with one well known; and this view is confirmed by the fact that Mela (i. 8. § 5) and Pliny (v. 8) give an account of the *Atlantes*, copied from the above statements of Herodotus, with the addition of what Herodotus affirms in the second passage of the Atlantes (where the name is right), that they saw no visions in their sleep. The reading Ἀτάραντες is a correction of Salmasius (*ad Solin.* p. 292), on the authority of a passage from the *Achaica* of the Alexandrian writer Rhianus (*ap.* Eustath. *ad Dion. Perieg.* 66: comp. Steph. B. *s. v.* Ἄτλαντες; Nicol. Damasc. *ap.* Stob. Tit. xliv. vol. ii. p. 226, Gaisf.; Diod. Sic. iii. 8; Solin. *l. c.*; Baehr, *ad Herod. l. c.*; Meineke, *Anal. Alex.* pp. 181, 182.) [P. S.]

ATARNEUS or ATARNA (Ἀταρνεύς, Ἄταρνα: *Eth.* Ἀταρνεύς, Ἀταρνείτης), a city of Mysia, opposite to Lesbos, and a strong place. It was on the road from Adramyttium to the plain of the Caicus. (Xen. *Anab.* vii. 8. § 8.) Atarneus seems to be the genuine original name, though Atarna, or Atarnea, and Aterne (Pliny) may have prevailed afterwards. Stephanus, who only gives the name Atarna, consistently makes the ethnic name Atarneus. Herodotus (i. 160) tells a story of the city and its territory, both of which were named Atarneus, being given to the Chians by Cyrus, for their having surrendered to him Pactyes the Lydian. Stephanus (*s. v.* Ἀπαισος) and other ancient authorities consider Atarneus to be the Tarne of Homer (*Il.* v. 44); but perhaps incorrectly. The territory was a good corn country. Histiaeus the Milesian was defeated by the Persians at Malene in the Atarneitis, and taken prisoner. (Herod. vi. 28, 29.) The place was occupied at a later time by some exiles from Chios, who from this strong position sallied out and plundered Ionia. (Diod. xiii. 65; Xen. *Hell.* iii. 2. § 11.) This town was once the residence of Hermeias the tyrant, the friend of Aristotle. Pausanias (vii. 2. § 11) says that the same calamity befel the Atarneitae which drove the Myusii from their city [MYUS]; but as the position of the two cities was not similar, it is not quite clear what he means. They left the place, however, if his statement is true; and Pliny (v. 30), in his time, mentions Atarneus as no longer a city. Pausanias (iv. 35. § 10) speaks of hot springs at Astyra, opposite to Lesbos, in the Atarneus. [ASTYRA.]

The site of Atarneus is generally fixed at *Dikeli-*

Koi. There are autonomous coins of Atarneus, with the epigraph ATA. and ATAP.

There was a place near Pitane called Atarneus. (Strab. p. 614.) [G. L.]

ATAX (Ἄταξ: *Aude*), or ATTAGUS, a river of Gallia Narbonensis, which rises on the north slope of the Pyrenees, and flows by *Carcassonne* and Narbo (*Narbonne*), below which it enters the Mediterranean, near the *E'tang de Vendres*. Strabo (p. 182) makes it rise in the *Cévennes*, which is not correct. Mela (ii. 5) and Pliny (iii. 4) place its source in the Pyrences. It was navigable to a short distance above Narbo. A few miles higher up than *Narbonne* the stream divides into two arms; one arm flowed into a lake, Rubresus or Rubrensis (the λίμνη Ναρβωνῖτις of Strabo); and the other direct into the sea. The Rubresus is described by Mela as a very large piece of water, which communicated with the sea by a narrow passage. This appears to be the *E'tang Sigean;* and the canal *Robine d'Aude*, which runs from Narbonne to this Etang, represents the Atax of the Romans.

The inhabitants of the valley of the Atax were called Atacini. Mela calls Narbo a colony of the Atacini and the Decumani, from which Walckenaer (vol. i. p. 140) draws the conclusion that this place was not the original capital of the Atacini. But Mela employs like terms, when he speaks of "Tolosa Tectosagum" and "Vienna Allobrogum;" so that we may reject Walckenaer's conclusion from this passage. There may, however, have been a "Vicus Atax," as Eusebius names it, or Vicus Atacinus, the birth-place of P. Terentius Varro: and the Scholiast on Horace (*Sat.* i. 10. 46) may not be correct, when he says that Varro was called Atacinus from the river Atax. Polybius (iii. 37, xxxiv. 10) calls this river Narbo. [G. L.]

ATELLA (Ἄτελλα: *Eth.* Ἀτελλανός, Atellanus), a city of Campania, situated on the road from Capua to Neapolis, at the distance of 9 miles from each of those two cities. (Steph. B. *s.v.*; *Tab. Peut.*) Its name is not found in history during the wars of the Romans with the Campanians, nor on occasion of the settlement of Campania in B. C. 336: it probably followed the fortunes of its powerful neighbour Capua, though its independence is attested by its coins. In the second Punic war the Atellani were among the first to declare for the Carthaginians after the battle of Cannae (Liv. xxii. 61; Sil. Ital. xi. 14): hence, when they fell into the power of the Romans, after the reduction of Capua, B. C. 211, they were very severely treated: the chief citizens and authors of the revolt were executed on the spot, while of the rest of the inhabitants the greater part were sold as slaves, and others removed to distant settlements. The next year (210) the few remaining inhabitants were compelled to migrate to Calatia, and the citizens of Nuceria, whose own city had been destroyed by Hannibal, were settled at Atella in their stead. (Liv. xxvi. 16, 33, 34, xxvii. 3.) After this it appears to have quickly revived, and Cicero speaks of it as, in his time, a flourishing and important municipal town. It was under the especial patronage and protection of the great orator himself, but we do not know what was the origin of this peculiar connection between them. (Cic. *de Leg. Agr.* ii. 31, *ad Fam.* xiii. 7, *ad Q. Fr.* ii. 14.) Under Augustus it received a colony of military settlers; but continued to be a place only of municipal rank, and is classed by Strabo among the smaller towns of Campania. (Plin. iii. 5. s. 9; Strab. v. p. 249; Ptol. iii. 1. § 68; Orell. *Inscr.* 130.) It continued to exist as an episcopal see till the ninth century, but was then much decayed; and in A. D. 1030 the inhabitants were removed to the neighbouring town of *Aversa*, then lately founded by the Norman Count Rainulphus. Some remains of its walls and other ruins are still visible at a spot about 2 miles E. of *Aversa*, near the villages of *S. Arpino* and *S. Elpidio;* and an old church on the site is still called *Sta Maria di Atella.* Numerous inscriptions, terracottas, and other minor antiquities, have been found there. (Holsten. *Not. in Cluv.* p. 260; Romanelli, vol. iii. p. 592.)

The name of Atella is best known in connection with the peculiar class of dramatic representations which derived from thence the appellation of "Fabulae Atellanae," and which were borrowed from them by the Romans, among whom they enjoyed for a time especial favour, so as to be exempt from the penalties and disqualifications which attached to the actors of other dramatic performances. At a later period, however, they degenerated into so licentious a character, that in the reign of Tiberius they were altogether prohibited, and the actors banished from Italy. These plays were originally written in the Oscan dialect, which they appear to have mainly contributed to preserve in its purity. (Liv. vii. 2; Strab. v. p. 233; Tac. *Ann.* iv. 14. For further particulars concerning the Fabulae Atellanae see Bernhardy, *Römische Literatur.* p. 379, &c.) The early importance of Atella is further attested by its coins, which resemble in their types those of Capua, but bear the legend, in Oscan characters, "Adel,"—evidently the native form of the name. (Millingen, *Numism. de l'Italie*, p. 190; Friedländer, *Oskische Münzen*, p. 15.) [E. H. B.]

ATER or NIGER MONS, a mountain range of Inner Libya, on the N. side of the Great Desert (*Sahara*), dividing the part of Roman Africa on the Great Syrtis from Phazania (*Fezzan*). It seems to correspond either to the *Jebel-Soudan* or *Black Mountains*, between 28° and 29° N. lat., and from about 10° E. long. eastward, or to the SE. prolongation of the same chain, called the *Black Harusch*, or both. The entire range is of a black basaltic rock, whence the ancient and modern names (Plin. v. 5, vi. 30. s. 35; Hornemann, *Reisen von Kairo nach Fezzan*, p. 60). [P. S.]

ATERNUM (Ἄτερνον: *Pescara*), a city of the Vestini, situated on the coast of the Adriatic, at the mouth of the river Aternus, from which it derived its name. It was the only Vestinian city on the seacoast, and was a place of considerable trade, serving as the emporium not only of the Vestini, but of the Peligni and Marrucini also. (Strab. v. pp. 241, 242.) As early as the second Punic war it is mentioned as a place of importance: having joined the cause of Hannibal and the Carthaginians, it was retaken in B. C. 213 by the praetor Sempronius Tuditanus, when a considerable sum of money, as well as 7000 prisoners, fell into the hands of the captors. (Liv. xxiv. 47.) Under Augustus it received a colony of veterans, among whom its territory was portioned out (*Lib. Colon.* p. 253), but it did not obtain the rank of a colony. Various inscriptions attest its municipal condition under the Roman Empire. One of these mentions the restoration of its port by Tiberius (Romanelli, vol. iii. p. 82); another, which commemorates the continuation of the Via Valeria by Claudius to this point (Orell. *Inscr.* 711), speaks only of the "Ostia Aterni," without mentioning the town of that name; and the same expression is found both in

Mela and Ptolemy, as well as in the Itinerary. (Mel. ii. 4; Ptol. iii. 1. § 20; Itin. Ant. p. 313, but in p. 101 it is distinctly called "Aterno *civitas*.") From existing remains we learn that the ancient city occupied both banks of the river close to its mouth, which was converted by artificial works into a port. Some vestiges of these still remain, as well as the ruins of an ancient bridge. (Romanelli, vol. iii. pp. 79—82.) The modern city of *Pescara*, a very poor place, though a strong fortress, is situated wholly on the S. side of the river: it appears to have been already known by its modern appellation in the time of P. Diaconus, who mentions it under the name of Piscaria (ii. 21). [E. H. B.]

ATERNUS (Ἄτερνος: *Aterno*), a considerable river of Central Italy, flowing into the Adriatic Sea between Adria and Ortona. Strabo correctly describes it (v. p. 241) as rising in the neighbourhood of Amiternum, and flowing through the territory of the Vestini: in this part of its course it has a SE. direction, but close to the site of Corfinium it turns abruptly at right angles, and pursues a NE. course from thence to the sea, which it enters just under the walls of *Pescara*. At its mouth was situated the town of Aternum, or, as it was sometimes called, "Aterni Ostia." In this latter part of its course, according to Strabo (*l. c.*), it formed the limit between the Vestini and Marrucini; and there is little doubt that this statement is correct, though Pliny and Mela extend the confines of the Frentani as far as the Aternus, and Ptolemy includes the mouths both of that river and the Matrinus in the territory of the Marrucini. (Plin. iii. 12. s. 17; Mela, ii. 4; Ptol. iii. 1. § 20.) In the upper part of its course it flows through a broad and trough-like valley, bounded on each side by very lofty mountains, and itself elevated more than 2000 feet above the sea. The narrow gorge between two huge masses of mountains by which it escapes from this upland valley, must have always formed one of the principal lines of communication in this part of Italy; though it was not till the reign of Claudius that the Via Valeria was carried along this line from Corfinium to the Adriatic. (Inscr. ap. Orell. 711.) Strabo mentions a bridge over the river 24 stadia (3 miles) from Corfinium, near the site of the modern town of *Popoli;* a point which must have always been of importance in a military point of view: hence we find Domitius during the Civil War (B. C. 49) occupying it with the hope of arresting the advance of Caesar. (Caes. *B. C.* i. 16.) The Aternus, in the upper part of its course, still retains its ancient name *Aterno*, but below *Popoli* is known only as the *Fiume di Pescara*,—an appellation which it seems to have assumed as early as the seventh century, when we find it called "Piscarius fluvius." (P. Diac. ii. 20.) It is one of the most considerable streams on the E. side of the Apennines, in respect of the volume of its waters, which are fed by numerous perennial and abundant sources. [E. H. B.]

ATESTE (Ἄτεστε, Ptol.: *Eth.* Atestinus: *Este*), a city of Northern Italy, situated in the interior of the province of Venetia, at the foot of the Euganean hills, and about 18 miles SW. of Patavium. (Ptol. iii. 1. § 30; Plin. iii. 19 s. 23; Martial, x. 93; Itin. Ant. p. 281, where the distance from Patavium is reckoned 25 M. P.) We learn from Pliny that it was a Roman colony; and it is mentioned also by Tacitus (*Hist.* iii. 6) in a manner that clearly shows it to have been a place of consideration under the Roman Empire. But an inscription preserved by Maffei (*Mus. Veron.* p. 108; Orell. *Inscr.* 3110) proves that it was a municipal town of some importance as early as B. C. 136, and that its territory adjoined that of Vicentia. The modern city of *Este* is famous for having given title to one of the most illustrious families of modern Europe; it is a considerable and flourishing place, but contains no ancient remains, except numerous inscriptions. These have been collected and published by the Abbate Furlanetto. (Padova, 1837, 8vo.)

About 5 miles E. of *Este* is *Monselice*, which is mentioned by Paulus Diaconus (iv. 26), under the name of MONS SILICIS, as a strong fortress in the time of the Lombards; but the name is not found in any earlier writer. [E. H. B.]

ATHACUS, a town in the upper part of Macedonia, of uncertain site, probably in Lyncestis. (Liv. xxxi. 34.)

ATHAMA'NIA (Ἀθαμανία: *Eth.* Ἀθαμάν-ανος; in Diod. xviii. 11, Ἀθάμαντες), a district in the SE. of Epeirus, between Mount Pindus and the river Arachthus. The river Achelous flowed through this narrow district. Its chief towns were Argithea, Tetraphylia, Heracleia, and Theudoria; and of these Argithea was the capital. The Athamanes were a rude people. Strabo classes them among the Thessalians, but doubts whether they are to be regarded as Hellenes. (Strab. ix. p. 434, x. p. 449.) They are rarely mentioned in Grecian history, but on the decay of the Molossian kingdom, they appear as an independent people. They were the last of the Epirot tribes, which obtained political power. The Athamanes and the Aetolians destroyed the Aenianes, and the former extended their dominions as far as Mt. Oeta. (Strab. p. 427.) The Athamanes were most powerful under their king Amynander (about B. C. 200), who took a prominent part in the wars of the Romans with Philip and Antiochus. (*Dict. of Biogr.* art. *Amynander*.) They were subsequently subdued by the Macedonians, and in the time of Strabo had ceased to exist as a separate people (ix. p. 429). Pliny (iv. 2) erroneously reckons Athamania as part of Aetolia.

ATHAMA'NTIUS CAMPUS (Ἀθαμάντιον πεδίον). 1. A plain in Boeotia, between Acraephium and the lake Copais, where Athamas was said to have formerly dwelt. (Paus. ix. 24. § 1; Leake, *Northern Greece*, vol. ii. p. 306.)

2. A plain in Phthiotis, in Thessaly, round Halus or Alus, so called from Athamas, the founder of Halus. (Apoll. Rhod. ii. 514; Etym. M. *s. v.*; Leake, *Ibid.* vol. iv. p. 337.)

ATHANA'GIA, a city of Spain, within the Iberus, the capital of the Ilergetes according to Livy (xxi. 61), but not mentioned by any other writer. Ukert (vol. ii. pt. 1. p. 451) takes it for *Agramant*, near the ancient Ilerda. [P. S.]

ATHE'NAE (Ἀθῆναι). Besides the celebrated city of this name, Stephanus B. (*s. v.*) mentions eight others, namely in Laconia, Caria, Liguria, Italy, Euboea, Acarnania, Boeotia, and Pontus. Of these three only are known to us from other authorities.

1. DIADES (Διάδες), a town in Boeotia, near the promontory Cenaeum, founded by the Athenians (Strab. x. p. 446), or according to Ephorus, by Dias, a son of Alas. (Steph. B. *s. v.*)

2. An ancient town of Boeotia, on the river Triton, and near the lake Copais, which, together with the neighbouring town of Eleusis, was destroyed by an inundation. (Strab. ix. p. 407; Paus.

ix. 24. § 2 ; Leake, *Northern Greece*, vol. ii. pp. 136, 293.)

ATHE'NAE (*Atenah*), a city and port of Pontus (Steph. B. *s. v.* Ἀθῆναι), with an Hellenic temple. According to Arrian (p. 4, &c.), it was 180 stadia east of the river Adienus, and 280 stadia west of the Apsarus. Brant (*London Geog. Journ.* vol. vi. p. 192) mentions an insignificant place, called *Atenah*, on the coast between *Trebizond* and the mouth of the Apsarus, but the distance on his map between *Atenah* and the mouth of the Apsarus is much more than 280 stadia. The distance of Rhizius (*Rizah*), a well-known position, to Athenae is 270 stadia, which agrees pretty well with the map. If then the Apsarus [APSARUS] is rightly identified, and *Atenah* is Athenae, there is an error in the stadia between Athenae and the Apsarus.

Procopius derives the name of the place from an ancient princess, whose tomb was there. Arrian speaks of Athenae as a deserted fort, but Procopius describes it as a populous place in his time. (*Bell. Pers.* ii. 29, *Bell. Goth.* iv. 2.) Mannert assumes it to be the same place as the Odeinius of Scylax (p. 32), and Cramer (*Asia Minor*, vol. i. p. 292) assumes the site of Athenae to be a place called *Ordouna*. [G. L.]

ATHE'NAE (Ἀθῆναι; in Hom. *Od.* vii. 80, Ἀθήνη: *Eth.* Ἀθηναῖος, fem. Ἀθηναία, Atheniensis), the capital of Attica.

I. *Situation.*

Athens is situated about three miles from the sea coast, in the central plain of Attica, which is enclosed by mountains on every side except the south, where it is open to the sea. This plain is bounded on the NW. by Mt. Parnes, on the NE. by Mt. Pentelicus, on the SE. by Mt. Hymettus, and on the W. by Mt. Aegaleos. In the southern part of the plain there rise several eminences. Of these the most prominent is a lofty insulated mountain, with a conical peaked summit, now called the *Hill of St. George*, which used to be identified by topographers with the ancient Anchesmus, but which is now admitted to be the more celebrated Lycabettus. This mountain, which was not included within the ancient walls, lies to the north-east of Athens, and forms the most striking feature in the environs of the city. It is to Athens, as a modern writer has aptly remarked, what Vesuvius is to Naples or Arthur's Seat to Edinburgh. South-west of Lycabettus there are four hills of moderate height, all of which formed part of the city. Of these the nearest to Lycabettus, and at the distance of a mile from the latter, was the ACROPOLIS, or citadel of Athens, a square craggy rock rising abruptly about 150 feet, with a flat summit of about 1000 feet long from east to west, by 500 feet broad from north to south. Immediately west of the Acropolis is a second hill of irregular form, the AREIOPAGUS. To the south-west there rises a third hill, the PNYX, on which the assemblies of the citizens were held; and to the south of the latter is a fourth hill, known as the MUSEIUM. On the eastern and western sides of the city there run two small streams, both of which are nearly exhausted by the heats of summer and by the channels for artificial irrigation before they reach the sea. The stream on the east, called the ILISSUS, was joined by the Eridanus close to the Lyceium outside the walls, and then flowed in a south-westerly direction through the southern quarter of the city. The stream on the west, named the CEPHISSUS, runs due south, at the distance of about a mile and a half from the walls. South of the city was seen the Saronic Gulf, with the harbours of Athens.

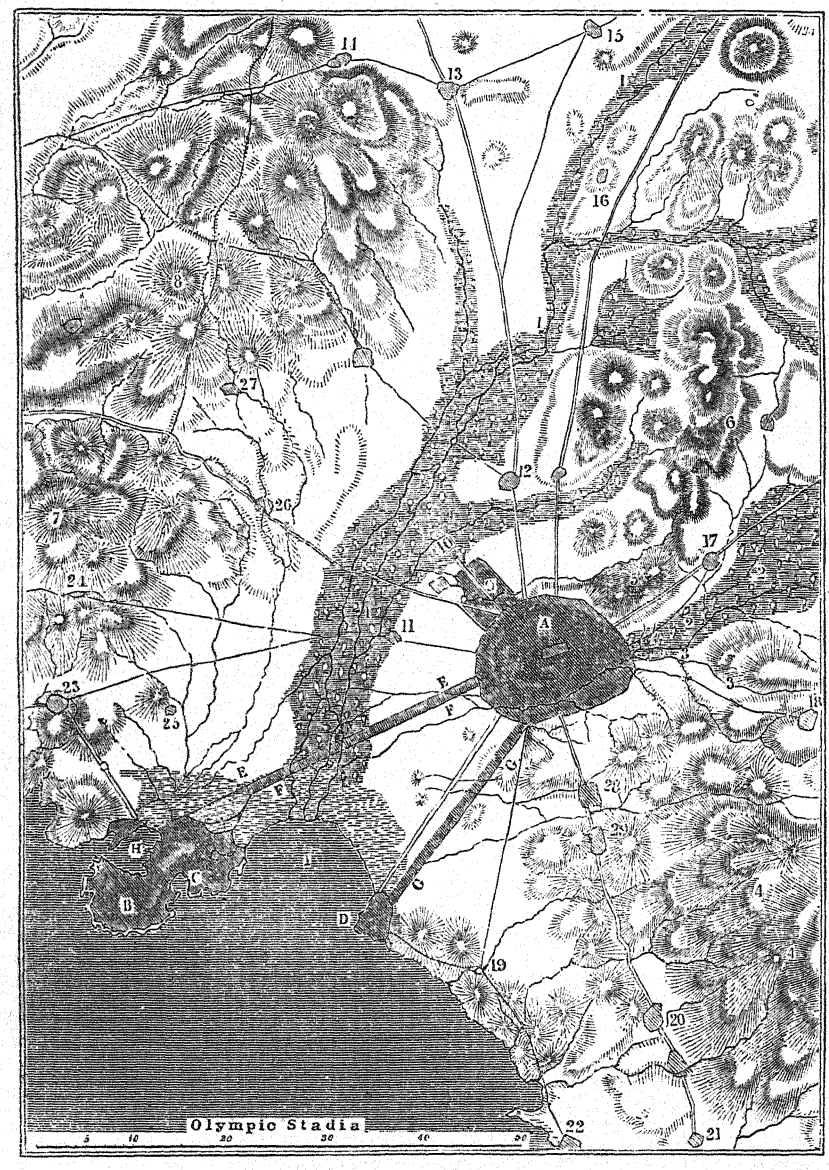
The Athenian soil and climate exercised an important influence upon the buildings of the city. They are characterized by Milton in his noble lines:—

> "Where on the Aegean shore a city stands
> Built nobly, *pure the air, and light the soil.*"

The plain of Athens is barren and destitute of vegetation, with the exception of the long stream of olives which stretch from Mt. Parnes by the side of the Cephissus to the sea. "The buildings of the city possessed a property produced immediately by the Athenian soil. Athens stands on a bed of hard limestone rock, in most places thinly covered by a meagre surface of soil. From this surface the rock itself frequently projects, and almost always is visible. Athenian ingenuity suggested, and Athenian dexterity has realized, the adaptation of such a soil to architectural purposes. Of this there remains the fullest evidence. In the rocky soil itself walls have been hewn, pavements levelled, steps and seats chiselled, cisterns excavated and niches scooped; almost every object that in a simple state of society would be necessary either for public or private fabrics, was thus, as it were, quarried in the soil of the city itself." (Wordsworth, *Athens and Attica*, p. 62.)

The surpassing beauty and clearness of the Athenian atmosphere naturally allowed the inhabitants to pass much of their time in the open air. Hence, as the same writer remarks, "we may in part account for the practical defects of their domestic architecture, the badness of their streets, and the proverbial meanness of the houses of the noblest individuals among them. Hence certainly it was that in the best days of Athens, the Athenians worshipped, they legislated, they saw dramatic representations, under the open sky." The transparent clearness of the atmosphere is noticed by Euripides (*Med.* 829), who describes the Athenians as ἀεὶ διὰ λαμπροτάτου βαίνοντες ἀέρος αἰθέρος. Modern travellers have not failed to notice the same peculiarity. Mr. Stanley speaks "of the transparent clearness, the brilliant colouring of an Athenian sky; of the flood of fire with which the marble columns, the mountains and the sea, are all bathed and penetrated by an illumination of an Athenian sunset." The epithet, which Ovid (*Art. Am.* iii. 389) applies to Hymettus — "*purpureos* colles Hymetti," is strictly correct; and the writer, whom we have just quoted, mentions "the *violet* hue which Hymettus assumes in the evening sky in contrast to the glowing furnace of the rock of Lycabettus, and the rosy pyramid of Pentelicus." (Stanley, in *Classical Museum*, vol. i. pp. 60, 61.)

We draw upon another intelligent traveller for a description of the scenery of Athens. "The great national amphitheatre of which Athens is the centre, possesses, in addition to its beauty, certain features of peculiarity, which render it the more difficult to form any adequate idea of its scenery, but from personal view. The chief of these is a certain degree of regularity, or rather of symmetry, in the arrangement of the principal parts of the landscape, which enables the eye the better to apprehend its whole extent and variety at a single glance, and thus to enjoy the full effect of its collective excellence more per-



ENVIRONS OF ATHENS.

A. The Asty.
B. Peiraeeus.
C. Munychia.
D. Phalerum.
EE, FF. The Long Walls; EE the northern wall, and FF the southern wall.
GG. The Phaleric Wall.
H. Harbour of Peiraeeus.
I. Phaleric Bay.
1. The Cephissus.
2. The Ilissus.
3 The Eridanus.
4. Mount Hymettus.
5. Mount Lycabettus.
6. Mount Anchesmus.
7. Mount Corydallos.
8. Mount Poecilum. (This mountain and 7 are parts of the range of Aegaleos.)
9. The outer Cerameicus.
10. Academia.
11. Oeum Cerameicum ?
12. Colonus.
13. Acharnae.
14. Cropeia.
15. Paeonidae.
16. Eupyridae.
17. Alopece.
18. Larissa.
19. Halimus.
20. Prospalta.
21. Ceiriadae?
22. Aexone.
23. Thymoetia.
24. Corydallus.
25. Xypete? (Troja.)
26. Hermus.
27. Oia.
28. Upper Agryle.
29. Lower Agryle.

fectly than where the attention is distracted by a less orderly accumulation even of beautiful objects. Its more prominent characteristics are: first, the wide extent of open plain in the centre; secondly, the three separate ranges of mountain,—Hymettus, Pentelicus, and Parnes,—to the eye of nearly the same height, and bounding the plain at unequal distances on three sides, to the south-east, north-east, and north-west; thirdly, the sea on the remaining side, with its islands, and the distant mainland of Peloponnesus: fourthly, the cluster of rocky protuberances in the centre of the plain, the most striking of which either form part of the site of the city, or are grouped around it; and fifthly, the line of dark dense olive groves, winding like a large green river through the heart of the vale. Any formality, which might be expected to result from so symmetrical an arrangement of these leading elements of the composition, is further interrupted by the low graceful ridge of Turcovouni, extending behind the city up the centre of the plain; and by a few more marked undulations of its surface about the Peiraeeus and the neighbouring coast. The present barren and deserted state of this fair, but not fertile region, is perhaps rather favourable than otherwise to its full picturesque effect, as tending less to interfere with the outlines of the landscape, in which its beauty so greatly consists, than a dense population and high state of culture." (Mure, *Tour in Greece*, vol. ii. p. 37.)

II. History.

It is proposed to give here only a brief account of the history of the rise, progress, and fall of the *City*, as a necessary introduction to a more detailed examination of its topography. The political history of Athens forms a prominent part of Grecian history, and could not be narrated in this place at sufficient length to be of any value to the student. The city of Athens, like many other Grecian cities, was originally confined to its Acropolis, and was afterwards extended over the plain and the adjacent hills. The original city on the Acropolis was said to have been built by Cecrops, and was hence called Cecropia (Κεκροπία) even in later times. (Strab. ix. p. 397; Eurip. *Suppl.* 658, *El.* 1289.) Among his successors, the name of Erechtheus I., also called Erichthonius, was likewise preserved by the buildings of Athens. This king is said to have dedicated to Athena a temple on the Acropolis, and to have set up in it the image of the goddess, made of olive wood, —known in later times as the statue of Athena Polias, the most sacred object in all Athens. Erechtheus is further said to have been buried in this temple of Athena, which was henceforth called the Erechtheium. In his reign the inhabitants of the city, who were originally Pelasgians and called Cranai, and who were afterwards named Cecropidae from Cecrops, now received the name of Athenians, in consequence of the prominence which was given by him to the worship of Athena. (Herod. viii. 44.) Theseus, the national hero of Attica, is still more celebrated in connection with the early history of the city. He is said to have united into one political body the twelve independent states into which Cecrops had divided Attica, and to have made Athens the capital of the new state. This important revolution was followed by an increase of the population of the city, for whose accommodation Theseus enlarged Athens, by building on the ground to the south of the Cecropia or Acropolis. (Comp. Thuc. ii. 15.) The beautiful temple—the Theseium—erected at a later time in honour of this hero, remains in existence down to the present day. Homer mentions the city of Athens, and speaks of the temple of Athena in connection with Erechtheus. (Hom. *Il.* ii. 546, seq.) It was during the mythical age that the Pelasgians are said to have fortified the Acropolis. Their name continued to be given to the northern wall of the Acropolis, and to a space of ground below this wall in the plain. (Paus. i. 28. § 3; Thuc. ii. 17.)

In the historical age the first attempt to embellish Athens appears to have been made by Peisistratus and his sons (B. C. 560—514). Like several of the other Grecian despots, they erected many temples and other public buildings. Thus we are told that they founded the temple of Apollo Pythius (Thuc. vi. 54), and commenced the gigantic temple of the Olympian Zeus, which remained unfinished for centuries. (Aristot. *Pol.* v. 11.) In B. C. 500, the Dionysiac theatre was commenced on the south-eastern slope of the Acropolis, in consequence of the falling of the wooden construction in which the early dramas had been performed; but the new theatre was not completely finished till B. C. 340, although it must have been used for the representation of plays long before that time. (Paus. i. 29. § 16; Plut. *Vit. X. Orat.* pp. 841, 852.)

A new era in the history of the city commences with its capture by Xerxes, who reduced it almost to a heap of ashes, B. C. 480. This event was followed by the rapid development of the maritime power of Athens, and the establishment of her empire over the islands of the Aegean. Her own increasing wealth, and the tribute paid her by the subject states, afforded her ample means for the embellishment of the city; and during the half century which elapsed between the battle of Salamis and the commencement of the Peloponnesian war, the Athenians erected those masterpieces of architecture which have been the wonder and admiration of all succeeding ages. Most of the public buildings of Athens were erected under the administration of Themistocles, Cimon, and Pericles. The first of these celebrated men could do little towards the ornament of Athens; but Cimon and Pericles made it the most splendid city of Greece. The first object of Themistocles was to provide for the security of Athens by surrounding it with fortified walls. The new walls, of which we shall speak below, were 60 stadia in circumference, and embraced a much greater space than the previous walls; but the whole of this space was probably never entirely filled with buildings. The walls were erected in great haste, in consequence of the attempts of the Spartans to interrupt their progress; but though built with great irregularity, they were firm and solid. (Thuc. i. 93.) After providing for the security of the city, the next object of Themistocles was to extend her maritime power. Seeing that the open roadstead of Phalerum, which had been previously used by the Athenians, was insecure for ships, he now resolved to fortify the more spacious harbours in the peninsula of Peiraeeus. He surrounded it with a wall, probably not less than 14 or 15 feet thick; but the town was first regularly laid out by Hippodamus, of Miletus, in the time of Pericles.

Under the administration of Cimon the Theseium was built, and the Stoa Poecilé adorned with paintings by Micon, Polygnotus, and Pantaenus. Cimon

planted and adorned the Academy and the Agora; and he also built the southern wall of the Acropolis, which continued to be called by his name.

It was to Pericles, however, that Athens was chiefly indebted for her architectural splendour. On the Acropolis, he built those wonderful works of art, the Parthenon, the Erechtheium, and the Propylaea; in the city he erected a new Odeium; and outside the walls he improved and enlarged the Lyceium. The completion of the Erechtheium appears to have been prevented by the outbreak of the Peloponnesian war; but the Parthenon, the Propylaea, and the Odeium, were finished in the short space of 15 years. He also connected Athens with Peiraeeus by the two long walls, and with Phalerum by a third wall, known by the name of the Phaleric wall.

The Peloponnesian war put a stop to any further public buildings at Athens. On the capture of the city in B.C. 404, the long walls and the fortifications of the Peiraeeus were destroyed by the Lacedaemonians; but they were again restored by Conon in B. C. 393, after gaining his great naval victory over the Lacedaemonians off Cnidus. (Xen. *Hell.* iv. 8. § 10; Diod. xiv. 85.) The Athenians now began to turn their thoughts again to the improvement of their city; and towards the close of the reign of Philip, the orator Lycurgus, who was entrusted with the management of the finances, raised the revenue to 1200 talents, and thus obtained means for defraying the expenses of public buildings. It was at this time that the Dionysiac theatre and the Stadium were completed, and that further improvements were made in the Lyceium. Lycurgus also provided for the security of the city by forming a magazine of arms in the Acropolis, and by building dock-yards in the Peiraeeus. (Plut. *Vit. X. Orat.* p. 841, seq.)

After the battle of Chaeroneia (B. C. 338) Athens became a dependency of Macedonia,—though she continued to retain her nominal independence down to the time of the Roman dominion in Greece. It was only on two occasions that she suffered materially from the wars, of which Greece was so long the theatre. Having sided with the Romans in their war with the last Philip of Macedonia, this monarch invaded the territory of Athens; and though the walls of the city defied his attacks, he destroyed all the beautiful temples in the Attic plain, and all the suburbs of the city, B. C. 200. (Liv. xxxi. 26.) Athens experienced a still greater calamity upon its capture by Sulla in B. C. 86. It had espoused the cause of Mithridates, and was taken by assault by Sulla after a siege of several months. The Roman general destroyed the long walls, and the fortifications of the city and of Peiraeeus; and from this time the commerce of Athens was annihilated, and the maritime city gradually dwindled into an insignificant place.

Under the Romans Athens continued to enjoy great prosperity. She was still the centre of Grecian philosophy, literature and art, and was frequented by the Romans as a school of learning and refinement. Wherever the Grecian language was spoken, and the Grecian literature studied, Athens was held in respect and honour; and, as Leake has remarked, we cannot have a more striking proof of this fact than that the most remarkable buildings erected at Athens, after the decline of her power, were executed at the expense of foreign potentates. The first example of this generosity occurred in B. C. 275, when Ptolemy Philadelphus, king of Egypt, built a gymnasium near the temple of Theseus (Paus. i. 17. § 2). About B. C. 240 Attalus, king of Pergamus, ornamented the south-east wall of the Acropolis with four compositions in statuary. (Paus i. 25. § 2.) In honour of these two benefactors, the Athenians gave the names of Ptolemais and Attalis to the two tribes, which had been formed by Demetrius Poliorcetes on the liberation of Athens from Cassander, and which had been named Demetrias and Antigonis in honour of Demetrius and his father Antigonus. (Paus. i. 5. § 5, 8. § 1.)

About B. C. 174 Antiochus Epiphanes commenced the completion of the temple of Zeus Olympius, which had been left unfinished by the Peisistratidae, but the work was interrupted by the death of this monarch. Soon after the capture of Athens by Sulla, Ariobarzanes II., king of Macedonia, repaired the Odeium of Pericles, which had been partially destroyed in the siege. Julius Caesar and Augustus contributed to the erection of the portico of Athena Archegetis, which still exists.

But Hadrian (A. D. 117—138) was the greatest benefactor of Athens. He not only completed the temple of Zeus Olympius, which had remained unfinished for 700 years, but adorned the city with numerous other public buildings,—two temples, a gymnasium, a library and a stoa,—and gave the name of Hadrianopolis to a new quarter of the city, which he supplied with water by an aqueduct. (Comp. Paus. i. 18.) Shortly afterwards a private individual emulated the imperial munificence. Herodes Atticus, a native of Marathon, who lived in the reigns of Antoninus and M. Aurelius, built a magnificent theatre on the south-western side of the Acropolis, which bore the name of his wife Regilla, and also covered with Pentelic marble the seats in the Stadium of Lycurgus.

Athens was never more splendid than in the time of the Antonines. The great works of the age of Pericles still possessed their original freshness and perfection (Plut. *Pericl.* 13); the colossal Olympieium—the largest temple in all Greece,—had at length been completed; and the city had yet lost few of its unrivalled works of art. It was at this epoch that Athens was visited by Pausanias, to whose account we are chiefly indebted for our knowledge of its topography. From the time of the Antonines Athens received no further embellishments, but her public buildings appear to have existed in undiminished glory till the third or even the fourth century of the Christian era. Their gradual decay may be attributed partly to the declining prosperity of the city, which could not afford to keep them in repair, and partly to the fall of paganism and the progress of the new faith.

The walls of Athens, which had been in ruins since the time of their destruction by Sulla, were repaired by Valerian in A. D. 258 (Zosim. i. 29); and the fortifications of the city protected it from the attacks of the Goths and the other barbarians. In the reign of Gallienus, A. D. 267, the Goths forced their way into the city, but were driven out by Dexippus, an Athenian. In A. D. 396 Alaric appeared before Athens, but not having the means of taking it by force, he accepted its hospitality, and entered it as a friend.

Notwithstanding the many edicts issued against paganism by Theodosius, Arcadius, Honorius, and Theodosius the younger in the fourth and fifth centuries, the pagan religion continued to flourish at

Athens till the abolition of its schools of philosophy by Justinian in the sixth century. It was probably at this time that many of its temples were converted into churches. Thus the Parthenon, or temple of the Virgin-goddess, became a church consecrated to the Virgin-Mother; and the temple of Theseus was dedicated to the warrior St. George of Cappadocia. The walls of Athens were repaired by Justinian. (Procop. *de Aedif.* iv. 2.)

During the middle ages Athens sunk into a provincial town, and is rarely mentioned by the Byzantine writers. After the capture of Constantinople by the Latins in 1204, Boniface, Marquis of Montferrat, obtained the greater part of northern Greece, which he governed under the title of king of Thessalonica. He bestowed Athens as a duchy upon one of his followers; and the city remained in the hands of the Franks, with many alternations of fortune, till its incorporation into the Turkish empire in 1456. The Parthenon was now converted from a Christian church into a Turkish mosque. In 1687 the buildings of the Acropolis suffered severe injury in the siege of Athens by the Venetians under Morosini. Hitherto the Parthenon had remained almost uninjured for 2,000 years; but it was now reduced to a ruin by the explosion of a quantity of powder which had been placed in it by the Turks. "A few years before the siege, when Wheler, Spon, and De Nointel visited Athens, the Propylaea still preserved its pediment; the temple of Victory Apterus was complete; the Parthenon, or great temple of Minerva, was perfect, with the exception of the roof, and of the central figures in the eastern, and of two or three in the western pediment; the Erechtheium was so little injured that it was used as the harem of a Turkish house; and there were still remains of buildings and statues on the southern side of the Parthenon. If the result of the siege did not leave the edifices of the Acropolis in the deplorable state in which we now see them, the injury which they received on that occasion was the cause of all the dilapidation which they have since suffered, and rendered the transportation of the fallen fragments of sculpture out of Turkey their best preservative from total destruction." (Leake, *Topography of Athens*, p. 86.) Spon and Wheler visited Athens in 1675; and have left an account of the buildings of the Acropolis, as they existed before the siege of Morosini. In 1834 Athens was declared the capital of the new kingdom of Greece; and since that time much light has been thrown upon the topography of the ancient city by the labours of modern scholars, of which an account is given in the course of the present article.

III. Divisions of the City.

Athens consisted of three distinct parts, united within one line of fortifications. 1. The Acropolis or Polis (ἡ Ἀκρόπολις, Πόλις). From the city having been originally confined to the Acropolis, the latter was constantly called Polis in the historical period. (Thuc. ii. 15.) It is important to bear this fact in mind, since the Greek writers frequently use the word Polis, without any distinguishing epithet to indicate the Acropolis. (Aesch. *Eum.* 687, Dind.; Aristoph. *Lysistr.* 759, 911; Arrian, *Anab.* iii. 16.) Hence the Zeus of the Acropolis was surnamed Πολιεύς, and the Athena Πολιάς. At the same time it must be observed that *Polis*, like the word *City* in London, was used in a more extended signification. (Leake, p. 221, note.) 2. The Asty (τὸ Ἄστυ), the upper town, in opposition to the lower town of Peiraeeus (Xen. *Hell.* ii. 4. § 10), and therefore, in its widest sense, including the Polis. Sometimes, however, the Asty is called the Lower City (ἡ κάτω πόλις), in opposition to the Acropolis or Upper City. To prevent confusion we shall confine the term of Polis to the Acropolis, and Asty to the Upper City as distinguished from the Peiraeeus. 3. The Port-Towns, Peiraeeus, including Munychia and Phalerum. Peiraeeus and Munychia were surrounded by the same fortifications, and were united to the Asty by the Long Walls. Phalerum, the ancient port-town of Athens, was also united for a time to the Asty by the Phaleric wall, but was not included within the fortifications of Peiraeeus.

The topography of these three divisions of Athens will be given in succession, after describing the walls and gates, and making some remarks upon the extent and population of the city.

IV. Walls.

The true position of the Walls of the Asty was first pointed out by Forchhammer, in his able essay on the Topography of Athens (published in the *Kieler philologische Studien*, Kiel, 1841). He successfully defended his views in the *Zeitschrift für die Alterthumswissenschaft* (1843, Nos. 69, 70), in reply to the criticisms of Curtius; and most modern scholars have acquiesced in the main in his opinions. The accompanying map of Athens, taken from Kiepert, gives the direction of the walls according to Forchhammer's views; but as Leake, even in the second edition of his Topography, has assigned a more limited extent to the walls of the Asty, the matter must be examined at some length, as it is one of great importance for the whole topography of the city.

It is in the direction of the western and southern portion of the walls that Forchhammer chiefly differs from his predecessors. Leake supposes that the walls built by Themistocles ran from the gate Dipylum across the crest of the hills of the Nymphs, of the Pnyx, and of the Museium, and then north of the Ilissus, which would thus have flowed outside the walls. This view seems to be supported by the fact that across the crest of the hills of Pnyx and Museium, the foundations of the walls and of some of the towers are clearly traceable; and that vestiges of the walls between Museium and Enneacrunus may also be distinguished in many places. Forchhammer, on the other hand, maintains that these remains do not belong to the walls of Themistocles, but to the fortifications of a later period, probably those erected by Valerian, when the population of the city had diminished. (Zosim. i. 29.) That the walls of Themistocles must have included a much greater circuit than these remains will allow, may be proved by the following considerations.

Thucydides gives an exact account of the extent of the fortifications of the Asty and the Harbours, including the Long Walls, as they existed at the beginning of the Peloponnesian war. He says (ii. 13) "the length of the *Phaleric Wall* (τὸ Φαληρικὸν τεῖχος) to the walls of the Asty was 35 stadia. The part of the walls of the Asty which was guarded was 43 stadia. The part that was left unguarded lay between the long wall and the Phaleric. Now the *Long Walls* (τὰ μακρὰ τείχη), running down to the Peiraeeus, were 40 stadia in length, of which

the outer one (τὸ ἔξωθεν) was guarded. The whole circumference of Peiraeeus, with Munychia, was 60 stadia, but the guarded part was only half that extent." It is clear from this passage that the Asty was connected with the port-towns by *three* walls, namely the Phaleric, 35 stadia long, and the two Long Walls, each 40 stadia long. The two Long Walls ran in a south-westerly direction to Peiraeeus, parallel to, and at the distance of 550 feet from one another. The Phaleric Wall appears to have run nearly due south to Phalerum, and not parallel to the other two; the direction of the Phaleric Wall depending upon the site of Phalerum, of which we shall speak under the port-towns. (See plan, p. 256.)

The two Long Walls were also called *the Legs* (τὰ Σκέλη, Strab. ix. p. 395; Polyaen. i. 40; Brachia by Livy, xxxi. 26), and were distinguished as the *Northern Wall* (τὸ Βόρειον τεῖχος, Plat. *de Rep.* iv. p. 439) and the *Southern Wall* (τὸ Νότιον, Harpocrat. *s. v.* Διαμέσου; Aeschin. *de Fals. Leg.* § 51). The former is called by Thucydides, in the passage quoted above, *the Outer* (τὸ ἔξωθεν), in opposition to the *Inner* or the *Intermediate* wall (τὸ διαμέσου τεῖχος, Harpocrat. *l. c.*; Plat. *Gorg.* p. 455), which lay between the Phaleric and the northern Long Wall.

The northern Long Wall and the Phaleric Wall were the two built first. They are said by Plutarch to have been commenced by Cimon (Plut. *Cim.* 13); but, according to the more trustworthy account of Thucydides they were commenced in B. C. 457, during the exile of Cimon, and were finished in the following year. (Thuc. i. 107, 108.) There can be no doubt that their erection was undertaken at the advice of Pericles, who was thus only carrying out more fully the plans of Themistocles to make Athens a maritime power and to secure an uninterrupted communication between the city and its harbours in time of war. Between B. C. 456 and 431,—the commencement of the Peloponnesian war,—the *Intermediate* wall was built upon the advice of Pericles, whom Socrates heard recommending this measure in the assembly. (Plat. *Gorg.* p. 455; comp. Plut. *Per.* 13; Harpocrat. *s. v.*) The object of building this intermediate wall was to render the communication between the Asty and Peiraeeus more secure. The distance between the northern Long Wall and the Phaleric was considerable; and consequently each of them required the same number of men to man them as the two Long Walls together, which were separated from one another by so small an interval. Moreover, the harbour of Phalerum was no longer used by the Athenian ships of war; and it was probably considered inexpedient to protect by the same fortifications the insignificant Phalerum and the all-important Peiraeeus.

After the erection of the Intermediate Wall, the Phaleric wall was probably allowed to fall into decay. When the Lacedaemonians took Athens, we find mention of their destroying only *two* Long Walls (Xen. *Hell.* ii. 2), since the communication of the Asty with the Peiraeeus depended entirely upon the Long Walls. There can be no doubt that when Conon rebuilt the Long Walls after the battle of Cnidus (B. C. 393), he restored only the Long Walls leading to Peiraeeus (Xen. *Hell.* iv. 8. § 10; Paus. i. 2. § 2); and it is very probable that in their restoration he used the materials of the Phaleric Wall. From the end of the Peloponnesian war, we find mention of only two Long Walls. (Comp. Lys. *c. Agorat.* pp. 451, 453; Aeschin. *de Fals. Leg.* § 51; Liv. xxxi. 26.)

Between the two Long Walls, there was a carriage road (ἁμαξιτός) leading from the Asty to Peiraeeus (Xen. *Hell.* ii. 4. § 10); and on either side of the road there appear to have been numerous houses in the time of the Peloponnesian war, probably forming a broad street between four and five miles in length. This may be inferred from the account of Xenophon, who relates (*Hell.* ii. 2. § 3) that when the news of the defeat of the Athenian fleet at Aegospotami reached Peiraeeus, "a sound of lamentation spread from the Peiraeeus through the Long Walls to the Asty, as each person announced the news to his neighbour." Moreover, it appears from a passage of Andocides (*de Myst.* p. 22, Reiske) that there was a Theseium within the Long Walls, which must be distinguished from the celebrated temple of Theseus in the Asty. In describing the stations assigned to the infantry, when the Boeotians advanced to the frontiers, Andocides says (*l. c.*), that the troops in the Asty were stationed in the Agora; those in the Long Walls, in the Theseium; and those in Peiraeeus, in the Hippodamean Agora. It is worth noticing that Andocides calls the Long Walls the Long Fortress (τὸ μακρὸν τεῖχος), as one of the three great garrisons of Athens.

The Long Walls were repaired more than once after the time of Conon. A long and interesting inscription, originally published by Müller (*De Munimentis Athenarum*, Gött. 1836), and reprinted by Leake, contains a register of a contract entered into by the treasurer of the state for the repair of the walls of the Asty and Peiraeeus, and of the Long Walls. It is probable that this contract was made about B. C. 335, in order to continue the repairs which had been commenced by Demosthenes after the battle of Chaeroneia (B. C. 338). But between this time and the invasion of Attica by Philip in B. C. 200, the walls had fallen into decay, since we read of Philip making an irruption into the space between the ruined walls ("inter angustias semiruti muri, qui brachiis duobus Piraeum Athenis jungit," Liv. xxxi. 26). Sulla in his siege of Athens (B. C. 87—86) used the materials of the Long Walls in the erection of his mounds against the fortifications of Peiraeeus. (Appian, *Mithr.* 30.) The Long Walls were never repaired, for Peiraeeus sank down into an insignificant place. (Strab. ix. p. 395.) The ruins (ἐρείπια) of the Long Walls are noticed by Pausanias (i. 2. § 2). Their foundations may still be traced in many parts. "Of the northern the foundations, which are about 12 feet in thickness, resting on the natural rock, and formed of large quadrangular blocks of stone, commence from the foot of the Peiraic heights, at half a mile from the head of Port Peiraeeus, and are traced in the direction of the modern road for more than a mile and a half towards the city, exactly in the direction of the entrance of the Acropolis. The southern Long Wall, having passed through a deep vegetable soil, occupied chiefly by vineyards, is less easily traceable except at its junction with the walls of Peiraeeus (not Phalerum, as Leake says), and for half a mile from thence towards the city. Commencing at the round tower, which is situated above the north-western angle of the Munychian (not the Phaleric) bay, it followed the foot of the hill, along the edge of the marsh, for about 500 yards; then assumed, for about half that distance, a direction to the north-eastward, almost at a right angle with the preceding

from whence, as far as it is traceable, its course is exactly parallel to the northern Long Wall, at a distance of 550 feet from it." (Leake, p. 417.)

The height of the Long Walls is nowhere stated; but we may presume that they were not lower than the walls of Peiraeeus, which were 40 cubits or 60 feet high. (Appian, *Mithr.* 30.) There were towers at the usual intervals, as we learn from the inscription already referred to.

We now return to the Walls of the Asty. It is evident that the part of the walls of the Asty, which Thucydides says needed no guard, was the part between the northern Long Wall and the Phaleric Wall. The length of this part is said by the Scholiast in Thucydides to have been 17 stadia, and the circumference of the whole wall to have been 60 stadia. Thus the circuit of the Asty was the same as the circuit of Peiraeeus, which Thucydides estimates at 60 stadia. The distance of 17 stadia between the northern Long Wall and the Phaleric has been considered much too large; but it may be observed, first, that we do not know at what point the Phaleric wall joined the Asty, and, secondly, that the northern Long Wall may have taken a great bend in joining the Asty.

In addition to this we have other statements which go to show that the circuit of the Asty was larger than has been generally supposed. Thus, Dion Chrysostom says (*Orat.* vi. p. 87), on the authority of Diogenes of Sinope, "that the circuit of Athens is 200 stadia, if one includes the walls of the Peiraeeus and the Intermediate Walls (i. e. the Long Walls), in the walls of the city." It is evident that in this calculation Diogenes included the portions of the walls both of the Asty and the Peiraeeus, which lay between the Long Walls; the 60 stadia of the Asty, the 60 stadia of Peiraeeus, the 40 stadia of the northern Long Wall, and the 40 stadia of the southern Long Wall making the 200 stadia. Other statements respecting the extent of the walls of Athens are not so definite. Dionysius of Halicarnassus (iv. 13, ix. 68) compares the walls of Athens with those of Rome, and Plutarch (*Nic.* 17) with those of Syracuse; the walls of Rome being, according to Pliny (iii. 5), 23 miles and 200 paces, about 185 stadia; and those of Syracuse, according to Strabo (vi. p. 270), 180 stadia.

There are good grounds for believing that the walls of Themistocles extended from the gate called Dipylum, along the western descent of the hills of Pnyx and Museium, including both of these hills within their circuit; that they then crossed the Ilissus near the western end of the Museium, and ran along the heights on the left of the river, including Ardettus and the Stadium within the city; after which, making a turn to the north, they again crossed the Ilissus, and leaving Mt. Lycabettus on the east, they ran in a semicircular direction till they rejoined the Dipylum. (See the plan of Athens.) According to this account, the Acropolis stands in the middle of the Asty, as Strabo states, while Leake, by carrying the walls across the crest of the hills of Pnyx and Museium, gives the city too great an extension to the east, and places the walls almost under the very heights of Lycabettus, so that an enemy from the slopes of the latter might easily have discharged missiles into the city.

It is important to show that the Museium was within the city walls. This hill is well adapted for a fortress, and would probably have been chosen for the citadel of Athens, if the rock of the Acropolis had not been more suitable for the purpose. Now we are told that when Demetrius Poliorcetes delivered Athens from the tyranny of Lachares in B. C. 299, he first kept possession of the Peiraeeus, and after he had entered the city, he fortified the Museium and placed a garrison in it. (Paus. i. 25. § 8; Plut. *Demetr.* 34.) Pausanias adds (*l. c.*), that "the Museium is a hill *within* the ancient walls, opposite the Acropolis." Now if the Museium stood within the walls, a glance at the map will show that the western slopes of the Pnyx hill must also have been included within them. Moreover, we find on this hill remains of cisterns, steps, foundations of houses, and numerous other indications of this quarter having been, in ancient times, thickly inhabited, a fact which is also attested by a passage in Aeschines (*περὶ τῶν οἰκήσεων τῶν ἐν τῇ Πυκνί*, Aesch. *in Timarch.* p. 10, Steph. § 81, Bekk.). There is likewise a passage in Plutarch, which cannot be understood at all on the supposition that the ancient walls ran across the crest of the Pnyx hill. Plutarch says (*Them.* 19), that the bema of the Pnyx had been so placed as to command a view of the sea, but was subsequently removed by the Thirty Tyrants so as to face the land, because the sovereignty of the sea was the origin of the democracy, while the pursuit of agriculture was favourable to the oligarchy. The truth of this tale may well be questioned; but if the people ever met higher on the hill (for from no part of the place of assembly still remaining can the sea be seen), they could never have obtained a sight of the sea, if the existing remains of the walls are in reality those of Themistocles.

It is unnecessary to discuss at length the direction of the walls on the south and south-eastern side of the Asty. Thucydides says (ii. 15) that the city extended first towards the south, where the principal temples were built, namely, that of the Olympian Zeus, the Pythium, and those of Ge and of Dionysus; and he adds, that the inhabitants used the water of the fountain of Callirrhoë, which, from the time of the Peisistratidae, was called Enneacrunus. A southerly aspect was always a favourite one among the Greeks; and it is impossible to believe that instead of continuing to extend their city in this direction, they suddenly began building towards the north and north-east. Moreover, it is far more probable that the walls should have been carried across the hills on the south of the Ilissus, than have been built upon the low ground immediately at the foot of these hills. That the Stadium was within the walls may be inferred from the splendour with which it was fitted up, and also from the fact that in all other Greek cities, as far as we know, the stadia were situated within the walls. Is it likely that the fountain Callirrhoë, from which the inhabitants obtained their chief supply of water, should have been outside the walls? Is it probable that the Heliastic judges, who were sworn at Ardettus (Harpocrat. *s. v.*), had to go outside the city for this purpose?

That no traces of the walls of Themistocles can be discovered will not surprise us, when we recollect the enormous buildings which have totally disappeared in places that have continued to be inhabited, or from which the materials could be carried away by sea. Of the great walls of Syracuse not a vestige remains; and that this should have been the case at Athens is the less strange, because we know that the walls

facing Hymettus and Pentelicus were built of bricks baked in the sun. (Vitruv. ii. 8; Plin. xxxv. 14.)

V. Extent and Population.

In estimating the extent of Athens, it is not sufficient to take into account the *circuit* of the walls; their *form* must also be borne in mind, or else an erroneous opinion will be formed of the space enclosed. Athens, in fact, consisted of two circular cities, each 60 stadia, or 7½ miles, in circumference, joined by a street of 40 stadia, or 4½ miles, in length. With respect to the population of Athens, it is difficult to assign the proportions belonging to the capital and to the rest of the country. The subject has been investigated by many modern writers, and among others by Clinton, whose calculations are the most probable.

The chief authority for the population of Attica is the census of Demetrius Phalereus, taken in B.C. 317. (Ctesicles, *ap. Athen.* vi. p. 272, b.) According to this census, there were 21,000 Athenian citizens, 10.000 metoeci (μέτοικοι), or resident aliens, and 400,000 slaves. Now we may assume from various authorities, that by the term citizens all the males above the age of 20 years are meant. According to the population returns of England, the proportion of males above the age of twenty is 2430 in 10,000. The families, therefore, of the 21,000 citizens amounted to about 86,420 souls; and reckoning the families of the metoeci in the same proportion, the total number of the free population of Attica was about 127,000 souls. These, with the addition of the 400,000 slaves, will give 527,000 as the aggregate of the whole population.

The number of slaves has been considered excessive; but it must be recollected that the agricultural and mining labour of Attica was performed by slaves; that they served as rowers on board the ships; that they were employed in manufactures, and in general represented the labouring classes of Modern Europe. We learn from a fragment of Hypereides, preserved by Suidas (*s. v.* ἀπεψηφίσατο), that the slaves who worked in the mines and were employed in country labour, were more than 150,000. It appears from Plato (*de Rep.* ix. p. 578, d. e) that there were many Athenians, who possessed fifty slaves each. Lysias and Polemarchus had 120 slaves in their manufactory (Lys. *c. Eratosth.* p. 395); and Nicias let 1000 slaves to a person who undertook the working of a mine at Laurium. (Xenoph. *de Vectig.* 4.) There is therefore no good reason for supposing that the slaves of Attica are much overrated at 400,000, which number bears nearly the same proportion to the free inhabitants of Attica, as the labouring classes bear to the other classes in Great Britain.

If we go back from the time of Demetrius Phalereus to the flourishing period of Athenian history, we shall find the number of Athenian citizens generally computed at about 20,000, which would give about half a million as the total population of Attica. Twenty thousand were said to have been their number in the time of Cecrops (Philochorus, *ap. Schol. ad Pind. Ol.* ix. 68), a number evidently transferred from historical times to the mythical age. In B.C. 444 they were 19,000; but upon a scrutiny undertaken by the advice of Pericles, nearly 5000 were struck off the lists, as having no claims to the franchise. (Plut. *Pericl.* 37; Philoch. *ap. Schol. ad Aristoph. Vesp.* 716.) A few years afterwards (B.C. 422) they had increased to 20,000 (Aristoph. *Vesp.* 707); and this was the number at which they were estimated by Demosthenes in B.C. 331. (Dem. *c. Aristog.* p. 785.)

That the population of Attica could not have been much short of half a million may be inferred from the quantity of corn consumed in the country. In the time of Demosthenes the Athenians imported annually 800,000 medimni, or 876,302 bushels, of corn. (Dem. *c. Leptin.* p. 466.) Adding this to the produce of Attica, which we may reckon at about 1,950,000 medimni, the total will be 2,750,000 medimni, or 3,950,000 bushels. "This would give per head to a population of half a million near 8 bushels per annum, or 5½ medimni, equal to a daily rate of 20 ounces and 7-10ths avoirdupois, to both sexes, and to every age and condition. The ordinary full ration of corn was a choenix, or the forty-eighth part of a medimnus, or about 28½ ounces."

It is impossible to determine the exact population of Athens itself. We have the express testimony of Thucydides (ii. 14) that the Athenians were fond of a country life, and that before the Peloponnesian war the country was decorated with houses. Some of the demi were populous: Acharnae, the largest, had in B.C. 431, 3000 hoplites, implying a free population of at least 12,000, not computing slaves. Athens is expressly said to have been the most populous city in Greece (Xen. *Hell.* ii. 3. § 24; Thuc. i. 80, ii. 64); but the only fact of any weight respecting the population of the city is the statement of Xenophon that it contained more than 10,000 houses. (Xen. *Mem.* iii. 6. § 14, *Oecon.* 8. § 22.) Clinton remarks that "London contains 7½ persons to a house; but at Paris formerly the proportion was near 25. If we take about half the proportion of Paris, and assume 12 persons to a house, we obtain 120,000 for the population of Athens; and we may perhaps assign 40,000 more for the collective inhabitants of Peiraeeus, Munychia and Phalerum." Leake supposes the population of the whole city to have been 192,000; and though no certainty on the point can be attained, we cannot be far wrong in assuming that Athens contained at least a third of the total population of Attica.

The preceding account has been chiefly taken from Clinton (*F. H.* vol. ii. p. 387, seq., 2nd ed.) and Leake (p. 618), with which the reader may compare the calculations of Böckh. (*Public Econ. of Athens*, p. 30, seq., 2nd ed.) The latter writer reckons the population of the city and the harbours at 180,000.

VI. Gates.

Of the gates of the Asty the following are mentioned by name, though the exact position of some of them is very doubtful. We begin with the gates on the western side of the city.

1. *Dipylum* (Δίπυλον), originally called the *Thriasian Gate* (Θριασίαι Πύλαι), because it led to Thria, a demus near Eleusis (Plut. *Per.* 30), and also the *Ceramic Gate* (Κεραμεικαὶ Πύλαι), as being the communication from the inner to the outer Cerameicus (Philostr. *Vit. Soph.* ii. 8; comp. Plut. *Sull.* 14), was situated at the NW. corner of the city. The name Dipylum seems to show that it was constructed in the same manner as the gate of Megalopolis at Messene, with a double entrance and an intermediate court. It is described by Livy (xxxi. 24) as greater and wider than the other gates of Athens, and with corresponding approaches to it on either

side; and we know from other authorities that it was the most used of all the gates. The street within the city led directly through the inner Cerameicus to the Agora; while outside the gate there were two roads, both leading through the outer Cerameicus, one to the Academy (Liv. *l. c.*; Cic. *de Fin.* v. 1; Lucian, *Scyth.* 4), and the other to Eleusis. [See below, No. 2.] The Dipylum was sometimes called Δημιάδες Πύλαι, from the number of prostitutes in its neighbourhood. (Lucian, *Dial. Mer.* 4. § 3; Hesych. *s. vv.* Δημιάσι, Κεραμεικός; Schol. *ad Aristoph. Equit.* 769.)

It is exceedingly improbable that Pausanias entered the city by the Dipylum, as Wordsworth, Curtius, and some other modern writers suppose. [See below, No. 3.]

2. *The Sacred Gate* (αἱ Ἱεραὶ Πύλαι), S. of the preceding, is identified by many modern writers with the Dipylum, but Plutarch, in the same chapter (*Sull.* 14), speaks of the Dipylum and the Sacred Gate as two different gates. Moreover the same writer says that Sulla broke through the walls of Athens at a spot called Heptachalcon, between the Peiraic and the Sacred Gates; a description which would scarcely have been applicable to the Heptachalcon, if the Sacred Gate had been the same as the Dipylum. [See the plan of Athens.] The Sacred Gate must have derived its name from its being the termination of the Sacred Way to Eleusis. But it appears that the road leading from the Dipylum was also called the Sacred Way; since Pausanias says (i. 36. § 3) that the monument of Anthemocritus was situated on the Sacred Way from Athens to Eleusis, and we know from other authorities that this monument was near the Dipylum or the Thriasian Gate. (Plut. *Per.* 30; Hesych. *s. v.* Ἀνθεμόκριτος.) Hence, we may conclude that the Sacred Way divided shortly before reaching Athens, one road leading to the Sacred Gate and the other to the Dipylum. The street within the city from the Sacred Gate led into the Cerameicus, and joined the street which led from the Dipylum to the Agora. We read, that when the soldiers penetrated through the Sacred Gate into the city, they slew so many persons in the narrow streets and in the Agora, that the whole of the Cerameicus was deluged with blood, which streamed through the gates into the suburbs. (Plut. *Sull.* 14.)

3. *The Peiraic Gate* (ἡ Πειραϊκὴ Πύλη, Plut. *Thes.* 27, *Sull.* 14), S. of the preceding, from which ran the ἁμαξιτός or carriage road between the Long Walls, from the Asty to the Peiraeeus. It has been already remarked that the ἁμαξιτός lay *between* the two Long Walls, and the marks of carriage wheels may still be seen upon it. It was the regular road from the Asty to the Peiraeeus; and the opinion of Leake (p. 234), that even during the existence of the Long Walls, the ordinary route from the Peiraeeus to the Asty passed to the southwards of the Long Walls, has been satisfactorily refuted by Forchhammer (p. 296, seq.).

The position of the Peiraic Gate has been the subject of much dispute. Leake places it at some point between the hill of Pnyx and Dipylum; but we have no doubt that Forchhammer is more correct in his supposition that it stood between the hills of Pnyx and of Museium. The arguments in favour of their respective opinions are stated at length by these writers. (Leake, p. 225, seq., Forchhammer, p. 296, seq.) Both of them, however, bring forward convincing arguments, that Pausanias entered the city by this gate, and not by the Dipylum, as Wordsworth and Curtius supposed, nor by a gate between the Hill of the Nymphs and the Dipylum, as Ross has more recently maintained. (Ross, in *Kunstblatt*, 1837, No. 93.)

4. *The Melitian Gate* (αἱ Μελιτίδες Πύλαι), at the SW. corner of the city, so called from the demus Melite, to which it led. Just outside this gate were the Cimonian sepulchres, in which Thucydides, as well as Cimon, was buried. In a hill extending westwards from the western slope of the Museium, on the right bank of the Ilissus, Forchhammer (p. 347) discovered two great sepulchres, hewn out of the rock, which he supposes to be the Cimonian tombs. The valley of the Ilissus was here called Coele (Κοίλη), a name applied as well to the district within as without the Melitian Gate. This appears from a passage in Herodotus (vi. 103), who says that Cimon was buried before the city at the end of the street called διὰ Κοίλης, by which he clearly means a street of this name within the city. Other authorities state that the Cimonian tombs were situated in the district called Coele, and near the Melitian Gate. (Marcellin. *Vit. Thuc.* §§ 17, 32, 55; Anonym. *Vit. Thuc.* sub fin.; Paus. i. 23. § 9; Plut. *Cim.* 4, 19.)

Müller erroneously placed the Peiraic Gate on the NE. side of the city.

On the southern side:—

5. *The Itonian Gate* (αἱ Ἰτωνίαι Πύλαι), not far from the Ilissus, and leading to Phalerum. The name of this gate is only mentioned in the Platonic dialogue named *Axiochus* (c. 1), in which Axiochus is said to live near this gate at the monument of the Amazon; but that this gate led to Phalerum is clear from Pausanias, who, in conducting his reader into Athens from Phalerum, says that the monument of Antiope (the Amazon) stood just within the gate. (Paus. i. 2. § 1.)

On the eastern side:—

6. *The Gate of Diochares* (αἱ Διοχάρους Πύλαι) leading to the Lyceium, and near the fountain of Panops. (Strab. ix. p. 397; Hesych. *s. v.* Πάνοψ.)

7. *The Diomeian Gate* (αἱ Διόμειαι Πύλαι), N. of the preceding, leading within the city to the demus Diomeia, and outside to the Cynosarges. (Steph. B. *s. vv.* Διόμεια, Κυνόσαργες; Diog. Laërt. vi. 13; Plut. *Them.* 1.)

On the northern side:—

8. *The Herian Gate* (αἱ Ἠρίαι Πύλαι), or the Gate of the Dead, so called from ἠρία, a place of sepulture. (Harpocrat. *s. v.*) The site of this gate is uncertain; but it may safely be placed on the north of the city, since the burial place of Athens was in the outer Cerameicus.

9. *The Acharnian Gate* (αἱ Ἀχαρνικαὶ Πύλαι, Hesych. *s. v.*), leading to Acharnae.

10. *The Equestrian Gate* (αἱ Ἱππάδες Πύλαι, Plut. *Vit. X. Orat.* p. 849, c.), the position of which is quite uncertain. It is placed by Leake and others on the western side of the city, but by Kiepert on the NE., to the north of the Diomeian Gate.

11. *The Gate of Aegeus* (αἱ Αἰγέως Πύλαι, Plut. *Thes.* 12), also of uncertain site, is placed by Müller on the eastern side; but, as it appears from Plutarch (*l. c.*) to have been in the neighbourhood of the Olympieium, it would appear to have been in the southern wall.

There were several other gates in the Walls of the Asty, the names of which are unknown

VII. General Appearance of the City, Houses, Streets, Water, &c.

The first appearance of Athens was not pleasing to a stranger. Dicaearchus, who visited the city in the fourth century before the Christian era, describes it "as dusty and not well supplied with water; badly laid out on account of its antiquity; the majority of the houses mean, and only a few good." He adds that "a stranger, at the first view, might doubt if this is Athens; but after a short time he would find that it was." (Dicaearch. Βίος τῆς Ἑλλάδος, init., p. 140. ed. Fuhr.) The streets were narrow and crooked; and the meanness of the private houses formed a striking contrast to the magnificence of the public buildings. None of the houses appear to have been of any great height, and the upper stories often projected over the streets. Themistocles and Aristeides, though authorised by the Areiopagus, could hardly prevent people from building over the streets. The houses were, for the most part, constructed either of a frame-work of wood, or of unburnt bricks dried in the open air. (Xen. *Mem.* iii. 1. § 7; Plut. *Dem.* 11; Hirt, *Baukunst der Alten*, p. 143.) The front towards the street rarely had any windows, and was usually nothing but a curtain wall, covered with a coating of plaster (κονίαμα: Dem. *de Ord. Rep.* p. 175; Plut. *Comp. Arist. et Cat.* 4); though occasionally this outer wall was relieved by some ornament, as in the case of Phocion's house, of which the front was adorned with copper filings. (Plut. *Phoc.* 18; Becker, *Charikles*, vol. i. p. 198.) What Horace said of the primitive worthies of his own country, will apply with still greater justice to the Athenians during their most flourishing period:—

> "Privatus illis census erat brevis,
> Commune magnum."

(Mure, vol. ii. p. 98). It was not till the Macedonian period, when public spirit had decayed, that the Athenians, no longer satisfied with participating in the grandeur of the state, began to erect handsome private houses. "Formerly," says Demosthenes, "the republic had abundant wealth, but no individual raised himself above the multitude. If any one of us could now see the houses of Themistocles, Aristeides, Cimon, or the famous men of those days, he would perceive that they were not more magnificent than the houses of ordinary persons; while the buildings of the state are of such number and magnitude that they cannot be surpassed;" and afterwards he complains that the statesmen of his time constructed houses, which exceeded the public buildings in magnitude. (Dem. c. *Aristocr.* p. 689, *Olynth.* iii. pp. 35, 36; Böckh, *Publ. Econ. of Athens*, p. 64, seq., 2nd ed.; Becker, *Charikles*, vol. i. p. 188.)

The insignificance of the Athenian houses is shown by the small prices which they fetched. Böckh (*Ibid.* p. 66) has collected numerous instances from the orators. Their prices vary from the low sum of 3 or 5 minas (12*l.* 3*s.* 9*d.* and 20*l.* 6*s.* 3*d.*) to 120 minas (487*l.* 10*s.*); and 50 minas (203*l.* 2*s.* 6*d.*) seem to have been regarded as a considerable sum for the purchase of a house.

Athens was inferior to Rome in the pavement of its streets, its sewers, and its supply of water. "The Greeks," says Strabo (v. p. 235), "in building their cities, attended chiefly to beauty and fortification, harbours, and a fertile soil. The Romans, on the other hand, provided, what the others neglected, the pavement of the streets, a supply of water, and common sewers." This account must be taken with some modifications, as we are not to suppose that Athens was totally unprovided with these public conveniences. It would appear, however, that few of the streets were paved; and the scavengers did not keep them clean, even in dry weather. The city was not lighted (Becker, *Charikles*, vol. ii. p. 211); and in the *Wasps* of Aristophanes we have an amusing picture of a party at night picking their way through the mud, by the aid of a lantern (*Vesp.* 248); and during a period of dry weather, as further appears from their own remarks. It would seem, from several passages in Aristophanes, that Athens was as dirty as the filthiest towns of southern Europe in the present day; and that her places of public resort, the purlieus of her sacred edifices more especially, were among the chief repositories of every kind of nuisance. (Aristoph. *Plut.* 1183, seq., *Nub.* 1384, seq., *Eccles.* 320, seq., *Vesp.* 394; from Mure, vol. ii. p. 46.)

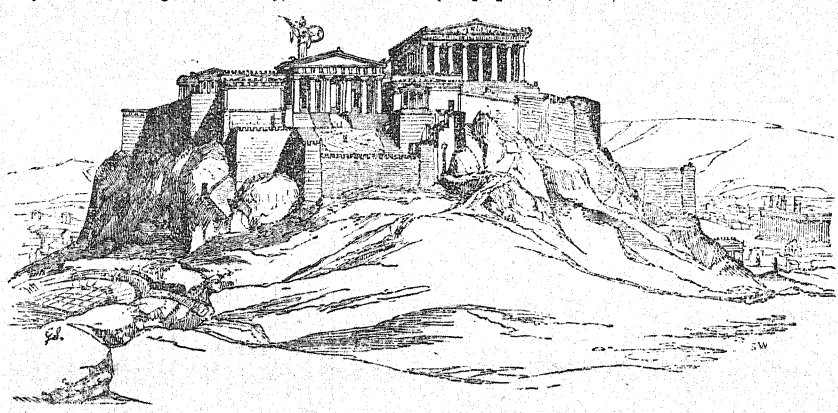
We have not much information respecting the supply of water at Athens. Dicaearchus, as we have already seen, says that the city was deficient in this first necessary of life. There was only one source of good drinking water, namely, the celebrated fountain, called Callirhoë or Enneacrunus, of which we shall speak below. Those who lived at a distance from this fountain obtained their drinking water from wells, of which there was a considerable number at Athens. (Paus. i. 14. § 1.) There were other fountains in Athens, and Pausanias mentions two, both issuing from the hill of the Acropolis, one in the cavern sacred to Apollo and Pan, and another in the temple of Aesculapius; but they both probably belonged to those springs of water unfit for drinking, but suited to domestic purposes, to which Vitruvius (viii. 3) alludes. The water obtained from the soil of Athens itself is impregnated with saline particles. It is, however, very improbable that so populous a city as Athens was limited for its supply of drinkable water to the single fountain of Callirhoë. We still find traces in the city of water-courses (ὑδροῤῥόαι) channelled in the rock, and they are mentioned by the Attic writers. (Aristoph. *Acharn.* 922, &c.) Even as early as the time of Themistocles there were public officers, who had the superintendence of the supply of water (ἐπιστατὰι τῶν ὑδάτων, Plut. *Them.* 31). It may reasonably be concluded that the city obtained a supply of water by conduits from distant sources. Leake observes, "Modern Athens was not many years ago, and possibly may still be, supplied from two reservoirs, situated near the junction of the Eridanus and Ilissus. Of these reservoirs one was the receptacle of a subterraneous conduit from the foot of Mt. Hymettus; the other, of one of the Cephissus at the foot of Mt. Pentelicum. This conduit, which may be traced to the north of *Ambelópiko*, in proceeding from thence by *Kato Marúsi* to *Kifisia*, where a series of holes give air to a canal, which is deep in the ground, may possibly be a work of republican times. One of these in particular is seen about midway between Athens and *Kifisia*, and where two branches of the aqueduct seem to have united, after having conducted water from two or more fountains in the streams which, flowing from Parnes, Pentelicum, and the intermediate ridge, form the Cephissus." Among the other favours which Hadrian conferred upon Athens was the construction of an aqueduct, of which the whole city probably reaped the benefit, though nominally intended only for the quarter called after his

own name. There stood in the time of Stuart, at the foot of the south-eastern extremity of Mt. Lycabettus, the remains of an arch, which was part of the frontispiece of a reservoir of this aqueduct. The piers of some of the arches of this aqueduct are still extant, particularly to the eastward of the village of *Dervish-agú*, five or six miles to the north of Athens. (Leake, p. 202, and Appendix XIII., "On the Supply of Water at Athens.")

VIII. Topography of the Acropolis or Polis.

The Acropolis, as we have already remarked, is a square craggy rock, rising abruptly about 150 feet, with a flat summit of about 1,000 feet from east to west, by 500 feet broad from north to south. It is inaccessible on all sides, except the west, where it is ascended by a steep slope. It was at one and the same time the fortress, the sanctuary, and the museum of the city. Although the site of the original city, it had ceased to be inhabited from the time of the Persian wars, and was appropriated to the worship of Athena and the other guardian deities of the city. It was one great sanctuary, and is therefore called by Aristophanes ἄδατον Ἀκρόπολιν, ἱερὸν τέμενος. (*Lysistr.* 482; comp. Dem. *de Fals. Leg.* p. 428, ὅλης οὔσης ἱερᾶς τῆς Ἀκροπόλεως.) By the artists of the age of Pericles its platform was covered with the master-pieces of ancient art, to which additions continued to be made in succeeding ages. The sanctuary thus became a museum; and in order to form a proper idea of it, we must imagine the summit of the rock stripped of every thing except temples and statues, the whole forming one vast composition of architecture, sculpture, and painting, the dazzling whiteness of the marble relieved by brilliant colours, and glittering in the transparent clearness of the Athenian atmosphere. It was here that Art achieved her greatest triumphs; and though in the present day a scene of desolation and ruin, its ruins are some of the most precious reliques of the ancient world.

The Acropolis stood in the centre of the city. Hence it was the heart of Athens, as Athens was the heart of Greece (Arist. *Panath.* i. p. 99, Jebb); and Pindar no doubt alluded to it, when he speaks of ἄστεος ὀμφαλὸς δυόεις ἐν ταῖς ἱεραῖς Ἀθάναις. (*Frag.* p. 225, Dissen.) It was to this sacred rock



THE ACROPOLIS RESTORED

that the magnificent procession of the Panathenaic festival took place once in four years. The chief object of this procession was to carry the Peplus, or embroidered robe, of Athena to her temple on the Acropolis. (*Dict. of Ant.* art. *Panathenaea.*) In connection with this subject it is important to distinguish between the *three* different Athenas of the Acropolis. (Schol. *ad Aristid.* p. 320, Dindorf.) The first was the Athena Polias, the most ancient of all, made of olive wood, and said to have fallen from heaven; its sanctuary was the Erechtheium. The second was the Athena of the Parthenon, a statue of ivory and gold, the work of Pheidias. The third was the Athena Promachus, a colossal statue of bronze, also the work of Pheidias, standing erect, with helmet, spear, and shield. Of these three statues we shall speak more fully hereafter; but it must be borne in mind that the Peplus of the Panathenaic procession was carried to the ancient statue of Athena Polias, and not to the Athena of the Parthenon. (Wordsworth, p. 123, seq.)

The three goddesses are alluded to in the following remarkable passages of the Knights (1165, seq.) of Aristophanes, which we subjoin, with Wordsworth's comments:—

ΚΛ. ἰδοὺ φέρω σοι τήνδε μαζισκην ἐγώ.
ΑΛΛ. ἐγὼ δὲ μυστίλας μεμυστιλημένας
ὑπὸ τῆς θεοῦ τῇ χειρὶ τῇ ἐλεφαντίνῃ.*
ΔΗ. ὡς μέγαν ἄρ' εἶχες, ὦ πότνια, τὸν δάκτυλον
ΚΛ. ἐγὼ δ' ἔτνος γε πίσινον εὔχρων καὶ καλόν.
ἐτόρυνε δ' αὖθ' ἡ Παλλὰς ἡ Πυλαιμάχος.†
ΑΛΛ. ὦ Δῆμ' ἐναργῶς ἡ Θεός σ' ἐπισκοπεῖ,
καὶ νῦν ὑπερέχει σου χύτραν ζωμοῦ πλέαν.
ΚΛ. τουτὶ τέμαχος σοῦδωκεν ἡ Φοθεσιστράτη.
ΑΛΛ. ἡ δ' ὀθριοπάτρα γ' ἐφθὸν ἐκ ζωμοῦ κρέας
καὶ χόλικος ἠνύστρου τε καὶ γαστρός τόμον.
ΔΗ. καλῶς γ' ἐποίησε τοῦ πέπλου μεμνημένη.‡

* i. e. The chryselephantine statue of the goddess in the Parthenon, the hands of which were of ivory.

† i. e. The bronze colossal statue of Athena Promachus, standing near the Propylaea (Πυλαίμαχος). Her shield and spear are here ludicrously converted into a χύτρα and τορύνη. Her gigantic form is expressed by ὑπερέχει.

‡ i. e. The Athena Polias in the Erechtheium: this line is a convincing proof that the Peplus was dedicated to her.

I. *Walls of the Acropolis.*

Being a citadel, the Acropolis was fortified. The ancient fortifications are ascribed to the Pelasgians, who are said to have levelled the summit of the rock, and to have built a wall around it, called the *Pelasgic Wall* or *Fortress.* (Πελασγικὸν τεῖχος, Herod. v. 64; τείχισμα Πελαργικὸν, Callimach. *ap. Schol. ad Aristoph. Av.* 832; Hecataeus, *ap. Herod.* vi. 137; Myrsilus, *ap. Dionys.* i. 28; Cleidemus, *ap. Suid. s. vv.* ἀπέδα, ἠπέδιζον.) The approach on the western side was protected by a system of works, comprehending nine gates, hence called ἐννεάπυλον τὸ Πελασγικόν. (Cleidem. *l. c.*) These fortifications were sufficiently strong to defy the Spartans, when the Peisistratidae took refuge in the Acropolis (Herod. v. 64, 65); but after the expulsion of the family of the despot, it is not improbable that they were partly dismantled, to prevent any attempt to restore the former state of things, since the seizure of the citadel was always the first step towards the establishment of despotism in a Greek state. When Xerxes attacked the Acropolis, its chief fortifications consisted of palisades and other works constructed of wood. The Persians took up their position on the Areiopagus, which was opposite the western side of the Acropolis, just as the Amazons had done when they attacked the city of Cecrops. (Aesch. *Eum.* 685, seq.) From the Areiopagus the Persians discharged hot missiles against the wooden defences, which soon took fire and were consumed, thus leaving the road on the western side open to the enemy. The garrison kept them at bay by rolling down large stones, as they attempted to ascend the road; and the Persians only obtained possession of the citadel by scaling the precipitous rock on the northern side, close by the temple of Aglaurus. (Herod. viii. 52, 53.) It would seem to follow from this narrative that the elaborate system of works, with its nine gates on the western side, could not have been in existence at this time. After the capture of the Acropolis, the Persians set fire to all the buildings upon it; and when they visited Athens in the following year, they destroyed whatever remained of the walls, or houses, or temples of Athens. (Herod. viii. 53, ix. 93.)

The foundations of the ancient walls no doubt remained, and the name of *Pelasgic* continued to be applied to a part of the fortifications down to the latest times. Aristophanes (*Av.* 832) speaks of τῆς πόλεως τὸ Πελαργικόν, which the Scholiast explains as the "Pelargic wall on the Acropolis;" and Pausanias (i. 28. § 3) says that the Acropolis was surrounded by the Pelasgians with walls, except on the side fortified by Cimon. We have seen, however, from other authorities that the Pelasgians fortified the whole hill; and the remark of Pausanias probably only means that in his time the northern wall was called the Pelasgic, and the southern the Cimonian. (Comp. Plut. *Cim.* 13.) When the Athenians returned to their city after its occupation by the Persians, they commenced the restoration of the walls of the Acropolis, as well as of those of the Asty; and there can be little doubt that the northern wall had been rebuilt, when Cimon completed the southern wall twelve years after the retreat of the Persians. The restoration of the northern wall may be ascribed to Themistocles; for though called apparently the Pelasgic wall, its remains show that the greater part of it was of more recent origin. In the middle of it we find courses of masonry, formed of pieces of Doric columns and entablature; and as we know from Thucydides (i. 93) that the ruins of former buildings were much employed in rebuilding the walls of the Asty, we may conclude that the same was the case in rebuilding those of the Acropolis.

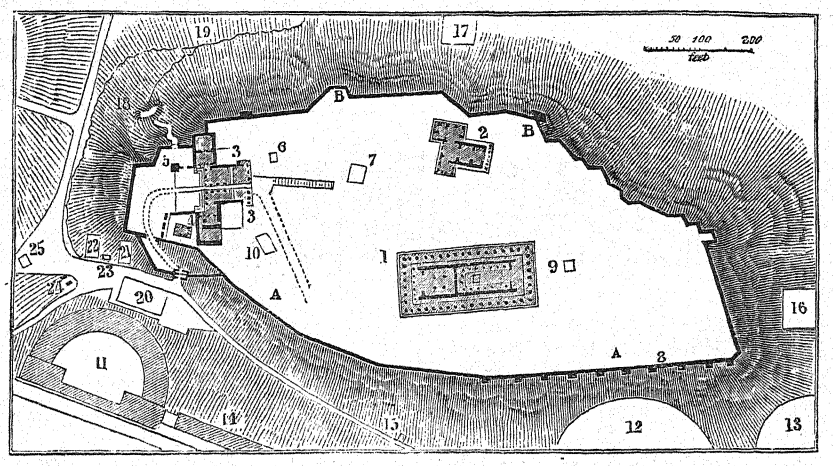
The *Pelasgicum* signified not only a portion of the walls of the Acropolis, but also a space of ground below the latter (τὸ Πελασγικὸν καλούμενον τὸ ὑπὸ τὴν Ἀκρόπολιν, Thuc. ii. 17.) That it was not a wall is evident from the account of Thucydides, who says that an oracle had enjoined that it should remain uninhabited; but that it was, notwithstanding this prohibition, built upon, in consequence of the number of people who flocked into Athens at the commencement of the Peloponnesian war. Lucian (*Piscator.* 47) represents a person sitting upon the wall of the Acropolis, and letting down his hook to angle for philosophers in the Pelasgicum. This spot is said to have been originally inhabited by the Pelasgians, who fortified the Acropolis, and from which they were expelled because they plotted against the Athenians. (Schol. *ad Thuc.* ii. 17; Philochorus, *ap. Schol. ad Lucian. Catapl.* 1; Paus. i. 28. § 3.) It is placed by Leake and most other authorities at the north-western angle of the Acropolis. A recent traveller remarks that "the story of the Pelasgic settlement under the north side of the Acropolis inevitably rises before us, when we see the black shade always falling upon it, as over an accursed spot, in contrast with the bright gleam of sunshine which always seems to invest the Acropolis itself; and we can imagine how naturally the gloom of the steep precipice would conspire with the remembrance of an accursed and hateful race, to make the Athenians dread the spot." (Stanley, *Class. Mus.* vol. i. p. 53.)

The rocks along the northern side of the Acropolis were called the Long Rocks (Μακραί), a name under which they are frequently mentioned in the Ion of Euripides, in connection with the grotto of Pan, and the sanctuary of Aglaurus:

> ἔνθα προσβόρρους πέτρας
> Παλλάδος ὑπ' ὄχθῳ τῆς Ἀθηναίων χθονὸς
> Μακρὰς καλοῦσι γῆς ἄνακτες Ἀτθίδος.

(Eurip. *Ion*, 11, seq.; comp. 296, 506, 953, 1413.) This name is explained by the fact that the length of the Acropolis is much greater than its width; but it might have been given with equal propriety to the rocks on the southern side. The reason why the southern rocks had not the same name appears to have been, that the rocks on the northern side could be seen from the greater part of the Athenian plain, and from almost all the demi of Mt. Parnes; while those on the southern side were only visible from the small and more undulating district between Hymettus, the Long Walls, and the sea. In the city itself the rocks of the Acropolis were for the most part concealed from view by houses and public buildings. (Forchhammer, p. 364, seq.)

The surface of the Acropolis appears to have been divided into platforms, communicating with one another by steps. Upon these platforms stood the temples, sanctuaries, or monuments, which occupied all the summit. Before proceeding to describe the monuments of the Acropolis, it will be adviseable to give a description of the present condition of the walls, and of the recent excavations on the platform of the rock, for which we are indebted to Mr. Penrose's important work. (*An Investigation of the Principles of Athenian Architecture*, by F. C. Penrose; London, 1851.)



GROUND PLAN OF THE ACROPOLIS AND THE IMMEDIATE NEIGHBOURHOOD.

AA. Southern or Cimonian Wall.
BB. Northern or Pelasgic Wall.
1. Parthenon.
2. Erechtheium.
3. Propylaea.
4. Temple of Nike Apteros: beneath Temple of Ge Curotrophus and Demeter Chloe.
5. Pedestal of the Statue of Agrippa.
6. Quadriga.
7. Statue of Athena Promachus.
8. Gigantomachia.
9. Temple of Rome and Augustus.
10. Temple of Artemis Brauronia.
11. Odeium of Herodes or Regilla.
12. Dionysiac Theatre.
13. Odeium of Pericles.
14. Stoa Eumeneia.
15. Grave of Talus or Calus.
16. Eleusinium.
17. Aglaurium.
18. Grotto of Pan.
19 Pelasgicum.
20. Asclepieium.
21. Temple of Aphrodite Pandemus.
22. Temple of Themis.
23. Grave of Hippolytus.
24. Statues of Harmodius and Aristogeiton.
25. Altar of the Twelve Gods.

On the ascent to the Acropolis from the modern town our first attention is called to the angle of the Hellenic wall, west of the northern wing of the Propylaea. It is probable that this wall formed the exterior defence of the Acropolis at this point. Following this wall northwards, we come to a bastion, built about the year 1822 by the Greek general Odysseus to defend an ancient well, to which there is access within the bastion by an antique passage and stairs of some length cut in the rock. Turning eastwards round the corner, we come to two caves, one of which is supposed to have been dedicated to Pan; in these caves are traces of tablets let into the rock. Leaving these caves we come to a large buttress, after which the wall runs upon the edge of the nearly vertical rock. On passing round a salient angle, where is a small buttress, we find a nearly straight line of wall for about 210 feet; then a short bend to the south-east; afterwards a further straight reach for about 120 feet, nearly parallel to the former. These two lines of wall contain the remains of Doric columns and entablature, to which reference has already been made. A mediaeval buttress about 100 feet from the angle of the Erechtheium forms the termination of this second reach of wall. From hence to the north-east angle of the Acropolis, where there is a tower apparently Turkish, occur several large square stones, which also appear to have belonged to some early temple. The wall, into which these, as well as the before mentioned fragments, are built, seems to be of Hellenic origin. The eastern face of the wall appears to have been entirely built in the Middle Ages on the old foundations. At the south-east angle we find the Hellenic masonry of the Southern or Cimonian wall. At this spot 29 courses remain, making a height of 45 feet. Westward of this point the wall has been almost entirely cased in mediaeval and recent times, and is further supported by 9 buttresses, which, as well as those on the north and east sides, appear to be mediaeval. But the Hellenic masonry of the Cimonian wall can be traced all along as far as the Propylaea under the casing. The south-west reach of the Hellenic wall terminates westwards in a solid tower about 30 feet high, which is surmounted by the temple of Nike Apteros, described below. This tower commanded the unshielded side of any troops approaching the gate, which, there is good reason to believe, was in the same position as the present entrance. After passing through the gate and proceeding northwards underneath the west face of the tower, we come to the Propylaea. The effect of emerging from the dark gate and narrow passage to the magnificent marble staircase, 70 feet broad, surmounted by the Propylaea, must have been exceedingly grand. A small portion of the ancient Pelasgic wall still remains near the south-east angle of the southern wing of the Propylaea, now occupied by a lofty mediaeval tower. After passing the gateways of the Propylaea we come upon the area of the Acropolis, of which considerably more than half has been excavated under the auspices of the Greek government. Upon entering the enclosure of the Acropolis the colossal statue of Athena Promachus was seen a little to the left, and the Parthenon to the right; both offering angular views, according to the usual custom of the Greeks in arranging the approaches to their public buildings. The road leading upwards in the direction of the Parthenon is slightly worked out of the rock; it is at first of considerable breadth, and afterwards becomes narrower. On the right hand, as we leave the Propylaea, and on the road itself, are traces of 5 votive altars, one of which is dedicated to Athena Hygieia. Further on, to the left of the road, is the

site of the statue of Athena Promachus. Northwards of this statue, we come to a staircase close to the edge of the rock, partly built, partly cut out, leading to the grotto of Aglaurus. This staircase passes downwards through a deep cleft in the rock, nearly parallel in its direction to the outer wall, and opening out in the face of the cliff a little below its foundation. In the year 1845 it was possible to creep into this passage, and ascend into the Acropolis; but since that time the entrance has been closed up. Close to the Parthenon the original soil was formed of made ground in three layers of chips of stone; the lowest being of the rock of the Acropolis, the next of Pentelic marble, and the uppermost of Peiraïc stone. In the extensive excavation made to the east of the Parthenon there was found a number of drums of columns, in a more or less perfect state, some much shattered, others apparently rough from the quarry, others partly worked and discarded in consequence of some defect in the material. The ground about them was strewed with marble chips; and some sculptors' tools, and jars containing red colour were found with them. In front of the eastern portico of the Parthenon we find considerable remains of a level platform, partly of smoothed rock, and partly of Peiraïc paving. North of this platform is the highest part of the Acropolis. Westwards of this spot we arrive at the area between the Parthenon and Erechtheium, which slopes from the former to the latter. Near the Parthenon is a small well, or rather mouth of a cistern, excavated in the rock, which may have been supplied with water from the roof of the temple. Close to the south, or Caryatid portico of the Erechtheium, is a small levelled area on which was probably placed one of the many altars or statues surrounding that temple.

Before quitting the general plan of the Acropolis, Mr. Penrose calls attention to the remarkable absence of parallelism among the several buildings. "Except the Propylaea and Parthenon, which were perhaps intended to bear a definite relation to one another, no two are parallel. This *asymmetria* is productive of very great beauty; for it not only obviates the dry uniformity of too many parallel lines, but also produces exquisite varieties of light and shade. One of the most happy instances of this latter effect is in the temple of Nike Apteros, in front of the southern wing of the Propylaea. The façade of this temple and pedestal of Agrippa, which is opposite to it, remain in shade for a considerable time after the front of the Propylaea has been lighted up; and they gradually receive every variety of light, until the sun is sufficiently on the decline to shine nearly equally on all the western faces of the entire group." Mr. Penrose observes that a similar want of parallelism in the separate parts is found to obtain in several of the finest mediaeval structures, and may conduce in some degree to the beauty of the magnificent Piazza of St. Marc at Venice.

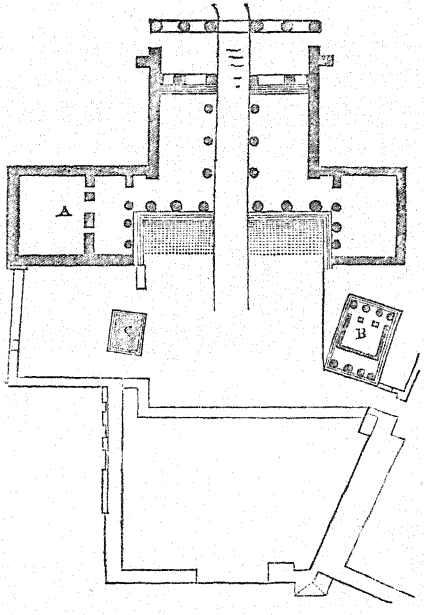
2. *The Propylaea.*

The road up the western slope of the Acropolis led from the agora, and was paved with slabs of Pentelic marble. (Ross, in the *Kunstblatt*, 1836, No. 60.) At the summit of the rock Pericles caused a magnificent building to be constructed, which might serve as a suitable entrance (Προπύλαια) to the wonderful works of architecture and sculpture within:—

Ὄψεσθε δέ· καὶ γὰρ ἀνοιγνυμένων ψόφος ἤδη τῶν Προπυλαίων.
Ἀλλ' ὁλολύξατε φαινομέναισιν ταῖς ἀρχαιαῖσιν Ἀθήναις,
Καὶ θαυμασταῖς καὶ πολυθύμοις, ἵν' ὁ κλεινὸς Δῆμος ἐνοικεῖ.

(Aristoph. *Equit.* 1326.)

The Propylaea were considered one of the masterpieces of Athenian art, and are mentioned along with the Parthenon as the great architectural glory of the Periclean age. (Dem. *c. Androt.* p. 597, Reiske; Philostr. *Vit. Apoll.* ii. 5.) When Epaminondas was urging the Thebans to rival the glory of Athens, he told them that they must uproot the Propylaea of the Athenian Acropolis, and plant them in front of the Cadmean citadel. (Aesch. *de Fals. Leg.* p. 279, Reiske.)



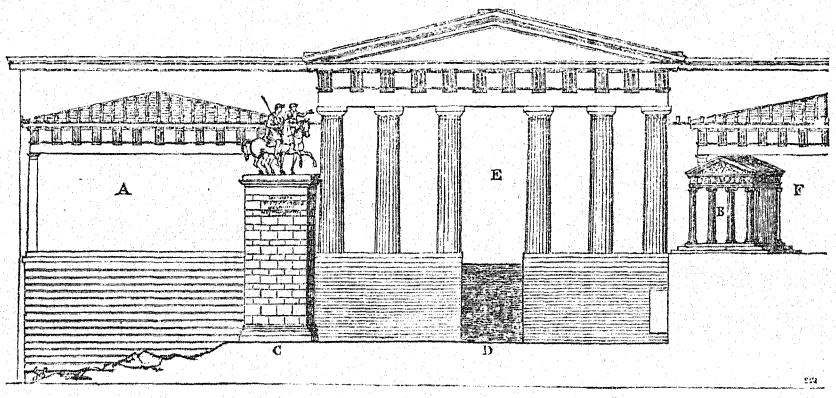
GROUND PLAN OF THE PROPYLAEA.
A. Pinacotheca. B. Temple of Nike Apteros.
C. Pedestal of Agrippa.

The architect of the Propylaea was Mnesicles. It was commenced in the archonship of Euthymenes, B. C. 437, and was completed in the short space of five years. (Plut. *Pericl.* 13.) It cost 2000 talents (Harpocrat. *s. v.* Προπύλαια), or 460,000*l.* The building was constructed entirely of Pentelic marble, and covered the whole of the western end of the Acropolis, which was 168 feet in breadth. The central part of the building consisted of two Doric hexastyle porticoes, covered with a roof of white marble, which attracted the particular notice of Pausanias (i. 22. § 4). Of these porticoes the western faced the city, and the eastern the interior of the Acropolis; the latter, owing to the rise of the ground, being higher than the former. They were divided into two unequal halves by a wall, pierced by five gates or doors, by which the Acropolis was entered. The western portico was 43 feet in depth, and the eastern about half this depth; and they were

called Propylaea from their forming a vestibule to the five gates or doors just mentioned Each portico or vestibule consisted of a front of six fluted Doric columns, supporting a pediment, the columns being 4½ feet in diameter, and nearly 29 feet in height. Of the five gates the one in the centre was the largest, and was equal in breadth to the space between the two central columns in the portico in front. It was by this gate that the carriages and horsemen entered the Acropolis, and the marks of the chariot-wheels worn in the rock are still visible. The doors on either side of the central one were much smaller both in height and breadth, and designed for the admission of foot passengers only. The roof of the western portico was supported by two rows of three Ionic columns each, between which was the road to the central gate.

The central part of the building which we have been describing, was 58 feet in breadth, and consequently did not cover the whole width of the rock: the remainder was occupied by two wings, which projected 26 feet in front of the western portico. Each of these wings was built in the form of Doric temples, and communicated with the adjoining angle of the great portico. In the northern wing (on the left hand to a person ascending the Acropolis) a porch of 12 feet in depth conducted into a chamber of 35 feet by 30, usually called the *Pinacotheca*, from its walls being covered with paintings (οἴκημα ἔχον γραφάς, Paus. i. 22. § 6). The southern wing (on the right hand to a person ascending the Acropolis) consisted only of a porch or open gallery of 26 feet by 17, which did not conduct into any chamber behind. On the western front of this southern wing stood the small temple of Nike Apteros (Νίκη Ἄπτερος), the Wingless Victory. (Paus. i. 22. § 4.) The spot occupied by this temple commands a wide prospect of the sea, and it was here that Aegeus is said to have watched his son's return from Crete. (Paus. *l. c.*) From this part of the rock he threw himself, when he saw the black sail on the mast of Theseus. Later writers, in order to account for the name of the Aegaean sea, relate that Aegeus threw himself from the Acropolis into the sea, which is three miles off.

There are still considerable remains of the Propylaea. The eastern portico, together with the adjacent parts, was thrown down about 1656 by an explosion of gunpowder which had been deposited in that place; but the inner wall, with its five gateways, still exists. The northern wing is tolerably perfect; but the southern is almost entirely destroyed: two columns of the latter are seen imbedded in the adjacent walls of the mediaeval tower.



THE PROPYLAEA RESTORED.

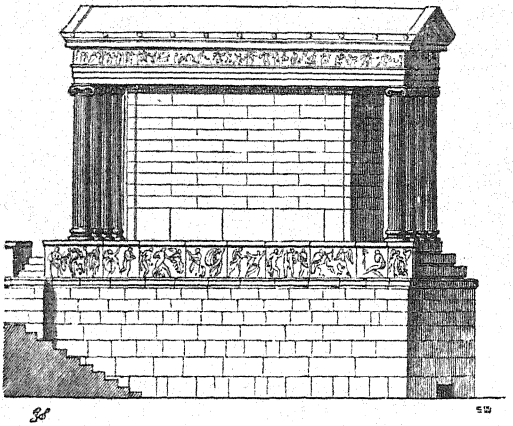
A. Pinacotheca.
B. Temple of Nike Apteros.
C. Pedestal of Agrippa.
D. Road leading to the central entrance.
E. Central entrance.
F. Hall corresponding to the Pinacotheca.

The Temple of Nike Apteros requires a few words. In the time of Pericles, Nike or Victory was figured as a young female with golden wings (Νίκη πέτεται πτερύγοιν χρυσαῖν, Aristoph. *Av.* 574); but the more ancient statues of the goddess are said to have been without wings. (Schol. *ad Aristoph. l. c.*) Nike Apteros was identified with Athena, and was called Nike Athena. (Νίκη Ἀθηνᾶ, Heliodor. *ap. Harpocrat. Suid. s. v.*) Standing as she did at the exit from the Acropolis, her aid was naturally implored by persons starting on a dangerous enterprise. (Νίκη τ' Ἀθάνα Πολιάς, ἥ σώζει μ' ἀεί, Soph. *Philoct.* 134.) Hence, the opponents of Lysistrata, upon reaching the top of the ascent to the Acropolis, invoke Nike (δέσποινα Νίκη ξυγγενοῦ), before whose temple they were standing. (Aristoph. *Lysistr.* 318; from Wordsworth, p. 107, seq.) This temple was still in existence when Spon and Wheler visited Athens in 1676; but in 1751 nothing remained of it but some traces of the foundation and fragments of masonry lying in the neighbourhood of its former site. There were also found in a neighbouring wall four slabs of its sculptured frieze, which are now in the British Museum. It seemed that this temple had perished utterly; but the stones of which it was built were discovered in the excavations of the year 1835, and it has been rebuilt with the original materials under the auspices of Ross and Schaubert. The greater part of its frieze was also discovered at the same time. The temple now stands on its original site, and at a distance looks very much like a new building, with its white marble columns and walls glittering in the sun.

This temple is of the class called Amphiprostylus Tetrastylus, consisting of a cella with four Ionic columns at either front. but with none on

the sides. It is raised upon a stylobate of 3 feet, and is 27 feet in length from east to west, and 18 feet in breadth. The columns, including the base and the capital, are 13½ feet high, and the total height of the temple to the apex of the pediment, including the stylobate, is 23 feet. The frieze, which runs round the whole of the exterior of the building, is 1 foot 6 inches high, and is adorned with sculptures in high relief. It originally consisted of fourteen pieces of stone, of which twelve, or the fragments of twelve, now remain. Several of these are so mutilated that it is difficult to make out the subject; but some of them evidently represent a battle between Greeks and Persians, or other Oriental barbarians. It is supposed that the two long sides were occupied with combats of horsemen, and that the western end represented a battle of foot soldiers. This building must have been erected after the battle of Salamis, since it could not have escaped the Persians, when they destroyed every thing upon the Acropolis; and the style of art shows that it could not have been later than the age of Pericles. But, as it is never mentioned among the buildings of this statesman, it is generally ascribed to Cimon, who probably built it at the same time as the southern wall of the Acropolis. Its sculptures were probably intended to commemorate the recent victories of the Greeks over the Persians. (*Die Akropolis von Athen:* 1 Abth. *Der Tempel der Nike Apteros*, von Ross, Schaubert und Hansen, Berl. 1839; Leake, p. 529, seq.)

Pedestal of Agrippa.—On the western front of the northern wing of the Propylaea there stands at present a lofty pedestal, about 12 feet square and 27 high, which supported some figure or figures, as is clear from the holes for stanchions on its summit Moreover we may conclude from the size of the pedestal that the figure or figures on its summit were colossal or equestrian. Pausanias, in describing the Propylaea, speaks of the statues of certain horsemen, respecting which he was in doubt whether they were the sons of Xenophon, or made for the sake of orna-



TEMPLE OF NIKE APTEROS.

ment (ἐς εὐπρέπειαν); and as in the next clause he proceeds to speak of the temple of Nike on the right hand (or southern wing) of the Propylaea, we may conclude that these statues stood in front of the northern wing. (Paus. i. 22. § 4.) Now, it has been well observed by Leake, that the doubt of Pausanias, as to the persons for whom the equestrian statues were intended, could not have been sincere; and that, judging from his manner on other similar occasions, we may conclude that equestrian statues of Gryllus and Diodorus, the two sons of Xenophon, had been converted, by means of new inscriptions, into those of two Romans, whom Pausanias has not named. This conjecture is confirmed by an inscription on the base, which records the name of M. Agrippa in his third consulship; and it may be that the other Roman was Augustus himself, who was the colleague of Agrippa in his third consulship. It appears that both statues stood on the same pedestal, and accordingly they are so represented in the accompanying restoration of the Propylaea.

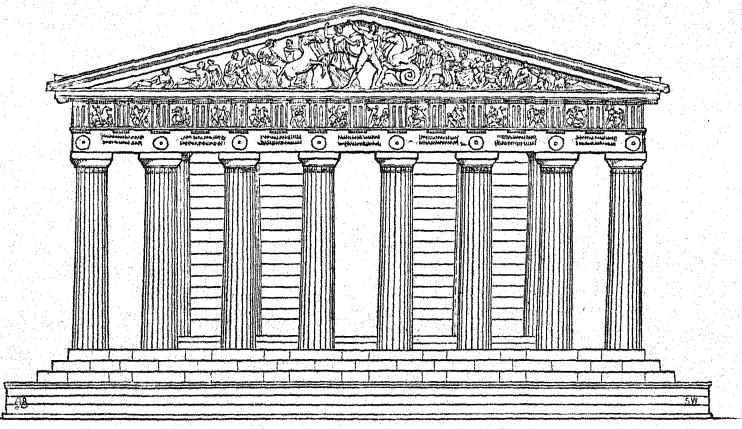
3. *The Parthenon.*

The Parthenon (Παρθενών, i. e. the Virgin's House) was the great glory of the Acropolis, and the most perfect production of Grecian architecture. It derived its name from its being the temple of Athena Parthenos (Ἀθηνᾶ Πάρθενος), or Athena the Virgin, a name given to her as the invincible goddess of war. It was also called *Hecatompedos* or *Hecatompedon*, the Temple of One Hundred Feet, from its breadth (Ἑκατόμπεδος, sc. νεώς, Ἑκατόμπεδον, Etym. M. p. 321, 21; Harpocrat. Suid. *s. v.*); and sometimes *Parthenon Hecatompedos.* (Plut. *Pericl.* 13, *de Glor. Athen.* 7.) It was built under the administration of Pericles, and was completed in B. C. 438. (Philochor. *ap. Schol. ad Aristoph. Pac.* 604.) We do not know when it was commenced; but notwithstanding the rapidity with which all the works of Pericles were executed (Plut. *l. c.*), its erection could not have occupied less than eight years, since the Propylaea occupied five. The architects, according to Plutarch (*l. c.*), were Callicrates and Ictinus: other writers generally mention Ictinus alone. (Strab. ix. p. 396; Paus. viii. 41. § 9.) Ictinus wrote a work upon the temple. (Vitruv. vii. *Praef.*) The general superintendence of the erection of the whole building was entrusted to Pheidias.

The Parthenon was probably built on the site of an earlier temple destroyed by the Persians. This is expressly asserted by an ancient grammarian, who

states that the Parthenon was 50 feet greater than the temple burnt by the Persians (Hesych. *s. v.* Ἑκατόμπεδος), a measure which must have reference to the breadth of the temple, and not to its length. The only reason for questioning this statement is the silence of the ancient writers respecting an earlier Parthenon, and the statement of Herodotus (vii. 53) that the Persians set fire to the Acropolis, after plundering the temple (τὸ ἱρὸν), as if there had been only one; which, in that case, must have been the Erechtheium, or temple of Athena Polias. But, on the other hand, we find under the stylobate of the present Parthenon the foundations of another and much older building (Penrose, p. 73); and to this more ancient temple probably belonged the portions of the columns inserted in the northern wall of the Acropolis, of which we have already spoken.

The Parthenon stood on the highest part of the Acropolis. Its architecture was of the Doric order, and of the purest kind. It was built entirely of Pentelic marble, and rested upon a rustic basement of ordinary limestone. The contrast between the limestone of the basement and the splendid marble of the superstructure enhanced the beauty of the latter. Upon the basement stood the stylobate or platform, built of Pentelic marble, five feet and a half in height, and composed of three steps. The temple was raised so high above the entrance to the Acropolis, both by its site and by these artificial means, that the pavement of the peristyle was nearly on a level with the summit of the Propylaea. The dimensions of the Parthenon, taken from the upper step of the stylobate, were about 228 feet in length, 101 feet in breadth, and 66 feet in height to the top of the pediment. It consisted of a σηκός or cella, surrounded by a peristyle, which had eight columns at either front, and seventeen at either side (reckoning the corner columns twice), thus containing forty-six columns in all. These columns were 6 feet 2 inches in diameter at the base, and 34 feet in height. Within the peristyle at either end, there was an interior range of six columns, of 5½ feet in diameter, standing before the end of the cella, and forming, with the prolonged walls of the cella, an apartment before the door. These interior columns were on a level with the floor of the cella, and were ascended by two steps from the peristyle. The cella was divided into two chambers of unequal size, of which the Eastern chamber or naos was about 98 feet, and the Western chamber or opisthodomus about 43 feet.* The ceiling of both these chambers was supported by inner rows of columns. In the eastern chamber there were twenty-three columns, of the Doric order, in two stories, one over the other, ten on each side, and three on the western return: the diameter of these columns was about three feet and a half at the base. In the western chamber there were four columns, the position of which is marked by four large slabs, symmetrically placed in the pavement. These columns were about four feet in diameter, and were probably of the Ionic order, as in the Propylaea. Technically the temple is called Peripteral Octastyle.



THE PARTHENON RESTORED.

"Such was the simple structure of this magnificent building, which, by its united excellencies of materials, design, and decorations, was the most perfect ever executed. Its dimensions of 228 feet by 101, with a height of 66 feet to the top of the pediment, were sufficiently great to give a appearance of grandeur and sublimity; and this impression was not disturbed by any obtrusive subdivision of parts, such as is found to diminish the effect of many larger modern buildings, where the same singleness of design is not apparent. In the Parthenon there was nothing to divert the spectator's contemplation from the simplicity and majesty of mass and outline, which forms the first and most remarkable object of admiration in a Greek temple; for the statues of the pediments, the only decoration

* The exact measurements of the Parthenon, as determined by Mr. Penrose, are:—

	English Feet.
Front, on the upper step	101·341.
Flank	228·141.
Length of the cella on the upper step	193·733.
Breadth of the cella on the upper step, measured in the Opisthodomus	71·330.
Length of the Naos within the walls	98·095.
Breadth of the Naos within the walls	63·01.
Length of the Opisthodomus within the walls	43·767.

which was very conspicuous by its magnitude and position, having been inclosed within frames which formed an essential part of the designs of either front, had no more obtrusive effect than an ornamented capital to an unadorned column." (Leake, p. 334.) The whole building was adorned within and without with the most exquisite pieces of sculpture, executed under the direction of Pheidias by different artists. The various architectural members of the upper part of the building were enriched with positive colours, of which traces are still found. The statues and the reliefs, as well as the members of architecture, were enriched with various colours; and the weapons, the reins of horses, and other accessories, were of metal, and the eyes of some of the figures were inlaid.

Of the sculptures of the Parthenon the grandest and most celebrated was the colossal statue of the Virgin Goddess, executed by the hand of Pheidias himself. It stood in the eastern or principal apartment of the cella; and as to its exact position some remarks are made below. It belonged to that kind of work which the Greeks called *chryselephantine;* ivory being employed for those parts of the statue which were unclothed, while the dress and other ornaments were of solid gold. This statue represented the goddess standing, clothed with a tunic reaching to the ankles, with her spear in her left hand, and an image of victory, four cubits high, in her right. She was girded with the aegis, and had a helmet on her head, and her shield rested on the ground by her side. The height of the statue was twenty-six cubits, or nearly forty feet. The weight of the gold upon the statue, which was so affixed as to be removable at pleasure, is said by Thucydides (ii. 13) to have been 40 talents, by Philochorus 44, and by other writers 50: probably the statement of Philochorus is correct, the others being round numbers. (Wesseling, *ad Diod.* xii. 40.) It was finally robbed of its gold by Lachares, who made himself tyrant of Athens, when Demetrius was besieging the city. (Paus. i. 25. § 5.) A fuller account of this masterpiece of art is given in the *Dictionary of Biography.* [Vol. iii. p. 250.]

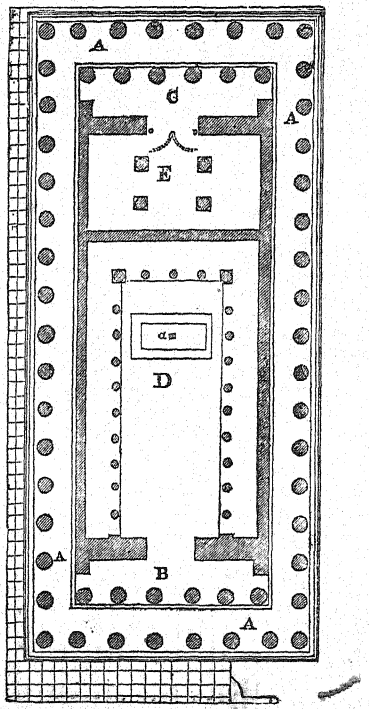
The sculptures on the outside of the Parthenon have been described so frequently that it is unnecessary to speak of them at any length on the present occasion. These various pieces of sculpture were all closely connected in subject, and were intended to commemorate the history and the honours of the goddess of the temple, as the tutelary deity of Athens. 1. The Tympana of the Pediments (*i. e.* the inner flat portion of the triangular gable-ends of the roof above the two porticoes) were filled with two compositions in sculpture, each nearly 80 feet in length, and consisting of about 24 colossal statues. The eastern or principal front represented the birth of Athena from the head of Zeus, and the western the contest between Athena and Poseidon for the land of Attica. The mode in which the legend is represented, and the identification of the figures, have been variously explained by archaeologists, to whose works upon the subject a reference is given below. 2. The Metopes, between the Triglyphs in the frieze of the entablature (*i. e.* the upper of the two portions into which the surface between the columns and the roof is divided), were filled with sculptures in high-relief. Each tablet was 4 feet 3 inches square. There were 92 in all, 14 on each front, and 32 on each side. They represented a variety of subjects relating to the exploits of the goddess herself, or to those of the indigenous heroes of Attica. Those on the south side related to the battle of the Athenians with the Centaurs: of these the British Museum possesses sixteen. 3. The Frieze, which ran along outside the wall of the cella, and within the external columns which surround the building, was sculptured with a representation of the Panathenaic festival in very low relief. Being under the ceiling of the peristyle, the frieze could not receive any direct light from the rays of the sun, and was entirely lighted from below by the reflected light from the pavement; consequently it was necessary for it to be in low relief, for any bold projection of form would have interfered with the other parts. The frieze was 3 feet 4 inches in height, and 520 feet in length. A large number of the slabs of this frieze was brought to England by Lord Elgin, with the sixteen metopes just mentioned, and several of the statues of the pediments: the whole collection was purchased by the nation in 1816, and deposited in the British Museum. (On the sculptures of the Parthenon, see Visconti, *Mém. sur les Ouvrages de Sculpture du Parthenon*, Lond. 1816, Wilkins, *On the Sculptures of the Parthenon*, in Walpole's *Travels in the East*, p. 409, seq.; K. O. Müller, *Commentatio de Parthenonis Fastigio*, in *Comm. Soc. Reg. Gott.* rec. vi. Cl. Hist. p. 191, foll., and *Ueber die erhobenen Bildwerke in den Metopen und am Friese des Parthenon*, in *Kleine Schriften*, vol. ii. p. 547, seq.; Leake, *Topography of Athens*, p. 536, seq.; Welcker, *On the Sculptured Groups in the Pediments of the Parthenon*, in the *Classical Museum*, vol. ii. p. 367, &c., also in German, *Alte Denkmäler, erklärt von Welcker*, vol. i. p. 67, seq.; Watkiss Lloyd, *Explanation of the Groups in the Western Pediment of the Parthenon*, in *Classical Museum*, vol. v. p. 396, seq., in opposition to the previous essay of Welcker, who defended his views in another essay in the *Classical Museum*, vol. vi. p. 279, seq.; Brönsted, *Voyages et Recherches en Grèce*, Paris, 1830.

Among the many other ornaments of the temple we may mention the gilded shields, which were placed upon the architraves of the two fronts beneath the metopes. Between the shields there were inscribed the names of the dedicators. The impressions left by these covered shields are still visible upon the architraves; the shields themselves were carried off by Lachares, together with the gold of the statue of the goddess. (Paus. i. 25. § 5.) The inner walls of the cella were decorated with paintings; those of the Pronaos, or Prodoms, were partly painted by Protogenes of Caunus (Plin. xxxv. 10. s. 36. § 20); and in the Hecatompedon there were paintings representing Themistocles and Heliodorus. (Paus. i. 1. § 2, 37. § 1.)

We have already seen that the temple was sometimes called *Parthenon*, and sometimes *Hecatompedon;* but we know that these were also names of separate divisions of the temple. There have been found among the ruins in the Acropolis many official records of the treasurers of the Parthenon inscribed upon marble, containing an account of the gold and silver vessels, the coin, bullion, and other valuables preserved in the temple. (Böckh, *Corp. Inscr.* No. 137—142, 150—154.) From these inscriptions we learn that there were four distinct divisions of the temple, called respectively the *Pronaos* (Πρόναος, Προνήϊον), the *Hecatompedon* (Ἑκατόμπεδον), the *Parthenon* (Παρθενών), and the *Opisthodomus* (Ὀπισθόδομος).

Respecting the position of the *Pronaos* there can

be no doubt, as it was the name always given to the hall or ambulatory through which a person passed to the cella. The Pronaos was also, though rarely, called *Prodomus*. (Πρόδομος, Philostr. *Vit. Apoll.* ii. 10.) But as to the *Opisthodomus* there has been great difference of opinion. There seems, however,



GROUND PLAN OF THE PARTHENON.

A. Peristylium.
B. Pronaos or Prodomus.
C. Opisthodomus or Posticum.
D. Hecatompedon.
a. Statue of the Goddess.
E. Parthenon, afterwards Opisthodomus.

good reason for believing that the Greeks used the word Opisthodomus to signify a corresponding hall in the back-front of a temple; and that as *Pronaos*, or *Prodomus*, answered to the Latin *anticum*, so *Opisthodomus* was equivalent to the Latin *posticum*. (Τὸ πρὸ [τοῦ σηκοῦ] πρόδομος, καὶ τὸ κάτοπιν ὀπισθόδομος, Pollux, i. 6; comp. ἐν τοῖς προνάοις καὶ τοῖς ὀπισθοδόμοις, Diod. xiv. 41.) Lucian (*Herod.* 1) describes Herodotus as reading his history to the assembled Greeks at Olympia from the Opisthodomus of the temple of Zeus. If we suppose Herodotus to have stood in the hall or ambulatory leading out of the back portico, the description is intelligible, as the great crowd of auditors might then have been assembled in the portico and on the steps below; and we can hardly imagine that Lucian could have conceived the Opisthodomus to be an inner room, as some modern writers maintain. Other passages might be adduced to prove that the Opisthodomus in the Greek temples ordinarily bore the sense we have given to it (comp. Paus. v. 13. § 1, 16. § 1); and we believe that the Opisthodomus of the Parthenon originally indicated the same part, though at a later time, as we shall see presently, it was used in a different signification.

The *Hecatompedon* must have been the eastern or principal chamber of the cella. This follows from its name; for as the whole temple was called Hecatompedon, from its being 100 feet broad, so the eastern chamber was called by the same name from its being 100 feet long (its exact length is 98 feet 7 inches). This was the naos, or proper shrine of the temple; and here accordingly was placed the colossal statue by Pheidias. In the records of the treasures of the temple the Hecatompedon contained a golden crown placed upon the head of the statue of Nike, or Victory, which stood upon the hand of the great statue of Athena, thereby plainly showing that the latter must have been placed in this division of the temple. There has been considerable dispute respecting the disposition of the columns in the interior of this chamber; but the removal of the Turkish Mosque and other incumbrances from the pavement has now put an end to all doubt upon the subject. It has already been stated that there were 10 columns on each side, and 3 on the western return; and that upon them there was an upper row of the same number. These columns were thrown down by the explosion in 1687, but they were still standing when Spon and Wheler visited Athens. Wheler says, "on both sides, and towards the door, is a kind of gallery made with two ranks of pillars, 22 below and 23 above. The odd pillar is over the arch of the entrance which was left for the passage." The central column of the lower row had evidently been removed in order to effect an entrance from the west, and the "arch of the entrance" had been substituted for it. Wheler says a "kind of gallery," because it was probably an architrave supporting the rank of columns, and not a gallery. (Penrose, p. 6.) Recent observations have proved that these columns were Doric, and not Corinthian, as some writers had supposed, in consequence of the discovery of the fragment of a capital of that order in this chamber. But it has been conjectured, that although all the other columns were Doric, the central column of the western return, which would have been hidden from the Pronaos by the statue, might have been Corinthian, since the central column of the return of the temple at Bassae seems to have been Corinthian. (Penrose, p. 5.)

If the preceding distribution of the other parts of the temple is correct, the Parthenon must have been the western or smaller chamber of the cella. Judging from the name alone, we should have naturally concluded that the Parthenon was the chamber containing the statue of the virgin goddess; but there appear to have been two reasons why this name was not given to the eastern chamber. First, the length of the latter naturally suggested the appropriation to it of the name of Hecatompedon; and secondly, the eastern chamber occupied the ordinary position of the adytum, containing the statue of the deity, and may therefore have been called from this circumstance the Virgin's-Chamber, though in reality it was not the abode of the goddess. It appears, from the inscriptions already referred to, that the Parthenon was used in the Peloponnesian war as the public treasury; for while we find in the Hecatompedon such treasures as would serve for the purpose of ornament, the Parthenon contained bullion, and a great many miscellaneous articles which we cannot suppose to have been placed in the shrine alongside of the statue of the goddess. But we know from

later authorities that the treasury in the temple was called Opisthodomus (Harpocrat., Suid., Etym. M., *s. v.* Ὀπισθόδομος; Schol. *ad Aristoph. Plut.* 1193; Böckh, *Inscr.* No. 76); and we may therefore conclude, that as the Parthenon was the name of the whole building, the western chamber ceased to be called by this name, and acquired that of the Opisthodomus, which was originally the entrance to it. It appears further from the words of one of the Scholiasts (*ad Aristoph. l. c.*), as well as from the existing remains of the temple, that the eastern and western chambers were separated by a wall, and that there was no direct communication between them. Hence we can the more easily understand the account of Plutarch, who relates that the Athenians, in order to pay the greatest honour to Demetrius Poliorcetes, lodged him in the Opisthodomus of the Parthenon as a guest of the goddess. (Plut. *Demetr.* 23.)

In the centre of the pavement of the Hecatompedon there is a place covered with Peiraic stone, and not with marble, like the rest of the pavement. It has been usually supposed that this was the foundation on which the statue of the goddess rested; but this has been denied by K. F. Hermann, who maintains that there was an altar upon this spot. There can however be little doubt that the common opinion is correct, since there is no other place in the building to which we can assign the position of the statue. It could not have stood in the western chamber, since this was separated by a wall from the eastern. It could not have stood at the western extremity of the eastern chamber, where Ussing places it, because this part of the chamber was occupied by the western return of the interior columns (see ground-plan). Lastly, supposing the spot covered with Peiraic stone to represent an altar, the statue could not have stood between this spot and the door of the temple. The only alternative left is placing the statue either upon the above-mentioned spot, or else between it and the western return of the interior columns, where there is scarcely sufficient space left for it.

There has been a great controversy among modern scholars as to whether any part of the roof of the eastern chamber of the Parthenon was hypaethral, or pierced with an opening to the sky. Most English writers, following Stuart, had arrived at a conclusion in the affirmative; but the discussion has been recently reopened in Germany, and it seems impossible to arrive at any definite conclusion upon the subject. (Comp. K. F. Hermann, *Die Hypäthral Tempel des Alterthums*, 1844; Ross, *Keine Hypäthral Tempel mehr*, in his *Hellenika*, 1846, to which Bötticher replied in *Der Hypäthral Tempel auf Grund des Vitruvischen Zeugnisses*, 1847.) We know that, as a general rule, the Grecian temples had no windows in the walls; and consequently the light was admitted either through some opening in the roof, or through the door alone. The latter appears to have been the case in smaller temples, which could obtain sufficient light from the open door; but larger temples must necessarily have been in comparative darkness, if they received light from no other quarter. And although the temple was the abode of the deity, and not a place of meeting, yet it is impossible to believe that the Greeks left in comparative darkness the beautiful paintings and statues with which they decorated the interior of their temples. We have moreover express evidence that light was admitted into temples through the roof. This appears to have been done in two ways, either by windows or openings in the tiles of the roof, or by leaving a large part of the latter open to the sky. The former was the case in the temple of Eleusis. (Plut. *Per.* 13, ὀπαῖον Ξενοκλῆς ἐκορύφωσε: comp. Pollux, ii. 54, ὀπαῖον οἱ Ἀττικοὶ τὴν κεραμίδα ἐκάλουν, ἢ τὴν ὀπὴν εἶχεν.) There can be little doubt that the naos or eastern chamber of the Parthenon must have obtained its light in one or other of these ways; but the testimony of Vitruvius (iii. 1) cannot be quoted in favour of the Parthenon being hypaethral, as there are strong reasons for believing the passage to be corrupt.* If the Parthenon was really hypaethral, we must place the opening to the sky between the statue and the eastern door, since we cannot suppose that such an exquisite work as the chryselephantine statue of Athena was not protected by a covered roof.

Before quitting the Parthenon, there is one interesting point connected with its construction, which must not be passed over without notice. It has been discovered within the last few years, that in the Parthenon, and in some others of the purer specimens of Grecian architecture, there is a systematic deviation from ordinary rectilinear construction. Instead of the straight lines in ordinary architecture, we find various delicate curves in the Parthenon. It is observed that "the most important curves in point of extent, are those which form the horizontal lines of the building where they occur; such as the edges of the steps, and the lines of the entablature, which are usually considered to be straight level lines, but in the steps of the Parthenon, and some other of the best examples of Greek Doric are convex curves, lying in vertical plains; the lines of the entablature being also curves nearly parallel to the steps and in vertical plains." The existence of curves in Greek buildings is mentioned by Vitruvius (iii. 3), but it was not until the year 1837, when much of the rubbish which encumbered the stylobate of the Parthenon had been removed by the operations carried on by the Greek government, that the curvature was discovered by Mr. George Pennethorne, an English architect then at Athens. Subsequently the curves

* The words of Vitruvius in the usual editions are:—"Hypaethros vero decastylos est in pronao et postico: reliqua omnia habet quae dipteros, sed interiore parte columnas in altitudine duplices, remotas a parietibus ad circuitionem ut porticus peristyliorum. Medium autem sub divo est sine tecto, aditusque valvarum ex utrinque parte in pronao et postico. Hujus autem exemplar Romae non est, sed Athenis octastylos et in templo Olympio." Now, as the Parthenon was the only octastyle at Athens, it is supposed that Vitruvius referred to this temple as an example of the Hypaethros, more especially as it had one of the distinguishing characteristics of his hypaethros, namely, an upper row of interior columns, between which and the walls there was an ambulation like that of a peristyle. (Leake, p. 562.) But it seems absurd to say "Hypaethros decastylos est," and then to give an octastyle at Athens as an example. It has been conjectured with great probability that the "octastylos" is an interpolation, and that the latter part of the passage ought to be read. "Hujus autem exemplar Romae non est, sed Athenis in templo Olympio." Vitruvius would thus refer to the great temple of Zeus Olympius at Athens, which we know was a complete example of the hypaethros of Vitruvius.

were noticed by Messrs. Hofer and Schaubert, German architects, and communicated by them to the "Wiener Bauzeitung." More recently a full and elaborate account of these curves has been given by Mr. Penrose, who went to Athens under the patronage of the Society of Dilettanti for the purpose of investigating this subject, and who published the results of his researches in the magnificent work, to which we have already so often referred. Mr. Penrose remarks that it is not surprising that the curves were not sooner discovered from an inspection of the building, since the amount of curvature is so exquisitely managed that it is not perceptible to a stranger standing opposite to the front; and that before the excavations the steps were so much encumbered as to have prevented any one looking along their whole length. The curvature may now be easily remarked by a person who places his eye in such a position as to look along the lines of the step or entablature from end to end, which in architectural language is called *boning*.

For all architectural details we refer to Mr. Penrose's work, who has done far more to explain the construction of the Parthenon than any previous writer. There are two excellent models of the Parthenon by Mr. Lucas, in the Elgin Room at the British Museum, one a restoration of the temple, and the other its ruined aspect. (Comp. Laborde and Paccard, *Le Parthénon, Documents pour servir à une Restoration*, Paris, 1848; Ussing, *De Parthenone ejusque partibus Disputatio*, Hauniae, 1849.)

It has been already stated that the Parthenon was converted into a Christian church, dedicated to the Virgin-Mother, probably in the sixth century. Upon the conquest of Athens by the Turks, it was changed into a mosque, and down to the year 1687 the building remained almost entire with the exception of the roof. Of its condition before this year we have more than one account. In 1674 drawings of its sculptures were made by Carrey, an artist employed for this purpose by the Marquis de Nointel, the French ambassador at Constantinople. These drawings are still extant and have been of great service in the restoration of the sculptures, especially in the pediments. In 1676 Athens was visited by Spon and Wheler, each of whom published an account of the Parthenon. (Spon, *Voyage du Levant*, 1678; Wheler, *Journey into Greece*, 1682.) In 1687, when Athens was besieged by the Venetians under Morosini, a shell, falling into the Parthenon, inflamed the gunpowder, which had been placed by the Turks in the eastern chamber, and reduced the centre of the Parthenon to a heap of ruins. The walls of the eastern chamber were thrown down together with all the interior columns, and the adjoining columns of the peristyle. Of the northern side of the peristyle eight columns were wholly or partially thrown down; and of the southern, six columns; while of the pronaos only one column was left standing. The two fronts escaped, together with a portion of the western chamber. Morosini, after the capture of the city, attempted to carry off some of the statues in the western pediment; but, owing to the unskilfulness of the Venetians, they were thrown down as they were being lowered, and were dashed in pieces. At the beginning of the present century, many of the finest sculptures of the Parthenon were removed to England, as has been mentioned above. In 1827 the Parthenon received fresh injury, from the bombardment of the city in that year; but even in its present state of desolation, the magnificence of its ruins still strikes the spectator with astonishment and admiration.

4. *The Erechtheium.*

The Erechtheium (Ἐρεχθεῖον) was the most revered of all the sanctuaries of Athens, and was closely connected with the earliest legends of Attica. Erechtheus or Erichthonius, for the same person is signified under the two names, occupies a most important position in the Athenian religion. His story is related variously; but it is only necessary on the present occasion to refer to those portions of it which serve to illustrate the following account of the building which bears his name. Homer represents Erechtheus as born of the Earth, and brought up by the goddess Athena, who adopts him as her ward, and instals him in her temple at Athens, where the Athenians offer to him annual sacrifices. (Hom. *Il.* ii. 546, *Od.* vii. 81.) Later writers call Erechtheus or Erichthonius the son of Hephaestus and the Earth, but they also relate that he was brought up by Athena, who made him her companion in her temple. According to one form of the legend he was placed by Athena in a chest, which was entrusted to the charge of Aglaurus, Pandrosus, and Herse, the daughters of Cecrops, with strict orders not to open it; but that Aglaurus and Herse, unable to control their curiosity, disobeyed the command; and upon seeing the child in the form of a serpent entwined with a serpent, they were seized with madness, and threw themselves down from the steepest part of the Acropolis. (Apollod. iii. 14. § 6; Hygin. *Fab.* 166; Paus. i. 18. § 2.) Another set of traditions represented Erechtheus as the god Poseidon. In the Erechtheium he was worshipped under the name of Poseidon Erechtheus; and one of the family of the Butadae, which traced their descent from him, was his hereditary priest. (Apollod. iii. 15. § 1; Plut. *Vit. X. Orat.* p. 843; Xen. *Sympos.* 8. § 40.) Hence we may infer with Mr. Grote (*Hist. of Greece*, vol. i. p. 264) that "the first and oldest conception of Athens and the sacred Acropolis places it under the special protection, and represents it as the settlement and favourite abode of Athena, jointly with Poseidon; the latter being the inferior, though the chosen companion of the former, and therefore exchanging his divine appellation for the cognomen of Erechtheus."

The foundation of the Erechtheium is thus connected with the origin of the Athenian religion. We have seen that according to Homer a temple of Athena existed on the Acropolis before the birth of Erechtheus; but Erechtheus was usually regarded as the founder of the temple, since he was the chief means of establishing the religion of Athena in Attica. This temple was also the place of his interment, and was named after him. It contained several objects of the greatest interest to every Athenian. Here was the most ancient statue of Athena Polias, that is, Athena, the guardian of the city. This statue was made of olive-wood, and was said to have fallen down from heaven. Here was the sacred olive tree, which Athena called forth from the earth in her contest with Poseidon for the possession of Attica; here also was the well of salt water which Poseidon produced by the stroke of his trident, the impression of which was seen upon the rock; and here, lastly, was the tomb of Cecrops as well as that of Erechtheus. The building also contained a separate sanctuary of Athena Polias, in which the statue of the goddess was placed, and a separate

sanctuary of Pandrosus, the only one of the sisters who remained faithful to her trust. The more usual name of the entire structure was the Erechtheium, which consisted of the two temples of Athena Polias and Pandrosus. But the whole building was also frequently called the temple of Athena Polias, in consequence of the importance attached to this part of the edifice. In the ancient inscription mentioned below, it is simply called the temple which contained the ancient statue (*ὁ νεὼς ἐν ᾧ τὸ ἀρχαῖον ἄγαλμα*).

The original Erechtheium was burnt by the Persians; but the new temple was built upon the ancient site. This could not have been otherwise, since it was impossible to remove either the salt well or the olive tree, the latter of which sacred objects had been miraculously spared. Though it had been burnt along with the temple, it was found on the second day to have put forth a new sprout of a cubit in length, or, according to the subsequent improvement of the story, of two cubits in length. (Herod. viii. 55; Paus. i. 27. § 2.) The new Erechtheium was a singularly beautiful building, and one of the great triumphs of Athenian architecture. It was of the Ionic order, and in its general appearance formed a striking contrast to the Parthenon of the Doric order by its side. The rebuilding of the Erechtheium appears to have been delayed by the determination of the people to erect a new temple exclusively devoted to their goddess, and of the greatest splendour and magnificence. This new temple, the Parthenon, which absorbed the public attention and means, was followed by the Propylaea; and it was probably not till the completion of the latter in the year before the Peloponnesian war, that the rebuilding of the Erechtheium was commenced, or at least continued, with energy. The Peloponnesian war would naturally cause the works to proceed slowly until they were quite suspended, as we learn from a very interesting inscription, bearing the date of the archonship of Diocles, that is, B. C. 409-8. This inscription, which was discovered by Chandler, and is now in the British Museum, is the report of a commission appointed by the Athenians to take an account of the unfinished parts of the building. The commission consisted of two inspectors (*ἐπιστάται*), an architect (*ἀρχιτέκτων*) named Philocles, and a scribe (*γραμματεύς*). The inscription is printed by Böckh (*Inscr.* No. 160), Wilkins, Leake and others. It appears from this inscription that the principal parts of the building were finished; and we may conclude that they had been completed some time before, since Herodotus (viii. 55), who probably wrote in the early years of the Peloponnesian war, describes the temple as containing the olive tree and the salt well, without making any allusion to its being in an incomplete state. The report of the commission was probably followed by an order for the completion of the work; but three years afterwards the temple sustained considerable damage from a fire. (Xen. *Hell.* i. 6. § 1.) The troubles of the Athenians at the close of the Peloponnesian war must again have withdrawn attention from the building; and we therefore cannot place its completion much before B. C. 393, when the Athenians, after the restoration of the Long Walls by Conon, had begun to turn their attention again to the embellishment of their city. The words of Xenophon in the passage quoted above,—*ὁ παλαιὸς τῆς Ἀθηνᾶς νεώς*,—have created difficulty, because it has been thought that it could not have been called the old temple of Athena, inasmuch as it was so new as to be yet unfinished. But we know that the "old temple of Athena" was a name commonly given to the Erechtheium to distinguish it from the Parthenon. Thus Strabo (ix. p. 396) calls it, *ὁ ἀρχαῖος νεὼς ὁ τῆς Πολιάδος*.

The Erechtheium was situated to the north of the Parthenon, and close to the northern wall of the Acropolis. The existing ruins leave no doubt as to the exact form and appearance of the exterior of the building; but the arrangement of the interior is a matter of great uncertainty. The interior of the temple was converted into a Byzantine church, which is now destroyed; and the inner part of the building presents nothing but a heap of ruins, belonging partly to the ancient temple, and partly to the Byzantine church. The difficulty of understanding the arrangement of the interior is also increased by the obscurity of the description of Pausanias. Hence it is not surprising that almost every writer upon the subject has differed from his predecessor in his distribution of some parts of the building; though there are two or three important points in which most modern scholars are now agreed. The building has been frequently examined and described by architects; but no one has devoted to it so much time and careful attention as M. Tetaz, a French architect, who has published the results of his personal investigations in the *Revue Archéologique* for 1851 (parts 1 and 2). We, therefore, follow M. Tetaz in his restoration of the interior, with one or two slight alterations, at the same time reminding our readers that this arrangement must after all be regarded as, to a great extent, conjectural. The walls of the ruins, according to the measurement of Tetaz, are 20·034 French metres in length from east to west, and 11·215 metres in breadth from north to south.

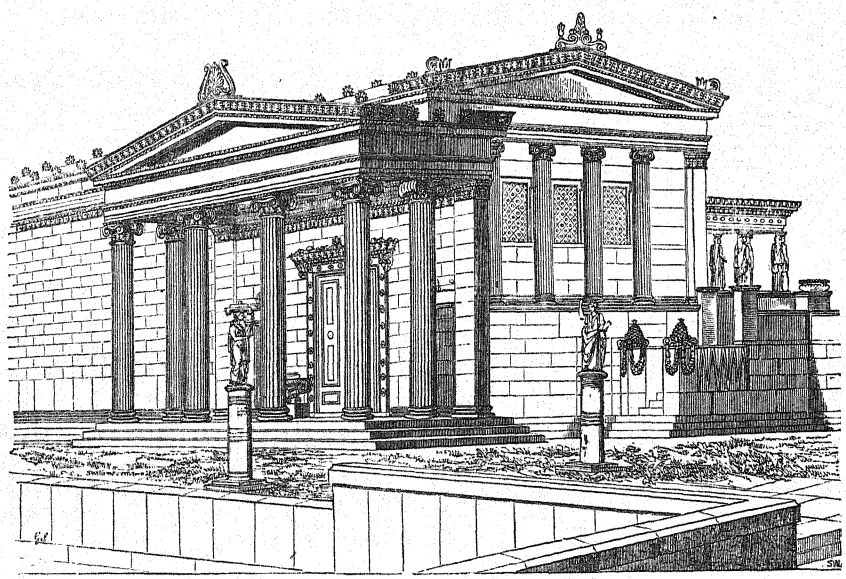
The form of the Erechtheium differs from every other known example of a Grecian temple. Usually a Grecian temple was an oblong figure, with two porticoes, one at its eastern, and the other at its western, end. The Erechtheium, on the contrary though oblong in shape and having a portico at the eastern front, had no portico at its western end; but from either side of the latter a portico projected to the north and south, thus forming a kind of transept. Consequently the temple had three porticoes, called *προστάσεις* in the inscription above mentioned, and which may be distinguished as the eastern, the northern, and the southern *prostasis*, or portico. The irregularity of the building is to be accounted for partly by the difference of the level of the ground, the eastern portico standing upon ground about 8 feet higher than the northern; but still more by the necessity of preserving the different sanctuaries and religious objects belonging to the ancient temple. The skill and ingenuity of the Athenian architects triumphed over these difficulties, and even converted them into beauties.

The eastern portico stood before the principal entrance. This is proved by its facing the east, by its greater height, and also by the disposition of its columns. It consisted of six Ionic columns standing in a single line before the wall of the cella, the extremities of which are adorned with antae opposite to the extreme columns. Five of these columns are still standing.

The northern portico, called in the inscription *ἡ πρόστασις ἡ πρὸς τοῦ θυρώματος*, or the portico before the thyroma, stood before the other chief entrance. It also consisted of six Ionic columns, but

only four of these are in front; the two others are placed, one in each flank, before a corresponding anta in the wall on either side of the door. These columns are all standing. They are about 3 feet higher, and nearly 6 inches greater in diameter, than those in the eastern portico. It must not, however, be inferred from this circumstance that the northern portico was considered of more importance than the eastern one; since the former appeared inferior from its standing on lower ground. Each of these porticoes stood before two large doors ornamented with great magnificence.

The southern portico, though also called prostasis in the inscription, was of an entirely different character. Its roof was supported by six Caryatides, or columns, of which the shafts represented young maidens in long draperies, called αἱ Κόραι in the inscription. They are arranged in the same manner as the columns in the northern portico.—namely, four in front, and one on either anta. They stand upon a basement eight feet above the exterior level; the roof which they support is flat, and about 15 feet above the floor of the building. The entire height of the portico, including the basement, was little more than half the height of the pitched roof of the temple. There appears to have been no access to this portico from the exterior of the building. There was no door in the wall behind this portico; and the only access to it from the interior of the building was by a small flight of steps leading out into the basement of the portico between the Caryatid and the anta on the eastern flank. All these steps may still be traced, and two of them are still in their place. At the bottom of them, on the floor of the building, there is a door opposite the great door of the northern porch. It is evident, from this arrangement, that this southern portico formed merely an appendage of that part



THE ERECHTHEIUM RESTORED, VIEWED FROM THE NW. ANGLE.

of the Erechtheium to which the great northern door gave access. A few years ago the whole of this portico was in a state of ruins, but in 1846 it was restored by M. Piscatory, then the French ambassador in Greece. Four of the Caryatides were still standing; the fifth, which was found in an excavation, was restored to its former place, and a new figure was made in place of the sixth, which was, and is, in the British Museum.

The western end of the building had no portico before it. The wall at this end consisted of a basement of considerable height, upon which were four Ionic columns, supporting an entablature. These four columns had half their diameters engaged in the wall, thus forming, with the two antae at the corners, five intercolumniations, corresponding to the front of the principal portico. The wall behind was pierced with three windows in the spaces between the engaged columns in the centre.

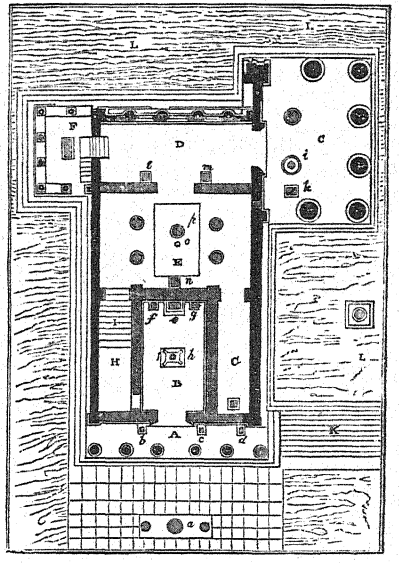
The frieze of the building was composed of black Eleusinian marble, adorned with figures in low relief in white marble; but of this frieze only three portions are still in their place in the eastern portico.

With respect to the interior of the building, it appears from an examination of the existing remains that it was divided by two transverse walls into three compartments, of which the eastern and the middle was about 24 feet each from east to west, and the western about 9 feet. The last was consequently a passage along the western wall of the building, at one end of which was the great door of the northern portico, and at the other end the door of the staircase leading to the portico of the Caryatides. There can, therefore, be little doubt that this passage served as the pronaos of the central compartment. It, therefore, appears from the ruins themselves that the Erechtheium contained only two principal chambers. This is in accordance with the statement of Pausanias, who says (i. 26. § 5) that the Erechtheium was a double building (διπλοῦν οἴκημα).

He further states that the temple of Pandrosus was attached to that of Athena Polias (*τῷ ναῷ τῆς Ἀθηνᾶς Πανδρόσου ναὸς συνεχής*, i. 27. § 2). Now since Herodotus and other authors mention a temple of Erechtheus, it was inferred by Stuart and others that the building contained three temples — one of Erechtheus, a second of Athena Polias, and a third of Pandrosus. But, as we have remarked above, the Erechtheium was the name of the whole building, and it does not appear that Erechtheus had any shrine peculiar to himself. Thus the olive tree, which is placed by Herodotus (viii. 55) in the temple of Erechtheus, is said by other writers to have stood in the temple of Pandrosus. (Apollod. iii. 14. § 1; Philochorus, *ap. Dionys. de Deinarch.* 3.) We may therefore safely conclude that the two temples, of which the Erechtheium consisted, were those of Athena Polias and of Pandrosus, to which there was access by the eastern and the northern porticoes respectively. That the eastern chamber was the temple of Athena Polias follows from the eastern portico being the more important of the two, as we have already shown.

The difference of level between the floors of the two temples would seem to show that there was no *direct* communication between them. That there was, however, some means of communication between them appears from an occurrence recorded by Philochorus (*ap. Dionys. l. c.*), who relates that a dog entered the temple of Polias, and having penetrated (*δῦσα*) from thence into that of Pandrosus, there lay down at the altar of Zeus Herceius, which was under the olive tree. Tetaz supposes that the temple of Polias was separated from the two lateral walls of the building by two walls parallel to the latter, by means of which a passage was formed on either side, one (H) on the level of the floor of the temple of Polias, and the other (G) on the level of the floor of the Pandroseium; the former communicating between the two temples by a flight of steps (I), and the latter leading to the souterrains of the building.

A portion of the building was called the Cecropium. Antiochus, who wrote about B.C. 423 [see *Dict. of Biogr.* vol. i. p. 195], related that Cecrops was buried in some part of the temple of Athena Polias (including under that name the whole edifice). (*Παρὰ τὴν Πολίουχον αὐτὴν*, Antioch. ap. Theodoret. *Therapeut.* 8, iv. p. 908, Schutze; Clem. Alex. *Cohort. ad Gent.* p. 13, Sylburg; "in Minervio," Arnob. *adv. Gent.* vi. p. 66, Rome, 1542; quoted by Leake, p. 580.) In the inscription also the Cecropium is mentioned. Pausanias makes no mention of any sepulchral monuments either of Cecrops or of Erechtheus. Hence it may be inferred that none such existed; and that, as in the case of Theseus in the Theseium, the tradition of their interment was preserved by the names of Erechtheium and Cecropium, the former being applied to the whole building, and the latter to a portion of it. The position of the Cecropium is determined by the inscription, which speaks of the southern prostasis, or portico of Caryatides, as *ἡ πρόστασις ἡ πρὸς τῷ Κεκροπίῳ*. The northern portico is described as *πρὸς τοῦ θυρώματος*. From the *πρὸς* governing a different case in these two instances, it has been justly inferred by Wordsworth (p. 132), that in the former, the dative case signifies that the Caryatid portico was a part of, and attached to, the Cecropium; while, in the latter, the genitive indicates that the northern portico was only in the direction of or *towards* the portal. In addition to this there is no other part of the Pandroseium to which the Cecropium can be assigned. It cannot have been, as some writers have supposed, the western compartment, — a passage between the northern and southern porticoes, — since this was a part of the temple of Pandrosus, as we learn from the inscription, which describes the western wall as the wall before the Pandroseium (*ὁ τοῖχος ὁ πρὸς τοῦ Πανδροσείου*). Still less could it have been the central apartment, which was undoubtedly the cella of the Pandroseium. We may, therefore, conclude that the Caryatid portico, with the crypt below, was the Cecropium, or sepulchre of Cecrops. It is evident that this building, which had no access to it from the exterior, is not so much a portico as



GROUND PLAN OF THE ERECHTHEIUM.

Divisions.

Temple of Athena Polias.
Pandroseium, divided into
- Pandroseium proper.
- Cecropium.

A. Eastern portico: entrance to the temple of Athena Polias.
B. Temple of Athena Polias.
   - *a.* Altar of Zeus Hypatos.
   - *b. c. d.* Altars of Poseidon-Erechtheus, of Butes, and of Hephaestus.
   - *e.* Palladium.
   - *f. g.* Statue of Hermes. Chair of Daedalus.
   - *h.* Golden Lamp of Callimachus.

C. Northern portico: entrance to the Pandroseium.
   - *i.* The salt well.
   - *k.* Opening in the pavement, by which the traces of Poseidon's trident might be seen.

D. Pronaos of the Pandroseium, serving also as an entrance to the Cecropium.
   - *l. m.* Altars, of which one was dedicated to Hallo.

E. Cella of Pandrosus.
   - *n.* Statue of Pandrosus.
   - *o.* The olive tree.
   - *p.* Altar of Zeus Hyrceius.

F. Southern portico: the Cecropium.
G. Passage on the level of the Pandroseium, leading to the souterrains of the building.
H. Passage of communication by means of the steps I. between the temples of Polias and Pandrosus.
K. Steps leading down to the Temenos.
L. Temenos or sacred enclosure of the building.

an adjunct, or a chapel of the Pandroseium, intended for some particular purpose, as Leake has observed.

We may now proceed to examine the different objects in the building and connected with it. First, as to the temple of Athena Polias. In front of the portico was the altar of Zeus Hypatus (*a*), which Pausanias describes as situated before the entrance (*πρὸ τῆς ἐσόδου*). In the portico itself (*ἐσελθοῦσι*, Paus.) were altars of Poseidon-Erechtheus, of Butes, and of Hephaestus (*b*, *c*, *d*.). In the cella (*ἐν τῷ ναῷ*), probably near the western wall, was the Palladium (*e*), or statue of the goddess. In front of the latter was the golden lamp (*h*), made by Callimachus, which was kept burning both day and night; it was filled with oil only once a year, and had a wick of Carpasian flax (the mineral Asbestus), whence the lamp was called *ὁ ἄσβεστος λύχνος*. (Strab. ix. p. 396.) It is mentioned as one of the offences of the tyrant Aristion, that he allowed the fire of this lamp to go out during the siege of Athens by Sulla. (Dion Cass. *Frag.* 124, p. 51, Reimar.: Plut. *Num.* 9.) Pausanias says, that a brazen palm tree rising above the lamp to the roof carried off the smoke. In other parts of the cella were a wooden Hermes, said to have been presented by Cecrops, a folding chair made by Daedalus, and spoils taken from the Persians. The walls of the temple were covered with pictures of the Butadae.

The statue of Athena Polias, which was the most sacred statue of the goddess, was made of olive wood. It is said to have fallen down from heaven, and to have been a common offering of the demi many years before they were united in the city of Athens. It was emphatically the ancient statue; and, as Wordsworth has remarked, it had, in the time of Aeschylus, acquired the character of a proper name, not requiring to be distinguished by the definite article. Hence Athena says to Orestes (Aesch. *Eum.* 80.): *Ἴζου παλαιὸν ἄγκαθεν λαβὼν βρέτας*. It has been observed above [p. 265] that the Panathenaic peplos was dedicated to Athena Polias, and not to the Athena of the Parthenon. This appears from the following passage of Aristophanes (*Av.* 826), quoted by Wordsworth:—

ΕΤ. *τίς δαὶ θεὸς*
Πολιοῦχος ἔσται; τῷ ξανοῦμεν τὸν πέπλον;
ΠΕΙ. *τί δ' οὐκ Ἀθηναίαν ἐῶμεν Πολιάδα;*

Upon which passage the scholiast remarks: *τῇ Ἀθηνᾷ Πολιάδι οὔσῃ πέπλος ἐγίνετο παμποίκιλος ὃν ἀνέφερον ἐν τῇ πομπῇ τῶν Παναθηναίων*. The statue of Athena seems to have been covered with the peplus. A very ancient statue of Athena, which was discovered a few years back in the Aglaurium, is supposed by K. O. Müller to have been a copy of the old Athena Polias. A description of this statue, with three views of it, is given by Mr. Scharf in the *Museum of Classical Antiquities* (vol. i. p. 190, seq.). "It is a sitting figure, 4 feet 6 inches in height. It has a very archaic character; the posture is formal and angular; the knees are close together, but the left foot a little advanced; the head and arms are wanting."

With respect to the objects in the Pandroseium, the first thing is to determine, if possible, the position of the olive tree and the salt well. That both of these were in the Pandroseium cannot admit of doubt. Two authors already quoted (Apollod. iii. 14. § 1; Philochor. *ap. Dionys. de Deinarch.* 3) expressly state that the olive tree stood in the temple of Pandrosus; and that such was the case with the salt well, also, appears from Pausanias (i. 26. § 5), who, after stating that the building is twofold, adds: "in the inner part is a well of salt water, which is remarkable for sending forth a sound like that of waves when the wind is from the south. There is, also, the figure of a trident upon the rock: these are said to be evidences of the contention of Poseidon (with Athena) for Attica." This salt well is usually called *Θάλασσα Ἐρεχθηΐς*, or simply *Θάλασσα* (Apollod. iii. 14. § 1; Herod. viii. 55); and other writers mention the visible marks of Poseidon's trident. (*Ὁρῶ τὴν ἀκρόπολιν καὶ τὸ περὶ τῆς τριαίνης ἔχει τι σημεῖον*, Hegesias, *ap. Strab.* ix. p. 396.) Leake supposed that both the well and the olive tree were in the Cecropium, or the southern portico, on the ground that the two were probably near each other, and that the southern portico, by its peculiar plan and construction, seems to have been intended expressly for the olive, since a wall, fifteen feet high, protected the trunk from injury, while the air was freely admitted to its foliage, between the six statues which supported the roof. But this hypothesis is disproved by the recent investigations of Tetaz, who states that the foundation of the floor of the portico is formed of a continuous mass of stones, which could not have received any vegetation. The olive tree could not, therefore, have been in the southern portico. M. Tetaz places it, with much probability, in the centre of the cella of the Pandroseium. He imagines that the lateral walls of the temple of Polias were continued under the form of columns in the Pandroseium, and that the inner space between these columns formed the cella of the temple, and was open to the sky. Here grew the olive-tree (*o*) under the altar of Zeus Herceius (*p*), according to the statement of Philochorus (*ap. Dionys. l. c.*). The description by Virgil (*Aen.* ii. 512) of the altar, at which Priam was slain, is applicable to the spot before us:

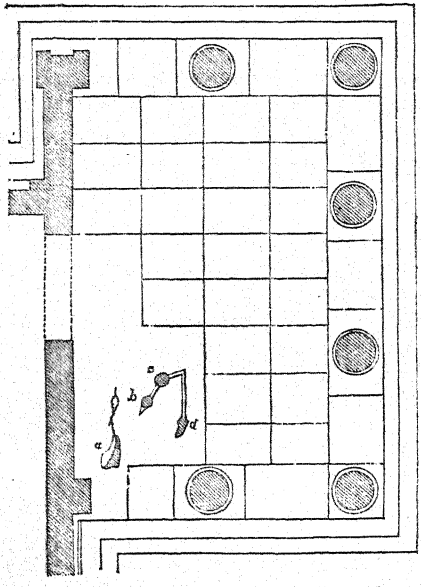
"Aedibus in *mediis*, *nudoque sub aetheris axe*
Ingens ara fuit, juxtaque veterrima *laurus*
Incumbens arae atque umbra complexa Penates."

The probable position of the salt well has been determined by Tetaz, who has discovered, under the northern portico, what appear to be the marks of Poseidon's trident. Upon the removal, in 1846, of the remains of a Turkish powder magazine, which encumbered the northern portico, Tetaz observed three holes sunk in the rock; and it is not unlikely that this was the very spot shown to devout persons, and to Pausanias among the number, as the memorial of Poseidon's contest with Athena. A drawing of them is given by Mr. Penrose, which we subjoin, with his description.

"They occur upon the surface of the rock of the Acropolis, about seven feet below the level of the pavement. These singular traces consist of three holes, partly natural and partly cut in the rock; that lettered *a* in the plan is close to the eastern anta of the portico; it is very irregular, and seems to form part of a natural fissure; *b* and *c*, near the surface, seem also to have been natural, but are hollowed into a somewhat cylindrical shape, between 2 and 3 feet deep and 8 and 9 in diameter; *d* is a receptacle, as may be presumed, for water, cut 1·0 deep in the rock, and connected with the holes *b* and *c* by means of a narrow channel, also about 1·0 deep. The channel is produced for a short distance in the direction of *a*, but was perhaps discontinued on its being discovered that, owing to natural cre-

vices, it would not hold water. At the bottom of *b* and *c* were found fragments of ordinary ancient pottery. There appears to have been a low and narrow doorway through the foundation of the wall, dividing this portico from the temple, to the underground space or crypt, where these holes occur, and also some communication from above, through a slab rather different from the rest, in the pavement of the portico immediately over them."

Pausanias has not expressly mentioned any other objects as being in the Pandroseium, but we may presume that it contained a statue of Pandrosus, and an altar of Thallo, one of the Horae, to whom, he informs us elsewhere (ix. 35. § 1), the Athenians paid divine honours jointly with Pandrosus. He has also omitted to notice the *οἴκουρος ὄφις*, or



THE SALT-WELL OF THE ERECHTHEIUM.

Erechthonian serpent, whose habitation in the Erechtheium was called *δράκαυλος*, and to whom honey cakes were presented every month. (Aristoph. *Lysistr.* 759; Herod. viii. 41; Plut. *Them.* 10, *Dem.* 26; Hesych. *s. v.* *Οἴκουρον*; Soph. *ap. Etymol. M. s. v.* *Δράκαυλος.*) We have no means of determining the position of this *δράκαυλος*.

The Erechtheium was surrounded on most sides by a Temenos or sacred inclosure, separated from the rest of the Acropolis by a wall. This Temenos was on a lower level than the temple, and the descent to it was by a flight of steps close to the eastern portico. It was bounded on the east by a wall, extending from this portico to the wall of the Acropolis, of which a part is still extant. On the north it was bounded by the wall of the Acropolis, and on the south by a wall extending from the southern portico towards the left wing of the Propylaea. Its limits to the west cannot be ascertained. In the Temenos, there were several statues mentioned by Pausanias, namely, that of the aged priestess Lysimacha, one cubit high (comp. Plin. xxxiv. 8. s. 19. § 15); the colossal figures in brass of Erechtheus and Eumolpus, ready to engage in combat; some ancient wooden statues of Athena in the half burnt state in which they had been left by the Persians; the hunting of a wild boar; Cycnus fighting with Hercules; Theseus finding the slippers and sword of Aegeus under the rock; Theseus and the Marathonian bull; and Cylon, who attempted to obtain the tyranny at Athens. In the Temenos, also, was the habitation of two of the four maidens, called Arrephori, with their sphaerestra, or place for playing at ball. These two maidens remained a whole year in the Acropolis; and on the approach of the greater Panethenaea they received from the priestess of Polias a burden, the contents of which were unknown to themselves and to the priestess. With this burden they descended into a subterraneous natural cavern near the temple of Aphrodite in the gardens, where they deposited the burden they brought, and carried back another burden covered up. (Paus. i. 27. § 3; Plut. *Vit. X. Orat.* p. 839; Harpocr., Suid., *s. v.* *Ἀρρηφόροι.*) It is probable that the Arrephori passed through the Aglaurium in their descent to the cavern above mentioned. The steps leading to the Aglaurium issued from the Temenos; and it is not impossible, considering the close connexion of the worship of Aglaurus with that of her sister Pandrosus, that the Aglaurium may have been considered as a part of the Temenos of the Erechtheium.

(Respecting the Erechtheium in general, see Leake, p. 574, seq.; Wordsworth, p. 130, seq., Müller, *De Minervae Poliadis sacris et aede*, Gotting. 1820; Wilkins, *Prolusiones Architectonicae*, part I.; Böckh, *Inscr.* vol. i. p. 261; Inwood, *The Erechtheion of Athens*, London, 1827; Von Quaest, *Das Erechtheum zu Athen, nach dem Werk des Hr. Inwood mit Verbess. &c.*, Berlin, 1840; Forchhammer, *Hellenika*, p. 31, seq.; Thiersch, *Uber das Erechtheum auf der Akropolis zu Athen*, Munich, 1849, in which it is maintained that the Erechtheum was the domestic palace of King Erechtheus; Böttticher, *Der Poliastempel als Wohnhaus des Königs Erechtheus nach der Annahme von Fr. Thiersch*, Berlin, 1851, a reply to the preceding work; Tetaz, in *Revue Archéologique*, for 1851, parts 1 and 2.)

5. *Other Monuments on the Acropolis.*

The Propylaea, the Parthenon and the Erechtheium were the three chief buildings on the Acropolis; but its summit was covered with other temples, altars, statues and works of art, the number of which was so great as almost to excite our astonishment that space could be found for them all. Of these, however, we can only mention the most important.

(i.) *The Statue of Athena Promachus*, one of the most celebrated works of Pheidias, was a colossal bronze figure, and represented the goddess armed and in the very attitude of battle. Hence it was distinguished from the statues of Athena in the Parthenon and the Erechtheium, by the epithet of Promachus. This Athena was also called "The Bronze, the Great Athena" (*ἡ χαλκῆ ἡ μεγάλη Ἀθηνᾶ*, Dem. *de Fals. Leg.* p. 428.) Its position has been already described. It stood in the open air nearly opposite the Propylaea, and was one of the first objects seen after passing through the gates of the latter. It was of gigantic size. It towered even above the roof of the Parthenon; and the point of its spear and the crest of its helmet were visible off the promontory of Sunium to ships approaching Athens.

(Paus. i. 28. § 2; comp. Herod. v. 77.) With its pedestal it must have stood about 70 feet high. Its position and colossal proportions are shown in an ancient coin of Athens figured below [p. 286], containing a rude representation of the Acropolis. It was still standing in A. D. 395, and is said to have frightened away Alaric when he came to sack the Acropolis. (Zosim. v. 6.) The exact site of this statue is now well ascertained, since the foundations of its pedestal have been discovered.

(ii.) *A brazen Quadriga*, dedicated from the spoils of Chalcis, stood on the left hand of a person, as he entered the Acropolis through the Propylaea. (Herod. v. 77; Paus. i. 28. § 2.)

(iii.) *The Gigantomachia*, a composition in sculpture, stood upon the southern or Cimonian wall, and just above the Dionysiac theatre; for Plutarch relates that a violent wind precipitated into the Dionysiac theatre a Dionysus, which was one of the figures of the Gigantomachia. (Paus. i. 25. § 2; Plut. *Ant.* 60.) The Gigantomachia was one of four compositions, each three feet in height, dedicated by Attalus, the other three representing the battle of the Athenians and Amazons, the battle of Marathon, and the destruction of the Gauls by Attalus. (Paus. *l. c.*) If the Gigantomachia stood towards the eastern end of the southern wall, we may conclude that the three other compositions were ranged in a similar manner upon the wall towards the west, and probably extended as far as opposite the Parthenon. Mr. Penrose relates that south-east of the Parthenon, there has been discovered upon the edge of the Cimonian wall a platform of Piraic stone, containing two plain marble slabs, which are perhaps connected with these sculptures.

(iv.) *Temple of Artemis Brauronia*, standing between the Propylaea and the Parthenon, of which the foundations have been recently discovered. (Paus. i. 23. § 7.) Near it, as we learn from Pausanias, was a brazen statue of the Trojan horse (*ἵππος δούρειος*), from which Menestheus, Teucer and the sons of Theseus were represented looking out (*ὑπερκύπτουσι*). From other authorities we learn that spears projected from this horse (Hesych. *s. v.* *δούριος ἵππος*; comp. *δούρειος ἵππος, κρυπτὸν ἀμπισχὼν δόρυ*, Eurip. *Troad.* 14); and also that it was of colossal size (*ἵππων ὑπόντων μέγεθος ὅσον ὁ δούριος*, Aristoph. *Av.* 1128; Hesych. *s. v.* *Κρίος ἀσελγόκερως*). The basis of this statue has also been discovered with an inscription, from which we learn that it was dedicated by Chaeredemus, of Coele (a quarter in the city), and that it was made by Strongylion. (*Χαιρέδημος Εὐαγγέλου ἐκ Κοίλης ἀνέθηκεν. Στρογγυλίων ἐποίησεν*; *Zeitschrift für die Alterthumswissenschaft*, 1842, p. 832.)

(v.) *Temple of Rome and Augustus*, not mentioned by Pausanias, stood about 90 feet before the eastern front of the Parthenon. Leake observes (p. 353, seq.) that from a portion of its architrave still in existence, we may infer that it was circular, 23 feet in diameter, of the Ionic or Corinthian order, and about 50 feet in height, exclusive of a basement. An inscription found upon the site informs us that it was dedicated by the Athenian people *θεᾷ Ῥώμῃ καὶ Σεβαστῷ Καίσαρι*. It was dedicated to Rome and Augustus, because this emperor forbade the provinces to raise any temple to him, except in conjunction with Rome. (Suet. *Aug.* 52.)

In following Pausanias through the Acropolis, we must suppose that he turned to the right after passing through the Propylaea, and went straight to the Parthenon; that from the Parthenon he proceeded to the eastern end of the Acropolis; and returned along the northern side, passing the Erechtheium and the statue of Athena Promachus.

IX. Topography of the Asty.

Before accompanying Pausanias in his route through the city, it will be convenient to notice the various places and monuments, as to the site of which there can be little or no doubt. These are the hills Areiopagus, Pnyx, of the Nymphs and Museium; the Dionysiac theatre, and the Odeium of Herodes on the southern side of the Acropolis; the cave of Apollo and Pan, with the fountain Clepsydra, and the cave of Aglaurus on the northern side of the Acropolis; the temples of Theseus and of Zeus Olympius; the Horologium of Andronicus Cyrrhestes; the Choragic monument of Lysicrates; the Stadium; the gateway and the aqueduct of Hadrian; and, lastly, the Agora and the Cerameicus.

A. *Places and Monuments, as to the site of which there is little or no doubt.*

1. *The Areiopagus.*

The Areiopagus (*ὁ Ἄρειος πάγος*), or Hill of Ares, was the rocky height opposite the western end of the Acropolis, from which it was separated only by some hollow ground. Of its site there can be no doubt, both from the description of Pausanias, and from the account of Herodotus, who relates that it was a height over against the Acropolis, from which the Persians assailed the western extremity of the Acropolis. (Paus. i. 28. § 5; Herod. viii. 52; see above, p. 266, a.) According to tradition it was called the Hill of Ares, because Ares was brought to trial here before the assembled gods by Poseidon, on account of his murdering Halirrhothius, the son of the latter. The spot is memorable as the place of meeting of the Council of Areiopagus (*ἡ ἐν Ἀρείῳ πάγῳ βουλή*), frequently called the Upper Council (*ἡ ἄνω βουλή*), to distinguish it from the Council of Five Hundred, which held its sittings in the valley below the hill. The Council of Areiopagus met on the south-eastern summit of the rock. There are still sixteen stone steps cut in the rock, leading up to the hill from the valley of the Agora; and immediately above the steps is a bench of stones excavated in the rock, forming three sides of a quadrangle, and facing the south. Here the Areiopagites sat, as judges, in the open air (*ὑπαίθριοι ἐδικάζοντο*, Pollux, viii. 118). On the eastern and western sides is a raised block. Wordsworth supposes these blocks to be the two rude stones which Pausanias saw here, and which are described by Euripides as assigned, the one to the accuser, the other to the criminal, in the causes which were tried in this court:—

> *ὡς δ' εἰς Ἄρειον ὄχθον ἦκον ἐς δίκην τ'*
> *ἔστην, ἐγὼ μὲν θάτερον λαξὼν βάθρον,*
> *τὸ δ' ἄλλο πρέσβειρ' ἥπερ ἦν Ἐρινύων.*

(Eurip. *Iph. T.* 961.) Of the Council itself an account has been given elsewhere. (*Dict. of Ant. s. v.*) The Areiopagus possesses peculiar interest to the Christian as the spot from which the Apostle Paul preached to the men of Athens. At the foot of the height on the north-eastern side there are

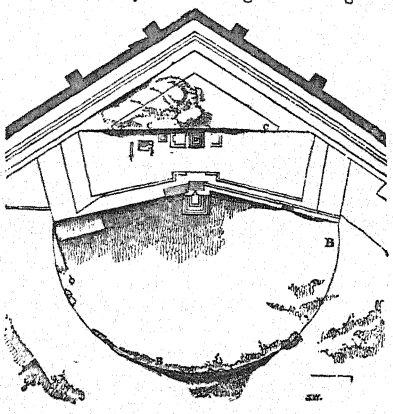
ruins of a small church, dedicated to S. Dionysius the Areiopagite, and commemorating his conversion here by St. Paul. (*Act. Apost.* xvii. 34.)

At the opposite or south-eastern angle of the hill, 45 or 50 yards distant from the steps, there is a wide chasm in the rocks, leading to a gloomy recess, within which there is a fountain of very dark water. This was the sanctuary of the Eumenides, commonly called by the Athenians the *Semnae* (αἱ Σεμναί), or Venerable Goddesses. (Paus. i. 28. § 6: ἐπιωρικηκὼς τὰς Σεμνὰς Θεὰς ἐν Ἀρείῳ πάγῳ, Dinarch. *c. Dem.* p. 35, Reiske.) The cavern itself formed the temple, with probably an artificial construction in front. Its position is frequently referred to by the Tragic poets, who also speak of the chasm of the earth (πάγον παρ' αὐτὸν χάσμα δύσονται χθονός, Eur. *Elect.* 1271), and the subterranean chamber (θάλαμοι .... κατὰ γῆς, Aesch. *Eumen.* 1004, seq.). It was probably in consequence of the subterranean nature of the sanctuary of these goddesses that torches were employed in their ceremonies. "Aeschylus imagined the procession which escorted the Eumenides to this their temple, as descending the rocky steps above described from the platform of the Areiopagus, then winding round the eastern angle of that hill, and conducting them with the sound of music and the glare of torches along this rocky ravine to this dark enclosure." (Wordsworth.) Within the sacred enclosure was the monument of Oedipus. (Paus. i. 28. § 7.)

Between the sanctuary of the Semnae and the lowest gate of the Acropolis stood the heroum of Hesychus, to whom a ram was immolated before the sacrifices to the Eumenides. (Schol. *ad Soph. Oed. Col.* 489.) His descendants, the Hesychidae, were the hereditary priests of these goddesses. (Comp. Müller, *Eumenides*, p. 206, seq., Engl. Trans.) Near the same spot was the monument of Cylon, erected on the spot where he was slain. (Leake, p. 358.)

2. *The Pnyx.*

The Pnyx (Πνύξ), or place of assembly of the Athenian people, formed part of the surface of a low rocky hill, at the distance of a quarter of a mile from the centre of the Areiopagus hill. "The Pnyx may be best described as an area formed by the segment of a circle, which, as it is very nearly equal to a semicircle, for the sake of conciseness, we shall assume as such. The radius of this semicircle varies from about 60 to 80 yards. It is on a sloping ground, which shelves down very gently toward the hollow of the ancient agora, which was at its foot on the NE. The chord of this semicircle is the highest part of this slope; the middle of its arc is the lowest; and this last point of the curve is cased by a terras wall of huge polygonal blocks, and of about 15 feet in depth at the centre: this terras wall prevents the soil of the slope from lapsing down into the valley of the agora beneath it. The chord of this semicircle is formed by a line of rock, vertically hewn, so as to present to the spectator, standing in the area, the face of a flat wall.* In the middle point of this wall of rock, and projecting from, and applied to it, is a solid rectangular block, hewn from the same rock." (Wordsworth.) This is the celebrated Bema (βῆμα), or pulpit, often called "the Stone" (ὁ λίθος, comp. ἐν ἀγορᾷ πρὸς τῷ λίθῳ, Plut. *Solon*, 25), from whence the orators addressed the multitude in the semicircular area before them. The bema looks towards the NE., that is, towards the agora. It is 11 feet broad, rising from a graduated basis: the summit is broken; but the present height is about 20 feet. It was accessible on the right and left of the orator by a flight of steps. As the destinies of Athens were swayed by the orators from this pulpit, the term "the stone" is familiarly used as a figure of the govern-



PLAN OF THE PNYX.

A. The Bema.
B. Semicircular edge of the Pnyx.
C. Rock-cut wall.
D. Remains of ancient Bema?

ment of the state; and the "master of the stone" indicates the ruling statesman of the day (ὅστις κρατεῖ νῦν τοῦ λίθου τοῦ 'ν τῇ πυκνί, Aristoph. *Pax*, 680; comp. *Acharn.* 683, *Thesmoph.* 528, seq.) The position of the bema commanded a view of the Propylaea and the other magnificent edifices of the Acropolis, while beneath it was the city itself studded with monuments of Athenian glory. The Athenian orators frequently roused the national feelings of their audience by pointing to "that Propylaea there," and to the other splendid buildings, which they had in view from the Pnyx. (Προπυλαῖα ταῦτα, Hesych. *s. v.*; Dem. *c. Androt.* pp. 597, 617; Aesch. *de Fals. Leg.* p. 253.)

The position and form of the remains that have been just described agree so perfectly with the statements of ancient writers respecting the Pnyx (see authorities quoted by Leake, p. 179), that it is surprising that there should ever have been any doubt of their identity. Yet Spon took them for those of the Areiopagus. Wheler was in doubt whether they belonged to the Areiopagus or the Odeium, and Stuart regarded them as those of the theatre of Regilla. Their true identity was first pointed out by Chandler; and no subsequent writer has entertained any doubt on the subject.

The Pnyx appears to have been under the especial protection of Zeus. In the wall of rock, on either side of the bema, are several niches for votive offerings. In clearing away the earth below, several of these offerings were discovered, consisting of bas-reliefs representing different parts of the body in white marble, and dedicated to Zeus the Supreme (Διὶ Ὑψίστῳ).

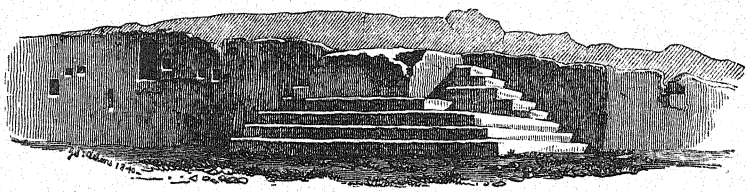
* Hence it is aptly compared by Mure to a theatre, the shell of which, instead of curving upwards, slopes downwards from the orchestra.

Some of them are now in the British Museum. (Leake, p. 183; Dodwell, vol. i. p. 402.)

The area of the Pnyx contained about 12,000 square yards, and could therefore easily accommodate the whole of the Athenian citizens. The remark of an ancient grammarian, that it was constructed with the simplicity of ancient times (*κατὰ τὴν παλαιὰν ἁπλότητα*, Pollux, viii. 132), is borne out by the existing remains. We know moreover that it was not provided with seats, with the exception of a few wooden benches in the first row. (Aristoph. *Acharn.* 25.) Hence the assembled citizens either stood or sat on the bare rock (*χαμαί*, Aristoph. *Vesp.* 43); and accordingly the Sausage-seller, when he seeks to undermine the popularity of Cleon, offers a cushion to the demus. (Aristoph *Equit.* 783.) It was not provided, like the theatres, with any species of awning to protect the assembly from the rays of the sun; and this was doubtless one reason why the assembly was held at day-break. (Mure, vol. ii. p. 63.)

It has been remarked that a traveller who mounts the bema of the Pnyx may safely say, what perhaps cannot be said with equal certainty of any other spot, and of any other body of great men in antiquity: Here have stood Demosthenes, Pericles, Themistocles, Aristides, and Solon This remark, however, would not be true in its full extent, if we were to give credence to a passage of Plutarch (*Them.* 19), to which allusion has been already made. Plutarch relates that the bema originally looked towards the sea, and that it was afterwards removed by the Thirty Tyrants so as to face the land, because the sovereignty of the sea was the origin of the democracy, while the pursuit of agriculture was favourable to the oligarchy But from no part of the present Pnyx could the sea be seen, and it is evident, from the existing remains, that it is of much more ancient date than the age of the Thirty Tyrants. Moreover, it is quite incredible that a work of such gigantic proportions should have been erected by the Thirty, who never even summoned an assembly of the citizens. And even if they had effected such a change in the place of meeting for the citizens, would not the latter, in the restoration of the democracy, have returned to the former site? We have therefore no hesitation in rejecting the whole story along with Forchhammer and Mure, and of regarding it with the latter writer as one of the many anecdotes of what may be called the moral and political mythology of Greece, invented to give zest to the narrative of interesting events, or the actions and characters of illustrious men.

Wordsworth, however, accepts Plutarch's story, and points out remains which he considers to be those of the ancient Pnyx a little behind the present bema. It is true that there is behind the existing bema, and



THE BEMA OF THE PNYX.

on the summit of the rock, an esplanade and terrace, which has evidently been artificially levelled; and near one of its extremities are appearances on the ground which have been supposed to betoken the existence of a former bema. It has been usually stated, in refutation of this hypothesis, that not even from this higher spot could the sea be seen, because the city wall ran across the top of the hill, and would have effectually interrupted any view of the sea; but this answer is not sufficient, since we have brought forward reasons for believing that this was not the direction of the *ancient* wall. This esplanade, however, is so much smaller than the present Pnyx, that it is impossible to believe that it could ever have been used as the ordinary assembly of the citizens; and it is much more probable that it served for purposes connected with the great assembly in the Pnyx below, being perhaps covered in part with buildings or booths for the convenience of the Prytanes, scribes, and other public functionaries. Mure calls attention to a passage in Aristophanes, where allusion is made to such appendages (*τὴν Πύκνα πᾶσαν καὶ τὰς σκηνὰς καὶ τὰς διόδους διαθρῆσαι, Thesm.* 659); and though the Pnyx is here used in burlesque application to the Thesmophorium, where the female assemblies were held, this circumstance does not destroy the point of the allusion. (Mure, vol. ii. p. 319.)

The whole rock of the Pnyx was thickly inhabited in ancient times, as it is flattened and cut in all directions. We have already had occasion to point out [see above, p. 261, b.] that even the western side of the hill was covered with houses.

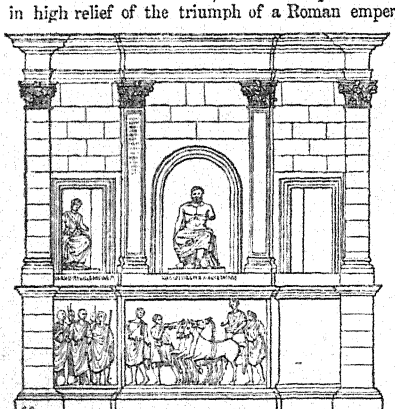
3. *Hill of the Nymphs.*

This hill, which lay a little to the NW. of the Pnyx, used to be identified with the celebrated Lycabettus, which was situated on the other side of the city, outside the walls; but its proper name has been restored to it, from an inscription found on its summit. (Böckh, *Inscr.* no. 453; Ross, in *Kunstblatt*, 1837, p. 391.)

4. *The Museium.*

The Museium (*τὸ Μουσεῖον*) was the hill to the SW. of the Acropolis, from which it is separated by an intervening valley. It is only a little lower than the Acropolis itself. It is described by Pausanias (i. 25. § 8) as a hill within the city walls, opposite the Acropolis, where the poet Musaeus was buried, and where a monument was erected to a certain Syrian, whose name Pausanias does not mention. There are still remains of this monument, from the inscriptions upon which we learn that it was the monument of Philopappus, the grandson of Antiochus, who, having been deposed by Vespasian, came to Rome with his two sons, Epiphanes and Callinicus. [*Dict. of Biogr.* vol. I. p. 194.] Epiphanes was the father of Philopappus, who had become an Attic citizen of the demus Besa, and he is evidently

the Syrian to whom Pausanias alludes. "This monument was built in a form slightly concave towards the front. The chord of the curve was about 30 feet in length: in front it presented three niches between four pilasters; the central niche was wider than the two lateral ones, concave and with a semicircular top; the others were quadrangular. A seated statue in the central niche was obviously that of the person to whom the monument was erected. An inscription below the niche shows that he was named Philopappus, son of Epiphanes, of the demus Besa (*Φιλόπαππος Ἐπιφάνους Βησαιεύς*). On the right hand of this statue was a king Antiochus, son of a king Antiochus, as we learn from the inscription below it (*βασιλεὺς Ἀντίοχος βασίλεως Ἀντιόχου*). In the niche on the other side was seated Seleucus Nicator (*βασιλεὺς Σέλευκος Ἀντιόχου Νικάτωρ*). On the pilaster to the right of Philopappus of Besa is the inscription C.IVLIVS C. F. FAB (i. e. Caius Julius, Caii filius, Fabiâ) ANTIOCHVS PHILOPAPPVS, COS. FRATER ARVALIS, ALLECTVS INTER PRAETORIOS AB IMP. CAESARE NERVA TRAIANO OPTVMO AVGVSTO GERMANICO DACICO. On that to the left of Philopappus was inscribed *Βασιλεὺς Ἀντίοχος Φιλόπαππος, βασίλεως Ἐπιφάνους, τοῦ Ἀντιόχου*. Between the niches and the base of the monument, there is a representation in high relief of the triumph of a Roman emperor



MONUMENT OF PHILOPAPPUS.

similar to that on the arch of Titus at Rome. The part of the monument now remaining consists of the central and eastern niches, with remains of the two pilasters on that side of the centre. The statues in two of the niches still remain, but without heads, and otherwise imperfect; the figures of the triumph, in the lower compartment, are not much better preserved. This monument appears, from Spon and Wheler, to have been nearly in the same state in 1676 as it is at present; and it is to Ciriaco d'Ancona, who visited Athens two centuries earlier, that we are indebted for a knowledge of the deficient parts of the monument." (Leake, p. 494, seq.; comp. Stuart, vol. iii. c. 5; Prokesch, *Denkwürdigkeiten*, vol. ii. p. 383; Böckh, *Inscr.* no. 362; Orelli, *Inscr.* no. 800.)

Of the fortress, which Demetrius Poliorcetes erected on the Museium in B. C. 229 (Paus. i. 25. § 8; Plut. *Demetr.* 34), all trace has disappeared.

There must have been many houses on the Museium, for the western side of the hill is almost covered with traces of buildings cut in the rocks, and the remains of stairs are visible in several places, — another proof that the ancient city wall did not run along the top of this hill. [See above, p. 261.] There are also found on this spot some wells and cisterns of a circular form, hollowed out in the rock, and enlarging towards the base. At the eastern foot of the hill, opposite the Acropolis, there are three ancient excavations in the rock; that in the middle is of an irregular form, and the other two are eleven feet square. One of them leads towards another subterraneous chamber of a circular form, twelve feet in diameter at the base, and diminishing towards the top, in the shape of a bell. These excavations are sometimes called ancient baths, and sometimes prisons: hence one of them is said to have been the prison of Socrates.

5. *The Dionysiac Theatre.*

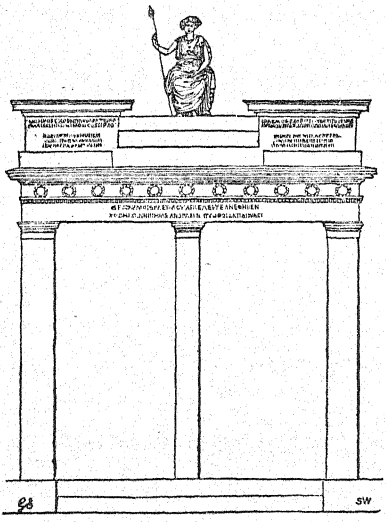
The stone theatre of Dionysus was commenced in B. C. 500, but was not completely finished till B. C. 340, during the financial administration of Lycurgus. (Paus. i. 29. § 16; Plut. *Vit. X. Orat.* pp. 841, 852.) A theatre, however, might, as a Gothic church, be used for centuries without being quite finished; and there can be no doubt that it was in the stone theatre that all the great productions of the Grecian drama were performed. This theatre lay beneath the southern wall of the Acropolis, near its eastern extremity. The middle of it was excavated out of the rock, and its extremities were supported by solid piers of masonry. The rows of seats were in the form of curves, rising one above another; the diameter increased with the ascent. Two rows of seats at the top of the theatre are now visible; but the rest are concealed by the accumulation of soil. The accurate dimensions of the theatre cannot now be ascertained. Its termination at the summit is evident; but to what extent it descended into the valley cannot be traced. From the summit to the hollow below, which may, however, be higher than the ancient orchestra, the slope is about 300 feet in length. There can be no question that it must have been sufficiently large to have accommodated the whole body of Athenian citizens, as well as the strangers who flocked to the Dionysiac festival. It has been supposed from a passage of Plato, that the theatre was capable of containing more than 30,000 spectators, since Socrates speaking of Agathon's dramatic victory in the theatre says that "his glory was manifested in the presence of more than three myriads of Greeks" (*ἐμφανὴς ἐγένετο ἐν μάρτυσι τῶν Ἑλλήνων πλέον ἢ τρισμυρίοις*, Plat. *Symp.* p. 175, e.) It may, however, be doubted whether these words are to be taken literally, since the term "three myriads" appears to have been used as a round number to signify the whole body of adult Athenian citizens. Thus Herodotus (v. 97) says that Aristagoras deceived three myriads of Athenians, and Aristophanes (*Eccl.* 1132) employs the words *πολιτῶν πλεῖον ἢ τρισμυρίων* exactly in the same sense.

The magnificence of the theatre is attested by Dicaearchus, who describes it as "the most beautiful theatre in the world, worthy of mention, great and wonderful" (*ὧδε ἦν τῶν ἐν τῇ οἰκουμένῃ κάλλιστον θέατρον, ἀξιόλογον, μέγα καὶ θαυμαστόν*, Dicaearch. *Βίος τῆς Ἑλλάδος*, p. 140.)* The

* Many writers, whom Wordsworth has followed, have changed *ὧδε ἦν* into *ὠδεῖον*; but this emenda-

spectators sat in the open air, but probably protected from the rays of the sun by an awning, and from their elevated seats they had a distinct view of the sea and of the peaked hills of Salamis in the horizon. Above them rose the Parthenon, and the other buildings of the Acropolis, so that they sat under the shadow of the ancestral gods of their country. The position of the spectators, as sitting under the temple of Athena, and the statue of the Zeus of the Citadel (Ζεὺς Πολιεύς, Paus. i. 24. § 4), is evidently alluded to by Aeschylus (*Eumen.* 997, seq.), to which passage Wordsworth has directed attention: —

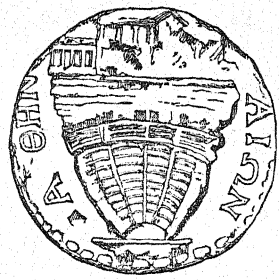
χαίρετ' ἀστικὸς λεὼς,
ἵκταρ ἥμενοι Διὸς,
Παρθένου φίλας φίλοι
σωφρονοῦντες ἐν χρόνῳ.
Παλλαδος δ' ὑπὸ πτεροῖς
δνταs ἅζεται πατήρ.



MONUMENT OF THRASYLLUS.

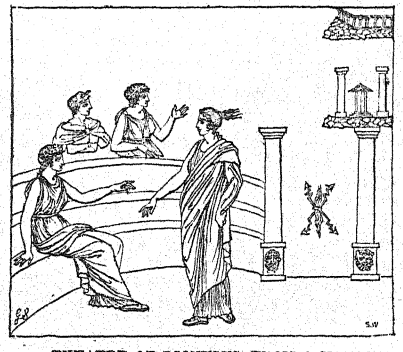
Above the upper seats of the theatre and the Cimonian wall of the Acropolis is a grotto (σπήλαιον), which was converted into a small temple by Thrasyllus, a victorious choragus, to commemorate the victory of his chorus, B. C. 320, as we learn from an inscription upon it. Hence it is usually called the Choragic Monument of Thrasyllus. Within the cavern were statues of Apollo and Artemis destroying the children of Niobe; and upon the entablature of the temple was a colossal figure of Dionysus. This figure is now in the British Museum; but it has lost its head and arms. Pausanias (i. 21. § 3), in his description of the cavern, speaks of a tripod above it, without mentioning the statue of Dionysus; but there is a hole sunk in the lap of the statue, in which was probably inserted the tripod. The custom of supporting tripods by statues was not uncommon. (Leake, p. 186; Vaux, *Antiq. in British Museum*, p. 114.) This cavern was subsequently converted into the church of Panaghía Spiliótissa, or the Holy Virgin of the Grotto; and was used as such when Dodwell visited Athens. It is now, however, a simple cave; and the temple and the church are both in ruins. A large fragment of the architrave of the temple, with a part of the inscription upon it, is now lying upon the slope of the theatre: it has been hewn into a drinking trough. (Wordsworth, p. 90.) The cave is about 34 feet in length, with an average breadth of 20 feet. The entire height of the monument of Thrasyllus is 29 feet 5 inches. (Stuart.)

Above the monument are two columns, which evidently did not form part of the building. Their triangular summits supported tripods, dedicated by choragi who had gained prizes in the theatre below. A little to the west of the cave is a large rectangular niche, in which no doubt a statue once stood.



THEATRE OF DIONYSUS, FROM COIN.

A brass coin of Athens in the British Museum gives a representation of the Dionysiac theatre viewed from below. The seats for the spectators are distinctly seen, together with the Cimonian wall of the Acropolis; and above, the Parthenon in the centre, with the Propylaea on the left. The artist has also represented the cave between the theatre and the wall of the Acropolis, described above, together with other smaller excavations, of which traces still exist. The same subject is also represented on a vase found at Aulis, on which appear the theatre, the monument of Thrasyllus, the tripodial columns, and above them the polygonal walls of the Acropolis, crowned by the



THEATRE OF DIONYSUS FROM A VASE.

tion is not only unnecessary, but is exceedingly improbable, because Odea were very rare in Greece at the time when Dicaearchus wrote. The word ἦν may have been introduced by the excerptor to indicate that the theatre described by Dicaearchus was not in existence in his time; or it may have been used by Dicaearchus himself instead of ἐστὶ according to a well-known use of the Attic writers. (See Fuhr, *ad loc.*)

Parthenon. It seems that this point of view was greatly admired by the ancients. Dicaearchus alludes to this view, when he speaks (*l. c.*) of "the magnificent temple of Athena, called the Parthenon, rising above the theatre, and striking the spectator with admiration." (Leake, p. 183, seq.; Dodwell, vol. i. p. 299; Wordsworth, p. 89, seq.)

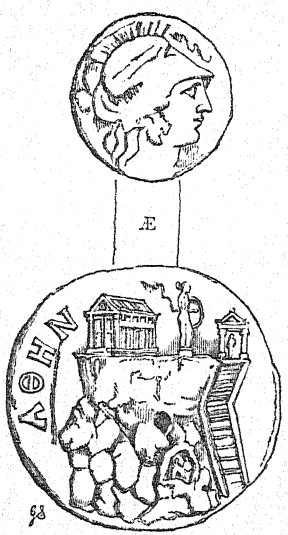
6. *The Odeium of Herodes or Regilla.*

The Odeium or Music-theatre* of Regilla also lay beneath the southern wall of the Acropolis, but at its western extremity. It was built in the time of the Antonines by Herodes Atticus, who called it the Odeium of Regilla in honour of his deceased wife. It is not mentioned by Pausanias in his description of Athens, who explains the omission in a subsequent part of his work by the remark that it was not commenced at the time he wrote his first book. (Paus. vii. 20. § 3.) Pausanias remarks (*l. c.*) that it surpassed all other Odeia in Greece, as well in dimensions as in other respects; and its roof of cedar wood was particularly admired. (Philostr. *Vit. Soph.* ii. 1. § 5.) The length of its diameter within the walls was about 240 feet, and it is calculated to have furnished accommodation for about 6000 persons. There are still considerable remains of the building; but, "in spite of their extent, good preservation, and the massive material of which they are composed, they have a poor appearance, owing to the defects of the Roman style of architecture, especially of the rows of small and apparently useless arches with which the more solid portions of the masonry are perforated, and the consequent number of insignificant parts into which it is thus subdivided." (Mure, vol. ii. p. 91.) It is surprising that Stuart should have supposed the remains of this comparatively small Roman building to be those of the great Dionysiac theatre, in which the dramas of the Athenian poets were performed.

7. *Cave of Apollo and Pan, and Fountain of Clepsydra.*

The Cave of Apollo and Pan, more usually called the Cave of Pan, lay at the base of the NW. angle of the Acropolis. It is described by Herodotus (vi. 105) as situated below the Acropolis, and by Pausanias (i. 28. § 4) as a little below the Propylaea, with a spring of water near it. The worship of Apollo in this cave was probably of great antiquity. Here he is said to have had connection with Creusa, the mother of Ion; and hence the cave is frequently mentioned in the "Ion" of Euripides. (Paus. *l. c.*; Eurip. *Ion*, 506, 955, &c.) The worship of Pan in this cave was not introduced till after the battle of Marathon, in consequence of the services which he rendered to the Athenians on that occasion. His statue was dedicated by Miltiades, and Simonides wrote the inscription for it. (Simonid. *Reliqu.* p. 176, ed. Schneidewin.) A statue of Pan, now in the public library at Cambridge, was discovered in a garden a little below the cave, and may possibly be the identical figure dedicated by Miltiades. The cave measures about 18 feet in length, 30 in height, and 15 in depth. There are two excavated ledges cut in the rock, on which we may suppose statues of the two deities to have stood, and also numerous niches and holes for the reception of votive offerings.

The fountain near the cave, of which Pausanias does not mention the name, was called Clepsydra (Κλεψύδρα), more anciently Empedo (Ἐμπεδῶ). It derived the name of Clepsydra from its being supposed to have had a subterraneous communication with the harbour of Phalerum. (Aristoph. Lysistr. 912, Schol. *ad loc.*, *ad Vesp.* 853, *Av.* 1694; Hesych. *s. vv.* Κλεψύδρα, Κλεψίβρυτον, Πέδῳ.) "The only access to this fountain is from the enclosed platform of the Acropolis above it. The approach to it is at the north of the northern wing of the Propylaea. Here we begin to descend a flight of forty-seven steps cut in the rock, but partially cased with slabs of marble. The descent is arched over with brick, and opens out into a small subterranean chapel, with niches cut in its sides. In the chapel is a well, surmounted with a peristomium of marble: below which is the water now at a distance of about 30 feet." (Wordsworth.) This flight of steps is seen in the annexed coin from the British Museum, in which the cave of Pan is represented at the foot, and the statue of Athena Promachus and the Parthenon at the summit. The obverse is the size of the coin: the reverse is enlarged.



COIN SHOWING THE CAVE OF PAN, THE PARTHENON AND ATHENA PROMACHUS.

8. *The Aglaurium.*

The sanctuary of Aglaurus, one of the three daughters of Cecrops, was also a cavern situated in the northern face of the Acropolis. It is evident from several passages in the *Ion* of Euripides (8, 296, 506, 953, 1413) that the Aglaurium was in some part of the precipices called the Long Rocks, which ran

* An Odeium (ᾠδεῖον) was, in its form and arrangements, very similar to a theatre, from which it differed chiefly by being roofed over, in order to retain the sound. It appears to have been originally designed chiefly for musical rehearsals, in subordination to the great choral performances in the theatre, and consequently a much smaller space was required for the audience.

eastward of the grotto of Pan. [See above, p. 266, b.] It is said to have been the spot from which Aglaurus and her sister Herse threw themselves from the rocks of the Acropolis, upon opening the chest which contained Erichthonius (Paus. i. 18. § 2); and it was also near this sanctuary that the Persians gained access to the Acropolis. (Herod. viii. 35.) We learn from Pausanias that the cave was situated at the steepest part of the hill, which is also described by Herodotus as precipitous at this point. At the distance of about 60 yards to the east of the cave of Pan and at the base of a precipice is a remarkable cavern; and 40 yards further in the same direction, there is another cave much smaller, immediately under the wall of the citadel, and only a few yards distant from the northern portico of the Erechtheium. In the latter there are thirteen niches, which prove it to have been a consecrated spot; and there can be no doubt that the larger was also a sanctuary, though niches are not equally apparent, in consequence of the surface of the rock not being so well preserved as in the smaller cavern. One of these two caves was undoubtedly the Aglaurium. Leake conjectured, from the account of a stratagem of Peisistratus, that there was a communication from the Aglaurium to the platform of the citadel. After Peisistratus had seized the citadel, his next object was to disarm the Athenians. With this view he summoned the Athenians in the Anaceium, which was to the west of the Aglaurium. While he was addressing them, they laid down their arms, which were seized by the partizans of Peisistratus and conveyed into the Aglaurium, apparently with the view of being carried into the citadel itself. (Polyaen. i. 21.) Now this conjecture has been confirmed by the discovery of an ancient flight of stairs near the Erechtheium, leading into the cavern, and from thence passing downwards through a deep cleft in the rock, nearly parallel in its direction to the outer wall, and opening out in the face of the cliff a little below the foundation. [See above, p. 268, a.] It would therefore appear that this cave, the smaller of the two above mentioned, was the Agraulium, the access to which from the Acropolis was close to the northern portico of the Erechtheium, which led into the sanctuary of Pandrosus, the only one of the three daughters of Cecrops who remained faithful to her trust. Leake conjectures that the Aglaurium, which is never described as a temple, but only as a sanctuary or sacred enclosure, was used in a more extended signification to comprehend both caves, one being more especially sacred to Aglaurus and the other to her sister Herse. The position of the Aglaurium, as near the cave of Pan, and in front of the Erechtheium and Parthenon (*πρὸ Παλλάδος ναῶν*), is clearly shown in the following passage of Euripides (*Ion*, 506, seq.), where the *μυχώδεις μακραί* probably refer to the flight of steps:—

> *ὦ Πανὸς δακήματα καὶ*
> *παραυλίζουσα πέτρα*
> *μυχώδεσι μακραῖς,*
> *ἵνα χορὸς στείβουσι ποδοῖν*
> *Ἀγραύλου κόραι τρίγονοι*
> *στάδια χλοερὰ πρὸ Παλλάδος ναῶν.*

Wordsworth (p. 87) conjectures, with some probability, that it may have been by the same secret communication that the Persians got into the Acropolis.

According to one tradition Aglaurus precipitated herself from the Acropolis, as a sacrifice, to save her country; and it was probably on this account that the Athenian ephebi, on receiving their first suit of armour, were accustomed to take an oath in the Aglaurium, that they would defend their country to the last. (Dem. *de Fals. Leg.* p. 438; Pollux, viii. 105; Philostr. *Vit. Apoll.* iv. 21; Hermann, *Griech. Staatsalterth.* § 123. n. 7.)

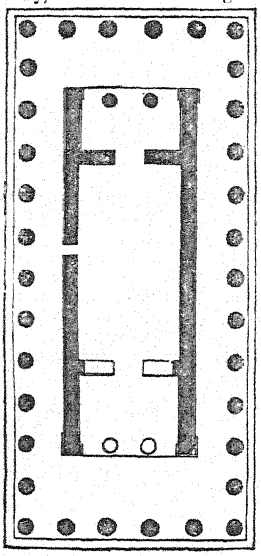
9. *The Theseium.*

The Theseium (*Θησεῖον*), or temple of Theseus, is the best preserved of all the monuments of ancient Athens. It is situated on a height in the NW. of the city, north of the Areiopagus, and near the gymnasium of Ptolemy. (Paus. i. 17. § 2; Plut. *Thes.* 36.) It was at the same time a temple and a tomb, having been built to receive the bones of Theseus, which Cimon had brought from Scyros to Athens in B. C. 469. (Thuc. i. 98; Plut. *Cim.* 8, *Thes.* 36; Diod. iv. 62; Paus. *l. c.*) The temple appears to have been commenced in the same year, and, allowing five years for its completion, was probably finished about 465. It is, therefore, about thirty years older than the Parthenon. It possessed the privilege of an asylum, in which runaway slaves, in particular, were accustomed to take refuge. (Diod. *l. c.*; Plut. *Thes. l. c.*, *de Exil.* 17; Hesych., Etym. M. *s. v.* *Θησεῖον.*) Its sacred enclosure was so large as to serve sometimes as a place of military assembly. (Thuc. vi. 61.)

The Temple of Theseus was built of Pentelic marble, and stands upon an artificial foundation formed of large quadrangular blocks of limestone. Its architecture is of the Doric order. It is a Peripteral Hexastyle, that is, it is surrounded with columns, and has six at each front. There are thirteen columns on each of the flanks, including those at the angles, which are also reckoned among those of the front, so that the number of columns surrounding the temple is thirty-four. The stylobate is two feet four inches high, and has only two steps, instead of three, a fact which Stuart accounts for by the fact of the temple being an heroum. The total length of the temple on the upper step of the stylobate is 104 feet, and its total breadth 45 feet, or more accurately 104·23 and 45·011 respectively. (Penrose.) Its height from the bottom of the stylobate to the summit of the pediment is 33½ feet. It consists of a cella having a pronaos or prodomus to the east, and an opisthodomus or posticum to the west. The pronaos and opisthodomus were each separated from the ambulatory of the peristyle by two columns, and perhaps a railing, which may have united the two columns with one another, and with the antae at the end of the prolongation of the walls of the cella. The cella is 40 feet in length, the pronaos, including the eastern portico, 33 feet, and the opisthodomus, including the western portico, 27 feet. The ambulatory at the sides of the temple is six feet in breadth. The columns, both of the peristyle and in the two vestibules, are three feet four inches in diameter at the base, and nearly nineteen feet high.

The eastern front of the temple was the principal one. This is shown not only by the depth of the pronaos, but still more decisively by the sculptures. The ten metopes of the eastern front, with the four adjoining on either side, are exclusively adorned with sculpture, all the other metopes having been plain. It was not till the erection of the Parthenon that sculpture was employed to decorate the entire

frieze of the peristyle. The two pediments of the porticoes were also filled with sculptures. On the eastern pediment there are traces in the marble of metallic fastenings for statues: it is usually stated that the western pediment did not contain any figures, but Penrose, in his recent examination of the temple, has discovered clear indications of the positions which the sculptures occupied. Besides the pediments, and the above-mentioned metopes, the only other parts of the temple adorned with sculpture are the friezes over the columns and antae of the pronaos and opisthodomus. These friezes stretch across the whole breadth of the cella and the ambulatory, and are 38 feet in length.



GROUND-PLAN OF THE THESEIUM.

Although the temple itself is nearly perfect, the sculptures have sustained great injury. The figures in the two pediments have entirely disappeared; and the metopes and the frieze have been greatly mutilated. Enough, however, remains to show that these sculptures belong to the highest style of Grecian art. The relief is bold and salient, approaching to the proportions of the entire statue, the figures in some instances appearing to be only slightly attached to the table of the marble. The sculptures, both of the metopes and of the friezes, were painted, and still preserve remains of the colours. Leake observes that "vestiges of brazen and golden-coloured arms, of a blue sky, and of blue, green, and red drapery, are still very apparent. A painted foliage and maeander is seen on the interior cornice of the peristyle, and painted stars in the lacunaria." In the British Museum there are casts of the greater portion of the friezes, and of three of the metopes from the northern side, being the first, second, and fourth, commencing from the north-east angle. They were made at Athens, by direction of the Earl of Elgin, from the sculptures which then existed upon the temple, where they still remain.

The subjects of the sculptures are the exploits of Theseus and of Hercules; for the Theseium was not only the tomb and heroum of Theseus, but also a monument in honour of his friend and companion Hercules. The intimate friendship of these two heroes is well known, and is illustrated by the statement of an ancient writer that, when Theseus had been delivered by Hercules from the chains of Aidoneus, king of the Molossi, he conducted Hercules to Athens, that he might be purified from the murder of his children: that Theseus then not only shared his property with Hercules, but resigned to the latter all the sacred places which had been given him by the Athenians, changing all the Theseia of Attica, except four, into Heracleia. (Philochorus, *ap. Plut. Thes.* 35.) The Hercules Furens of Euripides seems, like the Theseium, to have been intended to celebrate unitedly the deeds and glory of the two friends. Hence this tragedy has been called a Temple of Theseus in verse. Euripides probably referred to this Theseium, among other buildings of Athens, in the passage beginning (*Herc. Fur.* 1323):—

> ἔπου ἁμ' ἡμῖν πρὸς πόλισμα Παλλάδος.
> ἐκεῖ χέρας σὰς ἁγνίσας μιάσματος,
> δόμους τε δώσω, χρημάτων τ' ἐμῶν μέρος.

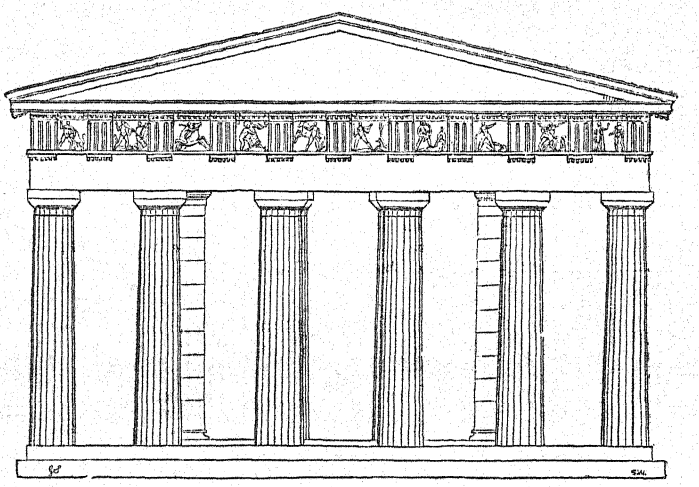
In the sculptural decorations of his temple Theseus yielded to his friend the most conspicuous place. Hence the ten metopes in front of the temple are occupied by the Labours of Hercules, while those on the two flanks, only eight in all, relate to the exploits of Theseus. The frieze over the opisthodomus represents the combat of the Centaurs and Lapithae, in which Theseus took part; but the subject of the frieze of the pronaos cannot be made out, in consequence of the mutilated condition of the sculptures. Stuart (vol. iii. p. 9) supposes that it represents part of the battle of Marathon, and especially the phantom of Theseus rushing upon the Persians; Müller (*Denkmäler der alten Kunst*, p. 11), that the subject is the war of Theseus with the Pallantidae, a race of gigantic strength, who are said to have contended with Theseus for the throne of Athens; Leake (p. 504), that it represented the battle of the giants, who were subdued mainly by the help of Hercules. Leake urges, with great probability, that as the ten metopes in front of the building were devoted to the exploits of Hercules, and eight, less conspicuously situated, to those of Theseus; and that as the frieze over the opisthodomus referred to one of the most celebrated exploits of Theseus, so it may be presumed that the corresponding panel of the pronaos related to some of the exploits of Hercules.

The Theseium was for many centuries a Christian church dedicated to St. George. "When it was converted into a Christian church, the two interior columns of the pronaos were removed to make room for the altar and its semicircular enclosure, customary in Greek churches. A large door was at the same time pierced in the wall, which separates the cella from the opisthodomus; when Athens was taken by the Turks, who were in the habit of riding into the churches on horseback, this door was closed, and a small one was made in the southern wall. The roof of the cella is entirely modern, and the greater part of the ancient beams and lacunaria of the peristyle are wanting. In other respects the temple is complete." (Leake.) The building is now converted into the national Museum of Athens, and has been restored as nearly as possible to its original condition. The vaulted roof of the cella has been replaced by one in accordance with the original design of the building.

The three interior walls of the Theseium were decorated with paintings by Micon. (Paus. *l. c.*) The stucco upon which they were painted is still apparent, and shows that each painting covered the entire wall from the roof to two feet nine inches short of the pavement. (Leake, p. 512.)

The identification of the church of St. George with the temple of Theseus has always been considered one of the most certain points in Athenian topography; but it has been attacked by Ross, in a pamphlet written in modern Greek (*τὸ Θησεῖον καὶ ὁ ναὸς τοῦ Ἄρεως*, Athen. 1838), in which it is maintained that the building usually called the Theseium is in reality the temple of Ares, mentioned by Pausanias (i. 8. § 4). Ross argues, 1. That the temple of Theseus is described by Plutarch as situated in the centre of the city (*ἐν μέσῃ τῇ πόλει*, *Thes.* 36), whereas the existing temple is near the western extremity of the ancient city. 2. That it appears, from the testimony of Cyriacus of Ancona, who travelled in Greece in 1436, that at that time the edifice bore the name of the temple of Ares. 3. That there have been discovered immediately below the building a row of marble statues or Caryatids, representing human figures, with serpents' tails for their lower extremities, which Ross considers to be the eponymous heroes of the Attic tribes mentioned by Pausanias as in the immediate neighbourhood of the temple of Ares. 4. The fact of the sculptures of the temple representing the exploits of Theseus and Hercules Ross does not consider sufficient to prove that it was the Theseium; since the exploits of these two heroes are exactly the subjects which the Athenians would be likely to select as the most appropriate decorations of the temple of the god of war.

An abstract of Ross's arguments is given by Mure (vol. ii. p. 316) and Westermann (in Jahn's *Jahrbücher*, vol. xli. p. 242); but as his hypothesis has been generally rejected by scholars, it is unnecessary to enter into any refutation of it. (Comp. Pittakis, in *Athen. Archäol. Zeitung*, 1838, Febr. and March; Gerhard, *Hall. Lit. Zeit.* 1839, No. 159; Ulrichs, in *Annal. d. Inst. Archäol.* 1842, p. 74, foll.; Curtius, *Archäol. Zeitschrift*, 1843, No. 6.)



THE THESEIUM.

10. *The Olympieium.*

The site of the Olympieium (*Ὀλυμπιεῖον*), or Temple of Zeus Olympius, is indicated by sixteen gigantic Corinthian columns of white marble, to the south-east of the Acropolis, and near the right bank of the Ilissus. This temple not only exceeded in magnitude all other temples in Athens, but was the greatest ever dedicated to the supreme deity of the Greeks, and one of the four most renowned examples of architecture in marble, the other three being the temples of Ephesus, Branchidae, and Eleusis. (Vitruv. vii. Praef.) It was commenced by Peisistratus, and finished by Hadrian, after many suspensions and interruptions, the work occupying a period of nearly 700 years. Hence it is called by Philostratus "a great struggle with time" (*χρόνου μέγα ἀγώνισμα*, *Vit. Soph.* i. 25. § 3). The original founder of the temple is said to have been Deucalion. (Paus. i. 18. § 8.) The erection of the temple was entrusted by Peisistratus to four architects, whose names are recorded by Vitruvius (*l. c.*), and by whom it appears to have been planned in all its extent and magnitude. The work was continued by the sons of Peisistratus; but after their expulsion from Athens it remained untouched for nearly 400 years. It is not impossible, as Mure has remarked, that prejudice against the Peisistratidae may have operated against the prosecution of their unfinished monuments, although no allusion occurs in any writer to such a motive for the suspension of the work.

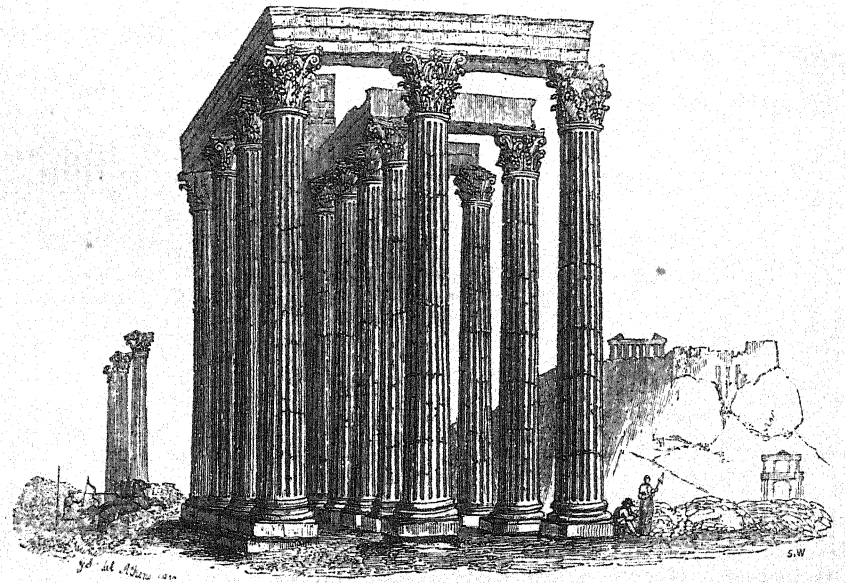
The Peisistratidae must have made considerable progress in the work, since ancient writers speak of it in its unfinished state in terms of the highest admiration. It also appears from these accounts to have suffered little from the Persian invasion, probably from its only consisting at that time of solid masses of masonry, which the Persians would hardly have taken the trouble of demolishing. Dicaearchus, who visited Athens prior to any renewal of the work, describes it, "though half finished, as ex-

citing astonishment by the design of the building, and which would have been most admirable if it had been finished." (Ὀλύμπιον, ἡμιτελὲς μὲν, καταπλήξιν δ' ἔχον τὴν τῆς οἰκοδομίας ὑπογραφήν· γενόμενον δ' ἂν βέλτιστον, εἴπερ συνετελέσθη, p. 140, ed. Fuhr.) Aristotle (*Polit.* v. 11) mentions it as one of the colossal undertakings of despotic governments, placing it in the same category as the pyramids of Egypt; and Livy (xli. 20) speaks of it as "Jovis Olympii templum Athenis, unum in terris inchoatum pro magnitudine dei," where "unum" is used because it was a greater work than any other temple of the god. (Comp. Strab. ix. p. 396; Plut. *Sol.* 32; Lucian, *Icaro-Menip.* 24.) About B. C. 174 Antiochus Epiphanes commenced the completion of the temple. He employed a Roman architect of the name of Cossutius to proceed with it. Cossutius chose the Corinthian order, which was adhered to in the subsequent prosecution of the work. (Vitruv. *l. c.*; Athen. v. p. 194, a.; V Pat. i. 10.) Upon the death of Antiochus in B. C. 164 the work was interrupted; and about 80 years afterwards some of its columns were transported to Rome by Sulla for the use of the Capitoline temple at Rome. (Plin. xxxvi. 5. s. 6.) The work was not resumed till the reign of Augustus, when a society of princes, allies or dependents of the Roman empire, undertook to complete the building at their joint expense. (Suet. *Aug.* 60.) But the honour of its final completion was reserved for Hadrian, who dedicated the temple, and set up the statue of the god within the cella. (Paus. i. 18. § 6, seq.; Spartian. *Hadr.* 13; Dion Cass. lxix. 16.)

Pausanias says that the whole exterior inclosure was about four stadia in circumference, and that it was full of statues of Hadrian, dedicated by the Grecian cities. Of these statues many of the pedestals have been found, with inscriptions upon them. (Böckh, *Inscr.* No. 321—346.) From the existing remains of the temple, we can ascertain its size and general form. According to the measurements of Mr. Penrose, it was 354 feet (more exactly 354·225) in length, and 171 feet (171·16) in breadth. "It consisted of a cella, surrounded by a peristyle, which had 10 columns in front, and 20 on the sides. The peristyle, being double in the sides, and having a triple range at either end, besides three columns between antae at each end of the cella, consisted altogether of 120 columns." (Leake.) Of these columns 16 are now standing, with their architraves, 13 at the south-eastern angle, and the remaining three, which are of the interior row of the southern side, not far from the south-western angle. These are the largest columns of marble now standing in Europe, being six and a half feet in diameter, and above sixty feet high.

A recent traveller remarks, that the desolation of the spot on which they stand adds much to the effect of their tall majestic forms, and that scarcely any ruin is more calculated to excite stronger emotions of combined admiration and awe. It is difficult to conceive where the enormous masses have disappeared of which this temple was built. Its destruction probably commenced at an early period, and supplied from time to time building materials to the inhabitants of Athens during the middle ages.

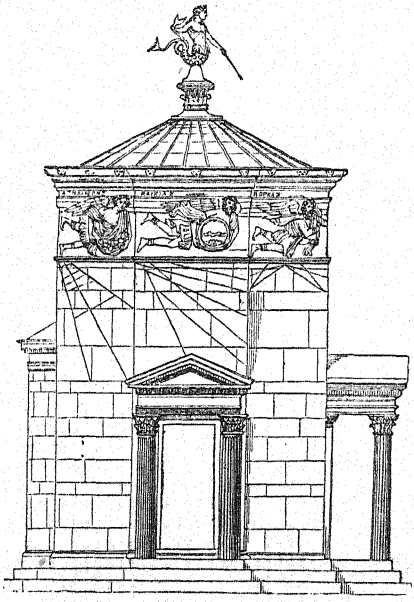
Under the court of the temple there are some very large and deep vaults, which Forchhammer considers to be a portion of a large cistern, alluded to by Pausanias as the chasm into which the waters flowed after the flood of Deucalion. From this cistern there is a conduit running in the direction of the fountain of Callirrhoë, which he supposes to have been partly supplied with water by this means. (Leake, p. 513; Mure, vol. ii. p. 79; Forchhammer p. 367.)



RUINS OF THE OLYMPIEIUM.

11. *The Horologium of Andronicus Cyrrhestes.*

This building, vulgarly called the "Temple of the Winds," from the figures of the winds upon its faces, is situated north of the Acropolis, and is still extant. Its date is uncertain, but the style of the sculpture and architecture is thought to belong to the period after Alexander the Great. Müller supposes it to have been erected about B. C. 100; and its date must be prior to the middle of the first century B. C. since it is mentioned by Varro (*R. R.* iii. 5. § 17). It served both as the weathercock and public clock of Athens. It is an octagonal tower,



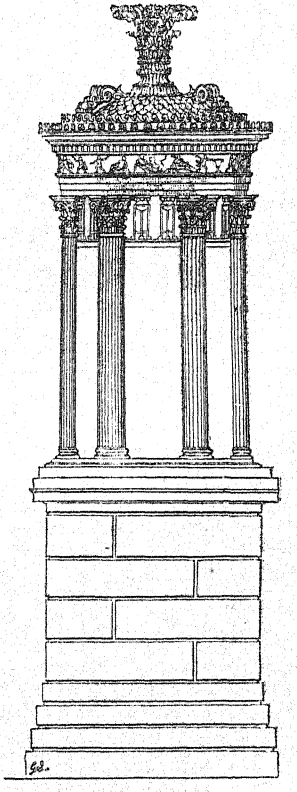
THE HOROLOGIUM OF ANDRONICUS CYRRHESTES.

with its eight sides facing respectively the direction of the eight winds into which the Athenian compass was divided. The directions of the several sides were indicated by the figures and names of the eight winds, which were sculptured on the frieze of the entablature. On the summit of the building there stood originally a bronze figure of a Triton, holding a wand in his right hand, and turning on a pivot, so as to serve for a weathercock. (Vitruv. i. 6. § 4.) This monument is called a horologium by Varro (*l. c.*). It formed a measure of time in two ways. On each of its eight sides, beneath the figures of the winds, lines are still visible, which, with the gnomons that stood out above them, formed a series of sun-dials. In the centre of the interior of the building there was a clepsydra, or water-clock, the remains of which are still visible. On the south side of the building there was a cistern, which was supplied with water from the spring called Clepsydra, near the cave of Pan. Leake states that a portion of the aqueduct existed not long since, and formed part of a modern conduit for the conveyance of water to a neighbouring mosque, for the service of the Turks in their ablutions. It may not be unnecessary to remind the reader that Clepsydra was the common term for a water-clock, and was not so called from the fountain of the same name, which supplied it with water: the similarity of the names is accidental. The reason of the fountain near the cave of Pan being called Clepsydra has been given above. [See p. 286, b.]

The height of the building from its foundation is 44 feet. On the NE. and NW. sides are distyle Corinthian porticoes, giving access to the interior; and to the south wall is affixed a sort of turret, forming three-quarters of a circle, to contain the cistern which supplied water to the clepsydra.

12. *The Choragic Monument of Lysicrates.*

This elegant monument, vulgarly called the "Lantern of Demosthenes," was dedicated by Lysicrates in B.C. 335—4, as we learn from an inscription on the architrave, which records that "Lysicrates, son of Lysitheides of Cicynna, led the chorus, when the boys of the tribe of Acamantis conquered, when Theon played the flute, when Lysiades wrote the piece, and when Evaenetus was archon." It was the practice of the victorious choragi to dedicate to Dionysus the tripods which they had gained in the contests in the theatre. Some of these tripods were placed upon small temples, which were erected either in the precincts of the theatre, or in a street which ran along the eastern side of the Acropolis, from the Prytaneium to the Lenaeum, or sacred enclosure of Dionysus near



CHORAGIC MONUMENT OF LYSICRATES.

the theatre, and which was hence called the 'Street of Tripods." (Paus. i. 20. § 1.)

Of these temples only two now remain; the monument of Thrasyllus, situated above the theatre, of which we have already spoken [see p. 285]; and the monument of Lysicrates, which stood in the street itself. It appears that this street was formed entirely by a series of such monuments; and from the inscriptions engraved on the architraves that the dramatic chronicles or didascaliae were mainly compiled. The monument of Lysicrates is of the Corinthian order. It is a small circular building on a square basement, of white marble, and covered by a cupola, supported by six Corinthian columns. Its whole height was 34 feet, of which the square basis was 14 feet, the body of the building to the summit of the columns 12 feet, and the entablature, together with the cupola and apex, 8 feet. There was no access to the interior, which was only 6 feet in diameter. The frieze, of which there are casts in the British Museum, represents the destruction of the Tyrrhenian pirates by Dionysus and his attendants.



STREET OF THE TRIPODS FROM A BAS RELIEF.

13. *The Fountain of Callirrhoë, or Enneacrunus.*

The fountain of Callirrhoë (Καλλιρρόη), or Enneacrunus (Ἐννεάκρουνος), was situated in the SE. of the city. It was, as has been already remarked, the only source of good drinkable water in Athens. (Paus. i. 14. § 1.) It was employed in all the more important services of religion, and by women prior to their nuptials. (Thuc. ii. 15.) We learn from Thucydides (*l. c.*) that it was originally named Callirrhoë, when the natural sources were open to view, but that it was afterwards named Enneacrunus, from having been fitted with nine pipes (κρουνοί) by the Peisistratidae. Hence it appears that the natural sources were covered by some kind of building, and that the water was conducted through nine pipes. Enneacrunus appears to have been the name of the fountain, in the architectural sense of the term; but the spring or source continued to be called Callirrhoë, and is the name which it still bears. (Compare Stat. *Theb.* xii. 629: "Et quos Callirrhoë novies errantibus undis. Implicat.") It has been supposed from a fragment of Cratinus (ap. Schol. *ad Aristoph. Equit.* 530; Suidas, *s. v.* δωδεκάκρουνος) that the fountain was also called Dodecacrunus; but it is more probable, as Leake has remarked, that the poet amplified for the sake of comic effect. The spring flows from the foot of a broad ridge of rocks, which crosses the bed of the Ilissus, and over which the river forms a water-fall when it is full. But there is generally no water in this part of the bed of the Ilissus; and it is certain that the fountain was a separate vein of water, and was not supplied from the Ilissus. The waters of the fountain were made to pass through small pipes, pierced in the face of the rock, through which they descended into the pool below. Of these orifices seven are still visible. The fountain also received a supply of water from the cistern in the Olympieium, which has been already mentioned. [See above, p. 290, b.] The pool, which receives the waters of the fountain, "would be more copious, but for a canal which commences near it and is carried below the bed of the Ilissus to *Vumó*, a small village a mile from the city, on the road to Peiraeeus; where the water is received into a cistern, supplies a fountain on the high road, and waters gardens. The canal exactly resembles those which were in use among the Greeks before the introduction of Roman aqueducts, being a channel about three feet square, cut in the solid rock. It is probably, therefore, an ancient work." (Leake, p. 170; Forchhammer, p. 317; Mure, vol. ii. p. 85.)

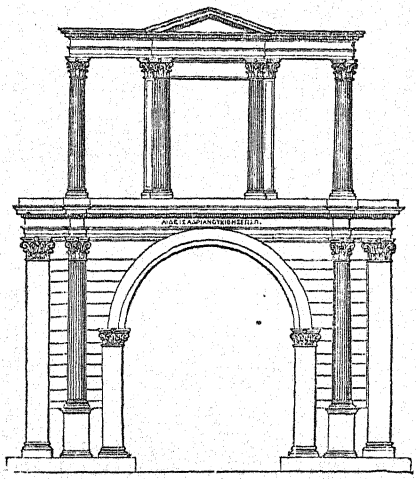
14. *The Panathenaic Stadium.*

The Panathenaic Stadium (τὸ στάδιον τὸ Παναθηναϊκόν) was situated on the south side of the Ilissus, and is described by Pausanias as "a hill rising above the Ilissus, of a semicircular form in its upper part, and extending from thence in a double right line to the bank of the river." (Paus. i. 19. § 6.) Leake observes, that "it is at once recognized by its existing remains, consisting of two parallel heights, partly natural, and partly composed of large masses of rough substruction, which rise at a small distance from the left bank of the Ilissus, in a direction at right angles to the course of that stream, and which are connected at the further end by a third height, more indebted to art for its composition, and which formed the semicircular extremity essential to a stadium." It is usually stated that this Stadium was constructed by Lycurgus, about B.C. 350; but it appears from the passage of Plutarch (*Vit. X. Orat.* p. 841), on which this supposition rests, that this spot must have been used previously for the gymnic contests of the Panathenaic games, since it is said that Lycurgus completed the Panathenaic stadium, by constructing a podium (κρηπίς) or low wall, and levelling the bed (χαράδρα) of the arena. The spectators, however, continued to sit on the turf for nearly five centuries afterwards, till at length the slopes were covered by Herodes Atticus with the seats of Pentelic marble, which called forth the admiration of Pausanias. (Philostr. *Vit. Soph.* ii. 1. § 5.) These seats have disappeared, and it is now only a long hollow, grown over with grass. Leake conjectures that it was capable of accommodating 40,000 persons on the marble seats, and as many more on the slopes of the hills above them on extraordinary occasions.

Philostratus states that a temple of Tyche or Fortune stood on one side of the Stadium: and as there are considerable remains of rough masonry on the summit of the western hill, this is supposed to have been the site of the temple. The tomb of Herodes, who was buried near the Stadium, may have occupied the summit of the opposite hill. Opposite the Stadium was a bridge across the Ilissus, of which the foundations still exist. (Leake, p. 195.)

15. *Arch of Hadrian.*

This Arch, which is still extant, is opposite the north-western angle of the Olympieium, and formed an entrance to the peribolus of the temple. It is a paltry structure; and the style is indeed so unworthy of the real enlargement of taste which Hadrian is acknowledged to have displayed in the fine arts, that Mure conjectures with much probability that it may have been a work erected in his honour by the Athenian municipality, or by some other class of admirers or flatterers, rather than by himself. "This arch, now deprived of the Corinthian columns which adorned it, and covered at the base with three feet of accumulated soil, consisted when complete of an



ARCH OF HADRIAN.

archway 20 feet wide, between piers above 15 feet square, decorated with a column and a pilaster on each side of the arch, and the whole presenting an exactly similar appearance on either face. Above the centre of the arch stood an upper order surmounted by a pediment, and consisting on either front of a niche between semi-columns; a thin partition separating the niches from each other at the back. Two columns between a pilaster flanked this structure at either end, and stood immediately above the larger Corinthian columns of the lower order. The height of the lower order to the summit of the cornice was about 33 feet, that of the upper to the summit of the pediment about 23." (Leake, p. 199.) The inscriptions upon either side of the frieze above the centre of the arch, describe it as dividing "Athens, the ancient city of Theseus" from the "City of Hadrian." On the north-western side:

Αἵδ' εἰσ' Ἀθῆναι Θησέως ἡ πρὶν πόλις.

On the south-eastern side:

Αἵδ' εἰσ' Ἀδριανοῦ κοὐχὶ Θησέως πολίς.

These lines are an imitation of an inscription said to have been engraved by Theseus upon corresponding sides of a boundary column on the isthmus of Corinth (Plut. *Thes.* 25; Strab. iii. p. 171):

Τάδ' οὐχὶ Πελοπόννησος ἀλλ' Ἰωνία.
Τάδ' ἐστὶ Πελοπόννησος οὐκ Ἰωνία.

(Comp. Böckh, *Inscr.* No. 520.)

We know that a quarter of Athens was called Hadrianopolis in honour of Hadrian (Spartian. *Hadrian.* 20); and the above-mentioned inscription proves that this name was given to the quarter on the southern side of the arch, in which stood the mighty temple of Zeus Olympius, completed by this emperor.

16. *The Aqueduct of Hadrian.*

The position and remains of this aqueduct have been already described. [See p. 264, b.]

17. *The Agora.*

Before the publication of Forchhammer's work, it was usually supposed there were two marketplaces at Athens, one to the west and the other to the north of the Acropolis, the former being called the Old Agora, and the latter the New or Eretrian Agora. This error, which has led to such serious mistakes in Athenian topography, appears to have been first started by Meursius, and has been adopted by subsequent writers on the subject, including even Leake and Müller. Forchhammer, however, has now clearly established that there was only one Agora at Athens, which was situated west of the Acropolis; and that there is no proof at all for the existence of the New Agora, which was placed by preceding writers directly north of the Acropolis in the midst of the modern town of Athens.

The general position of the Agora, vulgarly called the Old Agora, cannot admit of dispute; though it is almost impossible to determine its exact boundaries. The Agora formed a part of the Cerameicus. It is important to recollect this, since Pausanias, in his description of the Cerameicus (i. cc. 3—17), gives likewise a description of the Agora, but without mentioning the latter by name. It cannot, however, be doubted that he is actually giving an account of the Agora, inasmuch as the statues of Lycurgus, Demosthenes, Harmodius and Aristogeiton which he mentions as being in the Cerameicus, are expressly stated by other authorities to have been in the Agora. The statue of Lycurgus is placed in the Agora by a Psephisma, quoted by Plutarch (*Vit. X. Orat.* p. 852); though the same writer, in his life of Lycurgus (*Ibid.* p. 384), says that it stood in the Cerameicus. So, also, the statues of Harmodius and Aristogeiton are described by Arrian (*Anab.* iii. 16), as being in the Cerameicus, but are placed in the Agora by Aristotle (*Rhet.* i. 9), Lucian (*Parasit.* 48), and Aristophanes (ἀγοράσω τ' ἐν τοῖς ὅπλοις ἐξῆς Ἀριστογείτονι, *Lysistr.* 633.) On the east the Agora extended as far as the ascent to the Propylaea. This is evident from the position of the statues of Harmodius and Aristogeiton, which stood on an elevated situation, near the temple of Nike, which, as we have already seen was immediately in front of the left wing of the Propylaea. (κεῖνται ἐν Κεραμεικῷ αἱ εἰκόνες, ᾗ ἄνιμεν ἐς πόλιν [i. e. the Acropolis] καταντικρὺ τοῦ Μητρῴου, Arrian, *Anab.* iii. 16.) The extent of the Agora towards the east is also proved by the position of the temple of Aphrodite Pandemus, which was at the foot of the Propylaea (Paus. i. 22. § 3; πέτραν παρ' αὐτὴν Παλλάδος, Eurip. *Hippol.* 30), but which is also expressly said to have been in the Agora. (Apollod. ap. Harpocrat. *s. v.* Πάν.

δημος Ἀφροδίτη.) On the west the Agora appears to have extended as far as the Pnyx. Thus, we find in Aristophanes, that Dicaeopolis, who had secured his seat in the Pnyx at the first dawn of day, looks down upon the Agora beneath him, where the logistae are chasing the people with their vermilion coloured rope (Aristoph. *Acharn.* 21, seq. with Schol.) For the same reason, when Philip had taken Elateia, the retail dealers were driven from their stalls in the market, and their booths burnt, that the people might assemble more quickly in the Pnyx. (Dem. *de Cor.* p. 284, quoted by Müller.) It, therefore, appears that the Agora was situated in the valley between the Acropolis, the Areiopagus, the Pnyx, and the Museium, being bounded by the Acropolis on the east, by the Pnyx on the west, by the Areiopagus on the north, and by the Museium on the south. This is the site assigned to it by Müller and Forchhammer; but Ross and Ulrichs place it north of the ravine between the Areiopagus and the Acropolis, and between these hills and the hill on which the Theseium stands. (*Zeitschrift fur die Alterthumswissenschaft*, p. 22, 1844.) Some account of the buildings in the Agora will be given in the description of the route of Pausanias through the city.

The existence of a second Agora at Athens has been so generally admitted, that the arguments in favour of this supposition require a little examination. Leake supposed the new Agora to have been formed in the last century B. C., and conjectures that the ostensible reason of the change was the defilement of the old Agora by the massacre which occurred in the Cerameicus, when Athens was taken by Sulla, B. C. 86. Müller, however, assigns to the new Agora a much earlier date, and supposes that it was one of the markets of Athens in the time of Aristophanes and Demosthenes, since both these writers mention the statue of Hermes Agoraeus, which he places near the gate of the new Agora.

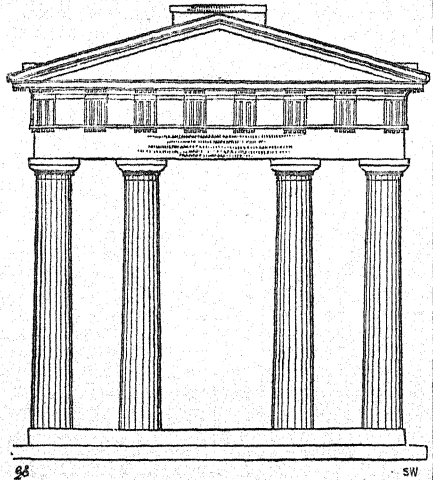
The arguments for the existence of the new Agora to the north of the Acropolis may be thus stated:— 1. Apollodorus speaks of the ancient Agora (ἡ ἀρχαία ἀγορά), thereby implying that there was a second and more recent one. (Πάνδημον Ἀθήνησιν κληθῆναι τὴν ἀμφιδρυθεῖσαν περὶ τὴν ἀρχαίαν ἀγορὰν, διὰ τὸ ἐνταῦθα πάντα τὸν δῆμον συνάγεσθαι τὸ παλαιὸν ἐν ταῖς ἐκκλησίαις, ἃς ἐκάλουν ἀγοράς, Apollod. ap. Harpocrat. *s. v.* Πάνδημος Αφροδίτη.) 2. It is maintained from a passage in Strabo that this new Agora bore the name of the Eretrian Agora. The words of Strabo are: "Eretria, some say, was colonised from Macistus in Triphylia under Eretrieus, others, from the Athenian Eretria, which is now Agora." (Ἐρέτριαν δ' οἱ μὲν ἀπὸ Μακίστου τῆς Τριφυλίας ἀποικισθῆναί φασιν ὑπ' Ἐρετριέως, οἱ δ' ἀπὸ τῆς Ἀθήνησιν Ἐρετρίας, ἣ νῦν ἐστιν ἀγορά, Strab. x. p. 447.) 3. Pausanias, as we have already seen, gives a description of the buildings in the old Agora, but without once mentioning the latter by name. It is not till the 17th chapter that he speaks of the Agora, just before he describes the gymnasium of Ptolemy and the temple of Theseus. Hence it is inferred that the old Agora had ceased to be used as a market-place in the time of Pausanias; and that the Agora mentioned by him is the so-called new Agora. 4. The chief argument, however, for the existence of the new Agora is the Doric portico, which is situated at a distance of about 250 yards opposite the northern extremity of the rocks of the Acropolis. It is maintained that the style of architecture of this building, and still more the inscriptions upon it, prove it to have been the Propylaeum or gateway of the Agora; and it is thought to be the same as the gate, which Pausanias describes as close to the statue of Hermes Agoraeus, and in the neighbourhood of the Stoa Poecile (i. 15. § 1).

In reply to these arguments it may be observed: 1. Apollodorus did not speak of an ancient market-place in contradistinction from a new market-place; he derives the name of ἀγορά from the assembling (συνάγεσθαι) of the people, and calls the place where they assembled the ancient Agora, in order to distinguish it from their later place of assembly on the Pnyx. 2. The passage of Strabo is too obscure to be of any authority in such a controversy. It is doubtful whether the Agora mentioned in this passage is *the* market, or *a* market, and whether it was in Athens or in Attica. Supposing that Strabo meant the Agora at Athens, there is no reason why we should not understand him to allude to the so-called old Agora. 3. It is quite an accidental circumstance that Pausanias uses the word Agora for the first time at the beginning of the 17th chapter. He had previously described the Agora under the name of Cerameicus, of which it was a part, and he would probably not have used the name Agora at all, had not the mention of the Hermes Agoraeus accidentally given occasion to it. 4. It is most probable that the above-mentioned Doric portico was not the gate of any market, but the portal of a building dedicated to Athena Archegetis, and erected by donations from Julius Caesar and Augustus. This portico was quite different from the gate mentioned by Pausanias as standing close to the statue of Hermes Agoraeus; for this gate and statue stood in the middle of the so-called old Agora. A few words must be said on each of these points.

First, as to the Hermes Agoraeus, it is expressly stated by an ancient authority that this statue stood in the middle of the Agora. (ἐν μέσῃ ἀγορᾷ ἵδρυται Ἑρμοῦ ἀγοραίου ἄγαλμα, Schol. *ad Aristoph. Equit.* 297.) Near this statue, and consequently in the middle of the Agora, stood a gate (πύλη), which appears from the account of Pausanias (i. 15. § 1) to have been a kind of triumphal arch erected to commemorate the victory of the Athenians over the troops of Cassander. This archway probably stood upon the same spot as the Πυλίς mentioned by Demosthenes (περὶ τὸν Ἑρμῆν τὸν πρὸς τῇ πυλίδι, *c. Euerg. et Mnesib.* p. 1146), and may even have been the same building as the latter, to which the trophy was subsequently added. The Hermes Agoraeus, which was made of bronze, was one of the most celebrated statues in Athens, partly from its position, and partly from the beauty of its workmanship. (Lucian, *Jup. Trag.* 33.) This "Hermes near the gate" (Ἑρμῆς πρὸς τῇ πυλίδι, or παρὰ τὸν πυλῶνα) was frequently used to designate the part of the Cerameicus (Agora) in which it stood. (Dem. *l. c.*; Harpocrat., Suid., Phot. *Lex.* Ἑρμῆς πρὸς τῇ πυλίδι.) It was erected by the nine archons at the time when the fortifications of the Peiraeeus were commenced, as was shown by the inscription upon it, preserved by Philochorus (ap. Harpocrat. *s. v.* Πρὸς τῇ πυλίδι Ἑρμῆς). According to Philochorus (*l. c.*) it was called ὁ Πυλῶν ὁ Ἀττικός: for the latter word, which is evidently corrupt, Leake proposes to read Ἀστικός, and Forchhammer Ἀγορᾶιος. Sometimes the "Gate" alone was employed to indicate this locality: thus Isaeus speaks of a lodging-house "in the Cerameicus near

the Gate" (*τῆς ἐν Κεραμεικῷ συνοικίας, τῆς παρὰ τὴν πυλίδα, de Philoct. hered.* p. 58, Steph.).

Secondly, with regard to the Doric portico in the so-called new Agora, it is evident from its style of architecture that it was erected after the time of Cassander, to say nothing of an earlier period. It consists at present of four Doric columns 4 feet 4 inches in diameter at the base, and 26 feet high, including the capital, the columns supporting a pediment surmounted by a large acroterium in the centre, and by a much smaller one at either end. If there were any doubt respecting the comparatively late date of this building, it would be removed by two inscriptions upon it, of which the one on the architrave is a dedication to Athena Archegetis by the people, and records that the building had been erected by means of donations from C. Julius Caesar and Augustus (Böckh, *Inscr.* 477); while the second on the central acroterium shows that a statue of Lucius Caesar, the grandson and adopted son of Augustus, had been placed on the summit of the pediment. (Böckh, No. 312.) It would seem to follow from the first of these inscriptions that these columns with their architrave belonged to a small temple of Athena Archegetis, and there would probably have never been any question about the matter, if it had not been for two other inscriptions, which seem to support the idea of its occupying part of the site of the so-called new Agora. One of these inscriptions is upon the pedestal of a statue of Julia, which was erected in the name of the Areiopagus, the Senate of Six Hundred, and the people, at the cost of Dionysius of Marathon, who was at the time Agoranomus with Q. Naevius Rufus of Melite. (Böckh, No. 313.) The statue itself has disappeared, but the basis was found near the portico. We do not, however, know that the statue originally stood where the pedestal has been found; and even if it did, it is absurd to conclude from this inscription that it stood in the Agora, simply because Dionysius, who defrayed the expenses of raising the monument, indulged in the pardonable vanity of indicating the time of its erection by the Agoranomia of himself and of Rufus. The other inscription is an edict of the emperor Hadrian, respecting the sale of oils and the duties to be paid upon them (Böckh, No. 355); but the large stone upon which the inscription has been cut, and which now appears to form a part of the ancient portico, did not belong to it originally, and was placed in its present position in order to form the corner of a house, which was built close to the portico.



PORTICO OF ATHENA ARCHEGETIS.

There is, therefore, no reason whatsoever for believing this portico to have been a gateway, to say nothing of a gate of the Agora; and, consequently, we may dismiss as quite untenable the supposition of two market-places at Athens. Of the buildings in the Agora an account is given below in the route of Pausanias through the city.

18. *The Cerameicus.*

There were two districts of this name, called respectively the Outer and the Inner Cerameicus, both belonging to the demus *αἱ Κεραμεῖς*, the former being outside, and the latter within, the city walls. (*εἶσι δυὸ Κεραμεικοί· ὁ μὲν ἔξω τείχους, ὁ δ' ἐντός*, Suid. Hesych. *s. v.* Κεραμεικός; Schol. *ad Aristoph. Eq.* 969.) Of the Outer Cerameicus we shall speak in our account of the suburbs of the city. Through the principal part of the Inner Cerameicus there ran a wide street, bordered by colonnades, which led from the Dipylum, also called the Ceramic gate, through the Agora between the Areiopagus and the Acropolis on one side, and the hill of Nymphs and the Pnyx on the other. (Himer. *Sophist. Or.* iii. p. 446, Wernsdorf; Liv. xxxi. 24; Plut. *Sull.* 14; comp. *οἱ Κεραμῆς ἐν ταῖσι πύλαις*, Aristoph. *Ran.* 1125.) We have already seen that the Agora formed part of the Cerameicus. After passing through the former, the street was continued, though probably under another name, as far as the fountain of Callirhoë. For a further account of this street, see pp. 297, a, 299, a.

B. *First Part of the Route of Pausanias through the City. From the Peiraic Gate to the Cerameicus.* (Paus. i. 2.)

There can be little doubt that Pausanias entered the city by the Peiraic gate, which, as we have already seen, stood between the hills of Pnyx and Museium. [See p. 263.] The first object which he mentioned in entering the city was the *Pompeium* (Πομπεῖον), a building containing the things necessary for the processions, some of which the Athenians celebrate every year, and others at longer intervals. Leake and Müller suppose that Pausanias alludes to the Panathenaea; but Forchhammer considers it more probable that he referred to the Eleusinian festival, for reasons which are stated below. In this building were kept vases of gold and silver, called Πομπεῖα, used in the processions. (Philochor. *ap. Harpocrat. s. v.* Πομπεῖα; Dem. *c. Androt.* p. 615; Plut. *Alc.* 13; Andoc. *c. Alcib.* p. 126.) The building must have been one of considerable size, since not only did it contain paintings and statues, among which was a brazen statue of Socrates by Lysippus (Diog. Laërt. ii. 43), a picture of Isocrates (Plut. *Vit. X. Orat.* p. 839), and some portraits by Crateras (Plin. xxxv. 11. s. 40); but we read of corn and flour being deposited here, and measured before the proper officers, to be sold at a lower price to the people. (Dem. *c. Phorm.* p. 918.) The Pompeium was probably chosen for this purpose as being the most suitable place near the road to the Peiraeeus.

The street from the Peiraic gate to the Cerameic-

cus passed between the hills of Pnyx and Museium. The whole of this hilly district formed the quarter called Melite, which was a demus of Attica. Pausanias says, that close to the Pompeium was a temple of Demeter, containing statues of Demeter, Core (Proserpine), and Iacchus holding a torch; and as Hercules is said to have been initiated in Melite into the Lesser Eleusinian mysteries (Schol. *ad Aristoph. Ran.* 504), we may infer that the above-mentioned temple is the one in which the initiation took place. It was probably for this reason that a temple was built to Hercules in Melite, in which at the time of the plague there was dedicated the celebrated statue of Hercules Alexicacus, the work of Ageladas. (Schol. *ad Aristoph. l. c.*; Tzetz. *Chil.* viii. 191.) This temple is not mentioned by Pausanias, probably because it lay at a little distance to the right of the street.

This street appears to have been one of considerable length. After describing the Pompeium, the temple of Demeter, and a group representing Poseidon on horseback hurling his trident at the giant Polybotes, he proceeds to say: "From the gate to the Cerameicus extend colonnades (στοαί), before which are brazen images of illustrious men and women. *The one of the two colonnades* (ἡ ἑτέρα τῶν στοῶν) contains sanctuaries of the gods, a gymnasium of Hermes, and the house of Polytion, wherein some of the noblest Athenians are said to have imitated the Eleusinian mysteries. In my time the house was consecrated to Dionysus. This Dionysus they call Melpomenus, for a similar reason that Apollo is called Musagetes. Here are statues of Athena Paeonia, of Zeus, of Mnemosyne, of the Muses, and of Apollo, a dedication and work of Eubulides. Here also is the daemon Acratus, one of the companions of Dionysus, whose face only is seen projecting from the wall. After the sacred enclosure (τέμενος) of Dionysus there is a building containing images of clay, which represent Amphictyon, king of the Athenians, entertaining Dionysus and other gods. Here also is Pegasus of Eleutherae, who introduced Dionysus among the Athenians."

It would appear that the στοαί, of which Pausanias speaks in this passage, were a continuous series of colonnades or cloisters, supported by pillars and open to the street, such as are common in many continental towns, and of which we had a specimen a few years ago in part of Regent Street in London. Under them were the entrances to the private houses and sanctuaries. That Pausanias was speaking of a continuous series of colonnades, on either side of the street, is evident from the words ἡ ἑτέρα τῶν στοῶν. Unfortunately Pausanias does not mention the name of this street. In speaking of the house of Polytion, Pausanias evidently alludes to Alcibiades and his companions; but it may be remarked that an accusation against Alcibiades speaks of the house of Alcibiades as the place where the profanation took place, though it mentions Polytion as one of the accomplices. (Plut. *Alc.* 22.)

C. *Second Part of the Route of Pausanias. — From the Stoa Basileius in the Agora to the Temple of Eucleia beyond the Ilissus.* (Paus. i. 3—14.)

In entering the Cerameicus from the street leading between the hills of Pnyx and the Museium, Pausanias turned to the right, and stood before the *Stoa Basileius*, or Royal Colonnade, in which the Archon Basileus held his court. It is evident from what has been said previously, that Pausanias had now entered the Agora, though he does not mention the name of the latter; and the buildings which he now describes were all situated in the Agora, or its immediate neighbourhood. Upon the roof of the Stoa Basileius were statues of Theseus throwing Sciron into the sea, and of Hemera (Aurora) carrying away Cephalus: hence it has been inferred that there was a temple of Hemera under or by the side of this Stoa. It appears to have faced the east, so that the statues of Hemera and Cephalus would witness the first dawn of day. Near the portico there were statues of Conon, Timotheus, Evagoras, and Zeus Eleutherius. Behind the latter, says Pausanias, was a stoa, containing paintings of the gods, of Theseus, Democracy, and the People, and of the battle of Mantineia. These paintings were by Euphranor, and were much celebrated. (Plut. *de Glor. Ath.* 2; Plin. xxxv. 11. s. 40; Val. Max. viii. 12.) Pausanias does not mention the name of this stoa, but we know from other authorities, and from his description of the paintings, that it was the *Stoa Eleutherius*. In front of it stood the statue of Zeus Eleutherius, as Pausanias describes. This stoa probably stood alongside of the Stoa Basileius. (Plat. *Theag.* init.; Xen. *Oeconom.* 7. § 1; Harpocrat. Hesych. *s. v. βασίλειος Στοά*; Eustath. *ad Odyss.* i. 395.) Near the Stoa Basileius was the *Temple of Apollo Patrous*, the same as the Pythian Apollo, but worshipped at Athens as a guardian deity under the name of Patrous (τὸν Ἀπόλλω τὸν Πύθιον, ὃς Πατρῷός ἐστι τῇ πόλει, Dem. *de Cor.* p. 274; Aristid. *Or. Panath.* i. p. 112, Jebb; Harpocrat. *s. v.*)

Pausanias next mentions "a Temple of the Mother of the Gods (the *Metroon*, Μητρῷον), whose statue was made by Pheidias, and near it the *Bouleuterium* (*Βουλευτήριον*), or Council House of the Five Hundred." He gives no indication of the position of these buildings relatively to those previously mentioned; but as we know that the statues of Harmodius and Aristogeiton, which stood higher up, near the ascent to the Acropolis, were over against the Metroum (καταντικρὺ τοῦ Μητρῴου, Arrian, *Anab.* iii. 16), we may, perhaps, conclude that they stood on the side of the Agora at right angles to the side occupied by the Stoa Basileius and Stoa Eleutherius. In the Metroum the public records were kept. It is also said by Aeschines to have been near the Bouleuterium (Aesch. *c. Ctesiph.* p. 576, Reiske; Dem. *de Fals. Leg.* p. 381, *c. Aristog.* i. p. 799; Lycurg. *c. Leocrat.* p. 184; Harpocrat. *s. v.* Μητρῷον; Suidas, *s. v.* Μητραγύρτης.) In the Bouleuterium were sanctuaries of Zeus Boulaeus and Athena Boulaea, and an altar of Hestia Boulaea. Suppliants placed themselves under the protection of these deities, and oaths were taken upon their altars. (Xen. *Hell.* ii. 3. § 52; Andoc. *de Mys.* p. 22, *de Redit.* p. 82, Reiske; Antiph. *de Fals. Leg.* p. 227; Diod. xiv. 4.)

The *Tholus*, which Pausanias places near the Bouleuterion (i. 5. § 1), probably stood immediately above the latter. It was a circular building, and was covered with a dome built of stone. (Timaeus, *Lex. Plat.*, Hesych., Suid., Phot. *s. v.* Θόλος; Bekker, *Anecd. Gr.* i. p. 264.) It contained some small silver images of the gods, and was the place where the Prytanes took their common meals, and offered their sacrifices. (Pollux, viii. 155; Dem. *de Fals. Leg*

p. 419.) After the Tholus there followed, higher up (ἀνωτέρω), the *Statues of the Eponymi*, or heroes, from whom were derived the names of the Attic tribes; and after the latter (μετὰ δὲ τὰς εἰκόνας τῶν ἐπωνύμων, i. 8. § 2) the statues of Amphiaraus, and of Eirene (Peace), bearing Plutus as her son. In the same place (ἐνταῦθα) stood also statues of Lycurgus, son of Lycrophron, of Callias, who made peace with Artaxerxes, and of Demosthenes, the latter, according to Plutarch (*Vit. X. Orat.* p. 847), being near the altar of the 12 gods. Pausanias, however, says, that near this statue was the *Temple of Ares*, in which were two statues of Aphrodite, one of Ares by Alcamenes, an Athena by Locrus of Paros, and an Enyo by the sons of Praxiteles: around the temple there stood Hercules, Theseus, and Apollo, and likewise statues of Calades and Pindar. Not far from these (οὐ πόρρω) stood the statues of Harmodius and Aristogeiton, of which we have already spoken. The *Altar of the Twelve Gods*, which Pausanias has omitted to mention, stood near this spot in the Agora. (Herod. vi. 108; Thuc. vi. 54; Xen. *Hipparch.* 3; Lycurg. *c. Leocr.* p. 198, Reiske; Plut. *Nic.* 13, *Vit. X. Orat. l. c.*) Close to this altar was an inclosure, called Περισχοίνισμα, where the votes for ostracism were taken. (Plut. *Vit. X. Orat. l. c.*) In the same neighbourhood was the *Temple of Aphrodite Pandemus*, placed by Apollodorus in the Agora (ap. Harpocrat. *s. v.* Πάνδημος Ἀφροδίτη), but which is not mentioned by Pausanias (i. 22. § 1—3) till he returns from the Theatre to the Propylaea. It must, therefore, have stood above the statues of Harmodius and Aristogeiton, more to the east.

Upon reaching the temple of Aphrodite Pandemus, which he would afterwards approach by another route, Pausanias retraced his steps, and went along the wide street, which, as a continuation of the Cerameicus, led to the Ilissus. In this street there appear to have been only private houses; and the first monument which he mentions after leaving the statues of Harmodius and Aristogeiton, was "the theatre, called the Odeium, before the entrance to which are statues of Egyptian kings" (i. 8. § 6). Then follows a long historical digression, and it is not till he arrives at the 14th chapter, that he resumes his topographical description, by saying: "Upon entering the Athenian Odeium there is, among other things, a statue of Dionysus, worthy of inspection. Near it is a fountain called Enneacrunus (i. e. of Nine Pipes), since it was so constructed by Peisistratus."

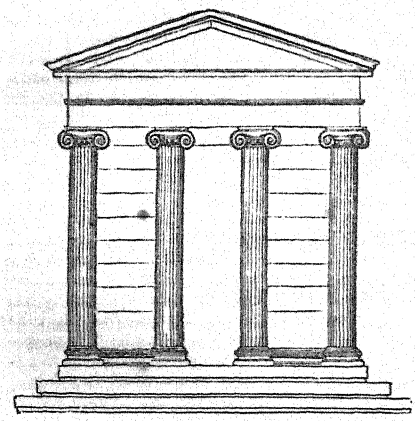
The *Odeium* must, therefore, have stood at no great distance from the Ilissus, to the SE. of the Olympieium, since the site of the Enneacrunus, or fountain of Callirhoë, is well known. [See p. 292.] This Odeium must not be confounded with the Odeium of Pericles, of which Pausanias afterwards speaks, and which was situated at the foot of the Acropolis, and near the great Dionysiac theatre. As neither of these buildings bore any distinguishing epithet, it is not always easy to determine which of the two is meant, when the ancient writers speak of the Odeium. It will assist, however, in distinguishing them, to recollect that the Odeium of Pericles must have been a building of comparatively small size, since it was covered all over with a pointed roof, in imitation of the tent of Xerxes (Plut. *Pericl.* 13); while the Odeium on the Ilissus appears to have been an open place surrounded with rows of seats, and of considerable size. Hence, the latter is called a τόπος, a term which could hardly have been applied to a building like the Odeium of Pericles. (Hesych. *s. v.* ᾠδεῖον; Schol. *ad Aristoph. Vesp.* 1148.) This Odeium is said by Hesychius (*l. c.*) to have been the place in which the rhapsodists and citharodists contended before the erection of the theatre; and, as we know that the theatre was commenced as early as B. C. 500, it must have been built earlier than the Odeium of Pericles. Upon the erection of the latter, the earlier Odeium ceased to be used for its original purpose; and was employed especially as a public granary, where, in times of scarcity, corn was sold to the citizens at a fixed price. Here, also, the court sat for trying the cases, called δίκαι σίτου, in order to recover the interest of a woman's dowry after divorce: this interest was called σῖτος (alimony or maintenance), because it was the income out of which the woman had to be maintained. It is probable, from the name of the suit, and from the place in which it was tried, that in earlier times the defendant was called upon to pay the damages in kind, that is, in corn or some other sort of provisions; though it was soon found more convenient to commute this for a money payment. (Dem. *c. Phorm.* p. 918, *c. Neaer.* p. 1362; Lys. *c. Agor.* p. 717, ed. Reiske; Suid. *s. v.* ᾠδεῖον; Harpocrat. *s. v.* σῖτος.) Xenophon relates, that the Thirty Tyrants summoned within the Odeium all the hoplites (3000) on the catalogus, and the cavalry; that half of the Lacedaemonian garrison took up their quarters within it; and that when the Thirty marched to Eleusis, the cavalry passed the night in the Odeium with their horses. (Xen. *Hell.* ii. 4. §§ 9, 10, 24.) It is evident that this could not have been the roofed building under the Acropolis. If we suppose the Odeium on the Ilissus to have been surrounded with a wall, like the Colosseum, and other Roman amphitheatres, it would have been a convenient place of defence in case of an unexpected attack made by the inhabitants of the city.

After speaking of the Odeium and the fountain Enneacrunus, Pausanias proceeds: "Of the temples beyond the fountain, one is dedicated to Demeter and Core (Proserpine), in the other stands a statue of Triptolemus." He then mentions several legends respecting Triptolemus, in the midst of which he breaks off suddenly with these words: "From proceeding further in this narrative, and in the things relating to the Athenian temple, called Eleusinium, a vision in my sleep deterred me. But I will return to that of which it is lawful for all men to write. In front of the temple, in which is the statue of Triptolemus [it should be noticed, that Pausanias avoids, apparently on purpose, mentioning the name of the temple], stands a brazen ox, as led to sacrifice: here also is a sitting statue of Epimenides of Cnossus. Still further on is the *Temple of Eucleia*, a dedication from the spoils of the Medes, who occupied the district of Marathon."

It will be seen from the preceding account that Pausanias makes no mention of the city walls, which he could hardly have passed over in silence if they had passed between the Odeium and the fountain of Enneacrunus, as Leake and others suppose. That he has omitted to speak of his crossing the Ilissus, which he must have done in order to reach the temple of Demeter, is not surprising, when we recollect that the bed of the Ilissus is in this part of its course almost always dry, and only filled for a few hours after heavy rain. Moreover, as there can

be little doubt that this district was covered with houses, it is probable that the dry bed of the river was walled in, and may thus have escaped the notice of Pausanias.

It is evident that the temple of Demeter and of Core, and the one with the statue of Triptolemus, stood near one another, and apparently a little above the fountain. Here there is still a small chapel, and in the neighbourhood foundations of walls. Whether the Eleusinium was either of these temples, or was situated in this district at all, cannot be in the least determined from the words of Pausanias. In the same neighbourhood was a small Ionic building, which, in the time of Stuart, formed a church, called that of Panaghía on the Rock (Παναγία στὴν πέτραν). It has now totally disappeared, and is only known from the drawings of Stuart. This beautiful little temple was "an amphiprostyle, 42 feet long, and 20 broad, on the upper step of the stylobate. There were four columns at either end, 1 foot 9 inches in diameter above the spreading base. Those at the eastern end stood before a pronaos of 10 feet in depth, leading by a door 7 feet wide into a *σηκος* of 15½ feet; the breadth of both 12 feet." (Leake, p. 250.) Leake supposes that this is the temple of the statue of Triptolemus; but Forchhammer imagines it to have been that of Eucleia. If the latter conjecture is correct, we have in this temple a building erected immediately after the battle of Marathon.



IONIC TEMPLE ON THE ILISSUS.

D. *Third Part of the Route of Pausanias.—From the Stoa Basileius in the Agora to the Prytaneium.* (Paus. i. 14. § 6—18. § 3.)

After speaking of the temple of Eucleia beyond the Ilissus, Pausanias returns to the point from which he had commenced his description of the Cerameicus and the Agora. Having previously described the monuments in the Agora to his right, he now turns to the left, and gives an account of the buildings on the opposite side of the Agora. "Above the Cerameicus and the Stoa, called Basileius," he continues, "is a temple of Hephaestus. . . Near it is a sanctuary of Aphrodite Urania (c. 14). . . . In approaching the Stoa, which is called Poecilé (Ποικίλη), from its pictures, is a bronze Hermes, surnamed Agoraeus, and near it a gate, upon which is a trophy of the Athenians, the victors in an equestrian combat of Pleistarchus, who had been entrusted with the command of the cavalry and foreign troops of his brother Cassander." (c. 15. § 1.) Then follows a description of the paintings in the Stoa Poecilé after which he proceeds: "Before the Stoa stand brazen statues, Solon, who drew up laws for the Athenians, and a little further Seleucus (c. 16. § 1). . . . In the Agora of the Athenians is an Altar of Pity (Ἐλέου βωμός), to whom the Athenians alone of Greeks give divine honours" (c. 17 § 1).

It would appear that the three principal buildings, mentioned in this passage, the *Temple of Hephaestus*, the *Sanctuary of Aphrodite Urania*, and the *Stoa Poecile*, stood above one another, the last, at all events, having the hill of Pnyx behind it, as we shall see presently. Of the celebrated statue of Hermes Agoraeus, and of the gate beside it, we have already spoken. [See p. 294.] Near the temple of Hephaestus was the *Eurysaceium*, or heroum of Eurysaces, which Pausanias has not mentioned. (Harpocrat. *s. v.* Κολωνῖτας.) Eurysaces was the son of Ajax. According to an Athenian tradition he and his brother Philaeus had given up Salamis to the Athenians, and had removed to Attica. Philaeus taking up his residence in Brauron, and Eurysaces in Melite. (Plut. *Sol.* 10.) It was in the latter district that the Eurysaceium was situated (Harpocrat. *s. v.* Εὐρυσάκειον), which proves that Melite must have extended as far as the side of the Agora next to the hill of Pnyx.

In the Agora, and close to the Eurysaceium and temple of Hephaestus, was the celebrated hill called *Colonus*, more usually *Colonus Agoraeus*, or *Misthius* (Κολωνὸς ἀγοραῖος, or μίσθιος), which, from its central position, was a place of hire for labourers. It received its surname from this circumstance, to distinguish it from the demus Colonus beyond the Academy. (Pollux, vii. 133; Harpocrat. *s. v.* Κολωνῖτας; Argum. iii. ad Soph. *Oed. Colon.* ed. Hermann.) This hill was a projecting spur of the hill of Pnyx. Here Meton appears to have lived, as may be inferred from a passage in Aristophanes (*Av.* 997), in which Meton says, "Meton am I, whom Hellas and Colonus know" (Ὅστις εἰμ' ἐγώ; Μέτων, ὃν οἶδεν Ἑλλὰς χὠ Κολωνός). This is confirmed by the statement that the house of Meton was close to the Stoa Poecile. (Aelian, *V. H.* xiii. 12.) On the hill Colonus Meton placed some "astronomical dedication" (ἀνάθημά τι ἀστρολογικόν), the nature of which is not mentioned; and near it upon the wall of that part of the Pnyx where the assemblies of the people were held, he set up a ἡλιοτρόπιον, which indicated the length of the solar year. (ἡλιοτρόπιον ἐν τῇ νῦν οὔσῃ ἐκκλησίᾳ, πρὸς τῷ τείχει τῷ ἐν τῇ Πνυκί, Schol. *ad Aristoph. Vesp.* 997; Suid. *s. v.* Μέτων.) The Scholiast also says, that the Colonus Agoraeus was behind the Macra Stoa (ἡ Μακρὰ Στοά); but as no other writer mentions a Stoa of this name in the Asty, it is probable that the Scholiast meant the Stoa Basileius.

The Stoa Poecile was the Stoa from which the Stoic philosophers obtained their name. (Diog. Laërt. vii. 5; Lucian, *Demon.* 14.) It was originally called Στοὰ Πεισιανάκτιος. (Plut. *Cim.* 4; Diog. Laërt. *l. c.*; Suid. *s. v.* Στοά.) It had three walls covered with paintings; a middle wall with two large paintings, representing scenes from the mythical age, and one at each end, containing a painting of which the subject was taken from Athenian history. On the first wall was the battle of Oenoë in

the Argeia, between the Athenians and Lacedaemonians. On the great central wall was a picture of the Athenians under Theseus fighting against the Amazons, and another representing an assembly of the Greek chiefs after the capture of Troy deliberating respecting the violation of Cassandra by Ajax. On the third wall was a painting of the battle of Marathon. These paintings were very celebrated. The combat of the Athenians and Amazons was the work of Micon. (Aristoph. *Lysistr.* 681; Arrian, *Anab.* vii. 13.) The battle of Marathon was painted by Polygnotus, Micon, and Pantaenus. (Plut. *Cim.* 4; Diog. Laërt. vii. 5; Plin. xxxv. 8. s. 34; Aelian, *de Nat. An.* vii. 38.)

After describing the Stoa Poecile, and mentioning the statues of Solon and Seleucus, and the Altar of Pity, Pausanias quits the Agora and goes up the street of the Cerameicus towards Dipylum. He passes between the Pnyx and the Areiopagus without mentioning either, since the lower parts of both were covered with houses. The first object which he mentions is the *Gymnasium of Ptolemy*, which he describes as not far from the Agora (*τῆς ἀγορᾶς ἀπέχοντι οὐ πολύ*), and named after its founder Ptolemy: it contained Hermae of stone, worthy of inspection, a bronze image of Ptolemy, and statues of Juba the Libyan, and of Chrysippus of Soli. He next describes the *Temple of Theseus*, which he places near the Gymnasium (*πρὸς τῷ γυμνασίῳ*, c. 17. § 2). The proximity of these two buildings is also noticed by Plutarch. (*Θησεὺς—κεῖται ἐν μέσῃ τῇ πόλει παρὰ τὸ νῦν γυμνάσιον, Thes.* 36.) Of the temple of Theseus we have already spoken. [See p. 287.] At this spot Pausanias quitted the Cerameicus and turned to the right towards the east. If he had gone further on in the direction of Dipylum, he would at least have mentioned the *Leocorium*, or monument of the daughters of Leos, which stood near the Dipylum in the inner Cerameicus. (Thuc. i. 20, ii. 57; Aelian, *V. H.* xii. 28; Cic. *de Nat. Deor.* iii. 19; Strab. ix. p. 396; Harpocrat. Hesych. *s. v.* Λεωκόριον.)

It has been already mentioned that the Cerameicus was a long wide street, extending from Dipylum to the Agora, and continued under another name as far as the fountain of Callirhoë, and the temple with the statue of Triptolemus, which Forchhammer conjectures to be the same as the Pherephattium. This street, like the Corso of the Italian towns, appears to have been the grand promenade in Athens. The following passage from the speech of Demosthenes against Conon (p. 1258) gives a lively picture of the locality: "Not long afterwards," says Ariston, "as I was taking *my usual walk* in the evening *in the Agora* along with Phanostratus the Cephisian, one of my companions, there comes up to us Ctesias, the son of this defendant, drunk, at the *Leocorium*, near the house of Pythodorus. Upon seeing us he shouted out, and having said something to himself like a drunken man, so that we could not understand what he said, he went past us *up to Melite* (*πρὸς Μελίτην ἄνω*). In that place there were drinking (as we afterwards learnt) at the house of Pamphilus the fuller, this defendant Conon, a certain Theotimus, Archebiades, Spintharus the son of Eubulus, Theogenes the son of Andromenes, a number of persons whom Ctesias brought down into the Agora. It happened that we met these men as we were returning from the *Pherephattium*, and had in our walk again reached the Leocorium." It is evident from this account that the house of Pamphilus was somewhere on the hill of the Nymphs; and that the Pherephattium was in any case to the south of the Leocorium, and apparently at the end of the promenade: hence it is identified by Forchhammer with the temple with the statue of Triptolemus.

After leaving the Theseium, Pausanias arrives at the *Temple of the Dioscuri*, frequently named the *Anaceium*, because the Dioscuri (Castor and Pollux) were called *οἱ Ἄνακες*, or *Ἀνακοί*, by the Athenians. (Plut. *Thes.* 33; Aelian, *V. H.* iv. 5; Suid. Etym. M. *s. v.* *Ἀνακοί*; Harpocrat. *s. v.* *Ἀνακεῖον*, Πολύγνωτος.) He does not, however, mention either the distance of the Anaceium from the Theseium, or the direction which he took in proceeding thither. It is evident, however, that he turned to the east, as has been already remarked, since he adds in the next paragraph, that above the temple of the Dioscuri is the sacred enclosure of Aglaurus. The latter, as we know, was situated on the northern side of the Acropolis, immediately under the Erechtheium [see p. 286]; and that the Anaceium was near the Aglaurium, appears from the tale of the stratagem of Peisistratus (Polyaen. i. 21), which has been already related. The proximity of the Anaceium and Aglaurium is also attested by Lucian. (*Piscator.* 42.) And since Pausanias mentions the Anaceium before the Aglaurium, we may place it north-west of the latter.

Near to the Aglaurium, says Pausanias, is the *Prytaneium*, where the laws of Solon were preserved. Hence the Prytaneium must have stood at the north-eastern corner of the Acropolis; a position which is confirmed by the narrative of Pausanias, that in proceeding from thence to the temple of Sarapis, he descended into the lower parts of the city (*ἐς τὰ κάτω τῆς πόλεως*), and also by the fact that the street of the Tripods, which led to the sacred enclosure of Dionysus near the theatre commenced at the Prytaneium. (Paus. i. 20. § 1.)

North of the Acropolis there were some other monuments. Of these two of the most celebrated are the portico of Athena Archegetis, erroneously called the Propylaeum of the new Agora [see p. 295], and the Horologium of Andronicus Cyrrhestes. Apparently north of these should be placed certain buildings erected by Hadrian, which Pausanias does not mention till he had spoken of the Olympieium, the greatest of the works of this emperor. After describing the Olympieium, Pausanias remarks (i. 18. § 9): "Hadrian constructed other buildings for the Athenians, a temple of Hera and of Zeus Panhellenius, and a sanctuary common to all the gods (a Pantheon). The most conspicuous objects are 120 columns of Phrygian marble. The walls of the porticoes are made of the same material. In the same place are apartments (*οἰκήματα*) adorned with gilded roofs and alabaster stone, and with statues and paintings: books are deposited in them (or in this sanctuary). There is also a gymnasium named after Hadrian, in which there are 100 columns from the quarries of Libya." The ancient remains north of the portico of Athena Archegetis are supposed to belong to a portion of these buildings. "The Corinthian colonnade, of which the southern extremity is about 70 yards to the north of the above-mentioned portico, was the decorated façade (with a gateway in the centre) of a quadrangular inclosure, which is traceable to the eastward of it. A tetrastyle propylaeum, formed of columns 3 feet in diameter and 29 feet high, similar to those before the wall, except that the latter are not fluted, projected

22 feet before the gate of the inclosure, which was 376 feet long, and 252 broad; round the inside of it, at a distance of 23 feet from the wall, are vestiges of a colonnade. In the northern wall, which still exists, are the remains of one large quadrangular recess or apartment in the centre 34 feet in length, and of two semicircular recesses nearly equal to it in diameter. The church of Megáli Panaghía, which stands towards the eastern side of the inclosure, is formed of the remains of an ancient building, consisting on one side of a ruined arch, and on the other of an architrave supported by a pilaster, and three columns of the Doric order, 1 foot 9 inches in diameter, and of a somewhat declining period of art. . . . . The general plan was evidently that of a quadrangle surrounded with porticoes, having one or more buildings in the centre: thus agreeing perfectly with that work of Hadrian which contained stoae, a colonnade of Phrygian marble, and a library. . . . . The building near the centre of the quadrangle, which was converted into a church of the Panaghía, may have been the Pantheon. . . . Possibly also the temple of Hera and of Zeus Panhellenius stood in the centre of the inclosure." (Leake, p. 258, seq.)

E. *Fourth Part of the Route of Pausanias.—From the Prytaneium to the Stadium.* (Paus. i. 18. § 4—19.)

Pausanias went straight from the Prytaneium to the Olympieium, between which buildings he notices these objects, the *Temple of Sarapis*, the place of meeting of Theseus and Peirithous, and the *Temple of Eileithyia*. After describing the Olympieium, Pausanias mentions the temples of Apollo Pythius, and of Apollo Delphinius. The *Pythium* (Πύθιον) was one of the most ancient sanctuaries in Athens. We know from Thucydides (ii. 15) that it was in the same quarter as the Olympieium, and from Strabo (ix. p. 404), that the sacred inclosures of the two temples were only separated by a wall, upon which was the altar of Zeus Astrapaeus. The *Delphinium* (Δελφίνιον) was apparently near the Pythium. It was also a temple of great antiquity, being said to have been founded by Aegeus. In its neighbourhood sat one of the courts for the trial of cases of homicide, called τὸ ἐπὶ Δελφινίῳ. (Plut. *Thes.* 12, 18; Pollux, viii. 119; Paus. i. 28. § 10.)

Pausanias next proceeds to *The Gardens* (οἱ κῆποι), which must have been situated east of the above-mentioned temples, along the right bank of the Ilissus. In this locality was a temple of Aphrodite; the statue of this goddess, called "Aphrodite in the Gardens," by Alcamenes, was one of the most celebrated pieces of statuary in all Athens. (Plin. xxxvi. 5. s. 4; Lucian, *Imag.* 4, 6.) Pliny (*l. c.*), misled by the name "Gardens," places this statue outside the walls; but we have the express testimony of Pausanias in another passage (i. 27. § 3) that it was in the city.

Pausanias then visits the *Cynosarges* and *Lyceium*, both of which were situated outside the walls, and are described below in the account of the suburbs of the city. From the Lyceium he returns to the city, and mentions the *Altar of Boreas*, who carried off Oreithyia from the banks of the Ilissus, and the *Altar of the Ilissian Muses*, both altars being upon the banks of the Ilissus. (Comp. Plat. *Phaedr.* c. 6; Herod. vii. 189.) The altar of Boreas is described by Plato (*l. c.*) as opposite the temple of Artemis Agrotera, which probably stands upon the site of the church of Stavroménos Petros. To the east of the altar of Boreas stood the altar of the Ilissian Muses. In 1676 Spon and Wheler observed, about fifty yards above the bridge of the Stadium, the foundations of a circular temple, which had, however, disappeared in the time of Stuart. This was probably the Temple of the Ilissian Muses, for though Pausanias only mentions an altar of these goddesses, there may have been also a temple.

On the other side of the Ilissus Pausanias entered the district *Agrae* or *Agra*, in which was the *Temple of Artemis Agrotera*, spoken of above. A part of this district was sacred to Demeter, since we know that the lesser Eleusinian mysteries were celebrated in Agrae, and were hence called τὰ ἐν Ἄγραις. (Steph. B. *s. v.* Ἄγρα; Plut. *Demetr.* 26.) Stephanus (*l. c.*) says that Agra was a spot before the city (πρὸ τῆς πόλεως), but this appears to be only a conclusion drawn from the name, which would seem to indicate that it was in the country, and may be classed together with the above-mentioned error of Pliny about the gardens. The Panathenaic Stadium was also in Agrae, after describing which [see p. 292], Pausanias retraces his steps to the Prytaneium. He has omitted to mention the hill *Ardettus* (Ἀρδηττός), situated above the Stadium, where the Dicasts were sworn. (Harpocrat., Hesych., Suid. *s. v.*; Pollux, viii. 122.) The high ground of Agrae appears to have been called Helicon in ancient times. (Cleidemus, ap. Bekker, *Anecd. Graec.* i. p. 326.)

F. *Fifth Part of the Route of Pausanias.—From the Prytaneium to the Propylaea of the Acropolis.* (Paus. i. 20—22. § 3.)

In this part of his route Pausanias went round the eastern and southern sides of the Acropolis. Starting again from the Prytaneium, he went down the *Street of the Tripods*, which led to the Lenaeum or sacred enclosure of Dionysus. The position of this street is marked by the existing Choragic Monument of Lysicrates [see p. 291], and by a number of small churches, which probably occupy the place of the tripod temples. The Lenaeum, which contained two temples of Dionysus, and which was close to the theatre, was situated in the district called Limnae. It was here that the Dionysiac festival, called Lenaea, was celebrated. (Thuc. ii. 15; *Dict. of Ant.* p. 411, b. 2nd ed.) The Lenaeum must be placed immediately below the theatre to the south. Immediately to the east of the theatre, and consequently at the north-eastern angle of the Acropolis, was the *Odeium of Pericles*. Its site is accurately determined by Vitruvius, who says (v. 9), that it lay on the left hand to persons coming out of the theatre. This Odeium, which must be distinguished from the earlier building with this name near the Ilissus, was built by Pericles, and its roof is said to have been an imitation of the tent of Xerxes. (Plut. *Per.* 13.) It was burnt during the siege of Athens by Sulla, B. C. 85, but was rebuilt by Ariobarzanes II., king of Cappadocia, who succeeded to the throne about B. C. 63. (Appian, *B. Mithr.* 38; Vitruv. *l. c.*; Böckh, No. 357; *Dict. of Ant.* pp. 822, 823, 2nd ed.) All traces of this building have disappeared.

On the western side of the theatre are some remains of a succession of arches, which Leake conjectures may have belonged to a portico, built by Herodes Atticus, for the purpose of a covered com-

munication between the theatre and the Odeium of Herodes. Perhaps they are the remains of the *Porticus Eumenia*, which appears from Vitruvius (*l. c.*) to have been close to the theatre. For an account of the theatre itself, see p. 284.

In proceeding from the theatre Pausanias first mentions the *Tomb of Talos* or *Calos*, below the steep rocks of the Acropolis, from which Daedalus is said to have hurled him down. Pausanias next comes to the *Asclepieium* or *Temple of Asclepius*, which stood immediately above the Odeium of Herodes Atticus. Its site is determined by the statement that it contained a fountain of water, celebrated as the fountain at which Ares slew Halirrhothius, the son of Poseidon. Pausanias makes no mention of the Odeium of Herodes, since this building was not erected when he wrote his account of Athens. [See p. 286.] Next to the Asclepieium Pausanias, in his ascent to the Acropolis, passed by the *Temple of Themis*, with the *Tomb of Hippolytus* in front of it, the *Temple of Aphrodite Pandemus and Peitho*, and the *Temple of Ge Curotrophus and Demeter Chloe*. At the temple of Aphrodite Pandemus, Pausanias was again close to the statues of Harmodius and Aristogeiton. [See p. 297, a.] The proximity of this temple to the tomb of Hippolytus is alluded to by Euripides (*Hippol.* 29, seq.). The temple of Ge and Demeter was probably situated beneath the temple of Nike Apteros. At the foot of the wall, supporting the platform of the latter temple, there are two doors, coeval with the wall, and conducting into a small grotto, which was probably the shrine of Ge and Demeter. It was situated on the right hand of the traveller, just before he commenced the direct ascent to the Propylaea; and from being placed within a wall, which formed one of the defences of the Acropolis, it is sometimes described as a part of the latter. (Soph. *ad Oed. Col.* 1600; Suid. *s. v.* Κουροτρόφος Γῆ.) The position of this temple is illustrated by a passage in the Lysistrata of Aristophanes (829), where, the Athenian women being in possession of the Acropolis, Lysistrata suddenly perceives a man at the temple of Demeter Chloë approaching the citadel:

ΛΥ. Ἰοὺ, ἰού, γυναῖκες . . . .
ἄνδρ' ἄνδρ' ὁρῶ προσιόντα . . . .
ΓΥ. Ποῦ δ' ἐστὶν, ὅστις ἐστί; ΛΥ. παρὰ τὸ τῆς Χλόης.

The *Eleusinium*, which Pausanias had mentioned (i. 14. § 3) in the description of his second route [see p. 297, b], Leake conjectures to have been the great cavern in the middle of the rocks at the eastern end of the Acropolis. The Eleusinium is said by Clemens of Alexandria (*Protrept.* p. 13, Sylburg), and Arnobius (*adv. Gent.* vi. p. 193, Maire) to have been below the Acropolis. The Eleusinium is also mentioned by Thucydides (ii. 15) and Xenophon (*Hipparch.* 3), but without any positive indication of its site.

G. *Sixth Part of the Route of Pausanias.—The Acropolis, Areiopagus and Academy.* (Paus. i. 22. § 4—30.)

The Acropolis has been already described. In descending from it Pausanias notices the cave of Pan and the Areiopagus [see pp. 286, 281], and the place near the Areiopagus, where the ship was kept, which was dragged through the city in the great Panathenaic festival, surmounted by the Peplus of Athena as a sail (i. 29. § 1). He then proceeds through Dipylum to the outer Cerameicus and the Academy. The two latter are spoken of under the suburbs of the city.

H. *Districts of the Asty.*

It is remarked by Isocrates that the city was divided into κῶμαι and the country into δῆμοι (διελόμενοι τὴν μὲν πόλιν κατὰ κώμας, τὴν δὲ χώραν κατὰ δήμους, *Areop.* p. 149, ed. Steph.). In consequence of this remark, and of the frequent opposition between the πόλις and the δῆμοι, it was formerly maintained by many writers that none of the Attic demi were within the city. But since it has been proved beyond doubt that the contrary was the case, it has been supposed that the city demi were outside the walls when the demi were established by Cleisthenes, but were subsequently included within the walls upon the enlargement of the city by Themistocles. But even this hypothesis will not apply to all the demi, since Melite and Cydathenaeum, for example, as well as others, must have been included within the city at the time of Cleisthenes. A little consideration, however, will show the necessity of admitting the division of the city into the demi from the first institution of the latter by Cleisthenes. It is certain that every Athenian citizen was enrolled in some demus, and that the whole territory of Attica was distributed into a certain number of demi. Hence the city must have been formed by Cleisthenes into one or more demi; for otherwise the inhabitants of the city would have belonged to no demus, which we know to have been impossible. At the same time there is nothing surprising in the statement of Isocrates, since the demi within the walls of Athens were few, and had nothing to do with the organization of the city. For administrative purposes the city was divided into κῶμαι or wards, the inhabitants being called κωμῆται. (Comp. Aristoph. *Nub.* 966, *Lysistr.* 5; Hesych. *s. v.* Κῶμαι.)

The following is a list of the city demi:—

1. *Cerameicus* (Κεραμεικός: *Eth.* Κεραμεῖς), divided into the Inner and the Outer Cerameicus. The Inner Cerameicus has been already described, and the Outer Cerameicus is spoken of below. [See p. 303.] The two districts formed only one demus, which belonged to the tribe Acamantis. Wordsworth maintains (p. 171) that the term Inner Cerameicus was used only by later writers, and that during the Peloponnesian war, and for many years afterwards, there was only one Cerameicus, namely, that outside the walls. But this opinion is refuted by the testimony of Antiphon, who spoke of the two Cerameici (ap. Harpocrat. *s. v.*), and of Phanodemus, who stated that the Leocorium was in the middle of the Cerameicus (ap. Harpocrat. *s. v.* Λεωκόριον).

2. *Melite* (Μελίτη: *Eth.* Μελιτεῖς), was a demus of the tribe Cecropis, west of the Inner Cerameicus. The exact limits of this demus cannot be ascertained; but it appears to have given its name to the whole hilly district in the west of the Asty, comprising the hills of the Nymphs, of the Pnyx and of the Museium, and including within it the separate demi of Scambonidae and Collytus. Melite is said to have been named from a wife of Hercules. It was one of the most populous parts of the city, and contained several temples as well as houses of distinguished men. In Melite were the Hephaesteium, the Eurysaceium, the Colonus Agoraeus [respecting these three, see p. 298]; the temple of Hercules Alexicacus [see p. 296, a]; the Melanippeium, in which

Melanippus, the son of Theseus, was buried (Harpocrat. *s. v.* Μελανίππειον); the temple of Athena Aristobula, built by Themistocles near his own house (Plut. *Them.* 22); the house of Callias (Plat. *Parmen.* p. 126, a.; Schol. *ad Aristoph. Ran.* 504); the house of Phocion, which still existed in Plutarch's time (Plut. *Phoc.* 18); and a building, called the "House of the Melitians," in which tragedies were rehearsed. (Hesych. Phot. *Lex. s. v.* Μελιτέων οἶκος.) This is, perhaps, the same theatre as the one in which Aeschines played the part of Oenomaus, and which is said to have been situated in Collytus (Harpocrat. *s. v.* Ἰσχανδρος; Anonym. *Vit. Aesch.*); since the district of Melite, as we have already observed, subsequently included the demus of Collytus. It is probable that this theatre is the one of which the remains of a great part of the semicircle are still visible, hewn out of the rock, on the western side of the hill of Pnyx. The Melitian Gate at the SW. corner of the city were so called, as leading to the district Melite. [See p. 263, b.] Pliny (iv. 7. s. 11) speaks of an "oppidum Melite," which is conjectured to have been the fortress of the Macedonians, erected on the hill Museium. [See p. 284, a.]

3. *Scambonidae* (Σκαμβωνίδαι), a demus belonging to the tribe Leontis. In consequence of a passage of Pausanias (i. 38. § 2) Müller placed this demus near Eleusis; but it is now admitted that it was one of the city demi. It was probably included within the district of Melite, and occupied the Hills of the Nymphs and of Pnyx. Its connexion with Melite is intimated by the legend, that Melite derived its name from Melite, a daughter of Myrmex, and the wife of Hercules; and that this Myrmex gave his name to a street in Scambonidae. (Harpocrat. *s. v.* Μελίτη; Hesych., *s. v.* Μύρμηκος ἀτραπός; comp. Aristoph. *Thesm.* 100; and Phot *Lex.*) This street, however, the "Street of Ants," did not derive its name from a hero, but from its being crooked and narrow, as we may suppose the streets to have been in this hilly district. Scambonidae, also, probably derived its name from the same circumstance (from σκαμβός, "crooked.")

4. *Collytus* (Κολλυτός, not Κολυττός: *Eth.* Κολλυτεῖς), a demus belonging to the tribe Aegeis, and probably, as we have already said, sometimes included under the general name of Melite. It appears from a passage of Strabo (i. p. 65) that Collytus and Melite were adjacent, but that their boundaries were not accurately marked, a passage which both Leake and Wordsworth have erroneously supposed to mean that these places had precise boundaries. (It is evident, however, that Collytus and Melite are quoted as an example of μὴ ὄντων ἀκριβῶν ὅρων.) Wordsworth, moreover, remarks that it was the least respectable quarter in the whole of Athens: but we know, on the contrary, that it was a favourite place of residence. Hence Plutarch says (*de Exsil.* 6, p. 601), "neither do all Athenians inhabit Collytus, nor Corinthians Craneium, nor Spartans Pitane," Craneium and Pitane being two favourite localities in Corinth and Sparta respectively. It is described by Himerius (ap. Phot. Cod. 243, p. 375, Bekker), as a στενωπός (which does not mean a narrow street, but simply a street, comp. Diod. xii. 10; Hesych. *s. v.*), situated in the centre of the city, and much valued for its use of the market (ἀγορᾶς χρείᾳ τιμώμενος), by which words we are probably to understand that it was conveniently situated for the use of the market. Forchhammer places Collytus between the hills of Pnyx and Museium, in which case the expression of its being in the centre of the city, must not be interpreted strictly. The same writer also supposes στενωπός not to signify a street, but the whole district between the Pnyx and the Museium, including the slopes of those hills. Leake thinks that Collytus bordered upon Diomeia, and accordingly places it between Melite and Diomeia; but the authority to which he refers would point to an opposite conclusion, namely, that Collytus and Diomeia were situated on opposite sides of the city. We are told that Collytus was the father of Diomus, the favourite of Hercules; and that some of the Melitenses, under the guidance of Diomus, migrated from Melite, and settled in the spot called Diomeia, from their leader, where they celebrated the Metageitnia, in memory of their origin. (Plut. *de Exsil. l. c.*; Steph. B. *s. v.* Διόμεια; Hesych. *s. v.* Διομειεῖς.) This legend confirms the preceding account of Collytus being situated in Melite. We have already seen that there was a theatre in Collytus, in which Aeschines played the part of Oenomaus; and we are also told that he lived in this district 45 years. (Aesch. *Ep.* 5.) Collytus was also the residence of Timon, the misanthrope (Lucian, *Timon*, 7, 44), and was celebrated as the demus of Plato.

5. *Cydathenaeum* (Κυδαθήναιον: *Eth.* Κυδαθηναιεῖς), a demus belonging to the tribe Pandionis. (Harp. Suid. Steph. Phot.) The name is apparently compounded of κῦδος "glory," and Ἀθηναῖος, and is hence explained by Hesychius (*s. v.*) as ἔνδοξος Ἀθηναῖος. It is, therefore, very probable, as Leake has suggested, that this demus occupied the Theseian city, that is to say, the Acropolis, and the parts adjacent to it on the south and south-east. (Leake, p. 443; Müller, *Dor.* vol. ii. p. 72, transl.)

6. *Diomeia* (Διόμεια: *Eth.* Διομεῖς), a demus belonging to the tribe Aegeis, consisting, like Cerameicus, of an Outer and an Inner Diomeia. The Inner Diomeia comprised the eastern part of city, and gave its name to one of the city-gates in this quarter. In the Outer Diomeia was situated the Cynosarges. (Steph., Suid. *s. v.* Διόμεια; Hesych. *s. v.* Διομεῖς; Steph., Hesych. *s. v.* Κυνόσαργες; Schol. *ad Aristoph. Ran.* 664; Plut. *de Exsil. l. c.*) The Outer Diomeia could not have extended far beyond the walls, since the demus Alopece was close to Cynosarges, and only eleven or twelve stadia from the walls of the city. (Herod. v. 63; Aesch. *c. Tim.* p. 119, Reiske.)

7. *Coele* (Κοίλη), a demus belonging to the tribe Hippothoontis. It lay partly within and partly without the city, in the valley between the Museium and the hills on the southern side of Ilissus. In this district, just outside the Melitian gate, were the sepulchres of Thucydides and Cimon. [For authorities, see p. 263.]

8. *Ceiriadae* (Κειριάδαι), a demus belonging to the tribe Hippothoontis. (Harpocrat., Suid., Steph. B., Hesych. *s. v.*) The position of this demus is uncertain; but Sauppe brings forward many arguments to prove that it was within the city walls. In this district, and perhaps near the Metroum, was the Βάραθρον, into which criminals were cast. (For authorities, see Sauppe, pp. 17, 18.)

9. *Agrae* (Ἄγραι), was situated south of the Ilissus, and in the SE. of the city. Respecting its site, see p. 300, b. It does not appear to have been a separate demus, and was perhaps included in the demus of Agryle, which was situated south of it.

10. *Limnae* (Λίμναι), was a district to the south of the Acropolis, in which the temple of Dionysus was situated. (Thuc. ii. 15.) It was not a demus, as stated by the Scholiast on Callimachus (*H. in Del.* 172), who has mistaken the Limnae of Messenia for the Limnae of Athens.

Colonus, which we have spoken of as a hill in the city, is maintained by Sauppe to have been a separate demus; but see above, p. 298, b.

The Euboean cities of Eretria and Histiaea were said by some to have been named from Attic demi (Strab. x. p. 445); and from another passage of Strabo (x. p. 447) it has been inferred that the so-called New Agora occupied the site of Eretria. [See p. 298, b.] It is doubtful whether Eretria was situated in the city; and at all events it is not mentioned elsewhere, either by writers or inscriptions, as a demus.

Respecting the city demi the best account is given by Sauppe, *De Demis Urbanis Athenarum*, Weimar, 1846.

X. Suburbs of the City.

1. *The Outer Cerameicus and the Academy.*—The road to the Academy (Ἀκαδημία), which was distant six or eight stadia from the gate named Dipylum, ran through the Outer Cerameicus. (Liv. xxxi. 24; Thuc. vi. 57; Plat. *Parm.* 2; Plut. *Sull.* 14; Cic. *de Fin.* v. 1; Lucian, *Scyth.* 2.) It is called by Thucydides the most beautiful suburb of the city (ἐπὶ τοῦ καλλίστου προαστείου τῆς πόλεως, Thuc. ii. 34). On each side of the road were the monuments of illustrious Athenians, especially of those who had fallen in battle; for the Outer Cerameicus was the place of burial for all persons who were honoured with a public funeral. Hence we read in Aristophanes (*Aves*, 395):—

> ὁ Κεραμεικὸς δέξεται νύ.
> δηχοσίᾳ γὰρ ἵνα ταφῶμεν.

Over each tomb was placed a pillar, inscribed with the names of the dead and of their demi. (Paus. i. 29. § 4; comp. Cic. *de Leg.* ii. 26.) In this locality was found an interesting inscription, now in the British Museum, containing the names of those who had fallen at Potidaea, B. C. 432.

The Academy is said to have belonged originally to the hero Academus, and was afterwards converted into a gymnasium. It was surrounded with a wall by Hipparchus, and was adorned by Cimon with walks, groves, and fountains. (Diog. Laërt. iii. 7; Suid. *s. v.* Ἱππάρχου τειχίων; Plut. *Cim.* 13.) The beauty of the plane trees and olive plantations was particularly celebrated. (Plin. xii. 1. s. 5.) Before the entrance were a statue and an altar of Love, and within the inclosure were a temple of Athena, and altars of the Muses, Prometheus, Hercules, &c. (Paus. i. 30. § 1.) It was from the altar of Prometheus that the race of the Lampadephoria commenced. The Academy was the place where Plato taught, who possessed a small estate in the neighbourhood, which was his usual place of residence. (Diog. Laërt. *l. c.*; Aelian, *V. H.* ix. 10.) His successors continued to teach in the same spot, and were hence called the Academic philosophers. It continued to be one of the sanctuaries of philosophy, and was spared by the enemy down to the time of Sulla, who, during the siege of Athens, caused its celebrated groves to be cut down, in order to obtain timber for the construction of his military machines. (Plut. *Sull.* 12; Appian, *Mithr.* 30.) The Academy, however, was replanted, and continued to enjoy its ancient celebrity in the time of the emperor Julian. Near the temple of Athena in the Academy were the Moriae, or sacred olives, which were derived from the sacred olive in the Erechtheium. The latter, as we have already seen, was the first olive tree planted in Attica, and one of the Moriae was shown to Pausanias as the second. They were under the guardianship of Zeus Morius. (Comp. Suid. *s. v.* Μορίαι; Schol. *ad Soph. Oed. Col.* 730.) A little way beyond the Academy was the hill of Colonus, immortalised by the tragedy of Sophocles; and between the two places were the tomb of Plato and the tower of Timon. (Paus. i. 30. §§ 3, 4.) The name of *Akadhimia* is still attached to this spot. "It is on the lowest level, where some water-courses from the ridges of Lycabettus are consumed in gardens and olive plantations. These waters still cause the spot to be one of the most advantageous situations near Athens for the growth of fruit and pot-herbs, and maintain a certain degree of verdure when all the surrounding plain is parched with the heat of summer." (Leake, p. 195.)

2. *Cynosarges* (Κυνόσαργες), was a sanctuary of Hercules and a gymnasium, situated to the east of the city, not far from the gate Diomeia. It is said to have derived its name from a white dog, which carried off part of the victim, when sacrifices were first offered by Diomus to Hercules. (Paus. i. 19. § 3; Herod. v. 63, vi. 116; Plut. *Them.* 1; Harpocrat. *s. v.* Ἡράκλεια; Hesych. Suid. Steph. B. *s. v.* Κυνόσαργες.) Antisthenes, the founder of the Cynic school, taught in the Cynosarges. (Diog. Laërt. vi. 13.) It was surrounded by a grove, which was destroyed by Philip, together with the trees of the neighbouring Lyceium, when he encamped at this spot in his invasion of Attica in B. C. 200. (Liv. xxxi. 24.) Since Cynosarges was near a rising ground (Isocr. *Vit. X. Orat.* p. 838), Leake places it at the foot of the south-eastern extremity of Mount Lycabettus, near the point where the arch of the aqueduct of Hadrian and Antoninus formerly stood. The name of this gymnasium, like that of the Academy, was also given to the surrounding buildings, which thus formed a suburb of the city. (Forchhammer, p. 368.)

3. *Lyceium* (Λύκειον), a gymnasium dedicated to Apollo Lyceius, and surrounded with lofty plane trees, was also situated to the east of the city, and a little to the south of the Cynosarges. It was the chief of the Athenian gymnasia, and was adorned by Peisistratus, Pericles, and Lycurgus. (Paus. i. 19. § 3; Xen. *Hipp.* 3. § 6; Hesych. Harpocrat. Suid. *s. v.* Λύκειον.) The Lyceium was the place in which Aristotle and his disciples taught, who were called Peripatetics, from their practice of walking in this gymnasium while delivering their lectures. (Diog. Laërt. v. 5; Cic. *Acad. Quaest.* i. 4.) In the neighbourhood of the Lyceium was a fountain of the hero Panops, near which was a small gate of the city, which must have stood between the gates Diocharis and Diomeia. (Plat. *Lys.* 1; Hesych. *s. v* Πάνωψ.)

4. *Lycabettus* (Λυκαβηττός), was the name of the lofty insulated mountain overhanging the city on its north-eastern side, and now called the *Hill of St. George*, from the church of St. George on its summit. [See p. 255, a.] This hill was identified by the ancient geographers with Anchesmus (Ἀγχεσμός), which is described by Pausanias (i. 32

§ 2) as a small mountain with a statue of Zeus Anchesmius. Pausanias is the only writer who mentions Anchesmus; but since all the other hills around Athens have names assigned to them, it was supposed that the hill of St. George must have been Anchesmus. But the same argument applies with still greater force to Lycabettus, which is frequently mentioned by the classical writers; and it is impossible to believe that so remarkable an object as the Hill of St. George could have remained without a name in the classical writers. Wordsworth was, we believe, the first writer who pointed out the identity of Lycabettus and the Hill of St. George; and his opinion has been adopted by Leake in the second edition of his Topography, by Forchhammer, and by all subsequent writers. The celebrity of Lycabettus, which is mentioned as one of the chief mountains of Attica, is in accordance with the position and appearance of the Hill of St. George. Strabo (x. p. 454) classes Athens and its Lycabettus with Ithaca and its Neriton, Rhodes and its Atabyris, and Lacedaemon and its Taygetus. Aristophanes (*Ran.* 1057), in like manner, speaks of Lycabettus and Parnassus as synonymous with any celebrated mountains:

> ἦν οὖν σὺ λέγῃς Λυκαβηττοὺς
> καὶ Παρνασῶν ἡμῖν μεγέθη, τοῦτ' ἐστὶ τὸ
> χρηστὰ διδάσκειν.

Its proximity to the city is indicated by several passages. In the edition of the Clouds of Aristophanes, which is now lost, the Clouds were represented as vanishing near Lycabettus, when they were threatening to return in anger to Parnes, from which they had come. (Phot. *Lex. s. v.* Πάρνης.) Plato (*Critias*, p. 112, a) speaks of the Pnyx and Lycabettus as the boundaries of Athens. According to an Attic legend, Athena, who had gone to Pallene, a demus to the north-eastward of Athens, in order to procure a mountain to serve as a bulwark in front of the Acropolis, was informed on her return by a crow of the birth of Erichthonius, whereupon she dropt Mount Lycabettus on the spot where it still stands. (Antig. Car. 12; for other passages from the ancient writers, see Wordsworth, p. 57, seq.; Leake, p. 204, seq.) Both Wordsworth and Leake suppose Anchesmus to be a later name of Lycabettus, since Pausanias does not mention the latter; but Kiepert gives the name of Anchesmus to one of the hills north of Lycabettus. [See Map, p. 256.]

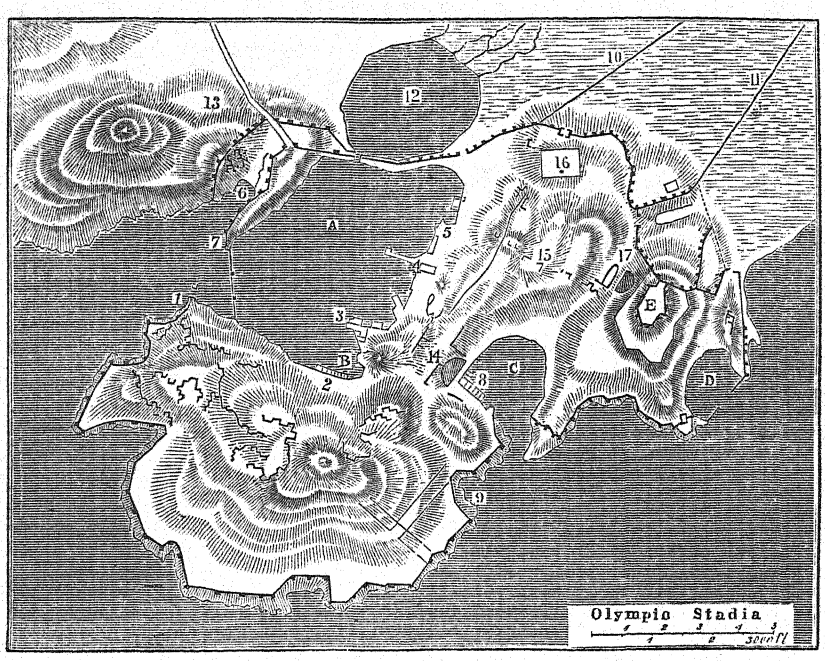
XI. The Port-towns.

Between four and five miles SW. of the Asty is the peninsula of Peiraeeus, consisting of two rocky heights divided from each other by a narrow isthmus, the eastern, or the one nearer the city, being the higher of the two. This peninsula contains three natural basins or harbours, a large one on the western side, now called *Drákо* (or *Porto Leone*), and two smaller ones on the eastern side, called respectively *Stratiotiki* (or *Paschalimáni*), and *Fanári;* the latter, which was nearer the city, being the smaller of the two. Hence Thucydides describes (i. 93) Peiraeeus as χωρίον λιμένας ἔχον τρεῖς αὐτοφυεῖς.

We know that down to the time of the Persian wars the Athenians had only one harbour, named Phalerum; and that it was upon the advice of Themistocles that they fortified the Peiraeeus, and made use of the more spacious and convenient harbours in this peninsula. Pausanias says (i. 1. § 2): 'The Peiraeeus was a demus from early times, but was not used as a harbour before Themistocles administered the affairs of the Athenians Before that time their harbour was at Phalerum, at the spot where the sea is nearest to the city. . . . . But Themistocles, when he held the government, perceiving that Peiraeeus was more conveniently situated for navigation, and that it possessed three ports instead of the one at Phalerum (λιμένας τρεῖς ἀνθ' ἑνὸς ἔχειν τοῦ Φαληροῖ), made it into a receptacle of ships." From this passage, compared with the words of Thucydides quoted above, it would seem a natural inference that the three ancient ports of Peiraeeus were those now called *Drákо*, *Stratiotiki*, and *Fanári;* and that Phalerum had nothing to do with the peninsula of Peiraeeus, but was situated more to the east, where the sea-shore is nearest to Athens. But till within the last few years a very different situation has been assigned to the ancient harbours of Athens. Misled by a false interpretation of a passage of the Scholiast upon Aristophanes (*Pac.* 145), modern writers supposed that the large harbour of Peiraeeus (*Drákо*) was divided into three ports called respectively Cantharus (Κάνθαρος), the port for ships of war, Zea (Ζέα) for corn-ships, and Aphrodisium ('Αφροδίσιον) for other merchant-ships; and that it was to those three ports that the words of Pausanias and Thucydides refer. It was further maintained that *Stratiotiki* was the ancient harbour of Munychia, and that *Fanári*, the more easterly of the two smaller harbours, was the ancient Phalerum. The true position of the Athenian ports was first pointed out by Ulrichs in a pamphlet published in modern Greek (οἱ λιμένες καὶ τὰ μακρὰ τείχη, τῶν 'Αθήνων, Athens, 1843), of the arguments of which an abstract is given by the author in the *Zeitschrift für die Alterthumswissenschaft* (for 1844, p. 17, seq.). Ulrichs rejects the division of the larger harbour into three parts, and maintains that it consisted only of two parts; the northern and by far the larger half being called Emporium ('Εμπόριον), and appropriated to merchant vessels, while the southern bay upon the right hand, after entering the harbour, was named Cantharus, and was used by ships of war. Of the two smaller harbours he supposes *Stratiotiki* to be Zea, and *Phanári* Munychia. Phalerum he removes altogether from the Peiraic peninsula, and places it at the eastern corner of the great Phaleric bay, where the chapel of St. George now stands, and in the neighbourhood of the Τρεῖς Πύργοι, or the *Three Towers*. Ulrichs was led to these conclusions chiefly by the valuable inscriptions relating to the maritime affairs of Athens, which were discovered in 1834, near the entrance to the larger harbour, and which were published by Böckh, with a valuable commentary under the title of *Urkunden über das Seewesen des attischen Staates*, Berlin, 1834. Of the correctness of Ulrichs's views there can now be little doubt; the arguments in support of them are stated in the sequel.

A. *Phalerum.*

The rocky peninsula of Peiraeeus is said by the ancient writers to have been originally an island, which was gradually connected with the mainland by the accumulation of sand. (Strab. i. p. 59; Plin. iii. 85; Suid. *s. v.* ἔμβαρος.) The space thus filled up was known by the name of Halipedum ('Αλίπεδον), and continued to be a marshy swamp, which rendered the Peiraeeus almost inaccessible in the winter time till the construction of the broad carriage



PLAN OF THE PORT-TOWNS.

A. Harbour of Peiraeeus (Emporium), now *Drâko* or *Porto Leone*.
B. Harbour of Cantharus.
C. Harbour of Zea, now *Stratiotiki*.
D. Harbour of Munychia, now *Fanâri*.
E. Munychia, the Acropolis of Peiraeeus.
1. Alcimus.
2. Ship-houses.
3. Hoplotheca or Armentarium of Philo.
4. Aphrodisium.
5. Stoae.
6. Cophos Limen.
7. Ecticnia.
8. Ship-houses.
9. Phreattys.
10. Northern Long Wall.
11. Southern Long Wall.
12. Halae.
13. Necropolis.
14. Ruins, erroneously supposed to be those of the Peiraic Theatre.
15. Temple of Zeus Soter.
16. Hippodameian Agora.
17. Theatre.

road (ἁμαξιτός), which was carried across it. (Harpocrat., Suid. *s. v.* ἀλίπεδον; Xen. *Hell.* ii. 4. § 30.) Under these circumstances the only spot which the ancient Athenians could use as a harbour was the south-eastern corner of the Phaleric bay, now called, as already remarked, Τρεῖς Πύργοι, which is a round hill projecting into the sea. This was accordingly the site of Phalerum (Φάληρον, also Φαληρός: *Eth.* Φαληρεῖς), a demus belonging to the tribe Aeantis. This situation secured to the original inhabitants of Athens two advantages, which were not possessed by the harbours of the Peiraic peninsula: first, it was much nearer to the most ancient part of the city, which was built for the most part immediately south of the Acropolis (Thuc. ii. 15); and, secondly, it was accessible at every season of the year by a perfectly dry road.

The true position of Phalerum is indicated by many circumstances. It is never included by ancient writers within the walls of Peiraeeus and Munychia. Strabo, after describing Peiraeeus and Munychia, speaks of Phalerum as the next place in order along the shore (μετὰ τὸν Πειραιᾶ Φαληρεῖς δῆμος ἐν τῇ ἐφεξῆς παραλίᾳ, ix. p. 398). There is no spot at which Phalerum could have been situated before reaching Τρεῖς Πύργοι, since the intervening shore of the Phaleric gulf is marshy (τὸ Φαληρικόν, Plut. *Vit. X. Orat.* p. 844, *Them.* 12; Strab. ix. p. 400; Schol. *ad Aristoph. Av.* 1693). The account which Herodotus gives (v. 63) of the defeat of the Spartans, who had landed at Phalerum, by the Thessalian cavalry of the Peisistratidae, is in accordance with the open country which extends inland near the chapel of St. George, but would not be applicable to the Bay of *Phanâri*, which is completely protected against the attacks of cavalry by the rugged mountain rising immediately behind it. Moreover, Ulrichs discovered on the road from Athens to St. George considerable substructions of an ancient wall, apparently the Phaleric Wall, which, as we have already seen, was five stadia shorter than the two Long Walls. [See p. 259, b.]

That there was a town near St. George is evident from the remains of walls, columns, cisterns, and other ruins which Ulrichs found at this place; and we learn from another authority that there may still be seen under water the remains of an ancient mole, upon which a Turkish ship was wrecked during the war of independence in Greece. (Westermann, in *Zeitschrift für die Alterthumswissenschaft*, 1843, p. 1009.)

Cape Colias (Κωλίας), where the Persian ships were cast ashore after the battle of Salamis (Herod. viii. 96), and which Pausanias states to have been 20 stadia from Phalerum (i. 1. § 5), used to be identified with Τρεῖς Πύργοι, but must now be placed SE. at the present Cape of *St. Kosmas*: near the latter are some ancient remains, which are probably

those of the temple of Aphrodite Colias mentioned by Pausanias.

The port of Phalerum was little used after the foundation of Peiraeeus; but the place continued to exist down to the time of Pausanias. This writer mentions among its monuments temples of Demeter Zeus, and Athena Sciras, called by Plutarch (*Thes.* 17) a temple of Sciras; and altars of the Unknown Gods, of the Sons of Theseus, and of Phalerus. The sepulchre of Aristeides (Plut. *Arist.* 1) was at Phalerum. The Phaleric bay was celebrated for its fish. (For authorities, see Leake, p. 397.)

B. *Peiraeeus and Munychia.*

1. *Division of Peiraeeus and Munychia.*—Peiraeeus (Πειραιεύς: *Eth.* Πειραιεῖς) was a demus belonging to the tribe Hippothontis. It contained both the rocky heights of the peninsula, and was separated from the plain of Athens by the low ground called Halipedon, mentioned above. Munychia (*Μουνυχία*) was included in Peiraeeus, and did not form a separate demus. Of the site of Munychia there can no longer be any doubt since the investigations of Curtius (*De Portubus Athenarum*, Halis, 1842); Ulrichs also had independently assigned to it the same position as Curtius. Munychia was the Acropolis of Peiraeeus. It occupied the hill immediately above the most easterly of the two smaller harbours, that is, the one nearest to Athens. This hill is now called Καστέλλα. It is the highest point in the whole peninsula, rising 300 feet above the sea; and at its foot is the smallest of the three harbours. Of its military importance we shall speak presently. Leake had erroneously given the name of Munychia to a smaller height in the westerly half of the peninsula, that is, the part furthest from Athens, and had supposed the greater height above described to be the Acropolis of Phalerum.

2. *Fortifications and Harbours.*— The whole peninsula of Peiraeeus, including of course Munychia, was surrounded by Themistocles with a strong line of fortifications. The wall, which was 60 stadia in circumference (Thuc. ii. 13), was intended to be impregnable, and was far stronger than that of the Asty. It was carried up only half the height which Themistocles had originally contemplated (Thuc. i. 93); and if Appian (*Mithr.* 30) is correct in stating that its actual height was 40 cubits, or about 60 feet, a height which was always found sufficient, we perceive how vast was the project of Themistocles. "In respect to thickness, however, his ideas were exactly followed: two carts meeting one another brought stones, which were laid together right and left on the outer side of each, and thus formed two primary parallel walls, between which the interior space (of course at least as broad as the joint breadth of the two carts) was filled up, not with rubble, in the usual manner of the Greeks, but constructed, through the whole thickness, of squared stones, cramped together with metal. The result was a solid wall probably not less than 14 or 15 feet thick, since it was intended to carry so very unusual a height." (Grote, vol. v. p. 335; comp. Thuc. i. 93.) The existing remains of the wall described by Leake confirm this account. The wall surrounded not only the whole peninsula, but also the small rocky promontory of Etioneia, from which it ran between the great harbour and the salt marsh called Halae. These fortifications were connected with those of the Asty by means of the Long Walls, which have been already described. [See p. 259, seq.] It is usually stated that the architect employed by Themistocles in his erection of these fortifications, and in the building of the town of Peiraeeus, was Hippodamus of Miletus; but C. F. Hermann has brought forward good reasons for believing that, though the fortifications of Peiraeeus were erected by Themistocles, it was formed into a regularly planned town by Pericles, who employed Hippodamus for this purpose. Hippodamus laid out the town with broad straight streets, crossing each other at right angles, which thus formed a striking contrast with the narrow and crooked streets of Athens. (Hermann, *Disputatio de Hippodamo Milesio*, Marburg, 1841.)

The entrances to the three harbours of Peiraeeus were rendered very narrow by means of moles, which left only a passage in the middle for two or three triremes to pass abreast. These moles were a continuation of the walls of Peiraeeus, which ran down to either side of the mouths of the harbours; and the three entrances to the harbours (*τὰ κλεῖθρα τῶν λιμένων*) thus formed, as it were, three large sea-gates in the walls. Either end of each mole was protected by a tower; and across the entrance chains were extended in time of war. Harbours of this kind were called by the ancients *closed ports* (κλειστοὶ λιμένες), and the walls were called χηλαί, or *claws*, from their stretching out into the sea like the claws of a crab. It is stated by ancient authorities that the three harbours of the Peiraeeus were *closed ports* (Hesych. *s. v. Ζέα*; Schol. *ad Aristoph. Pac.* 145; comp. Thuc. ii. 94; Plut. *Demetr.* 7; Xen. *Hell.* ii. 2. § 4); and in each of them we find remains of the *chelae*, or moles. Hence these three harbours cannot mean, as Leake supposed, three divisions of the larger harbour since there are traces of only one set of chelae in the latter, and it is impossible to understand how it could have been divided into three closed ports.

(i.) *Phanári*, the smallest of the three harbours, was anciently called MUNYCHIA, from the fortress rising above it. It was only used by ships of war; and we learn, from the inscriptions already referred to, that it contained 82 *νεώσοικοι*, or ship-houses. This harbour was formerly supposed to be Phalerum; but it was quite unsuitable for trading purposes, being shut in by steep heights, and having no direct communication with the Asty. Moreover, we can hardly conceive the Athenians to have been so blind as to have used this harbour for centuries, and to have neglected the more commodious harbours of *Stratiotiki* and *Dráko*, in its immediate vicinity. The modern name of *Phanári* is probably owing to a lighthouse having stood at its entrance in the Byzantine period.

(ii.) *Stratiotiki* (called *Paschalimáni* by Ulrichs), the middle of the three harbours, is the ancient ZEA (*Ζέα*), erroneously called by the earlier topographers Munychia. (Timaeus, *Lex.*, *Plat.*; Phot. *Lex. s. v. Ζέα.*) It was the largest of the three harbours for ships of war, since it contained 196 ship-houses, whereas Munychia had only 82, and Cantharus only 94. Some of the ship-houses at Zea appear to have been still in existence in the time of Pausanias; for though he does not mention Zea, the *νεώσοικοι* which he speaks of (i. 1. § 3) were apparently at this port. This harbour probably derived its name from Artemis, who was worshipped among the Athenians under the surname of Zea, and not, as Meursius supposed, from the corn-vessels, which were confined to the Emporium in the great harbour.

(iii.) *Drákо* or *Porto Leone*, the largest of the three harbours, was commonly called by the ancients simply Peiraeeus (Πειραιεύς), or The Harbour (ὁ λίμην). It derives its modern name from a colossal lion of white marble, which Spon and Wheler observed upon the beach, when they visited Athens; and which was carried to Venice, after the capture of Athens by the Venetians in 1687. *Drákо* is the name used by the modern Greeks, since δράκων, which originally meant only a serpent, now signifies a monster of any kind, and was hence applied to the marble lion.

It has been already stated that Leake and other writers, misled by a passage of the Scholiast on Aristophanes (*Pac.* 145), divided the harbour of Peiraeeus into three separate ports, named Cantharus, Aphrodisium, and Zea, but the words of the Scholiast warrant no such conclusion:—ὁ Πειραιεὺς λιμένας ἔχει τρεῖς, πάντας κλειστούς· εἷς μὲν ὁ Κανθάρου λίμην — ἐν ᾧ τὰ νεώρια. εἶτα τὸ Ἀφροδίσιον· εἶτα κύκλῳ τοῦ λιμένος στοαὶ πέντε. It is evident that the Scholiast does not intend to give the names of the three harbours of Peiraeeus; but, after mentioning Cantharus, he proceeds to speak of the buildings in its immediate vicinity, of which the Aphrodisium, a temple of Aphrodite, was one; and then followed the five Stoae or Colonnades. Leake supposed Zea to be the name of the bay situated on the right hand after entering the harbour, Aphrodisium to be the name of the middle or great harbour, and Cantharus to be the name of the inner harbour, now filled up by alluvial deposits of the Cephissus. It is, however, certain that the last-mentioned spot never formed part of the harbour of Peiraeeus, since between this marsh and the harbour traces of the ancient wall have been discovered; and it is very probable that this marsh is the one called Halae (Ἁλαί) by Xenophon. (*Hell.* ii. 4. § 34.)

The harbour of Peiraeeus appears to have been divided into only two parts. Of these, the smaller one, occupying the bay to the right hand of the entrance to the harbour, was named Cantharus. It was the third of the Athenian harbours for ships of war, and contained 94 ship-houses. Probably upon the shores of the harbour of Cantharus the armoury (ὁπλοθήκη) of Philo stood, containing arms for 1000 ships. (Strab. ix. p. 395; Plin. vii. 37. s. 38; Cic. *de Orat.* i. 14; Vitruv. vii. Praef.; Appian, *Mithr.* 41.)

The remainder of the harbour, being about two-thirds of the whole, was called Emporium, and was appropriated to merchant vessels. (Timaeus, *Lex. Plat.*; Harpocrat. *s. v.* Δεῖγμα.) The surrounding shore, which was also called Emporium, contained the five Stoae or Colonnades mentioned above, all of which were probably appropriated to mercantile purposes. One of these was called the Macra Stoa (μακρὰ στοὰ), or the Long Colonnade (Paus. i. 1. § 3); a second was the Deigma (Δεῖγμα), or place where merchants exhibited samples of their goods for sale (Harpocrat. *s. v.* Δεῖγμα; Schol. *ad Aristoph. Equit.* 974; Dem. *c. Lacrit.* p. 932); a third was the Alphitopolis (Ἀλφιτοπῶλις), or Corn-Exchange, said to have been built by Pericles (Schol. *ad Aristoph. Equit.* 547): of the other two Stoae the names have not been preserved. Between the Stoae of the Emporium and Cantharus stood the Aphrodisium, or temple of Aphrodite, built by Conon after his victory at Cnidus. (Paus. *l. c.*; Schol. *ad Aristoph. Pac. l. c.*) The limits of the Emporium towards Cantharus were marked by a boundary stone discovered *in situ* in 1843, and bearing the inscription:—

ΕΜΠΟΡΙΟ
ΚΑΙΗΟΔΟ
ΗΟΡΟΣ,

i. e., Ἐμπορίου καὶ ὁδοῦ ὅρος. The forms of the letters, and the use of the H for the spiritus asper, prove that the inscription belongs to the period before the Peloponnesian war. The stone may have been erected upon the first foundation of Peiraeeus by Themistocles, or when the town was laid out regularly by Hippodamus in the time of Pericles. It probably stood in a street leading from the Emporium to the docks of the harbour of Cantharus.

3. *Topography of Munychia and Peiraeeus.*— The site of Munychia, which was the Acropolis of Peiraeeus, has been already explained. Remains of its fortifications may still be seen on the top of the hill, now called *Castella*, above the harbour of *Phanári*. From its position it commanded the whole of the Peiraic peninsula, and its three harbours (ὑποπίπτουσι δ' αὐτῷ λιμένες τρεῖς, Strab. ix. p. 395); and whoever obtained possession of this hill became master of the whole of Peiraeeus. Epimenides is said to have foreseen the importance of this position. (Plut. *Sol.* 12; Diog. Laërt. i. 114.) Soon after the close of the Peloponnesian war, the seizure of Munychia by Thrasybulus and his party enabled them to carry on operations with success against the Thirty at Athens. (Xen. *Hell.* ii. 4.) The successors of Alexander the Great kept a Macedonian garrison in Munychia for a long period, and by this means secured the obedience of Athens. The first Macedonian garrison was placed in this fortress by Antipater after the defeat of the Greeks at Crannon, B. C. 322. (Paus. i. 25. § 4; Plut. *Dem.* 28.) When Athens surrendered to Cassander, in B. C. 318, Munychia was also garrisoned by the latter; and it was by the support of these troops that Demetrius Phalereus governed Athens for the next ten years. In B. C. 307 the Macedonians were expelled from Munychia by Demetrius Poliorcetes; but the latter, on his return from Asia in B. C. 299, again placed a garrison in Munychia, and in the Museium also. These garrisons were expelled from both fortresses by the Athenians, under Olympiodorus, when Demetrius was deprived of the Macedonian kingdom in B. C. 287. (Paus. i. 25. § 4, seq., 26. § 1, seq.; Diod. xviii. 48, 74, xx. 45; Plut. *Demetr.* 8, seq., 46, *Phoc.* 31, seq.) During the greater part of the reign of Antigonus and of his son Demetrius II., the Macedonians had possession of Munychia; but soon after the death of Demetrius, Aratus purchased the departure of the Macedonian garrison by the payment of a large sum of money. (Plut. *Arat.* 34; Paus. ii. 8. § 5.) Strabo (*l. c.*) speaks of the hill of Munychia as full of hollows and excavations, and well adapted for dwelling-houses. In the time of Strabo the whole of the Peiraeeus was in ruins, and the hollows to which he alludes were probably the remains of cisterns. The sides of the hill sloping down to the great harbour appear to have been covered with houses rising one above another in the form of an amphitheatre, as in the city of Rhodes, which was laid out by the same architect, and was also celebrated for its beauty.

Within the fortress of Munychia was a temple of Artemis Munychia, who was the guardian deity of this citadel. The temple was a celebrated place of asylum for state criminals. (Xen. *Hell.* ii. 4. § 11·

Paus. i. 1. § 4; Dem. *de Coron.* p. 222, Reiske; Lys. *c. Agorat.* pp. 460, 462, Reiske.) Near the preceding, and probably also within the fortress, was the *Bendideium* (Βενδίδειον), or temple of the Thracian Artemis Bendis, whose festival, the Bendideia, was celebrated on the day before the lesser Panathenaea. (Xen. *Hell.* ii. 4. § 11; Plat. *de Rep.* i. pp. 327, 354.) On the western slope of the hill was the Dionysiac theatre, facing the great harbour: it must have been of considerable size, as the assemblies of the Athenian people were sometimes held in it. (Thuc. viii. 93; Xen. *Hell.* ii. 4. § 32; Lys. *c. Agorat.* pp. 464, 479; comp. Dem. *de Fals. Leg.* p. 379.) It was in this theatre that Socrates saw a performance of one of the plays of Euripides. (Aelian, *V. H.* ii. 13.) Some modern writers distinguish between the theatre at Munychia and another in Peiraeeus; but the ancient writers mention only one theatre in the peninsula, called indifferently the Peiraic or the Munychian theatre, the latter name being given to it from its situation upon the hill of Munychia. The ruins near the harbour of Zea, which were formerly regarded as those of the Peiraic theatre, belonged probably to another building.

The proper agora of Peiraeeus was called the *Hippodameian Agora* (Ἱπποδάμειος ἀγορά), to distinguish it from the Macra Stoa, which was also used as an agora. The Hippodameian Agora was situated near the spot where the two Long Walls joined the wall of Peiraeeus; and a broad street led from it up to the citadel of Munychia. (Xen. *Hell.* ii. 4. § 11; Andoc. *de Myst.* p. 23, Reiske; Dem. *c. Timoth.* p. 1190.)

At the entrance to the great harbour there was on the right hand the promontory *Alcimus* (Ἄλκιμος), on the left hand the promontory *Eetionia* (Ἠετιωνία, or Ἠετιώνεια). On Alcimus stood the tomb of Themistocles, whose bones are said to have been brought from Magnesia in Asia Minor, and buried at this place. (Plut. *Them.* 32; Paus. i. 1. § 2). Eetionia was a tongue of land commanding the entrance to the harbour; and it was here that the Four Hundred in B. C. 411 erected a fort, in order to prevent more effectually the entrance of the Athenian fleet, which was opposed to them. (Thuc. viii. 90; Dem. *c. Theocr.* p. 1343; Harpocrat., Suid., Steph. B. *s. v.* Ἠετιώνεια.) The small bay on the outer side of the promontory was probably the κωφὸς λίμην mentioned by Xenophon. (*Hell.* ii. 4. § 31.)

The buildings around the shore of the great harbour have been already mentioned. Probably behind the Macra Stoa was the temenus of Zeus and Athena, which Pausanias (i. 1. § 3) mentions as one of the most remarkable objects in Peiraeeus, and which is described by other writers as the temple of Zeus Soter. (Strab. ix. p. 396; Liv. xxxi. 30; Plin. xxxiv. 8. s. 19. § 14.) *Phreattys*, which was one of the courts of justice for the trial of homicides, was situated in Peiraeeus; and as this court is described indifferently ἐν Ζέᾳ or ἐν Φρεαττοῖ, it must be placed either in or near the harbour of Zea. The accused pleaded their cause on board ship, while the judges sat upon the shore. (Paus. i. 28. § 11; Dem. *c. Aristocr.* p. 645; Pollux, viii. 120; Becker, *Anecd. Graec.* i. p. 311.)

Peiraeeus never recovered from the blow inflicted upon it by its capture by Sulla, who destroyed its fortifications and arsenals. So rapid was its decline that in the time of Strabo it had become "a small village, situated around the ports and the temple of Zeus Soter." (Strab. ix. p. 395.)

The most important work on the Topography of Athens is Col. Leake's *Topography of Athens*, London, 1841, 2nd edition. In common with all other writers on the subject, the writer of the present article is under the greatest obligations to Col. Leake, although he has had occasion to differ from him on some points. The other modern works from which most assistance have been derived are Forchhammer, *Topographie von Athen*, in *Kieler Philologische Studien*, Kiel, 1841; Kruse, *Hellas*, vol. ii. pt. i., Leipzig, 1826; K. O. Müller, art. *Attika* in Ersch and Gruber's *Encyclopädie*, vol. vi., translated by Lockhart, London, 1842; Wordsworth, *Athens and Attica*, London, 1836; Stuart and Revett, *Antiquities of Athens*, London, 1762—1816, 4 vols., fo. (2nd ed. 1825—1827); Dodwell, *Tour through Greece*, vol. i. London, 1819; Prokesch, *Denkwürdigkeiten, &c.*, vol. ii., Stuttgart, 1836; Mure, *Journal of a Tour in Greece*, vol. ii. Edinburgh, 1842.



COINS OF ATHENS.

ATHENAEON (Ἀθηναιών: *Sudak* or *Sugdaja?*) also called "a harbour of the Scythotauri," was a port on the south coast of the Tauric Chersonesus. (Anon. *Peripl.* p. 6.)

ATHENAEUM (Ἀθηναῖον). 1. A fortress in the S. of Arcadia, and in the territory of Megalopolis, is described by Plutarch as a position in advance of the Lacedaemonian frontier (ἐμβολὴ τῆς Λακωνικῆς), and near Belemina. It was fortified by Cleomenes in B. C. 224, and was frequently taken and retaken in the wars between the Achaean League and the Spartans. Leake supposes that it occupied the summit of Mount *Tzimbará*, on which there are some remains of an Hellenic fortress. In that case it must have been a different place from the Athenaeum mentioned by Pausanias on the road from Megalopolis to Asea, and 20 stadia from the latter. (Plut. *Cleom.* 4; Pol. ii. 46, 54, iv. 37, 60, 81; Paus. viii. 44. §§ 2, 3; Leake, *Peloponnesiaca*, p. 248.)

2. A fortress in Athamania in Epeirus, described by Livy as "finibus Macedoniae subjectum," and apparently near Gomphi. Leake places it on a height, a little above the deserted village of *Apáno Porta*, or *Porta Panaghia*. (Liv. xxviii. 1, xxxix. 25 Leake, *Northern Greece*, vol. iv. pp. 212, 525.)

ATHENO'POLIS, a city on the coast of Gallia Narbonensis, dependent on Massilia. (Mela, ii. 5; Plin. iii. 4.) Stephanus (*s. v.* Ἀθῆναι) mentions an Athenae of the Ligystii, which may be this place. There are no measures for determining the position of Athenopolis. D'Anville observes, that Pliny and Mela seem to place this Massaliot settlement south of Forum Julii (*Fréjus*); and yet in his map he fixes it north of Fréjus, at a place called *Agay*. Walckenaer, at a guess, places it at *St. Tropez*, which is on a bay nearly due south of Fréjus. The Athenaeopolitae of Varro (*L. L.* viii. 35) are assumed to be the inhabitants of this place. [G. L.]

ATHESIS (Ἄτησις, Strab.; Ἄτισις, Plut.), one of the principal rivers of Northern Italy, now called the *Adige*. It rises in the Rhaetian Alps, in a small lake near the modern village of *Reschen*, and after a course of about 50 miles in a SE. direction, receives the waters of the ATAGIS or *Eisach*, a stream almost as considerable as its own, which descends from the pass of the *Brenner*. Their united waters flow nearly due S. through a broad and deep valley, passing under the walls of Tridentum (*Trento*), until they at length emerge into the plains of Italy, close to Verona, which stands on a kind of peninsula almost encircled by the Athesis. (Verona Athesi circumflua, Sil. Ital. viii. 597.) From hence it pursues its course, first towards the SE., and afterwards due E. through the plains of Venetia to the Adriatic, which it enters only a few miles from the northernmost mouth of the Padus, but without having ever joined that river. From its source to the sea it has a course of not less than 200 miles; and in the volume of its waters it is inferior only to the Padus among the rivers of Italy. (Strab. iv. p. 207, where there is little doubt that the names Ἄτησις and Ἴσαρας have been transposed; Plin. iii. 16. s. 20; Virg. *Aen.* ix. 680; Claudian, *de VI. Cons. Hon.* 196.) Servius (*ad Aen. l. c.*) and Vibius Sequester (p. 3) erroneously describe the Athesis as falling into the Padus; a very natural mistake, as the two rivers run parallel to each other at a very short interval, and even communicate by various side branches and artificial channels, but their main streams continue perfectly distinct.

It was in the plains on the banks of the Athesis, probably not very far from Verona, that Q. Catulus was defeated by the Cimbri in B. C. 101. (Liv. *Epit.* lxviii.; Flor. iii. 3; Plut. *Mar.* 23.) [E. H. B.]

ATHMO'NIA, A'THMONUM. [ATTICA.]

ATHOS (Ἄθως, Ἄθων, Ep. Ἀθόως, gen. Ἀθόω: *Eth.* Ἀθωίτης), the lofty mountain at the extremity of the long peninsula, running out into the sea from Chalcidice in Macedonia, between the Singitic gulf and the Aegaean. This peninsula was properly called Acte (Ἀκτή, Thuc. iv. 109), but the name of Athos was also given to it, as well as to the mountain. (Herod. vii. 22.) The peninsula, as well as the mountain, is now called the *Holy Mountain* (Ἅγιον Ὄρος, *Monte Santo*), from the great number of monasteries and chapels with which it is covered. There are 20 of these monasteries, most of which were founded during the Byzantine empire, and some of them trace their origin to the time of Constantine the Great. Each of the different nations belonging to the Greek Church, has one or more monasteries of its own; and the spot is visited periodically by pilgrims from Russia, Servia, Bulgaria, as well as from Greece and Asia Minor. No female, even of the animal kind, is permitted to enter the peninsula.

According to Pliny (iv. 10. s. 17. § 37, Sillig), the length of the peninsula is 75 (Roman) miles, and the circumference 150 (Roman) miles. Its real length is 40 English miles, and its average breadth about four miles. The general aspect of the peninsula is described in the following terms by a modern traveller:—"The peninsula is rugged, being intersected by innumerable ravines. The ground rises almost immediately and rather abruptly from the isthmus at the northern end to about 300 feet, and for the first twelve miles maintains a table-land elevation of about 600 feet, for the most part beautifully wooded. At this spot the peninsula is narrowed into rather less than two miles in breadth. It immediately afterwards expands to its average breadth of about four miles, which it retains to its southern extremity. From this point, also, the land becomes mountainous rather than hilly, two of the heights reaching respectively 1700 and 1200 feet above the sea. Four miles farther south, on the eastern slope of the mountain ridge, and at a nearly equal distance from the east and west shores, is situated the town of *Karyés*, picturesquely placed amidst vineyards and gardens. . . . . Immediately to the southward of *Karyés* the ground rises to 2200 feet, whence a rugged broken country, covered with a forest of dark-leaved foliage, extends to the foot of the mountain, which rears itself in solitary magnificence, an insulated cone of white limestone, rising abruptly to the height of 6350 feet above the sea. Close to the cliffs at the southern extremity, we learn from Captain Copeland's late survey, no bottom was found with 60 fathoms of line." (Lieut. Webber Smith, in *Journal of Royal Geogr. Soc.* vol. vii. p. 65.) The lower bed of the mountain is composed of gneiss and argillaceous slate, and the upper part of grey limestone, more or less inclined to white. (Sibthorp, in *Walpole's Travels, &c.* p. 40.)

Athos is first mentioned by Homer, who represents Hera as resting on its summit on her flight from Olympus to Lemnos. (*Il.* xiv. 229.) The name, however, is chiefly memorable in history on account of the canal which Xerxes cut through the isthmus, connecting the peninsula with Chalcidice. (Herod. vii. 23, seq.) This canal was cut by Xerxes for the passage of his fleet, in order to escape the gales and high seas, which sweep around the promontory, and which had wrecked the fleet of Mardonius in B. C. 492. The cutting of this canal has been rejected as a falsehood by many writers, both ancient and modern; and Juvenal (x. 174) speaks of it as a specimen of Greek mendacity:

> "creditur olim
> Velificatus Athos, et quidquid Graecia mendax
> Audet in historia."

Its existence, however, is not only attested by Herodotus (*l. c.*), Thucydides (*l. c.*), and other ancient writers, but distinct traces of it have been discovered by modern travellers. The modern name of the isthmus is *Próvlaka*, evidently the Romaic form of Προαύλαξ, the canal *in front of* the peninsula of Athos. The best description of the present condition of the canal is given by Lieut. Wolfe:—"The canal of Xerxes is still most distinctly to be traced all the way across the isthmus from the *Gulf of Monte Santo* (the ancient Singitic Gulf) to the *Bay of Erso* in the *Gulf of Contessa*, with the exception of about 200 yards in the middle, where the ground bears no appearance of having ever been touched. But as there is no doubt of the whole

canal having been excavated by Xerxes, it is probable that the central part was afterwards filled up, in order to allow a more ready passage into and out of the peninsula. In many places the canal is still deep, swampy at the bottom, and filled with rushes and other aquatic plants: the rain and small springs draining down into it from the adjacent heights afford, at the Monte Santo end, a good watering-place for shipping; the water (except in very dry weather) runs out in a good stream. The distance across is 2500 yards, which agrees very well with the breadth of twelve stadia assigned by Herodotus. The width of the canal appears to have been about 18 or 20 feet; the level of the earth nowhere exceeds 15 feet above the sea; the soil is a light clay. It is on the whole a very remarkable isthmus, for the land on each side (but more especially to the westward) rises abruptly to an elevation of 800 to 1000 feet." (*Penny Cyclopaedia*, vol. iii. p. 23.)

About 1½ mile north of the canal was Acanthus [ACANTHUS], and on the isthmus, immediately south of the canal, was Sane, probably the same as the later Uranopolis. [SANE.] In the peninsula itself there were five cities, DIUM, OLOPHYXUS, ACROTHOUM, THYSSUS, CLEONAE, which are described under their respective names. To these five cities, which are mentioned by Herodotus (*l. c.*), Thucydides (*l. c.*) and Strabo (vii. p. 331), Scylax (*s. v. Μακεδονία*) adds Charadriae, and Pliny (*l. c.*) Palaeorium and Apollonia, the inhabitants of the latter being named Macrobii. The extremity of the peninsula, above which Mt. Athos rises abruptly, was called Nymphaeum (*Νύμφαιον*), now *Cape St. George* (Strab. vii. p. 330; Ptol. iii. 13. § 11.) The peninsula was originally inhabited by Tyrrheno-Pelasgians, who continued to form a large part of the population in the Greek cities of the peninsula even in the time of the Peloponnesian war (Thuc. *l. c.*). (Respecting the peninsula in general see Leake, *Northern Greece*, vol. iii. p. 114; Bowen, *Mount Athos, Thessaly, and Epirus*, London, 1852, p. 51, seq.; Lieuts. Smith and Wolfe, Sibthorp, *ll. cc.*)

ATHRIBIS, ATHLIBIS (Herod. ii. 166; Ptol. iv. 5. §§ 41, 51; Plin. v. 9. s. 11; Steph. Byz. *s. v.* *Ἀθλιβις*, *Ἀθάρραβις*: *Eth.* *Ἀθριβίτης* or *Ἀθλιβίτης*), the chief town of the Athribite nome, in Lower Egypt. It stood upon the eastern bank of the Tanitic branch of the Nile, and near the angle where that branch diverges from the main stream. Ammianus Marcellinus reckons Athribis among the most considerable cities of the Delta, in the 4th century of our era (xxii. 16. § 6). It seems to have been of sufficient importance to give the name Athribiticus Fluvius to the upper portion of the Tanitic arm of the Nile. It was one of the military nomes assigned to the Calasirian militia under the Pharaohs. Under the Christian Emperors, Athribis belonged to the province of Augustamnica Secunda.

The Athribite nome and its capital derived their name from the goddess Thriphis, whom inscriptions both at Athribis and Panopolis denominate "the most great goddess." Thriphis is associated in worship with Amun Khem, one of the first quaternion of deities in Egyptian mythology; but no representation of her has been at present identified. Wilkinson (*Manners and Customs*, &c., vol. iv. p. 265) supposes Athribis to have been one of the lion-headed goddesses, whose special names have not been ascertained.

The ruins of *Atrieb* or *Trieb*, at the point where the modern canal of Moueys turns off from the Nile, represent the ancient Athribis. They consist of extensive mounds and basements, besides which are the remains of a temple, 200 feet long, and 175 broad, dedicated to the goddess Thriphis (Coptic *Athrébi*). The monks of the White Monastery, about half a mile to the north of these ruins, are traditionally acquainted with the name of Attrib, although their usual designation of these ruins is *Medeenet Ashaysh*. An inscription on one of the fallen architraves of the temple bears the date of the ninth year of Tiberius, and contains also the name of his wife Julia, the daughter of Augustus. On the opposite face of the same block are found ovals, including the names of Tiberius Claudius and Caesar Germanicus: and in another part of the temple is an oval of Ptolemy XII., the eldest son of Ptolemy Auletes (B.C. 51—48). About half a mile from Athribis are the quarries from which the stone used in building the temple was brought; and below the quarries are some small grotto tombs, the lintels of whose doors are partially preserved. Upon one of these lintels is a Greek inscription, importing that it was the "sepulchre of Hermeius, son of Archibius." He had not, however, been interred after the Egyptian fashion, since his tomb contained the deposit of calcined bones. Vestiges also are found in two broad paved causeways of the two main streets of Athribis, which crossed each other at right angles, and probably divided the town into four main quarters. The causeways and the ruins generally indicate that the town was greatly enlarged and beautified under the Macedonian dynasty. (Champollion, *l'Egypte*, vol. ii. p. 48; Wilkinson, *Egypt and Thebes*, p. 393.) [W. B. D.]

ATHRYS. [TANTRUS.]

ATHYRAS (*Ἄθυρας*), a river of Thrace between Selymbria and Byzantium. (Ptol. iii. 11. § 6; Plin. iv. 11. s. 18. § 47, Sillig; Pliny calls it also Pydaras.)

ATILIA'NA. [AUTRIGONES.]

ATI'NA (*Ἄτινα*: *Eth.* Atinas, ātis). 1. An ancient and important city of the Volscians, which retains its ancient name and position, on a lofty hill near the sources of the little river Melpis (*Melfa*), and about 12 miles SE. of Sora. Virgil speaks of it as a great and powerful city (*Atina potens*, *Aen.* vii. 630) long before the foundation of Rome, and Martial also terms it "prisca Atina" (x. 92. 2.): the former poet seems to consider it a Latin city, but from its position it would appear certain that it was a Volscian one. It had, however, been wrested from that people by the Samnites when it first appears in history. In B. C. 313 it was (according to some annalists) taken by the Roman consul C. Junius Bubulcus (Liv. ix. 28); but in B. C. 293 we again find it in the hands of the Samnites, and its territory was ravaged by the consuls, but no attack made on the town. (Id. x. 39.) We have no account of its final reduction by the Romans, but it appears to have been treated with severity, and reduced to the condition of a praefectura, in which it still continued even after its citizens had been admitted to the Roman franchise. But notwithstanding its inferior position, it was in the days of Cicero a flourishing and populous town, so that he draws a favourable contrast between its population and that of Tusculum, and says that it was not surpassed by any praefectura in Italy. (Cic. *pro Planc.* 8.) It was the birthplace of his friend and client Cn. Plancius, and was included in the Terentine tribe.

(Ibid. 16.) At a subsequent period it became a municipal town, with the ordinary privileges and magistrates; but though it received a military colony under Nero, it did not obtain colonial rank. We learn, from numerous inscriptions, that it continued to be a considerable place under the Roman empire. (*Lib. Colon.* p. 230; Plin. iii. 5. s. 9; Ptol. iii. 1. § 62; Murat. *Inscr.* pp. 352, 1102, 1262; Orell. *Inscr.* 140, 1678, 2285, &c.)

Silius Italicus alludes to its cold and elevated situation (*monte nivoso descendens Atina*, viii. 398), and the modern city of *Atina* is noted as one of the coldest places in the whole kingdom of Naples, which results not only from its own position on a lofty eminence, but from its being surrounded by high and bleak mountains, especially towards the south. Its ancient walls, built in a massive style of polygonal blocks, but well hewn and neatly fitted, comprised the whole summit of the hill, only a portion of which is occupied by the modern city; their extent and magnitude confirm the accounts of its importance in very early times. Of Roman date there are the remains of an aqueduct on a grand scale, substructions of a temple, and fragments of other buildings, besides numerous sepulchral monuments and inscriptions. (Romanelli, vol. iii. p. 361; Craven, *Abruzzi*, vol. i. pp. 61—65.)

2. A town of Lucania, situated in the upper valley of the Tanager, now the *Valle di Diano*. It is mentioned only by Pliny, who enumerates the Atenates among the inland towns of Lucania, and by the *Liber Coloniarum*, where it is called the "praefectura Atenas." But the correct orthography of the name is established by inscriptions, in which we find it written ATINATES; and the site is clearly ascertained by the ruins still visible just below the village of *Atena*, about 5 miles N. of *La Sala*. These consist of extensive remains of the walls and towers, and of an amphitheatre; numerous inscriptions have also been discovered on the spot, which attest the municipal rank of the ancient city. It appears that its territory must have extended as far as *La Polla*, about 5 miles further N., where the Tanager buries itself under ground, a phenomenon which is noticed by Pliny as occurring "in campo Atinati." (Plin. ii. 103. s. 106, iii. 11. s. 15; *Lib. Colon.* p. 209; Romanelli, vol. i. p. 424; *Bullett. dell' Inst.* 1847, p. 157.) [E. H. B.]

ATINTA'NIA (Ἀτιντανία: *Eth.* Ἀτιντάν, -ᾶνος), a mountainous district in Illyria, north of Molossis and east of Parauaea, through which the Aous flows, in the upper part of its course. It is described by Livy (xlv. 30) as poor in soil and rude in climate. The Atintanes are first mentioned in B. C. 429, among the barbarians who assisted the Ambraciots in their invasion of Peloponnesus, upon which occasion the Atintanes and Molossi were commanded by the same leader. (Thuc. ii. 80.) On the conclusion of the first war between Philip and the Romans, Atintania was assigned to Macedonia, B. C. 204; and after the conquest of Perseus in B. C. 168, it was included in one of the four districts into which the Romans divided Macedonia. (Liv. xxvii. 30, xlv. 30.) It is not mentioned by Ptolemy, as it formed part of Chaonia. (Comp. Strab. vii. p. 326; Pol. ii. 5; Scylax, *s. v.* Ἰλλύριοι; Lycophr. 1043; Steph. B. *s. v.*; Leake, *Northern Greece*, vol. iv. p. 118.)

ATLANTES (Ἄτλαντες), a people in the interior of Libya, inhabiting one of the chain of oases formed by salt hills, which are described by Herodotus as extending along the N. of the Great Desert (*Sahara*), ten days' journey W. of the ATARANTES, and in the vicinity of M. ATLAS, whence they derived their name. They were reported to abstain from using any living thing for food, and to see no visions in their sleep. (Herod. iv. 184; Mela, i. 8. § 5; Plin. v. 8; respecting the common confusion in the names see ATARANTES.) Herodotus adds, that they were the furthest (*i. e.* to the W.) of the people known to him as inhabiting the ridge of salt hills; but that the ridge itself extended as far as the pillars of Hercules, or even beyond them (iv. 185). The attempts of Rennell, Heeren, and others to assign the exact position of the people, from the data supplied by Herodotus, cannot be considered satisfactory. (Rennell, *Geogr. of Herod.* vol. ii. pp. 301, 311; Heeren, *Ideen*, vol. ii. pt. 1. p. 243.) [P. S.]

ATLANTICUM MARE. The opinions of the ancients respecting the great body of water, which they knew to extend beyond the straits at the entrance of the Mediterranean, must be viewed historically; and such a view will best exhibit the meaning of the several names which they applied to it.

The word *Ocean* (Ὠκεανός) had, with the early Greeks, a sense entirely different from that in which we use it. In the poets, Homer and Hesiod, the personified being, Ocean, is the son of Heaven and Earth (Uranus and Gaia), a Titanic deity of the highest dignity, who presumes even to absent himself from the Olympic councils of Jove; and he is the father of the whole race of water-nymphs and river-gods. (Hes. *Theog.* 133, 337, foll. 368; Hom. *Il.* xx. 7.) Physically, Ocean is a *stream* or *river* (expressly so called) encircling the earth with its ever-flowing current; the primeval water, which is the source of all the other waters of the world, nay, according to some views, of all created things divine and human, for Homer applies it to the phrases Θεῶν γένεσις and ὅσπερ γένεσις πάντεσσι τέτυκται. (*Il.* xiv. 201, 246; comp. Virg. *Georg.* iv. 382, where Ocean is called *patrem rerum*, with reference, says Servius, to the opinions of those who, as Thales, supposed all things to be generated out of water.) The sun and stars rose out of its waters and returned to them in setting. (*Il.* v. 5, 6, xviii. 487.) On its shores were the abodes of the dead, accessible to the heroic voyager under divine direction. (*Od.* x., xi., xii.) Among the epithets with which the word is coupled, there is one, ἄψορρος (*flowing backwards*), which has been thought to indicate an acquaintance with the *tides* of the Atlantic; but the meaning of the word is not certain enough to warrant the inference. (Hom. *Il.* xviii. 399, xx. 65; Hesiod, *Theog.* 776.)

Whether these views were purely imaginary or entirely mythical in their origin, or whether they were partly based on a vague knowledge of the waters outside of the Mediterranean, is a fruitful subject of debate. Nor can we fix, except within wide limits, the period at which they began to be corrected by positive information. Both scripture and secular history point to enterprizes of the Phoenicians beyond the Straits at a very early period; and, moreover, to a suspicion, which was attempted more than once to be put to the proof, that the Mediterranean on the W. and the Arabian Gulf on the S. opened into one and the same great body of water. It was long, however, before this identity was at all generally accepted. The story that Africa had actually been circumnavigated, is related by Herodotus with the greatest distrust [LIBYA]: and the

question was left, in ancient geography, with the great authority of Ptolemy on the negative side In fact, the progress of maritime discovery, proceeding independently in the two directions, led to the knowledge of the two great expanses of water, on the S. of Asia, and on the W. of Africa and Europe, while their connection around Africa was purely a matter of conjecture. Hence arose the distinction marked by the names of the *Southern* and the *Western* Seas, the former being constantly used by Herodotus for the Indian Ocean [ARABICUS SINUS], while, somewhat curiously, the latter, its natural correlative, is only applied to the Atlantic by late writers.

Herodotus had obtained sufficient knowledge to reject with ridicule the idea of the river Ocean flowing round the earth (ii. 21, 23, iv. 8, 36); and it deserves notice, that with the notion he rejects the *name* also, and calls those great bodies of water, which we call *oceans, seas.* In this he is followed by the great majority of the ancient writers; and the secondary use of the word Ocean, which we have retained, as its common sense, was only introduced at a late period, when there was probably a confused notion of its exact primary sense. It is found in the Roman writers and in the Greek geographers of the Roman period, sometimes for the whole body of water surrounding the earth and sometimes with epithets which mark the application of the word to the Atlantic Ocean, which is also called simply Oceanus; while, on the other hand, the epithet Atlanticus is found applied to the Ocean in its wider sense, that is, to the whole body of water surrounding the three continents.

Herodotus speaks of the great sea on the W. of Europe and Asia, as *the sea beyond the Pillars* (of Hercules) *which is called the Sea of Atlas* (ἡ ἔξω στηλέων θάλασσα ἡ Ἀτλαντὶς,—fem. adj. of Ἄτλας,—καλεομένη: Her. i. 202.) The former name was naturally applied to it in contradistinction to the Mediterranean, or *the sea within the Pillars* (ἡ ἐντὸς Ἡρακλείων στηλῶν θάλασσα, Aristot. *Meteor.* ii. 1; Dion. Hal. i. 3; Plut. *Pomp.* 25); and the latter on account of the position assigned to the mythical personage Atlas, and to the mountain of the same name, at the W. extremity of the earth [ATLAS]. (Comp. Eurip. *Hippol.* 3; Aristot. *Prob.* xxvi. 54.) Both names are constantly used by subsequent writers. The former name is common in the simpler form of the *Outer Sea* (ἡ ἔξω θάλασσα, ἡ ἐκτὸς θάλαττα, Mare Externum, Mare Exterius); *outer*, with reference sometimes to the Mediterranean, and sometimes to all the inner waters of the earth. Another name constantly used is that of the *Great Sea* (ἡ μεγάλη θάλασσα, Mare Magnum), in contradistinction to all the lesser seas, and to the Mediterranean in particular. It was also called the *Western Sea* or *Ocean* (Ἑσπέριος Ὠκεανὸς, δυτικὸς and δυσμικὸς ὠκεανὸς, Hesperium Mare). The use of these names, and the ideas associated with them, require a more particular description.

The old Homeric notion of the river Ocean retained its place in the poets long after its physical meaning had been abandoned; and some indications are found of an attempt to reconcile it with later discoveries, by placing the Ocean *outside of all the seas of the world*, even of the outer seas. (Eurip. *Orest.* 1377.) Afterwards, the language of the old poets was adapted to the progress of geographical knowledge, by transferring the poetical name of the all-encircling *river* to the *sea* which was supposed (by most geographers, though not by all) to surround the inhabited world; and this encircling sea was called not only Ocean, but also by the specific names applied to the Atlantic Ocean. Thus, in the work *de Mundo*, falsely ascribed to Aristotle (c. 3), it is said that the whole world is an island surrounded by the Atlantic Sea (ὑπὸ τῆς Ἀτλαντικῆς καλουμένης θαλάσσης περιῤῥεομένη: and, again, πέλαγος δὲ, τὸ μὲν ἔξω τῆς οἰκουμένης, Ἀτλαντικὸν καλεῖται, καὶ ὁ Ὠκεανὸς, περιῤῥέων ἡμᾶς), and the same idea is again and again repeated in other passages of the work, where the name used is simply Ὠκεανὸς.

Similarly Cicero (*Somn. Scip.* 6) describes the inhabited earth as a small island, surrounded by that sea which men call *Atlantic*, and *Great*, and *Ocean* (illo mari, quod Atlanticum, quod Magnum, quem Oceanum, appellatis in terris). When he adds, that though bearing so great a name, it is but small, he refers to the idea that there were many such islands on the surface of the globe, each surrounded by its own small portion of the great body of waters.

Strabo refers to the same notion as held by Eratosthenes (i. pp. 56, 64, *sub fin.*; on the reading and meaning of this difficult passage see Seidel, *Fr. Eratosth.* pp. 71, foll., and Groskurd's German translation of Strabo), who supposed the circuit of the earth to be complete within itself, "so that, but for the hindrance arising from the great size of the Atlantic Sea, we might sail from Iberia (Spain) to India along the same parallel;" to which Strabo makes an objection, remarkable for its unconscious anticipation of the great discovery of Columbus, that there *may be* two inhabited worlds (or islands) in the temperate zone. (Comp. i. p. 5, where he discusses the Homeric notion, i. p. 32, and ii. p. 112.) Elsewhere he says that the earth is surrounded with water, and receives into itself several gulfs "from the outer sea" (ἀπὸ τῆς ἔξω θαλάττης κατὰ τὸν ὠκεανὸν, where the exact sense of κατὰ is not clear: may it refer to the idea, noticed above, of some distinction between the Ocean and even the outer seas of the world?). Of the gulfs here referred to, the principal, he adds, are four: namely, the Caspian on the N., the Persian and Arabian on the S., and the Mediterranean (ἡ ἐντὸς καὶ καθ' ἡμᾶς λεγομένη θάλαττα) on the W. Of his application of the name *Atlantic* to the whole of the surrounding Ocean, or at least to its southern, as well as western, portion, we have examples in i. p. 32 (καὶ μὴν σύρρους ἡ πᾶσα Ἀτλαντικὴ θάλασσα, καὶ μάλιστα ἡ κατὰ μεσημβρίαν), and in xv. p. 689, where he says that the S. and SE. shores of India run out into the Atlantic sea; and, in ii. p. 130, he makes India extend to "the Eastern Sea and the Southern Sea, which is part of the Atlantic" (πρός τε τὴν ἑῴαν θάλατταν καὶ τὴν νοτίαν τῆς Ἀτλαντικῆς). Similarly Eratosthenes had spoken of Arabia Felix as extending S. as far as the Atlantic Sea (μέχρι τοῦ Ἀτλαντικοῦ πελάγους, Strab. xvi. p. 767, where there is no occasion for Letronne's conjectural emendation, Αἰθιοπικοῦ, a name also which only occurs in the later geographers).

Of the use of the simple word *Oceanus*, as the name of the Atlantic Ocean, by writers about Strabo's time, examples are found in Cicero (*Leg. Manil.* 12), Sallust (*Jug.* 18), Livy (xxiii. 5), Horace (*Carm.* iv. 14. 47, 48), and Virgil (*Georg.* iv. 382); and the word is coupled with *mare* by Caesar (*B. G.* iii. 7, *mare Oceanum*), Catullus (*Carm.* 114, 6),

and Ovid (*Met.* vii. 267, *Oceani mare*). It should have been stated earlier that Polybius calls it the *Outer* and *Great Sea* (iii. 37. §§ 10, 11, *τὴν ἔξω καὶ μεγάλην προσαγορευομένην*); and in another passage he says that it was called by some Ὠκεανός, by others, *τὸ Ἀτλαντικὸν πέλαγος* (xvi. 29. § 6).

Of the geographers subsequent to Strabo, Mela states that the inhabited earth is entirely surrounded by the Ocean, from which it receives four seas, one from the N., two from the S., and the fourth from the W. (i. 1), meaning the same four gulfs which are specified by Strabo (see above). After describing the shores of the Mediterranean, he proceeds to speak of the sea without the Straits, under the name of Oceanus, as *ingens infinitumque pelagus*, and he particularly describes the phenomena of the tides; and then adds, that the sea which lies to the right of those sailing out of the Straits and washes the shore of Baetica, is called *aequor Atlanticum* (iii. 1). Elsewhere he speaks of the sea on the W. of Europe and Africa by the general name of Oceanus (ii. 6), and by the special names of Atlanticum Mare (i. 3, 4, iii. 10), and Atlanticus Oceanus (i. 5). Pliny speaks of it as *mare Atlanticum, ab aliis magnum* (iii. 5. s. 10).

Ptolemy distinguishes the Atlantic from the other outer seas or (as he generally calls them) oceans, by the name of the *Western Ocean* (*ὁ δυτικὸς ὠκεανός*, ii. 5. § 3), and makes it the W. boundary of Europe and Libya, except in the S. part of the latter continent, where he supposes the unknown land to stretch out to the W. (vii. 5. § 2, viii. 4. § 2, 13. § 2).

Agathemerus (ii. 14) says that the Great Sea (*ἡ μεγάλη θάλασσα*) surrounding the whole inhabited world is called by the common name of Ocean, and has different names according to the different regions; and, after speaking of the Northern, Southern, and Eastern Seas, he adds, that the sea on the west, from which our sea (*ἡ καθ' ἡμᾶς θάλασσα*, the Mediterranean) is filled, is called the Western Ocean (*Ἑσπέριος Ὠκεανός*), and, *κατ' ἐξοχήν*, the Atlantic Sea (*Ἀτλαντικὸν πέλαγος*). In another passage (ii. 4) he says that Lusitania lies adjacent to the Western Ocean (*πρὸς τῷ δυσμικῷ Ὠκεανῷ*), and that Tarraconensis extends from the *Ocean and the Outer Sea* to the Mediterranean; but whether we should understand this as making a precise distinction between the Outer Sea, as on the W. of Spain, and the Ocean, as further N., is not quite clear.

According to Dionysius Periegetes, the earth is surrounded on every side by the "stream of unwearied Ocean" (of course a mere phrase borrowed from the early poets), which, being one, has many names applied to it; of which, the part on the west is called Ἄτλας ἑσπέριος, which the commentators explain as two adjectives in opposition (vi. 27—42; comp. Eustath. *Comm.* and Bernhardy, *Annot.* ad loc.; also comp. Priscian, *Perieg.* 37, foll., and 72, where he uses the phrase *Atlantis ab unda;* Avien. *Descr. Orb.* 19, 77, foll., *gurgitis Hesperii, aequoris Hesperii tractus*, 398, *Atlantei vis aequoris*, 409, *Hesperii aequoris undum*). At v. 335 he speaks of the Iberian people as *γείτων Ὠκεανοῖο πρὸς ἑσπέρου*. Agathemerus, Dionysius, and the imitators of the latter, Priscian and Avienus, describe the four great gulfs of the Outer Sea in nearly the same manner as Strabo and Mela.

Avienus (*Or. Marit.* pp. 80, foll.) distinguishes from the all-surrounding Ocean the sea between the SW. coast of Spain and the NW. coast of Africa, which he calls *Atlanticus sinus*, and regards it as a sort of outer gulf of the Mediterranean (*gurges hic nostri maris;* comp. 390, foll., where *Oceanus, pontus maximus, gurges oras ambiens, parens nostri maris*, is distinguished from *Hesperius aestus atque Atlanticum salum*); and, respecting the names, he adds (402, 403):

> "Hunc usus olim dixit Oceanum vetus,
> Alterque dixit mos Atlanticum mare."

Suidas defines the term Ἀτλαντικὰ πελάγη as including both the Western and Eastern Oceans (Ἑσπέριος Ὠκεανὸς καὶ Ἑῷος), and all unnavigable seas; and the Atlantic Sea he explains as the Ocean (Ἀτλαντὶς θάλαττα ὁ Ὠκεανός).

It is enough to refer to such variations of the name as *Atlanteus Oceanus* (Claud. *Nupt. Hon. et Mar.* 280, *Prob. et Olyb. Cons.* 35), and *Atlanteus Gurges* (Stat. *Achill.* i. 223); and to passages in which particular reference is made to the connection between the Atlantic and the Mediterranean at the Straits, which are sometimes called the *mouth of the Atlantic Sea*, or *of the Ocean* (*τὸ τῆς θαλάττης τῆς Ἀτλαντικῆς στόμα*, Scymn. Ch. 138; *Oceani Ostium*, Cic. *Leg. Manil.* 12; Strab. iii. p. 139).

Respecting the progress of discovery in the Atlantic, allusion has been made above to the early enterprizes of the Phoenicians; but the first detailed account is that of the voyage of Hanno, who was sent out from Carthage, about B. C. 500, with a considerable fleet, to explore the W. coast of Africa, and to found colonies upon it. Of his narrative of his voyage, we still possess a Greek translation. The identification of his positions is attended with some difficulty; but it can be made out that he advanced as far S. as the mouths of the *Senegal* and *Gambia*. [LIBYA: *Dict. of Biog.* art. *Hanno.*] Pliny's statement, that Hanno reached Arabia, is a fair example of the exaggerations prevalent on these matters, and of the caution with which the stories of the circumnavigation of Africa should be examined. (ii. 67.) About the same time the Carthaginians sent out another expedition, under Himilco, to explore the Atlantic N. of the Straits. (Plin. *l. c.*) Himilco's narrative has not come down to us; but we learn some of its contents from the *Ora Maritima* of Avienus. (108, foll., 375, foll.) He discovered the British islands, which he placed at the distance of four months' voyage from the Straits; and he appears to have given a formidable description of the dangers of the navigation of the ocean, from sudden calms, from the thick sluggish nature of the water, from the sea-weed and even marine shrubs which entangled the ship, the shoals over which it could scarcely float, and the sea-monsters which surrounded the voyager as he slowly made his way through all these difficulties. Such exaggerated statements would meet with ready credence on account of the prevalent belief that the outer ocean was unnavigable, owing, as the early poets and philosophers supposed, to its being covered with perpetual clouds and darkness (Hesiod ap. Schol. Apoll. Rhod. iv. 258, 283; Pind. *Nem.* iii. 79; Eurip. *Herod.* 744); and it is thought, with much probability, that these exaggerations were purposely diffused by the Carthaginians, to deter the mariners of other nations from dividing with themselves the navigation of the ocean. At all events, these stories are often repeated by the Greek writers (Herod. ii. 102; Aristot. *Meteor.* ii. 1, 13, *Mir.*

Ausc. 136; Plat. *Tim.* p. 24, 25, comp. ATLANTIS; Theophrast. *Hist. Plant.* iv. 6. § 4; Scylax, p. 53; Suid. *s. v.* ἅπλωτα πελάγη, Ἀτλαντικὰ πελάγη; comp. Ideler, ad *Aristot. Meteor.* p. 504, and Humboldt, *Krit. Untersuch.* vol. ii. p. 67, foll., who explains the stories of the shallows and sea-weed as referring to the extraordinary phaenomena which the parts of the ocean near the coast would present at low water to voyagers previously unacquainted with its tides).

The most marked epochs in the subsequent history of discovery in the Atlantic are those of the voyage of Pytheas of Massilia (about B. C. 334) round the NW. shores of Europe, described in his lost works, περὶ τοῦ ὠκεανοῦ and περίοδος τῆς γῆς, which are frequently cited by Strabo, Pliny, and others (*Dict. of Biog. s. v.*); the voyage of Polybius, with the fleet of Scipio, along the W. coast of Africa [LIBYA]; and the intercourse of the Romans with the British isles [BRITANNIA]. But, as the Atlantic was not, like the Indian Ocean, a great highway of commerce, and there was no motive for the navigation of its stormy seas beyond the coasts of Spain and Gaul, little additional knowledge was gained respecting it. The latest views of the ancient geographers are represented in the statements of Dionysius and Agathemerus, referred to above.

So little was known of the prevailing currents and winds, and other physical features of the Atlantic, that their discussion does not belong to ancient geography, except with reference to one point, which is treated under LIBYA, namely the influence of the currents along the W. coast of Africa on the attempts to circumnavigate that continent.

The special names most in use for portions of the Atlantic Ocean were the following: OCEANUS GADITANUS, the great gulf (if the expression may be allowed) outside the Straits, between the SW. coast of Spain and the NW. coast of Africa, to which, as has been seen above, some geographers gave the name of the Atlantic Sea or Gulf, in a restricted sense: OCEANUS CANTABER (Καντάβριος ὠκεανός: *Bay of Biscay*), between the N. coast of Spain and the W. coast of Gaul: MARE GALLICUM or OCEANUS GALLICUS, off the NW. coast of Gaul, at the mouth of the *English Channel*: and MARE BRITANNICUM or OCEANUS BRITANNICUS, the E. part of the Channel, and the *Straits of Dover*, between the mouths of the Sequana (*Seine*) and the Rhenus (*Rhine*). All to the N. of this belonged to the Northern Ocean. [OCEANUS SEPTENTRIONALIS.]

Of the islands in the Atlantic, exclusive of those immediately adjacent to the mainlands of Europe and Africa, the only ones known to the ancients were those called by them FORTUNATAE INSULAE, namely, the *Canaries*, with, perhaps, the *Madeira* group. The legend of the great island of ATLANTIS, and its connection with the question of any ancient knowledge of the great Western Continent, demands a separate article. [P. S.]

ATLANTIS (ἡ Ἀτλαντὶς νῆσος: *Eth.* Ἀτλαντῖνοι, Procl. *ad Plat. Tim.*; *Schol. in Plat. Rep.* p. 327), the *Island of Atlas*, is first mentioned by Plato, in the *Timaeus* (p. 24), and the *Critias* (pp. 108, 113). He introduces the story as a part of a conversation respecting the ancient history of the world, held by Solon with an old priest of Saïs in Egypt. As an example of the ignorance of the Greeks concerning the events of remote ages, and in particular of the Athenians respecting the exploits of their own forefathers, the priest informs Solon that the Egyptian records preserved the memory of the fact, that 9000 years earlier the Athenians had repelled an invading force, which had threatened the subjugation of all Europe and Asia too. This invasion came from the Atlantic Sea, which was at that time navigable. In front of the strait called the Pillars of Hercules (and evidently, according to Plato's idea, not far from it), lay an island (which he presently calls Atlantis), greater than Libya and Asia taken together, from which island voyagers could pass to other islands, and from them to the opposite continent, which surrounds that sea, truly so called (*i. e.* the Atlantic). For the waters within the strait (*i. e.* the Mediterranean), may be regarded as but a harbour, having a narrow entrance; but that is really a sea, and the land which surrounds it may with perfect accuracy be called a continent (*Tim.* p. 24, e—25, a.).

The above passage is quoted fully to show the notion which it exhibits, when rightly understood, that beyond and on the opposite side of the Atlantic there was a vast continent, between which and the W. shores of Europe and Libya were a number of islands, the greatest of which, and the nearest to our world, was that called Atlantis.

In this island of Atlantis, he adds, there arose a great and powerful dynasty of kings, who became masters of the whole island, and of many of the other islands and of parts of the continent. And moreover, on this side the Atlantic, within the Straits, they ruled over Libya up to Egypt, and Europe up to Tyrrhenia. They next assembled their whole force for the conquest of the rest of the countries on the Mediterranean; but the Athenians, though deserted by their allies, repelled the invaders, and restored the liberty of all the peoples within the Pillars of Hercules. But afterwards came great earthquakes and floods, by which the victors in the contest were swallowed up beneath the earth, and the island of Atlantis was engulphed in the sea, which has ever since been unnavigable by reason of the shoals of mud created by the sunken island. (*Tim.* p. 25, a—d.)

The story is expanded in the *Critias* (p. 108, e, foll.), where, however, the latter part of it is unfortunately lost. Here Plato goes back to the original partition of the earth among the gods, and (what is of some importance as to the interpretation of the legend), he particularly marks the fact that, of the two parties in this great primeval conflict, the Athenians were the people of Athena and Hephaestus, but the Atlantines the people of Poseidon. The royal race was the offspring of Poseidon and of Cleito, a mortal woman, the daughter of Evenor, one of the original earthborn inhabitants of the island, of whose residence in the centre of the island Plato gives a particular description. (*Crit.* p. 113, c—e.) Cleito bore to Poseidon five pairs of twins, who became the heads of ten royal houses, each ruling a tenth portion of the island, according to a partition made by Poseidon himself, but all subject to the supreme dynasty of Atlas, the eldest of the ten, on whom Poseidon conferred the place in the centre of the island, which had been before the residence of Evenor, and which he fortified and erected into the capital. We have then a minute description of the strength and magnificence of this capital; of the beauty and fertility of the island, with its lofty mountains, its abundant rivers, its exuberant vegetation, its temperate climate, its irrigation by natural

moisture in the winter and by a system of aqueducts in the summer, its mineral wealth, its abundance in all species of useful animals; and the magnificent works of art with which it was adorned, especially at the royal residences. We have also a full account of the people; their military order; their just and simple government, and the oaths by which they bound themselves to obey it; their laws, which enjoined abstinence from all attacks on one another, and submission to the supreme dynasty of the family of Atlas, with many other particulars. For many generations, then, as long as the divine nature of their founder retained its force among them, they continued in a state of unbounded prosperity, based on wisdom, virtue, temperance, and mutual regard; and, during this period, their power grew to the height previously related. But at length, the divine element in their nature was overpowered by continual admixture with the human, so that the human character prevailed in them over the divine; and thus becoming unfit to bear the prosperity they had reached, they sank into depravity: no longer understanding the true kind of life which gives happiness, they believed their glory and happiness to consist in cupidity and violence. Upon this, Jove, resolving to punish them, that they might be restored to order and moderation, summoned a council of the gods, and addressed them in words which are lost with the rest of this dialogue of Plato.

The truth or falsehood, the origin and meaning, of this legend, have exercised the critical and speculative faculties of ancient and modern writers. That it was *entirely* an invention of Plato's, is hardly credible; for, even if his derivation of the legend from Egypt through Solon, and his own assertion that the story is "strange but altogether true" (*Tim.* p. 20, d.) be set down to his dramatic spirit, we have still the following indications of its antiquity. First, if we are to believe a Scholiast on Plato (*Repub.* p. 327), the victory of the Athenians over the Atlantines was represented on one of the *pepli* which were dedicated at the Panathenaea. Diodorus also refers to this war (iii. 53). Then, the legend is found in other forms, which do not seem to be entirely copied from Plato.

Thus Aelian relates at length a very similar story, on the authority of Theopompus, who gave it as derived from a Phrygian source, in the form of a relation by the satyr Silenus to the Phrygian Midas; and Strabo just mentions, on the authority of Theopompus and Apollodorus, the same legend, in which the island was called Meropis and the people Meropes (Μεροπὶς, Μέροπες, the word used by Homer and Hesiod in the sense of *endowed with the faculty of articulate speech*: Aelian, *V. H.* iii. 18, comp. the Notes of Perizonius; Strab. vii. p. 299: comp. Tertull. *de Pallio*, 2.)

Diodorus, also, after relating the legend of the island in a form very similar to Plato's story, adds that it was discovered by some Phoenician navigators who, while sailing along the W. coast of Africa, were driven by violent winds across the Ocean. They brought back such an account of the beauty and resources of the island, that the Tyrrhenians, having obtained the mastery of the sea, planned an expedition to colonize the new land, but were hindered by the opposition of the Carthaginians. (Diod. v. 19, 20.) Diodorus does not mention the name of the island; and he differs from Plato by referring to it as still existing. Pausanias relates that a Carian Euphemus had told him of a voyage during which he had been carried by the force of the winds into the outer sea, "into which men no longer sail; where he came to desert islands, inhabited by wild men with tails, whom the sailors, having previously visited the islands, called Satyrs, and the islands Σατυρίδες" (i. 23. § 5, 6); whom some take for monkeys; unless the whole narrative be an imposture on the grave traveller. Another account is quoted by Proclus (*ad Plat. Tim.* p. 55) from the *Aethiopica* of Marcellus, that there were seven islands in the Outer Sea, which were sacred to Persephone, and three more, sacred to Pluto, Ammon, and Poseidon; and that the inhabitants of this last preserved from their ancestors the memory of the exceedingly large island of Atlantis, which for many ages had ruled over all the islands in the Atlantic Sea, and which had been itself sacred to Poseidon. Other passages might be quoted, but the above are the most important.

The chief variations of opinion, in ancient and modern times, respecting these traditions, are the following. As to their *origin*, some have ascribed them to the hypotheses, or purely fictitious inventions of the early poets and philosophers; while others have accepted them as containing at least an element of fact, and affording, as the ancients thought, evidence of the existence of unknown lands in the Western Ocean, and, as some modern writers suppose, indications that *America* was not altogether unknown to the peoples of antiquity. As to the *significance* of the legend, in the form which it received from the imagination of the poets and philosophers, some have supposed that it is only a form of the old tradition of the "golden age;" others, that it was a symbolical representation of the contest between the primeval powers of nature and the spirit of art and science, which plays so important a part in the old mythology; and others that it was merely intended by Plato as a form of exhibiting his ideal polity: the second of these views is ably supported by Proclus in his commentary on the *Timaeus*; and has a great deal to be said in its favour. As to the former question, how far the legend may contain an element of fact, it seems impossible to arrive at any certain conclusion. Those who regard it as pure fiction, but of an early origin, view it as arising out of the very ancient notion, found in Homer and Hesiod, that the abodes of departed heroes were in the extreme west, beyond the river Oceanus, a locality naturally assigned as beyond the boundaries of the inhabited earth. That the fabulous prosperity and happiness of the Atlantines was in some degree connected with those poetical representations, is very probable; just as, when islands were actually discovered off the coast of Africa, they were called the *Islands of the Blest*. [FORTUNATAE INSULAE.] But still, important parts of the legend are thus left unaccounted for; its mythological character, its derivation from the Egyptian priests, or other Oriental sources; and, what is in Plato its most important part, the supposed conflict of the Atlantines with the people of the old world. A strong argument is derived also from the extreme improbability of any voyagers, at that early period, having found their way in safety across the Atlantic, and the double draft upon credulity involved in the supposition of their safe return; the return, however, being generally less difficult than the outward voyage. But this argument, though strong, is not decisive against the *possibility* of such a voyage. The opinions of the ancients may be gathered up in a few

words. Proclus (*ad Tim.* p. 24) tells us that Crantor, the first commentator on Plato, took the account for a history, but acknowledged that he incurred thereby the ridicule of his contemporaries. Strabo (ii. p. 102) barely mentions the legend, quoting the opinion of Poseidonius, that it was possibly true; and Pliny refers to it with equal brevity (vi. 31. s. 36). But of far more importance than these direct references, is the general opinion, which seems to have prevailed more or less from the time when the globular figure of the earth was established, that the known world occupied but a small portion of its surface, and that there might be on it other islands, besides our triple continent. Some statements to this effect are quoted in the preceding article [ATLANTICUM MARE]. Mela expressly affirms the existence of such another island, but he places it in the southern temperate zone (i. 9. § 2). Whether such opinions were founded on the vague records of some actual discovery, or on old mythical or poetical representations, or on the basis of scientific hypothesis, can no longer be determined; but, from whatever source, the anticipation of the discovery of America is found (not to mention other and less striking instances) in a well-known passage of Seneca's *Medea*, which is said to have made a deep impression on the mind of Columbus (Act ii. v. 375, et seq.):—

> "Venient annis saecula seris,
> Quibus Oceanus vincula rerum
> Laxet, et ingens pateat tellus,
> Tethysque novos detegat orbes;
> Nec sit terris ultima Thule."

In modern times the discussion has been carried on with great ingenuity, but with no certain result. All that has been said, or perhaps that can be said upon it, is summed up in the Appendix of Cellarius to his great work on ancient geography, "*De Novo Orbe, an cognitus fuerit veteribus* (vol. ii. p. 251—254), and in Alexander von Humboldt's *Kritische Untersuchungen über die historische Entwickelung der geographischen Kenntnisse der neuen Welt*, Berlin, 1826.

One point seems to deserve more consideration than it has received from the disputants on either side; namely, whether the stories of ancient voyagers, which seem to refer to lands across the Atlantic, may not, after all, be explained equally well by supposing that the distant regions reached by these adventurers were only parts of the W. shores of Europe or Africa, the connection of which with our continent was not apparent to the mariners who reached them after long beating about in the Atlantic. By the earliest navigators everything beyond the Straits would be regarded as remote and strange. The story of Euphemus, for example, might be almost matched by some modern adventures with negroes or apes on the less known parts of the W. coast of Africa. It is worthy of particular notice, that Plato describes Atlantis as evidently not far from the Straits, and allots the part of it nearest our continent to Gadeirus, the twin brother of Atlas, the hero eponymus of the city of Gades or Gadeira (*Cadiz*) If this explanation be at all admissible (merely as the ultimate core of fact round which the legend grew up), it is quite conceivable that, when improved knowledge had assigned the true position to the coasts thus vaguely indicated, their disappearance from their former supposed position would lead to the belief that they had been swallowed up by the ocean. On this hypothesis, too, the war of the Atlantines and the Greeks might possibly refer to some very ancient conflict with the peoples of western Europe. [P. S.]

ATLAS (Ἄτλας: *adj.* Ἄτλας, fem. Ἀτλαντίς: Ἀτλαντικός, Atlanticus, Atlantēus), a name transferred from mythology to geography, and applied to the great chain of mountains in the NW. of Africa, which we still call by the same name. But the application of the name is very different now from what it was with the ancients. It is now used to denote the whole mountain system of Africa between the Atlantic Ocean on the W. and the Lesser Syrtis on the E., and between the Mediterranean on the N. and the Great Desert (*Sāhăra*) on the S.; while, in the widest extent assigned to the name by the ancients, it did not reach further E. than the frontier of Marocco; and within this limit it evidently has different significations. To understand the several meanings of the word, a brief general view of the whole mountain chain is necessary.

The western half of North Africa is formed by a series of terraces, sloping down from the great desert table land of North Central Africa to the basin of the Mediterranean; including in this last phrase that portion of the Atlantic which forms a sort of gulf between Spain and the NW. coast of Africa. These terraces are intersected and supported by mountain ranges, having a general direction from west to east, and dividing the region into portions strikingly different in their physical characters. It is only of late years that any approach has been made to an accurate knowledge of this mountain system; and great parts of it are still entirely unexplored. In the absence of exact knowledge, both ancient and modern writers have fallen into the temptation of making out a plausible and symmetrical system by aid of the imagination. Thus Herodotus (ii. 32, iv. 181) divides the whole of N. Africa (Libya) W. of the Nile-valley into three parallel regions: the inhabited and cultivated tract along the coast; the Country of Wild Beasts (ἡ θηριώδης) S. of the former; and, S. of this, the Sandy Desert (ψάμμος καὶ ἄνυδρος δεινῶς καὶ ἐρῆμος πάντων, comp. iv. 184, sub fin.), or, as he calls it in iv. 181, a ridge of sand, extending like an eyebrow (ὀφρύη ψάμμης) from Thebes in Egypt to the Pillars of Hercules. A similar threefold division has been often made by modern writers, varying from that of Herodotus only in naming the central portion, from its characteristic vegetation, the Country of Palms (*Beled-el-Jerid*); and the parallel chains of the Great and Lesser Atlas have been assigned as the lines of demarcation on the S. and in the middle. Such views have just enough foundation in fact to make them exceedingly apt to mislead. The true physical geography of the region does not present this symmetry, either of arrangement or of products. It is true that the whole region may be roughly divided into two portions, the cultivated land and the sandy desert (or, as the Arabs say, the *Tell* and the *Sāhăra*), between which the main chain of Atlas may be considered, in a very general sense, as the great barrier; and that there are districts between the two, where the cultivation of the soil ceases, and where the palm chiefly, but also other trees, flourish, not over a continuous tract, but in distinct oases: but even this general statement would require, to make it clear and accurate, a more detailed exposition than lies within our province. In general terms, it may be observed that the *Tell*, or corn-growing country, cannot be defined by the limit of the Lesser or even the Great Atlas

(terms themselves far from definite), but that it even extends, in some places (as in *Tunis*), beyond the latter chain; that the *Sahara*, or sandy desert, spreads itself, in patches of greater or lesser extent, far to the N. of the great desert table-land, which the name is commonly understood to denote; that the palm-growing *oases* (*wadys*) are found in all parts of the *Sahara*, on both sides of the Atlas, but chiefly in series of detached oases, not only on the N., but also on the S. margin of the main chain of mountains; and that, where any continuous tract can be marked out as a belt of demarcation between the *Tell* and the *Sahara*, its physical character is that of *pasture-land*, with numerous fruit-trees of various species. The *Tell* is formed by a series of valleys or river-basins, lying for the most part in the mountains near the coast, which form what is called the Lesser Atlas; and opening out, in the NW. of *Marocco*, into extensive plains, which, however, the larger they become, assume more and more of the desert character, for the obvious reason that they are less completely irrigated by the streams flowing through them. The lower mountain ridges, which divide these basins, seem generally well wooded; but, as they form the strongholds of the Berbers, they are little known to the Europeans, or even to the Arabs. The southern limit of the *Tell* cannot be defined by any one marked chain of mountain; but in proportion as the main chain retires from the sea, so does the *Sahara* gain upon the *Tell;* and, on the other hand, where, as in *Tunis*, the main chain approaches the sea, the *Tell* even reaches its southern side.

To the S. of the *Tell*, the *Sahara*, in the Arab sense of the word, extends over a space which can be tolerably well defined on the S. by a chain of oases, running in the general direction of WSW. to ENE. from the extreme S. of the empire of *Marocco*, in about 28° or 29° N. lat., to the bottom of the Lesser Syrtis, between 33° and 34°. As far as can be judged from the very imperfect data we possess, this series of oases marks a depression between the S. slopes of the Atlas system and the high table-land of the Great Desert. It thus forms a natural boundary between the "Barbary States," or that portion of North Africa which has always fallen more or less within the history of the civilized world, and the vast regions of Central Africa, peopled by the indigenous black tribes included under the general names of Ethiopians or Negroes. To the S. of this boundary lies the great sandy desert which we commonly call the *Sahara;* to the N., the *Sahara* of the Arabs of Barbary: the physical distinction being as clearly marked as that between an ocean, with here and there an island, and an archipelago. The Great Desert is such an ocean of sand, with here and there an oasis. The *Sahara* of Barbary is "a vast archipelago of oases, each of which presents to the eye a lively group of towns and villages. Each village is surrounded by a large circuit of fruit-trees. The palm is the king of these plantations, as much by the height of its stature as the value of its products; but it does not exclude other species; the pomegranate, the fig, the apricot, the peach, the vine, grow by its side." (Carette, *l'Algérie Meridionale*, in the *Exploration Scientifique de l'Algérie*, vol. ii. p. 7.) Such is the region confounded by some writers with the Desert, and vaguely described by others as the *Country of Palms*, a term, by the bye, which the Arabs confine to the Tunisian *Sahara* and its oases. As for Herodotus's "Country of Wild Beasts," whatever may have been the case in his time, the lion and other beasts of prey are now confined to the mountains, and do not venture down into the plains. The inhabitants of the *Sahara* are connected with the peoples N. of them by race and by the interchange of the first necessaries of life, receiving the corn of the *Tell*, and giving their fruits in return; while they are severed from the peoples of the S. by race, habits, and the great barrier of the true sandy desert. A particular description of the oases of the *Sahara*, and of the other points only indicated here, will be found in the work just quoted.

The only delimitation that can be made between the *Tell* and the *Sahara* is assigned by the difference of their products. But, even thus, there are some intervening regions which partake of the character of both. Carette traces three principal basins of this kind in *Algeria:* the eastern, or basin of lake *Melrir*, S. of Tunis and the E. part of *Algeria*, and W. of the Lesser Syrtis, characterized by the culture both of corn and fruits; the central, or basin of *El-Hodna*, far NW. of the former, where both kinds of culture are mixed with pastures; and the W., or basin of the upper *Shelif* (the ancient Chinalaph), where cultivation is almost superseded by pasturage.

Such is a general view of the country formed by what we now call the Atlas system of mountains, the main chain of which defines the S. margin of the basin of the Mediterranean. The precise determination of this main chain is somewhat difficult. Its general direction is not parallel to that of the whole system; but it forms a sort of diagonal, running about WSW. and ENE., and nearly parallel to the line of oases mentioned above as the southern limit of the system. The true W. extremity seems to be *C. Ghir* or *Ras Aferni*, about 30° 35′ N. lat.; and the E. extremity is formed by the NE. point of Tunis, *Ras Addar* or *C. Bon*. At this end it communicates, by branches thrown off to the S., with the mountain chain which skirts the eastern half of the Mediterranean coast from the Lesser Syrtis to the Nile valley; but this latter range is regarded by the best geographers as a distinct system, and not a part of the Atlas. The first part of the main chain, here called the *High Atlas*, proceeds in the direction above indicated as far as *Jebel Miltsin*, S. of the city of *Marocco*, where it attains its greatest height, and whence it sends off an important branch to the S., under the name of *Jebel Hadrar*, or the Southern Atlas, which terminates on the Atlantic between *C. Nun* and *C. Jubi*. The main chain proceeds till it reaches a sort of knot or focus, whence several ranges branch out, in 31° 30′ N. lat. and 4° 50′ W. long. It here divides into two parts; one of which, retaining the name of the *High Atlas*, runs N. and NE. along the W. margin of the river *Mulwia* (the ancient Malva or Molochath), terminating on the W. of the mouth of that river and on the frontier of *Marocco*. From this range several lateral chains are thrown off to the N. and W., enclosing the plains of *N. Marocco*, and most of them reaching a common termination on the S. side of the *Straits of Gibraltar:* the one skirting the N. coast is considered as the W. portion of the *Lesser Atlas* chain, to be spoken of presently. From the usage of the ancient writers, as well as the modern inhabitants of the country, this so-called *High Atlas* has the best claim to be regarded as the prolongation of the main chain. But, on the ground of uniformity of direction, and to preserve a continuity through the whole system, geographers assign that

character to another range, which they call the *Great Atlas*, running from the same mountain knot, with an inclination more to the E., forming the SE. margin of the valley of the *Mulwia*, and, after an apparent depression about the frontier of *Marocco*, where it is little known, reappearing in the lofty group of *Jebel Amour*, in the meridian of *Shershell*, and thence continuing, in the direction already indicated, to *C. Bon*. Parallel to this range, and near the coast of the Mediterranean, from the mouth of the *Mulwia* to that of the *Mejerdah* (the ancient Bagradas) in Tunis, runs another chain, commonly called the *Lesser Atlas*, which may be regarded as an eastern prolongation of the *High Atlas* of N. Marocco; while its ridges may also be viewed as the walls of the terraces by which the whole system slopes down to the Mediterranean. These ridges are varied in number and direction, and the valleys formed by them constitute the greater portion of the *Tell:* the varied positions and directions of these valleys may be at once seen by the courses of the rivers on any good map of Algeria. In few places is there any tract of level land between the north side of the Lesser Atlas and the coast. Besides the less marked chains and terraces, which connect the Lesser Atlas with the principal chain, there is one well defined bridge, running WNW. and ESE. from about the meridian of *Algier* (the city) to that of *Constantineh*, which is sometimes described as the *Middle Atlas;* but this term is sometimes applied also to the whole system of terraces between the Great and Lesser Atlas. In the N. of Tunis (the ancient Zeugitana) the two chains coalesce.

The principal chain divides the waters which run into the Mediterranean (and partly into the Atlantic) from those which flow southwards towards the Great Desert. The latter, excepting the few which find their way into the Mediterranean about the Lesser Syrtis, are lost in the sands, after watering the oases of the *Sahara* of Barbary. Of the former, several perform the same office and are absorbed in the same manner; but a few break through the more northern chains and flow into the Mediterranean, thus forming the only considerable rivers of N. Africa: such are the *Mulwia* (Molochath) and *Mejerdah* (Bagradas). Of the waters of the Lesser Atlas, some flow S. and form oases in the *Sahara;* while others find their way into the Mediterranean, after a circuitous course through the longitudinal valleys described above; not to mention the smaller streams along the coast, which fall directly down the N. face of the mountains into the sea. Reference has already been made to the common error, which assumes to determine the physical character of the country by lines of demarcation drawn along the mountain ranges. On this point, Carette remarks (p. 26) that "in the east and in the centre, the region of arable culture passes the limits of the basin of the Mediterranean; while on the west, it does not reach them."

As to elevation, the whole system declines considerably from W. to E., the highest summits in Marocco reaching near 13,000 feet; in Tunis, not 5000. In its general formation, it differs from the mountains on the N. margin of the Mediterranean basin, by being less abrupt and having a tendency rather to form extensive table-lands than sharp crests and peaks.

The portion of this mountain system E. of the Molochath was known to the ancients by various names. [MAURETANIA: NUMIDIA.] The name of ATLAS seems never to have been extended by them beyond the original Mauretania (Tingitana), that is, not E. of the Molochath. The earliest notices we find are extremely vague, and partake of that fabulous character with which the W. extremity of the known earth was invested. On the connection of the name with the mythical personage, nothing requires to be added to what has been said under ATLAS in the *Dictionary of Mythology and Biography*.

As a purely geographical term, the name occurs first in Herodotus, whose Atlas is not a chain of mountains, but an isolated mountain in the line of his imaginary crest of sand, which has been already mentioned, giving name to a people inhabiting one of the oases in that ridge. [ATLANTES.] He describes it as narrow and circular, and so steep that its summit was said to be invisible: the snow was said never to leave its top either in summer or winter; and the people of the country called it the pillar of heaven (iv. 184). The description is so far accurate, that the highest summits of the Atlas, in Marocco, are covered with perpetual snow; but the account is avowedly drawn from mere report, and no data are assigned to fix the precise locality. With similar vagueness, and avowedly following ancient legends, Diodorus (iii. 53) speaks of the lake TRITONIS as near Ethiopia and the greatest mountain of those parts, which runs forward into the ocean, and which the Greeks call Atlas.

It was not till the Jugurthine War brought the Romans into contact with the people W. of the Molochath, that any exact knowledge could be obtained of the mountains of Mauretania; but from that time to the end of the Civil Wars the means of such knowledge were rapidly increased. Accordingly the geographers of the early empire are found speaking of the Atlas as the great mountain range of Mauretania, and they are acquainted with its native name of Dyrin (Δύριν), which it still bears, under the form of *Idrâr-n-Deren*, in addition to the corrupted form of the ancient name, *Jebel-Tedla*. The name of *Deren* is applied especially to the part W. of the great knot.

Strabo (xvii. p. 825) says that on the left of a person sailing out of the straits, is a mountain, which the Greeks call Atlas, but the barbarians Dyrin; from which runs out an offset (πρόπους) forming the NW. extremity of Mauretania, and called Cotes. [AMPELUSIA]. Immediately afterwards, he mentions the mountain-chain extending from Cotes to the Syrtes in such a manner that he may perhaps seem to include it under the name of Atlas, but he does not expressly call it so. Mela is content to copy, almost exactly, the description of Herodotus, with the addition from the mythologers "caelum et sidera non tangere modo vertice, sed sustinere quoque dictus est" (iii. 10. § 1). Pliny (v. 1) places the Atlas in the W. of Mauretania, S. of the river Sala, (or, as he elsewhere says, S. of the river Fut) and the people called Autololes, through whom, he says, is the road "ad montem Africae vel *fabulosissimum* Atlantem." He describes it as rising up to heaven out of the midst of the sand, rough and rugged, where it looks towards the shores of the ocean to which it gives its name, but on the side looking to Africa delightful for its shady groves, abundant springs, and fruits of all kinds springing up spontaneously. In the day-time its inhabitants were said to conceal themselves, and travellers were filled with a religious horror by the silence of its

solitudes and its vast height, reaching above the clouds and to the sphere of the moon. But at night, fires were seen blazing on its crests, its valleys were enlivened with the wanton sports of Aegipans and Satyrs, and resounded with the notes of pipes and flutes and with the clang of drums and cymbals. He then alludes to its being the scene of the adventures of Hercules and Perseus, and adds that the distance to it was immense. On the authority of the voyage of Polybius, he places it in the extreme S. of Mauretania, near the promontory of Hercules, opposite the island of Cerne. (Comp. vi. 31. s. 36.) After Ptolemy, king of Mauretania, had been deposed by Claudius, a war arose with a native chieftain Aedemon, and the Roman arms advanced as far as Mt. Atlas. In spite, however, of this opportunity, and of the resources of five Roman colonies in the province, Pliny insinuates that the Romans of equestrian rank, who commanded the expedition, were more intent on collecting the rich products of the country, to subserve their luxury, than on making inquiries in the service of science: they collected, however, some information from the natives, which Pliny repeats. His own contemporary, Suetonius Paulinus, was the first Roman general who crossed the Atlas:—a proof, by the bye, that the Marocco mountains only are referred to, for those of Algeria had been crossed by Roman armies in the Jugurthine War. He confirmed the accounts of its great height and of the perpetual snow on its summit, and related that its lower slopes were covered with thick woods of an unknown species of tree, somewhat like a cypress. He also gained some information respecting the country S. of the Atlas, as far as the river GER. Pliny adds that Juba II. had given a similar account of the Atlas, mentioning especially among its products the medicinal herb *euphorbia*. Solinus (c. 24) repeats the account of Pliny almost exactly.

Ptolemy mentions, among the points on the W. coast of Mauretania Tingitana, a mountain called ATLAS MINOR (Ἄτλας ἐλάττων) in 6° long. and 33° 10′ N. lat., between the rivers Duus and Cusa (iv. 1. § 2); and another mountain, called ATLAS MAJOR (Ἄτλας μείζων), the southernmost point of the province, S. of the river Sala, in 8° long. and 36° 30′ N. lat. (*ib.* § 4). These are evidently promontories, which Ptolemy regarded, whether rightly or not, as forming the extremities of portions of the chain; but of the inland parts of the range he gives no information. (Shaw, *Travels*, &c.; Pellissier, *Mémoires historiques et géographiques sur l'Algérie*, in the *Exploration*, &c., vol. vi. pp. 316, foll.; Jackson, *Account of Marocco*, p. 10; Ritter, *Erdkunde*, vol. i. pp. 883, foll.) [P. S.]

ATRAMI'TAE. [ADRAMITAE.]

ATRAE or HATRAE (Ἄτραι, Herodian iii. 28; Steph. Byz. *s. v.*; τὰ Ἄτρα, Dion Cass. lxvii. 31, lxxxv. 10; Hatra, Amm. xxv. 8; *Eth.* Ἀτρήνοι: *Al Hathr*, *Journ. Geog. Soc.*, vol. ix. p. 467), a strong place, some days' journey in the desert, west of the Tigris, on a small stream, now called the *Tharthar* (near Libanae, Steph. B. *s. v.* βαναί). Herodianus (*l. c.*) describes it as a place of considerable strength, on the precipice of a very steep hill; and Ammianus (*l. c.*) calls it *Vetus oppidum in media solitudine positum olimque desertum*. Zonaras calls it πόλιν Ἀράβιον. Mannert (v. 2) suggests that perhaps the βηθάτρα of Ptolemy (v. 18. § 13) represents the same place, it being a corruption for Bet-atra; but this seems hardly necessary: moreover, in some of the later editions of Ptolemy, the word is spelt βιμάτρα. The ruins of *Al Hathr*, which are very extensive, and still attest the former grandeur of the city, have been visited by Mr. Layard in 1846, who considers the remains as belonging to the Sassanian period, or, at all events, as not prior to the Parthian dynasty. (*Nineveh and its Remains*, vol. i. p. 110.) Mr. Ainsworth, who visited *Al Hathr* in company with Mr. Layard in the spring of 1840, has given a very full and interesting account of its present state, which corresponds exceedingly well with the short notice of Ammianus. (Ainsworth, *Res.* vol. ii. c. 35.) It appears from Dion Cassius (preserved in Xiphilinus) that Trajan, having descended the Tigris and Euphrates, and having proclaimed Parthamaspates king of Ctesiphon, entered Arabia against Atra, but was compelled to retire, owing to the great heat and scarcity of water; and that Septimius Severus, who also returned by the Tigris from Ctesiphon, was forced to raise the siege of the city after sitting twenty days before it, the machines of war having been burnt by "Greek fire," which Mr. Ainsworth conjectures to have been the bitumen so common in the neighbourhood. Its name is supposed by Mr. Ainsworth to be derived from the Chaldee Hutra, "a sceptre"—*i. e.* the seat of government. [V.]

ATRAX (Ἄτραξ, also Ἀτρακία, Steph. B.; Ptol. iii. 13. § 42: *Eth.* Ἀτράκιος), a Perrhaebian town in Thessaly, described by Livy as situated above the river Peneius, at the distance of about 10 miles from Larissa. (Liv. xxxii. 15, comp. xxxvi. 13.) Strabo says that the Peneius passed by the cities of Tricca, Pelinnaeum and Parcadon, on its left, on its course to Atrax and Larissa. (Strab. ix. p. 438.) Leake places Atrax on a height upon the left bank of the Peneius, opposite the village of *Gúnitza*. On this height, which is now called *Sidhiro-péliko* (Σίδηροπέλικος), a place where chippings of iron are found, Leake found stones and fragments of ancient pottery, and in one place foundations of an Hellenic wall. (Leake, *Northern Greece*, vol. iii. p. 368, vol. iv. p. 292.)

ATRE'BATES or ATREBATI (Ἀτρέβατοι, Strab. p. 194), one of the Belgic nations (Caesar, *B. G.* ii. 4), or a people of Belgium, in the limited sense in which Caesar sometimes uses that term. They were one of the Belgic peoples who had sent settlers to Britannia, long before Caesar's time (*B. G.* v. 12); and their name was retained by the Atrebates of Britannia. The Atrebates of Belgium were between the rivers *Somme* and the *Schelde*, and the position of their chief town Nemetocenna (*B. G.* viii. 46) or Nemetacum, is that of *Arras*, in the modern French department of *Pas de Calais*, on the *Scarpe*. The Morini were between the Atrebates and the sea. Their country in Caesar's time was marshy and wooded. The name Atrebates is partly preserved in *Arras*, and in the name of *Artois*, one of the ante-revolutionary divisions of France. In the middle-age Latin *Artois* is called Adertisus Pagus. But it is said that the limits of the Atrebates are not indicated by the old province of *Artois*, but by the extent of the old diocese of *Arras*. *Atrecht*, the German name of *Arras*, is still nearer to the form Atrebates.

In Caesar's Belgic War, B. C. 57, the Atrebates supplied 15,000 men to the native army (*B. G.* ii. 4), and they were defeated, together with the Nervii, by Caesar, in the battle on the banks of

the *Sambre*. (*B. G.* ii. 23.) Caesar gave the Atrebates a king, named Comm (*B. G.* iv. 21), whom he sent over to Britannia, before his first expedition, in order to induce the Britanni to acknowledge the Roman supremacy. Comm was also in Britannia during Caesar's second expedition (v. 22). Though Caesar had exempted the Atrebates from imposts and allowed them to enjoy their liberty, as a reward for Comm's services, and had also attached the Morini to the government of Comm, the Belgian joined his countrymen in the general rising against Caesar, under Vercingetorix. (*B. G.* vii. 76.) He finally submitted (viii. 47).

The Atrebates were included in Gallia Belgica under the empire. (Plin. iv. 7.) It seems that a manufacture of woollen cloths existed among the Atrebates in the later imperial period. (Trebellius Poll. *Gallien.* c. 6, and the notes of Salmasius, *Hist. Aug. Scriptores*, pp. 280, 514.) [G. L.]

ATREBATII (Ἀτρεβάτιοι, Ptol. ii. 3. § 26), in Britain, were the people about Calleva Attrebatum or *Silchester*. [BELGAE.] [R. G. L.]

ATROPATE'NE (Ἀτροπατηνή, Strab. xi. pp. 524—526; Ἀτροπάτιος Μηδία, Strab. xi. pp. 523—529; Ἀτροπατία and Ἀτροπάτιες, Steph. B.; Τροπατηνή, Ptol. vi. 2. § 5; Atropatene, Plin. vi. 13.) Strabo, in his description of Media, divides it into two great divisions, one of which he calls Μεγάλη, Media Magna; the other ἡ Ατροπάτιος Μηδία or ἡ Ἀτροπατηνή. He states that it was situated to the east of Armenia and Matiene, and to the west of Media Magna. Pliny (*l. c.*) affirms that Atropatene extended to the Caspian Sea, and that its inhabitants were a part of the Medes. Its extent, N. and E., is nowhere accurately defined; but it seems probable that it extended E. beyond the river Amardus. It seems also likely that it comprehended the E. portion of Matiene, which province is considered by Strabo (xi. p. 509) to have been part of Media. It must therefore have included a considerable part of the modern province of *Azerbaijan*. It derived its name from Atropates, or Atropes, who was governor of this district under the last Dareius, and, by a careful and sagacious policy with regard to the Macedonian invaders, succeeded in preserving the independence of the country he ruled, and in transmitting his crown to a long line of descendants, who allied themselves with the rulers of Armenia, Syria, and Parthia (Arrian, iii. 8, vi. 19, 29; Strab. xvi. p. 523; and Arrian, vii. 4, 13). The province of Atropatene was evidently one of considerable power, Strabo (xi. p. 523), on the authority of Apollonides, stating that its governor was able to bring into the field 10,000 horse and 40,000 foot; nor does it ever appear to have been completely conquered, though during the most flourishing times of the Parthian empire it was sometimes a tributary of that warlike race, sometimes governed by one of its own hereditary sovereigns, descended from Atropates. (Tac. *Ann.* xv. 2, 31.)

The whole of the district of Atropatene is very mountainous, especially those parts which lie to the NW. and W. The mountains bear respectively the names of Choatras, Montes Cadusii, and M. Iasonius, and are connected with M. Zagros. They were respectively outlying portions of the great chains of Taurus and Anti-Taurus (at present the mountain ranges of *Kurdistan*, *Rowandiz*, and *Azerbaijan*). Its chief rivers were the Cambyses, Cyrus, Amardus or Mardus, and the Charindas (which perhaps ought rather to be counted with the streams of Hyrcania). It had also a lake, called Spauta (Strab. xi. p. 523) which is probably the present lake of *Urmiah*.

The capital of Atropatene is called by Strabo (xi. p. 523) Gaza, by Pliny Gazae, by Ptolemy (vi. 18. § 4), Stephanus and Ammianus (xxiii. 6), Gazaca (Γάζακα). It is described thus by the first: "The summer residence of the kings of Media Atropatene is at Gaza, a city situated in a plain and in a strong fort, named Vera, which was besieged by M. Antonius in his Parthian war." It has been inferred from this that Strabo is speaking of two different places; but the probability is, that Gaza was the town in the plain, of which Vera was the keep or rock-citadel, especially as he adds, evidently speaking of *one* place, and on the authority of Adelphius, who accompanied Antony, "it is 2,400 stadia from the Araxes, which divides Armenia from Atropatene." Colonel Rawlinson has shown, in a very able and learned paper in the *Roy. Geogr. Journ.* (vol. x.), which has thrown more light on the geography of this part of Asia than any other work, ancient or modern, that this city bore at different periods of history several different names, and that its real name ought to be the Ecbatana of Atropatene, in contradistinction to the Ecbatana of Media Magna, now *Hamadán*. [ECBATANA.] [V.]

ATTACOTTI or ATTICOTTI, mentioned by Ammianus (xxvii. 28), as having, in conjunction with the Scots and Picts, harassed Britain. Mentioned, too, by St. Jerome (*adv. Jovin.* lib. ii.), as having been seen by him in Gaul, indulging in cannibalism; also that they had their wives in common. If so, these were not the Attacotti of their own proper British locality, but a detachment planted in Gaul. This we infer from the *Notitia*; where we have the *Attacotti Honoriani Seniores*, and the *Attacotti Honoriani Juniores*; the former in Gaul, and the latter in Gaul and Italy.

In the Irish annals, the Attacots (*Aiteachtuath*) take a far greater prominence. They appear as enemies to the native Irish as early as A. D. 56 and it is a suspicious circumstance, that in proportion as we approach the epoch of true history, they disappear; the same applying to the famous *Fir-Bolgs*. [R. G. L.]

ATTACUM (Ἄτταϰον: *Ateca* near *Calatayud*), a town of the Celtiberi in Hispania Tarraconensis, described on an inscription as a municipium, MUNICIP. ATTACENS. (Ptol. ii. 6; Morales, p. 69, b.). [P. S.]

ATTALEIA or ATTALIA (Ἀττάλεια, Ἀττα-λία: *Eth.* Ἀτταλεύς). 1. A city of Pamphylia. After mentioning Phaselis in Lycia, Strabo mentions Olbia as the first town in Pamphylia, then the river Catarrhactes, and then Attalia, a city founded by Attalus II. Philadelphus, king of Pergamum. Accordingly he places the Catarrhactes west of Attalia. Ptolemy mentions Phaselis, Olbia, and Attaleia, and then the Catarrhactes. Pliny mentions Olbia, but not Attalia (v. 27), though he mentions the Catarrhactes. The modern town of *Adalia*, now the largest place on the south coast of Asia Minor, corresponds in name to Attalia; but it is west of the Catarrhactes, now the *Duden Su*. Strabo describes the Catarrhactes as falling from a high rock, and the noise of the cataract was heard to a distance. It is generally assumed that Strabo means that it falls over a rock into the sea; but he does not say so, though this may be his meaning. Beaufort (*Karamania*, p. 135) observes, that on the west side of the town "there are only two small rivers, both of

which glide quietly into the sea through the sandy beach, and can by no means answer the description of the Catarrhactes." But there are many small rivulets which turn the mills near Adalia, and rush directly over the cliff into the sea; and if these rivulets were united, they would form a large body of water. (Beaufort.) The water of these streams is full of calcareous particles, and near some of the mouths stalactites were observed. It is very probable, then, that the lower course of this river may have undergone great changes since Strabo's time, and these changes are still going on. D'Anville considered *Adalia* to represent Olbia, and Attalia to be further east at a place called *Laara*, and he has been followed by others in identifying *Adalia* and Olbia; but this erroneous opinion is founded entirely on the order of the names in Strabo, who is contradicted in this matter by Ptolemy and the Stadiasmus. Spratt and his associates visited *Adalia*. The houses and walls contain many fragments of sculpture and columns: the cemeteries which are outside of the city also contain marble fragments and columns. The style of all the remains, it is said, is invariably Roman. Fourteen inscriptions were found, but not one of them contains the name of the place. As *Adalia* is now the chief port of the south coast of Asia Minor, it is probable that it was so in former times; and it is an excellent site for a city. Paul and Barnabas after leaving Perga went to Attalia, "and thence sailed to Antioch." (*Acts*, xiv. 25.) The church of Attalia was afterwards an episcopal see. There are imperial coins of Attalia, with the epigraph Ἀτταλεων.

Leake, who fixes Attalia at *Adalia*, supposed that Olbia might be found in the plain which extends from Adalia to the foot of Solyma; and it ought to be found here, according to Strabo's authority. About 3½ miles west of Adalia, near the coast, there are the remains of an ancient city, on an elevated flat with three precipitous sides, one side of which is bounded by the *Arab Su*. This agrees with Strabo's description of Olbia as a "great fort." The country between these ruins and Adalia is a rocky tract, incapable of cultivation, but the country west of them to the mountains of Solyma, is very fertile. This, as it is well observed in Spratt's *Lycia* (vol. i. p. 217), will explain Stephanus (*s. v.* Ὀλβία), who finds fault with Philo for saying that Olbia belongs to Pamphylia: he adds, "it is not in Pamphylia, but in the land of the Solymi;" and his remark is conformable to the physical character of the country. He says, also, that the true name is Olba. Mannert's conjecture of Olbia and Attalia being the same place, cannot be admitted. Strabo, in an obscure passage (p. 667), speaks of Corycus and Attalia together. Leake (*Asia Minor*, p. 192) interprets Strabo, by comparing with his text Stephanus (*s. v.* Ἀττάλεια) and Suidas (*s. v.* Κωρυκαῖος), to mean that Attalus fixed Attalia near a small town called Corycus, and that he inclosed Corycus and the new settlement within the same walls. This does not appear to be exactly Strabo's meaning; but Corycus was at least near Attalia, and received a colony and was fortified when Attalia was built.

2. A city of Lydia, originally named Agroeira or Alloeira. (Steph. *s. v.* Ἀττάλεια.) There is a place called *Adala* on the river Hermus, but Hamilton (*Researches, &c.* vol. i. p. 143) found no ancient remains there. [ATTEA.] [G. L.]

ATTA VICUS (Ἄττα κώμη), a town in the country of the Aetaeei, on the west of the Persian Gulf, and south of GERRHA (Ptol. vi. 7. § 15), which probably gave its name to the *Attene regio* of Pliny (vi. 28. s. 32), which he places on the Gerraicus Sinus, now the *Gulf of Bahrein*. The Attene regio has been identified with the peninsula of *Bahran*, which forms the eastern side of this gulf, and the Atta vicus with the modern *Khalt*, a town north of *Katura* (the Katara of Ptolemy), on the eastern coast of this peninsula. (Forster, *Geog. of Arabia*, vol. ii. pp. 221, 223.) [G. W.]

ATTEA (Ἄτταια), a place on the sea coast of Mysia, which, if we follow the order of Strabo's enumeration (p. 607), lies between Heracleia and Atarneus. It has been conjectured that it is the same place which is named Attalia in the Table. Pliny (v. 30) mentions an Attalia in Mysia, but he places it in the interior; and he also mentions the Attalenses as belonging to the conventus of Pergamum. It seems, then, there is some confusion in the authorities about this Attalia; and the Lydian Attalia of Stephanus and this Attalia of Pliny may be the same place. [G. L.]

ATTE'GUA (Ἀτέγουα: prob. *Teba*, between *Osuña* and *Antequera*), an inland town in the mountains of Hispania Baetica, in the district of Bastetania and the conventus of Corduba, mentioned in the war between Caesar and the sons of Pompey. (*Bell. Hisp.* 7, 8, 22; Dion Cass. xliii. 33; Val. Max. ix. 3; Frontin. *Strat.* iii. 14; Strab. iii. p. 141; Plin. iii. 1; Ukert, *Geographie*, vol. ii. pt. 1. p. 362.) [P. S.]

ATTELEBUSA, a small island in the Lycian sea, mentioned by Pliny (v. 31) and by Ptolemy. Beaufort (*Karamania*, p. 117) identifies it with the islet *Rashat*, which is separated from the Lycian shore by a narrow channel. *Adalia* is on the opposite side of the bay which the coast forms here. [G. L.]

ATTICA (ἡ Ἀττική, sc. γῆ), one of the political divisions of Greece. I. *Name.*—The name of Attica is probably derived from *Acte* (ἀκτή), as being a projecting peninsula, in the same manner as the peninsula of Mt. Athos was also called Acte. [ACTE.] *Attica* would thus be a corruption of *Actica* (Ἀκτική), which would be regularly formed from *Acte*. It is stated by several ancient writers that the country was originally called Acte. (Strab. ix. p. 391; Steph. B. *s. v.* Ἀκτή; Plin. iv. 7. s. 11.) Its name, however, was usually derived by the ancient writers from the autochthon Actaeus or Actaeon, or from Atthis, daughter of Cranaus, who is represented as the second king of Athens. (Paus. i. 2. § 6; Strab. ix. p. 397; Apollod. iii. 14. § 5.) Some modern scholars think that Attica has nothing to do with the word Acte, but contains the root *Att* or *Ath*, which we see in Ath-enae.

II. *Natural Divisions.*—Attica is in the form of a triangle, having two of its sides washed by the sea, and its base united to the land. It was bounded on the east by the Aegaean sea, on the west by Megaris and the Saronic gulf, and on the north by Boeotia. It is separated from Boeotia by a range of lofty, and in most places inaccessible, mountains, which extend from the Corinthian gulf to the channel of Euboea. The most important part of this range, immediately south of Thebes and Plataeae, and near the Corinthian gulf, was called Cithaeron. From the latter there were two chief branches, one extending SW. through Megaris under the name of the Oenean mountains, and terminating at the Scironian rocks on the Saronic gulf; and the other, called Parnes, running in a general easterly

direction, and terminating on the sea coast above the promontory Rhamnus. The modern name of Parnes is *Noziá;* that of Cithaeron, or at least of its highest point, is *Elaté*, derived from its fir-trees. These two chains of mountains, together with the central one of Cithaeron, completely protect the peninsula of Attica from the rest of Greece. It thus appears that Megaris naturally forms a part of the peninsula: it was one of the four ancient divisions of Attica, but was afterwards separated from it. [MEGARIS.]

There are two passes across the mountains from Corinth into the Megaris, which are spoken of under MEGARIS. Through the range of Cithaeron and Parnes there are three principal passes, all of which were of great importance in ancient times for the protection of Attica on the side of Boeotia. The most westerly of these passes was the one through which the road ran from Thebes and Plataeae to Eleusis; the central one was the pass of Phyle, through which was the direct road from Thebes to Athens; and the eastern one was the pass of Deceleia, leading from Athens to Oropus and Delium. A more particular account of these important passes is given below. [See Nos. 43, 48, 51.] The highest points of Mt. Parnes lie between the passes of Phyle and Deceleia: one of the summits rises to the height of 4193 feet.

From this range of mountains there descend several other ranges into the interior, between which there lie four plains of greater or less extent.

On the NW. boundary of Attica a range of mountains runs down to the south, terminating on the west side of the bay of Eleusis in two summits, formerly called *Cerata* (τὰ Κέρατα, Strab. ix. p. 395) or the *Horns*, now *Kandili:* this range forms the boundary between Attica and Megaris. Another mountain range, extending from Parnes to the south, terminates on the eastern side of the bay of Eleusis, and at the narrow strait which separates the island of Salamis from the mainland: it bore the general name of Aegaleos, and parts of it were also called Poecilum and Corydallus. [AEGALEOS.] Between the range of Cerata and that of Aegaleos lies the *Eleusinian* and *Thriasian Plain.*

Eastward of this plain lies the *Athenian Plain*, frequently called simply *The Plain* (τὸ Πέδιον). It is bounded on the west by Aegaleos, as has been already mentioned. Through this range of mountains there is an important pass leading from the Eleusinian into the Athenian plain. It is a narrow rocky opening between Mt. Corydallus, and is now called the pass of *Dhafni:* through it the Sacred Way from Eleusis to Athens formerly ran. Further north, towards Acharnae, are some openings in the heights, where are found ruins of a rampart, seven feet high, and five feet and a half thick, built along the crest of the hills: the summit of the wall forms a commanding platform towards the Eleusinian plain. (Leake, p. 143.) On the west the Athenian plain is bounded by a range of mountains, which also descends from Parnes. The northern part of this range appears to have been anciently called Brilessus (Thuc. ii. 23), and subsequently Pentelicus (τὸ Πεντελικὸν ὄρος, Paus. i. 32. § 1; Mons Pentelensis, Vitruv. ii. 8), now *Mendeli* or *Penteli.* The first Greek writer who applies the name of Pentelicus to this mountain is Pausanias; but as Strabo (ix. p. 399) speaks of Pentelic marble, we may infer with Leake that the celebrity of the marble quarried in the demus of Pentele, upon the side of Mt. Brilessus, had caused the name of Pentelicus to supplant that of the ancient Brilessus. The plain of Athens is bounded on the south-east by the lofty range of Mt. Hymettus, which is separated from that of Pentelicus by a depression about two miles in length. Hymettus, the highest point of which is 3506 feet, is separated by a remarkable break into two parts, the northern or greater Hymettus, now called *Telo-Vuni*, and the southern or lesser Hymettus, which formerly bore also the name of Anhydrus (Ἄνυδρος, Theophr. *de Sign. Pluv.* p. 419, Heins.) or the Waterless, now called *Mavro-Vuni.* The latter terminates in the promontory Zoster.

The hill of Lycabettus, in the neighbourhood of Athens, is spoken of elsewhere. [See p. 303, b.]

Sometimes both the Eleusinian and Athenian plains are included under the general name of *The Plain;* and the coast of these two plains was more specifically called *Acte.* (Strab. ix. p. 391.)

North-east of the Athenian plain, between Parnes, Pentelicus, and the sea, is a mountain district, known by the name of *Diacria* (Διακρία) in antiquity. Its inhabitants, usually called *Diacreis* or *Diacrii* (Διακρεῖς, Διακρίοι), were sometimes also termed *Hyperacrii* (Ὑπεράκριοι, Herod. i. 59), apparently from their dwelling on the other side of the mountain from the city. The only level part of this district is the small plain of Marathon, open to the sea. At the north-eastern extremity of this district, west of *Cape Kálamo*, there rises an eminence 2038 feet in height, which is probably the ancient Phelleus (Φελλεύς), a name which came to be used by the Athenians for any rocky heights adapted for the pasture of goats. (Aristoph. *Nub.* 71, *Acharn.* 272; Isaeus, *de Ciron. Hered.* p. 227, Reiske; Harpocrat., Suid., *s. v.* Φελλέα; Hesych. *s. v.* Φέλλος.)

South-east of the Athenian plain is an undulating district, anciently called *Mesogaea* (Μεσόγαια) or the Midland district, and now *Mesóghia.* It is bounded by Pentelicus on the north, Hymettus on the west, the sea on the east, and the hills of Paralia on the south

Paralia or *Paralus* (Παραλία, Πάραλος), i. e. the Sea-coast district, included the whole of the south of Attica, extending from the promontory Zoster on the west, and from Brauron on the east, to Sunium. It was a hilly and barren district, but contained the rich silver-mines of Laurium. (Thuc. ii. 55; Steph. B., Suid. *s. v.*)

It appears, then, that Attica is distributed into five natural divisions. 1. The Eleusinian or Thriasian Plain. 2. The Athenian Plain. 3. The Diacria or Highlands, including the Plain of Marathon. 4. The Mesogaea or Midland District. 5. The Paralia or Sea-coast District. This geographical distribution gave rise also to political divisions, as we shall see presently.

The small plain of Oropus, lying north of Parnes upon the Euboean channel, generally belonged to Attica, though physically separated from it, and properly a part of Boeotia. [OROPUS.]

The area of Attica is about 700 square miles, not including the island of Salamis, which is about 40 more. The length of the west coast from Cerata or the Horns to Sunium is about 60 miles, and the length of the east coast is about the same. (There is a good account of the physical features of Attica in the *Penny Cyclopaedia*, vol. iii. p. 59.)

III. *Rivers.* — The rivers of Attica are little better than mountain torrents, almost dry in summer, and only full in winter, or after heavy rains. The

Athenian plain is watered by two rivers, the Cephissus and the Ilissus. The Cephissus (Κηφισσός), which is the more important of the two, flows southwards from Mt. Parnes on the west side of Athens, and after crossing the Long Walls falls into the Phaleric bay. Strabo (x. p. 400) places its sources at Trinemii. Leake observes: "The most distant sources of the river are on the western side of Mt. Pentelicus, and the southern side of Mt. Parnes, and in the intermediate ridge which unites them; but particularly at *Kivisía*, at the foot of Pentelicus,—near *Fasídhero*, in the part of Diacria adjoining to the same mountain,—at *Tutóy*, near the ancient Deceleia, and in the steepest part of Mt. Parnes, from whence descends a broad torrent, which, passing near the village *Menídhi*, pours a large occasional supply into the main channel of the Cephissus." Strabo says (*l. c.*) that "the Cephissus is only a torrent stream, and that in summer it fails altogether;" but this is not in accordance with the account of most modern travellers, who represent it as the only river in Attica which is supplied with water during the whole year. In ancient times "it flowed in a single channel, and was probably carefully embanked: it is now allowed to find its way through the olive-groves in several streams, from which there are many smaller derivations, for the purpose of watering olive-trees and gardens." (Leake.)

The Ilissus (Ἰλισσός) is a more insignificant river. It was composed of two branches, one of which was named Eridanus (Ἠριδανός, Paus. i. 19. § 5). The main branch rises at the northern extremity of Hymettus, and receives near the Lyceium, on the east side of Athens, the Eridanus, which rises on the western slope of Hymettus at a spot called *Syriáni*. The united stream then flows through the southern portion of the city, towards the Phaleric bay; but it scarcely ever reaches the sea, and in the neighbourhood of Athens it is always dry in the summer. The spreading plane trees, and the shady banks of this stream, which have been immortalized by the beautiful description in the *Phaedrus* of Plato, have been succeeded by sun-burnt rocks and stunted bushes. (Dodwell, vol. i. p. 475.) The source of the river at *Syriáni* is a beautiful spot, and is apparently described in the passage of Ovid (*Ar. Am.* iii. 687), beginning:

"Est prope purpureos colles florentis Hymetti
Fons sacer, et viridi cespite mollis humus."

There was a torrent in the Athenian plain called Cycloborus (Κυκλόβορος), described as rushing down with a great noise (Aristoph. *Equit.* 137, with Schol., *Acharn.* 381; Hesych., Suid.): it is probably the large and deep channel, called *Megalo Potamo*, which descends from Parnes, and flows some miles, until lost in the olive-groves. (Dodwell, vol. i. p. 477.)

Two small streams water the Eleusinian plain; one called the Cephissus (*Sarandáforo*), rises in Mt. Cithaeron, and traverses the narrow plain of Eleutherae, before it descends into that of Eleusis (Paus. i. 28. § 5); the other, now named *Ianúla*, has its origin in the range of Parnes, near Phyle. A small stream called Iapis (Ἰαπίς) formed the boundary between the territory of Eleusis and Megaris. (Scylax, *s. v.* Μέγαρα; Callim. ap. Steph. B. *s. v.* Ἰαπίς.)

The only other rivulets of Attica deserving notice are three on the eastern coast: one flowing through the plain of Marathon; a second rising on the south-eastern side of Pentelicus, and flowing into the sea a little below *Ratina;* and a third, now called the river of *Vraóna*, which descends from Hymettus, and flows into the bay of *Livádhi*: the last is probably the ancient Erasinus (Ἐρασῖνος, Strab. viii. p. 371).

IV. *Products.*—The mountains of Attica are chiefly calcareous. The best marble was obtained from Mt. Pentelicus, which supplied inexhaustible materials for the public buildings and statues of Athens. The Pentelic marble is of a dazzling white colour, hard, and fine-grained; but, owing to the little pieces of quartz or flint imbedded in it, not easy to work. Hymettus also produced fine marble: it is not so brilliantly white as the Pentelic, and in some places is almost grey. It was much used by the Romans in architecture. ("Trabes Hymettiae," Hor. *Carm.* ii. 18. 3.) Blue or black marble, which was frequently used in the Athenian architecture, is found at Eleusis, and was also obtained from a quarry near the promontory of Amphiale. (Strab. ix. p. 395.) Marble was an article of export from Attica. (Xen. *de Vect.* 1. § 4.) Between Pentelicus and Parnes, the mass of rocks appears to have been mica slate, which is also the basis of Pentelicus. Near the Horns, on the boundaries of Megaris, there is a large deposit of conchiferous limestone, which Pausanias mentions (i. 44. § 6).

The hilly district of Laurium, above the promontory of Sunium, contained valuable silver mines, which contributed to raise Athens at an early period to a foremost rank among the Grecian states. These mines require a separate notice. [LAURIUM.]

The soil of Attica is light and dry, and produces at present little wheat. In antiquity, however, agriculture was held in great honour by the Athenians, who cultivated their land with extraordinary care. Some remarks are made elsewhere respecting the quantity of corn probably grown in Attica in ancient times. [ATHENAE, p. 262.]

The soil is better adapted for the growth of fruits. The olives and figs were particularly delicious; they both ripened earlier and continued longer in season than those in other countries. (Xen. *de Vect.* 1.) The olive-tree was regarded as the gift of Athena, and its cultivation was always under the especial care and protection of the goddess. From the olive-tree which grew in the temple of the goddess on the Acropolis, there came the *Moriae* (μορίαι), or sacred olive-trees in the Academy [see p. 303]; and from these again all the other olive-trees, which grew in the precincts of the temples and the grounds of private persons. Even in the present day there are extensive groves of olive-trees along the banks of the Cephissus. The fig-tree was under the protection of Demeter, as the olive was under the care of Athena. Like the sacred olive-tree on the Acropolis, there was a sacred fig-tree at Eleusis, which the goddess Demeter is said to have produced. Olives were exported from Attica, and so probably were figs also; for the law which is said to have prohibited the exportation of the latter became obsolete in historical times, if indeed it ever existed. (Böckh, *Publ. Economy of Athens*, p. 41, 2nd ed.)

The wine of Attica was pleasant to the taste, though not of a superior kind. The most celebrated was grown at Icaria, where Dionysus is said to have been welcomed. [See below, No. 42.] One of the varieties of the Attic grape was called the Nicostratian (Νικοστράτιος βότρυς, Athen. xiv. p. 654.) The honey, however, was particularly fine, especially

from the bees which sucked the wild flowers of Mt. Hymettus.

Attica is not adapted for the breeding of horses to any extent; the country is too hilly, and the soil too poor to afford much nourishment for them. Hence they were very scarce in early times, and even at later times could be kept only by the wealthy. For the same reason horned cattle were also scarce, and Philochorus mentions an ancient law which prohibited the killing of these animals. (Athen. ix. p. 375.) The slopes of the mountains, however, afforded excellent pasture for sheep and goats, which were very numerous in ancient times. Goats in particular formed a large portion of the wealth of the ancient inhabitants; and, from this animal, one of the four ancient tribes was called Aegicoreis. Of sheep there were several different breeds, particularly of the finest kinds. (Dem. *c. Euerg. et Mnesib.* p. 1153; Athen. xii. p. 540.) To encourage the breeding of sheep, there was an ancient law, which forbade the sacrifice of a sheep until it had lambed or had been shorn. (Athen. ix. p. 375.) The seas around the coast abounded in fish, which were a favourite article of diet among the Athenians. Leake enumerates several varieties caught in the Phaleric bay, of which the *ἀφύη*, probably a sort of anchovy or sardine, is often mentioned. Off Cape Zoster was caught the red mullet (*τρίγλη*).

On the mountains wild animals were found. Even in the time of Pausanias the bear and the wild boar were hunted on Mt. Parnes. (Paus. i. 32. § 1.)

V. *Political Divisions.*—The oldest political division of Attica is said to have been made by Cecrops, who divided the country into twelve independent communities, which were afterwards united into one state by Theseus. The names of these communities were: Cecropia, Tetrapolis, Epacria, Deceleia, Eleusis, Aphidna, Thoricus, Brauron, Cytherus, Sphettus, Cephisia, and Phalerus. (Philochor. *ap. Strab.* ix. p. 397; Etymol. M. *s. v.* 'Επακρία; Plut. *Thes.* 24.) Their position has been ably discussed by Finlay, in the *Transactions of the Royal Society of Literature* (vol. iii. p. 396), but as we shall have occasion to speak of each presently, it is only necessary to state now that these names continued to exist down to the latest times of Athenian history; that Cecropia became the Acropolis of Athens; that Tetrapolis contained the four demi of Oenoë, Marathon, Tricorythus, and Probalinthus (Strab. viii. p. 383); and that the remaining cities sunk into demi.

Another ancient division of Attica into four parts, among the sons of Pandion, has a distinct reference to the physical divisions of the country. Nisus received Megaris; Aegeus the Coastland (*ἀκτή*), with the capital and the adjoining plain (*πεδιάς*); and the two other brothers Diacria (*διακρία*), or the Highlands in the NE. of the country, and Paralia (*παραλία*), or the southern coast. (Strab. ix. p. 392; Schol. *ad Aristoph. Vesp.* 1223, and *ad Vesp.* 58.) That this division has a reference to some historical fact, is clear from the circumstance that, after Megaris had been torn away from Athens by the Dorians, the inhabitants of the remaining parts formed three political parties in the time of Solon and Peisistratus, known by the name of the Men of the Plain, the Parali, and the Diacrii or Hyperacrii. (Herod. i. 59; Plut. *Sol.* 13.)

Another division of the people of Attica into four *φυλαί* or tribes, existed from the earliest times. These tribes were called by different names at different periods. In the time of Cecrops they were called Cecropis, Autochthon, Actaea, and Paralia, the two former names being derived from mythical persons, and the two latter from the physical divisions of the country. In the reign of Cranaus, these names were changed into Cranais, Atthis, Mesogaea, and Diacris, where again the two former are mythical, and the two latter local denominations. Afterwards we find a new set of names, Dias, Athenais, Poseidonias, and Hephaestias, evidently derived from the deities who were worshipped in the country. But these names all disappeared before the four Ionic tribes of Geleontes, Hopletes, Argades, and Aegicores, which continued to exist down to the time of Cleisthenes (B. C. 510). One of the most important measures in the democratical revolution, brought about by Cleisthenes after the expulsion of the Peisistratidae, was the abolition of the four ancient Ionic tribes, and the formation of ten new tribes. The names of these ten tribes, derived from Attic heroes, were, in order of precedence, Erechtheis, Aegeis, Pandionis, Leontis, Acamantis, Oeneis, Cecropis, Hippothoöntis, Aeantis, Antiochis. This number remained unaltered down to B. C. 307, when it was increased to twelve by the addition of two new tribes, Antigonias and Demetrias, in honour of Antigonus and his son Demetrius, because the latter had delivered Athens from the rule of Cassander. The name of Antigonias was subsequently changed into that of Ptolemais, in honour of Ptolemy Philadelphus; and the Demetrias into Attalis, when Attalus was the ally of Athens against Philip and the Rhodians. Finally, the number of tribes was increased to thirteen, in the reign of Hadrian, by the addition of Hadrianis, in honour of this emperor.

Each tribe was subdivided into a certain number of *δῆμοι*, townships, cantons, or parishes. The whole territory of Attica was parcelled out into these demi, in one or other of which every Athenian citizen was enrolled. The number of these demi is not ascertained: we only know that they were 174 in the time of Polemo, who lived in the third century B. C. (Strab. ix. p. 396; Eustath. *in Il.* ii. 546.) It has been supposed, from the words of Herodotus (*δέκα δὲ καὶ τοὺς δήμους κατένεμε ἐς τὰς φυλάς*, v. 69), that there were originally one hundred demi, ten to each tribe; but it is improbable that the number of demi was increased so largely as from 100 to 174, and hence some modern critics construe *δέκα* with *φυλάς*, and not with *δήμους*, as the least difficulty in the case.

It is important to bear in mind that the demi assigned by Cleisthenes to each tribe were in no case all adjacent to each other. The reason for this arrangement cannot be better stated than in the words of Mr. Grote (vol. iv. p. 177): "The tribe, as a whole, did not correspond with any continuous portion of the territory, nor could it have any peculiar local interest, separate from the entire community. Such systematic avoidance of the factions arising out of neighbourhood will appear to have been more especially necessary, when we recollect that the quarrels of the Parali, the Diacrii, the Pediaci, during the preceding century, had all been generated from local feud, though doubtless artfully fomented by individual ambition. Moreover, it was only by this same precaution that the local predominance of the city, and the formation of a city-interest distinct from that of the country, was obviated; which could hardly have failed to arise, had the city itself constituted either one deme or one tribe." We know that five of the city demi belonged to five different tribes:

namely, the demus *Cerameicus* belonged to the tribe Amantis; *Melite* to the Cecropis; *Collytus* to the Aegeis; *Cydathenaeum* to the Pandionis; *Scambonidae* to the Leontis. Moreover, *Peiraeeus* belonged to the Hippothoöntis, and *Phalerum* to the Aeantis.

For further information respecting the Athenian tribes in general, and the organization of the demus, the reader is referred to the *Dict. of Antiq.* arts. *Tribus* and *Demus*.

It is certain that the descendants of a man always remained in the demus in which their ancestor was originally enrolled in the time of Cleisthenes. Consequently, if a person transferred his abode to another demus, he was not enrolled in the new demus in which he settled, even if he was highly esteemed by the inhabitants of the latter, and had conferred great obligations upon them. This is clear from an inscription in Böckh's collection (n. 101). (Sauppe, *De Demis Urbanis Athenarum*, p. 13.) It is important to bear this fact in mind, because modern writers have sometimes fixed the site of a demus, simply in consequence of finding upon the spot the name of this demus attached to the name of a man; but this is not conclusive, since the demus in which a man was enrolled, and the demus in which he resided, might be, and frequently were, different.

Each of the larger demi contained a town or village; but several of the smaller demi possessed apparently only a common temple or place of assembly, the houses of the community being scattered over the district, as in many of our country parishes. The names of most of the demi are preserved. It was the practice in all public documents to add to the name of a person the name of the district to which he belonged; and hence we find in inscriptions the names of a great number of demi. Many others are met with in Harpocration, Hesychius, Stephanus, and Suidas, as well as in the earlier writers. But though the names of most of the demi are thus preserved, it is impossible to fix the site of a large number of them, as they were not of sufficient importance to be mentioned in history. We shall endeavour, however, to ascertain their position as far as is practicable, arranging the demi under: 1. The Demi of the Athenian Plain. 2. The Demi of the Eleusinian Plain. 3. The Demi of Diacria and Mount Parnes. 4. The Demi of Paralia and Mesogaea.

A. The Demi of the Athenian Plain.

1—10. The demi in the city of Athens and its suburbs are spoken of elsewhere. [Athenae, p. 301, seq.] They were Cerameicus, Melite, Scambonidae, Collytus, Cydathenaeum, Diomeia, Coele, and perhaps Ceriadae. To these must be added Peiraeeus and Phalerum. [See p. 304, seq.]

(*a.*) West of the Cephissus in the direction from N. to S. were:

11. Xypete (Ξυπέτη, also Ξυπετεών, Strab. xiii. p. 604), said to have been likewise called Troja (Τροία), because Teucrus led from hence an Attic colony into Phrygia. (Dionys. i. 61; Strab. *l. c.*; Steph. B.) It was apparently near Peiraeeus or Phalerum, since Xypete, Peiraeeus, Phalerum, and Thymoetadae formed the τετράκωμοι (Pollux, iv. 105), who had a temple of Hercules in common (τετράκωμον Ἡρακλεῖον, Steph. B. *s. v.* Ἐχελίδαι; Böckh, *Inscrip.* vol. i. p. 123). Leake places Xypete at a remarkable insulated height, a mile from the head of the harbour of Peiraeeus, where are still seen some Hellenic foundations; but Ross remarks that this cannot be correct, since Xenophon (*Hell.* ii. 4. § 34) mentions this hill without giving its name, which he certainly would not have done if it had been Xypete.

12. Thymoetadae (Θυμοιτάδαι), deriving its name from Thymoetas, a king of Attica, possessed a port, from which Theseus secretly set sail on his expedition to Crete. (Plut. *Thes.* 19.) This retired port seems to have been the same as the Phoron Limen (Φώρων λιμήν), or "Thieves' port," so called from its being frequented by smugglers. (Dem. *c. Lacrit.* p. 932; Strab. ix. p. 395.) It is a small circular harbour at the entrance to the bay of Salamis, and according to Dodwell is still called *Klephtho-limani*. Leake noticed the foundations of a temple upon a height near the beach, and other remains at a quarter of a mile on the road to Athens. This temple was probably the Heracleium mentioned above. It was situated on the Attic side of the Strait of Salamis (Ctesias, *Pers.* c. 26, ed. Lion; Diod. xi. 18); and it was from the heights of Aegaleos, above this temple, that Xerxes witnessed the battle of Salamis. (Phanodemus, ap. Plut. *Them.* 13; comp. Herod. viii. 90.) It is true that this temple was not situated at the narrowest part of the strait, as some writers represent; but Leake justly remarks, that the harbour was probably the point from whence the passage-boats to Salamis departed, as it is at the present day, and consequently the Heracleium became the most noted place on this part of the Attic shore. At the foot of Mt. Aegaleos are still seen vestiges of an ancient causeway, probably the road leading from Athens to the ferry. The σισύραι, or garments of goatskins of Thymoetadae, appear to have been celebrated. (Aristoph. *Vesp.* 1138.)

13. Echelidae (Ἐχελίδαι), so called from the hero Echelus, lay between Peiraeeus and the Heracleium, in or near a marshy district, and possessed a Hippodrome, in which horse-races took place. (Steph. B. *s.v.*; Etym. M. *s.v.* Ἔχελος; Hesych. and Etym. M. *s. v.* ἐν Ἐχελιδῶν.) It is probable that this Hippodrome is the place to which the narrative in Demosthenes refers (*c. Everg.* p. 1155, *seq.*), in which case it was near the city. (Ibid. p. 1162; comp. Xen. *de Mag. Eq.* 3. §§ 1, 10.)

14. Corydallus (Κορυδαλλός), at the foot of the mountain of the same name, is placed by Strabo (ix. p. 395) between Thria and Peiraeeus, near the straits of Salamis, opposite the islands of Pharmacussae. This position is in accordance with the account of Diodorus (iv. 59), who, after relating the contest of Theseus with Cercyon, which, according to Pausanias (i. 39. § 3), took place to the west of Eleusis, says that Theseus next killed Procrustes, whose abode was in Corydallus. Against the express testimony of Strabo, we cannot accept the authority of other writers, who make Corydallus a mountain on the frontiers of Boeotia and Attica. (Athen. ix. p. 390; Plin. x. 41; Antig. Caryst. 6; Aelian, *H. An.* iii. 35.)

15. Hermus (Ἕρμος), lay on the sacred road to Eleusis, between the Cephissus and the Pythium, a temple of Apollo on Mt. Poecilum, upon a rivulet of the same name. Here was the splendid monument of Pythonice, the wife of Harpalus. (Plut. *Phoc.* 22; Harpocrat. *s. v.* Ἕρμος; Paus. i. 37. § 4; Athen. xiii. p. 594; Diod. xvii. 108.)

16. Oea or Oe (Οἶα or Ὄη), was situated above the Pythium, to the west of Mt. Aegaleos, to the north

of the pass of Poecilum. (Soph. *Oed. Col.* 1061, Οἰάτιδος ἐκ νόμου, with the Schol.; Leake, p. 151.)

(*b.*) West of the Cephissus, and E. of the city, in the direction from N. to S.:

17. OEUM CERAMEICUM (Οἶον Κεραμεικόν), to distinguish it from Oeum Deceleicum near Deceleia. Its name shows that it was near the outer Cerameicus, and it may, therefore, be placed, with Leake, between the Sacred Way and the northern Long Wall. (Harpocrat., Suid. *s. v.*)

18. SCIRUM (Σκίρον, Σκίρα, Strab. ix. p. 393), a small place near a torrent of the same name, just outside the Athenian walls on the Sacred Way. It was not a demus, and derived its name from Scirus, a prophet of Dodona, who fell in the battle between the Eleusinii and Erechtheus, and was buried in this spot. (Paus. i. 36. § 4; Strab. *l. c.*; Steph. B., Harpocrat. *s. v*; comp. Schol. *ad Aristoph. Eccl.* 18.)

19. LACIADAE (Λακιάδαι), on the Sacred Way between Sciron and the Cephissus, and near the sacred fig-tree. It is celebrated as the demus to which the family of Miltiades and Cimon belonged. (Paus. i. 37. § 2; Plut. *Cim.* 4, *Alc.* 22; Cic. *de Off.* ii. 18; Hesych.; Suid.)

20. COLONUS (Κολωνός), celebrated as the demus of Sophocles, and the scene of one of the poet's tragedies, was situated ten stadia from the gate of the city, called Dipylum, near the Academy and the river Cephissus. (Thuc. viii. 67; Cic. *de Fin.* v. 1.) It derived its name from two small but conspicuous heights, which rise from the plain a little to the north of the Academy. Hence it is called by Sophocles "the white Colonus" (τὸν ἀργῆτα Κολωνόν, *Oed. Col.* 670). It was under the especial care of Poseidon, and is called by Thucydides (*l. c.*) the ἱερόν of this god. It is frequently called "Colonus Hippius," to distinguish it from the "Colonus Agoraeus" in Athens. [ATHENAE, p. 298, b.] Besides the temple of Poseidon, it possessed a sacred inclosure of the Eumenides, altars of Athena, Hippia, Demeter, Zeus, and Prometheus, together with sanctuaries of Peirithous, Theseus, Oedipus, and Adrastus. (Paus. i. 30. § 4.) The natural beauties of the spot are described by Sophocles in the magnificent chorus, beginning with the words:—

> εὐίππου, ξένε, τᾶσδε χώρας
> ἵκου τὰ κράτιστα γᾶς ἔπαυλα
> τὸν ἀργῆτα Κολωνόν.

(*c.*) Farther north:

21. ACHARNAE (Ἀχαρναί), the most important of all the Attic demi, described in a separate article. [ACHARNAE.]

22. EUPYRIDAE (Εὐπυρίδαι, Steph. B.),

23. CROPIA (Κρωπία, Steph. B.; Κρωπειά, Thuc. ii. 19),

24. PELECES (Πήληκες), three demi forming a community, as τρικωμοι (Steph. B. *s. v.* Εὐρυπίδαι), and probably, therefore, adjacent. If the reading in Thucydides (ii. 19) is correct, διὰ Κρωπειᾶς, these demi should be placed in the north of the Athenian plain, but many editors read διὰ Κεκροπίας. Stuart, who has been followed by most modern writers, was led, by similarity of name, to place Peleces at the modern *Bélikas*, near *Marúsi*; but Ross maintains that the name of this Albanian village has no connexion with Peleces.

25. PAEONIDAE (Παιονίδαι, Paus. ii. 18. § 9), apparently the same as the Paeonia (Παιονίη) of Herodotus (v. 62), who describes Leipsydrium as situated above Paeonia. It was perhaps on the site of the modern *Menídhi*, since we know that the modern Greeks frequently change π into μ; thus Πεντέλη is also pronounced Μεντέλη.

26. LEIPSYDRIUM (Λειψύδριον), was not a demus, but a fortress, in which the Alcmaeonidae fortified themselves after the death of Hipparchus, but was taken by the Peisistratidae after defeating the opposite party. (Herod. v. 62; comp. Athen. xv. p. 695.) We have already seen that Herodotus describes it as situated above Paeonia, and other authorities place it above Parnes. (Schol. *ad Aristoph. Lysistr.* 665; Hesych. *s. v.* Λειψύδριον; Hesych., Suid. ἐπὶ Λειψυδρίῳ μάχῃ.) It is, however, more probable that it stood on the southern slopes of Mt. Parnes, so as to command the descent into the Athenian plain. Leake conjectures that it may have occupied the site of the Metókhi of St. Nicolas, a small monastery, situated amidst the woods of the upper region of Mount Parnes, at the distance of three or four miles to the north of *Menídhi*.

27. CEPHISIA (Κηφισία), was one of the ancient twelve cities of Cecrops, and continued to be an important demus down to the latest times. It retains its ancient name (*Kivisía*), and is situated about nine miles NE. of Athens, at the foot of Mt. Pentelicus, nearly opposite Acharnae. It was the favourite summer residence of Herodes Atticus, who adorned it with buildings, gardens, and statues. We learn from modern travellers that a fountain of transparent water, and groups of shady trees, still remain here; and that it continues to be a favourite residence of the Athenians during the heat of summer. (Strab. ix. 397; Diog. Laërt. iii. 41; Philostr. *Vit. Soph.* ii. 1. § 12; Gell. i. 2, xviii. 10; Harpocrat.; Phot.; Wordsworth, p. 227; Stephani, *Reise durch Griechenland*, p. 1.)

28. ATHMONUM (Ἀθμονον, also Ἀθμονία, Harpocrat.; Steph. B.; Zonar.; Suid.; Bekker, Anecd. i. p. 349), situated on the site of the village *Marúsi*, which is a mile and a half from *Kivisía* on the road to Athens. The name of the modern village has been derived from Amarysia, a surname of Artemis, who was worshipped under this designation at Athmonum. (Paus. i. 35. § 5.) An inscription found near *Marúsi*, in which the temenos of this goddess is mentioned, puts the matter beyond dispute. (Ὅρος Ἀρτέμιδος τεμένους Ἀμαρυσίας, Böckh, *Inscr.* n. 528.) Athmonum also possessed a very ancient temple of Aphrodite Urania. (Paus. i. 14. § 7.) The inhabitants of this demus appear to have been considered clever wine-dressers. (Aristoph. *Pac.* 190.)

29. IPHISTIADAE or HEPHAESTIADAE (Ἰφιστιάδαι, Ἡφαιστιάδαι, Steph. B.; Hesych.), are the names of one demus, and not two separate demi, as Leake maintained. Iphistiadae appears to have been the correct form of the name, not only because it occurs much more frequently in inscriptions, but also because it is much more probable that a name formed from the obscure hero Iphistius should have been converted into one derived from the god Hephaestus, than that the reverse should have been the case. (Ross, p. 74.) We learn from Plato's will (Diog. Laërt. iii. 41), that this demus contained an Heracleium or temple of Hercules, which has probably given its name to the modern village of *Arakli*, about two or three miles westward of *Kivisía* and *Marusi*. Hence *Arakli* indicates the site of Iphistiadae, as *Marúsi* does that of Athmonum.

30. EIRESIDAE (Εἰρεσίδαι, Steph. B.; Bekker, *Anecd.* i. p. 246), west or south-west of Cephisia, and adjacent to Iphistiadae. (Diog. Laërt. iii. 41.)

31. PENTELE (Πεντέλη, Steph.), was situated at the north-eastern extremity of the Athenian plain, at the marble quarries of Mt. Brilessus, which was called Mt. Pentelicus from this place. [See p. 322, a.] The fact of Pentele being a demus rests upon the authority of Stephanus alone, and has not yet been confirmed by inscriptions.

32. PALLENE (Παλλήνη), a celebrated demus, frequently mentioned by ancient writers and in inscriptions. From the mythical story of the war of the Pallantidae against Theseus, we learn that the demi of Pallene, Gargettus, and Agnus were adjacent. When Pallas was marching from Sphettus in the Mesogaea against Athens, he placed a body of his troops in ambush at Gargettus, under the command of his two sons, who were ordered, as soon as he was engaged with the army of Theseus, to march rapidly upon Athens and take the city by surprise. But the stratagem was revealed to Theseus by Leos of Agnus, the herald of Pallas; whereupon Theseus cut to pieces the troops at Gargettus. In consequence of this a lasting enmity followed between the inhabitants of Pallene and Agnus. (Plut. *Thes.* 13; Philochor. *ap. Schol. ad Eurip. Hippol.* 35.) The road from Sphettus to Athens passed through the opening between Mt. Pentelicus and Mt. Hymettus. In this situation, on the SW. side of Pentelicus, we find a small village, named *Garitó*, which is undoubtedly the site of the ancient Gargettus. The proximity of Pallene and Gargettus is indicated by another legend. Pallene was celebrated for its temple of Athena; and we are told that Eurystheus was buried at Gargettus in front of the temple of Athena Pallenis. (Strab. viii. p. 377; Steph., Hesych. *s. v.* Γαργηττός; *πάροιθε παρθένου Παλληνίδος*, Eurip. *Heracl.* 1031.) We know further that Pallene lay on one of the roads from the city to Marathon (Herod. i. 62); and as the most convenient road for warlike operations leads to Marathon around the southern side of Pentelicus, Ross places Pallene half an hour south of *Garitó*, between the monastery *Hieraka* and the small village *Charvati*, at the spot where was discovered a celebrated inscription respecting money due to temples, and which was probably placed in the temple of Athena Pallenis. (Böckh, *Inscr.* n. 76.) In *Hieraka* there was also found the Boustrophedon inscription of Aristocles, which probably also came from the same temple. (Böckh, n. 23.) Leake supposes Pallene to have stood at the foot of Hymettus, immediately opposite to *Garitó* at the foot of Pentelicus, and supposes its site to be indicated by some Hellenic ruins of considerable extent on a height which is separated only from the northern extremity of Hymettus by the main road into the Mesogaea. "This place is about a mile and a half to the south-westward of *Garitó*, near two small churches, in one of which Mr. Finlay found the following fragment: ΘΕΟΦΑΝΗΣ ΠΑΛΛ(ΗΝΕΥΣ). This situation, where the roads of the Mesogaea necessarily unite in approaching Athens, is such a point as would be important, and often occupied in military operations; and accordingly, we find that on three occasions in the early history of Athens, Pallene was the scene of action; first, when Eurystheus fought against the Athenians and Heracleidae; again, when Theseus was opposed to the Pallantidae; and a third time when Peisistratus defeated the Alcmaeonidae." (Leake, p. 46.) The inscription, however, in such a case, is not decisive evidence, as we have already seen. [See p. 325, a.]

Agnus is placed by Ross in the hollow which lies between the extreme northern point of Hymettus and *Hieraka*. Leake, on the other hand, fixes it at *Markópulo*, in the southern part of the Mesogaea, because Mr. Finlay found at this place an inscription, ... υλίδης Ἀγνούσιος.

33. GARGETTUS (Γαργηττός, Steph.; Hesych.; Phavor.; Schol. *ad Aristoph. Thesm.* 905), spoken of above, and celebrated as the demus of Epicurus.

34. AGNUS or HAGNUS (Ἀγνοῦς or Ἁγνοῦς, Steph.; Phryn.; Hesych.; Suid.), also spoken of above.

(*d.*) East of Athens:—

35. ALOPECE (Ἀλωπέκη), was situated only eleven or twelve stadia from the city (Aesch. *c. Timarch.* p. 119, Reiske), and not far from Cynosarges. (Herod. v. 63.) It lay consequently east of Athens, near the modern village of *Ambelókipo*, between Lycabettus and Ilissus. It possessed a temple of Aphrodite (Böckh, *Inscr.* n. 395), and also, apparently, one of Hermaphroditus. (Alciphr. *Ep.* iii. 37.) There are some remains of an ancient building in the church at *Ambelókipo*, which Leake supposes may be those of the temple of Aphrodite.

(*e.*) South of Athens:—

36, 37. AGRYLE (Ἀγρυλή, Ἀραυλή, Ἀγροιλή, Steph.; Harpocrat.; Suid.; Hesych.; Zonar.; Bekker, *Anecd.* i. p. 332), was the name of two demi, an upper and a lower Agryle. They lay immediately south of the stadium in the city. (Harpocrat. *s. v.* Ἀρδηττός.) It is not improbable that the district of Agrae in the city belonged to one of these demi. [See p. 302, b.]

38. HALIMUS (Ἅλιμοῦς, Harpocrat.; Suid.; Steph.; Bekker, *Anecd.* i. p. 376; Schol. *ad Aristoph. Av.* 498), said to have been so called from *τὰ ἅλιμα*, sea-weeds (Etym. M. *s. v.*), was situated on the coast between Phalerum and Aexone (Strab. ix. p. 398), at the distance of 35 stadia from the city (Dem. *c. Eubulid.* p. 1302), with temples of Demeter and Core (Paus. i. 31. § 1), and of Hercules. (Dem. pp. 1314, 1319.) Hence Leake places it at *C. Kallimákhi*, at the back of which rises a small but conspicuous hill, crowned with a church of St. Cosmas. Halimus was the demus of Thucydides the historian.

38*. AEXONE (Αἰξωνή, Harpocrat.; Suid.; Zonar.; Steph.; Bekker, *Anecd.* i. p. 358; Xen. *Hell.* ii. 4. § 26), situated on the coast south of Halimus (Strab. *l. c.*), probably near the promontory of Colias. [Respecting the position of Colias, see p. 305, b.] Aexone was celebrated for its fisheries. (Athen. vii. p. 325; Hesych., Zonar., Suid., *s. v.* Αἰξωνίδα τρίγλην.)

39. HALAE AEXONIDES (Ἅλαὶ Αἰξωνίδες), a little south of the preceding, derived its name from its salt-works. (Strab. *l. c.*; Steph.) "They occupy a level behind a cape called *Aghiá*, where are found numerous remains of an ancient town, and among them a lion in white marble." (Leake.)

B. THE ELEUSINIAN OR THRIASIAN PLAIN.

The celebrated Sacred Way (Ἱερὰ Ὁδός), leading from Athens to Eleusis, demands a few words. It was the road along which the solemn procession in the Eleusinian festival travelled every year from Athens to Eleusis. It was lined on either side with numerous monuments. (*Dict. of Ant. s. v. Eleusinia.*) This road, with its monuments, is described

at some length by Pausanias (i. 36—38), and was the subject of a special work by Polemon, which is unfortunately lost. (Harpocrat. *s. v.* Ἱερὰ Ὁδός.)

It has been mentioned elsewhere, that there were probably two roads leading from Athens, to each of which the name of the Sacred Way was given, one issuing from the gate called Dipylum, and the other from the Sacred Gate, and that these two roads united shortly after quitting Athens, and formed the one Sacred Way. [ATHENAE, p. 263, a.]

Pausanias, in his journey along the Sacred Way, left Athens by Dipylum. The first monument, which was immediately outside this gate, was that of the herald Anthemocritus. Next came the tomb of Molossus, and then the place Scirum, already described. [See above, No. 18.] After some monuments mentioned by Pausanias there was the demus Laciadae [see No. 19], and shortly afterwards the Cephissus was crossed by a bridge, which Pausanias has omitted to mention, but which is celebrated as the place at which the initiated assailed passengers with vulgar abuse and raillery, hence called γεφυρισμοί. (Strab. ix. p. 400; Suid. *s. v.* Γεφυρίζων; Hesych. *s. v.* Γεφυρισταί.) After crossing the Cephissus, Pausanias describes several other monuments, of which he specifies two as the most remarkable for magnitude and ornament, one of a Rhodian who dwelt at Athens, and the other built by Harpalus in honour of his wife Pythionice. The latter, as we have already seen, was situated at the demus Hermus. [See above, No. 15.]

The next most important object on the road was the temple of Apollo on Mount Poecilum, the site of which is now marked by a church of St. Elias. In one of the walls of this church there were formerly three fluted Ionic columns, which were removed by the Earl of Elgin in 1801: the capitals of these columns, a base, and a part of one of the shafts, are now in the British Museum. It was situated in the principal pass between the Eleusinian and Thriasian plains. This pass is now called *Dhafni*; at its summit is a convent of the same name. [See p. 322, a.] Beyond the temple of Apollo was a temple of Aphrodite, of which the foundations are found at a distance of less than a mile from *Dhafni*. That these foundations are those of the ancient temple of Aphrodite appears from the fact that doves of white marble have been discovered at the foot of the rocks, and that in the inscriptions still visible under the niches the words Φίλῃ Ἀφροδίτῃ may be read. This was the Philaeum or the temple of Phila Aphrodite, built by one of the flatterers of Demetrius Poliorcetes in honour of his wife Phila (Athen. vii. pp. 254, a. 255, c.); but Pausanias, whose pious feelings were shocked by such a profanation, calls it simply a temple of Aphrodite. Pausanias says that before the temple was "a wall of rude stones worthy of observation," of which, according to Leake, the remains may still be seen; the stones have an appearance of remote antiquity, resembling the irregular masses of the walls of Tiryns.

At the bottom of the pass close to the sea were the RHEITI (Ῥειτοί), or salt-springs, which formed the boundaries of the Athenians and Eleusinians at the time of the twelve cities. "The same copious springs are still to be observed at the foot of Mt. Aegaleos; but the water, instead of being permitted to take its natural course to the sea, is now collected into an artificial reservoir, formed by a stone wall towards the road. This work has been constructed for the purpose of turning two mills, below which the two streams cross the Sacred Way into the sea." (Leake.)

Half a mile beyond the Rheiti, where the road to Eleutherae branches off to the right, was the Tomb of Strato, situated on the right-hand side of the road. There are still ruins of this monument with an inscription, from which we learn its object; but it is not mentioned by Pausanias. The Way then ran along the low ground on the shore of the bay, crossed the Eleusinian Cephissus, and shortly afterwards reached Eleusis. Leake found traces of the ancient causeway in several places in the Eleusinian plain, but more recent travellers relate that they have now disappeared. (Mure, vol. ii. p. 31.) Respecting the Sacred Way in general, see Leake, p. 134, and Preller, *De Via Sacra Eleusinia*, Dorpat. 1841.

40. ELEUSIS (Ἐλευσίς), is noticed separately. [ELEUSIS.]

41. THRIA (Θρία), an important demus, from which the Eleusinian plain, or, at all events, the central or eastern part of it, was called the Thriasian Plain. When Attica was invaded from the west, the Thriasian Plain was the first to suffer from the ravages of the enemy. (Θριάσιον πεδίον, Strab. ix. p. 395; Herod. ix. 7; Thuc. i. 114, ii. 19.) A portion of the Eleusinian plain was also called the Rharian Plain (Ῥάριον, Hom. *Hymn. Cer.* 450) in ancient times, but its site is unknown.

The territory of Thria appears to have been extended as far as the salt-springs Rheiti, since the temple of Aphrodite Phila is said to have been in Thria. (Athen. vi. p. 255, c.) Thria is placed by Leake at a height called *Magúla*, on the Eleusinian Cephissus, about three miles above Eleusis, but it is much more probable that it stood upon the coast somewhere between Eleusis and the promontory Amphiale (εἶτα [after Eleusis] τὸ Θριάσιον πεδίον καὶ δμώνυμος αἰγιαλὸς καὶ δῆμος· εἶθ' ἡ ἄκρα ἡ Ἀμφίαλη, Strab. *l. c.*). Fiedler mentions the ruins of a demus, probably Thria, situated on the coast, at the distance of scarcely ten minutes after leaving the pass of Dhafni. (Fiedler, *Reise*, &c. vol. i. p. 81.)

42. ICARIA (Ἰκαρία), the demus, in which Icarius received Dionysus, who taught him the art of making wine. (For the legend, see *Dict. of Biogr. and Myth.*, art. *Icarius.*) The position of this demus and of Mount Icarius (Plin. iv. 7. s. 11) has been variously fixed by modern scholars. Leake has identified Icarius with Mount *Argaliki*, on the south side of the Marathonian plain, since Icarius is said by Statius (*Theb.* xi. 644) to have been slain in the Marathonian forest. But, as Ross has observed, Marathonian is here used only in the sense of Attican; and the argument derived from this passage of Statius is entirely overthrown by another passage of the same poet, in which the abodes of Icarius and of Celeus (i. e. Icaria and Eleusis) and Melaenae are mentioned together as three adjacent places. ("Icarii Celeique domus viridesque Melaenae," Stat. *Theb.* xii. 619.) Ross, with greater probability, places Icaria in the west of Attica, because all the legends respecting the introduction of the worship of Dionysus into Attica represent it as coming from Thebes by way of Eleutherae, and because the Parian chronicle represents men from Icaria as instituting the first chorus at Athens, while the invention of comedy is assigned to the Megarian Susarion. From the latter circumstance, Ross conjectures that Icaria was near the frontiers of Megara; and he supposes that the range of moun-

tains, separating the Megarian and Eleusinian plains, and terminating in the promontory of the Kerata or the Horns, to which no ancient name has been hitherto assigned, was Mount Icarius. (Ross, p. 73.)

43. OENOE (Οἰνόη), which must be distinguished from a demus of the same name in the Marathonian Plain, was situated upon the confines of Boeotia and Attica, near Eleutherae, and upon the regular road to Plataea and Thebes. (Strab. viii. p. 375; Herod. v. 74; Thuc. ii. 18; Diod. iv. 60.) Hysiae and Oenoe are mentioned as the frontier demi of Attica in B.C. 507, when they were both taken by the Boeotians. (Herod. *l. c.*) From this time Hysiae continued to be a Boeotian town; but Oenoe was recovered by the Athenians, and was fortified by them before the commencement of the Peloponnesian war (Thuc. *l. c.*) In B. C. 411 the Boeotians again obtained possession of Oenoe (Thuc. viii. 98); but it must have been recovered a second time by the Athenians, as it continues to be mentioned as an Attic demus down to the latest times. Oenoe was situated on the Pythian Way, so called because it led from Athens to Delphi (Strab. ix. p. 422): this road apparently branched off from the Sacred Way to Eleusis, near the tomb of Strato. Near Oenoe was a Pythium, or temple of Apollo Pythius, in consequence of the sanctity of which Oenoe obtained the epithet of the Sacred. (Liban. *Declam.* 16, *in Dem. Apol.* i. p. 451.) This Pythium is said to have formed the northern boundary of the kingdom of Nisus, when Attica and the Megaris were divided between the four sons of Pandion. (Strab. ix. p. 392.)

At the NW. extremity of Attica there is a narrow pass through Mount Cithaeron, through which ran the road from Thebes and Plataeae to Eleusis. This pass was known in antiquity by the name of the Three Heads, as the Boeotians called it, or the Oak's Heads, according to the Athenians. (Herod. ix. 38.) On the Attic side this pass was guarded by a strong fortress, of which the ruins form a conspicuous object on the summit of a height, to the left of the road. They now bear the name of *Ghyftó-kastro*, or gipsy castle, a name frequently given to such buildings among the modern Greeks. Leake supposes these ruins to be those of Oenoe, and that ELEUTHERAE was situated at *Myúpoli*, about four miles to the south-eastward of *Ghyftó-kastro*. The objection to this hypothesis is, that Eleutherae was originally a member of the Boeotian confederacy, which voluntarily joined the Athenians, and never became an Athenian demus, and that hence it is improbable that Oenoe, which was always an Attic demus, lay between Plataeae and Eleutherae. To this Leake replies, that, on examining the ruins of *Ghyftó-kastro*, its position and dimensions evidently show that it was a fortress, not a town, being only 700 or 800 yards in circumference, and standing upon a strong height, at the entrance of the pass, whereas *Myúpoli* has every appearance of having been a town, with an acropolis placed as usual on the edge of a valley. (Respecting Eleutherae, see Paus. i. 38. § 8; Xen. *Hell.* v. 4. § 14; Strab. viii. p. 375, ix. p. 412; Plut. *Thes.* 29; Steph. B.; Plin. iv. 7. s. 12.) The position of these places cannot be fixed with certainty; but we think Leake's opinion is, upon the whole, the most probable. Müller, Kiepert, and others suppose the ruins of *Ghyftó-kastro* to be those of PANACTUM, described by Thucydides as a fortress of the Athenians, on the confines of Boeotia, which was betrayed to the Boeotians in B.C. 420, and subsequently destroyed by them. (Thuc. v. 3, 42; comp. Paus. i. 25. § 6; Dem. *de Fals. Leg.* p. 446; Steph. B.) Leake places Panactum on the Boeotian side of the pass of Phyle; but Ross thinks that he has discovered its ruins in the plain of Eleutherae, west of *Skurta*. Ross, moreover, thinks that Eleutherae stood to the east of *Ghyftó-kastro*, near the convent of St. Meletius, where are ruins of an ancient place; while other modern writers suppose Eleutherae to have stood more to the west, near the modern village of *Kúndara*.

44. ELEUTHERAE (Ἐλευθεραί), not a demus. Respecting its site, see No. 43.

45. PANACTUM (Πάνακτον), a fortress, also not a demus. Respecting its site, see No. 43.

46. MELAENAE (Μέλαιναι), a fortified demus, on the frontier of Attica and Boeotia, celebrated in Attic mythology as the place for which Melanthus and Xanthus fought. It was sometimes called Melaenae. (Polyaen. i. 19; Callim. *ap. Steph. B. s. v.* Μελαινεῖς; Schol. *ad Aristoph. Acharn.* 146, *Pac.* 890; Suid. *s. v.* Ἀπατούρια, Κελαιναί.) Leake supposes the ruins near the convent of St. Meletius, of which we have just spoken, to be those of Melaenae, and remarks that the groves and fountains, which maintain the verdure of this spot, accord with the epithet bestowed by the Latin poet upon the place (viridesque Melaenae, Stat. *Theb.* xii. 619.).

47. DRYMUS (Δρυμός), a fortress, not a demus, in the same neighbourhood, but of uncertain site. (Dem. *de Fals. Leg.* p. 446; Hesych.; Harpocrat.)

C. THE DEMI OF DIACRIA AND MOUNT PARNES.

48. PHYLE (Φυλή), still called *Fili*, a strong fortress, stands on a steep rock, commanding the narrow pass across Mt. Parnes, through which runs the direct road from Thebes to Athens, past Acharnae. On the northern side of the pass was the territory of Tanagra. Phyle is situated at the distance of more than 120 stadia from Athens (Psephisma, ap. Dem. *de Cor.* p. 238), not 100 stadia, as Diodorus states (xiv. 32), and was one of the strongest Athenian fortresses on the Boeotian frontier. The precipitous rock upon which it stands can only be approached by a ridge on the eastern side. It is memorable in history as the place seized by Thrasybulus and the Athenian exiles in B.C. 404, and from which they commenced their operations against the Thirty Tyrants. The height of Phyle commands a magnificent view of the whole Athenian plain, of the city itself, of Mt. Hymettus, and the Saronic Gulf. (Xen. *Hell.* ii. 4. § 2, seq.; Diod. *l. c.*; Nep. *Thrasyb.* 2; Strab. ix. pp. 396, 404.) In Phyle there was a building called the Daphnephoreion, containing a picture, which represented the Thargelia. (Athen. x. p. 424, f.)

49. HARMA (Ἅρμα), a fortress, but not a demus, near Phyle, situated on a height visible from Athens. (Strab. ix. p. 404; Eustath. *ad Il.* ii. 499.) Leake places it above Phyle, towards the summit of the ridge, and to the left of the modern road, where the ruins of a fortress are visible; but other writers place it south-east of Phyle.

50. CHASTIEIS (Χαστιεῖς), a demus, mentioned only by Hesychius (*s. v.*); but in consequence of the similarity of name, it is supposed to have occupied the site of *Khassiá*, the largest village in Attica, which is the first place met with on descending the pass of Phyle towards Athens.

51. DECELEIA (Δεκέλεια) was situated near the entrance of the eastern pass across Mount Parnes, which leads from the north-eastern part of the Athenian plain to Oropus, and from thence both to Tanagra on the one hand, and to Delium and Chalcis on the other. It was originally one of the twelve cities of Attica. (Strab. ix. p. 397.) It was situated about 120 stadia from Athens, and the same distance from the frontiers of Boeotia: it was visible from Athens, and from its heights also might be seen the ships entering the harbour of Peiraeeus. (Thuc. vii. 19; Xen. *Hell.* i. 1. § 25.) It was by the pass of Deceleia that Mardonius retreated from Athens into Boeotia before the battle of Plataeae (Herod. ix. 15); and it was by the same road that the grain was carried from Euboea through Oropus into Attica. (Thuc. vii. 28.) In B.C. 413 Deceleia was occupied and fortified by the Lacedaemonians under Agis, who kept possession of the place till the end of the war; and from the command which they thus obtained of the Athenian plain, they prevented them from cultivating the neighbouring land, and compelled them to bring the corn from Euboea round Cape Sunium. (Thuc. ii. 27, 28.) The pass of Deceleia is now called the pass of *Tatóy*. Near the village of this name there is a peaked height, which is a conspicuous object from the Acropolis: the exact site of the demus is probably marked by a fountain, near which are many remains of antiquity. (Leake.)

52. OEUM DECELEICUM (Οἶον Δεκελεικόν), of unknown site, but near Deceleia, so called to distinguish it from the Oeum Cerameicum. (Harpocrat.; Suid.) [No. 17.]

53. SPHENDALE (Σφενδάλη), a demus, at which Mardonius halted on his route from Deceleia to Tanagra. (Herod. ix. 15; Steph.; Hesych.) "Hence it appears to have stood not far from the church of *Aio Merkúrio*, which now gives name to the pass leading from Deceleia through the ridges of Parnes into the extremity of the Tanagraean plain. But as there is no station in the pass where space can be found for a demus, it stood probably at *Malukása*, in a plain where some copious sources unite to form the torrent, which joins the sea one mile and a half east of the Skala of Apostólus." (Leake.) In the territory of Sphendale there was a hill, named Hyacinthus. (Suid. *s. v.* Παρθένοι, where Σφενδαλέων should be read instead of Σφενδονίων.)

54. OROPUS (Ὠρωπός), was originally a Boeotian town, and though afterwards included in Attica, was not an Attic demus. This place, together with its harbour Delphinium, and Amphiaraeium, in its neighbourhood, is spoken of separately. [OROPUS.]

55. PSAPHIS (Ψαφίς), originally a town of the Oropia, but subsequently an Attic demus, lay between Oropus and Brauron, and was the last demus in the north-eastern district of Attica. (Strab. ix. p. 399.)

56. RHAMNUS (Ῥαμνοῦς), south of Psaphis, on the coast of the Euripus, requires a separate notice on account of its celebrated temples. [RHAMNUS.]

57. APHIDNA (Ἀφιδνα), one of the twelve ancient cities of Attica, lay between Deceleia and Rhamnus. It is also spoken of separately.

58, 59, 60. TITACIDAE (Τιτακίδαι), PERRHIDAE (Περρίδαι), and THYRGONIDAE (Θυργωνίδαι), were probably all in the neighbourhood of Aphidna. These three demi, together with Aphidna, are said to have been removed from the Aeantis to another tribe. (Harpocr. *s. v.* Θυργωνίδαι.) Perrhidae is described as a demus in Aphidna (Hesych. Phavor. δῆμος ἐν Ἀφίδναις); and that Titacidae was in the same locality may be inferred from the story of the capture of Aphidna by the Dioscuri in consequence of the treachery of Titacus. (Herod. ix. 73; Steph. *s. v.* Τιτακίδαι.)

61. TRINEMEIA (Τρινέμεια), at which one of the minor branches of the Cephissus takes its rise, and therefore probably situated at the modern village of *Bugáti*. (Strab. ix. p. 400; Steph. B. *s. v.*)

62, 63, 64, 65. MARATHON (Μαραθών), PROBALINTHUS (Προβάλινθος), TRICORYTHUS (Τρικόρυθος), and OENOE (Οἰνόη), four demi situated in the small plain open to the sea between Mt. Parnes and Mt. Pentelicus, originally formed the Tetrapolis, one of the twelve ancient divisions of Attica. The whole district was generally known under the name of Marathon, under which it is described in this work. [MARATHON.]

66. EPACRIA (Ἐπακρία), one of the twelve ancient districts of Attica (Strab. ix. p. 397), and subsequently, as appears from an inscription, a demus near Plotheia and Halae Araphenides. (Böckh, *Inscr.* No. 82.) As the name of a district, it was probably synonymous with Diacria. (Etym. M. Ἐπακρία; Steph. Σημαχίδαι.) An ancient grammarian describes the district of Epacria as bordering upon that of the Tetrapolis of Marathon. (Bekker, *Anecd.* i. p. 259.) Finlay and Leake place the town of this name at *Pikérmi*, upon the south-eastern heights of Pentelicus, "where a strong position on a perennial stream, added to some vestiges of buildings, and several inscriptions, are proofs of an Hellenic site."

67. SEMACHIDAE (Σημαχίδαι), described by Philochorus (ap. Steph. *s. v.*) as a demus in the district of Epacria, but its exact site is uncertain. (Hesych.; Phot.)

68. PLOTHEIA (Πλώθεια) appears to have belonged to the district of Epacria, and to have been not far from Halae Araphenides. (Harpocr.; Suid.; Steph.; Phot.; Böckh, *Inscr.* No. 82.)

69, 70. PHEGAEA (Φηγαία), the name of two demi of uncertain site. (Steph.; Harpocr.; Suid.; Etym. M.; Phot.; Hesych.) It is probable, however, that Stephanus speaks of one of these demi, under the name of PHEGEUS, when he describes Halae Araphenides as lying between Phegeus near Marathon and Brauron. (Steph. *s. v.* Ἁλαί.)

71. HECALE (Ἑκάλη), probably near Marathon, since this demus is said to have obtained its name from a woman who hospitably received Theseus into her house, when he had set out to attack the Marathonian bull, which was ravaging the Tetrapolis. It contained a sanctuary of Zeus Hecaleius. (Philochor. ap. Plut. *Thes.* 14; Suid. *s. vv.* Ἑκάλη, Κωλιάς, Ἐπαύλια; Steph. *s. vv.* Ἑκάλη, Ἰαπίς, Τρινεμεῖς; Schol. *ad Aristoph. Acharn.* 127.)

72. ELAEUS (Ἐλαιοῦς, Steph.; Bekker, *Anecd.* i. p. 249), of uncertain site, but placed by Leake at *Liósia*, a village two miles to the west of Aphidna, because he considers this name a corruption of Elaeus; but this is not probable.

D. THE DEMI OF PARALIA AND MESOGAEA.

Mount Hymettus, which bounded the Athenian plain on the south, terminated in the promontory of ZOSTER (Ζωστήρ), opposite to which was a small island called PHAURA (Φαῦρα). At Zoster, upon the sea, stood four altars, sacred respectively to Athena, Apollo, Artemis, and Leto. (Strab. ix

p. 398; Paus. i. 31. § 1; Steph. *s. v.* Ζωστήρ.) "The hill of Zoster terminates in three capes; that in the middle is a low peninsula, which shelters in the west a deep inlet called *Vuliasméni*." (Leake.) The island Phaura is now called *Fleva* or *Flega*.

73. ANAGYRUS (Ἀναγυροῦς), situated on the western coast, a little north of the promontory Zoster, on the site of the modern *Vári*. [ANAGYRUS.]

74. CHOLLEIDAE (Χολλεῖδαι, Χολλίδαι, Harpocr.; Suid.; Steph.; Schol. *ad Aristoph. Acharn.* 404), is supposed to have been near the Nymphaeum, or Grotto of the Nymphs, situated at the southern end of Mt. Hymettus, and about three miles from *Vári* by the road. From the inscriptions in this cave, we learn that it was dedicated to the nymphs and the other rustic deities by Archedemus of Pherae (not Therae, as is stated by some modern writers), who had been enrolled in the demus of Cholleidae. Hence it is inferred that the grotto was, in all probability, situated in this demus. A full and interesting description of the grotto is given by Wordsworth (p. 192, seq.; comp. Leake, p. 57.).

75. THORAE (Θοραί), a little south of Anagyrus. (Strab. ix. p. 398; Harpocr.; Steph.; Etym. M.)

76, 77. LAMPTRA (Λάμπτρα, in inscr.; Λάμπρα, in Strab. &c.), the name of two demi, Upper Lamptra (Λάμπτρα καθύπερθεν), and Lower or Maritime Lamptra (Λάμπτρα ὑπένερθεν or παράλιος). These places were between Anagyrus, Thorae, and Aegilia. (Strab. *l. c.*) Upper Lamptra was probably situated at *Lamoriká*, a village between three and four miles from the sea, at the south-eastern extremity of Mt. Hymettus; and Lower Lamptra on the coast. At Lamptra the grave of Cranaus was shown. (Paus. i. 31. § 2; Steph.; Hesych.; Harpocr.; Suid.; Phot.)

78. AEGILIA (Αἰγιλία), south of Lamptra, spoken of separately. [AEGILIA.]

79. ANAPHLYSTUS (Ἀνάφλυστος), now called *Anávyso*, situated between the promontories of Astypalaea and Sunium, a little south of the former. It is also spoken of separately. [ANAPHLYSTUS.] Opposite the promontory of Astypalaea is a small island, now called *Lagonísi* or *Lágussa*, in ancient times ELEUSSA (Ἐλεοῦσσα, Strab. *l. c.*). Astypalaea and Zoster were the two chief promontories on the western coast of Attica.

Strabo (*l. c.*) speaks of a PANEIUM (Πανεῖον), or Grotto of Pan, in the neighbourhood of Anaphlystus. It is no doubt the same as the very beautiful and extensive cavern above *Mt. Elymbo* in the Paralian range, of which the western portion bears the name of *Pani*.

80. AZENIA (Ἀζηνία), the only demus mentioned by Strabo (*l. c.*) between Anaphlystus and Sunium. (Harpocr.; Hesych.; Steph.; Bekker, *Anecd.* i. p. 348.) It was probably situated in the bay of which Sunium forms the eastern cape. Opposite this bay is a small island, now called *Gaidharonisi*, formerly the Island or Rampart of Patroclus (Πατρόκλου χάραξ or νῆσος), because a fortress was built upon it by Patroclus, who commanded on one occasion the ships of Ptolemy Philadelphus. (Strab. *l. c.*; Paus. i. 1. § 1; Steph. *s. v.* Πατρόκλου νῆσος.) Ten miles to the south of this island, at the entrance of the Saronic gulf, is Belbina, now *St. George*, which was reckoned to belong to Peloponnesus, though it was nearer the coast of Attica. [BELBINA.]

81. SUNIUM (Σούνιον), situated on the southern promontory of Attica, which was also called Sunium, now *Cape Kolónnes*, from the columns of the ruined temple on its summit, is noticed separately. [SUNIUM.] Northward of the promontory of Sunium, and stretching from Anaphlystus on the west coast to Thoricus on the east coast, was Mt. Laurium, which contained the celebrated silver mines. [LAURIUM.]

82. THORICUS (Θορικός), north of Sunium on the east coast, was a place of importance, and also requires a separate notice. [THORICUS.] Midway between Sunium and Thoricus was the harbour PANORMUS (Πάνορμος, Ptol. iii. 15. § 8), now named *Panórimo*. Parallel to the east coast, and extending from Sunium to Thoricus, stretches the long narrow island, called Macris or Helena. [HELENA.]

83, 84. AULON (Αὐλών) and MARONEIA (Μαρώνεια), two small places of uncertain site, not demi, in the mining district of Mt. Laurium. [LAURIUM.]

85. BESA (Βῆσα), situated in the mining district, midway between Anaphlystus and Thoricus (Xen. *Vect.* 4. §§ 43, 44), and 300 stadia from Athens. (Isaeus, *de Pyrrh. Her.* p. 40, Steph.). Xenophon (*l. c.*) recommended the erection of a fortress at Besa, which would thus connect the two fortresses situated respectively at Anaphlystus and Thoricus. Strabo (ix. p. 426) says that the name of this demus was written with one *s*, which is confirmed by inscriptions.

86. AMPHITROPE (Ἀμφιτρόπη), north of Besa and in the district of the mines, placed by Stuart at *Metropisti*. (Böckh, *Inscr.* No. 162; Steph.; Hesych.)

87, 88. POTAMUS (Ποταμός or Ποταμοί), the name of two demi, as appears from an inscription quoted by Ross (p. 92), though apparently only one place. It lay on the east coast north of Thoricus, and was once a populous place: it was celebrated as containing the sepulchre of Ion. (Strab. ix. pp. 398, 399; Paus. i. 31. § 2, vii. i. § 2; Plin. iv. 7. s. 11; Suid.; Harpocr.) Its harbour was probably the modern *Dhaskalió*; and the demus itself is placed by Leake at the ruins named *Paleókastro* or *Evreókastro*, situated on a height surrounded by torrents two miles to the south-west of *Dhaskalió*, a little to the south of the village *Dárdheza*. The port *Dhaskalió* was probably, as Leake observes, the one which received the Peloponnesian fleet in B. C. 411. (Thuc. viii. 95.)

89. PRASIAE (Πρασίαι), on the east coast, between Potamus and Steiria, with an excellent harbour, from which the Theoria or sacred procession used to sail. Here was a temple of Apollo, and also the tomb of Erysichthon, who died at this place on his return from Delos. (Strab. ix. p. 399; Paus. i. 31. § 2; Thuc. viii. 95; Liv. xxxi. 45.) The ruins of the demus are seen on the north-east side of the bay. The harbour, now called *Porto Rafti*, is the best on the eastern coast of Attica, and is both deep and capacious. The entrance of the harbour is more than a mile in breadth; and in the centre of the entrance there is a rocky islet, upon which is a colossal statue of white marble, from which the harbour has derived its modern name, since it is commonly supposed to bear some resemblance to a tailor (ῥάπτης) at work. The best description of this statue is given by Ross, who remarks that it evidently belongs to the Roman period, and probably to the first or second century after the Christian era. (Ross, *Reisen auf den Griech. Inseln*, vol. ii. p. 9; comp. Leake, p. 72; Wordsworth, p. 217.) We also learn from Ross that in the middle of the bay there is a

rocky promontory with ruins of the middle ages upon it, which promontory Ross supposes to be the CORONEIA of Stephanus (*s. v.* Κορώνεια).

90. STEIRIA (Στείρια, Steph.; Hesych.; Suid.; Plin. iv. 7. s. 11), on the east coast, between Prasiae and Brauron. (Strab. ix. p. 399.) Wordsworth says that it is an hour's walk from Prasiae to Brauron, and that on the way he passed some ruins, which must be those of Steiria. Stiris in Phocis is said to have been founded by the inhabitants of this demus. (Paus. x. 35. § 8.) The road from Athens to Steiria and the harbour of Prasiae was called the Στειριακὴ ὁδός. (Plat. *Hipparch.* p. 229.) Steiria was the demus of Theramenes and Thrasybulus.

91. BRAURON (Βραυρών), one of the twelve ancient cities, but never mentioned as a demus, though it continued to exist down to the latest times. It was situated on or near the eastern coast of Attica, between Steiria and Halae Araphenides, near the river Erasinus. (Strab. viii. p. 371, ix. p. 399.) Its name is apparently preserved in that of the two villages, called *Vraóna* and *Paleó Vraóna*, situated south of the Erasinus. Brauron is celebrated on account of the worship of Artemis Brauronia, in whose honour a festival was celebrated in this place. (Herod. vi. 138.) Here Orestes and Iphigeneia were supposed to have landed, on their return from Tauris, bringing with them the statue of the Taurian goddess. (Paus. i. 33. § 1, iii. 16. § 7; Eurip. *Iphig. in Taur.* 1450, 1462; Nonnus, *Dionys.* xiii. 186.) This ancient statue, however, was preserved at Halae Araphenides, which seems to have been the proper harbour of Brauron, and therefore the place at which the statue first landed. Pausanias (i. 33. § 1), it is true, speaks of an ancient statue of Artemis at Brauron; but the statue brought from Tauris is expressly placed by Callimachus (*Hymn. in Dian.* 173), and Euripides (*Iphig. in Taur.* 1452) at Halae; and Strabo (ix. p. 399) distinguishes the temple of Artemis Tauropolus at Halae Araphenides from the temple of Artemis Brauronia at Brauron. There was a temple of Artemis Brauronia on the Acropolis, containing a statue of the goddess by Praxiteles. (Paus. i. 23. § 7.)

92. HALAE ARAPHENIDES (Ἅλαὶ Ἀραφηνίδες), so called to distinguish it from Halae Aexonides [No. 39], lay on the east coast between Brauron and Araphen, and was the proper harbour of Brauron, from whence persons crossed over to Marmarium in Euboea, where were the marble quarries of Carystus. (Strab. ix. p. 399, x. p. 446.) Hence Halae is described by Euripides (*Iphig. in Taur.* 1451) as γείτων δειράδος Καρυστίας. The statue of the Taurian Artemis was preserved at this place, as has been already shown. [No. 91.]

93. ARAPHEN (Ἀραφήν), on the east coast, north of Halae and Brauron, the name of which is probably preserved in the village of *Rafína*, situated near the mouth of the river of that name. (Harpocr.; Suid.; Steph.; Bekker, *Anecd.* i. p. 338.)

We learn from Strabo (ix. p. 399) that the demi in the Mesogaea were very numerous; and his statement is confirmed by the great number of remains of ancient buildings which occur in this district. (Wordsworth, p. 226). But the names of only a few have been preserved, which we can assign with certainty to the Mesogaea; and the position of many of these is doubtful.

94. PROSPALTA (Πρόσπαλτα) lay in the interior, between Zoster and Potamos, at the modern village of *Keratiá*, as we may infer from an inscription discovered at this place. (Paus. i. 31. § 1; Dem. *c. Macart.* p. 1071; Harpocr.; Phot.; Suid.; Steph.)

95. MYRRHINUS (Μυῤῥινοῦς) lay to the east of Prasiae or *Porto Raphti*, at *Méronda*, as appears from inscriptions found at this place. Artemis Colaenis was worshipped at Myrrhinus (Paus. i. 31. § 4; Schol. *ad Aristoph. Av.* 874); and in one of the inscriptions at *Méronda* mention is made of a temple of Artemis Colaenis. (Böckh, *Inscr.* No. 100.) (See also Strab. ix. p. 399; Steph.; Phot.)

96. PHLYA (Φλύα, Φλυά), the site of which cannot be determined, though there can be little doubt that it lay in the Mesogaea from the position which it occupies in the list of Pausanias. It must have been a place of importance from the number of temples which it contained, and from its frequent mention in inscriptions. (Paus. i. 31. § 4, iv. 1. § 5; Plut. *Them.* 1; Athen. x. p. 424; Harpocr.; Suid.; Steph.; Phot.)

97, 98. PAEANIA (Παιανία), divided into Upper and Lower Paeania, was situated on the eastern side of Hymettus, near the modern village of *Liogesi*. It was the demus of Demosthenes. (Paus. i. 23. § 12; Harpocr.; Suid.; Phot.; Ross, in *Annal. dell' Inst. Arch.* vol. ix. p. 5, foll.)

99. PHILAIDAE (Φιλαΐδαι) appears to have been near Brauron, since it is said to have derived its name from Philaeus, the son of the Telamonian Ajax, who dwelt in Brauron. Philaïdae was the demus of Peisistratus. (Plut. *Sol.* 10; Plat. *Hipparch.* p. 228; Paus. i. 35. § 2; Herod. vi. 35.)

100. CEPHALE (Κεφαλή) appears, from the order in which it occurs in the list of Pausanias (i. 31. § 1), to have been situated south or east of Hymettus, perhaps in the neighbourhood of Brauron and *Vraóna*, where Ross found an inscription containing the name of this demus. Cephale possessed a temple of the Dioscuri, who were here called the Great Gods. (Paus. *l. c.*; Harpocr.; Suid.; Phot.; Schol. *ad Aristoph. Av.* 417.)

101. SPHETTUS (Σφηττός), one of the twelve ancient cities, and subsequently a demus. Its position has given rise to much dispute. Leake places it in the northern part of the Mesogaea, and thinks that *Spata* may be a corruption of Sphettus. That it was situated either in the Mesogaea or the Paralia is certain from the legend, that Pallas, who had obtained these districts, marched upon Athens from Sphettus by the Sphettian Way. (Plut. *Thes.* 13; Philochor. *ap. Schol. ad Eurip. Hipp.* 35.) Now we have seen good reasons for believing that Pallas must have marched round the northern extremity of Hymettus [see above, No. 32]; and consequently the Sphettian road must have taken that course. Although the Sphettian road cannot therefore have run along the western coast and entered Athens from the south, as many modern writers maintain, Sphettus was probably situated further south than Leake supposes, inasmuch as Sphettus and Anaphlystus are represented as sons of Troezen, who migrated into Attica; and, seeing that Anaphlystus was opposite Troezen, it is inferred that Sphettus was probably in the same direction. (Paus. ii. 30. § 9; Steph. *s. vv.* Ἀνάφλυστος, Σφηττός.)

102. CYTHERRUS (Κύθηρρος, Inscr.; Κύθηρος, Κύθηρον, Strab. ix. p. 397; Harpoc.; Suid.; Steph.; Phot.), one of the twelve ancient cities, and afterwards a demus. Its position is quite uncertain.

Leake conjectures that its territory as one of the twelve cities may have occupied the southern end of the inland country, on the supposition that the territory of Sphettus occupied the northern half of this district. Ross however conjectures, from a passage of Pausanias (vi. 22. § 7), that Cytherus may have been near Gargettus. Pausanias states that the nymphs of the river Cytherus in Elis were called Ionides from Ion, the son of Gargettus, when he migrated from Athens to Elis.

(The best works on the demi are by Leake, *The Demi of Attica*, London, 1841, 2nd ed., and Ross, *Die Demen von Attika*, Halle, 1846; from both of which great assistance has been derived in drawing up the preceding account. The other most important works upon the topography of Attica are Grotefend, *De Demis sive Pagis Atticae*, Gött. 1829; Finlay, in *Transactions of the Royal Society of Literature*, vol. iii. p. 396, seq., and *Remarks on the Topography of Oropia and Diacria*, 12mo. Athens, 1838; K. O. Müller, art. *Attika*, in Ersch and Grüber's *Encyclopädie*, vol. vi., translated by Lockhart, London, 1842; Wordsworth, *Athens and Attica*, London, 1836; Kruse, *Hellas*, vol. ii.; Leake, *Northern Greece*, vol. ii.; Stuart's *Antiquities;* and the *Travels* of Dodwell, Gell, Brönsted, Fiedler, and Mure.)

In the following alphabetical list of the demi, the first column contains the name of each demus; the second that of the demotes; the third that of the tribe to which each demus belonged during the time of the ten tribes; and the fourth that of the tribe when there were twelve or thirteen tribes. Of the demi in this list, which have not been spoken of above, the site is unknown.

E. Alphabetical List of the Demi.

1.	Ἀγγελή	Ἀγγελῆθεν, Ἀγγελεύς	Pandionis	Pandionis.
2, 3.	Ἀγκυλή καθύπερθεν and ὑπένερθεν.	Ἀγκυλῆθεν, Ἀγκυλεύς	Aegeis	Aegeis.
4.	Ἀγνοῦς, Ἄγνους	Ἀγνούσιος	Acamantis	Demetrias, Attalis.
	[Ἀγριάδαι	Ἀγριάδης	Hippothoontis.]	
5, 6.	Ἀγρυλή (Ἀγραυλή, Ἀγροιλή) καθύπερθεν and ὑπένερθεν.	Ἀγρυλῆθεν, Ἀγρυλεύς	Erechtheis	Attalis.
7.	Ἀζηνία	Ἀζηνιεύς, Ἀζηνιᾶθεν	Hippothoontis	Hippothoontis.
8.	Ἄθμονον (Ἀθμονία)	Ἀθμονεύς	Cecropis	Attalis.
9.	Αἰγιλία (Αἴγιλος)	Αἰγιλιεύς	Antiochis	Antiochis.
10.	Αἰθαλίδαι	Αἰθαλίδης	Leontis	Antigonis (?)
11.	Αἰξωνή	Αἰξωνεύς	Cecropis	Cecropis.
12.	Ἀλαὶ Αἰξωνίδες	Ἀλαιεύς	Cecropis	Cecropis.
13.	Ἀλαὶ Ἀραφηνίδες	Ἀλαιεύς	Aegeis	Aegeis.
14.	Ἀλεξάνδρεια	Ἀλεξανδρεύς	Acamantis	Acamantis.
15.	Ἁλιμοῦς	Ἁλιμούσιος	Leontis	Leontis.
16.	Ἀλωπεκή	Ἀλωπεκῆθεν, Ἀλωπεκειεύς	Antiochis	Antiochis.
17.	Ἀμαξάντεια	Ἀμαξαντειεύς, Ἀμαξαντεύς	Hippothoontis	Hippothoontis.
18.	Ἀμφιτροπή	Ἀμφιτροπῆθεν		Antiochis.
19.	Ἀναγυροῦς	Ἀναγυράσιος	Erechtheis	Erechtheis.
20.	Ἀνακαία	Ἀνακαιεύς	Hippothoontis	Hippothoontis.
21.	Ἀνάφλυστος	Ἀναφλύστιος	Antiochis	Antiochis.
22.	Ἀπολλωνία	Ἀπολλωνιεύς		Attalis.
23.	Ἀραφήν	Ἀραφήνιος	Aegeis	Aegeis.
24.	Ἀτήνη	Ἀτηνεύς	Antiochis	Attalis.
26.	Ἄφιδνα	Ἀφιδναῖος	Acantis, Leontis	Ptolemais, Hadrianis.
27.	Ἀχαρναί	Ἀχαρνεύς	Oeneis	Oeneis.
28.	Ἀχερδοῦς (Ἀχραδοῦς)	Ἀχερδούσιος	Hippothoontis	
29.	Βατή	Βατῆθεν		Aegeis.
30.	Βερενικίδαι	Βερενικίδης		Ptolemais.
31.	Βῆσα	Βησαιεύς	Antiochis	Hadrianis.
32.	Βοιώτιοι	Βοιώτιος		
33.	Βουτάδαι	Βουτάδης	Oeneis	Aegeis (?)
34.	Γαργηττός	Γαργήττιος	Oeneis (?)	Aegeis.
35.	Γραῖα	Γραεύς		Paiidionis.
36.	Δαιδαλίδαι	Δαιδαλίδης	Cecropis	Cecropis.
37.	Δειράδες	Δειραδιώτης	Leontis	Leontis.
38.	Δεκέλεια	Δεκελεύς, Δεκελεεύς	Hippothoontis	Hadrianis.
39.	Διόμεια	Διομεύς, Διομεεύς, Διομειεύς	Aegeis	Aegeis.
	[Ἐδαπτεῖς, very doubtful.]			

40	Εἰρεσίδαι, Ἠρεσίδαι	Ειρεσίδης	Acamantis	Acamantis.
41.	Εἰτέα (Ἰτέα)	Εἰτεαῖος	Acamantis	Acamantis.
42.	Ἐκάλη	Ἐκάλειος (?) Ἐκαλῆθεν	Leontis	Ptolemais.
43.	Ἐλαιοῦς	Ἐλαιούσιος	Hippothoontis	Hadrianis.
44.	Ἐλευσίς	Ἐλευσίνιος	Hippothoontis	Hippothoontis.
45.	Ἐπεικίδαι	Ἐπεικίδης		Cecropis.
46.	Ἐπικηφισία	Ἐπικηφίσιος		Oeneis.
47.	Ἐρίκεια Ἐρίκαια,	Ἐρικειεύς, Ἐρικεεύς		Aegeis.
48.	Ἑρμος	Ἑρμειος	Acamantis	Acamantis.
49.	Ἑροιάδαι	Ἑροιάδης	Hippothoontis	Hippothoontis.
50.	Ἐρχία (Ἔρχεια)	Ἐρχιεύς	Aegeis	Aegeis.
51.	Ἑστιαία, Ἱστιαία	Ἑστιαιόθεν	Aegeis	Aegeis.
52.	Εὐνοστίδαι	Εὐνοστίδης		Antigonis.
53.	Εὐπυρίδαι	Εὐπυρίδης		Leontis.
54.	Εὐώνυμον (Εὐωνυμία)	Εὐωνυμεύς	Erechtheis	Erechtheis.
55.	Ἐχελίδαι	Ἐχελίδης		
	[Ἡφαιστιάδαι, see Ἰφιστιάδαι.]			
56.	Θημακός (Θημακοί)	Θημακεύς	Erechtheis	Ptolemais, Antigonis.
57.	Θοραί	Θορᾶθεν, Θοραιεύς	Antiochis	Antiochis.
58.	Θορικός	Θορίκιος	Acamantis	Acamantis.
59.	Θρία	Θριάσιος	Oeneis	Oeneis.
60.	Θυμαιτάδαι (Θυμοιτάδαι)	Θυμαιτάδης	Hippothoontis	Hippothoontis.
61.	Θυργωνίδαι	Θυργωνίδης	Aeantis	Ptolemais
62.	Ἰκαρία	Ἰκαριεύς	Aegeis	Aegeis.
63.	Ἱπποταμάδαι	Ἱπποταμάδης		
	[Ἰτέα, see Εἰτέα.]			
64.	Ἰφιστιάδαι (Ἡφαιστιάδαι)	Ἰφιστιάδης		Acamantis.
65.	Ἰωνίδαι	Ἰωνίδης	Aegeis	Aegeis.
66.	Κειριάδαι	Κειριάδης	Hippothoontis	Hippothoontis.
67.	Κεραμεικός (Κεραμεῖς)	ἐκ Κεραμέων, Κεραμεύς	Acamantis	Acamantis.
68.	Κεφαλή	Κεφαλῆθεν	Acamantis	Acamantis.
69.	Κηδαί (Κηδοί)	ἐκ Κηδῶν	Erechtheis	Erechtheis.
70.	Κηττοί (Κηττός)	Κήττιος	Leontis	Leontis.
71.	Κηφισία	Κηφισιεύς	Erechtheis	Erechtheis.
72.	Κίκυννα	Κικυννεύς	Acamantis, Cecropis	Acamantis.
73.	Κοθωκίδαι	Κοθωκίδης	Oeneis	
74.	Κοίλη	ἐκ Κοίλης		Hippothoontis.
75.	Κολλυτός (Κολυττός)	Κολλυτεύς	Aegeis	Aegeis.
76.	Κολωνός	ἐκ Κολωνοῦ, Κολωνῆθεν, Κολωνεύς	Antiochis	Aegeis, Ptolemais.
77.	Κονθύλη	Κονθυλεύς, Κονθυλίδης	Pandionis	Ptolemais.
78.	Κόπρος	Κόπρειος	Hippothoontis	Hippothoontis.
79.	Κορυδαλλός	Κορυδαλλεύς	Hippothoontis	Attalis.
80.	Κριῶα	Κριωεύς	Antiochis	Antiochis.
81.	Κρωπεία (Κρωπίδαι)	Κρωπίδης	Leontis	Leontis.
82.	Κυδαθήναιον	Κυδαθηναιεύς	Pandionis	Pandionis.
83.	Κυδαντίδαι	Κυδαντίδης	Aegeis	Aegeis, Ptolemais.
84.	Κύθηρος (Κύθηρον)	Κυθήριος	Pandionis	Pandionis.
85.	Κύκαλα			Acantis.
86.	Κυρτιάδαι (Κυρτεῖδαι)	Κυρτιάδης		Acamantis.
87.	Λακιάδαι	Λακιάδης	Oeneis	Oeneis.
88, 89.	Λαμπτραὶ καθύπερθεν and ὑπένερθεν.	Λαμπτρεύς	Erechtheis	Erechtheis.
90.	Λέκκον			Antiochis.
91.	Λευκονόη (Λευκόνιον)	Λευκονοεύς, Λευκονοιεύς	Leontis	Leontis.
92.	Λευκοπύρα			Antiochis.

93.	Λουσία	Λουσιεύς	Oeneis	Oeneis.
94.	Μαραθών	Μαραθώνιος	Aeantis	Aeantis.
95.	Μελαιναί	Μελαινεύς		Antiochis.
96.	Μελίτη	Μελιτεύς	Cecropis	Cecropis.
97.	Μυρρινοῦς	Μυρρινούσιος	Pandionis	Pandionis.
98.	Μυρρινούττη	ἐκ Μυρρινούττης		Aegeis.
99.	Ξυπέτη	Ξυπεταιών	Cecropis	Cecropis.
100.	Ὄα (Ὦα)	Ὀαεύς, Ὀαιεύς, Ὄαθεν, Ὦαθεν	Pandionis	Pandionis, Hadrianis.
101.	Ὄη (Οἴη)	Ὀῆθεν, Οἰῆθεν	Oeneis	Oeneis.
102.	Οἰνόη (near Marathon)	Οἰναῖος	Aeantis	Attalis (?)
103.	Οἰνόη (near Eleusis)	Οἰναῖος	Hippothoontis	Ptolemais (?)
104.	Οἶον Δεκελειικόν	ἐξ Οἴου	Hippothoontis	
105.	Οἶον Κεραμεικόν	ἐξ Οἴου	Leontis	
106.	Ὀτρυνεῖς	Ὀτρυνεύς		Aegeis.
107, 108.	Παιανία καθύπερθεν and ὑπένερθεν.	Παιανιεύς	Pandionis	Pandionis.
109.	Παιονίδαι	Παιονίδης	Leontis	Leontis.
110.	Πάκαλη, Πάκαλα?	Πακαλεύς		
111.	Παλλήνη	Παλληνεύς	Antiochis	Antiochis.
112.	Παμβωτάδαι	Παμβωτάδης	Erechtheis	Erechtheis.
113.	Πειραιεύς	Πειραιεύς	Hippothoontis	Hippothoontis.
114.	Πεντέλη	Πεντελῆθεν		Antiochis.
115, 116.	Περγασή καθύπερθεν and ὑπένερθεν.	Περγασῆθεν	Erechtheis	Erechtheis.
117.	Περιθοίδαι	Περιθοίδης	Oeneis	Attalis (?)
118.	Περρίδαι	Περρίδης	Aeantis	Antiochis.
119.	Πήληκες	Πήληξ	Leontis	Leontis.
120.	Πίθος (Πίτθος)	Πιθεύς	Cecropis	Cecropis.
121.	Πλώθεια	Πλωθειεύς, Πλωθεύς	Aegeis	Aegeis.
122.	Πόρος	Πόριος	Acamantis	Acamantis.
123, 124.	Ποταμός καθύπερθεν and ὑπένερθεν.	Ποτάμιος	Leontis	
125.	Πρασιαί	Πρασιεύς	Pandionis	Pandionis.
126.	Προβάλινθος	Προβαλίσιος		Pandionis.
127.	Πρόσπαλτα	Προσπάλτιος	Acamantis	Acamantis.
128.	Πτελέα	Πτελεάσιος		Oeneis.
129.	Ῥακίδαι	Ῥακίδης	Acamantis	
130.	Ῥαμνοῦς [Σαλαμίς.]	Ῥαμνούσιος	Aeantis	Aeantis.
131.	Σημαχίδαι	Σημαχίδης	Antiochis	Antiochis.
132.	Σκαμβωνίδαι	Σκαμβωνίδης	Leontis	Leontis.
133.	Σούνιον	Σουνιεύς	Leontis	Attalis.
134.	Στειρία	Στειριεύς	Pandionis	Pandionis.
135.	Συβρίδαι	Συβρίδης	Erechtheis	Erechtheis.
136.	Συπαληττός	Συπαλήττιος	Cecropis	Cecropis.
137.	Σφενδάλη	Σφενδαλεύς		Hippothoontis.
138.	Σφηττός	Σφήττιος	Acamantis	Acamantis.
139.	Ταρσός	Ταρσεύς		Ptolemais.
140.	Τίθρας (Τείθρας)	Τιθράσιος	Aegeis	Aegeis.
141.	Τιτακίδαι	Τιτακίδης	Aeantis	Antiochis.
142.	Τρικόρυθος	Τρικορύσιος	Aeantis	Aeantis.
143.	Τρινεμεία (Τρινεμεῖς)	Τρινεμεύς		Cecropis.
144.	Τυρμίδαι (Τυρμεῖδαι)	Τυρμίδης	Oeneis	Oeneis (?)
145.	Ὑδάδαι	Ὑδάδης	Leontis	Leontis (?)
146.	Ὑπώρεια	Ὑπωρεύς		Leontis.
147.	Φάληρον (Φάληρος)	Φαληρεύς	Antiochis, Aeantis	Aeantis.
148.	Φηγαια	Φηγαιεύς	Aeantis	Aegeis, Pandionis, Hadrianis.
149.	Φηγαία	Φηγαιεύς		
150.	Φηγοῦς	Φηγούσιος	Erechtheis	Erechtheis.
151.	Φιλαίδαι	Φιλαίδης	Aegeis	Aegeis.
152.	Φλύα (Φλυά)	Φλυεύς, Φλυῆθεν	Cecropis	Ptolemais.
153.	Φρεάρριοι	Φρεάρριος	Leontis	Leontis.
154	Φυλή	Φυλάσιος	Oeneis	Oeneis.
155.	ΦΥΡΝ			Antiochis.
156.	Χαστιεῖς	Χαστιεύς		

157.	X.....			Erechtheis.
158.	Χολαργός (Κολαργία)	Χολαργεύς	Acamantis	Acamantis.
159.	Χολλεῖδαι (Κολλίδαι)	Χολείδης	Leontis	Aegeis.
160.	Ψαφίς (Ψαφίδαι)	Ψαφίδης		Aeantis.
	[Ὦα, see Ὄα.]			

ATTI'CITUS (Ἀττίκιτος, Ptol. v. 9), or ANTICEI'TES (Ἀντικείτης, Strab. xi. pp. 494, 495), a great river in the country of the Maeotae, in Sarmatia Asiatica, with two mouths, the one falling into the Palus Maeotis, and the other into the Euxine; but the latter formed first the lake of Corocondametis (Κοροκονδαμῆτις), so named from the town of Corocondame. It is evidently the *Kuban*. According to Strabo, it was also called Hypanis, and Ptolemy calls its southern arm Vardanes. [P. S.]

ATTI'DIUM, a town of Umbria, mentioned only by Pliny, who enumerates the Attidiates among the inland towns of that province (iii. 14. s. 19). But its existence as a municipal town is confirmed by inscriptions (Holsten. *Not. ad Cluver.* p. 83; Orell. *Inscr.* 88), and there is little doubt that the "Attidiatis ager" mentioned in the *Liber de Coloniis* (p. 252) among those of Picenum is only a corruption of "Attidiatis." The site is clearly marked by the village of *Attigio*, situated in the upper valley of the Aesis, about 2 miles S. of the modern city of *Fabriano*, to which the inhabitants of Attidium appear to have migrated in the middle ages. Some ruins and numerous inscriptions still remain at *Attigio*. (Cluver. *Ital.* p. 614; Calindri, *Statistica del Pontificio Stato*, p. 115; Ramelli, *Iscrizioni di Fabriano*, in *Bull. d. Inst.* 1845, p. 127.) [E. H. B.]

A'TTUBI or A'TUBI (prob. *Espejo*, on the *Guadajoz*), a colony in Hispania Baetica, with the surname Claritas Julia, belonging to the conventus of Astigi. (Plin. iii. 1. s. 3; Mariana, iii. 21; Florez, *Esp. Sagr.* ix. 54, x. 149, xii. 303; Volkmann, *Reisen*, vol. ii. p. 18; Ukert, vol. ii. pt. 1. p. 366.) [P. S.]

ATTU'DA (Ἄττουδα: *Eth.* Ἀττουδεύς), a town of Caria, or of Phrygia, as some suppose, noticed only by Hierocles and the later authorities. But there are coins of the place with the epigraph Ἱερὰ Βουλὴ Ἀττουδέων, of the time of Augustus and later. The coins show that the Men Carus was worshipped there. An inscription is said to show that the site is that of *Ypsili Hissar*, south-east of Aphrodisias in Caria. (Cramer, *Asia Minor*, vol. ii. p. 55; Forbiger, vol. ii. p. 235.) [G. L.]

ATUATICI. [ADUATICI.]

ATU'RIA. [ASSYRIA.]

ATU'RIA (prob. *Oria*), a river of Hispania Tarraconensis, in the territory of the Vascones. (Mela, iii. 1; Ukert, vol. ii. pt. 1, p. 300.) [P. S.]

A'TURUS (*Adour*), as Lucan (i. 420) names it, or ATURRUS (Auson. *Mosell.* v. 467), a river of Aquitania. Vibius Sequester has the name Atyr (ed. Oberl. p. 68), which is the genuine name, unless we should write Atur. The Adur of Sussex is the same name. Ptolemy's form Aturis is the Aquitanian word with a Greek termination. The Aturus is the chief river of Aquitania. It drains some of the valleys on the north face of the western part of the Pyrenees, and has a course of about 170 miles to the Bay of Biscay, which it enters below Bayonne. The town of Aquae Augustae was on the Aturus. The poets call the river Tarbellicus, from the name of the Tarbelli, an Aquitanian people who occupied the flat coast north of the mouth of the Adour.

It seems that there was a tribe named Atures (Tibull. i. 7, according to the emended text) or Aturenses: probably this was a name given to the inhabitants of the banks of the Atur. [G. L.]

ATU'SA, a town in Assyria, the exact site of which has been much questioned. It has, however, been determined lately, by the publication of a very rare and almost unique coin, bearing the inscription Ἀτουσιέων τῶν πρὸς τὸν καπρον (Millingen, *Sylloge of Unedited Coins*, 4to. 1837). It had, indeed, been noticed previously, and correctly, by Weston (*Archaeol.* xvi. pp. 9 and 89), though Sestini (*Letter. Numism. Ser.* ii. vol. vi. p. 80) questioned the attribution, on insufficient grounds. The fabric, form of the inscription, the arrow symbolical of the Tigris (Strab. xi. p. 529), all combine to refer the coin to a country in that part of Asia, and, if the coin be evidence enough, to a city on the Caprus, now Lesser *Zab*. The name, too, is probably Assyrian, and may be derived either from Atossa, which was a national Assyrian name (Euseb. *Chron. an.* 583; Conon, vi.), or else a modification of the ancient name Aturia. [ASSYRIA.] A passage of Pliny (v. 40), where the name Attusa occurs, is manifestly corrupt.

Cramer, on the authority of a single autonomous coin, speaks of Atusia, a city of Phrygia, on the river Caprus, which flows into the Maeander; but he probably refers to the coin mentioned above. (Cramer, *Asia Minor*, vol. ii. p. 55.) [V.]

AUALI'TES SINUS (Αὐαλίτης κόλπος, Steph. B. *s. v.*, Ἀβαλίτης in some manuscripts of Ptolemy, iv. 7. §§ 27, 39; Plin. vi. 29. s. 34; Arrian. *Perip. Mar. Eryth.* p. 6: *Eth.* Αὐαλίτης), the modern *Zeyla*, in Abyssinia, was a deep bay on the eastern coast of Africa, in lat. 11° N., SW. of the Straits of *Bab-el-Man-deb*. At the head of the bay was a town Avalites; and the inhabitants of the immediate district were called Avalitae. They were dependent upon the kingdom of Axum. [W. B. D.]

AUA'SIS. [OASIS.]

AUDUS (Αὔδος), a river of Mauretania Caesariensis (aft. Sitifensis), falling into the Sinus Numidicus (*G. of Boujayah*). It is placed by Ptolemy 10′ W. of Igilgilis (*Jijeli*), a position which identifies it, according to Pellissier, with a river called *Wad-el-Jenan*, not marked on the maps. If so, the promontory Audum (Αὔδον), which Ptolemy places 10′ W. of the Audus, would be *C. Cavallo*. (Ptol. iv. 2. §§ 10, 11). But, on the other hand, Ptolemy seems to make Audum the W. headland of the Sinus Numidicus (*C. Carbon* or *Ras Metzenkoub*); and, if this be its true position, the Audus might be identified with the considerable river *Sumeim*, falling into the gulf E. of *Boujayah*, and answering (on the other supposition) to the Sisar of Ptolemy. Mannert solves the difficulty by supposing that here (as certainly sometimes happens) Ptolemy got double results from two inconsistent accounts, and that his

Sisar and Audus are the same river, and identical also with the USAR of Pliny. Perhaps the two names, Audus and Sisar (or Usar), may belong to the two great branches of the *Sumeim*, of which the western is still called *Adous*, and the other *Ajeby*. (Mannert, vol. x. pt. 2. p. 411; Pellissier, *Exploration de l'Algérie*, vol. vi. p. 356.) [P. S.]

AUFIDE'NA (Αὐφιδῆνα, Ptol.: *Eth.* Aufidenas, ātis: *Alfidena*), a city of northern Samnium, situated in the upper valley of the Sagrus, or *Sangro*. Ptolemy mentions it as the chief city of the Caraceni, the most northern tribe of the Samnites; and the Itineraries place it 24 miles from Sulmo, and 28 from Aesernia, but the latter number is certainly erroneous. (Ptol. iii. 1. § 66; Itin. Ant. p. 102.) The remains of its massive ancient walls prove that it must have been a fortress of great strength; but the only notice of it in history is that of its conquest by the Roman consul Cn. Fulvius, who took it by storm in B. C. 298. (Liv. x. 12.) It seems to have suffered severely in common with the other Samnite cities from the ravages of Sulla, but received a military colony under Caesar (*Lib. Colon.* p. 259; Zumpt, *de Coloniis*, p. 307), and continued to exist under the empire as a municipal town of some consequence. (Plin. iii. 12. s. 17; Orell. *Inscr.* 3776; Zumpt, *l. c.*) The modern village of *Alfidena*, as is often the case in Italy, though it has retained the name of Aufidena, does not occupy its original site; the ruins of the ancient city (consisting principally of portions of its walls of a very rude and massive character) are still visible on a hill on the left bank of the river *Sangro*, about 5 miles above *Castel di Sangro*. Numerous architectural fragments and other ancient relics of Roman date are also still found on the site. (Romanelli, vol. ii. pp. 486, 487; Craven's *Abruzzi*, vol. ii. p. 59.) [E. H. B.]

AU'FIDUS (Αὔφιδος: *Ofanto*), the principal river of Apulia, and one of the most considerable of Southern Italy, flowing into the Adriatic Sea. Polybius says (iii. 110) that it is the only river of Italy that traverses the central chain of the Apennines, which is a mistake; but its sources are at so short a distance from the Tyrrhenian Sea, as to have readily given rise to the error. It actually rises in the Apennines, in the country of the Hirpini, about 15 miles W. of Compsa (*Conza*), and only 25 from Salernum, on the Tyrrhenian Sea. From thence it flows through the rugged mountain country of the Hirpini for a distance of above 40 miles to the frontiers of Apulia, which it crosses between Asculum and Venusia, and traverses the broad plains of that province, till it discharges itself into the Adriatic, about half way between Sipontum and Barium. Like most of the rivers of Italy, it has much of the character of a great mountain torrent. Horace, whose native place of Venusia was scarcely 10 miles distant from the Aufidus (whence he calls himself "longe sonantem natus ad Aufidum," *Carm.* iv. 9. 2), alludes repeatedly to the violent and impetuous character of its stream, when swollen by winter floods or by heavy rains in the mountains of the Hirpini; nor has it in this respect degenerated from its ancient character. (Hor. *Carm.* iii. 30. 10, iv. 14. 25, *Sat.* i. 1 58.) But in the summer, on the contrary, it dwindles to a very inconsiderable river, so that it is at this season readily fordable at almost any point; and below Canusium it is described by a recent traveller as "a scanty stream, holding its slow and winding course through the flat country from thence to the sea." (Craven, *Travels*, p. 86.) Hence Silius Italicus, in describing the battle of Cannae, speaks of the "stagnant Aufidus" (*stagna Aufida*, x. 180; see also xi. 510), an epithet well deserved where it traverses that celebrated plain. So winding is this part of its course, that the distance from the bridge of Canusium to the sea, which is only 15 miles in a direct line, is nearly double that distance along the river. (Lupuli, *Iter Venusin.* p. 176; Swinburne, *Travels*, vol. i. p. 165; Giustiniani, *Diz. Geogr.* pt. ii. vol. iii. p. 44.) Strabo speaks of it as navigable for a distance of 90 stadia from its mouth, at which point the Canusians had an emporium. But this could never have been accessible to any but very small vessels. (Strab. vi. p. 283; Plin. iii. 11. s. 16; Mela, ii. 4; Ptol. iii. 1. § 15.)

There are at the present day only three bridges over the Aufidus, all of which are believed to have been originally of ancient construction; the one called the *Ponte di Canosa*, 3 miles W. of that city, was traversed by the Via Trajana from Herdonia to Canusium; that called the *Ponte di Sta. Venere*, about 7 miles from *Lacedogna*, is clearly the PONS AUFIDI of the Itin. Ant. (p. 121), which places it on the direct road from Beneventum to Venusia, 18 M. P. from the latter city. The ancient Roman bridge is still preserved, and an inscription records its restoration by M. Aurelius. (Pratilli, *Via Appia*, iv. c. 5, p. 469; Lupuli, *Iter Venusin.* p. 178; Romanelli, vol. ii. pp. 230, 231.)

The Itineraries also notice a station at the mouth of the river where it was crossed by the coast road from Sipontum to Barium; but its name is corrupted into Aufidena (Itin. Ant. p. 314) and Aufinum (Tab. Peut.) [E. H. B.]

AUFINA, a city of the Vestini, mentioned only by Pliny (iii. 12. s. 17), who enumerates the "Aufinates Cismontani" among the communities of the Vestini; and tells us that they were united with the Peltuinates, but whether municipally or locally, is not clear. The modern village of *Ofena*, about 12 miles N. of *Popoli*, in the lofty and rugged group of mountains N. of the Aternus, retains the ancient site as well as name. It was a bishop's see as late as the 6th century, and numerous antiquities have been found there. (Holsten. *Not. in Cluver.* p. 140; Romanelli, vol. iii. p. 271.) [E. H. B.]

AUFONA, a river in Britain. In Tacitus (*Annal* xii. 31) we find that Ostorius covered the rivers Sabrina and Antona with encampments. The Geographer of Ravenna has *Aufona*, and the Gloucestershire *Avon* suits the locality. This has justified the current notion that such was either the true reading of Tacitus, or else that it would have been more correctly so written by the author. [R. G. L.]

AUGEIAE (Αὐγειαί: *Eth.* Αὐγεάτης). 1. A town of Locris Epicnemidia, near Scarpheia, mentioned by Homer, but which had disappeared in the time of Strabo. (Hom. *Il.* ii. 532; Strab. ix. p. 426; Steph. B. *s. v.*)

2. A town of Laconia, mentioned by Homer (*Il.* ii. 583), probably the same as the later Aegiae. [AEGIAE.]

AU'GILA (τὰ Αὔγιλα: *Eth.* Αὐγιλῖται, Steph. B.; Αὔγιλαι, Ptol.; Augilae or Augylae, Mela and Plin.: *Aujelah*), an oasis in the desert of Barca, in the region of Cyrenaica, in N. Africa, about 3½° S. of Cyrene. Herodotus mentions it as one of the oases formed by salt hills (κολωνοὶ ἅλος), which he places at intervals of 10 days' journey along the ridge of sand which he supposes to form the N.

margin of the Great Desert. His distance of 10 days' W. of the oasis of Ammon is confirmed by Hornemann, who made the journey with great speed in 9 days; but the time usually taken by the caravans is 13 days. In the time of Herodotus the oasis belonged to the NASAMONES, who then dwelt along the shore from Egypt to the Great Syrtis; and who, in the summer time, left their flocks on the coast, and migrated to Augila to gather the dates with which it abounded. (Herod. iv. 172. 182; in the latter passage some MSS. have Ἄγιλα.) It was not, however, uninhabited at other seasons, for Herodotus expressly says, καὶ ἄνθρωποι περὶ αὐτὸν οἰκέουσι. Mela and Pliny, in abridging the statement of Herodotus, have transferred to the Augilae (by a carelessness which is evident on comparison) what he says of the Nasamones. (Mela, i. 4, 8; Plin. v. 4, 8.) They place them next to the Garamantes, at a distance of 12 days' journey. (Plin.) Ptolemy (iv. 5. § 30) mentions the Augilae and the Nasamones together, in such a manner as to lead to the inference that the Nasamones, when driven back from the coast by the Greek colonists, had made the oasis of Augila their chief abode. Stephanus Byzantinus calls Augila a city.

The oasis, which still retains its ancient name, forms one of the chief stations on the caravan route from Cairo to Fezzan. It is placed by Rennell in 30° 3′ N. lat. and 22° 46′ E. long., 180 miles SE. of Barca, 180 W. by N. of Siwah (the Ammonium), and 426 E. by N. of Mourzouk. Later authorities place *Aujilah* (the village) in 29° 15′ N. lat. and 21° 55′ E. long. It consists of three oases, that of *Aujilah* properly so called, and those of *Jalloo* (Pacho: *Mojabra*, Hornemann) and *Leshkerreh*, a little E. and NE. of the former, containing several villages, the chief of which is called *Aujilah*, and supporting a population of 9000 or 10,000. Each of these oases is a small hill (the κολωνός of Herodotus), covered with a forest of palm-trees, and rising out of an unbroken plain of red sand, at the S. foot of the mountain range on the S. of Cyrenaica. The sands around the oasis are impregnated with salts of soda. They are connected with the N. coast by a series of smaller oases. Augila is still famous for the palm-trees mentioned by Herodotus and by the Arabian geographer Abulfeda. An interesting parallel to Herodotus's story of the gathering of the date harvest by the Nasamones occurs in the case of a similar oasis further to the E., the dates of which are gathered by the people of Derna on the coast.

According to Procopius (*Aedif.* vi. 1), there were temples in the oasis, which Justinian converted into Christian churches. There are still some traces of ruins to be seen.

(Rennell, *Geography of Herodotus*, vol. ii. pp. 209, 212, 213, 271; Hornemann, *Journal of Travels from Cairo to Mourzouk;* Heeren, *Researches*, &c., *African Nations*, vol. i. p. 213; Pacho, *Voyage dans la Marmarique*, p. 272.) [P. S.]

AUGUSTA (*Eth.* Augustanus, Steph. B. *s. v.* Αὔγουστα), a Cilician town, in the interior. (Plin. v. 27.) The name shows that it was either founded under the patronage of some Roman emperor, or a new Roman name was given to an old place. Ptolemy places this town in a district named Bryelice. [G. L.]

AUGUSTA AUSCORUM (*Auch*), the chief town of the Ausci, a people of Aquitania. Augusta was originally Climberrum (Mela, iii. 2), which seems to be a Basque name. Like many other Gallic towns named Augusta, it obtained this appellation under Augustus or some of his successors. It was on the road from *Bordeaux* to *Toulouse*. It appears in the Table under the name Eliberre; and in the Antonine Itin., on the route from Aginnum (*Agen*) to Lugdunum in Aquitania, under the name of Climberrum. *Auch* is the chief town of the department of *Gers*, and on the river *Gers*, a tributary of the *Garonne*. [AUSCI.] [G. L.]

AUGUSTA ASTURICA. [ASTURICA AUGUSTA.]

AUGUSTA EME'RITA (Αὐγούστα Ἡμερίτα: *Merida*, Ru.), the chief city of Lusitania in Spain, was built in B. C. 23, by Publius Carisius, the legate of Augustus, who colonized it with the veterans of the 5th and 10th legions whose term of service had expired (*emeriti*), at the close of the Cantabrian War. (Dion Cass. liii. 26; Strab. iii. pp. 151, 166.) It was, of course, a colonia from the first, and at a later period it is mentioned as having the jus Italicum. (Paullus, *Dig.* viii. de Cens.) It was the seat of one of the three juridical divisions of Lusitania, the *conventus Emeritensis*. (Plin. iv. 22. s. 35.) It speedily became the capital of Lusitania, and one of the greatest cities of Spain. (Mela, ii. 6.) Ausonius celebrates it in the following verses (*Ordo Nobil. Urb.* viii., Wernsdorf, *Poet. Lat. Min.* vol. v. p. 1329):—

"Clara mihi post has memorabere, nomen Iberum,
Emerita aequoreus quam praeterlabitur amnis,
Submittit cui tota suos Hispania fasces.
Corduba non, non arce potens tibi Tarraco certat,
Quaeque sinu pelagi jactat se Bracara dives."

Emerita stood on the N. bank of the Anas (*Guadiana*), but a part of its territory lay on the S. side of the river, on which account Hyginus places it in Baeturia. (Hygin. *Lim. Const.* p. 154.) From its position on the borders of Lusitania and Baetica, we have various statements of the people and district to which it belonged. Strabo assigns it to the Turduli, a part of whom certainly dwelt at one time on the right bank of the Anas (comp. Plin. *l. c.*); Prudentius to the Vettones (*Hymn. in Eulal.* ix. 186). Ptolemy simply mentions it as an inland city of the Lusitani (ii. 5. § 8). It is one of his points of astronomical observation, having 14 hrs. 15 min. in its longest day, and being 3½ hours W. of Alexandria (viii. 4. § 3).

Emerita was the centre of a great number of roads branching out into the three provinces of Spain; the chief distances along which were, 162 M. P. to Hispalis; 144 to Corduba; 145, 161, and 220, by different routes, to Olisipo; 313 to the mouth of the Anas; 632 to Caesaraugusta, or 348 by a shorter route, or 458 by the route through Lusitania. (*Itin. Ant.* pp. 414, 415, 416, 418, 419, 420, 431, 432, 433, 438, 444.) Its territory was of great fertility, and produced the finest olives. (Plin. xv. 3. s. 4.) Pliny also mentions a kind of cochineal (coccus) as found in its neighbourhood and most highly esteemed (iv. 41. s. 65).

The coins of Emerita are very numerous, most of them bearing the heads of the Augustan family, with epigraphs referring to the origin of the city, and celebrating its founder, in some cases with divine honours. A frequent type is a city gate, generally bearing the inscription EMERITA AUGUSTA, a device which has been adopted as the cognizance of the modern city. (Florez, *Med.* vol. i. p. 384; Eckhel, *Doctr. Num. Vet.* vol. i. pp. 12, 13.)

And well may Merida, though now but a poor

neglected town of 4500 inhabitants, cling to the memory of her past glory; for few cities in the Roman empire have such magnificent ruins to attest their ancient splendour. It has been fitly called "the Rome of Spain in respect of stupendous and well-preserved monuments of antiquity." (Ford, p. 258.) Remains of all the great buildings which adorned a Roman city of the first class are found within a circuit of about half a mile, on a hill which formed the nucleus of the city. The Goths preserved and even repaired the Roman edifices; and, at the Arab conquest, Merida called forth from the Moorish leader Musa the exclamation, that "all the world must have been called together to build such a city." The conquerors, as usual, put its stability to the severest test, and the ruins of Merida consist of what was solid enough to withstand their violence and the more insidious encroachments of the citizens, who for ages have used the ancient city as a quarry. Within the circuit of the city, the ground is covered with traces of the ancient roads and pavements, remains of temples and other buildings, fragments of columns, statues, and bas-reliefs, with numerous inscriptions. A particular account of the antiquities, which are too numerous to describe here, is given by Laborde and Ford. The circus is still so perfect that it might be used for races as of old, and the theatre, the vomitaries of which are perfect, has been the scene of many a modern bull-fight. The great aqueduct is one of the grandest remains of antiquity in the world; and there are several other aqueducts of less consequence, and the remains of vast reservoirs for water. The Roman bridge over the *Guadiana*, of 81 arches, 2575 feet long, 26 broad, and 33 above the river, upheld by Goth and Moor, and repaired by Philip III. in 1610, remained uninjured till the Peninsular War of our own time, when some of the arches were blown up, in April 1812. (Florez, *Esp. Sagr.* vol. xiii. pp. 87, foll.; Laborde, *Itinéraire de l'Espagne*, vol. iii. pp. 399, foll., 3rd ed.; Ford, *Handbook of Spain*, pp. 258, foll.) [P. S.]

AUGUSTA FIRMA. [ASTIGI.]

AUGUSTA GEMELLA. [TUCCI.]

AUGUSTA JULIA. [GADES.]

AUGUSTA PRAETORIA (Αὐγούστα, Strab.; Αὐγούστα Πραιτωρία, Ptol.), a city of Cisalpine Gaul, in the territory of the Salassi, situated at the foot of the Alps, in the valley of the Duria Major: t is now called *Aosta*, and gives to the whole valley of the Duria the name of *Val d' Aosta*. It was a Roman colony, founded by Augustus, who, after the complete subjugation of the Salassians by Terentius Varro, established here a body of 3,000 veterans. From the statement of Strabo, that the colony was settled on the site of the camp of Varro, it would appear that there was previously no town on this spot; but the importance of its position at the point of junction of the two passes over the Pennine and Graian Alps (the Great and Little St. Bernard) caused it quickly to rise to great prosperity, and it soon became, what it has ever since continued, the capital of the whole valley and surrounding region. (Strab. iv. p. 206; Dion Cass. liii. 25; Plin. iii. 17. s. 21; Ptol. iii. 1. § 34.) According to Pliny it was the extreme point of Italy towards the north, so that he reckons the length of that country "ab Alpino fine Praetoriae Augustae" to Rhegium. (*H. N.* iii. 5. § 6.) The importance of Augusta Praetoria under the Roman empire is sufficiently attested by its existing remains, among which are those of a triumphal arch at the entrance of the town on the E. side, of a very good style of architecture, and probably of the time of Augustus, but which has lost its inscription. Besides this, there is another ancient gate, now half buried by the accumulation of the soil; a fine Roman bridge, and some remains of an amphitheatre; while numerous architectural fragments attest the magnificence of the public buildings with which the city was once adorned. (Millin. *Voy. en Piémont*, vol. ii. pp. 14—17.) [E. H. B.]

AUGUSTA RAURACORUM (*Augst*), the chief town of the Rauraci, who bordered on the Helvetii. (Caes. *B. G.* i. 5.) A Roman colony was settled here by L. Munatius Plancus, in the time of Augustus, as is proved by an inscription. (Plin. iv. 17, ed. Hard. note.) Ammianus (xiv. 10) gives it the name Rauracum, and fixes its position on the border of the Rhine. The town suffered from the Alemanni, and was reduced to a mere fort, Castrum Rauracense. *Augst* is in the canton of Bâle, six miles east of Bâle, and on the left bank of the Rhine. It is now a village. In the sixteenth century there were still many remains of Augusta, and among them a large amphitheatre. [RAURACI.]

AUGUSTA SUESSONUM or SUESSIONUM (*Soissons*). The position of this place is determined by the Itineraries. It is twice called simply Suessonae in the Antonine Itin. It was on the road from Durocortorum (*Rheims*) to Samarobriva (*Amiens*). *Soissons* is on the south bank of the *Aisne*, in the department of *Aisne*. Under the later empire there was a Roman manufactory of shields, balistae, and armour for the cavalry called Clibanarii. D'Anville and others suppose that the Noviodunum of Caesar (*B. G.* ii. 12) was the place that afterwards became Augusta Suessonum; and it may be, but it is only a conjecture. [SUESSIONES.] [G. L.]

AUGUSTA TAURINORUM (Αὐγούστα Ταυρινῶν, Ptol.: *Torino* or *Turin*), the capital of the Ligurian tribe of the Taurini, was situated on the river Padus, at its junction with the Duria Minor or *Dora Riparia*. It was at this point that the Padus began to be navigable, and to this circumstance, combined with its position on the line of high road leading from Mediolanum and Ticinum to the passage of the Cottian Alps (*Mont Genèvre*), the city doubtless owed its early importance. It is probable that the chief city of the Taurini, which was taken by Hannibal immediately after his descent into Italy (Polyb. iii. 60), and the name of which, according to Appian (*Annib.* 5), was Taurasia, was the same that became a Roman colony under Augustus, and received from him the name of Augusta. The only subsequent mention of it in history is during the civil war between Otho and Vitellius, A. D. 69, when a considerable part of it was burnt by the soldiers of the latter (Tac. *Hist.* ii. 66); but we learn both from Pliny and Tacitus, as well as from numerous inscriptions, that it retained its colonial rank, and was a place of importance under the Roman empire. (Plin. iii. 17. s. 21; Ptol. iii. 1. § 35; Gruter. *Inscr* pp. 458. 8, 495. 5; Maffei, *Mus. Veron.* pp. 209—233; Millin. *Voy. en Piémont*, vol. i. p. 254.)

The name of Augusta seems to have been gradually dropped, and the city itself came to be called by the name of the tribe to which it belonged: thus we find it termed in the Itineraries simply "Taurini," from whence comes its modern name of *Torino* or *Turin*. It continued after the fall of the Roman empire to be a place of importance, and became the capital of Piedmont, as it now is of the kingdom of Sardinia. With the exception of the inscriptions

which have been mentioned above, it retains no vestiges of antiquity. [E. H. B.]

AUGUSTA TREVIRORUM (*Trier*, or *Trèves*, as the French call it), a town on the right bank of the Mosel, now in the Prussian territory. It was sometimes simply called Augusta, and sometimes under the later empire Treviri, whence the modern name *Trier*. Caesar names no town among the Treviri. *Trier* is the Colonia Trevirorum of Tacitus (*Hist.* iv. 62). It is mentioned by Mela under the name of Augusta (iii. 2), and we may conclude from the probable period of Mela that it was settled by Augustus. It appears from Tacitus (*Hist.* iv. 77), that the Roman colonia was connected with the opposite bank by a bridge, as the modern town is; and this suburb was called Vicus Voclanni, as we learn from sepulchral inscriptions found on the left bank. Some commentators have incorrectly supposed that Strabo (p. 194) speaks of this bridge; but he is speaking of bridging the Rhine. The walls of the town are also mentioned by Tacitus. Ausonius, who wrote in the second half of the fourth century of the Christian aera, places Treviri fourth in his list of "nobiles urbes," a rank to which it was entitled from being the head quarters of the Roman commanders on the Rhine, and the frequent residence of the Roman emperors or Caesars. From the middle of the third century of the Christian aera Trier was visited by the emperors, and in the fourth century it was the regular imperial residence in this division of Gallia. Trier was one of the sixty great towns of Gallia which were taken by the Franks and the Alemanni, after the death of the emperor Aurelian, and recovered by Probus. (Fl. Vopiscus, *Probus*, c. 13.) The restoration of Trier seems to be due to the emperor Constantine the Great, who from A. D. 306 to A. D. 331 frequently resided at Trier. The panegyric attributed to the rhetorician Eumenius, pronounced before Constantine at Trier in A. D. 310, speaks of the walls of the city as rising again; and the conclusion, from the words of the panegyrist, seems to be that Constantine rebuilt or repaired the walls of Trier. He may have considerably beautified the place, but it is uncertain how much, after it had been damaged by the Germans. Eumenius mentions the great circus of Trier, the basilicae, and the forum, as royal works. The city probably received other embellishments after the period of Constantine, and it was a flourishing place when Ausonius wrote. It had establishments for education, and a mint. Trier stands on level ground, surrounded by gentle hills, the slopes of which are covered with vines, as they were when Ausonius visited the place.

The Roman bridge over the Mosel, probably the work of Agrippa, existed till the French wars of Louis XIV. in 1689, when it is said to have been blown up. All that now remains of the original structure are the massive foundations and the piers. The arches were restored in 1717—1720. The blocks of the ancient structure are from six to nine feet long, three feet wide, and three feet high, without any cement. The piers are on an average 66 feet high and 21 wide. There are eight arches. The bridge is 690 feet long and 24 wide. One of the city gates remains, which recent excavations have shown to be in the line of the walls of the city. This Porta Martis or Porta Nigra, as it was called in the middle ages, is a colossal work. It is a kind of quadrangle 115 feet long; and in the central or principal part it is 47, and in the two projecting sides 67 feet deep: it is 91 feet high. It is four stories high in the flanks, but in one of the flanks only three stories remain. There are two gateways in the central part, each 14 feet wide; and over the gateways there is a chamber 52 feet long and 22 feet wide. This building is constructed of great blocks of stone, without cement; some of them four to five feet in length, and others from seven to nine feet long. It is a structure of enormous strength, a gigantic and imposing monument. In the chambers there is a collection of Roman antiquities found in and about Trier: many of the sculptures are of excellent workmanship. A view and plan of the Porta Nigra are given in the *Dictionary of Antiquities*, p. 943. On the outside of the present town are the remains of the amphitheatre, which was included within the ancient walls. The longer axis is 219 feet, and the shorter 155. There are also remains of the ancient Thermae, which are constructed of limestone and rows of bricks alternately, except the beautiful arches, which are entirely of brick. These and other remains of Trier are described by Wyttenbach, *Recherches sur les Antiquités Romaines, &c., de Trèves*, and *Forschungen*, &c.; and also by other writers. [G. L.]

AUGUSTA TRICASTINORUM, as Pliny (iii. 4) calls it, or Augusta, as it is simply called in the Itineraries. It was on the road between Valentia (*Valence*), on the Rhone, and Dea Vocontiorum (*Die*). It is said to be *Aoust-en-Diois*, on the Drôme a branch of the Rhone, and in the department of *Drôme*. D'Anville places Augusta Tricastinorum at *St. Paul-trois-Châteaux*, north of *Orange;* and the Augusta of the Itineraries at *Aouste*. There are said to be considerable remains at *Aouste*. [G. L.]

AUGUSTA TRINOBANTUM. [LONDINIUM.]

AUGUSTA VAGIENNORUM (Αὐγούστα Βαγιεννῶν, Ptol.; an inscription, Orell. 76, has AUG. BAG. for Augusta Bagiennorum), the chief city of the Ligurian tribe of the Vagienni, is mentioned both by Pliny and Ptolemy, and the former speaks of it as a place of importance. (Plin. iii. 5. s. 7; Ptol. iii. 1. § 35.) But though the name would lead us to suppose that it was a colony of Augustus, we have no account of its foundation, nor do ancient authors afford any clue to its position. It was placed by D'Anville at *Vico*, near *Mondovi;* but a local antiquarian, Durandi, has satisfactorily proved that some Roman ruins still visible near *Bene* (a considerable town of Piedmont, situated between the valleys of the *Tanaro* and the *Stura*, about 12 miles from the site of Pollentia) are those of Augusta Vagiennorum. They comprise the remains of an aqueduct, amphitheatre, baths, and other buildings, and cover a considerable extent of ground. The name of *Bene* is itself probably only a corruption of *Bagienna*, the form of the ancient name which is found in documents of the middle ages. (Durandi, *Dell' Augusta de' Vagienni*, Torino, 1769; Millin, *Voy. en Piémont*, vol. ii. p. 50.) [E. H. B.]

AUGUSTA VEROMANDUORUM, the chief town of the Veromandui, who are mentioned by Caesar (*B. G.* ii. 4, 16). The name of this place first occurs in Ptolemy; and its identity with *St. Quentin*, in the department of *Aisne*, is proved by the Roman roads from *Soissons*, *Amiens*, and *Bavay*, which intersected here. [G. L.]

AUGUSTA VINDELICORUM (Αὐγούστα Οὐινδελικῶν: *Augsburg*), the capital of Vindelicia or Raetia Secunda, situated on the rivers *Lech* (Licus) and *Wertach* (Vindo?). It was founded by Au-

gustus about A. D. 14, after the conquest of Raetia by Drusus. This is no doubt the place to which Tacitus (*Germ.* 41) applies the expression "splendidissima Raetiae provinciae colonia." During the second half of the fourth century the Romans withdrew their garrison, and the place was given up to the Alemanni, under whom it soon became again a town of great eminence. (Sext. Ruf. 10; Ptol. ii. 12. § 3; comp. Von Raiser, *Die Röm. Denkmäler zu Augsburg*, 1820. 4to.) [L. S.]

AUGUSTOBONA. [TRICASSES.]

AUGUSTOBRI'GA (Αὐγουστόβριγα: *Eth.* Augustobrigenses). 1. A city of Lusitania, on the road from Emerita to Toletum, 56 M. P. from the former and 55 from the latter. (*Itin. Ant.* p. 438.) It seems to correspond to *Puente de Arçobispo*, on the N. bank of the Tagus: others seek it at *Villar Pedroso*. (Ukert, vol. ii. pt. 1. p. 396.)

2. A city of the Vettones in Lusitania, probably near *Ciudad Rodrigo*. (Ptol. ii. 5. § 9.)

It is uncertain which of the above is the stipendiary town of Pliny (iv. 22. s. 35.)

3. (*Aldea el Muro*, near *Soria*), a city of the Pelendones, in Hispania Tarraconensis, 23 M. P. E. of Numantia, on the road to Caesaraugusta. (*Itin. Ant.* p. 442; Ptol. ii. 6. § 54; Florez, *Esp. Sagr.* vol. xiv. p. 41; D'Anville, *Mém. de l'Acad. des Inscr.* vol. xl. p. 767; Ukert, id. p. 454.) [P. S.]

AUGUSTODUNUM. [BIBRACTE.]

AUGUSTODURUS, mentioned in the Table, is said to be *Bayeux*, in the department of *Calvados*, as the Roman milestones prove (Walckenaer, *Géog.* &c. vol. i. pp. 385, 396), which have been found in the neighbourhood of *Bayeux*, with the name Augustodurus on them. D'Anville identified the Araegenus of the Table with *Bayeux*. [G. L.]

AUGUSTOMAGUS (*Senlis*), is placed in the Antonine Itin. on the road between Caesaromagus (*Beauvais*) and Suessonae (*Soissons*). In the Notitia Imperii the Silvanectes are mentioned as belonging to Belgica Secunda, and the Civitas Silvanectum is mentioned in the Notitia of the provinces of Gallia. The name Silvanectes points to the modern *Senlis*, in the department of *Oise*. [G. L.]

AUGUSTOMANA. [TRICASSES.]

AUGUSTONE'METUM (Αὐγουστονέμετον), the chief town of the Arverni, which Strabo calls Nemossus (p. 191), and places on the Loire; but he either placed it on the Loire through mistake, or by the Loire he means that branch of the Loire called the Elaver (*Allier*). The name Augustonemetum occurs in Ptolemy and in the Table. The place was afterwards simply called Arverni (Ammian. xv. 11), though in the passage of Ammianus the people may be meant. It seems that Pliny (34, c. 7), when he speaks of the colossal statue of Mercury made "in civitate Galliae Arvernis," must mean the city and not the territory; and this, as D'Anville observes (*Notice*, &c.), is singular, because the practice of giving the name of a people to the chief town of the people did not come in use until after Pliny's time. *Clermont*, in the *Auvergne*, which represents Augustonemetum, does not bear either the ancient name or the name of the people, but the identity is certain. An old Latin historian of Pippin, quoted by D'Anville, makes the "urbs Arverna" and "Clarus Mons," that is *Clermont*, identical; and Aimoin also speaks of "Arvernis quae Clarus mons dicitur." *Clermont Ferrand*, the capital of the department of *Puy de Dôme*, is on a small stream which flows into the *Allier*. [G. L.]

AUGUSTORITUM (Αὐγουστόριτον), the capital of the Lemovices, a Gallic tribe, the neighbours of the Arverni on the west. In the Table, Augustoritum is abbreviated or corrupted into Ausrito. The Anton. Itin. between Burdigala, *Bordeaux*, and Argentomagus, *Argenton*, agrees with the modern measurements, and determines the position of Augustoritum to be *Limoges*, the former capital of the *Limosin*. [G. L.]

AULAEI TICHOS or CASTRUM (Αὐλαίου τεῖχος: *Kurudere?*), a Thracian town on the coast of the Euxine, south of Apollonia. (Arrian, *Peripl.* p. 24.) It is probably the same place as Thera, mentioned in the Tabul. Peuting., and as the Theras Chorion in the Periplus Anonymus (p. 14). [L. S.]

AULERCI, appears to be a generic name, which included several Celtic tribes. Caesar (*B. G.* ii. 34) names the Aulerci with the Veneti and the other maritime states In *B. G.* vii. 75, he enumerates, among the clients of the Aedui, the Aulerci Brannovices and Brannovii, as the common text stands; but the names in this chapter of Caesar are corrupt, and "Brannovii" does not appear to be genuine. If the name Aulerci Brannovices is genuine in vii. 75, this branch of the Aulerci, which was dependent on the Aedui, must be distinguished from those Aulerci who were situated between the Lower Seine and the Loire, and separated from the Aedui by the Senones, Carnutes, and Bituriges Cubi.

Again, in vii. 75, Caesar mentions the Aulerci Cenomani and the Aulerci Eburones, as the text stands; but it is generally agreed that for Eburones we must read Eburovices, as in *B. G.* iii. 17. In this chapter (vii. 75) Caesar also mentions the maritime states (ii. 34) under the name of the Armoric states; but his list does not agree with the list in ii. 34, and it does not contain the Aulerci. Caesar (iii. 17) mentions a tribe of Diablintes or Diablintres, to whom Ptolemy gives the generic name of Aulerci. It seems, then, that Aulerci was a general name under which several tribes were included [CENOMANI, DIABLINTES, EBUROVICES]. [G. L.]

AULIS (Αὐλίς: *Eth.* Αὐλιδεύς, *fem.* Αὐλιδίς), a town of Boeotia, situated on the Euripus, and celebrated as the place at which the Grecian fleet assembled, when they were about to sail against Troy. Strabo says that the harbour of Aulis could only hold fifty ships, and that therefore the Grecian fleet must have assembled in the large port in the neighbourhood, called βαθὺς λιμήν. (Strab. ix. p. 403.) Livy states (xlv. 27) that Aulis was distant three miles from Chalcis. Aulis appears to have stood upon a rocky height, since it is called by Homer (*Il.* ii. 303) Αὐλὶς πετρήεσσα, and by Strabo (*l. c.*) πετρῶδες χωρίον. These statements agree with the position assigned to Aulis by modern travellers. About three miles south of Chalcis on the Boeotian coast are "two bays separated from each other by a rocky peninsula; the northern is small and winding, the southern spreads out at the end of a channel into a large circular basin. The latter harbour, as well as a village situated a mile to the southward of it, is called *Vathý*, a name evidently derived from βαθὺς λιμήν" (Leake.) We may therefore conclude that Aulis was situated on the rocky peninsula between these two bays.

Aulis was in the territory of Tanagra. It is called a κώμη by Strabo. In the time of Pausanias it had only a few inhabitants, who were potters. Its temple of Artemis, which Agamemnon is said to have founded, was still standing when Pausanias

visited the place. (Dicaearch. 88; Paus. ix. 19. § 6, seq.; Plin. iv. 7. s. 12; Leake, *Northern Greece*, vol. ii. p. 262, seq.; Wordsworth, *Athens and Attica*, p. 4, seq.)

AULOCRENAE, "a valley ten Roman miles from Apamia (Cibotus) for those who are going to Phrygia." (Plin. v. 29.) "The Marsyas," says Pliny, "rises and is soon hidden in the place where Marsyas contended with Apollo on the pipe in Aulocrenae;" whence, perhaps, the place derives its name from the legend of Apollo and Marsyas, as it means the fountains of the pipe. Strabo describes the Marsyas and Maeander as rising, according to report, in one lake above Celaenae, which produces reeds adapted for making mouth-pieces for pipes; he gives no name to the lake. Pliny (xvi. 44) says, "We have mentioned the tract (regio) Aulocrene, through which a man passes from Apamia into Phrygia; there a plane tree is shown from which Marsyas was suspended, after being vanquished by Apollo." But Pliny has not mentioned the "regio Aulocrene" before; and the passage to which he refers (v. 29), and which is here literally rendered, is not quite clear. But he has mentioned, in another passage (v. 29), a lake on a mountain Aulocrene, in which the Maeander rises. Hamilton (*Researches*, &c. vol. i. p. 498) found near *Denair* (Apameia Cibotus), a lake nearly two miles in circumference, full of reeds and rushes, which he considers to be the source of the Maeander, and also to be the lake described by Pliny on the Mons Aulocrene. But the Aulocrenae he considers to be in the plain of *Dombai*. Thus Pliny mentions a "regio Aulocrene," a "mons Aulocrene," and a valley (convallis) Aulocrenae. [MAEANDER.] [G. L.]

AULOCRE'NE. [AULOCRENAE.]

AULON (Αὐλών), a hollow between hills or banks, was the name given to many such districts, and to places situated in them.

1. A valley in the north-west of Messenia, upon the confines of Elis and Messenia, and through which there was a route into the Lepreatis. Pausanias speaks of "a temple of Asclepius Aulonius in what is called Aulon," which he places near the river Neda; but whether there was a town of the name of Aulon is uncertain. The French Commission suppose that there was a town of this name, near the entrance of the defile which conducts from Cyparissia to the mouth of the Neda, and believe that its position is marked by some ruins near the sea on the right bank of the river Cyparissus. (Strab. viii. p. 350; Xen. *Hell.* iii. 2. § 25, iii. 3. § 8; Polyaen. ii. 14; Paus. iv. 36. § 7; Leake, *Morea*, vol. i. p. 484; Boblaye, *Recherches*, &c. p. 116.)

2. In Mygdonia in Macedonia, situated a day's march from the Chalcidian Arnae. (Thuc. iv. 103.) Leake (*Northern Greece*, vol. iii. p. 170) regards it as simply the name of the pass, through which the waters of the lake Bolbe flow by means of a river into the Strymonic gulf; but it appears to have been also the name of a place in this pass. In later times at all events there was a town called Aulon, since it is mentioned as one of the Macedonian cities restored by Justinian. (*De Aedif.* iv. 4.)

3. A small place in Attica in the mining district of Laurium. [LAURIUM.]

4. (*Valona*), a town on the coast of Illyricum between Apollonia and Oricum, a little south of the Aous, and on a deep bay. (Ptol. iii. 13. § 3; Tab. Peut.; Hierocl.)

AULON, a hill in the neighbourhood of Tarentum, noticed by Horace for the excellence and abundance of its wine. Martial also speaks of it as producing excellent wine as well as wool, for which the whole neighbourhood of Tarentum was famous. (Hor. *Carm.* ii. 6. 18; Mart. xiii. 125.) Its site still retains its ancient celebrity in the former respect: it is now called *Monte Melone* (probably a corruption of *Aulone*), a sloping ridge on the sea shore about eight miles SE. of Tarentum. (Romanelli, vol. i. p. 295; Carducci, *Delizie Tarantine*, p. 269.) [E. H. B.]

AULON (Αὐλών: *El-Ghôr*), the name given by the ancients to the great valley through which the Jordan flows below the Lake of Tiberias, and to its continuation quite across the whole length of the Dead Sea, and for some distance beyond. It signifies a depressed tract of plain, usually between two mountains, and corresponds with the *Ghôr* of the Arabian writers. (Edrisi *par Jaubert*, pp. 337, 338; Abulf. *Tab. Syr.* pp. 8, 9; Schulten's *Index Vit. Salad. s. v. Algaurum.*) According to Eusebius its extreme limits are Mt. Libanus, and the Desert of Paran, in Arabia Petraea. Burkhardt (*Trav.* p. 344) describes the course of the valley in the upper end, near Lake Tiberias, as running from N. by E. to S. by W., and as about two hours broad. The plain through which the river flows is for the most part barren, without trees or verdure; the cliffs and slopes of the river-uplands present a wild and cheerless aspect. Opposite to Jericho its general course is the same, but the cleft which forms the valley widens, and the river flows through the broad plain which is called on the W. "the Plain of Jericho," on the E. "the Plain of Moab." Josephus speaks of the Jordan as flowing through a desert (*B. J.* iii. 10. § 7, iv. 8. § 2), and it preserves this character to the present day. The low bed of the river, the absence of inundation and of tributary streams, have combined to produce this result. The part of the valley which is S. of the Dead Sea has not yet been sufficiently explored. The whole of the valley of the Jordan may be considered as one of those long fissures which occur frequently among limestone mountains, and has given to Palestine its remarkable configuration. And it has been inferred that the phenomenon is referable to volcanic action, of which the country around exhibits frequent traces. (Robinson, *Palestine*, vol. ii. pp. 215, 258, 305; Von Raumer's *Palestina*, p. 56; Reland, *Palaest.* p. 364; Rosenmüller, *Bibl. Alt.* vol. ii. pt. 1. p. 146; Ritter, *Erdkunde West Asien*, vol. xv. p. 481.)

2. In Syria. [COELE SYRIA.]

3. A town in Crete (Steph. B. *s. v.*), probably the same as the Episcopal See of Aulopotamos. (Cornelius, *Creta Sacra*, vol. i. p. 233.) According to Hoeck (*Kreta*, vol. i. p. 431) it is represented by a place called *Aulon*, S. of *Retimo*. [E. B. J.]

AURANITIS. [HAURAN.]

AURA'SIUS MONS (τὸ Αὐράσιον ὄρος: *Jebel Auress*), a mountain of N. Africa, in the S. of Numidia, below the city of Lambesa. It forms the SE. extremity of the so-called Middle Atlas, which it connects with the main chain of the Great Atlas. [ATLAS.] It divides the waters which flow into the basin of the lake Tritonis (*Melrir*) from those which flow NE. into the basin of the Bagradas. (Procop. *B. V.* ii. 13, 19, *Aedif.* vi. 7.) It appears to be the Audus Mons of Ptolemy (τὸ Αὔδον ὄρος, iv. 3. § 16). [P. S.]

AUREA CHERSONESUS (ἡ χρυσῆ χερρόνησος), in India extra Gangem, is supposed to correspond to the peninsula of Malacca. There is also

an Aurea Regio (ἡ χρυσῆ χώρα) in that part of the world. For particulars, see INDIA. [P. S.]

AURELIANORUM URBS or CIVITAS. [GENABUM.]

AURGI, a city of Hispania Baetica, mentioned in an inscription, MUNICIPIUM FLAVIUM AURGITANUM. (Muratori, p. 1103, No. 6.) Ukert supposes it to be *Jaen* (vol. ii. pt. 1. p. 370). [P. S.]

AURINX, a city in the S. of Hispania, not far from Munda (Liv. xxiv. 42); doubtless the same place as Oringis, on the confines of the Melesses, which Hasdrubal made his head quarters against Scipio, B. C. 207. It was at that time the most wealthy city of the district, and had a fertile territory, and silver mines worked by the natives. (Liv. xxviii. 3.) Pliny mentions it, with a slight difference of form, Oningis, among the *oppida stipendiaria* of the conventus Astigitanus. (Liv. iii. 1. s. 3.) Ukert places it between *Monclova* and *Ximena de la Frontera* (vol. ii. pt. 1. p. 359). [P. S.]

AURUNCA, the capital or metropolis of the little mountain tribe of the Aurunci, in the more limited sense of that name [AURUNCI], was situated on one of the summits of the volcanic group of mountains, which rise above the plains of Campania, near Suessa and Teanum. Its name is found only in Festus (v. *Ausonia*), who tells us it was founded by Auson, the son of Ulysses and Circe; but Livy clearly alludes to its existence, though without mentioning the name. He tells us, that in B. C. 337, the Aurunci, being hard pressed by their neighbours the Sidicini, abandoned *their city*, and took refuge at Suessa, which they fortified; and that *their ancient city* was destroyed by the Sidicini. (Liv. viii. 15.) It was never rebuilt, and hence no subsequent notice of it is found; but some vestiges of it have been discovered on the summit of a narrow mountain ridge, now called *La Serra*, or *La Cortinella*, about 5 miles N. of Suessa, where there are some fragments of the ancient walls, and massive substructions, probably those of a temple. The hill on which it stood forms part of the outer edge, or encircling ridge of an ancient volcanic crater, the highest point of which, called the *Monte di Sta Croce*, attains an elevation of 3,200 feet above the sea; and the site of the ancient town must have been, like that of Alba Longa, a long and narrow plateau on the summit of this ridge. It is to this elevated position that Virgil alludes. ("*De collibus altis* Aurunci misere patres," *Aen.* vii. 727.) For the description of the remains and site of the ancient city, see Abeken, *Ann. d. Inst.* 1839, p. 199—206, and Daubeny on Volcanoes, p. 175—178. Suessa was frequently distinguished by the epithet Aurunca, and hence Juvenal (i. 20) terms Lucilius, who was a native of that city, "Auruncae alumnus." [E. H. B.]

AURUNCI (Αὔρουγκοι), is the name given by Roman writers to an ancient race or nation of Italy. It appears certain that it was originally the appellation given by them to the people called AUSONES by the Greeks: indeed, the two names are merely different forms of the same, with the change so common in Latin of the s into the r. (Aurunci = Aurunici = Auruni = Ausuni.) The identity of the two is distinctly asserted by Servius (*ad Aen.* vii. 727), and clearly implied by Dion Cassius (*Fr.* 2), where he says, that the name of Ausonia was properly applied only to the land of the Auruncans, between the Volscians and the Campanians. In like manner Festus (*s. v. Ausonia*) makes the mythical hero Auson the founder of the city of Aurunca. Servius terms the Aurunci one of the most ancient nations of Italy (*ad Aen.* vii. 206); and they certainly appear to have been at an early period much more powerful and widely spread than we subsequently find them. But it does not appear that the name was ever employed by the Romans in the vague and extensive sense in which that of Ausones was used by the Greeks. [AUSONES.]

At a later period, in the fourth century B. C., the two names of Aurunci and Ausones had assumed a distinct signification, and came to be applied to two petty nations, evidently mere subdivisions of the same great race, both dwelling on the frontiers of Latium and Campania; the Ausones on the W. of the Liris, extending from thence to the mountains of the Volscians; the Auruncans, on the other hand, being confined to the detached group of volcanic mountains now called *Monte di Sta Croce*, or *Rocca Monfina*, on the left bank of the Liris, together with the hills that slope from thence towards the sea. Their ancient stronghold or metropolis, AURUNCA, was situated near the summit of the mountain, while SUESSA, which they subsequently made their capital, was on its south-western slope, commanding the fertile plains from thence to the sea. On the E. and S. they bordered closely on the Sidicini of Teanum and the people of Cales, who, according to Livy (viii. 16), were also of Ausonian race, but were politically distinct from the Auruncans. Virgil evidently regards these hills as the original abode of the Auruncan race (*Aen.* vii. 727), and speaks of them as merely a petty people. But the first occasion on which they appear in Roman history exhibits them in a very different light, as a warlike and powerful nation, who had extended their conquests to the very borders of Latium.

Thus, in B. C 503, we find the Latin cities of Cora and Pometia "revolting to the Aurunci," and these powerful neighbours supporting them with a large army against the infant republic. (Liv. ii. 16, 17.) And a few years later the Auruncans took up arms as allies of the Volscians, and advanced with their army as far as Aricia, where they fought a great battle with the Roman consul Servilius. (Id. ii. 26; Dionys. vi. 32.) On this occasion they are termed by Dionysius a warlike people of great strength and fierceness, who occupied the fairest plains of Campania; so that it seems certain the name is here used as including the people to whom the name of Ausones (in its more limited sense) is afterwards applied. From this time the name of the Auruncans does not again occur till B. C. 344, when it is evident that Livy is speaking only of the petty people who inhabited the mountain of *Rocca Monfina*, who were defeated and reduced to submission without difficulty. (Liv. vii. 28.) A few years later (B. C. 337) they were compelled by the attacks of their neighbours the Sidicini, to apply for aid to Rome, and meanwhile abandoned their stronghold on the mountain and established themselves in their new city of Suessa. (Id. viii. 15.) No mention of their name is found in the subsequent wars of the Romans in this part of Italy; and as in B. C. 313 a Roman colony was established at Suessa (Liv. ix. 28), their national existence must have been thenceforth at an end. Their territory was subsequently included in Campania. [E. H. B.]

AUSA (Αὔσα), the chief city of the AUSETANI, was called in the middle ages Ausona and Vicus Ausonensis, *Vic de Osane*, whence its modern name

of *Vique*, or *Vich*. It lies W. of *Gerona*, on a S. tributary of the *Ter*, the ancient Alba. (Plin. iii. 3. s. 4; Ptol. ii. 6. § 70; Marca, *Hisp.* ii. 22, p. 191.) There is a coin with the inscription AUSA; but it is probably spurious. (Eckhel, vol. i. p. 35; Mionnet, vol. i. p. 29; Sestini, *Lettere*, vol. ix. praef., *Med. Isp.* p. 104; Ukert, vol. ii. pt. 1. p. 426.) [P. S.]

AUSARA (Αὔσαρα). 1. A city of the Sachalitae on the south coast of Arabia (Ptol. vi. 7. § 11), in the modern district of *Mahrah:* probably the capital of Pliny's Ausaritae (vi. 28. s. 32), from which apparently a peculiar kind of incense enumerated by him (xii. 25. s. 16) derived its name. Forster identifies it with *Ras-al-Sair*. (*Geog. of Arabia*, vol. ii. pp. 177, 178.)

2. Another town of the same name as the preceding is enumerated among the inland cities of Arabia Felix by Ptolemy (vi. 7. 30), and placed by him in long. 71°, lat. 25° 30′, which Forster finds in the modern town of *Zarfa*, in the Hedjaz. (Ibid. vol. ii. pp. 127, 130.) [G. W.]

AUSCHI'SAE (Αὐσχίσαι, Herod. iv. 171; Αὐσχίται, Apollod. ap. Steph. B.; Αὐχῖσαι, Diod. Sic. iii. 42; Αὐχῖται, Ptol. iv. 5. § 21; Αὐχῆται, Nonn. *Dionys.* xiii. 375), a Libyan people in Cyrenaica, W. of the ASBYSTAE, extending S. of Barca as far W. as the Hesperides (aft. BERENICE), on the coast of the Greater Syrtis. Ptolemy alone places them in Marmarica.

There are some exceedingly interesting remains of forts, of an extremely ancient style of building, which are fully described by Barth, who regards them as works of the Auschisae, and fortifies his opinion by the statement of Pliny (iv. 1), that it was the common custom of the Libyan tribes to build forts. (Beechey, *Proceedings of the Expedition to explore the N. coast of Africa*, pp. 251, 252; Barth, *Wanderungen*, &c. p. 354.) [P. S.]

AUSCI ((Αὔσκιοι), also Auscenses, one of the nations of Aquitania who submitted to Caesar's legatus, P. Crassus, in B. C. 56. Strabo (p. 191) says that they had the Latinitas at the time when he wrote. Mela (iii. 2) calls the Ausci the most illustrious of the Aquitanian nations. Their territory was fertile. The position of the Ausci is determined by that of *Auch*, or Augusta Auscorum, their chief town; and their territory may be represented pretty nearly by the French department of *Gers*. [AUGUSTA AUSCORUM.] [G. L.]

AUSENSES (Αὐσενεῖς), a Libyan people, in North Africa, dwelling about the lake Tritonis at the bottom of the Lesser Syrtis, next to the MACHLYES. The Machlyes were on the S. side of the lake, and the Ausenses on the N. (E. and W. respectively, according to the view of Herodotus), the river Triton being the boundary between them: the latter people, therefore, were in the S. of the district afterwards called Byzacena. (Herod. iv. 180.) Herodotus makes them the last of the nomade peoples towards the W., their neighbours on that side, the MAXYES, being an agricultural people. (Herod. iv. 191: it is hardly necessary to notice Rennell's allusion to, and obviously correct solution of, an inconsistency which the hypercritic may fancy between this passage and c. 186: Rennell, *Geog. to Herod.* vol. ii. p. 302.) "The Machlyes," says Herodotus, "wear the hair on the back of the head, but the Ausenses on the front. The Ausenses celebrated a yearly festival of Athena, whom they claimed as their native goddess, in which their virgins were divided into two parties, which fought each other with stones and clubs, and those who died of their wounds were esteemed not true virgins. The combat was preceded by a procession, in which the most beautiful of the virgins was decorated with a Corinthian helmet and a full suit of Grecian armour, and was drawn in a chariot round the lake." (Comp. Mela, i. 7.) Respecting the supposed connection of the locality with the worship of Athena, see TRITON.

The Ausenses are supposed by Pacho (*Voyage dans la Marmarique*, &c.) to be the same people as the Ausurii, who are mentioned by Synesius as devastating Cyrenaica in the 6th century. (Bähr, *ad Herod. l. c.*) [P. S.]

AUSER or AUSAR (Αὔσαρ, Strab.: *Serchio*), a considerable river of Etruria, rising in the Apennines on the borders of Liguria, and flowing near the city of Luca, is evidently the same with the modern *Serchio*, though that river now flows into the Tyrrhenian Sea by a separate mouth, seven miles N. of that of the *Arno*, while all ancient writers represent the Auser as falling into the Arnus. The city of Pisae was situated at the point of their junction: and the confluence of the two streams was said to give rise to a violent agitation of their waters. (Strab. v. p. 222; Plin. iii. 5. s. 8; Rutil. *Itin.* i. 566.) The Auser appears to have retained its ancient course till about the 12th century; but the exact period of the change is unknown; the whole space between it and the Arnus, in the lower part of their course, is so flat and low that it is said that their waters still communicate during great floods. A canal or ditch between the two streams still retained the name of *Osari* in the days of Cluverius. The modern name of *Serchio* is supposed to be a corruption of Auserculus, a form which is found in documents of the middle ages. (Cluver. *Ital.* p. 462; Müller, *Etrusker*, p. 213; Targioni-Tozzetti, *Viaggi in Toscana*, vol. ii. p. 146—178.) [E. H. B.]

AU'SERE (*Fessah?*), a river of Tripolitana, in Africa Propria. (Tab. Peut.) [P. S.]

AUSETA'NI (Αὐθητανοί, Ptol. ii. 6. § 70), one of the small peoples in the extreme NE. of Hispania Tarraconensis, at the foot of the Pyrenees, in *Catalonia*. Pliny (iii. 3. s. 4) places them (*intus recedentes radice Pyrenaei*) W. of the LALETANI and INDIGETES, and E. of the LACETANI and CERRETANI. Ptolemy (*l. c.*) places the Cerretani furthest to the E., and next to them the Ausetani. Their position is fixed by that of their chief cities AUSA and GERUNDA (*Gerona*), along the valley of the river *Ter*, the ancient Alba. The great Roman road from Narbo in Gaul to Tarraco passed through their territory. Under the Roman empire they belonged to the conventus of Tarraco. Of their cities, AUSA and GERUNDA had the *jus Latinum* (Plin. *l. c.*); and Baecula (Βαικούλα, Ptol. *l. c.*: *Eth.* Baeculonenses, Plin.) was a *civitas stipendiaria*. Ptolemy also mentions Aquae Calidae (Ὕδατα θερμά: prob. *Bañolas*), between Ausa and Gerunda: it seems not quite certain whether this town is the same as that of the *stipendarii Aquicaldenses* of Pliny (*l. c.*)

The Ausetani are several times mentioned by Livy: as conquered by Hannibal, at the beginning of the second Punic War (xxi. 23); reconquered by Scipio (c. 61); taking part in the revolt of Indibilis, B. C. 205 (xxix. 2, et seq.), and the war of the Emporiae, B. C. 195 (xxxiv. 20: see also xxxix. 56, and Caesar, *B. C.* i. 60.) [P. S.]

AUSOBA, in Ireland, placed by Ptolemy (ii. 2. § 4) as the third river from the Boreum promon-

torium [BOREUM], and as due north of the Sena. As it is more certain that the Sena is the *Shannon* than that the northern promontory is *Malin Head*, the outlet of *Loch Corrib* in *Galway Bay* best suits the somewhat equivocal condition of the river Ausoba. [R. G. L.]

AU'SONA, a city of Latium, in the more extended sense of that term, but which, at an earlier period, was one of the three cities possessed by the tribe of the Ausones. Its name would seem to imply that it was once their chief city or metropolis; but it is only once mentioned in history—during the second Samnite war, when the Ausonians having revolted from the Romans, all their three cities were betrayed into the hands of the Roman consuls, and their inhabitants put to the sword without mercy. (Liv. ix. 25.) No subsequent notice is found of Ausona; but it is supposed to have been situated on the banks of the little river still called *Ausente*, which flows into the Liris, near its mouth. The plain below the modern village of *Le Fratte*, near the sources of this little stream, is still known as the *Piano dell' Ausente;* and some remains of a Roman town have been discovered here. (Romanelli, vol. iii. p. 438.) [E. H. B.]

AU'SONES (Αὔσονες) is the name given by Greek writers to one of the ancient nations or races that inhabited Central Italy. The usage of ancient writers in regard to all these national appellations is very vague and fluctuating, and perhaps in no instance more so than in the case of the Ausones or Ausonians. But notwithstanding this uncertainty, some points appear to be pretty clearly made out concerning them.

1. The Ausonians were either identical with the Opicans or Oscans, or were at least a part of the same race and family. Aristotle expressly tells us (*Pol.* vii. 10), that the part of Italy towards Tyrrhenia was inhabited by the Opicans, "who were called, both formerly and in his time, by the additional name of Ausones." Antiochus of Syracuse also said, that Campania was at first occupied by the Opicans, "who were also called Ausonians." (*Ant.* ap. Strab. v. p. 242.) Polybius, on the contrary, appears to have regarded the two nations as different, and spoke of Campania as inhabited by the Ausonians *and* Opicans; but this does not necessarily prove that they were really distinct, for we find in the same manner the Opicans and Oscans mentioned by some writers as if they were two different nations (Strab. *l. c.*), though there can be no doubt that these are merely forms of the same name. Hecataeus also appears to have held the same view with Antiochus, as he called Nola in Campania "a city of the Ausones" (*ap. Steph. B. s. v.* Νῶλα).

2. The Ausones of the Greeks were the same people who were termed Aurunci by the Romans: the proofs of the original identity of the two have been already given under AURUNCI. But at a later period the two appellations were distinguished and applied to two separate tribes or nations.

3. The name of Ausones, in this restricted and later sense of the term, is confined to a petty nation on the borders of Latium and Campania. In one passage Livy speaks of Cales as their chief city; but a little later he tells us that they had three cities, Ausona, Minturnae, and Vescia, all of which appear to have been situated in the plains bordering on the Liris, not far from its mouth. (Liv. viii. 16, ix. 25.) At this period they were certainly an inconsiderable tribe, and were able to offer but little resistance to the Roman arms. Their city of Cales was captured, and soon after occupied by a Roman colony, B. C. 333; and though a few years afterwards the success of the Samnites at Lautulae induced them to take up arms again, their three remaining towns were easily reduced by the Roman consuls, and their inhabitants put to the sword. On this occasion Livy tells us (ix. 25) that "the Ausonian nation was destroyed;" it is certain that its name does not again appear in history, and is only noticed by Pliny (iii. 5. s. 9) among the extinct races which had formerly inhabited Latium.

But however inconsiderable the Ausonians appear at this time, it is clear that at a much earlier period they were a powerful and widely extended nation. For although it is probable that the Greeks frequently applied the name with little regard to accuracy, and may have included races widely different under the common appellation of Ausonians, it is impossible to account for this vague and general use of the name, unless the people to whom it really belonged had formed an important part of the population of Central Italy. The precise relation in which they were considered as standing to the Opicans or Oscans it is impossible to determine, nor perhaps were the ideas of the Greeks themselves upon this point very clear and definite. The passages already cited prove that they were considered as occupying Campania and the western coast of Italy, on which account the Lower Sea (Mare Inferum, as it was termed by the Romans), subsequently known as the Tyrrhenian, was in early ages commonly called by the Greeks the Ausonian Sea.* (Strab. v. 233; Dionys. i. 11; Lycophr. *Alex.* 44; Apoll. Rhod. iv. 590.) Other accounts, however, represent them as originally an inland people, dwelling in the mountains about Beneventum. (Festus, s. v. *Ausonia.*) Scymnus Chius also speaks of them as occupying an inland region (*Perieg.* 228); and Strabo (p. 233) tells us that they had occupied the mountain tract above the Pontine marshes, where in Roman history we meet only with Volscians. On the whole, it is probable that the name was applied with little discrimination to all the native races who, prior to the invasion of the Samnites, occupied Campania and the inland mountainous region afterwards known as Samnium, and from thence came to be gradually applied to all the inhabitants of Central Italy. But they seem to have been regarded by the best authorities as distinct from the Oenotrians, or Pelasgic races, which inhabited the southern parts of the peninsula (see Aristot. *l. c.*); though other authors certainly confounded them. Hellanicus according to Dionysius (i. 22) spoke of the *Ausonians* as crossing over into Sicily under their king Siculus, where the people meant are clearly the Siculi. Again, Strabo speaks (vi. p. 255) of Temesa as founded by the Ausones, where he must probably mean the Oenotrians, the only people whom we know of as inhabiting these regions before the arrival of the Greeks. The use of the name of AUSONIA for the whole Italian peninsula was merely poetical, at least it is not found in any extant prose writer; and Dionysius, who assures us it was used by the Greeks in very early times, associates it with

* Pliny, on the contrary (iii. 5 s. 10, 10. s. 15), and, if we may trust his authority, Polybius also, applied the name of "Ausonium Mare," to the sea on the SE. of Italy, from Sicily to the Iapygian Promontory, but this is certainly at variance with the customary usage of the term.

Hesperia and Saturnia, both of them obviously poetical appellations (i. 35). Lycophron, though he does not use the name of Ausonia, repeatedly applies the adjective *Ausonian* both to the country and people, apparently as equivalent to *Italian;* for he includes under the appellation, Arpi in Apulia, Agylla in Etruria, the neighbourhood of Cumae in Campania, and the banks of the Crathis in Lucania. (*Alex.* 593, 615, 702, 922, 1355.) Apollonius Rhodius, a little later, seems to use the name of Ausonia (Αὐσονίη) precisely in the sense in which it is employed by Dionysius Periegetes and other Greek poets of later times — for the whole Italian peninsula. It was probably only adopted by the Alexandrian writers as a poetical equivalent for Italia, a name which is not found in any poets of that period. (Apoll. Rhod. iv. 553, 660, &c.; Dion. Per. 366, 383, &c.) From them the name of Ausonia was adopted by the Roman poets in the same sense (Virg. *Aen.* vii. 55, x. 54, &c.), and at a later period became not uncommon even in prose writers.

The etymology of the name of Ausones is uncertain; but it seems not improbable that it is originally connected with the same root as Oscus or Opicus. (Buttmann. *Lexil.* vol. i. p. 68; Donaldson, *Varronianus*, pp. 3, 4.) [E. H. B.]

AUSO'NIA. [AUSONES.]

AUSTERA'VIA or AUSTRA'NIA, the German name of an island in the German Ocean (probably *Ameland*), signifying "the sister island." The Romans called it Glessaria, because their soldiers are said to have found amber (*glessum* or *glass*) there. (Plin. *H. N.* iv. 27, xxxvii. 11. § 2.) [L. S.]

AUTARIA'TAE (Αὐταριάται), described by Strabo (vii. p. 317) as, at one time, the most numerous and bravest of the Illyrians, appear to have bordered to the eastward upon the Agrianes and Bessi, to the south upon the Maedi and Dardani, and in the other directions upon the Ardiaei and Scordisci. (Leake.) We have only a few particulars respecting their history. Strabo relates (*l. c.*) that they were frequently engaged in hostilities with the Ardiaei respecting some salt-works situated on the confines of both nations; that they once subdued the Triballi; but were in their turn subjugated, first by the Scordisci, and subsequently by the Romans. We also learn from Diodorus (xx. 19) that the Autariatae were likewise conquered by Audoleon, king of Paeonia, who transported 20,000 of them to Mount Orbelus. (Comp. Strab. vii. p. 315; Arrian, *Anab.* i. 5; Aelian, *H. A.* xvii. 41; Justin, xv. 2; Appian, *Illyr.* 3; Leake, *Northern Greece*, vol. iii. pp. 463, 464.)

AUTEI, an Arab tribe mentioned by Pliny on the road between Pelusium and Arsinoe. They occur also in the neighbourhood of Berenice, in *Foul Bay*, on the western coast of the Red Sea, at the NE. of Nubia. (Plin. vi. 29. s. 33.) [G. W.]

AUTERI, in Ireland, placed by Ptolemy (ii. 2. § 5) as next to the Nagnatae. Name for name the Nagnatae are the people of *Connaught;* but the Nagnatae of Ptolemy was a *city.* This was to the south of the *Erd*-ini. If this name be preserved in Loch *Erne* (as it probably is), the locality of the Auteri was in *Mayo* or *Galway.* [R. G. L.]

AUTHETA'NI. [AUSETANI.]

AUTISSIODU'RUM. Julian marched from Augustodunum (*Autun*) to Tricassini or Tricasses (*Troyes*), and on his way he went through Autissiodurum, or Autosidorum, as it stands in the common texts of Ammianus (xvi. 2). This route agrees with the Anton. Itin. and the Table, which place Autissiodorum on the road between Augustodunum and Tricasses. The place is therefore on the site of *Auxerre*, on the *Yonne*, in the department of *Yonne.* Autissiodurum belonged to the Senones. A sepulchral inscription dug up at Auxerre contains "civitatis Senonum, Tricassinorum, Meldorum, Pariorum, et civitatis Aeduorum," but it is difficult to see what conclusion can be derived from this. The name "civitas Autesiodurum" is not found earlier than in the Notitia of the Gallic provinces. A patera found near Auxerre bears the inscription *Deo* APPOLLINI R. P. II. M. AUTESSIODURUM. (Walckenaer, *Géog.*, &c., vol. i. p. 408.) [G. L.]

AUTO'LOLES, or AUTOLOLAE (Αὐτολάλαι, Ptol. iv. 6. § 17; common reading Αὐτολάται), a Gaetulian people on the W. coast of Africa, in the "Libya Interior" of Ptolemy, both N. and S. of the Atlas, with a city Autolala, or Autolalae (Αὐτολάλα, Αὐτολάλαι). This city is one of Ptolemy's points of astronomical observation, having the longest day 13½ hrs., being distant 3½ hrs. W. of Alexandreia, and having the sun vertical once a year, at the time of the winter solstice. (Ptol. iv. 6. § 24; viii. 16. § 4.) Reichard takes it for the modern *Agulon*, or *Aquilon.* (*Kleine Geogr. Schriften*, p. 506.) All writers, except Ptolemy, call the people Autololes. (Plin. v. 1; Solin. 24; Lucan. *Phars.* iv. 677; Sil. Ital. iii. 306; Claudian. *Laud. Stilich.* i. 356.)

Ptolemy (iv. 6. § 33) mentions, in the Western Ocean, an island called Autolala, or Junonis Insula (Ἥρας ἡ καὶ Αὐτολάλα νῆσος), as distinct from the Fortunatae group. Some take it for Madeira, but this is very uncertain. [P. S.]

AUTO'MALA (Αὐτόμαλα, Strab. ii. p. 123; Αὐτομάλαξ, Ptol. iv. 4. § 3; Αὐτομάλακα, Steph. B., *Eth.* Αὐτομαλακίτης and Αὐτομαλακεύς; Αὐτομάλαι, Diod. Sic. xx. 41), a border fortress of Cyrenaica, on the extreme W. frontier, at the very bottom of the Great Syrtis, E. of the Altars of the Philaeni; very probably the Anabucis of the Antonine Itinerary, 25 M. P. E. of Banadedari (the Arae Philaenorum, p. 65). Modern travellers have discovered no vestige of the place. It is mentioned by Diodorus, in connection with the difficult march of Ophellas, to support Agathocles in the Carthaginian territory; and in its neighbourhood was a cave, said to have been the abode of the child-murdering queen Lamia. (Diod. *l. c.*) [P. S.]

AUTRICUM (*Chartres*), a town of the Carnutes, a Celtic people. Their chief towns were Autricum and Genabum. Autricum seems to derive its name from the Autura, or *Eure*, though the name Autura does not occur in any ancient writing; but the river is named Audura in the middle-age writings. Avaricum, *Bourges*, is a name formed in like manner from the river Avara. The position of Autricum is determined by two routes in the Table, though the name is miswritten Mitricum. The place afterwards took the name of Carnutes or Carnutum, whence the name *Chartres.* [G. L.]

AUTRI'GONES (Αὐτρίγονες, Ptol. ii. 6. §§ 7, 53; Mela, iii. 1. § 10; Plin. iii. 3. s. 4; Aurigonae, Flor. iv. 12. § 47; Autrigonae, Oros. iv. 21; probably the 'Αλλότριγαι of Strabo, iii. p. 155), a people in the N. of Hispania Tarraconensis, E. of the Cantabri, between the sea and the sources of the Iberus (*Ebro*), in *Biscaya*, *Guipuzcoa*, and *Alava.* The little river Nerva (*Nervion*) was in their territory,

and W. of its mouth was the town of Flaviobriga, which Ptolemy assigns to them, but Pliny to the Varduli. [FLAVIOBRIGA.] Pliny states that among their ten cities none were of any consequence, except TRITIUM and VIROVESCA. Ptolemy assigns to them the towns of Uxama Barca (Οὔξαμα Βάρκα, prob. *Osma:* comp. Muratori, p. 1095. 8), Segisamunculum (Σεγισαμόγκουλον, prob. *S. Maria de Ribaredonda*), VIROVESCA (Οὐιροούεσκα), Antequia (Αντεκούϊα). Deobrigă (Δεόβριγα: *Brinnos* or *Miranda de Ebro*), Vendeleia (Οὐενδέλεια), and Saliunca (Σαλιόγκα). The great road from Asturica to Caesaraugusta and the Pyrenees entered the land of the Autrigones, near Virovesca, and from this place it branched out into three. The N. branch led to the W. pass of the Pyrenees, and on it the towns and distances were: Virovesca, Vindeleia, 11 M. P., Deobriga, 14 M. P. (*It. Ant.* p. 455.) The second road led to Caesaraugusta, and on it were: Verovesca (sic in *It.*), Segasamunclum (sic in *It.*), 11 M. P., Libia, 7 M. P. (prob. *Leyva*), Tritium, 18 M. P. (*It. Ant.* p. 394.) The third, further S., also led to Caesaraugusta, and on it were: Virovesca, Atiliana, 30 M. P., Barbariana (*Araviana*), 32 M. P. (*It. Ant.* p. 450.) Whether the Bursaones of Livy (Fr. xci.), the Bursaonenses of Pliny, the Bursavolenses of Hirtius (*B. H.* 22) belong to the Autrigones or the Berones is uncertain. (Ukert, vol. ii. pt. 1, pp. 445, 446.) [P. S.]

AUXACII, or AUZACII MONTES (τὰ Αὐξάκια, or Αὐζάκια ὄρη), a part of the *Altai* range, SW. of the *Annibi M.* and NW. of the *Asmiraei M.*, having its W. part in Scythia extra Imaum, and its E. part in Serica. Ptolemy places the W. division between 149° long. and 49° lat. and 165° long. and 55° lat. These mountains contained the sources of the river Oechardes (prob. *Selenga*). The district N. of them was called Auxacitis (or Auzacitis), with a city Auxacia (or Auzacia), which was one of Ptolemy's positions of astronomical observation, having its longest day about 16¼ hours, and being distant from Alexandreia 5 hours 36 min. to the east. (Ptol. vi. 15. §§ 2, 3, 4; 16. §§ 2, 3, 4; viii. 24. § 4: comp. OXII M.) [P. S.]

AU'XIMUM (Αὔξυμον, Strab. Αὔξιμον, Procop.; *Eth.* Auximas, -ātis; *Osimo*), a city of Picenum, situated on a lofty hill about 12 miles SW. of Ancona. It is first mentioned in B. C. 174, when the Roman censors caused walls to be erected around it, and its forum to be surrounded with a range of shops. (Liv. xli. 27.) From hence it would appear that it had then already received the Roman franchise; but it did not become a Roman colony till B. C. 157. (Vell. Pat. i. 15.) The great strength of its position seems to have soon rendered it a place of importance. During the wars between Sulla and Carbo, it was here that Pompey first made head against the officers of the latter (Plut. *Pomp.* 6); and on the outbreak of the Civil War in B. C. 49, it was occupied by the partisans of Pompey as one of the chief strongholds of Picenum, but the inhabitants declared in favour of Caesar, and opened the gates to him. (Caes. *B. C.* i. 12; Lucan. ii. 466.) Under the Roman Empire it continued to be a city of importance, and retained its colonial rank, as we learn from numerous inscriptions, though Pliny does not notice it as a colony. (Gruter, *Inscr.* p. 372. 4, 445. 9, 446. 1, 465. 4, &c.; Orell. *Inscr.* 3168, 3899; Plin. iii. 13. s. 18; Strab. v. p. 241; Itin. Ant. p. 312.) At a later period it rose to a still more distinguished position, and is distinctly called by Procopius the chief city of Picenum, and the capital of the province. Hence it played an important part in the wars of Belisarius against the Goths, and was not reduced by him till after a long siege, in which he himself very nearly lost his life. (Procop. *B. G.* ii. 10, 11, 16, 23—27, iii. 11, &c.) It remained afterwards for a long period subject to the Byzantine Empire, and was one of the five cities which constituted what was termed the Pentapolis under the Exarchate of Ravenna. The modern city of *Osimo* retains the same elevated site as the ancient one; it continued to be a considerable place throughout the middle ages, and still has a population of above 5000 inhabitants. Numerous inscriptions, statues, and other ancient relics, have been found there. [E. H. B.]

AUXU'ME (Αὔξουμις, Αὐξούμη, Ptol. iv. 7. § 25; Ἄξουμις, Steph. Byz. *s. v.*; *Eth.* Ἀξουμίτης, *Peripl. Mar. Eryth.* p. 3: Ἀξωμίτης, Procop. *B. Pers.* i. 19), the modern *Axum*, the capital of *Tigré*, in Abyssinia, was the metropolis of a province, or kingdom of the same name (Regio Axiomitarum), and is described by Stephanus B. (*s. v.*) as the chief town of the Aethiopes Auxumitae (Ptol. iv. 7. § 29). Auxume stood in about lat. 14° 7′ N. to the SE. of Meroe and E. of the river Astaboras or *Tacazzé*. The modern city, which corresponds in site to the ancient one, is described by Salt "as standing partly in and partly at the mouth of a nook, formed by two hills on the NW. end of an extensive and fertile valley, which is watered by a small stream." The kingdom of Auxume was at one time nearly co-extensive with the modern Abyssinia, and comprised also a portion of the SW. coast of the Red Sea, and the tribes of the Sabaean and Homerite Arabs on the opposite shore. Its principal haven was Adule (*Arkeeko*), from which it was about 120 miles distant. Auxume and Adule were the chief centres of the trade with the interior of Africa in gold-dust, ivory, leather, hides, and aromatics. (Nonnosus, *ap. Photium.* n. 3, p. 2, ed. Bekker.) The Auxumitae were originally a pure Aethiopian race, with little admixture from the neighbouring Arabians. In the decline of the kingdom the latter seem to have become the principal element in the Auxumite population. The kingdom and its capital attained a high degree of prosperity after the decline of Meroë, in the first or second century of our era. As a city of inferior note, however, Auxume was known much earlier; and is even supposed by some writers to have been founded by the exiled Egyptian war-caste, in the reign of Psammitichus B. C. 671—617; by others, as Heeren (*Ideen* ii. 1. p. 431) to have been one of the numerous priest-colonies from Meroë. The Greek language was spoken at Auxume—a circumstance which adds to the probability that the city did not begin to flourish until the Macedonian dynasty was established in Egypt, and Greek factors and colonists had generally penetrated the Nile-Valley. Indeed, a Greek inscription, which will be noticed presently, makes it not unlikely that, as regards the Hellenic element of its population, Auxume was a colony of its haven Adule.

That Auxume was a city of great extent its ruins still attest. Travellers, however, vary considerably in their accounts of its vestiges; and the more recent visitors of *Axum* seem to have found the fewest authentic remains. Combes and Tamisier, who visited it in 1836 (*Voyage en Abyssinie*, vol. i. p. 268.), for example, saw much less to describe

than Mr. Salt in 1813, or Lord Valentia in 1808. Its most interesting monument is its obelisk.

Originally there appear to have been 55 obelisks: of which 4 were of superior magnitude to the rest. One of the 4 is still erect. It is 60 feet in height, and is formed of a single block of granite. But it is not inscribed with hieroglyphics, and differs considerably from Egyptian and Aethiopian structures of that kind. For the Auxumite obelisk, although quadrilateral, has not a pyramidal summit, but a finial shaped like a slipper or a patera; and on one of its faces is a deep hollow groove, surmounting a doorway, and running up the centre of the face from the lintel of the door to the vertex of the obelisk. It stands near a Daroo tree (*ficus sycaminus*) of remarkable size, and of great age—the sole survivor possibly of a sacred grove, in which the other now prostrate obelisks were erected. Nothing is known of the date of these obelisks; but they are probably not anterior to the Christian era.

The most interesting monument of Auxume is to be found near its principal church. This is a square enclosure, with a pillar at each of its angles, and a seat and footstool nearly in its centre. The walls, pillars, and seat are all of granite. The enclosure was, according to a local tradition, the coronation chamber, and the seat the throne of the ancient Auxumite kings. Bruce affirms, but more recent travellers deny, that there is upon this footstool and seat an inscription in Greek characters. The real Auxumite inscription, however, appears, from Mr. Salt's narrative, to be found upon another footstool without the enclosure, and about 30 yards apart from it. A Greek inscription was seen at Auxume by the Portuguese missionaries in the 17th century. (Tellez, *Hist. of Aethiopia*, vol. i. ch. 22.)

The inscription on the latter footstool is bilingual—Greek and Cushite, or Aethiopian—one set of characters was probably intended for the native Auxumites, the other for their Greek rulers or colonists. Mr. Salt considers them as contemporary and identical in meaning. He was unable to transcribe much of the Aethiopic, which is in small letters; but he copied the Greek inscription, which is in rude characters.

By comparing the Auxumite inscription with the Marmor Adulitanum [ADULE], we find that they both relate to the same dynasty of kings, and that the latter is the more ancient of the two. From each it appears that the Auxumite and Adulitan monarchs claimed a descent from Ares, and that while the Adulitan king conquered various neighbouring tribes—Troglodytes, Homerites, Sabaeans, &c.—the Auxumite king is simply stated to have ruled over them. We may accordingly infer that Adule was at first the more powerful state of the two, and that Auxume derived its prosperity from its commercial emporium on the Red Sea.

About A. D. 356 Athanasius of Alexandreia was expelled from his see by the Arians, and his successor Gregory insisted upon his right to re-consecrate all the bishops in his diocese. The Byzantine emperor Constantius Nicephorus accordingly addressed a rescript to the kings of Auxume, ordering them to send forthwith the Auxumitan bishop Frumentius for re-consecration to Alexandreia. This rescript has been transmitted to us by Athanasius in the "*Apology*" which he addressed to Constantius shortly after his expulsion. (Athanas. *Opera*, vol. i. pt. i. p. 315, ed. Bened.)

From the address of the rescript we learn that two equal and contemporary monarchs, Aeizanas and Sazanas, reigned at that time in Auxume. These names are, probably, like that of the Parthian Surenas, not so much personal as official appellations. Now, the above-mentioned Greek inscription records the name and acts of Aizanas, king of the Auxumites, Homerites, &c., and moreover mentions his royal brothers Saizanas and Adephas. The rescript and the inscription, therefore, relate to the same persons and the same period. There is, indeed, some little difficulty respecting the religion of the Auxumite monarchs at this epoch. The city was a Christian see, since Frumentius was its bishop, and Christianity had been preached in Abyssinia at least as early as A. D. 330. Two suppositions, therefore, are before us: (1) that Aeizanas and Sazanas were Christians, but retained on public monuments the old pagan formularies, as most familiar to their subjects; or (2) they were tolerant princes, and protected, without themselves embracing, the new faith. Cosmas, the Indian voyager, who composed his work on Christian Topography in the sixth century A. D., mentions another Auxumite king, whom he names Elesbaan, and who was contemporary with the emperor Justinian, i. e. A. D. 527—565. (Nonnosus, *ap. Phot.* p. 2, ed. Bekker) Here we seem to find the Arabic prefix Al or El; and in the "Book of Axum or Abyssinian Chronicles," a copy of which was brought to this country by Mr. Bruce, several of the Auxumite kings have a similar prefix to their names. If the names be wholly or partially Arabic, the circumstance affords an additional proof of the gradual influx of the Arabs into Aethiopia, which we have already noticed. The subject of the Auxumite inscription is discussed by Buttmann (*Mus. der Alterthumswissenschaft*, vol. ii. p. 575, where all the authorities are given). Vopiscus, in his account of the emperor Aurelian's triumph in A. D. 274 (*Aurelian.* 33), enumerates Axomitae among the captives who preceded his chariot. These were probably merchants who were resident in Palmyra at the time of its capture; and if so, they afford an additional proof of the commercial enterprise of their countrymen. The Byzantine historians speak of the Auxumites as Indians, but by that term they imply not an ethnical but a physiological distinction—the dark colour of the Aethiopian race. (Bruce, *Travels*, vol. i. p. 476, seq., vol. ii. p. 527, vol. iii. p. 128, seq.; Valentia, *Travels*, p. 87, seq. 180; Salt, *Travels in Abyssinia*, p. 510; Combe and Tamisier, *Voyage en Abyssinie*, vol. i. p. 268; Ritter, *Erdkunde*, vol. i. p. 222; Mannert, *Geograph. d. Alten.* x. 1, p. 122, seq.) [W. B. D.]

AUZA (*It. Ant.* p. 30), AUZEA (Tac. *Ann.* iv. 25), AUZIA (Αὔζια, Ptol. iv. 2. § 31, vulg. Αὔζινα: COLONIA AUZIENSIS, Inscr.), an important inland city of Mauretania Caesariensis, on the high road from Caesarea to Sitifi, stood in a small desert plain, at the N. foot of the *Jebel Deira* (Garaphi M.), and near the sources of the river *Adous* (probably the ancient AUDUS). A tradition, quoted by Josephus from Menander, ascribes its foundation to Ithobalus, king of Tyre, the contemporary of Ahab, king of Israel. (*Antiq. Jud.* viii. 7. s. 13. § 2: οὗτος ἔκτισε . . . . . Αὔζαν τὴν ἐν Λιβύῃ.) Its position exposed it greatly to the attacks of the barbarians. In the reign of Tiberius, when it was the scene of Dolabella's victory over Tactarinas, and the latter chieftain's death (A.D. 24), it is described by Tacitus (*l. c.*) as a half-destroyed fort, which had been burnt by the Numidians, shut in by vast forests

on all sides; but its subsequent state, as a flourishing colony, is attested by extant inscriptions, one of which records the defeat and death of a rebel Moorish chieftain, Faraxes, who had led his cavalry into the city's territory, by the praefect Q. Gargilius. This inscription concludes with the date VIII. KAL. FEB. PR. CCXXI., which Orelli explains as the 221st year from the establishment of the province of Numidia by Julius Caesar, in B.C. 46; this would bring the date of the inscription to A.D. 176, in the reign of M. Antoninus. The place is mentioned again in the war of Theodosius against Firmus, A.D. 373, under the various names, in the corrupted text of Ammianus Marcellinus (xxix. 5), of *municipium* or *castellum Addense*, *Audiense*, and *Duodiense;* and D'Avézac refers the inscription just mentioned to the period of this war, identifying the Faraxes of the inscription with the Fericius of Ammianus. (*Afrique Ancienne*, pp. 233, 234.)

The site of Auzia is marked by the ruins called by the Arabs *Sour-el-Rezlan* (*Sour Guzlan*, Shaw), S. of the modern *Hamza*, which has been constructed almost entirely of the ruins of the ancient city. Among these ruins are the inscriptions copied by Shaw, and referred to above. Remarking on the accuracy of the brief description given by Tacitus, Shaw says, "Auzia hath been built upon a small plat of level ground, every way surrounded with such an unpleasant mixture of naked rocks, and barren forests, that I don't remember to have met with a more melancholy situation." (Shaw, *Travels*, vol. i. pp. 80, foll., pp. 37—40, 2d ed.; Orelli, *Inscr.* No. 529; Pellissier, *Exploration Scientifique de l'Algérie*, vol. vi. p. 352.) [P. S.]

AUZACIA, &c. [AUXACII MONTES.]

AVANTICI, an Inalpine people, whom the emperor Galba included within the limits of Gallia Narbonensis (Plin. iii. 4). Pliny mentions Dinia (*Digne*) as the capital of the Avantici and Bodiontici, and thus enables us to determine the position of the Avantici in a general way. *Digne* is in the department of Basses Alpes, on the *Bleonne*, a branch of the *Durance*. A place named *Avançon* seems to represent the name Aventici; but D'Anville thinks that its position does not correspond to the probable position of the Avantici. [G. L.]

AVARES (Avari, Ἀβάρεις, Ἄβαροι). It is far easier to give the ethnological relations and the conquests of this important population than to fix its exact original locality; though this by a certain amount of not illegitimate speculation, may be approximated. It is the Byzantine writers who chiefly mention the Avars, and that in a manner to show not only that they were members of the great Turanian stock, but also to suggest the doctrine that the still more famous Huns were in the same category. Different chiefs of the Avars are frequently mentioned, and the usual title is χαγάνος, *Cacanus*, *Gaganus*, *Chaganus* or *Caganus*. This is the title *Khân*, as in Zengis-*Khân*, in its uncontracted form, and its application is a sure sign that the population which used it was either Turk or Mongol. Their connection with the Huns is as clear. Theophylact writes (vii. 8) that "when Justinian held the Empire, there settled in Europe a portion of the ancient tribes of the *Var* (Οὐὰρ), and *Chun* (Χουννί), who named themselves Avars, and gloried in calling their chief *Khagan* (Χαγάνος)." Again, Paulus Diaconus states, that "Avares primum *Huni*, postea de regis proprii nomine *Avares* appellati sunt" (i. 27). The importance of this passage will be considered in the sequel. It is the Avars who, flying before the Turks, seek the alliance of Justinian, and whom the Turks, in demanding their surrender, call *Var-chonites* (Οὐαρχωνῖται), a form which has reasonably passed for a compound of *Var* and *Hun*. Even if we object to this criticism, by supposing the original designation to have been *Var-chun* (or some similar form) and the connection with the *Huns* to have been a mere inference from the similarity of name, on the part of the writers, who spoke of the *Var* and *Chun*, the affinity between the two populations must have been considerable; otherwise, the identification would have been absurd. The name *Pseudavari* (Ψευδάβαροι) in Theophylact (vii. 8) creates a difficulty; since we are not told in what manner they differed from the *true*. Yet even these *false Avars* are especially stated to have been *Var* and *Chun*. Jornandes, too (*De Rebus Getic.* 52) speaks of a tract on the Danube called *Hum-i-var;* the same combination, with its elements transposed. Still there are some difficulties of detail arising from the fact of Theophylact himself separating the *Huns* from *Chun;* and also a nation called *Savirs* (Σαβείροι) from the Avars (Ἄβαροι); and these are difficulties which no one but a good Turkish philologist is likely to entirely set aside.

The notice of the Avars by Priscus, is to the effect that between the years 461 and 465 they were distressed by heavy fogs arising from the *Ocean*, and by vast flocks of vultures which ravenously fed upon them (i. e. the Avars), that they forced them upon the *Saviri*, who were thus forced upon the Saraguri, Urogi, and Onoguri (all populations known to be Turk), who, in their turn, were compelled to seek the alliance of the Byzantine Romans. This is but an instance of the tendency, so common with historians, to account for all national movements, by the assumption of some pressure from without, which they then strive to trace to its remotest origin. The name *Avar* is the only undoubted historical part about it. It is in A.D. 558, that they came in contact with the Alans, requested them to make them known to the Romans, and flying before the Turks. As the Alan country was in the present Government of Caucasus, this is the first, unexceptionable Avar locality; and even here they are strangers. More or less supported by the Romans, and retained against the Slavonians of the Danube, the Avars spread over Thrace and Bulgaria, and effected a permanent settlement in Hungary, and an empire as well. From Hungary, Dalmatia and Croatia are overrun; as are Thuringia, Franconia, and even parts of Gaul.

After a series of political relations with the Gepidae and Lombards, the power grows and declines, is materially broken by the Carlovingian kings, and finally destroyed by the Slavonians of Moravia. The valley of the Erlav, however, and feeder of the Danube, was called *terra Avarorum*, as late, at least, as the 10th century.

The Avars throw light upon populations other than the Huns. They add to the list of facts which favour the notion of the Herodotean Scythae (Scoloti) having belonged to the Turk stock. The Scoloti deduced their origin from *Targitaus* (Herod. iv. 5); and *Targitius* was τῷ τῶν Ἀβάρων φύλῳ ἀνὴρ περιβλεπτος (Theophan. i. 6). In truth, he was *Turk*, or the *Eponymus* to the Turk stock in general, and the whole Herodotean legend about

him and his sons is current amongst the Kherghiz at the present day.

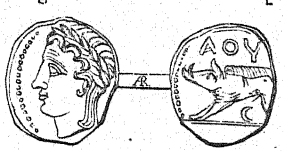
But, a not illegitimate speculation may carry us further still. *Avar* was a *native* name, and it was deduced from a king so called (Paul. Diacon. *ut supr.*). This means that there was such an *epônymus* as *Avar;* just as the statement that the *Greeks called themselves Hellenes from their king Hellen*, would imply an *epônymus* of that name. Like Hellen, the *Avar* was a mythological rather than a real personage. Hence, it is suggested that the fabulous *Abaris* of the Hyperborei (Herod. iv. 36) who was carried round the world on an arrow, without eating food, may have been the *epônymus* of the Avars. Name for name, the words coincide; and no locality, as the original area of the Avars, would suit better than that of the Herodotean Hyperborei. A district on or to the east of the Tobol would satisfy the conditions required for the locality of the Hyperboreans and the belief in Abaris. This hypothesis infers the existence of a population from the existence of a personal name,—that personal name being assumed to be an *epônymus*. If this be legitimate the Avars, without being exactly the ancient Hyperboreans, were that portion of them more especially connected with the name of *Abaris*. [R. G. L.]

AVARICUM (*Bourges*), the chief town of the Bituriges, a Celtic people (Caes. *B. G.* vii. 13, 15), on the Avara, *Evre*, a branch of the *Cher*, which falls into the *Loire*. Caesar describes it as the finest city in almost all Gallia, and as nearly surrounded by a river and a marsh, with only one approach to it, and that very narrow. The modern town is situated at the junction of the *Auron* and the *Evre*, and each of these rivers receives other streams in or near the town. The wall of Avaricum is particularly described by Caesar (vii. 23). It was built, like all the Gallic town walls, of long beams of timber, placed at intervals of two feet; the beams, which were 40 feet long, being so placed that their ends were on the outside. The spaces between were filled up with earth, but in front on the outside with large stones. The beams were fastened together on the inner side. On these beams others were placed, and the intervals were filled up in like manner; and so on, till the wall had the requisite height. Caesar besieged Avaricum (B. C. 52) during the rising of the Galli under Vercingetorix. The place was taken by assault, and the Roman soldiers spared neither old men, women, nor children. Out of 40,000 persons, only 800 escaped the sword, and made their way to the camp of Vercingetorix, who was in the neighbourhood. Under the division of Augustus, the town was included in Aquitania, and it finally took the name of Bituriges or Biturigae, which seems to have become Biorgas in the middle ages, and finally *Bourges*, now the capital of the department of *Cher*. The position of Avaricum is determined by the Itineraries, from Augustonemetum, *Clermont*, to Avaricum; from Caesarodunum, *Tours*, to Avaricum, and other routes. [G. L.]

AVARUM PR. (Ἄβαρον ἄκρον, Ptol. ii. 6. § 1), a promontory on the W. coast of Hispania Tarraconensis, between the rivers Avus and Naebis, probably near *Giros*. [P. S.]

AVEIA (Ἄουτα: *Eth.* Aveias, -atis), a city of the Vestini, placed by the Tabula Peutingeriana on the road from Prifernum to Alba Fucensis. Its name is also found in Ptolemy (iii. 1. § 59) among the cities of the Vestini, but is not mentioned by Pliny, though we learn from inscriptions that it must have been a municipal town of some importance. There is little doubt that we should read "Aveiae" for "Avellae" in Silius Italicus (viii. 519) where he enumerates it among the towns of the Vestini, and celebrates the excellence of its pastures. We learn from the Liber Coloniarum (p. 228, where the correction of "Aveias ager" for "Veios" admits of no doubt) that its territory was portioned out in the same manner as that of Amiternum, but was not made a colony, and retained, as we learn from an inscription, the subordinate rank of a Praefectura. The site of Aveia has been a subject of much dispute, but Giovenazzi, a local antiquarian, who has investigated the matter with great care, places it near *Fossa*, a village about six miles S. of *Aquila*, where there are said to be considerable remains of an ancient city, as well as a church of *Sta Balbina*, connected by ecclesiastical records with the ancient Aveia. The ruins at *Civita di Bagno*, supposed by Holstenius to be those of Aveia, are ascribed by this author to Furconium. (Giovenazzi, *Della Città d' Aveia nei Vestini*, Roma 1773, 4to.; Holsten. *Not. in Cluver.* p. 139; Romanelli, vol. iii. p. 257—263; Orell. *Inscr.* 106.) [E. H. B.]

AVE'NIO (Ἀουένιον, Strab. p. 185: *Eth.* Avennicus, Ἀουενιωνήσιος, Ἀουενιωνίτης: *Avignon*), a town of Gallia Narbonensis, at the junction of the Druentia, *Durance*, and the Rhone. It was in the territory of the Cavares; and Pliny and Mela (ii. 5) call it Avenio Cavarum. Pliny (iii. 4) enumerates it among the "oppida Latina," that is, the towns which had the Latinitas, of Gallia Narbonensis. Ptolmey calls it a colonia. Stephanus (*s. v.* Ἀουένιον) calls it "a city of Massalia," from which it seems that there is some authority for supposing it to be a Greek foundation, or to have come under the dominion of the Greeks of *Marseille*. Besides the resemblance of the ancient and modern names, the site of Avignon is determined by the Itin. route from Arelate to Vienna and Lugdunum, which passed through Avenio. [G. L.]



COIN OF AVENIO.

AVENTICUM (*Avenches*), the chief city of the Helvetii. (Tac. *Hist.* i. 68.) It is not mentioned by Caesar. About Trajan's time, or shortly after, it became a Roman colony with the name Pia Flavia Constans Emerita. It seems to have been originally the capital of the Tigurini [TIGURINI], one of the four Helvetic pagi. Its position is determined by inscriptions and the Roman roads which meet there. Ptolemy places it in the territory of the Sequani, from which we may conclude that part of the Helvetii were then attached to the Sequani. In the time of Ammianus (xv. 11) Aventicum was a deserted place, but its former importance was shown by its ruins. There are still remains of an amphitheatre, aqueduct, and part of the wall at *Avenches*, or Wifflisburg, as the Germans call it, in the present canton of Waadt or Pays de Vaud. Many objects of antiquity have been found at *Avenches*. [G. L.]

AVERNUS LACUS or AVERNI LACUS (Ἄορνος λίμνη: *Lago d'Averno*), a small lake in

Campania, between Cumae and the Gulf of Baiae. It occupies the crater of an extinct volcano, the steep sides of which rising precipitously around it, and covered in ancient times with dark and shaggy woods, gave it a strikingly gloomy character; and it was probably this circumstance, associated with the sulphureous and mephitic exhalations so common in the neighbourhood, that led the Greeks to fix upon it as the entrance to the infernal regions, and the scene of Ulysses' visit to the shades. How early this mythical legend became attached to the lake we know not, but probably soon after the settlement of the Greeks at Cumae. Ephorus, however, is the earliest writer whom we find cited as adopting it. (*ap. Strab.* v. p. 244.) It was commonly reported that the pestiferous vapours arising from the lake were so strong that no living thing could approach its banks, and even birds were suffocated by them as they flew across it. Hence its Greek name Ἄορνος was commonly supposed to be derived from ἀ and ὄρνις. This is probably a mere etymological fancy: but it is not improbable that there was some foundation for the fact, though it is treated as merely fabulous by Strabo and other writers. Similar effects from mephitic exhalations are still observed in the valley of Amsanctus and other localities, and it must be observed that Virgil, who describes the phenomenon in some detail, represents the noxious vapours as issuing from a cavern or fissure in the rocks adjoining the lake, not from the lake itself; and constantly uses the expression "Averna loca" or "Averna," as does Lucretius also, in speaking of the same locality. But while the lake itself was closely surrounded with dense woods, these would so much prevent the circulation of the air, that the whole of the atmosphere might be rendered pestilential, though in a less degree. In the time of Strabo the woods had been cut down; but the volcanic exhalations seem to have already ceased altogether. (Strab. v. pp. 244, 245; Pseud. Aristot. *de Mirab.* 102; Antig. Caryst. 167; Diod. iv. 22; Virg. *Aen.* iii. 442, vi. 201, 237—242; Lucr. vi. 739—749; Sil. Ital. xii. 121; Nonius, i. p. 14; Daubeny *on Volcanoes*, p. 199.)

The lake itself was of nearly circular form, about a mile and a half in circumference, though Diodorus reckons it only 5 stadia; and like most volcanic lakes, of great depth, so that it was believed to be unfathomable. (Lycophron. *Alex.* 704; Diod. *l. c.*; Pseud. Arist. *l. c.*; Lucan. ii. 665.) It seems to have had no natural outlet; but Agrippa opened a communication between its waters and those of the Lucrine Lake, so as to render the Lake Avernus itself accessible to ships; and though this work did not continue long in a complete state, there appears to have always remained some outlet from the inner lake to the Gulf of Baiae. (Strab. *l. c.*; Cassiod. *Var.* ix. 6. For further particulars concerning the work of Agrippa see LUCRINUS LACUS.) At a subsequent period Nero conceived the extravagant project of constructing a canal, navigable for ships from the Tiber to the Lake Avernus, and from thence into the Gulf of Baiae; and it appears that the works were actually commenced in the neighbourhood of the Avernus. (Suet. *Ner.* 31; Plin. xiv. 6. s. 8; Tac. *Ann.* xv. 42.) There existed from very early times an oracle or sanctuary on the banks of the lake, connected with the sources of mephitic vapours; and this was asserted by many writers to be the spot where Ulysses held conference with the shades of the departed. It was pretended that the Cimmerians of Homer were no others than the ancient inhabitants of the banks of the lake, and his assertion that they never saw the light of the sun, was explained as referring to their dwelling in subterranean abodes and caverns hollowed in the rocks. (Ephorus *ap. Strab. l. c.*; Lycophr. 695; Max. Tyr. *Diss.* xiv. 2; Sil. Ital. xii. 130.) The softness of the volcanic tufo of which the surrounding hills are composed, rendered them well adapted for this purpose; and after the whole neighbourhood had been occupied by the Romans, Cocceius carried the road from the lake to Cumae, through a long grotto or tunnel. (Strab. v. p. 245.) A similar excavation, still extant on the S. side of the lake, is now commonly known as the *Grotta della Sibilla;* it has no outlet, and was probably never finished. Those writers who placed here the Cimmerians of Homer, represented them as having been subsequently destroyed (Ephorus, *l. c.*; Plin. iii. 5. s. 9); but the oracle continued down to a much later period; and the lake itself was regarded as sacred to Proserpine or Hecate, to whom sacrifices were frequently offered on the spot. It was under pretence of celebrating these sacred rites that Hannibal in B.C. 214 visited the Lake Avernus at the head of his army; but his real object, according to Livy, was to make an attempt upon the neighbouring town of Puteoli. (Liv. xxiv. 12, 13; Sil. Ital. xii. 106—160.)

There exist on the SE. side of the lake the picturesque ruins of a large octagonal vaulted edifice, built of brick, in the style of the best Roman works; this has been called by some writers the temple of Proserpine; but it is more probable that it was employed for thermal purposes. [E. H. B.]

AVIO'NES, a tribe in the north of Germany, dwelling probably in Schleswig, on the river *Auwe*, a tributary of the *Eyder*, or in the duchy of *Lauenburg*. (Tacit. *Germ.* 40.) They are believed to be the same people as the Chabiones or Caviones. (Mamert. *Genethl. Max. Aug.* 7, *Panegyr. Const.* 6.) [L. S.]

AVIUM PR. [TAPROBANE.]

AVRAVANNUS. [ABRAUANNUS.]

AVUS (Ptol. ii. 6. § 1: Ἄβου ποταμοῦ ἐκβολαί), or AVO (Mela, iii. 1. § 8), a small river on the W. coast of Hispania Tarraconensis, N. of the Durius and S. of the Naebis, in the territory of the Gallaeci Bracarii; now called the *Rio d'Aye* [P. S.]

AXATI, aft. prob. OLAURA (*Lora*), a municipium of Hispania Baetica. (Inscr. *ap.* Gruter, p. 1065, No. 2; Morales, pp. 22, 99; Florez, *Esp. S.* vol. ix. p. 62.) [P. S.]

AXELODU'NUM, the 16th station, *per lineam valli* of the *Notitia*, under the charge of the *Cohors prima Hispanorum*. This cohort is mentioned in an inscription found at *Ellenborough* in Cumberland. Place for place, *Burgh on the Sands* is Axellodunum. Name for name, *Hexham* suits better; as the *-el* may have been a diminutive form (as in *Mosella*) and the *-dunum* is an element of composition. Horsley prefers *Burgh* (Book i. c. 7). The evidence, also, of there having been a station of *Burgh* is complete (c. 9). [R. G. L.]

A'XIA (Ἀξία), a small town of Etruria, mentioned by Cicero (*pro Caec.* 7), who calls it a "castellum," and describes it as situated "in agro Tarquiniensi." It is probably the same of which the name is found in Stephanus of Byzantium (*s. v.* Ἀξία), who tells us only that it was "a city of Italy." Its site may be fixed with much probability at a place still called *Castel d' Asso* or *Castellaccio*, about six miles W. of *Vi-*

terbo. The ancient town appears to have occupied the angle formed by two small streams named the *Rio Secco* and *Arcione*, flowing through deep vallies or ravines with precipitous escarpments on each side. Some slight fragments of the ancient walls are all that remain on the site of the town; but the opposite or N. bank of the valley of the *Arcione* was evidently in ancient times the Necropolis of the town, and presents a remarkable assemblage of sepulchres. These are not merely subterranean chambers cut out of the rock, but present regular architectural façades, with bold cornices and mouldings in relief, all hewn out of the soft tufo rock of which the escarpments of the cliffs are composed. They vary in height from 12 to 30 feet, but have all a remarkable resemblance in their architectural character, and occupy a considerable extent of cliff in a regular range like a street, extending also some distance up a lateral ravine which opens into the principal valley. Many of these tombs have inscriptions over them in Etruscan characters, most of which consist of, or at least contain, the customary formula ECAΣTΘINEΣA. Since the first discovery of these monuments in 1808 by Professor Orioli of Bologna, they have attracted much attention, more perhaps than they really deserve. Their architecture is thought to have a strong resemblance to the Egyptian, but it is still more closely connected with the Doric Greek, of which indeed the whole Tuscan architecture was merely a modification. Nor is there any reason to assign them a very remote antiquity; Orioli is probably correct in referring them to the fourth or fifth century of Rome. They certainly however seem to prove that Axia must have been a place of more consideration in the flourishing times of Etruria, than it was in the days of Cicero; though it could never have been more than a small town, and was probably always a dependency of Tarquinii, as its name never occurs in history. The remains at *Castel d'Asso* have been described in detail by Orioli (*Dei Sepolcrali Edifizi dell' Etruria Media*, 1826, inserted in Inghirami, *Mon. Etruschi*, vol. iv.; and a second time in the *Annali dell' Instituto di Corr. Archeol.* 1833, p. 18—56), and again by Dennis (*Cities, &c. of Etruria*, vol. i. p. 229—242.) [E. H. B.]

AXI'ACES (Ἀξιάκης: *Teligul*), a river of Sarmatia Europaea, E. of the Tyras (*Dniester*), flowing, according to Ptolemy, right through Sarmatia, a little above Dacia, as far as the Carpathi M. On its banks were the people called Axiacae. (Mela, ii. 1. § 7; Plin. iv. 12. s. 26; Ptol. iii. 5. § 18, 10. § 14; comp. PASIACES.) [P. S.]

AXIMA (*Aisme*), a town of the Centrones, according to Ptolemy, who are an Alpine people. In the Table it is placed, but under the name Axuna, between Bergintrum (*St. Maurice*) and Darantasia (*Moutiers en Tarentaise*), on the road over the pass of the Alpis Graia or *Petit St Bernard*. The position is thus determined to be that of *Aisme*. The Antonine Itin. omits Axima, but makes the distance xviii. between Bergintrum and Darantasia, the same distance that is given in the Table. It is said that inscriptions have been found at *Aisme* with the name Forum Claudii; yet Forum Claudii is a different place, though in the country of the Centrones. [G. L.]

AXI'NIUM. [UXAMA.]

AXIO'POLIS or AXIU'POLIS (Ἀξιούπολις: *Rassova*), a town of Lower Moesia, situated on the river Axius, which flowed into the Danube near its southernmost mouth, which is now stopped up, and the Limes Trajani. (Ptol. iii. 10. § 11.) [L. S.]

A'XIUS (Ἄξιος, Ἀξιός), the principal river of Macedonia, and the eastern boundary of the kingdom before the reign of Philip, rises in Mt. Scardus between Dardania and Dalmatia, a little NW. of Scupi. It flows in a south-easterly direction through Macedonia, and, after receiving the Erigon and Astycus and passing by Pella, falls into the Thermaic gulf. The Lydias also now flows into the Axius, but in the time of Herodotus (vii. 127) the former river joined the Haliacmon. The Axius has frequently changed its course. In earlier times it flowed into the sea between Chalastra and Thessalonica. (Strab. vii. p. 330.) In the middle ages it was called Bardarium (Βαρδάριον, Anna Comn. i. p. 18, Paus.), whence its modern name of *Vardhári*. The principal bridge across the Axius was near Pella (Liv. xliv. 43); this bridge is probably identical with the MUTATIO GEPHYRA in the *Itin. Hierosol.* (p. 605, Wess.). The Axius is a deep and rapid river in winter, and is nearly two miles in breadth before reaching the sea; but it can be crossed by several fords both in the lower and upper parts of its course. (Clark, *Travels*, vol. iii. p. 334; Leake, *Northern Greece*, vol. iii. pp. 258, 289, 437, 469; Tafel, *Thessalonica*, pp. 69, seq. 287, seq.)

AXON, a river of Caria, mentioned by Pliny (v. 28), with Calynda: "flumen Axon, oppidum Calynda." We may, perhaps, infer that Calynda was on or near the Axon. Leake places the Axon immediately west of the gulf of Glaucus. [G. L.]

A'XONA (*Aisne*), a branch of the Isara (*Oise*). The *Oise* joins the Seine below Paris. Caesar encamped on the Axona in the second year (B. C. 57) of his Gallic campaign (*B. G.* ii. 5). Dion Cassius (xxxix. 2) writes the name Αὔξουννος. Ausonius (*Mosel.* v. 461) names it "Axona praeceps," an epithet which is not appropriate.

The Axona, according to Caesar, was in "extremis Remorum finibus," and the direction of his movements shows that this river was at or near their northern boundary. [G. L.]

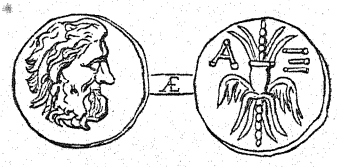
AXUENNA. A place of this name appears in the Antonine Itin. on the road from Durocorturum (*Reims*) through *Verdun*, to Divodurum (*Metz*). It may have been a place on the Axona (*Aisne*), but the site cannot be fixed.

Another Axuenna is mentioned in the Table, and it seems to be the same place that occurs in the Antonine Itin. under the corrupt name Muenna. It is on the road from Reims to Bagacum (*Bavay*); and the distance from Reims is marked x. in both these routes. This determination is supposed to fix the site of this Axuenna at the passage of the *Aisne*, between *Neufchâtel* and *Avaux*. (D'Anville, *Notice*, &c.) [G. L.]

AXUME. [AUXUME.]

AXUS (Ἄξος: *Axus*), a city of Crete (Herod. iv. 154), which is identified with Ὄαξος (Steph. B. *s. v.*), situated on a river ("rapidum Cretae veniemus Oaxen," Virg. *Ecl.* 166), which, according to Vibius Sequester (*Flum.* p. 15), gave its name to Axus. According to the Cyrenaean traditions, the Theraean Battus, their founder, was the son of a damsel named Phronime, the daughter of Etearchus, king of this city (Herod. *l. c.*). Mr. Pashley (*Travels*, vol. i. p. 143, foll.) discovered the ancient city in the modern village of *Axus*, near Mt. Ida. The river of *Axus* flows past the village. Remains belonging to the so-called Cyclopean or Pelasgic walls were found, and in the church a piece of white marble with a sepulchral inscription in the ancient

Doric Greek of the island. On another inscription was a decree of a "common assembly of the Cretans," an instance of the well known *Syncretism*, as it was called. The coins of Axus present types of Zeus and Apollo, as might be expected in a city situated on the slopes of Mt. Ida, and the foundation of which was, by one of the legends, ascribed to a son of Apollo. The situation answers to one of the etymologies of the name: it was called Axus because the place is precipitous, that word being used by the Cretans in the same sense that the other Greeks assigned to ἀγμός, a crag. (Hoeck, *Kreta*, vol. i. p. 397.) [E. B. J.]



COIN OF AXUS.

A'XYLUS, a woodless tract in Asia Minor, "northward of the region of lakes and plains, through which leads the road from Afioum Karahissár to Kónia and Erkle, a dry and naked region, which extends as far as the Sangarius and Halys." (Leake, *Asia Minor*, p. 65.) Livy (xxxviii. 18) describes the Axylus as entirely destitute of wood; the inhabitants used dried cow-dung for fuel. Pococke, who traversed part of the country, speaks of the people as being much distressed for fuel, and commonly using cow-dung. He might have found the same thing done in some parts of England. (Compare Hamilton, vol. i. pp. 448, 468, as to the Axylus.) The Roman consul Manlius marched through the Axylus to invade Galatia. Part of this woodless region was included in Phrygia, and part in Galatia and Lycaonia. The high plateaus north of *Kónia* and *Erkle* are the mountain-plains (ὀροπέδια), as Strabo (p. 568) terms them, of the Lycaonians, cold, treeless and waterless, but well adapted for sheep-feeding. [G. L.]

AZA, a town of Armenia, mentioned by Pliny (vi. 10). According to the Anton. Itinerary it was 26 M. P. from Satala; it is conjectured to be the same place as the Hassis of the Peutinger Tables, which is distant from Satala 25 M. P. [E. B. J.]

A'ZALI ('Αζαλοι), a tribe in Upper Pannonia, from which, perhaps, the modern town of *Ozal*, derives its name. (Ptol. ii. 14. § 2; Plin. *H. N.* iii. 28.) [L. S.]

AZA'NES ('Αζάνης). It is stated by Arundell (*Asia Minor*, vol. ii. p. 140) that, on a coin of Themisonium in Phrygia, is a river-god, with the name of Azanes, "evidence of some river being at or near Themisonium." The site of Themisonium does not appear to be quite certain; and nothing more seems to be known of the river Azanes, though the conclusion from the coin, that there was a river of that name, can hardly be doubted. [G. L.]

AZA'NES. [Arcadia.]

AZA'NI ('Αζανοί: *Eth.* 'Αζανίτης), as the name appears in Strabo (p. 576), and Stephanus (*s. v.* 'Αζανοί) The name on coins and inscriptions is Αἰζανοί, and also in Herodian, the grammarian, as quoted by Stephanus. Azani is a city of Phrygia Epictetus. The district, which was called Azanitis, contained the sources of the river Rhyndacus.

This place, which is historically unknown, contains very extensive ruins, which were first visited in 1824 by the Earl of Ashburnham (Arundell's *Asia Minor*, vol. ii. p. 347); it had been incorrectly stated (Cramer's *Asia Minor*, vol. ii. p. 14) that the ruins were discovered by Dr. Hall. They have since been visited by several other travellers. The remains are at a place called *Tchavdour-Hissar*, on the left bank of the Rhyndacus. There are two Roman bridges with elliptical arches over the Rhyndacus; or three according to Fellows. (*Plan*, p. 141.) On the left bank of the Rhyndacus, on a slight eminence, is a beautiful Ionic temple, "one of the most perfect now existing in Asia Minor." (Hamilton, *Researches*, *&c.*, vol. i. p. 101.) Eighteen columns and one side and end of the cella are standing. There are also



RUINS AT AZANI.

the colossal foundations of another temple; and some remains of a third. The theatre is situated near half a mile from the temple; and there is a stadium which "extends north and south in a direct line of prolongation from the theatre, with which it is immediately connected, although at a lower level. Some of the marble seats, both in the stadium and in the theatre, are well preserved, and of highly finished workmanship." (Hamilton.) There is a view of the temple of Azani in Fellows' Asia Minor (pp. 137, 141). "There are many fronts of tombs sculptured as doors with panels and devices, having inscriptions." (Fellows, who has given a drawing of one of these doors.) Among the coins which Hamilton procured at this place, and in the surrounding country, there were coins of Augustus, Claudius, Faustina, and other imperial personages. Some also were autonomous, the legends being Δημος, Ἱερα Βουλη, or Ἱερασυνκλητος Αἰζανειτων, or Αἰζανιτων. Several inscriptions from Azani have been copied by Fellows (p. 142, &c.), and by Hamilton (Appendix, 8—20). None of the inscriptions are of early date, and probably all of them belong to the Roman period. One of these records "the great, both benefactor and saviour and founder of the city, Cl. Stratonicus," who is entitled consul (ὕπατον); and the monument was erected by his native city. This Stratonicus, we may infer from the name Claudius, was a native, who had obtained the Roman citizenship. The memorial was erected in the second praetorship (το β στρατηγουντος) of Cl. Apollinarius. Another inscription contains the usual formula, ἡ Βουλη και δ Δημος. In the interior of the cella of the temple there are four long inscriptions, one in well formed Greek characters, another in inferior Greek characters, and two in badly cut Roman characters. There are also inscriptions on the outside of the cella. It appears from one inscription that the temple, which is now standing, was dedicated to Zeus.

The plan given by Fellows shows the positions of the several buildings, which altogether must have produced a very fine effect. There are no traces of any city walls. [G. L.]



COIN OF AZANI.

AZA'NIA, a city belonging to Massilia, according to Stephanus (*s. v.* Ἀζανία), quoting Philo. The place is only mentioned in this passage, which is worth notice, as adding to the list of Massaliot towns in the south of France. Walckenaer (*Géog.*, &c., vol. i. p. 280) conjectures that it may be at *Azillaret*, near *Azille*, in the department of *Aude;* but this is merely a guess, founded on a resemblance of names. [G. L.]

AZA'NIA (ἡ Ἀζανία, Ptol. iv. 7. § 28; Peripl. Mar. Eryth. pp. 10, 11, seq.), the modern coast of *Ajan*, was another name for the maritime region of eastern Africa called Barbaria, which extended from the promontory of Aromata, lat. 11° N., to that of Rhaptum, lat. 2° S. Ptolemy distinguishes between Azania and Barbaria, defining the former as the interior, and the latter as the coast of the region which bore these names. Azania was inhabited by a race of Aethiopians, who were engaged principally in catching and taming wild elephants, or in supplying the markets of the Red Sea coast with hides and ivory. At the southern limit of this undefined and scarcely known region was the river Rhaptus, and the haven Rhaptum (Ptol. iv. 9), which derived their name from the Aethiopes Rhapsii. The Mare Azanium, another name for the Sinus Barbaricus (βαρβαρικὸς κόλπος, Ptol. iv. 7. § 28), skirted this whole region. [W. B. D.]

AZANUS. [INDIA.]

AZARA (Ἄζαρα), mentioned by Strabo (xi. p. 527) in his Account of Armenia as situated on the Araxes; some read τὰ Ζάρα: probably like other words occurring in that country, the name was spelt indifferently. Groskurd (note *ad l. c.*) is inclined to think it was a temple dedicated to the goddess Zaretis, or the Perso-Armenian Artemis. (Comp. Hesych. *s. v.*; Selden, *de Diis Syriis Synt.* ii. c. 15.) [E. B. J.]

AZEKAH, a city of the tribe of Judah. (*Josh.* xv. 35.) It was situated in that part which was called Sephela (rendered by the LXX. τὴν πεδινὴν, τὸ πέδιον, and τὰ ταπεινὰ), which, according to Eusebius and St. Jerome, embraced all the country about Eleutheropolis, to the north and west. (Reland, *Palaest.* p. 187.) A village of this name existed in their day between Eleutheropolis and Aelia (Ib. p. 603); and the site of Shocoh, with which it is joined in 1 *Sam.* xvii. 1, is still preserved in the small ruined village of *Shweikeh*, in the south-east of Judaea, where the hill country declines towards the Plain of the Philistines. (Robinson, *Bib. Res.* vol. ii. pp. 343, 349.) [G. W.]

AZE'NIA. [ATTICA, p. 331, a.]

AZE'TIUM (Ἀζητῖνοι: Azetini), a town of Apulia, the name of which does not occur in any ancient author, under this form, but its correctness is proved by its coins, which have types copied from those of Tarentum and the legend at full ΑΖΗΤΙΝΩΝ. These coins, once erroneously assigned to Azenia in Attica, are found only in the southern part of Apulia, and hence it is probable that the "Ehetium" of the Tab. Peut., a name certainly corrupt, ought to be read Azetium. If this conjecture be admitted Azetium may be placed at *Rutigliano*, a small town about 12 miles SE. of *Bari*, where the coins in question have been frequently discovered. The AEGETINI of Pliny (iii. 11. s. 16) though placed by him among the "*Calabrorum Mediterranei*," in all probability belong to the same place, and this may be the Roman form of the name. (Millingen. *Num. de l'Italie*, p. 147.) [E. H. B.]



COIN OF AZETIUM.

AZIRIS, or AZILIS (Ἄζιρις, Ἄζιλις, Herod., Steph. B., Callim.; Ἄξιρον, Charax, *ap.* Steph. B.; Ἄξυλις or Ἄζυλις κώμη, Ptol. ii. 5. § 2; *Eth.* Ἀζιλίτης, Steph. B.), a district, and, according to the later writers, a town, or village, on the coast of Marmarica, on the E. frontier of Cyrenaica, in N. Africa, opposite the island of Platea. Herodotus tells us that it was colonized by Battus and his followers two years after their first settlement in Platea, B. C. 638. He describes it as surrounded on both sides by the most beautiful slopes, with a river flowing through it, a description agreeing, according to Pacho, with the valley of the river *Temmineh*, which flows into the *Gulf of Bomba*, opposite to the island of *Bomba* (the ancient Platea). In a second passage, Herodotus mentions it as adjacent to the port of Menelaus, and at the commencement of the district where silphium grows. (Herod. iv. 157, 159; Callim. *in Apoll.* 89; Pacho, *Voyage de la Marmarique*, &c. pp. 53, 86.) It appears to be the same place as the Portus Azarius (ὁ Ἀζάριος λιμὴν) of Synesius (c. 4: Thrige, *Res Cyrenens.* p. 72). [P. S.]

AZIRIS (Ἀζιρίς, Ptol. v. 7. § 2), a town of Armenia Minor, which, if we identify with *Arsingan*, or *Arzindjan*, as Mannert (*Geogr.* vol. vi. pt. 2. p. 308) does, must be placed to the W. of the Euphrates. Abúlfedá (*Tab. Syr.* p. 18) fixes this place on the road between *Sivas* and *Arzrum*. According to the Armenian chroniclers it was famous for the worship of the goddess Anahid, and was decorated with many temples by Tigranes II. After the establishment of Christianity it remained an important place, but attained its highest distinction under the Mussulman princes of the Seljuk dynasty. (St. Martin, *Mém. sur l'Arménie*, vol. i. p. 71; Forbiger, vol. ii. p. 312; Ritter, *Erdkunde*, vol. x. p. 270.) [E. B. J.]

AZI'ZIS, or AHI'HIS (Tab. Peut.), AIXI (Priscian. vi. p. 682, ed. Putsch), a town of Dacia, on the high road from Viminacium to Tiviscum, probably the Διζισὶς of Ptolemy (iii. 8. § 9). It seems to be *Taskora* on the *Ternes*. [P. S.]

AZO'RUS (Ἄζωρος, Ἀζόριον, Ptol. iii. 13. § 42: *Eth.* Ἀζωρίτης), a town in Perrhaebia in Thessaly.

situated at the foot of Mount Olympus. Azorus, with the two neighbouring towns of Pythium and Doliche, formed a Tripolis. (Liv. xlii. 53, xliv. 2.) There was also a town of the name of Azorus in Pelagonia in Macedonia. (Strab. vii. p. 327; Leake, *Northern Greece*, vol. iii. pp. 319, 342.)

AZO'TUS (Ἄζωτος: *Eth.* Ἀζώτιος), the ASHDOD of Scripture, a city assigned to the tribe of Judah in the division of the Promised Land (*Josh.* xv. 47), but occupied by the Philistines, and reckoned as one of their five principal cities, where was the chief seat of the worship of Dagon. (1 *Sam.* i. 1—7.) It is celebrated by Herodotus as having stood a siege of 29 years from Psammetichus, king of Egypt (about B. C. 630), the longest of any city he was acquainted with (ii. 157). It was taken by the Assyrians under Tartan, the general of King Sennacherib (B. C. 713; *Is.* xx. 1). It was taken by Judas Maccabaeus (1 *Macc.* ix. 50), and by his brother Jonathan (x. 77); restored by Gabinius (Joseph. *Ant.* xiv. 5. § 3), and given by Augustus to Salome (xvii. 13. § 5). The ancient geographical and historical notices place it between *Askelon* and *Jamnia*, south of the latter, near the coast, but not actually on the sea shore. Its site is clearly identified by the modern village of *Esdûd*, situated on a grassy hill, surrounded by wood. No ruins have been discovered there. (Irby and Mangles, pp. 179—182; and Richardson, as cited in Robinson's *Bib. Res.* vol. ii. p. 368; Reland, pp. 606—609.) [G. W.]

B.

BAALBEK. [HELIOPOLIS.]

BAAL-GAD, in the northern extremity of the Holy Land, "in the valley of Lebanon, under Mount Hermon." (*Josh.* xi. 17, xii. 7, xiii. 5.) [G. W.]

BAAL-MEON, a city of the tribe of Reuben (*Numb.* xxxii. 38; 1 *Chron.* v. 8), afterwards occupied by the Moabites. (*Ezek.* xxv. 9.) It is mentioned by St. Jerome as a large village in his time, and is placed by him and Eusebius nine miles distant from Heshbon, and near Bare (*Baara*). (Reland, *Palaest.* pp. 487, 611.) Burckhardt identifies it with Myoun, ¾ of an hour SE. of the ruins of Heshbon (*Travels*, p. 385); but this would not be more than 2 or 3 miles, which is too short an interval. Yet the name (written by Irby and Mangles "*Mayn*," p. 464), and the neighbouring hot springs (see St. Jerome, *l. c.*), seem to identify it with the Scripture site. It stands on a considerable eminence, in a fertile plain. [G. W.]

BAAL-SHALISHA (2 *Kings*, iv. 42), a town, it would seem, of the district of Shalisha (1 *Sam.* ix. 4), called by Eusebius and St. Jerome Beth-salisa, is placed by them 15 miles north of Diospolis (Lydda), in the Thammitic district. (Reland, p. 611.) [G. W.]

BAAL-TAMAR, a town of the tribe of Benjamin, in the vicinity of Gibeah. (*Judges*, xx. 33.) It existed in the time of Eusebius under the name of Beth-amar. (Reland, p. 611.) [G. W.]

BABBA (Βάββα, Ptol. iv. 1. § 14; Βαββαί: *Eth.* Βαββαῖος, Steph. B.), a colony in Mauretania Tingitana, founded by Augustus, 40 M. P. from Lixus. Its full name is given by Pliny in the form *Babba Julia Campestris* (v. 1). Its coins, which are numerous, from Augustus downwards, have the inscriptions Col. I. B., i. e. *Colonia Julia Babbensis*, or COL. C. I. B. or C. C. I. B., i. e. *Colonia Campestris Julia Babbensis*. (Eckhel, vol. iv. p. 153.) Its site seems quite uncertain. Some place it at *Naranja*, which appears too far east; others at *Bani Teude*, in a beautiful plain on the river *Guarga* (a tributary of the *Subur*), where ancient ruins are still visible. (Leo Africanus, *ap.* Mannert, vol. x. pt. 2, p. 489.) Possibly the true position may be at *Baba Kelam*, E. of *Ksar-el-Kebir*. [P. S.]

BABRA'NTIUM (Βαβράντιον: *Eth.* Βαβράντιος), a place in the neighbourhood of Chios, mentioned by Polybius in his sixteenth book, as quoted by Stephanus, *s. v.* Βαβράντιον. It may be the same place as Babras. [G. L.]

BABRAS (Βάβρας: *Eth.* Βαβράντιος), a small place in Aeolis near Chios. (Steph. B. *s. v.* Βάβρας.) [G. L.]

BABYLLE'NII (Βαβυλλήνιοι, Ptol. iv. 7. § 29), the name of a tribe which belonged to the hybrid population of the Regio Troglodytica, between the Nile and the Red Sea. They were seated between the easternmost boundary of the island Meroe and the Sinus Adulitanus. [W. B. D.]

BA'BYLON (Βαβυλών), in later times called also Babylonia (Justin, i. 2; Solin. c. 37: *Eth.* Βαβυλώνιος, rarely Βαβυλωνεύς, fem. Βαβυλωνίς), the chief town of Babylonia, and the seat of empire of the Babylonio-Chaldaean kingdom. It extended along both sides of the Euphrates, which ran through the middle of it, and, according to the uniform consent of antiquity, was, at the height of its glory, of immense size. There seems good reason for supposing that it occupied the site, or was at least in the immediate vicinity, of Babel, which is mentioned in Genesis (x. 10) as the beginning of Nimrod's kingdom, and in Genesis (xi. 1—9) as the scene of the confusion of tongues: its name is a Graecized form of the Hebrew Babel. There is, however, no evidence that it was at an early period a place of importance, or, like Ninus (Nineveh), the imperial seat of a long line of kings. The name of Babel is said to be derived from the circumstance of its having been the place of this confusion of tongues (*Gen.* xi. 9); another and perhaps more natural derivation would give it the meaning of the gate or court of Bel, or Belus, the Zeus of that country. A tradition of this event has been preserved in Berossus, who says that a tower was erected in the place where Babylon now stands, but that the winds assisted the gods in overthrowing it. He adds that the ruins still exist at Babylon, that the gods introduced a diversity of tongues among men, and that the place where the tower was built is called Babylon on account of the confusion of tongues; for confusion is by the Hebrews called Babel. (Beross. *ap. Euseb. Praep. Evang.* ix.; Syncell. *Chron.* 44; Euseb. *Chron.* 13.) A tradition of the diversity of tongues and its cause is preserved also in a fragment of Histiaeus (*ap. Joseph. Ant.* i. 4), and in Alex. Polyhist. (*ap. Syncell.* 44, and *Joseph. Ant.* i. 4). Eupolemus also (*ap. Euseb. Praep. Evang.* ix.) attributes the foundation of Babylon to those who escaped from the Deluge, and mentions the tower and its overthrow. He adds that Abraham lived in a city of Babylonia called Camarina, or by some Urie [i.e. Ur], which is interpreted to mean a city of the Chaldaeans.

Of Babel or Babylon, believing them, as we do, to represent one and the same place, we have no subsequent notice in the Bible till the reign of Hoshea, about B. C. 730 (2 *Kings*, xvii. 24), when the people of Samaria were carried away captive. It seems probable that during this long period Babylon was

a place of little consequence, and that the great ruling city was the Assyrian capital Ninus. As late as the time of Hezekiah (B.C. 728—700) it is clear that Babylon was dependent on the Assyrian Empire, though Merodach-Baladan is mentioned in Isaiah (xxxix. 1) as, at that time, king or ruler in that city; for Polyhistor (*ap. Euseb. Arm. Chron.* 42) states that after the reign of the brother of Sennacherib, Acises ruled; and that, after Acises had reigned thirty days, he was slain by Merodach-Baladanus, who held the government, but was in his turn slain and succeeded by Elibus. Polyhistor adds that, in the third year of the reign of Elibus, Sennacherib came up and conquered the Babylonians, took their king prisoner away into Assyria, and made his own son Asardanus king in his place. Abydenus (*ap. Euseb. ibid.* p. 53) states the same thing, adding that he built Tarsus after the plan of Babylon. The fragments preserved of Berossus, who lived in the age of Alexander the Great, and who testifies to the existence of written documents at Babylon which were preserved with great care, supply some names, though we have no means of ascertaining how far they may be depended on. The commencement of the narrative of Berossus is a marvellous and fabulous account of the first origin of Babylonia. In it he speaks of Belus, whom he interprets to mean Zeus, and states that some of the most remarkable objects which he has noticed were delineated in the temple of that god at Babylon. (See Castor, *ap. Euseb. Arm. Chron.* 81; Eupol. *ap. Euseb. Praep. Evang.* ix.; Thallus, *ap. Theophan. ad Ant.* 281; Aesch. *Suppl.* 318 and 322; Hesiod, *Fragm. ap. Strab.* i. p.42; and Eustath. *ad Dionys.* 927, for the name of Belus, and various legends connected with it.) Berossus mentions the name Xisuthrus, and with him a legend of a great flood, which has so remarkable a resemblance to the narrative of the Bible, that it has been usual to suppose that Xisuthrus represents the Noah of Holy Scripture; adding that, after the flood, the people returned to Babylon, built cities and erected temples, and that thus Babylon was inhabited again. (Beross. *ap. Sync. Chron.* 28; Euseb. *Chron.* 5. 8.) Apollodorus, professing to copy from Berossus, gives a different and fuller list of rulers, but they are a mere barren collection of names. (Apoll. *ap. Sync. Chron.* 39; Euseb. *Chron.* 5.) The Astronomical canon of Ptolemy commences with the era of Nabonassar, whose reign began B.C. 747 twenty-three years after the appearance of the Assyrian King Pul, on the W. of the Euphrates. It has been argued from this fact, in connection with a passage in Isaiah (xxiii. 13) "Behold the land of the Chaldees; this people was not, till the Assyrian founded it for them that dwell in the wilderness," that the first rulers of Babylon were of Assyrian origin; but this seems hardly a necessary inference. It is, however, curious that Syncellus, after stating that the Chaldaeans were the first who assumed the title of kings, adds that of these the first was Evechius, who is known to us by the name of Nebrod (or Nembrod) who reigned at Babylon for six years and one third. Nabonassar is said to have destroyed the memorials of the kings who preceded him. (Sync. *Chron.* 207) Of the monarchs who succeeded him according to the Canon we know nothing, but it is probable that they were for the most part tributary to the kings of Ninus (Nineveh). Mardoch-Empadus, the fifth, is probably the Merodach-Baladan of the Bible, who sent to congratulate Hezekiah on his recovery from sickness. (*2 Kings*, xx. 12; *Isaiah*, xxxi. 1.) Somewhat later Manasses, king of Judah, is carried by the king of Assyria into captivity to Babylon. Then follow Saosduchinus and Chyniladan, who appear to have ruled partly at one city and partly at the other; and then Nabopollasar, who finally overthrew Ninus, and removed the seat of the empire of western Asia from the banks of the Tigris to Babylon.

With his son Nebuchadnezzar commenced, in all probability, the era of Babylonian greatness, and the accounts in the Bible and in other writings are, for his reign, remarkably consistent with one another. The Bible relates many events of the reign of this king, his carrying the Jews into captivity, his siege and conquest of Tyre (*Ezek.* xxix 18), his descent into Egypt, and his subsequent return to Babylon and death there. Berossus (*ap. Joseph. c. Ap.*) states that Nebuchadnezzar was sent with a great army against Egypt and Judaea, and burnt the temple at Jerusalem and removed the Jews to Babylon, that he conquered Egypt, Syria, Phoenicia, and Arabia, and exceeded in his exploits all that had reigned before him in Babylon and Chaldaea. He adds that, on the return of the king from his Jewish war, he devoted much time to adorning the temple of Belus, rebuilding the city, constructing a new palace adjoining those in which his forefathers dwelt, but exceeding them in height and splendour, and erecting on stone pillars high walks with trees to gratify his queen, who had been brought up in Media, and was therefore fond of a mountainous situation. (Beros. *ap. Joseph. c. Ap.* i. 19; Syncell. *Chron.* 220; Euseb. *Praep. Evang.* ix.)

Berossus goes on to state that after a reign of 43 years, Nebuchadnezzar was succeeded by Evilmerodachus, Neriglissoorus, and Labrosoarchodus, whose united reigns were little more than six years, till at length, on a conspiracy being formed against the last, Nabonnedus obtained the crown, and reigned sixteen years, till, in his seventeenth year, Cyrus took Babylon, the king having retired to the neighbouring city of Borsippus; that, on Cyrus proceeding to besiege Borsippus, Nabonnedus surrendered himself to the king of Persia, who sent him out of Babylonia and placed him in Carmania, where he died. (Beros. *ap. Joseph. c. Ap.* i. 20; Euseb. *Praep. Evang.* ix.)

Megasthenes (*ap. Abyden.*; Euseb. *Praep. Evan.* x., *Chron.* 49) tells nearly the same story, slightly changing the names of the successors of Nebuchadnezzar, and adding, that, Nebuchadnezzar rebuilt Babylon, turned the course of the Armakale (Nahr-Malcha), which was a branch of the Euphrates, constructed a vast receptacle for its waters above the city of Sippara, and built the city of Teredon near the Erythraean Sea, i. e. the Persian Gulf, to check the incursions of the Arabs.

The first Greek who visited Babylon, so far as we know, was Antimenidas, the brother of the Poet Alcaeus, who was there B.C. 600—580 (Strab. xiii. p. 617; *Fragm. Alc.*, Müller, *Rhein. Mus.* p. 287); and the earliest Greek historian who gives any description of Babylon is Herodotus, who travelled thither about a century after the first conquest by Cyrus. His testimony is more valuable than that of any other writer, for he is the only one whom we know to have been an eye-witness, and whose account of what he describes has reached us uncurtailed. There is more or less uncertainty about all the others Thus, of Ctesias, we have only what Diodorus and others have extracted. Of Berossus, who was a

century and a half later than Herodotus, we have only a few fragments. We have no proof that Arrian or Strabo themselves visited Babylon, though the treatise of the former has this value, that he drew his information from the Notes of Aristobulus and Ptolemy the son of Lagus, who were there with Alexander. Of Cleitarchus, who also accompanied Alexander, and wrote τὰ περὶ Ἀλέξανδρου, we have no remains, unless, as has been supposed by some, his work was the basis of that by Curtius. The incidental remarks of Herodotus have a manifest appearance of truth, and convey the idea of personal experience. Thus, in i. 177, he distinguishes between the length of the Royal and the Ordinary Cubit; in i. 182, 183, he expresses his doubts on some of the legends which he heard about the Temple of Belus, though the structure itself (or its remains) he evidently must have seen, as he describes it as still existing (ἐς ἐμὲ τοῦτο ἔτι ἐον, i. 181.) His account also of the country round Babylon (i. 179, and i. 192—200) is, as is shown elsewhere [BABYLONIA], confirmed by all other writers, as well ancient as modern.

According to Herodotus, Babylon, which, after the fall of Ninus, became the seat of the Assyrian empire (i. 178), had already been ruled over by several kings, and by two remarkable queens, Semiramis and Nitocris, at an interval of five generations from one to the other. (i. 184, 185.) Of these, the elder erected immense embankments to keep the water of the Euphrates within its proper channel, the second made the course of the Euphrates, which had previously been straight, so tortuous that it thrice passed the village of Ardericca, dug an immense lake, and having turned the waters of the river into this lake, faced its banks with a wall of baked bricks, and threw a bridge across within Babylon, so as to connect the two sides of the river. (i. 186.) Herodotus adds a story of her tomb, which we may reasonably question, as he himself could only have heard of it by tradition when he was at Babylon (i. 187), and states that it was against the son of this queen, Labynetus, that Cyrus marched. Labynetus is, therefore, the Nabonnedus of Berossus, the Belshazzar of Holy Scripture. Herodotus says nothing about the founders of Babylon, and what is scarcely less remarkable, does not mention Nebuchadnezzar,—he simply describes the town as we may presume he saw it. He states that it was placed in a great plain, and was built as no other city was with which he was acquainted; that it was in form an exact square, each side being 120 stadia long, with a broad and deep trench round it, the materials dug from which helped to make the bricks, of which a wall 200 royal cubits high, and 50 broad, was composed. Warm bitumen procured from the village of Is (now *Hit*) served for mortar, a layer of reeds being inserted at every thirtieth course. (i. 178, 179.) A hundred brazen gates opened into the city, which was divided into two distinct quarters by the Euphrates, had all its streets at right angles one to the other, and many houses of three and four stories. (i. 180.) Another wall, hardly inferior in strength, but less gigantic, went round the city within the one just described. In each of the two quarters of the city, there was an immense structure: one, the Royal Palace, the other, the brazen-gated Temple of Belus, within a square space two stadia each way, itself one stadium in length and breadth; on the ground-plan of which a series of eight towers were built, one above the other. He adds some further remarks about the temple, and speaks of several things, which, as we have remarked, he did not see, and, apparently, did not believe (i. 181—183). The vast size Herodotus gives to Babylon has, in modern days, led scholars to doubt his history altogether, or at least to imagine he must have been misinformed, and to adopt the shorter measures which have been given by other authors. (Grosskurd, *ad Strab.* xvi. p. 738; Heeren, *As. Nat.*; Olearius, *ad Philostr. Vit. Apoll.* i. 25.) Yet the reasoning on which they have rested seems inconclusive; it is as difficult or as easy to believe in the 360 stadia of Ctesias (himself also an eye-witness) as in the 480 stadia of Herodotus. All that was required to effect such works was what the rulers of Babylon had, an ample supply of human labour and time; and, with more than thirty pyramids in Egypt and the wall of China still existing, who can set bounds to what they might accomplish?

The simple narrative of Herodotus we find much amplified, when we turn to later writers. According to Diodorus (ii. 6), who, apparently, is quoting from Ctesias, Semiramis, the wife of Ninus, king of Assyria, founded Babylon (according to one statement, after the death of Ninus), and built its walls of burnt brick and asphalt, and accomplished many other great works, of which the following are the principal:—

1. A bridge across the Euphrates, where it was narrowest, five stadia long. (Strab. xvi. p. 738, says its breadth was only one stadium, in which opinion Mr. Rich [*Babylon*, p. 53] very nearly concurs.)

2. Two palaces or castles at each end of the bridge, on the E. and W. sides of the river, commanding an extensive view over the city, and the keys of their respective positions. On the inner walls of the western castle were numerous paintings of animals, excellently expressing their natural appearance; and on the towers representations of hunting scenes, and among them one of Semiramis herself slaying a leopard, and of Ninus, her husband, attacking a lion with a lance. (Is it possible that Ctesias preserves here a popular tradition of the bas-reliefs lately discovered at *Nimrúd* and *Khorsabád*,—the situation of the scenes having been changed from Assyria to Babylonia?) This palace he states far exceeded in magnificence that on the other side of the river.

3. The temple of Belus or Zeus, in the centre of the city, a work which, in his day, he adds, had totally disappeared (Diod. vi. 9), and in which were golden statues and sacrificial vessels and implements.

On the other hand, many of the ancients, besides Herodotus, seem to have doubted the attribution to Semiramis of the foundation of Babylon. Thus Berossus (ap. Joseph. *c. Ap.* 1) states that it was a fiction of the Greeks that Semiramis built Babylon; Abydenus (*ap. Euseb. Praep.* ix.) that Belus surrounded the town with a wall, the view also taken by Dorotheus Sidonius, preserved in Julius Firmicus. Curtius (v. 1) affirms the double tradition, and Ammianus (xxiii. 6) gives the building of the walls to Semiramis and that of the citadel to Belus: lastly, Orosius (ii. 6) asserts that it was founded by Nimrod the Giant, and restored by Ninus or Semiramis. It has been suggested that the story of Belus is, after all, a Chaldaean legend; but this cannot, we think, be satisfactorily shown (see, however, Volney, *Chron. Bab.*; Perizon. *Orig. Bab.*; and Freinsheim. *ad Curt.* v. 1).

Of the successors of Semiramis (supposing that she did reign in or found an empire at Babylon) we are in almost entire ignorance; though some names, as we have seen, have been preserved in Ptolemy (*Astron. Canon.*), and elsewhere.

With regard to Nebuchadnezzar, another and an ingenious theory has been put forth, which seems generally to have found favour with the German writers. According to Heeren (*As. Nat.* i. p. 382), it has been held that, some time previous to Nebuchadnezzar's ascent of the throne in Babylon, a revolution had taken place in Western Asia, whereby a new race, who, descending from the north, had been for some time partially established in the plain country of Babylonia, became the ruling people; and that Nebuchadnezzar was their first great sovereign. The difficulty of accounting for the Chaldaeans has given a plausibility to this theory, which however we do not think it really merits. The Bible does not help us, as there is a manifest blank between Esarhaddon and Nebuchadnezzar which cannot be satisfactorily filled up, if at all, from fragments on which we cannot rely. So far as the Bible is concerned, Nebuchadnezzar appears before us from first to last, simply as a great ruler, called, indeed, the Chaldaean, but not, as we think, for that reason, necessarily of a race different from the other people of the country. Diodorus, indeed (ii. 10), attributes the Hanging Gardens to a Syrian king, telling the same story which we find in Berossus. It is probable, however, that he and Curtius (v. 1) use the word Syrian in the more extended sense of the word Assyrian, for all western and southern Asia, between Taurus and the Persian Gulf.

Differing accounts have been given of the manner in which Babylon was taken, in the Bible, in Herodotus, and in Xenophon's Cyropaedeia. That in the Bible is the shortest. We are simply told (*Dan.* v. 2—11) that Belshazzar, while engaged at a great feast, was alarmed by a strange writing on the wall of his banqueting room, which Daniel interpreted to imply the immediate destruction of the empire by the combined army of the Medes and Persians. "In that night," the Sacred Record adds, "was Belshazzar the king of the Chaldaeans slain." (*Dan.* v. 28.) Herodotus (i. 177, seq.) describes the gradual advance of the army under Cyrus, and his attempt to take the city by a regular siege, which, however, its vast extent compelled him to convert into a blockade. He mentions the draining the waters of the Euphrates by means of a canal cut above the city, and that by this means the Persians were enabled to enter the city, the water being only thigh-deep, the inhabitants being more careless of their defences, as the day on which they entered happened to be one of their great festivals. (Her. i. 191.) The narrative of Xenophon (*Cyrop.* vii. 5) is substantially the same, though he gives many details which are not found elsewhere. He mentions especially, that the time of attack was one of general festivity, the drunkenness of the royal guards, and the death of the king on the palace being forced.

The subsequent history of Babylon may be told in a few words. From the time of its overthrow by Cyrus it never recovered its previous splendour, though it continued for some centuries a place of considerable importance, and the winter residence of its conqueror Cyrus during seven months of each year. (Xen. *Cyrop.* viii. 7. § 22.) Between the reign of Cyrus and that of Dareius, the son of Hystaspes, we hear nothing of it. In the reign, however, of the latter king, Herodotus (iii. 150) mentions a revolt of the Babylonians, and the cruel plan they adopted to prevent a scarcity of provision in the siege they expected: he appears, however, to have confounded this revolt with a subsequent one which took place in the reign of Xerxes. (Ctes. *Persic.* ap. Phot. p. 50, ed. Didot.) Herodotus, however, states that, at this time, the walls of the city were beaten down, which Cyrus had left standing, and 3000 of the inhabitants were put to death; though Berossus (ap. Joseph. c. *Apion.* i. 20) and Eusebius (*Chron. Armen.* i. p. 75) say that Cyrus only destroyed the outer walls. In neither case is it indeed necessary to suppose that much more ruin was caused than was necessary to render the place useless as one of strength. It is certain that Babylon was still the chief city of the empire when Alexander went there; so that the actual injury done by Dareius and Xerxes could not have been very great. The Behistan inscription mentions two revolts at Babylon, the first of which was put down by Dareius himself, who subsequently spent a considerable time there, while the second was quelled by his lieutenant. (Rawlinson, *As. Journ.* vol. x. pp. 188—190.) In the reign of Xerxes, Herodotus (i. 183) states that that king plundered the Temple of Belus of the golden statue which Dareius had not dared to remove; and Arrian (vii. 17) adds, that he threw down the temple itself, on his return from Greece, and that it was in ruins when Alexander was at Babylon, and was desirous of rebuilding it, and of restoring it to its former grandeur. Strabo (xvi. p. 738) adds, that he was unable to do so, as it took 10,000 men to clear away the ruins. Pliny (vi. 26), on the other hand, appears to have thought that the temple of Belus was still existing in his time.

From the time of Alexander's death its decay became more rapid. Strabo (xvi. p. 738) states, that of those who came after him (Alexander) none cared for it; and the Persians, time, and the carelessness of the Macedonians aided its destruction. Shortly after, Seleucus Nicator built Seleuceia, and transferred to it the seat of government, till, at length, adds the geographer, speaking probably of his own time, it may be said of Babylon, as was said of Megalopolis by the Comic poet, "The vast city is a vast desert" (Cf. also Plin. vi. 26; Paus. iv. 31, viii. 33; Dion Cass. lxxv. 9.)

But though Babylon had ceased, after the foundation of Seleuceia, to be a great city, it still continued for many centuries to exist.

At the time that Demetrius Poliorcetes took Babylon, two fortresses still remained in it (Diod. xix. 100), one only of which he was able to take.

Evemerus, a king of Parthia, B. C. 127, reduced many of the Babylonians to slavery, and sent their families into Media, burning with fire many of their temples, and the best parts of their city. About B. C. 36 a considerable number of Jews were resident in Babylon, so that when Hyrcanus the High Priest was released from confinement by Phraates, king of Parthia, he was permitted to reside there (Joseph. *Ant.* xv. 2), and that this Babylon was not, as has been supposed by some, another name for Seleuceia, is, we think, clear, because when Josephus (*Ant.* xviii. 2. § 4, viii. 9. §§ 8, 9) speaks of Seleuceia, he adds, "on the Tigris," showing, therefore, that he was acquainted with its position.

In the reign of Augustus, we learn from Diodorus that but a small part was still inhabited, the re-

mainder of the space within the walls being under cultivation. Strabo, as we have seen, looked upon it as a desert, when he wrote in the reign of Augustus, though, at the same time, manifestly as a place still existing, as he draws a parallel between it and Seleuceia, which, he says, was at that time the greater city; so great, indeed, that Pliny (v. 26) asserts it contained 600,000 inhabitants; and according to Eutrop. (v. 8) at the time of its destruction, 500,000. Indeed, it is the magnitude of Seleuceia that has misled other writers. Thus Stephanus B. speaks of Babylon as a Persian metropolis called Seleuceia, and Sidonius Apollinaris (ix. 19, 20) describes it as a town intersected by the *Tigris*. When Lucan speaks of the trophies of Crassus which adorned Babylon, he clearly means Seleuceia. A few years later it was, probably, still occupied by a considerable number of inhabitants, as it appears from 1 *Peter*, v. 13, that the First Epistle of St. Peter was written from Babylon, which must have been between A. D. 49—63. It has indeed been held by many (though we think without any sufficient proof) that the word Babylon is here used figuratively for Rome; but it is almost certain that St. Peter was not at Rome before A. D. 62, at the earliest, while the story of his having been at Babylon is confirmed by Cosmas Indico-Pleustes, who wrote in the time of Justinian. Again, not more than twenty years earlier there was evidently a considerable multitude (probably of Jews) in Babylon, as they were strong enough to attack and defeat two formidable robbers, Anilaeus and Asinaeus, who had for some time occupied a fortress in the neighbourhood. (Joseph. *Ant.* xviii. 9.)

The writers of the succeeding century differ but little in their accounts. Thus Lucian of Samosata (in the reign of M. Aurelius) speaks of Babylon as a city which once had been remarkable for its numerous towers and vast circumference, but which would soon be, like Ninus (Nineveh), a subject for investigation. (Lucian, *Charon.* 23, *Philopatr.* 29.)

In the third century, Eusebius of Caesareia states that the people of the surrounding country, as well as strangers, avoided it, as it had become completely a desert.

St. Jerome believed that the ancient walls had been repaired, and that they surrounded a park in which the kings of Persia kept animals for hunting. He states that he learnt this from an Elamite father residing at Jerusalem, and it is certain that he was satisfied that in his time there were few remains of Babylon.

St. Cyril of Alexandreia, about A. D. 412, tells us that the canals drawn from the Euphrates having filled up, the soil of Babylon had become nothing better than a marsh. Theodoret, who died A. D. 460, states it was no longer inhabited either by Assyrians or Chaldaeans, but only by some Jews, whose houses were few and scattered. He adds that the Euphrates had changed its course, and passed through the town by a canal. Procopius of Gaza, in the middle of the sixth century, speaks of Babylon as a place long destroyed.

Ibn Haukal, in A. D. 917, calls Babel a small village, and states that hardly any remains of Babylon were to be seen.

Lastly, Benjamin of Tudela (ed. Asher, 1841), in the twelfth century, asserts that nothing was to be seen but the ruins of Nebuchadnezzar's palace, into which no one dared enter, owing to the quantity of serpents and scorpions with which the place was infested. (Rich, *Babylon*, Introd. pp. xxvii—xxix.)

The ruins of Babylon, which commence a little S. of the village of Mohawill, 8 miles N. of Hillah, have been examined in modern times by several travellers, and by two in particular, at the interval of seven years, the late Resident at Baghdád, Mr. Rich, in 1811, and Sir Robert K. Porter, in 1818. The results at which they have arrived are nearly identical, and the difference between their measurements of some of the mounds is not such as to be of any great importance. According to Mr. Rich, almost all the remains indicative of the former existence of a great city are to be found on the east side of the river, and consist at present of three principal mounds, in direction from N. to S., called, respectively, by the natives, the *Mujelebè*, the *Kasr*, and *Amran Ibn Alì*, from a small mosque still existing on the top of it. On the west side of the river, Mr. Rich thought there were no remains of a city, the banks for many miles being a perfect level. To the NW., however, there is a considerable mound, called *Towareij*; and to the SW., at a distance of 7 or 8 miles, the vast pile called the *Birs-i-Nimrúd*. Of the mounds on the E. side, the *Mujelebè* is much the largest, but the *Kasr* has the most perfect masonry. The whole, however, of the ruins present an extraordinary mass of confusion, owing to their having been for centuries a quarry from which vast quantities of bricks have been removed for the construction of the towns and villages in the neighbourhood. Mr. Rich subsequently visited the *Birs-i-Nimrúd*, the size of which is nearly the same as that of the *Mujelebè*; but the height to the top of the wall is at least 100 feet higher; and he then discusses at some length the question which of these two mounds has the best claim to represent the Tower of Babel of the Bible, and the Temple of Belus of profane authors. His general conclusions incline in favour of the *Birs-i-Nimrúd*, but he thinks it is impossible satisfactorily to accommodate the descriptions of ancient authors with what now remains; while it is nowhere stated positively in which quarter of the city the Temple of Belus stood. Along the E. side of the river, the line of mounds parallel to the Kasr, at the time Mr. Rich was there, were, in many places, about 40 feet above the river, which had incroached in some places so much as to lay bare part of a wall built of burnt bricks cemented with bitumen, in which urns containing human bones had been found. East of *Hillah*, about 6 miles, is another great mound, called *Al Heimar*, constructed of bricks, similar to those at Babylon.

On the publication of Mr. Rich's memoir in the *Fundgruben des Orients*, Major Rennell wrote an Essay in 1815, which was printed in the *Archaeologia*, vol. xviii., in which he combated some of the views which Mr. Rich had stated in his memoir, which produced a rejoinder from Mr. Rich, written in 1817, in which he goes over again more completely the ground mentioned in his first notice, and points out some things in which Major Rennell had been misled by imperfect information. The chief points of discussion are, as to how far any of the existing ruins could be identified with things mentioned in the classical narratives, whether or not the Euphrates had ever flowed between the present mounds, and whether the *Birs-i-Nimrúd* could be identified with the Temple of Belus. It is sufficient here to mention that Rennell considered that honour to belong to the *Mujelebè*, and Mr. Rich to the *Birs-i-*

Nimrúd, an idea which appears to have occurred to Niebuhr (*Voy.* vol. ii. p. 236), though the state of the country did not allow him to pay it a visit. Ker Porter, who surveyed the neighbourhood of Babylon with great attention in 1818, differs from Mr. Rich in thinking that there are remains of ruins on the western side of the river, almost all the way to the *Birs-i-Nimrúd*, although the ground is now, for the most part, very flat and marshy. He considers also that this ruin must have stood within the limits of the original city, at the extreme SW. angle. With regard to this last and most celebrated ruin, it has been conjectured that, after all, it was no part of the actual town of Babylon, the greater part of which, as we have seen, in all probability dates from Nebuchadnezzar, in accordance with his famous boast, "Is not this great Babylon that I have built?" (*Dan.* iv. 30), but that it represents the site of the ancient Borsippus (to which Nabonnedus is said to have fled when Cyrus took Babylon), its present name of Birs recalling the initial letters of the ancient title. According to Col. Rawlinson, the name Borsippa is found upon the records of the obelisk from Nimrúd, which is at least two centuries and a half anterior to Nebuchadnezzar (*As. Journ.* xii. pt. 2. p. 477), and Mr. Rich had already remarked (p. 73) that the word Birs has no meaning in the present language (Arabic) of the country. It is certain that this and many other curious matters of investigation will not be satisfactorily set at rest, till the cuneiform inscriptions shall be more completely decyphered and interpreted. It is impossible to do more here than to indicate the chief subjects for inquiry. (Rich, *Babylon and Persepolis;* Ker Porter, *Travels*, vol. ii.; Rawlinson, *Journ. As. Soc.* vol. xii. pt. 2.) [V.]

BA'BYLON (Βαβυλών, Strab. xvii. p. 807; Diod. i. 56; Joseph. *Antiq.* ii. 5; Ctesias *Fr.*; Ptol. iv. 5. § 54), the modern *Baboul*, was a fortress or castle in the Delta of Egypt. It was seated in the Heliopolite Nome, upon the right bank of the Nile, in lat. 31° N., and near the commencement of the Pharaonic Canal, from that river to the Red Sea. It was the boundary town between Lower and Middle Egypt, where the river craft paid toll ascending or descending the Nile. Diodorus ascribes its erection to revolted Assyrian captives in the reign of Sesostris, and Ctesias (*Persica*) carries its date back to the times of Semiramis; but Josephus (*l. c.*), with greater probability, attributes its structure to some Babylonian followers of Cambyses, in B. C. 525. In the age of Augustus the Deltaic Babylon became a town of some importance, and was the head-quarters of the three legions which ensured the obedience of Egypt. In the Notitia Imperii Babylon is mentioned as the quarters of Legio XIII. Gemina. (It. Anton.; Georg. Ravenn. &c.) Ruins of the town and fortress are still visible a little to the north of *Fostat* or *Old Cairo*, among which are vestiges of the Great Aqueduct mentioned by Strabo and the early Arabian topographers. (Champollion, *l'Egypte*, ii. p. 33.) [W. B. D.]

BABYLO'NIA (ἡ Βαβυλωνία), a province of considerable extent on the banks of the Euphrates and Tigris, and the 9th satrapy of Dareius. (Her. iii. 183.) Its capital was Babylon, from which it is probable that the district adjoining derived its name. It is not easy to determine from ancient authors with any strictness what its boundaries were, as it is often confounded with Mesopotamia and Assyria, while in the Bible it receives the yet more indefinite appellation of the land of the Chaldees. In early times, however, it was most likely only a small strip of land round the great city, perhaps little more than the southern end of the great province of Mesopotamia. Afterwards it is clear that it comprehended a much more extensive territory. A comparison of Strabo and Ptolemy shows that, according to the conception of the Roman geographers, it was separated from Mesopotamia on the N. by an artificial work called the Median Wall [MEDIAE MURUS], which extended from the Tigris, a little N. of Sittace, to the neighbourhood of the Euphrates, and that it was bounded on the E. by the Tigris, on the S. by the Persian Gulf, and on the W. and SW. by the desert sands of Arabia. Eratosthenes (*ap.* Strab. ii. 80) compares its shape to that of the rudder of a ship. The most ancient name for Babylonia was Shinar which is first mentioned in Genesis (x. 10), where it is stated that the beginning of the kingdom of Nimrod was Babel in the land of Shinar: a little later we meet with the name of Amraphel, who was king of that country in the time of Abraham (*Gen.* xiv. 1, &c.) It long continued a native appellation of that land. Thus we find Nebuchadnezzar removing the vessels of the temple of Jehovah to the house of his god in "the land of Shinar" (*Dan.* i. 2); and, as late as B.C. 519, Zephaniah declaring that a house shall be built "in the land of Shinar" (*Zeph.* v. 11). A fragment of Histiaeus (*ap. Joseph. Antiq.* i. 43) shows that the name was not unknown to Greek writers, for he speaks of "Σενναὰρ τῆς Βαβυλωνίας."

It has been thought by some that the ancient name has been preserved in the classical Singara (ὁ Σιγγάρας, Ptol. v. 18. § 2; Amm. Marc. xxiii. 5, xxv. 7), now *Sinjar*. But this seems very doubtful; as the character of the Sinjar country is wholly different from the plain land of Babylonia. If, however, we adopt this view, and Bochart inclines to it, we must suppose the name of the high northern land of Mesopotamia to have been gradually extended to the lowlands of the south (Wahl, *Asien*, p. 609; Rosenm. *Bibl. Alt.* ii. 8). Niebuhr has noticed this attribution. D'Anville (*Comp. Anc. Geogr.* p. 433) has rejected it; while Beke (*Orig. Bibl.* p. 66) has identified Shinar and the present *Kharput Dawassi*, for which there seem to be no grounds whatever.

The inhabitants of Babylonia bore the general name of Babylonians; but there also appears everywhere in their history a people of another name, the Chaldaeans, about whom and their origin there has been much dispute in modern times. Their history is examined elsewhere. [CHALDAEA.] It is sufficient to state here that we think there is no good evidence that the Chaldaeans were either a distinct race from the Babylonians, or a new people who conquered their country. We believe that they were really only a distinguished caste of the native population, the priests, magicians, soothsayers, and astrologers of the country; till, in the end, their name came to be applied as the genuine title of the main body of the people, among whom they were, originally, only the class who devoted themselves to scientific pursuits. Strabo (xvi. p. 739), indeed, speaks as though he considered them as a separate but indigenous nation, and places them in the southern part of Babylonia, adjoining the Persian Gulf and the Deserts of Arabia (see also Ptol. v. 20. § 3), but the authority of these writers will be diminished, when it is remembered that seven centuries had elapsed between the extinction of the

Chaldaeo-Babylonian Empire and the era of those authors. Ptolemy (v. 20. § 3) divides Babylonia into three districts which he calls Auchanitis (Αὐχανῖτις), Chaldaea (Χαλδαία), and Amardocaea (Ἀμαρδοκαία), of none of which, with the exception of Chaldaea, we know any thing; and mentions the following chief towns which are described under their respective names: BABYLON on the Euphrates, VOLOGESIA and BARSITA or BORSIPPA on the Maarsares canal; TEREDON OR DIRIDOTIS near the mouth of the Tigris; and ORCHOE in the Marshes. He speaks also of several smaller towns and villages to which we have now no clue, omitting Seleuceia and some others, because, probably, at his time, they had either altogether ceased to exist, or had lost all importance. A few other places are mentioned by other writers, as Pylae, Charmande, Spasinae-Charax, and Ampe, about which however little is known; and another district called Mesene, apparently different from that in which Apameia was situated [APAMEIA]. These are noticed under their respective names.

Babylonia was an almost unbroken plain, without a single natural hill, and admirably adapted for the great fertility for which it was celebrated in antiquity, but liable at the same time to very extensive floods on the periodical rising of its two great rivers. Herodotus (i. 193) says that its soil was so well fitted for the growth of the cerealia, that it seldom produced less than two hundred fold, and in the best seasons as much as three hundred fold. He mentions also the Cenchrus (Panicum miliaceum) and Sesamum (perhaps the Sesamum Indicum, from which an useful oil was extracted: Plin. xviii. 10; Diosc. ii. 124; Forskal, *Flora Arab.* p. 113) as growing to a prodigious size. He adds that there was a great want of timber, though the date-palm trees grew there abundantly, from which wine and honey were manufactured by the people. (See also Amm. Marc. xxiv. 3; Plut. *Sympos.* viii. 4; S. Basil. *Homil.* 5.) Xenophon (*Anab.* i. 5. § 10.) alludes to the great fertility of the soil, and notices the honey made from the palm, the excellence of the dates themselves, which were so good that what the Babylonians gave to their slaves were superior to those which found their way to Greece (*Anab.* ii. 3. §§ 15, 16), and the intoxicating character of the wine made from their fruit. In the Cyropaedeia (vii. 5. § 11) he speaks also of the gigantic size of the Babylonian palm-trees. Strabo (xvi. p. 741) states that Babylonia produced barley such as no other country did; and that the palm-tree afforded the people bread and honey, and wine and vinegar, and materials for weaving. Its nuts served for the blacksmith's forge, and when crushed and macerated in water were wholesome food for the oxen and sheep. In short, so valuable was this tree to the natives, that a Poem is said to have been written in Persian, enumerating 360 uses to which it could be applied. At present Mr. Ainsworth says (*Res.* p. 125) that the usual vegetation is, on the river bank, shrubberies of tamarisk and acacia, and occasionally poplars, whose lanceolate leaves resemble the willow, and have hence been taken for it. It is curious that there is no such thing as a weeping willow (Salix Babylonica) in Babylonia. The common tamarisk is the Athleh or Atle of Sonnini (Athele, Ker Porter, ii. p. 369, resembling the *Lignum Vitae*, Rich, *Mem.* p. 66, the Tamarix Orientalis of Forskal, *Flora Arab.* p. 206) In the upper part of Babylonia, Herodotus (i. 179) mentions a village called Is, famous for the production of bitumen, which is procured there in large quantities, and which was used extensively in the construction of their great works. Strabo (*l. c.*) confirms this statement, distinguishing at the same time between the bitumen or asphalt of Babylonia, which was hard, and the liquid bitumen or naphtha, which was the product of the neighbouring province of Susiana. He adds that it was used in the construction of buildings and for the caulking of ships. (Comp. Diod. ii. 12.)

The great fertility of Babylonia is clear from the statement of Herodotus, who visited Babylon about seventy years after the destructive siege by Dareius, and who did not, therefore, see it in its magnificence. Even in his time, it supported the king of Persia, his army, and his whole establishment for four months of the year, affording, therefore, one-third of the produce of the whole of that king's dominions: it fed also 800 stallions and 16,000 mares for the then Satrap Tritantaechmes, four of its villages (for that reason free of any other taxes) being assigned for the maintenance of his Indian dogs alone (Her. i. 192; Ctesias, p. 272, Ed. Bähr.)

We may presume also that its climate was good and less torrid than at present, as Xenophon (*Cyrop.* viii. 7. § 22) expressly states that Cyrus was in the habit of spending the seven colder months at Babylon, because of the mildness of its climate, the three spring months at Susa, and two hottest summer ones at Ecbatana.

The fertility of Babylonia was due to the influence of its two great rivers, assisted by numerous canals which intersected the land between them. The remains of many great works, the chief objects of which were the complete irrigation or draining of the country, may yet be traced; though it is not easy, even since the careful survey of the Euphrates by Col. Chesney and the officers who, with him, conducted the "Euphrates Expedition," satisfactorily to identify many of them with the descriptions we have of their ancient courses. Rich. (p. 53.) and Ker Porter (p. 289) state that, at present, the canals themselves show that they are of all ages, and that new ones are continually being made. Arrian (*Anab.* vii. 7.) considers that a difference between the relative heights of the beds of the Euphrates and Tigris was favourable to their original construction, an opinion which has been borne out by modern examination; though it seems likely that Arrian had exaggerated notions of the beds of the two rivers, as he had, also, of the difference in the rapidity of their streams. Not far above Babylon, the bed of the Euphrates was found to be about five feet above that of the Tigris, according to Mr. Ainsworth, (*Researches*, p. 44.) who confirms, generally, Arrian's views, and shows that, owing to the larger quantity of alluvium brought down by the Euphrates than by the Tigris, it happens that, above Babylon, the waters of the Euphrates find a higher level by which they flow into the Tigris, while, at a considerable distance below Babylon, the level of the Euphrates is so low that the Tigris is able to send back its waters. He doubts, however (p. 110.), the statement of the difference in the speed of the current of the two rivers, which he considers to be much the same, and not very rapid even in flood time. Rich (p. 53), on the other hand, says, that the banks of the Euphrates are lower, and the stream more equal than that of the Tigris. These points are more fully discussed elsewhere [EUPHRATES; TIGRIS]. The canals were not sunk into the land, but were rather aqueducts constructed on its surface. The water was forced

into them by dykes or dams made across the river. Instances of the former practice are still found at Adhem on the Diala (one of the eastern tributaries of the Tigris), and at Hit on the Euphrates (Frazer, *Mesop. and Assyr.* p. 31).

Herodotus, who states, generally, that Babylonia, like Egypt, was intersected by many canals (κατατέτμηται εἰς διώρυχας, i. 193), describes particularly one only, which was constructed by a Queen Nitocris as a protection against an invasion from Media. (i. 185.) It was an immense work, whereby, he adds, the course of the Euphrates, which had previously been straight, was rendered so tortuous, as thrice to pass the same village, Ardericca. The position of this place has not been ascertained: we only knew that it was to the north of Babylon itself; probably not far below the ancient Pylae or Charmande, which both Colonel Chesney and Mr. Ainsworth suppose to be near Hit. The position indeed of Pylae cannot be accurately determined, but it has been supposed (Grote, *Hist. Greece*, vol. ix. 48) that there were some artificial barriers dividing Babylonia from Mesopotamia and which bore the name of Pylae, or Gates. It was, probably, at that part of the country where the hills which have previously followed the course of the Euphrates melt into the alluvial plain. (See remarks of Col. Chesney, i. p. 54).

Xenophon (*Anab.* i. 7. § 15) speaks of four principal canals, which were separated the one from the other by a parasang. According to him, they flowed from the Tigris in the direction of the Euphrates, and were large enough to convey corn vessels. It is most likely that the Nahr-Malcha (which appears under various names more or less corrupted as in Isid. Charax, Narmacha; in Zosimus, iii. 27, Narmalaches; in Abyd. *ap. Euseb. Praep. Evang.* ix. 41, Armacales; in Plin. vi. 26, Armalchar) is the μεγίστη τῶν διωρύχων of Herodotus, as this appears to have borne the name of the Royal River. Ammianus (xxiv. 6) speaks of a work which was called "Naarmalcha, quod interpretatur flumen regium," and Abydenus (*l. c.*) attributes its creation to Nebuchadnezzar. Herodotus (i. 193) says that it connected the two rivers and was navigable. Like all the other canals in the soft alluvial soil of Babylonia, it soon fell into decay on the decline of the capital. It was, however, opened again by Trajanus and Severus, so that, with some subsequent reparation, Julian's fleet passed down by it from the Euphrates to the Tigris (Amm. Marc. xxiv. 6). It appears to have left the Euphrates not far above the modern castle of Felujah, and to have entered the Tigris originally below the city of Seleuceia. In later times, its course was slightly altered, and an opening was made for it above that city.

Besides the canals to the N. of Babylon, and more or less connecting the Euphrates with the Tigris, there were two other great works, of which mention is made in antiquity, designed, as it would seem, to carry off seawards the superabundant waters of the Euphrates, and to facilitate the navigation of the river. The first of these, called by Ptolemy (v. 20. § 2) Maarsares (Μααρσάρης), and by Ammianus (xxiii. 6.) Marses, (most correctly Nahr-sares), commenced a little above Babylon, and flowed on the west side of it, parallel with the Euphrates, till it terminated near the place where that river and the Tigris form one stream. It has been conjectured that it may be the same as the Narraga of Pliny (vi. 26), but for this there is no sufficient evidence.

The second was called Pallacopas (Παλλακόπας, Arrian, vii. 21; Pallacottas, Appian, *B. C.* ii. 153.) It commenced about 800 stadia, or 76 miles, below Babylon, and served as an outlet for its waters into the marshes below, at the time when they were at their highest. At the drier season it was, however, found necesary to prevent the escape of the water from the river, and Arrian mentions a Satrap who ruled the country and who had employed 10,000 men (as it would seem ineffectually) in constructing dams &c. to keep the river within its ordinary channel. It is recorded, by the same writer, that Alexander having sailed down the Euphrates to the Pallacopas, at once perceiving the necessity of making the works more efficient, blocked up its former mouth, and cut a new channel 30 stadia lower down the Euphrates, where the nature of the soil was more strong and less yielding. Arrian adds, that Alexander having reached the land of Arabians by the Pallacopas, built a city there, and founded a colony for his mercenary and invalided Greek soldiers. Frazer (p. 34) supposes that the Pallacopas must have commenced about the latitude of *Kufah*, and that Meshed Ali now represents the site of the town he founded. Its termination was at the sea near Teredon (now *Jebel Sanam*), for Col. Chesney travelling W. from Basrah found its bed sixty paces broad, between Zobeir and that town. (Frazer, *l. c.*)

Besides the main stream of the Euphrates, and the numerous canals more or less connected with it, a large portion of Babylonia, especially to the S. of the capital, was covered by shallow lakes or marshes. Of these some were probably artificial, like the vast work ascribed to Nitocris by Herodotus (i. 185), which was to the N. of Babylon. The majority of them, however, were certainly natural; on the west, extending up to the very walls of the city, and forming an impassable natural defence to it (Arrian, vii. 17); on the south, covering a vast extent of territory, and reaching, with little interruption, to the junction of the Euphrates and Tigris. They bore the general name of τὰ ἕλη τὰ κατὰ Χαλδαίους (Strab. xvi. 767), Chaldaicus Lacus (Plin. vi. 27. s. 31), and it was through them, according to Onesicritus, that the Euphrates reached the sea (Strab. xv. p. 729). Late surveys confirm the general accuracy of the ancient accounts. Thus the marshes of *Lamlúm* no doubt represent the first great tract of marshy land below Babylon. Ainsworth (*Res.* p. 123) describes them as shallow sheets of water with reeds and rushes like the tarns of Scotland and meres of England: they teem with buffaloes, and when partially dried in summer, are covered with luxuriant rice crops. They extend from *Lamlúm* to *Kelát-al-Gherrah*, 40 miles in lat. and nearly the same in long. The people live in reed huts temporarily erected on the dry spots like islets. To the south, the plains rise almost imperceptibly from the marshes. A little N. of Korna, the place where the Euphrates and Tigris now join, Ainsworth states (*Res.* p. 123) that there is a vast extent of country subject to almost perpetual inundation, and (p. 129) extensive reed marshes which are chiefly fed by the Tigris.

Col. Chesney thinks that the Chaldaicus Lacus is now represented by the *Samargah* and *Samidah* marshes; but these would seem to be too much to the E. Pliny, however, speaks of the Tigris flowing into them.

The general effect of these canals and marshes was to make the main stream of the Euphrates of very irregular breadth, and to produce the re-

sult noticed very early in History that the Euphrates was distinguished from all other known rivers, in that it got smaller instead of bigger as it flowed on. Col. Chesney shows that this difference of breadth is still very manifest. Thus at *Hillah*, it is 200 yards broad; at *Diwaniyah*, 160; at *Lamlúm*, 120; through the marshes, often not more than 60: below them and on to Korna, its original breadth of 200 yards returns. Below *Korna*, there is reason to believe that the alluvium brought down by the two rivers has produced a very considerable delta, and that the land now projects into the Persian Gulf full fifty miles further than it did when Nebuchadnezzar founded Teredon. [EUPHRATES.]

On the whole, the accounts of modern travellers confirm in all essential points the narratives of ancient authors. Rich and Ker Porter, Colonel Chesney, Mr. Ainsworth and Mr. Frazer, demonstrate that, allowing for the effect of centuries during which no settled population have inhabited the country, the main features of Babylonia remain as Herodotus, Xenophon, and Arrian have recorded. Ker Porter speaks of the amazing fertility of the land on the subsiding of the annual inundations (*Travels*, vol. ii. p. 259), and states that the name Nahr Malka for one of the canals is still preserved among the people (*ibid.* p. 289), (according to Chesney, now called the Abu-Hitti canal), adding that one great difficulty in identifying ancient descriptions and modern works arises from this, that new canals are constantly being cut (one was in operation when he was there in 1818), "dividing and subdividing the ruined embankments again and again, like a sort of tangled net-work over the interminable ground" (*ibid.* p. 297).

One great peculiarity of Babylonia are the vast mounds which still remain, attesting the extent of the former civilization of the district and the vast works undertaken by its rulers. Besides the great mounds of the *Birs-i-Nimrúd* near Babylon, and those of *Al Heimar* and *Akkerkuf* between it and *Baghdád*, Col. Chesney's survey of Euphrates and the investigations of other modern travellers have brought to light the existence of a vast number of these works between the latitude of *Baghdád* and the Persian Gulf. Of these the most important seem to be those of *Umgheier*, *Warka*, *Senkera*, *Tel Eide*, *Jebel Sanám* (*Teredon*) *Iskuriyah*, *Tel Siphr*, *Niffer*, and *Beth Takkara*. Mr. Loftus has examined lately the mound at *Warka*, and has found extraordinary remains, leading him to suppose that it must have been the necropolis of the surrounding country. Some coffins beautifully glazed, the results of his excavations, are now in the British Museum. Of *Umgheier* or *Mugeyer*, "the place of Bitumen," Mr. Frazer, the only traveller who has, so far as we know, examined the place thoroughly, has given a particular description (p. 149). It was noticed by Della Valle as early as 1625, and was supposed by Rennell to be the same as Orchoe.

(Rich, *Babylon and Persepolis*; Rennell, *Geogr. of Herodotus*; Ker Porter, *Travels*, vol. ii.; Ainsworth, *Researches in Assyria, &c.*; Frazer, *Mesop. and Assyria*; Chesney, *Exped. for Survey of Euphrates*; Rawlinson, *Jour. Asiat. Soc.* vol. xii.) [V.]

BABYRSA (Βάβυρσα, Strab. xi. p. 529), a mountain fortress of Armenia, at no great distance from Artaxata, where the treasures of Tigranes and his son Artarvasdes were kept. [E. B. J.]

BABYTACE (Βαβυτάκη: *Eth.* Βαβυτακηνός, Steph. B. *s. v.*; Plin. vi. 27), according to Stephanus a city of Persis, according to Pliny on the Tigris, 135 M. P. from Susa. The place appears to have been variously written in the MSS. of Pliny, but the most recent editor (Sillig, 1851) retains the above reading. It appears, from Pliny's description, that he considered it to be a town of Susiana. He states that it was "in septentrionali Tigridis alveo." It has been conjectured by Forbiger (vol. ii. p. 586) that it is the same place as Badaca (Diod. xix. 19), but this place was probably much nearer to Susa. (Rawlinson, *Journ. Roy. Geogr. Soc.* vol. ix. p. 91; see also Layard, *ibid.* vol. xvi. p. 92.) [V.]

BACAS-CHAMIRI or BACASCAMI, one of the three towns of the Zamareni, a tribe of the interior of Arabia, mentioned by Pliny without any clue to their geographical position (vi. 28. s. 32). It is a probable conjecture of Forster that Chamari points to *Gebel Shammar*, a mountain to the north of the peninsula, and that the Zamareni are identical with the *Beni Shammar* of Burckhardt, whom he further identifies with the Saraceni of Ptolemy. (*Geog. of Arabia*, vol. ii. p. 241.) [G. W.]

BA'CASIS. [JACCETANI.]

BACCANAE or AD BACCANAS, a station on the Via Cassia, still called *Baccano*. It is placed by the Itineraries 21 M. P. from Rome, and 12 from Sutrium (Itin. Ant. p. 286; Tab. Peut.), and must, therefore, have been about a mile farther on the road than the modern *Baccano;* the latter consists only of an inn and a few houses, and the ancient "mutatio" was probably little more. It stands in a basin-shaped hollow, evidently the crater of an extinct volcano, and which must have formed a small lake until artificially drained. (Nibby, *Dintorni di Roma*, vol. i. p. 281; Dennis's *Etruria*, vol. i. p. 78.) [E. H. B.]

BA'CCHIA, a town of Hispania Ulterior, mentioned only by Orosius (v. 4, where the MSS. have *Buccia* and *Buccina*). Its position is unknown. (Freinsh. *Supp. ad Liv.* liv. 10; Ukert, vol. ii. pt. 1. p. 464.) [P. S.]

BACCHIS (Βακχίς, Ptol. iv. 5. § 35), one of the numerous towns or villages which lined the shores of the lake Moeris, and of which indiscriminate mounds of ruin alone attest the existence. Bacchis is supposed by modern travellers (Belzoni, vol. ii. p. 153) to have stood on the eastern bank of the lake, and to be now partially covered by the modern hamlet of *Medinet-Nimroud*. [W. B. D.]

BACHILITAE, an inland tribe of the Arabian peninsula (Plin. vi. 28. s. 32), perhaps identical with the *Anchitae* (Ἀγχῖται) of Ptolemy (vi. 7. § 23), whom he places on the Mons Climax next the Sabaei. They are supposed to be a branch of the Joctanite Arabs (*Beni-Kahtan*), described by Burckhardt as a large tribe, the strongest and most considerable between the *Ateybe* and *Hadramáut*. (Forster, *Geog. of Arab.* vol. ii. p. 283.) [G. W.]

BACTAIALLA (Βακταϊαλλά, Ptol. v. 15, Bactaiali, *Peut. Tab.*), a town of Syria. According to the Peutinger Tables, 27 M. P. from Antioch. The plain of Bectileth (Βακτιλαέθ, *Judith* ii. 21), which the Assyrian army reached in three days' journey from Nineveh, has been connected with this place. (Mannert, *Geog.* vi. pt. 1. p. 456; Winer, *Bib. Real. Wort. s. v.*) [E. B. J.]

BACTRA (τὰ Βάκτρα, Strab. xi. pp. 513, 516, &c.; Βάκτρα Βασίλειον, Ptol. vi. 11. § 9; Arrian, iv. 7. 15; Dion. Perieg. x. 734; Βακτρίον and Βάκ-

τρα, Steph. B.; Bactra, Curt. vii. 4; Plin. vi. 15; Virg. *Georg.* ii. 138; Bactrum, Plin. vi. 16), was one of the chief towns, if not the capital, of the province of Bactriana. It was one of the oldest cities in the world; and the modern *Balkh*, which is believed to occupy its site (Burnes, *Bokhára*, vol. i. p. 237), is still called by the Orientals *Omm' ul-belád*, or "the mother of cities." There has been some doubt, both in ancient and modern times, with regard to the name. Strabo (xi. p. 513) and Pliny (vi. 18) evidently considered that Bactra and Zariaspa were one and the same. Arrian (iv. 7, 22) distinguishes between the two, though he does not definitely state their relative positions. Pliny (*l. c.*) adds that the appellation of Bactrum was derived from the river on which the town was situated; though this view, too, has been questioned. [BACTRUS.] Curtius (vii. 4) places it on the Bactrus, in a plain below the Paropamisan range. Ptolemy (vi. 11. § 9) merely states that it was on the banks of a river, without giving any name to the stream. Alexander the Great appears to have passed the winter of B. C. 328—327 there, on his return from Sogdiana, as, early in the following spring, he commenced his invasion of the Panjáb. (Arrian, iv. 22; Diod. xvii. 83; Curt. vii. 5, 10.) Burnes speaks in the highest terms of the accuracy of the Roman historian. "The language of the most graphic writer," says he, "could not delineate this country with greater exactness than Quintus Curtius has done." (*Bokhára*, vol. i. p. 245.) At present, *Balkh* is about 6 miles from the mountains, and the river does not actually pass its walls. Heeren (*Asiat. Nat.* vol. ii. p. 29) has dwelt at considerable length on the natural and commercial advantages of the position of Bactra and of its neighbourhood; and has shown that, from very early times, it was one of the great commercial entrepôts of Eastern Asia. (Burnes, *Bokhára*, vols. i. and ii.; Wilson, *Ariana;* Heeren, *Asiat. Nat.* vol. ii.) [V.]

BACTRIA'NA (ἡ Βακτριανὴ, Strab. xi. p. 511, &c.; Steph. B.; Curt. vi. 6, vii. 4, &c.; Ptol. vi. 11. § 1; Plin. vi. 16, &c.), an extensive province, according to Strabo (xi. p. 516) the principal part of Ariana, which was separated from Sogdiana on the N. and NE. by the Oxus, from Aria on the S. by the chain of the Paropamisus, and on the W. from Margiana by a desert region. It was a country very various in character, as has been well shown by Curtius (vi. 7), whose description is fully corroborated by Burnes (*Bokhára*, vol. i. p. 245), who found it much as the Roman historian had remarked. It was for the most part a mountainous district, containing, however, occasional steppes and tracts of sand; it was thickly peopled, and along the many small streams by which it was intersected the land appears to have been well watered, and consequently highly cultivated and very fertile. Its exact limits cannot be settled, but it is, however, generally agreed that, after leaving the Paropamisan mountains, we come to Bactria; though it is not clear how far the mountain land extends. Prof. Wilson (p. 160) thinks its original limits W. may have been at *Khulm*, where the higher mountains end; though, politically, the power of Bactria extended, as Strabo has remarked, over the N. portion of the Paropamisan range. Eastward its limits are quite uncertain; but, probably, the modern *Kunduz* and *Badakhshan*, adjoining the ancient Scythian tribes, and the part conterminous with the Indians, were under Bactrian rule.

Both the land and its people were known indifferently by the name of Bactria and Bactriana, Bactri and Bactriani. Strabo (xi. p. 715) has τῆς Βάκτριας μέρη, and τὴν Βακτριανὴν; Arrian (iii. 11. 3), Βάκτριοι ἱππεῖς; Herodotus (ix. 113), νομὸν τὸν Βάκτριον, and (iii. 13) Βακτριάνοι, who, he states, formed the ninth satrapy of Dareius. In iv. 204 he alludes to a village τῆς Βάκτριης χώρης, and Arrian (iii. 29) uses the same periphrasis. Pliny (vi. 16) has Bactri, and, in vi. 6, Bactrianam regionem.

The principal mountain range of Bactria was the Paropamisus or *Hindu Kush*. Its plains appear, from the accounts of Curtius and of modern travellers, to be intersected by lofty ridges and spurs, which proceed N. and NE. from the main chain. Its chief river was the Oxus (now *Gihon* or *Amu-Darja*), which was also the northern limit of Bactriana Proper. Into this great river several small streams flowed, the exact determinations of which cannot be made out from the classical narratives. Ptolemy (vi. 11. § 2) speaks of five rivers which fall into the Oxus,—the Ochus, Dargamanis, Zariaspes, Artamis, Dargoidus: of these the Artamis and Dargamanis unite before they reach the Oxus. The river on which the capital Bactra was situated is called Bactrus by ancient writers. (Strab. xi. p. 516; Aristot. *Meteor.* i. 13; Curt. vii. 4, 31; Polyaen. vii. 11.) Prof. Wilson (*Ariana*, p. 162) considers that the Artamis, which is said to unite itself with the Zariaspa, may be that now called the *Dakash*. Ammianus (xxiii. 6) mentions the Artamis, Zariaspes, and Dargamanis, which he calls Orgamenes. There appears to be some confusion in the account which Ptolemy has left us of these rivers, as what he states cannot be reconciled with the present streams in the country. No stream falls into the Oxus or *Gihon* W. of the river of *Balkh*.

Prof. Wilson (*l. c.*) thinks the Dargamanis may be the present river of *Ghori* or *Kunduz*, which Ptolemy makes fall into the Ochus instead of into the Oxus. Pliny (vi. 16. 18) speaks of three other rivers, which he calls Mandrum, Gridinum, and Icarus. Ritter (*Erd-kunde*, vol. ii. p. 500) conjectures that Icarus is a misreading for Bactrus.

The Greek rulers of Bactriana, according to Strabo (xi. p. 517), divided it into satrapies, of which two, Aspionia and Turiva, were subsequently taken from Eucratides, king of Bactria, by the Parthians. Ptolemy (vi. 11. § 6) gives a list of the different tribes which inhabited the country. The names, however, like those in Pliny (vi. 16), are very obscure, and are scarcely mentioned elsewhere: there are, however, some which are clearly of Indian descent, or at least connected with that country. Thus the Khomari represents the *Kumáras*, a tribe of Rajputs called Raj-ku-mars, still existing in India. The Tokhari are the *Thakurs*, another warlike tribe; the Varni are for *Varna*, "a tribe or caste." The satrapy in Strabo called Turiva, is probably the same as that in Polybius (x. 46) called Ταγουρία. (See Strab. xi. p. 514, and Polyb. v. 44, for a tribe named Tapyri, near Hyrcania; Ptol. vi. 2. § 6, for one in Media, and vi. 10. § 2, for another in Margiana.) It is possible that in *Ghaur* or *Ghorian*, one of the dependencies of *Herát* (*Ariana*, p. 162), are preserved some indications of the Taguria of Polybius. Ptolemy also (vi. 11. § 7) gives a list of towns, most of which are unknown to us. Some, however, are met with in other writers, with the forms of their names slightly modified. The chief town was Bactra or Zariaspa. [BACTRA.] Besides this were, Eucra-

tidia (Strab. xi. p. 516; Ptol. vi. 11. § 8; Steph. B.), named after the Bactrian king Eucratides; Menapia (Amm. Marc. xxiii. 6, Menapila); Drepsa (Amm. Marc. xxiii. 6; Adrapsa and Darapsa, Strab. xi. p. 516; Drapsaca, Arrian, iii. 39), probably the present *Anderáb*, in the NE. part of the province, towards Sogdiana: it was one of the first cities taken by Alexander after passing the mountain, and its position depends upon where this passage was effected. Alexandreia (according to Steph. B. the eleventh town of that name), probably in the neighbourhood of *Khulm*, where Ibn Haukal (p. 226) places an *Iskanderiah*. The Maracanda of Ptolemy is the modern *Samarcand*, and is situated beyond the boundaries of Bactriana in Sogdiana. Arrian (iii. 29) speaks of a town called Aornus, which he designates as one of the principal cities of Bactria.

Strabo (xi. p. 516), following Onesicritus, remarks that the manners of the people of Bactriana differed little from those of the Sogdians in their neighbourhood; the old men, while yet alive, being abandoned to the dogs, who were thence called "Buriers of the Dead;" and the city itself being filled with human bones, though the suburbs were free. He adds that Alexander abolished this custom of exposure. Prof. Wilson (p. 163) suggests that, in this story, we have a relic of the practice prevalent among the followers of Zoroaster, of exposing bodies after death to spontaneous decomposition in the air. (See Anquetil Du Perron, *Zend-Avesta*, vol. i. pt. 2, p. 332.)

The province of Bactriana, with its principal town Bactra, was very early known in ancient history, and connected more or less with fables that had an Indian origin or connection. Thus Euripides (*Bacch.* 15) makes it one of the places to which Bacchus wandered. Diodorus (ii. 6), following Ctesias, makes Ninus march with a vast army into Bactriana, and attack its capital Bactra, which, however, being defended by its king Oxyartes, he was unable to take till Semiramis came to his aid. (Justin., i. 2, calls the king Zoroaster.) Again, Diodorus (ii. 26) speaks of the revolt of the Bactriani from Sardanapalus, and of the march of a large force to assist Arbaces in his destruction of the city of Ninus (Nineveh). Ctesias (*ap. Phot. Cod.* lxxii. 2) states that Cyrus made war on the Bactrians, and that the first engagement was a drawn battle; but that, when they heard that Astyages had become the father of Cyrus (on Cyrus's marrying Amytis, the daughter of Astyages), they gave themselves up willingly to Cyrus, who subsequently, on his death-bed, made his younger son, Tanyoxarces, satrap of the Bactrians, Choramnians (Chorasmians), Parthians, and Carmanians (lxxii. 8). Dareius, too, gave a village of Bactriana to the prisoners taken at Barca in Africa, to which the captives gave the same name. Herodotus adds, that it existed in his own time. (Herod. iv. 204.) During the Persian war we have frequent notices of the power of this province. (Herod. iii. 92, vii. 64, 86, &c.; see also Aeschyl. *Pers.* 306, 718, 732.) It formed, as we have stated, the twelfth satrapy of Dareius, and paid an annual tribute of 360 talents. In the army of Xerxes the warriors from this country are placed beside the Sacae and the Caspii, they wear the same head-dress as the Medes, and carry bows and short spears (vii. 64). Hystaspes, the son of Dareius and Atossa, the daughter of Cyrus, was the general of the Bactriani and Sacae. (Cf. also Aeschyl. *Pers.* 732, for the belief of the Greeks that Bactriana was a province subject to the Persian empire.) Herodotus (ix. 113) mentions the attempt of Masistes to raise a revolt against Xerxes, but that it did not prove successful, as Xerxes intercepted him before he reached Bactriana. On the murder of Xerxes, and the succession of Artaxerxes I. Longimanus to the throne, the Bactrians and their satrap, Artapanus, revolted again (Ctesias, *ap. Phot. Cod.* lxxii. 31), and Artaxerxes was unable in the first battle to reduce them to their allegiance; somewhat later, however, the Bactrians were defeated, and compelled to submit, the historian stating that, during the action, the wind blew in their faces, which was the cause of their overthrow.

During the wars of Alexander the Great in Asia we have constant mention of Bactriana, and of its cavalry, for which it was, and is still, celebrated. At the battle of Gaugamela, the Bactrian horse fought on the side of Dareius (Arrian, iii. 2. § 3, and iii. 13. § 3), forming his escort to the number of 1000, under their chief Nabarzanes, on his subsequent flight from that field towards Transoxiana. (Arrian, iii. 21. §§ 1, 4.) When, a little later, Alexander gave chase to Bessus, who had proclaimed himself king after the murder of Dareius, he went to Aornus and Bactra (Arr. iii. 29. § 1), which he took (see also *Alex. Itin.* ap. ed. Didot), and, crossing the Oxus, the NE. boundary of Bactria (Curt. vii. 4), proceeded as far as Maracanda. It appears that, after the invasion and subjugation of Sogdiana, he returned to Bactra, where he subsequently passed a winter, as he advanced thence, in the spring, to attack India. (Arrian, iv. 22.) Several different satraps are mentioned at this period: Bessus, who murdered Dareius, Artabazus (Arr. iii. 29. § 1), and Amyntas (Arr. iv. 17. § 3), who were both appointed by Alexander himself, and Stasanor of Soli, in Cyprus, who held that rank probably a little later (ap. Arr. *Succ. Alex.* No. 36, ed. Didot). Diodorus calls Stasanor, Philippus, who, according to Arrian, was governor of Parthia (*ap. Phot.* xxvii.), and assigns to him the provinces of Aria and Drangiana. Justin (iii. 1) terms the satrap of the Bactrians, Amyntas. On the return of Seleucus from India, between B. C. 312 and B. C. 302, he appears to have reduced Bactria to a state of dependence on his Persian empire; a conclusion which is confirmed by the multitude of coins of Seleucus and Antiochus which have been found at *Balkh* and *Bokhára*. In the reign of the third of the Seleucid princes, Antiochus Theus, Theodotus (or, as his name appears on his coins, Diodotus) threw off the Greek yoke, and proclaimed himself king (Justin, xli. 4; Prol. Trog. Pompeii, xli.), probably about B. C. 256. He was succeeded by several kings, whose names and titles appear on their coins, with Greek legends; the fabric and the types of the coins themselves being in imitation of those of the Seleucidae, till we come to Eucratides, whose reign commenced about B. C. 181, and who was contemporary with Mithradates (Justin. xli. 6); though, from the extent of the conquests of Mithradates in the direction of India, it is probable that the Parthian king survived the Bactrian ruler for several years. The reign of Eucratides must have been long and prosperous, as is evinced by the great abundance of his coins which are found in Bactriana. Strabo (xvi. p. 685) states, that he was lord of 1000 cities; and that his sway extended over some part of India (Justin, xli. 6) is also confirmed by his coins, the smaller and most abundant specimens of which bear duplicate legends, with the name and title of the king on the obverse in Greek, and on the reverse in Bactrian Pali. Eucratides was followed by several

kings, whose coins have been preserved, but who are little known in history till we come to Menander about B. C. 126. Strabo (xi. p. 515) and Plutarch (*de Rep. Ger.* p. 821) call him king of Bactriana: it has, however, been doubted whether he was ever actually a king of Bactria. Prof. Wilson (*Ariana*, p. 281) thinks he ruled over an extensive district between the Paropamisus mountains and the sea, a view which is supported by the statement of the author of the *Periplus* (p. 27, ed. Huds.), that, in his time (the end of the first century B. C.), the drachms of Menander were still current at Barygaza (*Baroach*, on the coast of *Guzerat*), and by the fact that they are at present discovered in great numbers in the neighbourhood of *Kábul*, in the *Hazára* mountains, and even as far E. as the banks of the *Jumna*. It may be remarked, that the features of the monarch on his coins are strikingly Indian. Menander was succeeded by several princes, of whom we have no certain records except their coins; till at length the empire founded by the Greeks in Bactria was overthrown by Scythian tribes, an event of which we have certain knowledge from Chinese authorities, though the period at which it took place is not so certain. Indeed, the advance of the Scythians was for many years arrested by the Parthians. About B. C. 90 they were probably on the Paropamisus, and towards the end of the first century A. D. they had spread to the mouth of the Indus, where Ptolemy (vii. 1. § 62) and the author of the Periplus (*l. c.*) place them. These Scythian tribes are probably correctly called by the Greeks and Hindus, the Sacas. In Strabo (xi. p. 511) they bear the names of Asii, Pasiani, Tochari, and Sacarauli; in Trogus Pompeius, Asiani and Sarancae; they extended their conquests W. and S., and established themselves in a district called, after them, Sacastene (or Sakasthán, "the land of the Sakas), probably, as Prof. Wilson observes, the modern *Sejestán* or *Seistán*. (*Ariana*, p. 302.) On their subsequent attempt to invade India, they were repulsed by Vikramadítya, king of Ujayin B. C. 56, from which period the well-known Indian Saca æra is derived. (Colebrooke, *Ind. Algebra*, p. 43.) The coins of the kings, who followed under the various names of Hermaeus, Mayes, Azes, Palirisus, &c., bear testimony to their barbaric origin: their legends are, for a while, clear and legible, the forms of the Greek letters bearing great resemblance to those of the Parthian princes; till, at length, on the introduction of some Parthian rulers, Vonones, Undopherres, &c., the Greek words are evidently engraven by a people to whom that language was not familiarly known.

Next to the Saca princes, but probably of the same race with their predecessors, come a people, whom it has been agreed to call Indo-Scythian, whose seat of power must have been the banks of the *Kábul* river, as their coins are discovered in great numbers between *Kábul* and *Jelálabád*. The date of the commencement of their sway has not been determined, but Prof. Wilson and Lassen incline to place the two most important of their kings, Kadphises and Kanerkes, at the end of the first and the beginning of the second century A. D. Greek legends are still preserved on the obverses of the coins, and the principal names of the princes may generally be deciphered; but words of genuine Indian origin, as Rao for Rajah, are found written in Greek characters: on those of Kanerkes the words Nanaia or Nana Rao occur, which it has been conjectured represent the Anaitis or Anakid of the Persians,—the Artemis of the Greeks, and who has been identified with Anaia or Nanaea, the tutelary goddess of Armenia. (Avdall, *Journ. As. Soc. Beng.* vol. v. p. 266; see also *Maccab.* ii. c. 1, v. 13, where Nanaea appears as the goddess of Elymais, in whose temple Antiochus was slain.) With the Indo-Scythic princes of *Kábul*, the classical history of Bactriana may be considered to terminate. On the successful establishment of the Sassanian empire in Persia, the rule of its princes appears to have extended over Bactriana to the Indus, along the banks of which their coins are found constantly. They, in their turn, were succeeded by the Muhammedan governors of the eighth and subsequent centuries. (Wilson, *Ariana;* Bayer, *Hist. Reg. Graec. Bactr.* Petrop. 1738, 4to.; Lassen, *Geschichte d. Gr. u. Indo-Scyth. Kön. in Bactr.*; Raoul-Rochette, *Médailles des Rois d. l. Bactr.*, in *Journ. d. Sav.* 1834; Jacquet, *Méd. Bactr.*, *J. Asiat.* Feb. 1836; C. O. Müller, *Indo-Griekh. Münz.*, *Gött. Gel. Anzg.* 1838, Nos. 21—27.) [V.]

BACTRUS (Βάκτρος, Strab. xi. p. 516; Curt. vii. 4. § 31; Polyaen. vii. 7; Lucan, iii. 267; Plin. vi. 16), the river on which Bactra, the capital town of Bactriana, was situated. It is supposed to be represented by the present *Dakash*. Harduin, in commenting on the words of Pliny (vi. 16), "Bactri, quorum oppidum Zariaspe, quod postea Bactrum a flumine appellatum est," incloses within a parenthesis the words "quod postea Bactrum," leaving the inference that the river was called Zariaspe. Ptolemy does not mention the river at all. [BACTRA; BACTRIANA.] [V.]

BACUA'TAE (Βακουᾶται), a people of Mauretania Tingitana, about the neighbourhood of Fez. (Ptol. iv. 1. § 10.) There is an extant Latin inscription to the memory of a youth, son of Aurelius Canartha, chief of the tribes of the Baquates (*principis Gentium Baquatium*, Orelli, No. 525.) In the *Chronicon Paschale* (vol. i. pp. 46, 57) the name occurs in the form of Μακουακοί. In the same list as the Bacuatae, but at the extreme S., Ptolemy places the Οὐακανᾶται, probably only another form of the name. [P. S.]

BACU'NTIUS, a small river in Lower Pannonia, which falls into the Savus not far from the town of Sirmium. (Plin. iii. 28.) Its modern name is *Bossuth*. [L. S.]

BADACA (Βαδακή, Diod. xix. 19), a town in Susiana whither Antigonus retired after he had been defeated by Eumenes. It is said to have been on the Eulaeus (probably the *Shahpúr* or *Karún*), but its exact position is not known. Rawlinson (*J. Geogr. Soc.* vol. ix. p. 91) places it about 25 miles NW. of Susa. It has been supposed, but without much reason, to be the same as Babytace. (See also Layard, *J. Geogr. Soc.* vol. xvi. p. 92.) [V.]

BADARA (Βαδάρα, Ptol. vi. 21. § 5), a town in Gedrosia, on the sea coast. According to Marcian (p. 26), who calls it τὰ Βάδαρα, it was 250 stad. E. of the river Zorambus. It is not improbably the same as the Barna (τὰ Βάρνα) of Arrian (c. 26). There was another place of the same name in Carmania. (Ptol. vi. 8. § 9.) [V.]

BADERA, is placed by the Table on the road from *Toulouse* to *Narbonne*, at the distance of xv from Toulouse, which means 15 Roman miles. D'Anville considers this to identify the place with *Basiège*. [G. L.]

BADEI-REGIA (Βαδεὼ βασίλειον, Ptol. vi. 7. § 6), the metropolis of the Cassaniti, a people on the west coast of Arabia, in the modern district of Hed-

jaz, written Vadei by Pliny, and described as a large town (vi. 28. s. 32). Identified with *Beyadhye*, near *Jidda*, by Forster (*Geog. of Arab.* vol. ii. pp. 142, 143). The south promontory of the Gulf of Jidda is also called *Ras-Bad.* [G. W.]

BADI'A or BATHEIA (Βαθεῖα, Plut.), a town of Spain, only mentioned as the scene of an incident related of the elder Scipio Africanus; but supposed, chiefly from the resemblance of name, to be *Badajoz.* (Val. Max. iii. 7. § 1; Plut. *Reg. et Imp. Apophthegm.* p. 196; Cellarius, vol. i. p. 67; Ukert, vol. ii. pt. 1. p. 392.) [P. S.]

BADUHENNAE LUCUS, "the grove of Baduhenna," a forest in the country of the Frisians. (Tac. *Ann.* iv. 73.) It is believed by some to be the same as the modern *Holtpade*, which forms part of the forest of *Levenwalde* in *West-Friesland*, while others identify it with the modern *Veluwe.* The grove was no doubt a sacred one, and may have owed its name to a divinity of the name of Baduhenna, whose altar it contained. (M. Alting, *Notit. Bat. et Fris. Antiq.* i. p. 15; v. Wersebe, *Die Völker Teutschl.* p. 103.) [L. S.]

BAEBRO (*Cabra*), one of the principal inland cities of Hispania Baetica, between the Baetis and the ocean, in the conventus of Corduba. (Plin. iii. 1. s. 3; some MSS. have Aegabro. comp. Moral. *ap.* Ortel. *Thesaur. Geogr. s. v.*; Ukert, vol. ii. pt. 1. p. 368.) [P. S.]

BAECOLICUS MONS (τὸ Βαικολικὸν ὄρος), a range of mountains, forming part of the S. boundary of Cyrenaica, placed by Ptolemy NE. of the Velpi Montes, in 51° long. and 26½° lat. (Ptol. iv. 4. § 8.) [P. S.]

BAECOR (Βαικόρ), a town of Hispania Baetica, only mentioned by Appian; apparently in the neighbourhood of BAECULA. (Appian. *Hisp.* 65.) [P. S.]

BAE'CULA (Βαίκυλα: *Eth.* Βαικυλεύς Steph. B.). 1. A town of Hispania Baetica, in the territory of Castulo, and near the silver mines W. of that city. It was the scene of Scipio's victories over Hasdrubal (B. C. 209), and over Mago and Masinissa, B. C. 206. (Polyb. x. 38, xi. 20; Liv. xxvii. 18—20; xxviii. 13.) It is apparently the Βαιτύκη of Appian (vi. 24), and it seems to correspond to the modern *Baylen.* (Ukert, vol. i. p. 379; Forbiger, vol. iii. p. 64.)

2. A town of the Ausetani, in Hispania Tarraconenses. [AUSETANI.] [P. S.]

BAE'DYES. [GALLAECI.]

BAELON. [BELON.]

BAEMI. [BOII.]

BAENAE. [LOBETANI.]

BAENIS. [MINIUS.]

BAESIPPO. [BESIPPO.]

BAETANA. [ARIACA.]

BAETERRAE (Βαίτερα, Ptol.; Βαίταρρα, Stephan. *s. v.* Βαιταρροῦς; and Βαίταρρα and Βήτηρρα on the coins: *Eth.* Βαιταρρίτης, Biterrensis, Baeterrensis: *Béziers*). The name of this place is written Βιλτέρα incorrectly in the ordinary texts of Strabo (p. 182). Pliny (iii. 4) calls the place "Baeterrae Septimanorum," and also Mela (ii. 5), whence it appears that the place received some soldiers of the seventh legion as a colony. Baeterrae is on the Orbis (*Orbe*), and on the road from *Narbonne* to *Nîmes*, at the distance of xvi Roman miles from Narbonne. On this part of the road the Romans constructed a causeway over the marsh of Cap-estang, of which some traces exist (D'Anville). There are said to be at *Béziers* the vestiges of an amphitheatre, and the remains of an aqueduct. Pliny (xiv. 6) mentions the wine of Baeterrae as good; and it is so still. The antiquity of *Béziers* and of the present name is proved by the passage of Festus Avienus (589):

"Dehinc
Besaram stetisse fama casca tradidit;"

and the canton of Béziers is said to retain the name of *Besarès*, or *Bezarès.* [G. L.]

BAE'TICA. [HISPANIA.]

BAE'TII MONTES (τὰ Βαίτια ὄρη, Ptol. vi. 19. § 1), a chain of mountains to the N. of Gedrosia between it and Drangiana and Arachosia. They are represented now by the *Wáshátí mountains* in *Baluchistán.* They extend to the banks of the Indus, in a direction nearly E. and W. [V.]

BAETIS (Βαῖτις, Strab., &c., Βέτις, Agathem.), or BAETES (*Guadalquivir*, a corruption of the Arabic *Wad-el-Kebir*, the *Great River*), was the name of the chief river of Hispania Baetica, running through the whole province from E. to W., and draining the great basin between the mountains Marianus (*Sierra Morena*) on the N., and Ilipula (*Sierra Nevada*) on the S. Its native name was CERTIS (Liv. xxviii. 22), or PERCES (Πέρκης; Steph. B. *s. v.* Βαῖτις). The ancient Greeks seem to have given it the name which has such various applications to this part of Spain, Tartessus. (Stesich. *ap.* Strab. iii. p. 148; Ταρτησσοῦ ποταμοῦ παρὰ παγὰς ἀπείρονας ἀργυρορίζους.) Pausanias calls it Ταρτήσσιος ποταμός, and adds, that those of later times called it Baetis (vi. 19. § 3; see also Eustath. *ad Dion. Perieg.* 337; Avien. *Or. Marit.* 284; comp. TARTESSUS). The name Baetis is most probably of Phoenician origin; but no very satisfactory etymology has been proposed.

Strabo (iii. 139) observes that the Baetis has its origin from the same parts as the TAGUS and the ANAS, that is, in the E. of Spain, and flows in the same general direction, namely, to the W.; but that it resembles the Anas still more closely, for the two rivers have their sources near each other, and, flowing first to the W. and afterwards turning to the S., fall into the sea on the same coast, namely, the SW. coast. In magnitude, he says, the Baetis is between the other two, that is, greater than the Anas, but less than the Tagus; referring to its volume, not its length, for it is shorter than the Anas. Pausanias calls it the greatest of the rivers of Iberia, probably following ancient accounts, when little was known of Central Spain and the Tagus (vi. 19. § 3.). Agathemerus mentions it as one of the rivers which are great at the mouth (ii. 10, p. 235, Gronov. p. 48, Hudson).

The sources of the river lie in the mountain which runs N. and S. between the *Sierra Morena* and the *Sierra Nevada*, forming the E. boundary of the basin of the Baetis, and called by the ancients Orospeda. Its true source is in that part of Orospeda called ARGENTARIUS (*Sierra Cazorla*), near Castulo, 15 miles ESE. of the town which still bears its ancient name of UBEDA. (Strab. iii. pp. 148, 162.) Not far from its source it receives two affluents, much larger than itself, first, on the left, the *Guadiana Menor* (i. e. *Lesser Guadiana*), which flows from the *Sierra Nevada*, and enters the Baetis above Ubeda; and, further down, on the right, the *Guadalimar*, from the NE. According to Polybius (*ap.* Strab. p. 148) the sources both of the Anas and the Baetis were in Celtiberia, at

the distance of 900 stadia (90 geog. miles); the former statement implying, as Strabo observes, a further extension of the Celtiberi to the S. than is usually assigned to them. It might be supposed that Polybius referred to the chief affluent of the Baetis, the *Guadalimar*, which has one of its sources near that of the Anas, in the same mountain; but this supposition is excluded by the distance he gives. Pliny (iii. 1. s. 3) makes a very precise statement; that the Baetis rises in the province of Tarraconensis, not, as some said, near the town of Mentisa [MENTESA], but in the Tugiensis Saltus, near the source of the Tader (*Segura*), which waters the territory of Carthago Nova. Turning westward, he adds, it enters the province, to which it gives its name, in the district of Ossigitania [OSSIGI]. So also Strabo (p. 162) says, that it flows out of ORETANIA into Baetica. Small at first, says Pliny, it receives many rivers, from which it takes both their waters and their fame; and, flowing smoothly through its pleasant bed, it has many towns both on the right and on the left. Of its tributaries besides the two already mentioned the most important were, on the right side, flowing from the N., the MENOBA (*Guadiamar*), near its mouth; and, on the left, the SINGULIS (*Xenil*). Of the numerous cities on its banks, the most important were CORDUBA (*Cordova*), about 1200 stadia from the sea; ILIPA; and HISPALIS (*Sevilla*), nearly 500 stadia from the sea. From a little above the first of these it was navigable by river boats (ποταμίοις σκάφεσι), from the second by small vessels (ὁλκάσιν ἐλάττοσι), and from the third by large ones (ὁλκάσιν ἀξιολόγοις: Strab. iii. p. 142). The country through which it flows, the fairest portion of the romantic *Andalucia*, was famed of old for its beauty, fertility, and wealth. It is well described by Strabo (*l.c.*). The river runs near the N. edge of its own basin, at the foot of Marianus, the spurs of which were full of mineral treasures, chiefly silver, which was most abundant in the parts near Ilipa and Sisapon; while copper and gold were found near Cotinae; and tin in the river itself. (Eustath. *ad Dion. Perieg.* 337.) On its left, or S. side, extended the great plain of *Andalucia*, rising up towards the *Sierra Nevada*, abounding in the finest fruits, trees, and arable culture. The banks of the river, and the islands in it, were cultivated to the highest pitch (ἐξείργασται περιττῶς). The wool of the country was famed among the Romans for its excellence and the brilliancy of its colour. (Mart. viii. 28, ix. 62, xii. 100; Juv. xii. 40.)

The length of the Baetis was reckoned at 3000 stadia. (Marcian. Heracl. *Peripl.* p. 40; Aethic. Ister, *Cosmograph.* p. 17; it is, in fact, about 300 miles). In its lower course, some distance below Hispalis, it is described as forming a lake, out of which it flowed in two arms, enclosing an island 100 stadia or more in breadth, in which some placed the ancient city of TARTESSUS. (Strab. iii. p. 140; Mela, iii. 1; Paus., Eustath., Avien. *Il. cc.*; Ptol. i. 12. § 11, 14. § 9, ii. 4. § 5.) There has since been a considerable alteration. The upper, or W. mouth, which fell into the Ocean near Asta (Ptol.), still remains, but the E. branch, the mouth of which was near Gades (*Cadiz*), no longer reaches the sea, but joins the other arm near its mouth, forming, with it and an intermediate arm, two islands, *Isla Mayor* and *Isla Menor*. Strabo (iii. p. 174) and other writers refer to the circumstances of the tides extending to a considerable distance up the river.

Respecting a town of the same name, mentioned only by Strabo (ii. p. 141), see HISPALIS. [P. S.]

BAE'TIUS (Βαίτιος), a river of the country of the Cinaedocolpitae, on the west coast of Arabia, in the modern Hedjaz. (Ptol. vi. 7. §§ 5, 13.) Diodorus Siculus describes it as flowing through the midst of the country of the Deb (Δέβαι), the proper native name (sometimes written Δεβέδαι) for the tribe which Ptolemy designates by its Greek *sobriquet*. Diodorus (iii. 44) describes it as so rich in gold dust, that the alluvial deposit at its mouth glittered with the precious metal; but the natives, he adds, were quite ignorant of the method of working it. (Conf. Strab. xvi. p. 1104.) That the *Bardilloi* is the modern representative of the Baetius is proved by the fact that it is the only stream of the Hedjaz whose waters reach the sea, and that it flows through the country of the *Zebeyde* tribe (a branch of the great Harb nation), whose name and position exactly correspond with the Debedae of Agatharcides. (Forster, *Arabia*, vol. i. p. 73, ii. pp. 130—134.) This stream falls into the Red Sea at Jidda; but the accounts of its precious metalliferous deposits are commonly supposed to be mythical, as no traces of gold, are now to be found in the peninsula, " ni dans les vivières, ni dans les mines." (Niebuhr, *Description de l'Arabie*, p. 124.) [G. W.]

BAETULO, or BAETULLO, a small river of Hispania Tarraconensis, on the E. coast, between the Iberus and the Pyrenees, with a small town of the same name, on the sea-shore near its mouth, an *oppidum civium Romanorum*. (Mela, ii. 6. § 3; Plin. iii. 3. s. 4.) The river is the *Besos*, and the town *Badelona*, a little E. of *Barcelona*. (Muratori, p. 1033. a. 3; Florez, *Esp. S.* xxiv. 56, xxix. 31; Marca Hisp. ii. 15, p. 159; Ukert, vol. ii. pt. 1. pp. 292, 421.) [P. S.]

BAETU'RIA (ἡ Βαιτουρία), the N. and N.W. part of Hispania Baetica, along the river Anas (*Guadiana*), and S. of it as far as the Marianus M. (*Sierra Morena*), a district consisting chiefly of arid plains. (Strab. iii. p. 142; Liv. xxxix. 29; Appian. *Hisp.* 68; Plin. iii. 1 s. 3.) [P. S.]

BAGA. [VACCA.]

BAGACUM (*Bavay*), a town of the Nervii, a Belgic people. In the text of Ptolemy it is generally Baganum, which is an error. Ptolemy only mentions this town of the Nervii, from which circumstance, and its being the centre of so many roads, D'Anville concludes that it was the chief town of the Nervii. The following Roman roads met here: from Turnacum (*Tournai*), Camaracum (*Cambrai*), Durocortorum (*Rheims*), Atuatuca Tungrorum (*Tongern*). The remains of two other roads are nearly entire: one to Tablae (*Ablas*), in the Insula Batavorum, passing by *Mons* and *Antwerp;* and the other to Augusta Veromanduorum (*St. Quentin*), called the *Chaussée de Brunehaut*. Bast (*Recueil d'Antiquités*, &c.) says that eight Roman roads met at Bavay. An inscription was found at *Bavay* in 1716, which records the visit of Tiberius to Gallia before he was emperor, from which we may conclude that the place existed then, though the name is not mentioned in the inscription. (Walckenaer, *Géographie*, &c. p. 473.) This seems to be the visit to Gallia mentioned by Velleius (ii. 104). Bagacum, under the empire, was a flourishing place, but it is supposed to have been destroyed by the northern invaders about the close of the fourth century of our aera, and it is now a small town. Many Roman remains have been disinterred in modern times. The site of the circus

may still be traced within the limits of *Bavay;* and subterranean vaults of Roman construction, and mosaics, have also been discovered. The Romans brought water to *Bavay* from *Florésiès*, on the opposite side of the *Sambre*, a distance of 10 miles. The water is said to have been brought under the bed of the *Sambre*. [G. L.]

BAGADA'NIA (Βαγαδανία, Βαγαδαονία, Steph. *s. v.*: *Eth.* Βαγαδάονες), a large elevated plain in Cappadocia between Argaeus and Taurus, a cold region which hardly produces a fruit tree (Strab. p. 73): it was a pastoral country. In Casaubon's edition the name is Bagadania, in lib. ii. (p. 73); but in the other passage (p. 539), he has the reading Gabadania, evidently a transcriber's blunder. This plain lay, according to Strabo, at the base of Taurus; and probably it is the tract SE. of Argaeus. [G. L.]

BAGAZE. [Libya.]

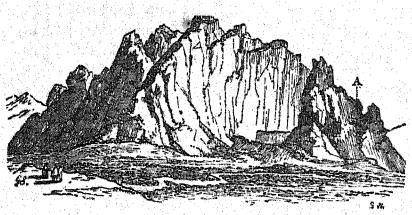
BAGE (Βάγη: *Eth.* Βαγηνός), a Lydian town in the valley of the Hermus on the right bank of the river, and nearly opposite to *Sirghie*, a Turkish village between *Kula* and *Yenisher*. (See the map in Hamilton's *Asia Minor*.) The site was identified from an inscription found by Keppel. There are coins of Bage with the epigraph Βαγηνῶν. (Cramer, *Asia Min.* vol. i. p. 435.) [G. L.]

BAGISARA (Βαγίσαρα, Arrian, *Indic.* 26. § 2), a place on the sea coast of Gedrosia in the territory of the Icthyophagi. [V.]

BAGISTANUS MONS (ὄρος Βαγίστανον, Diod. ii. 13; Steph. B.), a mountain on the confines of Media, at which Semiramis is said to have halted her army on her march from Babylon to Ecbatana in Media Magna. The description of Diodorus (vi. 13) is very curious:—"Semiramis," he says, "having accomplished her labours (at Babylon) marched upon Media with a vast army; but when she had arrived at the mountain called Bagistanon, she encamped near it, and prepared a Paradise, whose circumference was twelve stadia, and which being in the plain, had a great spring, from which all the plants could be watered. The mountain itself is sacred to Zeus, and has abrupt rocks on the side towards the garden, rising to seventeen stadia in height. Having cut away the lower part of the rock, she caused her own portrait to be sculptured there, together with those of a hundred attendant guards. She engraved also the following inscription in Syrian (Assyrian) letters:—'Semiramis having piled up one upon the other the trapping of the beasts of burthen which accompanied her, ascended by these means from the plain to the top of the rock.'" In another place Diodorus (xvii. 110), describing the march of Alexander the Great from Susa to Ecbatana, states that he visited Bagistane, having turned a little out of his course, in order to see a most delightful district abounding in fruits and in all other things appertaining to luxury. Thence he passed on through some plains, which rear abundance of horses, and are called (though incorrectly) by Arrian (vii. 13) the *Nisaean* plains, where he halted thirty days. Stephanus B. speaks of a city of Media called Bagistana; and Isid. Charax (*ap. Hudson.* p. 6) of a town called Baptana seated on the mountains, where there was a statue and pillar of Semiramis. The district around he calls Cambadene. The geography of this neighbourhood has been of late years very carefully investigated, chiefly by Col. Rawlinson (*Journ. Geogr. Soc.* vol. ix. 1839), and by C. Masson (*J. R. As. Soc.* vol. xii. pt. 1. 1849). Both travellers assert that they have been able to verify every position and almost every line of measurement in the route of Isidorus. Col. Rawlinson points out the coincidence between the name Bagistanon and the Persian *Baghistán*—which signifies a place of gardens, and of which *Bostán* applied to some sculptures in the neighbourhood is a corruption—and conjectures that the Baptana of Isidorus may be a yet further corruption of the same name. Mr. Masson (p. 108) states that *Bisitun* is the name now popularly used for the locality. *Behistun*, the form which Col. Rawlinson has adopted in his Memoir on the Cuneiform Inscriptions (*As. Journ.* vol. x.) is derived by Mr. Masson from *Behist-tan*, the Place of Paradise or Delight—a more natural derivation, however, would make it come from *Bagistanon* or *Baghistán*.

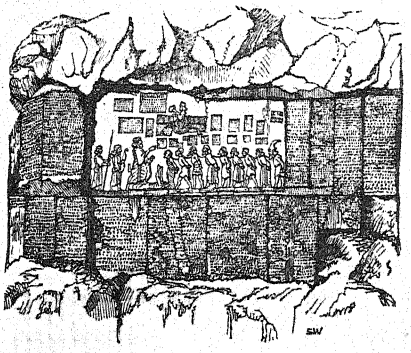
Mr. Masson in his memoir has pointed out very clearly that the rocks in the neighbourhood contain remains of four distinct periods. 1. On the upper part of the principal mass of rock, the whole surface of which has been scarped away, are the remains of the heads of three colossal figures, and above them are traces of characters. The heads are in basso-rilievo, and, according to Mr. Masson, who is we believe the only traveller who has described them, of very early workmanship. 2. At the N. extremity of Bagistanon, in a nook or retiring angle of the hill, high upon the rock, and almost inaccessible, is a group of thirteen figures, the one on the extreme left representing the king, and carved on the face of the rock, which is cut away horizontally, so as to allow a place to stand on. About the figures are tablets with inscriptions in the Cuneiform character. These figures and inscriptions, we now know, refer to Dareius the son of Hystaspes and his victories. 3. Still further to the N., of much later workmanship, is a group composed originally of five or six figures, but now much mutilated, representing a person to whom a Victory is presenting a wreath as trampling on a prostrate enemy. Over it is a Greek inscription in which the name Gotarzes may be detected. Rawlinson and Masson concur in supposing that this Gotarzes was an Arsacid prince, who fought a great battle near this spot with Meherdates. (Joseph. *Ant.* xx. 3. § 4; Tac. *Ann.* xi. 8.) It is worthy of remark that Tacitus (*Ann.* xii. 13) states that Gotarzes took up his position on Mt. Sambulos. There is every reason to suppose that Mt. Sambulos is the same as Bagistanon, it being a generic name for the range of which the latter formed one projecting portion. If so, *Baghistan* might have acquired its name, as that part traditionally connected with the labours of Semiramis. Tacitus says Mt. Sambulos was sacred to Hercules, probably meaning Jupiter; it is called by Pliny (vi. 27) Mons Cambalidus, in a passage ("super Chosicos ad septentrionem Mesobatene sub monte Cambalido"), which seems to prove that there is a connection between the names Mesobatene, Baptana or Batana in Isidorus, and the present *Máh-Subadán*. Diodorus, too (*l. c.*), in describing Alexander's march, speaks of Sambea, a place abounding with the necessaries of life, which is, no doubt, the Mons Cambalidus of Pliny, the Cambadene of Isidore, and the present *Kirmánsháh*. 4. Is a comparatively modern inscription in Arabic, recording a grant of land in endowment of the adjacent caravanserai.

A peculiar interest attaches to the rock of *Baghistan* or *Behistun*, owing to the successful interpretation within the last few years by Col. Rawlinson of the Cuneiform inscriptions, which are on the tablets



MONS BAGISTANUS. (A, Sculptures.)

above and beside the thirteen figures to which we have alluded. Col. Rawlinson has published a complete account of his labours in the *Journ. Roy. As. Soc.* vol. x. with copies of the inscriptions themselves, and translations in Latin and English of the



SCULPTURES ON MONS BAGISTANUS.

original Persian. In this memoir, he has shown that the standing Royal figure is that of Dareius himself, and that the figures in front of him are those of different impostors, who had claimed the throne of his ancestors, and were successively compelled to succumb to his power. The inscriptions above, in the three forms of the Cuneiform writing, Persian, Assyrian, and Median, proclaim the ancestral right of Dareius to the throne of Persia, with the names of the kings of the Achaemenid race who had preceded him: they give an account of his gradual, but, in the end, successful triumph over the different rebels who rose against him during the first four years of his reign. Col. Rawlinson thinks, that, in the fifth year B. C. 516, Dareius commenced constructing this monument, the completion of which must have been the work of several years. It is evident, that the Persian monarch took the greatest pains to ensure the permanency of his record. It is placed at an elevation of about 300 feet from the base of the rock, and the ascent is so precipitous, that scaffolding must have been erected to enable the workmen to carve the sculpture. In its natural state, the face of the rock, on which the figures are placed, is almost unapproachable. The execution of the figures themselves is, perhaps, not equal to those at Persepolis, but this is natural, as an earlier effort of the artist's skill. "The labour," says Col. Rawlinson, "bestowed on the whole work, must have been enormous. The mere preparation of the surface of the rock must have occupied many months, and on examining the tablets minutely, I observed an elaborateness of workmanship, which is not to be found in other places. Wherever, in fact, from the unsoundness of the stone, it was difficult to give the necessary polish to the surface, other fragments were inlaid, imbedded in molten lead, and the fittings so nicely managed that a very careful scrutiny is required, at present, to detect the artifice. Holes or fissures, which perforated the rock, were filled up also with the same material, and the polish, which was bestowed upon the entire sculpture, could only have been accomplished by mechanical means. But the real wonder of the work, I think, consists in the inscriptions. For extent, for beauty of execution, for uniformity and correctness, they are, perhaps, unequalled in the world. . . . . It would be very hazardous to speculate on the means employed to engrave the work in an age when steel was supposed to have been unknown, but I cannot avoid noticing a very extraordinary device, which has been employed, apparently, to give a finish and durability to the writing. It was evident to myself, and to those who, in company with myself, scrutinized the execution of the work, that, after the engraving of the rock had been accomplished, a coating of siliceous varnish had been laid on to give a clearness of outline to each individual letter, and to protect the surface against the action of the elements. This varnish is of infinitely greater hardness than the limestone rock beneath it. It has been washed down in several places by the trickling of water for three and twenty centuries, and it lies in flakes upon the foot-ledge like thin layers of lava. It adheres in other portions of the tablet to the broken surface, and still shows with sufficient distinctness the forms of the characters, although the rock beneath is entirely honeycombed and destroyed. It is only, indeed, in the great fissures, caused by the outbursting of natural springs, and in the lower part of the tablet, where I suspect artificial mutilation, that the varnish has entirely disappeared." (Rawlinson, *Journ. As. Soc.* vol. x.; Masson, *ibid.* vol. xii. pt. 1; Ker Porter, *Travels*, vol. ii.) [V.]

BAGO'US MONS (Βαγῶον ὄρος, Ptol. vi. 17. § 1, 19. § 1), a chain of mountains mentioned by Ptolemy as being between Asia and Drangiana, to the south of the former, and to the north of the latter. The name is probably of Persian or Arian origin, but is not mentioned elsewhere. [V.]

BA'GRADA or BA'GRADAS (ὁ Βαγράδας, gen. -α: *Mejerdah*), the chief river of the Carthaginian territory (afterwards the Roman province of Africa), had its source, according to Ptolemy (vi. 3. §§ 1, 8), in the mountain called MAMPSARUS, in Numidia, and flowed NE. into the Gulf of Carthage. Though one of the largest rivers of N. Africa, after the MALVA, it was inconsiderable as compared with the rivers of other countries. It is fordable in many places near its mouth. Shaw compares it in size to the *Isis* after its junction with the *Cherwell*.

The main stream is formed by the union of two branches, the southern of which, the ancient Bagradas, is now called *Mel'ag* (*Meskianah*, in its upper course). This is joined by the other branch, the *Hamiz* (which flows from the W.), NW. of *Kaf*, the ancient Sicca Veneria. The *Hamiz*, to which the ancients give no specific name, has its sources near *Tiffesh*, the ancient TIPASA, E. of CIRTA (*Constantineh*). The united stream flows to the NE., and falls into the sea, at present, just within the W. extremity of the *Gulf of Tunis*, after passing immediately under the ruins of UTICA. Its ancient course, however, was somewhat different. It fell into the sea between

Utica and Carthage, but much nearer to the latter than it now does. Flowing through the alluvial plain of western Zeugitana [AFRICA], it carried down in its turbid waters a great quantity of soil, and the deposits thus formed have enlarged its delta and altered the coast line. The quality and operation of the river are noticed by the ancient poets. (Lucan, iv. 588:—

"Bagrada lentus agit, siccae sulcator arenae."

Sil. Ital. vi. 140—143:—

"Turbidus arentes lento pede sulcat arenas
Bagrada, non ullo Libycis in finibus amne
Victus limosas extendere latius undas,
Et stagnante vado patulos involvere campos.")

The alterations thus caused in the coast-line can be traced by aid of statements in the ancient writers; to follow which, however, a few words are necessary on the present state of the coast. The great *Gulf of Tunis* is divided into three smaller gulfs by two promontories, which stand out from its E. and W. sides. On the latter of these promontories stood Carthage, S. by E. of the Apollinis Pr. (*C. Farina*), the western headland of the whole gulf. Between Carthage and this headland lies a bay, the coast of which is formed by a low and marshy plain, whose level is broken by an eminence, evidently the same on which the elder Scipio Africanus established his camp when he invaded Africa. [CASTRA CORNELIA.] This hill, though now far inland, is described by Caesar (*B. C.* ii. 24) as jutting out into the sea; and its projection formed a harbour. (Appian, *Pun.* 25; Liv. xxx. 10.) North of the Castra Cornelia, at the distance of a mile in a straight line, but of six miles by the road usually taken to avoid a marsh between the two places, lay Utica, also on the sea-coast; and on the S., between the Castra Cornelia and Carthage, the Bagradas fell into a bay which washed the N. side of the peninsula of Carthage. But now this bay is quite filled up; the river flows no longer between Carthage and Scipio's camp, but to the N. of the latter, close under the ruins of Utica, which, like the hill of the camp, are now left some miles inland: the great marsh described by Caesar has become firm land, and similar marshes have been formed in what was then deep water, but now an alluvial plain. (Strab. xvii. p. 832; Caes. *B. C.* ii. 24, 26; Liv. xxx. 25; Appian, *B. C.* ii. 44, 45; Mela, i. 7; Plin. v. 3. s. 4; Ptol. iv. 3. § 6, where the Greek numbers denoting the latitudes are corrupted; Agathem. ii. 10, p. 236, Gronov., p. 49, Huds.; Shaw, *Travels*, *&c.* pp. 146, foll., pp. 77, foll., 2d ed.; Barth, *Wanderungen*, *&c.*, pp. 81, 109, 110, 199.) Respecting the enormous serpent killed by Regulus on the banks of the Bagradas, see Gellius (vi. 3) and Florus (ii. 2. § 21, where, as also in iv. 2. § 70, the old editions and some MSS. read Bragadam).

Polybius (i. 75) mentions the river under the name of MACARAS (Μακάρα, gen.), which Gesenius considers to be its genuine Punic name, derived from Mokar the Tyrian Hercules (*Monumenta Phoenicia*, p. 95). That the Phoenicians, like the Greeks and Romans, assigned divine dignity to their rivers, is well known; but it may be worth while to notice the proof furnished, in this specific case, by the treaty of the Carthaginians with Philip, in which the rivers of the land are invoked among the attesting deities (Polyb. vii. Fr. 3). Of the very familiar corruption by which the *m* has passed into a *b*, the very passage referred to presents an example, for we have there the various reading Βακάρα (Suidas gives Βουκάρας). The modern name *Mejerdah* furnishes one among many instances, in the geography of N. Africa, in which the ancient Punic name, corrupted by the Greeks and Romans, has been more or less closely restored in the kindred Arabic. The conjecture of Reichard, that the river PAGIDA, or PAGIDAS, mentioned in the war with Tacfarinas, is the Bagradas, seems to have no adequate proof to support it. (Tac. *Ann.* iii. 20; Reichard, *Kleine Geogr. Schriften*, p. 550.)

Ptolemy places another river of the same name in Libya Interior, having its source in MT. USARGALA, nearly in the same longitude as the former river. (Ptol. iv. 6. § 10.) [P. S.]

BAGRADAS (ὁ Βαγράδας, Ptol. vi. 4. § 2; vi. 8. § 3, Bagrada; Amm. Marc. xxiii. 6; Marcian, p. 19 20, 23), a small river which flowed into the Persian Gulf, and which appears to have been the boundary of the provinces of Persis and Carmania. It has been conjectured that it is either the Rhoganis of Arrian (*Ind.* c. 39), or the Granis of the same writer. (*l. c.*) It is probably represented by the present *Nabend*, which divides *Laristán* and *Fárs* (Burnes's *Map*), or by the *Bender-begh*. (Vincent, *Navig. of Indian Ocean*, vol. i. p. 401.) [V.]

BAGRAUDANE'NE (Βαγραυδανηνή, vulg. Βαγρανανδηνή, Ptol. v. 13), one of the cantons of Armenia, lying to the E., near the sources of the Tigris. The Tauraunites mentioned by Tacitus (*Annals*, xiv. 24) are placed by Forbiger (vol. ii. p. 602) in this district. [E. B. J.]

BAHURIM, a town of Benjamin, on the eastern slope of the Mount of Olives. (2 *Sam.* xvi. 5.) It must have been situated near Bethany, and has been conjecturally assigned to the site of a modern village named *Abu Dis* (Shubert, cited by Robinson, *Bib. Res.* vol. ii. p. 103, note 3), which, however, was without the border of Benjamin. [G. W.]

BAIAE (Βαΐαι: *Eth.* Baianus: *Baja*), a place on the coast of Campania, celebrated for its warm baths, as well as for the beauty and pleasantness of its situation, on the SW. side of the bay between Cape Misenum and Puteoli, which was commonly known as the Sinus Baianus. We find no mention of a *town* of the name in early times, but its port was celebrated from a remote period, and was supposed to have derived its name from Baius, one of the companions of Ulysses, who was buried there. (Lycophr. *Alex.* 694; Strab. v. p. 245; Sil. Ital. xii. 114; Serv. *ad Aen.* vi. 107, ix. 710.) But it was never a place of any note till it became a favourite resort of the wealthy and luxurious Roman nobles towards the end of the Republic: a favour for which it was almost equally indebted to the abundance and variety of its warm springs, and to the charms of its beautiful situation. Horace speaks of the bay of "the pleasant Baiae" as surpassed by no other in the world (*Ep.* i. 1, 83); and its praises are not less celebrated by later poets, as well as prose writers. (Mart. xi. 80; Stat. *Silv.* iii. 5.96; Tac. *Ann.* xii. 21.) It appears to have come into fashion before the time of Cicero: Lucullus had a villa here, as well as at a still earlier period C. Marius, and the example was followed both by Pompey and Caesar (Varr. *R. R.* iii. 17. § 9; Seneca, *Ep.* 51; Tac. *Ann.* xiv. 9.) The villas of the latter were on the hill above Baiae, but subsequent visitors established themselves on the very edge of the sea, and even threw out vast substructions into the midst of the

waters, upon which to erect their magnificent palaces. (Hor. *Carm.* ii. 18. 20; Plin. *Ep.* ix. 7.) Baiae thus speedily became noted as an abode of indolence and luxury, and is indignantly termed by Seneca "diversorium vitiorum," a place where all restraint was thrown off, and nothing was thought of but pleasure and dissipation. (*Ep. l. c.*). Statius also terms it *Desides Baiae.* (*Silv.* iv. 7. 19.) Several Roman emperors, in succession, followed the prevailing fashion, and erected splendid villas, or rather palaces, at Baiae. Nero seems to have regarded it with especial favour, and it was in his villa here that he received his mother Agrippina for the last time, immediately before she fell a victim to his designs upon her life. (Tac. *Ann.* xiv. 4, 5; Suet. *Ner.* 34; Joseph. *Ant.* xviii. 7. § 2.) Caligula also resided frequently at Baiae, and one of his most celebrated feats of extravagance was the construction of a temporary bridge across the bay from thence to Puteoli, which, though formed of boats, was covered with earth, and rendered passable both for horsemen and chariots. Suetonius states that it was 3,600 paces in length, but the real distance across (whether measured from the *Castello di Baja*, or from Bauli, which Dion Cassius makes the point of its commencement) is little more than two Roman miles. (Suet. *Cal.* 19; Dion Cass. lix. 17; Joseph. *Ant.* xix. 1. § 1.) It was at Baiae also that the emperor Hadrian died, and at a later period Alexander Severus erected several villas here on a splendid scale. (Spartian. *Hadr.* 25; Lamprid. *Alex. Sev.* 26.)

It was, however, to its warm springs that Baiae was first indebted for its celebrity; and these appear to have been frequented for medical purposes long before the place became a fashionable resort. They are first mentioned by Livy under the name of the "aquae Cumanae" as early as B.C. 176: and are celebrated by Lucretius. (Liv. xli. 16; Lucret. vi. 747.) Pliny also speaks of them as surpassing all others in number and variety, some being sulphureous, others aluminous, acidulous, &c., so that their different properties rendered them efficacious in all kinds of diseases. The establishments of Thermae for the use of them were numerous, and on a scale of the greatest splendour; and we learn from a letter of Cassiodorus that these continued in use as late as the 6th century. (Plin. xxxi. 2; Flor. i. 16. § 4; Joseph. *l. c.*; Cassiod. *Var.* ix. 6; Hor. *Ep.* i. 15, 2—7; Stat. *Silv.* iii. 2. 17; Vitruv. ii. 6. § 2.)

Though Baiae must have grown up under the Roman Empire into a considerable town, it never obtained the privileges of a separate Municipium, and continued for all such purposes to be dependent upon the poor and decayed city of Cumae, in the territory of which it was included. (Romanelli, vol. iii. p. 512; Oreil. *Inscr.* 2263.) We have little information concerning it during the middle ages; but it appears to have fallen into neglect, and gradually became subject, as it still continues, to the noxious effects of the malaria. The modern *Castello di Baja* was erected in the reign of Charles V.; but the name of *Baja* is still applied to the whole line of coast from thence to the Lucrine Lake. Both the coast itself and the ridge of hill above it are covered with detached ruins and fragments of ancient buildings, to which it is impossible to assign any name. One of the most conspicuous edifices near the sea-shore is commonly known as the Temple of Venus, who appears to have been the tutelary deity of the place (Mart. xi. 80. 1); but it is more probable that both this and the two other buildings, called the Temples of Diana and Mercury, really belonged to Thermal establishments. (Romanelli, vol. iii. p. 514; Iorio, *Guida di Pozzuoli*, pp. 129—136; Eustace's *Classical Tour*, vol. ii. p. 410, &c.). [E.H.B.]

BAIAE (Βαΐαι: *Bayas*), a small place on the gulf of Issus, placed between Issus and the Cilician gates in the Antonine Itin. The site is identified by the name. "At the site of the Baiae or baths of the Romans, there is now a splendid Saracenic structure combining citadel, mosque, a covered bezestein, an elegant khan, and baths." (Ainsworth, *Travels in the Track of the Ten Thousand*, &c. p. 56.) Baiae may be a Roman name; but nothing appears to be known of its origin. [G. L.]

BAIOCASSES, the name of a Celtic people mentioned in the Notitia. Pliny (iv. 18) speaks of the "Viducasses, Bodiocasses, Unelli;" and the Bodiocasses are supposed to be the Baiocasses. The name Baiocassis occurs in Ausonius. (Com. Prof. Burd. iv. 7.) The modern name of *Bayeux* in the department of Calvados is supposed to represent the name Baiocasses. [AUGUSTODURUS.] [G. L.]

BALANEA (Βαλανεία, Strab. xvi. p. 733; Βαλανέαι, Steph. B.; Βαλαναῖαι, Ptol. v. 15; Βαλανέα, Hierocles; Balanea, Plin. v. 18; *Eth.* Βαλανεώτης, Belinas: *Banias*), a town of Syria subject to Aradus. (Strab. *l. c.*) It was situated 27 M. P. from Gabala, and 24 M. P. from Antaradus. The Balneis of the Peutinger Tables, which is fixed at pretty nearly the same distance from Antaradus and Gabala, must be identified with Balanea. The name arose no doubt from the baths in the neighbourhood. For coins of Balanea both Autonomous, and belonging to the Empire, see Rasche (vol. i. p. 1444) and Eckhel (vol. iii. p. 310). This city was pleasantly situated, facing the sea to the N., and having the river *Banias* on the S. and W. The foundations of a handsome church are still visible, and Roman remains cover the plain to some considerable extent. Near the sea are many granite columns, marking the site of some public building. To the E., on a low hill, are what appear to be the ruins of the Acropolis. The name of a bishop of Balanea occurs in the acts of the Council of Nice, and it is mentioned by the Crusaders under the name of *Valania.* (Wilken, *die Kreuz*, vol. i. p. 255, ii. 596, iii. (2) 257.) It is now utterly deserted. (Pococke, *Trav.* vol. ii. pt. 1. p. 200; Buckingham, *Arab Tribes*, p. 526; Thomson, *Bibl. Sacra*, vol. v. p. 257; Chesney, *Euphrat. Exped.* vol. i. p. 452.) [E. B. J.]

BALARI (Βαλαροί), one of the tribes or nations who inhabited the interior of Sardinia. They are mentioned both by Pliny and Strabo as one of the most considerable of the native races; the latter tells us that they inhabited a mountainous district, dwelling principally in caves, and in common with the other tribes of the interior raised but little produce of their own, and subsisted in great measure by plundering the more fertile districts on the coast. (Plin. iii. 7. s. 13; Strab. v. p. 225.) According to Pausanias they derived their origin from a body of African or Iberian mercenaries in the service of the Carthaginians, who took refuge in the mountains and there maintained their independence: he adds, that the name of Balari signified "fugitives," in the Corsican language. (Paus. x. 17. § 9.) Their geographical position cannot be determined with any certainty. [E. H. B.]

BALBU'RA (Βάλβουρα: *Eth.* Βαλβουρεύς), a

Lycian town, the site of which is fixed (Spratt's *Lycia*, vol. i. p. 267) at *Katara* on both sides of the *Katara Soo*, the most northern branch of the Xanthus. The acropolis hill is about 300 feet above the plain of Katara, and the plain is 4500 feet above the level of the sea. The ruins occupy a considerable space on both sides of the stream. There are two theatres at Balbura; one is on the south side of the acropolis hill, and the other is in a hollow in the front of the mountain on the south side of the stream: the hollow in the mountain formed the cavea. There are also remains of several temples at *Katara;* and of Christian churches. The Ethnic name Βαλθουρεύς occurs on two inscriptions at least at *Katara*. The site was discovered by Hoskyn and Forbes.

The name Balbura is a neuter plural. (Steph *s. v.* Βάλθουρα.) There was a district Cabalia (Plin. v. 27), named Cabalis by Strabo (p. 631), which contained Balbura and two other cities, Bubon and Oenoanda. [CABALIS.]

(Hoskyn and Leake, in *London Geog. Jour.* vol. xii. p. 143; Spratt's *Lycia.*) [G. L.]

BALCE'A (Βαλκεία, Steph. B. *s. v.*) is placed by Stephanus about, that is near, the Propontis. It is mentioned by Pliny (v. 30), who places it in Teuthrania, a district which contains Pergamum. His position, therefore, differs altogether from that which is vaguely assigned by Stephanus. [G. L.]

BALEARES (Βαλλιαρεῖς, Diod. v. 17, Eustath. *ad Dion.* 457; Βαλιαρεῖς, Βαλιαρίδες, Steph. B.; Βαλεαρίδες, Strab.; Βαλλιαρίδες, Ptol. ii. 6. § 78; Βαλεαρίαι, Agathem.; Βαλερίαι ἤτοι ἰγιειναί, the Iberian name, according to Dion Cass. ap. Tzetz. *ad Lycoph.* 633; Valeriae, *Geog. Rav.* v. 27: *Eth.* Βαλεαρεῖς, &c., Baleares, Balearici, sing. Balearis: Polybius expressly says that the islands and the people were called by the same name [iii. 33]: the forms with *e* are generally used by the Romans, those with *i* by the Greeks, but *Baliares* also occurs on Latin inscriptions [Gruter, p. 298. 3; Gori, iii. p. 173, No. 214, and in some MSS.]), or GYMNE'SIAE (Γυμνησίαι: *Eth.* Γυμνήσιος, fem. Γυμνησία, Γυμνησίς, Steph. B.), a group of islands in the Mediterranean, lying off that part of the E. coast of Spain, which is between the rivers Sucro (*Turia*) and Iberus (*Ebro*), E. of the PITYUSAE, and (roughly speaking) between 39° and 40° N. lat., and between 2¼° and 4½° E. long. The number of islands in the group is stated differently: some make them seven (Eustath. *l. c.*); some mention only one (Steph. B. *s. v.*; Strab. ii. p. 123, ἡ Γυμνησία, where, however, Groskurd and Kramer read *αἱ* Γυμνησίαι), but nearly all the ancient writers used the term to include merely the two large islands called the *Greater*, BALEARIS MAJOR (ἡ μείζων), and the *Lesser*, BALEARIS MINOR (ἡ ἐλάττων), or, as they were called in the Byzantine period, MAJORICA and MINORICA (Μαιόρικά τε καὶ Μινόρικα: Procop. *B. V.* i. 1, ii. 5; Zonar. *Ann.* ix. p. 435), whence the common modern names, *Majorca* and *Minorca*, or in Spanish *Mallorca* and *Menorca*.

It should be remembered that the Balearic group, in the modern sense of the word, includes also the PITYUSAE of the ancients, namely Ebusus (*Iviza*), and Colubraria or Ophiusa (*Formentera*). Indeed, the passage in Strabo (iii. p. 167), τὰς μὲν Πιτυούσσας δύο καὶ τὰς Γυμνησίας δύο (καλοῦσι καὶ Βαλιαρίδας) has been taken as if the words in the parenthesis referred to both groups: but that they only refer to the Gymnesiae is pretty clear, both from the consent of other writers, and from another passage of Strabo himself (xiv. p. 654). Lycophron calls the islands Χοιράδες, from their rocky nature. (*Cassand.* 633; comp. Tzetz. *ad loc.*)

There were various traditions respecting their population, some of a very fabulous complexion. The story, preserved by Lycophron (*l. c.*, Eustath. *ad Dion. Perieg. l. c.*), that certain shipwrecked Boeotians were cast naked on the islands, which were therefore called Gymnesiae (διὰ τὸ γυμνοὺς καὶ ἀχλαίνους, ἐκεῖ ἐξενεχθῆναι), is evidently invented to account for the name. There is also a tradition that the islands were colonized from Rhodes after the Trojan war (Strab. xiv. p. 654: the Rhodians, like the Baleares, were celebrated slingers: Sil. Ital. iii. 364, 365:—

"Jam cui Tlepolemus sator, et cui Lindus origo,
Funda bella ferens Balearis et alite plumbo."

At all events, they had a very mixed population, of whose habits several strange stories are told (Diod., Strab., Eustath., *ll. cc.*): that they went naked, or clothed only in sheep-skins (Tzetz. *ad Lycophr. l. c.*) — whence the name of the islands (an instance of a fact made out of an etymology), — until the Phoenicians clothed them with broad-bordered tunics (Strab. p. 168: this seems the true sense of the passage; see Groskurd's note: it is usually understood to mean that the Baleares invented the *latus clavus*, and so it was understood by Eustathius, whose note is chiefly taken from Strabo; others make them naked only in the heat of summer, Tzetz. *ad Lycophr. l. c.*): that they lived in hollow rocks and artificial caves: that they were remarkable for their love of women, and, when any were taken captive by pirates, they would give three or four men as the ransom for one woman: that they had no gold or silver coin, and forbade the importation of the precious metals, so that those of them who served as mercenaries took their pay in wine and women instead of money. Their peculiar marriage and funeral customs are related by Diodorus (v. 18).

The Baleares were, however, chiefly celebrated for their skill as slingers, in which capacity they served, as mercenaries, first under the Carthaginians, and afterwards under the Romans. They went into battle ungirt, with only a small buckler, and a javelin burnt at the end, and in some cases tipt with a small iron point; but their effective weapons were their slings, of which each man carried three, wound round his head (Strab. p. 168; Eustath. *l. c.*), or, as others tell us, one round the head, one round the body, and one in the hand. (Diod. *l. c.*; Tzetz. *ad Lycophr. l. c.*) The three slings were of different lengths, for stones of different sizes; the largest they hurled with as much force as if it were flung from a catapult; and they seldom missed their mark. To this exercise they were trained from infancy, in order to earn their livelihood as mercenary soldiers. It is said that the mothers only allowed their children to eat bread when they had struck it off a post with the sling. (Strab., Diod., *ll. cc.*; Flor. iii. 8; Tzetz. *ad Lycophr. l. c.*)

The Greek and Roman writers generally derive the name of the people from their skill as slingers (βαλεαρεῖς, from βάλλω); but Strabo assigns to the name a Phoenician origin, observing that it was the Phoenician equivalent for the Greek γυμνῆτας, that is, light-armed soldiers. (Strab. xiv. p. 654.) Though his explanation be wrong, his main fact is

probably right. The root BAL points to a Phoenician origin; perhaps the islands were sacred to the deity of that name; and the accidental resemblance to the Greek root ΒΑΛ (in βάλλω), coupled with the occupation of the people, would be quite a sufficient foundation for the usual Greek practice of assimilating the name to their own language. That it was not, however, Greek at first, may be inferred with great probability from the fact that the common Greek name of the islands is not Βαλεαρεῖς, but Γυμνησίαι, the former being the name used by the *natives*, as well as by the Carthaginians and Romans. (Plin.; Agathem.; Dion Cass. *ap.* Tzetz. *ad Lycophr.* 533; Eustath. *l. c.*) The latter name, of which two fancied etymologies have been already referred to, is probably derived from the light equipment of the Balearic troops (γυμνῆτας). (Strab. xiv. p. 654; Plin. *l. c.*)

The islands were taken possession of in very early times by the Phoenicians (Strab. iii. pp. 167, 168); a remarkable trace of whose colonization is preserved in the town of Mago (*Mahon in Minorca*), which still gives the name of a princely family of Carthage to a noble house of England. After the fall of Carthage, the islands seem to have been virtually independent. Notwithstanding their celebrity in war, the people were generally very quiet and inoffensive. (Strab.; but Florus gives them a worse character, iii. 8.) The Romans, however, easily found a pretext for charging them with complicity with the Mediterranean pirates, and they were conquered by Q. Caecilius Metellus, thence surnamed Balearicus, B. C. 123. (Liv. *Epit.* lx.; Freinsh. *Supp.* lx. 37; Florus, Strab. *ll. cc.*) Metellus settled 3,000 Roman and Spanish colonists on the larger island, and founded the cities of Palma and Pollentia. (Strab., Mel., Plin.) The islands belonged, under the empire, to the conventus of Carthago Nova, in the province of Hispania Tarraconensis, of which province they formed, with the Pityusae, the fourth district, under the government of a *praefectus pro legato*. An inscription of the time of Nero mentions the PRAEF. PRAE LEGATO INSULAR. BALIARUM. (Orelli, No. 732, who, with Muratori, reads *pro* for *prae*.) They were afterwards made a separate province, probably in the division of the empire under Constantine. (*Not. Dig. Occid.* c. xx. vol. ii. p. 466, Böcking.)

The ancient writers describe the Balearic islands sometimes as off the coast of Tyrrhenia (περὶ τὴν Τυρρηνίδα, Steph. B.), sometimes as the first islands, except the Pityusae, to one entering the Mediterranean from Gades. (Plin. *l. c.*) The larger island, BALEARIS MAJOR (*Mallorca*), or COLUMBA (*Itin. Ant.* p. 511) was a day's sail from the coast of Spain: it is, in fact, 43 miles NE. of *Iviza*, which is 50 miles E. of *C. St. Martin*. Pliny makes the distance from Dianium Pr. (*C. S. Martin*), on the coast of Spain to the Pityusae (*Iviza*, &c.), 700 stadia, and the Baleares the same distance further out at sea. The Antonine Itinerary (*l. c.*) places the Baleares 300 stadia from Ebusus (*Iviza*). The smaller island, BALEARIS MINOR (*Menorca*), or NURA (*Itin. Ant.* p. 512), lies to the E. of the larger, from which it is separated by a strait 22 miles wide. The little island of *Cabrera*, S. of *Mallorca*, is the CAPRARIA of the ancients. In magnitude the islands were described by Timaeus (*ap.* Diod. *l. c.*; Strab. xiv. p. 654) as the largest in the world, except seven—namely, Sardinia, Sicily, Cyprus, Crete, Euboea, Corsica, and Lesbos; but Strabo rightly observes that there are others larger. Strabo makes the larger island nearly 600 stadia long by 200 wide (iii. p. 167); Artemidorus gave it twice that size (Agathem. i. 5); and Pliny (*l. c.*) makes its length 100 M. P. and its circuit 375: its area is 1,430 square miles. Besides the colonies of PALMA (*Palma*) and POLLENTIA (*Pollenza*), already mentioned, of which the former lay on the SW., and the latter on the NE., it had the smaller towns of Cinium (*Sineu*), near the centre of the island, with the *Jus Latii* (Plin. *l. c.*); Cunici (*Alcudia?*), also a *civitas Latina* (Plin. *l. c.*, where Sillig now reads *Tucim*); and Gujunta (*Inscr.* ap. Gruter. p. 378. No. 1.)

The smaller island MINOR (*Menorca*) is described by Strabo as lying 270 stadia E. of Pollentia on the larger: the Antonine Itinerary (p. 512) assigns 600 stadia for the interval between the islands, which is more than twice the real space: Pliny makes the distance 30 M. P. (240 stadia), the length of the island 40 M. P., and its circuit 150. Its true length is 32 miles, average breadth 8, area about 260 square miles. Besides MAGO (*Port Mahon*), and JAMNO or JAMNA (*Ciudadela*), at the E. and W. ends respectively, both Phoenician settlements, it had the inland town of Sanisera (*Alajor*, Plin. *l. c.*).

Both islands had numerous excellent harbours, though rocky at their mouth, and requiring care in entering them (Strab., Eustath. *ll. cc.*: *Port Mahon* is one of the finest harbours in the world). Both were extremely fertile in all produce, except wine and olive oil. (Aristot. *de Mir. Ausc.* 89; Diod., but Pliny praises their wine as well as their corn, xiv. 6. s. 8, xviii. 7. s. 12: the two writers are speaking, in fact, of different periods.) They were celebrated for their cattle, especially for the mules of the lesser island; they had an immense number of rabbits, and were free from all venomous reptiles. (Strab., Mel., *l. c.*; Plin. *l. c.*, viii. 58. s. 83, xxxv. 19. s. 59; Varro, *R. R.* iii. 12; Aelian, *H. A.* xiii. 15; Solin. 26.) Among the snails valued by the Romans as a diet, was a species from the Balearic isles, called *cavaticae*, from their being bred in caves. (Plin. xxx. 6. s. 15.) Their chief mineral product was the red earth, called *sinope*, which was used by painters. (Plin. xxxv. 6. s. 13; Vitruv. vii. 7.) Their resin and pitch are mentioned by Dioscorides (*Mat. Med.* i. 92). The population of the two islands is stated by Diodorus (*l. c.*) at 30,000.

Twelve Roman miles S. of the larger island (9 miles English) in the open sea (xii. M. P. in altum) lay the little island of Capraria (*Cabrera*), a treacherous cause of shipwrecks (*insidiosa naufragiis*, Plin. *l. c*; *naufragalis*, Mart. Cap. *de Nupt. Phil.* vi.); and opposite to Palma the islets called Maenariae, Tiquadra, and parva Hannibalis. (Plin.)

The part of the Mediterranean E. of Spain, around the Balearic isles, was called Mare Balearicum (τὸ Βαλλεαρικὸν πέλαγος, Ptol. ii 4. § 3), or Sinus Balearicus. (Flor. iii. 6. § 9.)

For further information respecting the islands and the people, see the following passages, in addition to those already quoted. (Polyb. i. 67, iii. 113; Diod. ix. 106; Liv. xxi. 21, 55, xxii. 37, xxviii. 37; Hirt. *B. A.* 23; Lucan, i. 229, iii. 710; Suet. *Galb.* 10; Oros. i. 2; Serv. *ad Virg. Aen.* vii. 661.)

The islands still contain some monuments of their original inhabitants, in the shape of tumuli, such as those which Diodorus describes them as raising over their dead. These tumuli consist of large unhewn stones, and are surrounded by a fence of flat stones

set up on end; and a spiral path on the outside leads to the summit of the mound. From this arrangement, and from their being generally erected on elevated spots, they are supposed to have been used as watch-towers. The Roman remains have been almost destroyed by the Vandal conquerors; the principal ruin is that of an aqueduct near Pollentia. (Wernsdorf, *Antiq. Balear.*; Dameto, *Hist. of the Balearic Kingdom;* Armstrong's *Minorca.*) [P.S.]

BALE'SIUM, or BALE'TIUM, a town of Calabria, mentioned by Pliny (iii. 11. s. 16), who enumerates the name between Lupiae and Caelium, is evidently the same place which is called BALENTIUM in the Tabula (VALENTIA in the Itin. Hierosol., p. 609), and VALETIUM by Mela (ii. 4), all which authorities place it between Brundusium and Lupiae. Its site is clearly identified by the remains of a ruined town still visible near *S. Pietro Vernotico*, a village on the road from *Brindisi* to *Lecce*, about 12 miles from the former, and 16 from the latter city. The site is still called *Baleso* or *Valesio*, and is traversed by an ancient Roman road, still known to the peasantry of the neighbourhood as the Via Trajana. Vases, inscriptions, and other remains of antiquity have been discovered here, but the circuit of the ancient walls indicates that it was only a small town. (Galateus, *de Situ Japygiae*, pp. 73, 74; Romanelli, vol. ii. p. 79; Mommsen, *U. I. Dialekte*, p. 60.) [E. H. B.]

BALISSUS (Βαλίσσος, Plut. *Crass.* 23), a small river in Mesopotamia, below Carrhae, where the first battle took place between the soldiers of Crassus and the Parthians; and where Publius, the son of Crassus, and many of his men, were cut off. The name of this river appears under various forms, but there can be no doubt that the Balissus of Plutarch, the Belias of Ammianus (xxiii. 3), and the Bilecha (Βίληχα) of Isid. Char. (p. 3), are one and the same stream. It flowed in a westerly direction from the Chaboras (*Khabúr*), past Callinicum, and fell into the Euphrates. Its present name is said to be *Belikhe*. (Forbiger, vol. ii. p. 628.) [V.]

BALLA, or VALLA (Βάλλα, Steph. B. *s. v.*; Οὐάλλαι, Ptol. iii. 13. § 40: *Eth.* Βαλλαῖος, Steph.; Vallaeus, Plin. iv. 10. s. 17), a town of Macedonia, placed in Pieria by Ptolemy and Pliny, the inhabitants of which were removed to Pythium. (Steph. *l. c.*) As Pythium was in Perrhaebia, at the south-western foot of the Pierian mountains, Leake places Balla in the mountainous part of Pieria, and supposes that *Velvendó* may have derived its name from it. In that case it would be a different place from the BALA of the *Table*, which stood about midway between Dium and Berrhoea. (Leake, *Northern Greece*, vol. iii. p. 425.)

BALO'MUM (Βάλωμον), the name of part of the sea-coast of Gedrosia. It is not mentioned, except by Arrian (*Ind.* 23) in his account of the voyage of Nearchus, and cannot now be identified. (Vincent, *Navig. of Ind. Ocean*, vol. i. p. 249.) [V.]

BALONGA (Βαλόγγα: *Pahang*), the chief city of the "Pirates' country" (Λῃστῶν χώρα), on the Sinus Magnus, on the E. coast of the peninsula of India extra Gangem. (Ptol. vii. 2. § 7; he also places a Βαλόγκα in the Aurea Chersonesus, vii. 2. § 25.) [P. S.]

BALSA (Βάλσα: *Eth.* Balsenses, *Tavira*), a considerable town of Lusitania in Spain, on the S. coast. It was the first station W. of the Anas, after Esuris at the river's mouth, at the distance of 24 M. P. (*It. Ant.* p. 426.) It belonged to the Lusitani (Plin. iv. 21. s. 35), or to the Turduli. (Ptol. ii. 5. § 2.) Pliny enumerates its people among the *stipendiarii;* its coins show that it was a municipium, with the epithet of *Felix*. (Plin., *It. Ant.*, Ptol. *ll. cc.*; Mela, iii. 1; Marc. Heracl. p. 42; Geog. Rav. iv. 43; Sestini, *Med.* p. 3; Mionnet, Suppl. vol. i. p. 3; Resendi, *Antiq. Lusit.* iv. p. 197; Florez, *Esp. S.* vol. xiv. pp. 201, 209; Ukert, vol. ii. pt. 1. p. 388.) [P. S.]

BALTIA. Three days' sail from the coast of Scythia lay an island of immense magnitude, called Baltia; this being the name which Pliny found in Xenophon of Lampsacus. Pytheas, on the other hand, called it Basilia. (Plin. xxxvii. 7. s. 11.) For the confusion on this point, see BASILIA.

Whatever may be the uncertainties as to the exact geographical position of the ancient Baltia, the word itself is important as being the origin of our term *Baltic*. Little less certain is its Slavonic or Lithuanian origin, since so little is it German that, except in England, the usual name for the Baltic, amongst the Gothic nations, is the *East*-Sea. This helps us in certain points of criticism. In the first place, it suggests an explanation of the ambiguities of the early writers, who took their names from two sources. If *Baltia* was Slavonic, the name Ωστιαῖοι (*Eastmen*), who dwelt on its coast, was German. Yet each is found in Pytheas. Hence the likelihood of two names to the same locality, and the confusion arising therefrom. Again, the fact of the name being strange to the present Germans makes the assumption of an erroneous application of it all the more likely. Name for name, nothing represents the ancient Baltia so closely as the Great and the Little *Belts* between the Danish isles and Jutland. But these are the names of *straits* of *water*, not of *islands* of *land*. Yet the present writer believes that the Baltia of Pytheas was the island of *Fyen* or *Sealand* (one or both), and that the name Baltia is retained in that of the waters that bound them. He would not, however, believe this, if there had been no change in language. Had that been uniform from the beginning, the confusion which he assumes would have been illegitimate.

Another speculation connects itself with the root *Balt-*. In the article AVARI, a principle which will bear a wide application has been suggested. It is as follows: *when the name of a non-historical individual coincides with that of an historical population (or locality), the individual is to be considered as an eponymus.* Now, the legends of the country of the *Getae* connected them with the *Guttones* of the Baltic; indeed, when the name *Goth* became prominent, the original seat of the stock was laid on that sea, sometimes on the southern coast in the amber-country, sometimes as far north as Scandinavia. More than this, the two royal lines were those of the *Balt*-ungs (*Baltidae*), and the *Amal*-ungs (*Amalidae*). For a *Balt*, or an *Amal*, as real personages, we look in vain. Populations, however, to which they were *Eponymi*, we find in the two localities Baltia and Abalus — associated localities in the accredited mother-country. [R. G. L.]

BALYRA (Βαλύρα, Paus. iv. 33. § 3), a tributary of the Pamisus in Messenia. [MESSENIA.]

BAMBOTUS. [LIBYA.]

BANACHA (Βάναχα, or, according to another reading, Nachaba), a city of that part of Arabia Petraea which was situated towards Mesopotamia. (Ptol. v. 19. § 7.) Forster takes it to be equivalent to Beni-Nachath, i. e. the sons of Nahath, one of the

dukes of Edom, the son of Reuel, the son of Esau. (*Gen.* xxxvi. 4; Forster, *Arabia*, vol. ii. p. 52.) [G. W.]

BANADEDARI. [ARAE PHILAENORUM.]

BA'NASA (Βάνασα, Ptol. iv. l. § 13), a colony of Mauretania Tingitana, founded by Augustus, and bearing the epithet of Valentia. (Plin. v. 1.) Its site is difficult to fix. That it stood on the river Subur (*Sebou*) is clear (Plin. *l. c.*), but whether at its mouth, or higher up, is uncertain. Ptolemy places it among the *inland* cities; a term, it is true, not used by him in the context with great strictness, but the longitude he assigns to Banasa places it some distance from the sea. Pliny seems to make it inland; and, moreover, states its distance from Lixus at 75 M. P., while he places the mouth of the Subur 50 M. P. from the same place. The *Itinerary* (p. 7) gives a distance of only 40 M. P. from Banasa to Lixus (namely, Frigidis 24, Lix colonia 16); and the difficulty cannot be removed by a correction of these numbers, for the total, from Sala to Lixus, of which they form a part, is correct. The site, if on the coast, corresponds to *Mehediah;* if inland to *Mamora*, about 30 miles higher up the river, where are considerable ruins. [P. S.]

BANATIA, a town of the Vacomagi, mentioned by Ptolemy (ii. 3. § 13). Name for name, it coincides with *Bean*-Castle near Nairn, where, in 1460, Roman coins were found. [R. G. L]

BANDOBE'NE (Βανδοβηνή), a district in the extreme N. of India intra Gangem, about the river Choaspes. (Strab. xv. p. 697.) [P. S.]

BANDUSIAE FONS, a fountain in Apulia, a few miles from Venusia, celebrated by Horace in a beautiful and well-known ode. (*Carm.* iii. 13.) The name not being elsewhere mentioned, it was supposed by many writers, beginning with the old scholiast Acron (*ad loc.*), that the fountain in question was in the neighbourhood of his Sabine farm. But the Abbé Chaupy proved that a fountain about 6 miles S. of Venusia was known, as late as the beginning of the 12th century, by the name of Fons Bandusinus; and an ancient church is mentioned in ecclesiastical documents as "ecclesiam SS. MM. Gervasi et Protasi *in Bandusino Fonte apud Venusiam.*" Both the church and the fountain have now disappeared, but the site of the former is well known, and immediately close to it was a copious source called *Fontana Grande*, the waters of which are still abundant, though the fountain itself has been intentionally destroyed by the proprietor of the spot. (Chaupy, *Découverte de la Maison d'Horace*, vol. iii. pp. 364, 538—543.) The documentary evidence seems conclusive in favour of the Venusian fountain; but a source, or rather basin, not far from the site of his Sabine farm in the valley of *Licenza;* now called *Fonte Bello*, is still shown to travellers as the Fons Bandusiae, and its claim to that distinction is strenuously advocated by Dennis, in a letter inserted in Milman's *Life of Horace* (p. 103). The name is written, in the older editions of Horace, BLANDUSIA, but the best MSS. have BANDUSIA. (Obbarius, in his edition of the *Odes of Horace*, Jena, 1848, has collected all the authorities upon the subject in a note on the ode in question.) [E. H. B.]

BANIA'NA. [TURDULI.]

BANIENSES. [NORBA CAESAREA.]

BANIZOMENES, a maritime tribe of the western coast of Arabia, towards the north of the Red Sea, situated next to the country of the Nabataei. Diodorus (iii. 43) describes their coast as a bay 500 stadia deep, the mouth of which is so obstructed by precipitous rocks as to be inaccessible to ships. The inhabitants lived on the produce of their hunting. There was there a most sacred temple, held in great veneration by all the Arabs. Burckhardt describes the *Beni-Omran* as inhabiting "the mountains between Akaba and Moeyleh, on the eastern coast of the Red Sea;" and there is perhaps sufficient similarity between the names to justify Forster's identification, particularly if, as is said, the description of the gulf and of the three adjacent islands, in Diodorus, exactly corresponds with the Bay of Moilah, and the three islands off it to the south. (Forster, *Arabia*, vol. i. p. 323, ii. p. 117.) [G. W.]

BANNA. [PETRIANA.]

BANNIO. [GOBANNIO.]

BANNOMANNIA. [MENTONOMON.]

BANOVALLUM. [ISANNAVATIA.]

BA'NTIA (Βαντία: *Eth.* Bantinus), a small town about 13 miles SE. of Venusia. Pliny reckons the Bantini among the Lucanians; but Livy speaks of it as in Apulia, and Acron, in his notes on Horace, also calls it expressly "civitas Apuliae." Horace himself alludes to it as one of the places, in the neighbourhood of Venusia, familiar to his boyhood; and his expressions indicate the wooded character of its territory. (*Saltus Bantinos*, Hor. *Carm.* iii. 4, 15; Plin. iii. 11. s. 16; Liv. xxvii. 25; Acron, *ad loc.*) An ancient abbey, named *Sta. Maria di Banzi*, still marks its site, and Holstenius (*Not. in Cluver*, p. 202) tells us that in his time some remains of the ancient town were visible in its immediate neighbourhood. The district is still covered with a thick forest, now called *Bosco dell' Abadia.* (Romanelli, vol. ii. p. 241.) It was among the wooded hills between Bantia and Venusia that the Roman consuls M. Marcellus and T. Quinctius Crispinus encamped in B. C. 208, and where the skirmish took place in which Marcellus was killed, and his colleague mortally wounded. (Liv. xxvii. 25—27.) We learn from inscriptions that Bantia enjoyed the rights of a Municipium under the Roman Empire; and one of the most interesting monuments of its class is a bronze tablet, commonly known as the Tabula Bantina, which was discovered in the year 1790, at *Oppido*, 8 miles from Banzi. This contains a Roman law, or plebis-scitum, relative to the municipal affairs of Bantia, and derives its chief interest from the circumstance that it is written both in Latin and Oscan, of which last language it is one of the most important relics. (Mommsen, *Unter Italischen Dialekte*, p. 145—168; Bullett. *dell Inst. Arch.* 1847, p. 157.) [E. H. B.]

BA'NTIA (Βαντία), a town of the Calicoeni, in the district of Dassaretia in Illyria. (Polyb. v. 108.)

BANTOMANNIA. [MENTONOMON.]

BANU'BARI (Βανούβαροι), a people of the west coast of Arabia, situated between the Darrae on the north, and the Arsae on the south, towards the north of the modern district of *Hedjaz.* (Ptol. vi. 7. § 4; Forster, *Arabia*, vol. ii. pp. 127, 129.) [G. W.]

BAPHYRAS, or BA'PHYRUS (Βαφύρας), a small river of Macedonia, flowing by Dium through marshes into the sea. It was celebrated for the excellence of its τευθίδες, or cuttle-fish. (Liv. xliv. 6; Athen. vii. p. 326, d.; Lycophr. 274.) Pausanias (ix. 30. § 8) relates that this was the same river as the Helicon, which, after flowing 75 stadia above ground, has then a subterraneous course of 22 stadia, and on its reappearance is navigable under the name of Baphyras. (Leake, *Northern Greece*, vol. iii. p. 411.)

BAPTANA. [BAGISTANUS MONS.]

BAQUA'TES. [BACUATAE.]

BA'RACE. [LIMYRICA.]

BA'RACES. [TAPROBANE.]

BARATE (*Βάραττα, Βαράτη*), on the road from Iconium (*Koniyeh*) to Tyana, and 50 M. P. from Iconium. Hamilton found on his route eastward from *Koniyeh*, near *Kara Bounar*, a remarkable trachytic crater, and there were in the neighbourhood several similar cones. The distance on the map from *Koniyeh* is more than 50 geographical miles. He thinks that these Barathra are the Barata of the Tables, for "the name, which signifies 'deep pits,' cannot well apply to anything else than these remarkable craters, which must have attracted the attention of the ancients." (*Researches*, &c., vol. ii. p. 217.) The conjecture seems probable. [G. L.]

BARBANA (*Bojana*), a river of Illyria, rising in the Bebian Mountains, flows through the lake Labeatis, and forms, with the Clausula, which flows into it just below Scodra, the river called Oriundus. Livy seems to have supposed the Oriundus was a third stream rising in Mt. Scardus, into which the other two discharged themselves. (Liv. xliv. 31.)

BARBARIA'NA. 1. A town in the extreme S. of Hispania Baetica, 10 M. P. from CALPE, on the road to Malaca (*It. Ant.* p. 406), identified by some with BARBESULA. (Wesseling, *ad loc.*) It is usually supposed to be near *Ximena de la Frontera*; but this seems very doubtful. (Ukert, vol. ii. pt. 1 p. 347.) 2. [AUTRIGONES.] [P. S.]

BARBA'RIUM PR. (*Βαρβάριον ἄκρον*, Ptol. ii. 5. § 4; C. *Espichel*), a promontory of Lusitania, about 18 miles S. of the mouth of the Tagus, called by other writers MAGNUM PROMONTORIUM [P. S.]

BARBE'SULA (*Βαρβησόλα*), a town on the coast of Hispania Baetica, a little E. of Calpe, on a river of the same name, now the *Guadiaro*, on the E. bank of which are still seen the ruins of the place, with inscriptions. (Mela, ii. 6; Plin. iii. 3; Marc. Herac. pp. 39, 40; Geogr. Rav. iv. 42; Tzetz. *Chil.* viii. 712; Ptol. ii. 4. §§ 6, 7; Florez, *Esp. S.* ix. 51, xii. 307; Ukert, *Geograph.* vol. ii. pt. 1. pp. 295, 348.) [P. S.]

BARBO'STHENES, a mountain in Laconia, said by Livy to have been 10 M.P. from Sparta, was situated NE. of the city. It is identified by Leake with the height immediately south of the *Khan of Krevatá*. (Liv. xxxv. 27, 30; Leake, *Peloponnesiaca*, p. 344.)

BARCA, or BARCE (*Βάρκη, ἡ πόλις Βαρκέων*, Scyl., *Eth. Βαρκαῖος*, Barcaeus; also in the form *Βαρκαῖα, Eth. Βαρκαιάτης*, Steph. B.), an inland city of Cyrenaica, founded by a body of seceders from Cyrene, under the Battiadae, Perseus, Zacynthus, Aristomedon, and Lycus, who were driven, by the treatment they received from their brother Arcesilaus II., king of Cyrene, to renounce their allegiance, and to establish this new city (about B. C. 554). At the same time they induced the Libyans of the interior (*τοὺς Λίβυας*) to join in their revolt, and from this cause, as well as from being founded in the midst of the Libyans, the city had from the first a Greco-Libyan character, which it always retained. (Herod. iv. 160.) An indication of this Libyan element seems to be furnished by the name of the king Alazir (Herod. iv. 164); and it is an interesting fact that nearly the same name, Aladdeir, occurs in an ancient genealogical table found at Cyrene. (Böckh, *Corp. Inscr.* No. 5147, vol. iii. p. 523.)

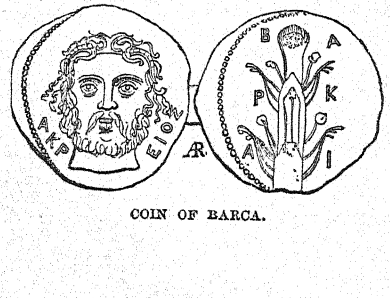
Arcesilaus II. attempted to chastise his revolted Libyan subjects. They fled for refuge to the kindred tribes in the deserts on the east, towards Egypt, and, as Arcesilaus pursued them, they turned upon him and utterly defeated him, killing 7000 of his soldiers: soon after which he was strangled by his own brother Learchus. The intestine troubles of Cyrene now gave the Barcaeans an opportunity of extending their power over the whole of the W. part of Cyrenaica, including the district on the coast (as far as Hesperides), where we find the important port of TEUCHIRA (aft. Arsinoë), belonging to them. If we are to trust traditions preserved by Servius (*ad Virg. Aen.* iv. 42), they carried their arms on land far W. over the region of the Syrtes towards Carthage, and acquired such a maritime power as to defeat the Phoenicians in a naval battle. The terror inspired by the Persian conquest of Egypt induced the princes of Barca, as well as those of Cyrene, to send presents to Cambyses, and to promise an annual tribute; and in the subsequent constitution of the empire, they were reckoned as belonging to the satrapy of Egypt. (Herod. iii. 13, 91.) But meanwhile the rising power of Barca had received a disastrous overthrow. In the conflicts of faction at Cyrene, Arcesilaus III. had fled to his father-in-law, Alazir, king of Barca; but certain exiles from Cyrene, uniting with a party of the Barcaeans, attacked both kings in the marketplace, and killed them. Upon this, Pheretima, the mother of Arcesilaus, one of those incarnations of female revenge whom history occasionally exhibits, applied for aid to Aryandes, who had been appointed satrap of Egypt by Cambyses, and retained the office under Dareius. Herodotus was doubtless right in supposing that Aryandes welcomed the opportunity which seemed to present itself, for effecting the conquest of Libya. He collected a powerful army and fleet; but, before commencing hostilities he sent a herald to Barca, demanding to know who had slain Arcesilaus. The Barcaeans collectively took the act upon themselves, for that they had suffered many evils at his hands. The desired pretext being thus gained, Aryandes despatched the expedition. (Herod. iv. 164.) After a fruitless siege of nine months, during which the Barcaeans displayed skill equal to their courage, they were outwitted by a perfidious stratagem; the Persians obtained possession of the city, and gave over the inhabitants to the brutal revenge of Pheretima. Those of the citizens who were supposed to have had most share in her son's death she impaled all round the circuit of the walls, on which she fixed as bosses the breasts of their wives. The members of the family of the Baltiadae, and those who were clearly guiltless of the murder, were suffered to remain in the city. The rest of the inhabitants were led into captivity by the Persians into Egypt, and were afterwards sent to Dareius, who settled them in a village of Bactria, which was still called Barca in the time of Herodotus (iv. 200—204). These events occurred about B. C. 510.

The tragic history of Barca would be incomplete without a mention of the fate of Pheretima. Returning with the Persian army to Egypt, she died there of a loathsome disease (*ζῶσα γὰρ εὐλέων ἐξέζεσε*), "for thus," adds the good old chronicler, "do men provoke the jealousy of the gods by the excessive indulgence of revenge" (iv. 205): to which the modern historian adds another reflection, curiously illustrative of the different points of view

from which the same event may be contemplated:—"It will be recollected that in the veins of this savage woman the Libyan blood was intermixed with the Grecian. Political enmity in Greece Proper kills, but seldom, if ever, mutilates. or sheds the blood of women." (Grote, *History of Greece*, vol. iv. p. 66.)

We hear little more of Barca, till its political extinction was completed, under the Ptolemies, by the removal of the great body of its inhabitants to the new city of PTOLEMAIS, erected on the site of the former port of Barca. Indeed, the new city would seem to have received the name of the old one; for after this period the geographers speak of Barca and Ptolemais as identical. (Strab. xvii. p. 837; Plin. v. 5; Steph. B.) Ptolemy, however, distinguishes them properly, placing Barca among the inland cities (iv. 4. § 11); a proof that, however decayed, the city still existed in the 2nd century of our era. In fact, it long survived its more powerful rival, Cyrene. Under the later empire it was an episcopal see, and under the Arabs it seems (though some dispute this) to have risen to renewed importance, on account of its position on the route from Egypt to the western provinces of North Africa. (Edrisi, iii. 3; Barth, *Wanderungen*, &c. p. 405.) Meanwhile its name has survived to the present day in that of the district of which it was the capital, the province of *Barca*, in the regency of *Tripoli;* and it was transferred, under the Romans, to the turbulent Libyan people, who lived as nomads in that district. (BARCAEI: comp. Polyaen. vii. 28; Aen. Poliorc. 37.) The Barcaeans were celebrated for their race of horses; and a Greek writer repeats a traditionary boast that they had learnt the breeding of horses from Poseidon, and the use of the chariot from Athena. (Steph. B. *s. v.*) These were the horses which gained the last Arcesilaus of Cyrene his place in the poetry of Pindar.

The position of Barca is accurately described by Scylax (pp. 45, 46, Hudson), who places its harbour (λιμὴν ὁ κατὰ Βάρκην) 500 stadia from Cyrene, and 620 from Hesperides, and the city itself 100 stadia from the sea, that is, by the most direct route, up a ravine, for the road is much longer. It stood on the summit of the terraces which overlook the W. coast of the Greater Syrtis, in a plain which, though surrounded by the sands of the desert table-land (*Desert of Barca*), is well watered, and beautifully fertile. The plain is called *El-Merjeh*, and the same name is often given to the ruins which mark the site of Barca, but the Arabs call them *El-Medinah*. These ruins are very inconsiderable, which is at once accounted for by the recorded fact that the city was built of brick (Steph. B.), and, in all probability, unburnt brick. (Barth, p. 405.) The few ruins which remain are supposed by Barth to belong to the Arab city, with the exception of those of the cisterns, on which this, like the other great cities of Africa,



COIN OF BARCA.

was entirely built, and of which three still remain. Eastward of the valley in which the city stands the route to Cyrene lies across the desert, and through a narrow defile, the difficulty of which may have been one cause of the ease with which the power of Barca appears to have been established. (Beechey, De la Cella, Pacho, Barth; comp. CYRENAICA.)

The above coin represents, on the obverse, the head of Ammon, and on the reverse the plant silphium, for the growth of which Cyrenaica was famous, with the legend BAPKAI for Βαρκαίων. (Eckhel, vol. iv. p. 128.) [P. S.]

BARCA BACTRIANAE. [BACTRIANA.]

BARCAEA. [BARCA, BARCAEI.]

BARCAEI (Βαρκαῖοι), the people of BARCA. This is made a separate article for the purpose of correcting the error of most compilers, who mention a Libyan tribe of the name on the authority of Herodotus. That the city was in the midst of Libyan tribes, and that its population was to a great extent Libyan, is unquestionable; but the name *Barcaei*, in Herodotus, always refers to the city and its neighbourhood; and it may easily be inferred from his statements that the Libyan people, among whom the city was founded, were the AUSCHISAE. Herodotus expressly distinguishes the Barcaei, together with the Cyrenaeans, from the neighbouring Libyan tribes. (iii. 13, 91.) It is true that Ptolemy calls the native tribes above the Libyan Pentapolis BARCITAE (Βαρκεῖται, iv. 4. § 9), and that Virgil (*Aen.* iv. 42), by a poetical anticipation, mentions the Barcaei among the native peoples of N. Africa:

"Hinc deserta siti regio lateque furentes Barcaei."

But such expressions belong to a period when the name had been long since extended from the city to the district of which it was the capital, and which Herodotus calls BARCAEA (Βαρκαίη, iv. 171), from which district in turn, as usual, the Libyan inhabitants of later time received their name. (See also Steph. B. *s.v.* Βάρκη: καὶ Βαρκαῖον τὸν Λίβυν, φασὶ Βαρκαῖον ἔθνος, but the reading is doubtful, and recent editors give ἔπος.)

It is not meant to be denied that the name may possibly have been of Libyan origin; but it is somewhat important to observe that Herodotus does not make the statement usually ascribed to him. For the arguments in favour of the existence of Barca as a Libyan settlement before its Grecian colonization, see Pacho (*Voyage dans la Marmarique*, p. 175, foll.). [P. S.]

BA'RCINO (Βαρκινών, Ptol. ii. 6. § 8), BA'RCENO (*Itin. Ant.* pp. 390, 398), in the later writers BA'RCELO (Avien. *Or. Mar.* 520) and BARCELONA (*Geogr. Rav.* iv. 42, v. 3; Aeth. *Cosmogr.* p. 50, ed. Basil. 1575), which name it still preserves, was a city of the Laletani, on the E. coast of Hispania Tarraconensis, a little N. of the river Rubricatus (*Llobregat*), and about half way between the Iberus (*Ebro*) and the Pyrenees. The only information respecting its early history consists in some native traditions referred to by the later Roman writers, to the effect that it was founded by Hercules 400 years before the building of Rome, and that it was rebuilt by Hamilcar Barcas, who gave it the name of his family. (Oros. vii. 143; Miñano, *Diccion.* vol. i. p. 391; Auson. *Epist.* xxiv. 68, 69, *Punica Barcino.*) Under the Romans it was a colony, with the surname of *Faventia* (Plin. iii. 3. s. 4), or, in full, *Colonia Faventia Julia Augusta Pia Barcino.* (Inscr. *ap.* Gruter, p. 426, nos. 5, 6.)

Mela (ii. 6) mentions it among the small towns of the district, probably as it was eclipsed by its neighbour Tarraco; but it may be gathered from later writers that it gradually grew in wealth and consequence, favoured as it was with a beautiful situation and an excellent harbour. (Avien. *Or. Mar. l. c.*; "Et Barcilonum amoena sedes ditium.") It enjoyed immunity from imperial burthens. (Paul. Dig. l. tit. 15, de Cens.) In modern times it has entirely supplanted TARRACO in importance, owing to its submitting to the Moors when they destroyed the latter city.

As the land has gained upon the sea along this coast, the modern city stands for the most part E. of the ancient one, only a portion of the site being common to the two. The ruins of the ancient city are inconsiderable; they are described by Laborde (*Itin. de l'Espagne*, vol. ii. p. 41, 3rd ed.), Miñano (*Diccion. l. c.*), and Ford (*Handbook of Spain*, p. 229).

There is a coin of Galba, with the epigraph, COL. BARCINO. FAVENTIA. (Rasche, *Lex. Rei Num. s. v.*) [P. S.]

BARDERATE, a town of Liguria, included by Pliny (iii. 5. s. 7) among the "nobilia oppida" of the interior of that province, between the Apennines and the Padus; but notwithstanding this epithet, we find no other mention of the name; and its situation is wholly unknown. The modern town of *Brà*, supposed by some writers to occupy its site, is certainly too near Pollentia. [E. H. B.]

BARDINES. [CHRYSORRHOAS.]

BARDO, a city of Hispania Ulterior, mentioned by Livy (xxiii. 21). Its site is not known. [P. S.]

BARE'A (Βαρεία, Ptol. ii. 4. § 8; Baria, *Geogr. Rav.* iv. 42: *Vera*), a town of the Bastuli, on the coast of Spain, in the extreme SE., reckoned as belonging to the province of Baetica, though within the boundaries of Tarraconensis. (Plin. iii. 3. s. 4, *adscriptum Baeticae Barea;* Florez, *Esp. S.* x. 4, ix. 4; coins, Sestini, p. 35.) [P. S.]

BA'RGASA (Βάργασα: *Eth.* Βαργασηνός), a city of Caria. The Ethnic name is given by Stephanus on the authority of Apollonius in his *Carica*. There are also coins of Bargasa with the epigraph Βαργασηνῶν. It is mentioned by Strabo (p. 656), who, after speaking of Cnidus, says, "then Ceramus and Bargasa, small places above the sea." The next place that he mentions is Halicarnassus. Bargasa is therefore between Cnidus and Halicarnassus. Leake places Bargasa in his map, by conjecture, at the head of the gulf of Cos, at a place which he marks *Djovata;* this seems to be the *Giva* of Cramer. Neither of them states the authority for this position. [G. L.]

BARGULUM, a town in Epeirus of uncertain site. (Liv. xxix. 12.)

BARGU'SII (Βαργούσιοι), one of the lesser peoples E. of the Ilergetes, in Hispania Tarraconensis, probably along the river *Sagarra*. (Polyb. iii. 35; Liv. xxi. 19, 23; Steph. B. *s. v.*; Ukert, *Geographie*, vol. ii. pt. 1, p. 427.) [P. S.]

BARGY'LIA (τὰ Βαργυλία: *Eth.* Βαργυλιάτης: and Bargyletes, Cic. *ad Fam.* xiii. 56), a city of Caria (Steph. *s. v.*), "which the Carians name Andanus, calling it a foundation of Achilles; and it is near Iasus and Myndus." Mela (i. 16), who calls it Bargylos, also places it on the bay of Iasus; and the bay of Iasus was also called Bargylieticus. (Liv. xxxvii. 17; Polyb. xvi. 12.) Chandler, who was in these parts, could not find Bargylia. Leake conjectures that it may be on the bay between *Pasha Limáne* and *Asýn Kálesi*.

There was at Bargylia a statue of Artemis Cindyas under the bare sky, probably in a temple, about which statue the incredible story was told, that neither rain nor snow ever fell on it. (Polyb. xvi. 12; comp. the corrupt passage in Strabo, p. 658, and Groskurd's note, vol. iii. p. 54.) Philip III. of Macedonia had a garrison in Bargylia, which the Romans required him to withdraw as one of the terms of peace (Liv. xxxiii. 30; Polyb. xvii. 2, xviii. 31); and the Bargyliatae were declared free. [G. L.]

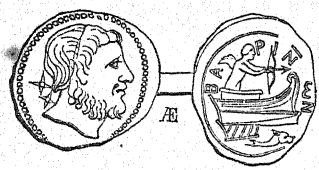
BARIS (Βάρις), a mountain of Armenia, situated, according to Nicholas of Damascus (Joseph. *Antiq.* i. 3. § 26), near the district of Minyas, the Minni of Scripture. According to this historian it was this place where the ark rested before the deluge. St. Martin (*Mém. sur l'Armenie*, vol. i. p. 265) identifies it with *Mt. Varaz*, situated in the centre of Armenia. (Comp. Chesney, *Exped. Euphrat.* vol. ii. p. 7; Ritter, *Erdkunde*, vol. x. p. 83.) [E. B. J.

BARIS, a river of LIMYRICA, in India. [P. S.]

BARIS. [VERETUM.]

BA'RIUM (Βάριον, Βαρῖνος: *Eth.* Barinus), a maritime city of Apulia, situated on the coast of the Adriatic, about 75 miles from Brundusium, and 36 from the mouth of the Aufidus. (Strabo, vi. p. 283, gives 700 stadia for the former, and 400 for the latter distance; but both are greatly overstated. Comp. Itin. Ant. p. 117; Tab. Peut.; and Romanelli, vol. ii. p. 160.) It is still called *Bari*, and is now one of the most considerable cities in this part of Italy, but does not appear to have enjoyed equal consideration in ancient times. No mention of it is found in history previous to the conquest of Apulia by the Romans, and we have no account of its origin, but its coins attest that it had early received a great amount of Greek influence, probably from the neighbouring city of Tarentum; and prove that it must have been a place of some consideration in the 3rd century B. C. (Millingen, *Numismatique de l'Italie*, p. 149; Mommsen, *Das Römische Münzwesen*, p. 335.) It is incidentally mentioned by Livy (xl. 18), and noticed by Horace as a fishing-town. (*Bari moenia piscosi, Sat.* i. 5, 97.) Tacitus also mentions it as a Municipium of Apulia, and the name is found in Strabo, Pliny, and the other geographers among the towns belonging to that province. (Tac. *Ann.* xvi. 9; Strab. vi. p. 283; Plin. iii. 11. s. 16; Ptol. iii. 1. § 15; Mela, ii. 4; *Lib. Colon.* p. 211.) Its position on the Via Appia or Trajana, as well as its port, contributed to preserve it from decay, but it does not seem to have risen above the condition of an ordinary municipal town until after the fall of the Western Empire. But in the 10th century, after its possession had been long disputed by the Lombards, Saracens, and Greeks, it fell into the hands of the Greek emperors, who made it the capital of Apulia, and the residence of the Catapan or governor of the province. It still contains near 20,000 inhabitants, and is the see of an archbishop and the chief town of the province now called the *Terra di Bari*. No vestiges of antiquity remain there, except several inscriptions of Roman date; but excavations in the neighbourhood have brought to light numerous painted vases, which, as well as its coins, attest the influence of Greek art and civilization at Barium. (Romanelli, vol. ii. p. 158; Swinburne's *Travels*, vol. i. p. 191—200; Giustiniani, *Diz. Geogr.* vol. ii. p. 178—197.) A cross road leading direct from Barium to Tarentum is mentioned in the Itin. Ant.

(p. 119); the distance is correctly given at 60 R. miles. [E. H. B.]



COIN OF BARIUM.

BARNA (Βάρνα, Arrian. *Ind.* 27), a small village at which the fleet of Nearchus halted for a short time. It was the next place to Balomum, and is probably the same as the Badara (Βαδάρα Γεδρωσίας) of Ptolemy. (vi. 21. § 5.) (Vincent, *Navig. of Indian Ocean*, vol. i. p. 250.) [V.]

BARNUS (Βαρνοῦς), a town on the Via Egnatia, and apparently upon the confines of Illyria and Macedonia, between Lychnidus and Heraclea. (Polyb. ap. Strab. vii. p. 322.) Leake, however, conjectures that it may be the same place as Arnissa, B being a common Macedonian prefix. (Leake, *Northern Greece*, vol. iii. p. 316.) [ARNISSA.]

BAROMACI. [CAESAROMAGUS.]

BARSAMPSE (Βαρσάμψη), a place mentioned by Ptolemy (v. 18. § 5) as being on the E. bank of the Euphrates. Lat. 36° 15′, long. 72° 20′. Ritter (*Erdkunde*, vol. x. p. 1000) fixes its position S.E. of Betham-maria at the spot where the Euphrates makes a bend to the W. opposite to the caves and ruins of *El Akatin*. The name is Syrian, and has been identified as Beth-Shemesh, or Temple of the Sun. [E. B. J.]

BARSITA. [BORSIPPA.]

BARYGA'ZA, BARYGAZE'NUS SINUS. [INDIA.]

BASA or BASAG, a place on the south coast of Arabia, mentioned only by Pliny (vi. 28. s. 32), perhaps identical with Ptolemy's Abisa or Abissagi, a city situated on the Gulf of Salachitae, near the Straits of the Persian Gulf. This ancient site Forster identifies with *Abissa*, a town at the eastern extremity of the Gulf of Bassas, between Harmin and Ras-al-Had, under the Palheiros Mountains, which he conceives to be the Didymi montes of Ptolemy. (*Arabia*, vol. ii. pp. 182, 235.) [G. W.]

BASANITES MONS (Βασανίτου λίθου ὄρος, Ptol. iv. 5. § 27), formed a portion of the rocky boundary of the Nile Valley to the east. It lay about lat. 23° N., between Syene and Berenice on the Red Sea. In its immediate neighbourhood were probably the Castra Lapidariorum of the Notitia Imperii. The stone (Βάσανος), from which the mountain derived its name, was the Lapis Lydius of Pliny (xxxvi. 20. § 22), and was used in architecture for cornices of buildings, for whetstones, and also in the assay of metals. Geologists doubt whether the Basanus were basalt or hornblende. [W. B. D.]

BASANTE, a town in Lower Pannonia, called ad Basante in Peutinger. Table, whereas in several Itineraries (*Ant.* p. 131, *Hier.* p. 563) and by Ptolemy (ii. 16. § 8) it is called Bassiana (Βασσίανα.) Ruins of the place are still existing near the village of Dobrincze. [L. S.]

BASHAN (Βασάν, Βασανῖτις), sometimes represented as identical with Batanaea; but as Bashan was comprehended in the country called Peraea by Josephus,—which he extends from Machaerus to Pella, and even north of that—(for he reckons Gadara as the capital of Peraea, *B. J.* iv. 7. § 3), and Peraea is distinguished from Batanaea (*Ant.* xvii. 13. § 4, *B. J.* iii. 3. § 5), they are certainly distinct. It was inhabited by the Amorites at the period of the coming in of the children of Israel, and on the conquest of Og, was settled by the half-tribe of Manasseh. (*Numb.* xxi. 33—35, xxxii.; *Deut.* iii. 1—17.) It extended from the brook Jabbok (*Zurka*) to Mount Hermon (*Gebel-esh-Sheikh*), and was divided into several districts, of which we have particular mention of "the country of Argob,"—afterwards named from its conqueror "Bashan-havoth-Jair" (*Ib.* v. 13, 14),—and Edrei, in which was situated the royal city Astaroth. (*Deut.* i. 4, *Josh.* xiii. 12, 29—31.) It was celebrated for the excellency of its pastures; and the sheep and oxen of Bashan were proverbial. (*Deut.* xxxii. 14; *Psal.* xxii. 12; *Ezek.* xxxix. 18; *Amos*, iv. 1.) For its civil history see PERAEA. [G.W.]

BASI'LIA. 1. (*Basel*, or *Bâle*), in the Swiss canton of *Bâle*, is first mentioned by Ammianus Marcellinus (xxx. 3), who speaks of a fortress, Robur, being built near Basilia by the emperor Valentinian I. A.D. 374. After the ruin of Augusta Rauracorum (*Augst*), Basilia became a place of importance, and in the Notitia it is named Civitas Basiliensium. It is not mentioned in the Itineraries or the Table.

2. This name occurs in the Antonine Itin. between Durocortorum (*Rheims*), and Axuenna [AXUENNA], and the distance is marked x. from Durocortorum and xii. from Axuenna. D'Anville (*Notice*) makes a guess at its position. [G. L.]

BASI'LIA. The island which Pytheas called Abalus, Timaeus called Basilia. (Plin. xxxvii. 7. s. 11.) It produced amber. On the other hand, the Baltia of Pytheas was the Basilia of Timaeus. Zeuss (p. 270) reasonably suggests that, although there is a confusion in the geography which cannot be satisfactorily unravelled, the word Basilia is the name of the present island *Oesel*. [BALTIA and MENTONOMON.] [R. G. L.]

BA'SILIS (Βάσιλις, Βασιλίς: *Eth.* Βασιλίτης), a town of Arcadia in the district Parrhasia, on the Alpheius, said to have been founded by the Arcadian king Cypselus, and containing a temple of the Eleusinian Demeter. It is identified by Kiepert in his map with the Cypsela mentioned by Thucydides (v. 33). There are a few remains of Basilis near *Kyparissia*. (Paus. viii. 30. § 5; Athen. p. 609, e.; Steph. B. *s. v.*; Leake, *Morea*, vol. ii. p. 293; Ross, *Reisen im Peloponnes*, vol. i. p. 89.) [CYPSELA.]

BASSAE. [PHIGALIA.]

BASSIANA. [BASANTE.]

BASTA, a town of Calabria, described by Pliny (iii. 11. s. 16) as situated between Hydruntum and the Iapygian Promontory. Its name is still retained by the little village of *Vaste* near *Poggiardo*, about 10 miles SW. of *Otranto*, and 19 from the *Capo della Leuca* (the Iapygian Promontory). Galateo, a local topographer of the 16th century, speaks of the remains of the ancient city as visible in his time; while without the walls were numerous sepulchres, in which were discovered vases, arms, and other objects of bronze, as well as an inscription, curious as being one of the most considerable relics of the Messapian dialect. (Galateo, *de Situ Iapygiae*, pp. 96, 97; Romanelli, vol. ii. p. 30, 31; Gruter, *Inscr.* pp. 145-5; Mommsen, *Unter Italischen Dialekte*, p. 52—56.)

The BASTERBINI of Pliny, mentioned by him shortly afterwards among the "Calabrorum Mediterranei," must certainly be the inhabitants of Basta, though the ethnic form is curious. [E. H. B.]

BASTARNAE (Βαστάρναι) or BASTERNAE (Βαστέρναι), one of the most powerful tribes of Sarmatia Europaea, first became known to the Romans in the wars with Philip and Perseus, kings of Macedonia, to the latter of whom they furnished 20,000 mercenaries. Various accounts were given of their origin; but they were generally supposed to be of the German race. Their first settlements in Sarmatia seem to have been in the highlands between the *Theiss* and *March*, whence they pressed forward to the lower Danube, as far as its mouth, where a portion of the people, settling in the island of PEUCE, obtained the name of PEUCINI. They also extended to the S. side of the Danube, where they made predatory incursions into Thrace, and engaged in war with the governors of the Roman province of Macedonia. They were driven back across the Danube by M. Crassus, in B. C. 30. In the later geographers we find them settled between the Tyras (*Dniester*) and Borysthenes (*Dnieper*), the Peucini remaining at the mouth of the Danube. Other tribes of them are mentioned under the names of Atmoni and Sidones. They were a wild people, remarkable for their stature and their courage. They lived entirely by war; and carried their women and children with them on waggons. Their main force was their cavalry, supported by a light infantry, trained to keep up, even at full speed, with the horsemen, each of whom was accompanied by one of these foot-soldiers (παραβάτης). Their government was regal. (Polyb. xxvi. 9; Strab. ii. pp. 93, 118, vi. pp. 291, 294, vii. p. 305, et seq.; Scymn. *Fr.* 50; Memnon, 29; Appian, *Mithr.* 69, 71, *de Reb. Maced.* 16; Dion Cass. xxxiv. 17, li. 23, et seq.; Plut. *Aem. Paul.* 12; Liv. xl. 5, 57, et seq., xliv. 26, et seq.; Tac. *Ann.* ii. 65, *Germ.* 46; Justin, xxxii. 3; Plin. iv. 12. s. 25; Ptol. iii. 5. § 19; and many other passages of ancient writers; Ukert, *Georg. d. Griech. u. Röm.* vol. iii. pt. 2, pp. 427, 428.) [P. S.]

BASTETA'NI, BASTITA'NI, BASTU'LI (Βαστηταvοί, Βαστιτανοί, Βαστοῦλοι), according to Strabo, were a people of Hispania Baetica, occupying the whole of the S. coast, from Calpe on the W. to Barca on the E., which was called from them BASTETANIA (Βαστηταvία). They also extended inland, on the E., along M. Orospeda. But Ptolemy distinguishes the Bastuli from the Bastetani, placing the latter E. of the former, as far as the borders of the ORETANI, and extending the Bastuli W. as far as the mouth of the Baetis. They were a mixed race, partly Iberian and partly Phoenician, and hence Ptolemy speaks of them as Βαστοῦλοι οἱ καλουμενοὶ Ποινοί, and Appian calls them Βλαστοφοίνικες (*Hisp.* 56). (Strab. iii. pp. 139, 155, 156, 162; Mela, iii. 1; Plin. iii. 1. s. 3; Ptol. ii. 4. §§ 6, 9; Ukert, vol. ii. pt. 1, pp. 308, 309, 315, 406). [P. S.]

BA'STIA. [MENTESA BASTIA.]

BATA (Βάτα), a village and harbour in Sarmatia Asiatica, on the Euxine, 400 stadia S. of Sinda, and near the mouth of the river Psychrus. (Strab. xi. p. 496; Ptol. v. 9. § 8.) [P. S.]

BATANA. [ECBATANA.]

BATANAEA (Βαταναία), a district to the NE. of Palestine, situated between Gaulonitis (which bounded Galilee on the east, and extended from the Sea of Tiberias to the sources of the Jordan) and Ituraea or Auranitis, having Trachonitis on the north. (Reland, *Palaest.* p. 108.) It was added to the kingdom of Herod the Great by Augustus (Joseph. *Ant.* xv. 10. § 1), and afterwards comprehended with Ituraea (or Aulonitis) and Trachonitis, in the tetrarchy of Philip (xvii. 13. § 4; comp. *St. Luke*, iii. 1; Reland, pp. 108, 202.) It is reckoned to Syria by Ptolemy (v. 15. § 25). [G. W.]

BATAVA CASTRA (*Passau*), also called Batavinum oppidum, a town or rather a fort in Vindelicia, at the point where the Aenus flows into the Danube, and opposite the town of Boiodurum. It derived its name from the fact that the ninth Batavian cohort was stationed there. (Eugipp. *Vit. Sever.* 22. and 27; *Notit. Imper.*) [L. S.]

BA'TAVI, or BATA'VI (Βατουοί, Βατάουοι), for the Romans seem to have pronounced the name both ways (Juven. viii. 51; Lucan, i. 431), a people who are first mentioned by Caesar (*B. G.* iv. 10). The name is also written Vatavi in some MSS. of Caesar; and there are other varieties of the name. The Batavi were a branch, or part of the Chatti, a German people, who left their home in consequence of domestic broils, and occupied an island in the Rhine, where they became included in the Roman Empire, though they paid the Romans no taxes, and knew not what it was to be ground by the Publicani: they were only used as soldiers. (Tac. *Germ.* i. 29, *Hist.* iv. 12.) They occupied this island in Caesar's time, B. C. 55, but we do not know how long they had been there. The Batavi were good horsemen, and were employed as cavalry by the Romans in their campaigns on the Lower Rhine, and in Britain (Tac. *Hist.* iv. 12), and also as infantry (*Agric.* 36). In the time of Vitellius (A. D. 69) Claudius Civilis, a Batavian chief, who, or one of his ancestors, as we may infer from his name, had obtained the title of a Roman citizen, rose in arms against the Romans. After a desperate struggle he was defeated, and the Batavi were reduced to submission. (Tac. *Hist.* iv. 12—37; 54—79, v. 14—26.) But as we learn from the passage of Tacitus already cited (*Germ.* 29), they remained free from the visits of the Roman taxgatherer; and they had the sounding title of brothers and friends of the Roman people. Batavian cavalry are mentioned as employed by the emperor Hadrian, and they swam the Danube in full armour (Dion Cass. lxix. 9; and note in the edition of Reimarus, p. 1482). During the Roman occupation of Britain, Batavi were often stationed in the island.

The Batavi were employed in the Roman armies as late as the middle of the fourth century of the Christian aera; and they are mentioned on one occasion as being in garrison at Sirmium in Pannonia. (Zosim. iii. 35.)

The Batavi were men of large size (Tac. *Hist.* iv. 14, v. 18), with light or red hair (Martial, xiv. 176; Auricomus Batavus, Sil. iii. 608).

The Batavi were included within the limits of Gallia, as Gallia is defined by Caesar (*B. G.* iv. 10), who makes the Rhine its eastern boundary from its source in the Alps to its outlet in the Ocean. The names of the places within the limits of their settlement appear to show that this country was originally Gallic. The Batavi occupied an island (Insula Batavorum, Caesar, *B. G.* iv. 10). Caesar was informed, for he only knew it by hearsay, that the Mosa received a branch from the Rhine; this branch was called Vahalis, or Vacalus, according to some of the best MSS. of Caesar, now the *Waal*. The meaning of the passage of Caesar, in which he describes the "Insula Batavorum," appears to be

that the island of the Batavi was formed by the *Waal*, or the branch from the Rhine, the Mosa, and the main stream of the Rhine, so that the Ocean would bound the island on the west; but this is not what he says, according to some texts (see Schneider's *Caesar*, iv. p. 326). Tacitus (*Ann.* ii. 6) describes the Rhine as dividing into two streams at the point where the Batavian territory begins (apud principium agri Batavi), and continuing its rapid course, under the same name, to the Ocean. The stream on the Gallic side, which is wider and less rapid, receives from the natives the name Vahalis, which name is soon changed to that of Mosa, by the outlet of which river it enters the same Ocean as the Rhine — We may infer from this passage that Tacitus conceived the island as formed by the main branch of the Rhine, by the other branch called the Vahalis, which flows into the Mosa, by the course of the Mosa to the sea, after it had received the Vahalis, and by the Ocean on the west. And the interpretation, which is the true meaning of his words, is confirmed by another passage (*Hist.* iv. 12), in which he says that the Ocean was the western boundary of the island (a fronte). Pliny (iv. 15) makes the Insula Batavorum nearly 100 M. P. in length, which is about the distance from the fort of *Schenkenschanz*, where the first separation of the Rhine takes place, to the mouth of the *Maas*. This fort was built on the site of a fort named Herispick, which place, as we learn from a writer of the ninth century, was at that time the point of separation of the Rhine and Waal, which are described as surrounding the "Provincia Batua." (Walckenaer, *Géog.* &c., vol. i. p. 493.) The result of all these authorities appears to be that the island was formed by the bifurcation of the Rhine, the northern branch of which enters the sea at Katwyck, a few miles north of Leyden, by the Waal, and the course of the Maas after it has received the Waal, and by the sea. The Waal seems to have undergone considerable changes, and the place of its junction with the Maas may have varied. Walckenaer, following Oudendorp's text, endeavours to explain the passage in Caesar, who, according to that text, says that the "Mosa .... having received a portion of the Rhine, which is called Vahalis, and makes the Insula Batavorum, flows into the Ocean, and it is not further from the Ocean than lxxx. M.P., that it passes into the Rhenus." But Walckenaer's attempt is a failure, and he helps it out by slightly altering Oudendorp's text, which he professed to follow. Though Caesar's text is uncertain, it is hardly uncertain what he means to say.

The first writer who calls this island Batavia is Zosimus (iii. 6), and he says that in the time of Constantius (A. D. 358), this island, which was once Roman, was in the possession of the Salii, who were Franks. Batavia was no doubt the genuine name, which is preserved in *Betuwe*, the name of a district at the bifurcation of the Rhine and the Waal. The Canninefates, or Canninefates (Plin. iv. 15; Tac. *Hist.* iv. 15), a people of the same race as the Batavi, also occupied the island, and as the Batavi seem to have been in the eastern part, it is supposed that the Canninefates occupied the western part. The Canninefates were subdued by Tiberius in the reign of Augustus. (Vell. Pat. ii. 105.) The chief place was Lugdunum (*Leyden*). This name, Lugdunum, is Celtic as well as Batavodurum, the other chief town of the island, which confirms the supposition that the Celtic nation originally extended as far north as the mouth and lower course of the Rhine; and Tacitus (*Hist.* iv. 12) states this distinctly. In the time of Nero (Tac. *Ann.* x. 20) the Roman commander Corbulo, who was in the island, employed his soldiers who had nothing to do, in digging a canal to unite the Rhine and the Maas. It was 23 M. P. in length, or 170 stadia according to Dion Cassius (lx. 30). It ran from Lugdunum past *Delft* to the Maas below *Rotterdam*, and entered the *Maas* at or near *Vlaardingen*. A Roman road ran from *Leyden* through Trajectum (*Utrecht*) to Burginatio, apparently a word that contains the Teutonic element, *burg*; and the site of Burginatio seems to be that of Schenken-schanz. [G. L.]

BATAVODU'RUM, a place on the Rhine (Tac. *Hist.* v. 20), where the Romans had a legion, the Secunda, during the war with Civilis. The name Batavo-dur, um means a Batavian place on a stream. The site is generally supposed to be what was called *Dorestade* in the middle ages, and now *Wyck-te-Durstede*, which is in the angle formed by the *Leck* and the *Kromme Rhyn*, a position which is consistent with the attempt of the German auxiliaries of Civilis to destroy a bridge at Batavodurum, if we suppose that they came from the German or north side of the Rhine to attack the place. Some geographers fix Batavodurum at Noviomagus, generally supposed to be *Nymegen*, in favour of which something may be said. [G. L.]

BATAVO'RUM INSULA. [BATAVI.]

BATAVO'RUM O'PPIDUM, is mentioned in Tacitus (*Hist.* v. 19), as it stands in most texts. Civilis, after being defeated by the Romans at Vetera, and not being able to defend the "Batavorum Oppidum" retreated into the Batavorum Insula. If *Nymegen* were Batavodurum, the Batavorum Oppidum and Batavodurum might be the same place. If we read in Tacitus (*Hist.* v. 19) "Oppida Batavorum," as one MS. at least has, there must have been Batavian towns out of the Insula as well as in it; and this may be so, as Lipsius contends, and cites in support of his opinion Tacitus (*Hist.* iv. 12). *Batenburg*, on the right bank of the Maas, and nearly due west of *Nymegen*, will suit very well the position of the Oppidum Batavorum, so far as the events mentioned in Tacitus show; and in this case also we have a Batavian town which is not within the Insula. [G. L.]

BATHINUS, a river of Dalmatia in Illyricum, the situation of which is unknown. (Vell. Pat. ii. 114.)

BATHOS (Βάθος), a place of Arcadia in the district Parrhasia, between Trapezus and Basilis. Near to a neighbouring fountain called Olympias fire was seen to issue from the ground. In the ravine, which Pausanias indicates by the name *bathos*, the earth burnt for several years about 30 or 40 years ago, but without any flames. (Paus. viii. 29. § 1; Ross, *Reisen im Peloponnes*, vol. i. p. 90.)

BATHY'NIAS (Βαθύνιας), a river in Thrace, emptying itself into the Propontis not far from Byzantium. (Plin. iv. 18; Ptol. iii. 11. § 6.) This river is probably the same as the one called Bathyrsus by Theophanes (vol. v. p. 340, ed. Bonn), and Bithyas by Appian (*Mithrid.* 1). [L. S.]

BATHYS (Βαθύς), a small river on the coast of Pontus, 75 stadia north of the Acampsis (Arr. p. 7), and of course between that river and the Phasis. It is also mentioned by Pliny (vi. 4), who places only one stream between it and the Phasis. [G. L.]

BATHYS PORTUS. [AULIS.]

BATIAE (Βατίαι), a town of Thesprotia in Epeirus, mentioned along with Elateia, and situated in the interior in the neighbourhood of Pandosia. (Strab. vii. p. 324; Theopomp. ap. Harpocrat. *s. v.* Ἐλάτεια; Leake, *Northern Greece*, vol. iv. p. 74.)

BATIA'NA, in Gallia Narbonensis, is placed in the Table between Acunum (*Ancone*) and Valentia (*Valence*). It appears in the geographer of Ravenna, under the name Vatiana. D'Anville fixes the position at *Baix*, on the west bank of the Rhone; but Walckenaer (*Géog.* &c, vol. ii. p. 204) places it opposite to Baix, at a place named *Bancs*, which is the same name as the Vancianis of the Jerusalem Itin. Probably there was a road on both sides of the river between Valentia and Acunum. [G. L.]

BATI'NI (Βατεινοί), a German tribe, which Ptolemy (ii. 11. § 20) places between Mount Sudeta and Asciburgius. Some believe the Batini to have been the same as the Butones, who, together with other tribes, were subdued by Maroboduus. (Strab. vii. p. 290, where however Cramer reads Γοὐτωνες.) Modern writers connect the names Budissin or Budia with the ancient Butini. (See Kruse, *Budorgis*, p. 113.) [L. S.]

BATINUS, a river of Picenum, mentioned only by Pliny (iii. 13. s. 18), who places it between the Vomanus (*Vomano*), and the Truentus (*Tronto*). There can be little doubt that it was the river now called the *Tordino*, which flows by *Teramo* (Interamna), and enters the Adriatic near *Giulia Nuova*. [E. H. B.]

BATNAE (Βάτναι: *Eth.* Βατναῖος). 1. A town of Osroene. This name of Syriac origin is found in the Arabic, and means a place in a valley where waters meet. (Milman, note on *Gibbon's Decl. and Fall*, vol. iv. p. 144; St. Martin, note on *Le Beau*, vol. iii. p. 56.) According to Amm. Marcellinus (xiv. 3. § 3) it was a municipal town in the district of Anthemusia, built by the Macedonians at a little distance from the Euphrates. Many opulent traders resided here, and during the month of September a large fair was held, which was attended by merchants from India and China. Dion Cassius mentions that Trajan, after his capture of Batnae and Nisibis, assumed the name of Parthicus. At Batnae it is recorded that the emperor Julian met with one of those disastrous presages which had so much influence upon him. (Amm. Marc. xxiii. 2.) Zosimus (iii. 12) merely mentions his march from it to Carrhae. Procopius (*B. P.* ii. 12) describes it as a small and unimportant town at about a day's journey from Edessa, which was easily taken by Chosroes. Justinian afterwards fortified it, and it became a place of some consideration. (Procop. *De Aedif.* xii. 8.) The Syrian Christians called this city Batna Sarugi, or Batna in Sarugo. (Assemanni, *Bibl. Orient.* vol. i. p. 285.) Afterwards the name of Batnae seems to have given way to that of Sarug; and under that title its later history is fully given in Assemann (*Bibliotheca Orientalis*). In the Peutinger Tables it appears under the name of Batnis, between Thiar (Deoera) and Charris (Carrhae), and the Antonine Itinerary places it at 10 M. P. from Edessa; the unintelligible affix of "Mari" to the name being, according to Wesseling, an abbreviation of "Municipium." This place is mentioned also by Hierocles. Colonel Chesney speaks of remains of this city, and describes two colossal unfinished lions at *Aulan Tágh*, about 8 miles S. of Batnae, as of peculiar interest. (*Exped. Euphrat.* vol. i. p. 114.)

The ruins of which Lord Pollington (*Journal Geog. Soc.* vol. x. p. 451) speaks as being on the road from *Edessa* to *Bir*, are conjectured by Ritter to belong to this place. (*Erdkunde*, vol. xi. p. 282.)

2. A village of Syria, which has often been confounded with the city of the same name on the other side of the Euphrates; according to the Antonine Itinerary it was situated between Beroea and Hierapolis, 54 M. P. from the former, and 21 M. P., or, according to the Peutinger Tables, 18 M. P. from the latter. It is to this place that the well-known description of Julian, Βαρβαρικὸν ὄνομα τοῦτο, χωρίον ἐστὶν Ἑλληνικόν (*Epist.* 27), applies. The emperor describes it as situated in a grove of cypresses, and prefers it to Ossa, Pelion, and Olympus. Abúlfedá (*Tab. Syr.* p. 192) speaks of it in a manner to justify these praises. [E. B. J.]

BATRASABBES (or Batrasaves), a town of the Omani (now *Omàn*) in Arabia, at the mouth of the Persian Gulf, and near to Cape Mussendom (Plin. vi. 28. s. 32), identical in situation with the Black Mountains and Cape of Asabi, and still marked by a town and district named Sabee, close to C. Mussendom. (Forster, *Arabia*, vol. ii. p. 225.) [G. W.]

BATULUM, a town of Campania, mentioned by Virgil (*Aen.* vii. 739) in conjunction with Rufrae and Celenna; and by Silius Italicus (viii. 566), who associates it with Mucrae and Bovianum. The latter author clearly regards it as a Samnite city; but Virgil seems to be enumerating only places which adjoined the Campanian plain, and Servius in his note on the passage calls both Rufrae and Batulum "castella Campaniae, a Samnitibus condita." The name is not mentioned by any other author, and its site is wholly unknown. [E. H. B.]

BAUDOBRICA is placed in the Table, where it is named Bontobrice, above Confluentes (*Coblenz*) at the junction of the *Rhine* and *Mosel*. The Notitia places it between Coblenz and *Bingen*. It is twice mentioned in the Antonine Itin., under the name of Baudobrica; but it is erroneously placed between Antunnacum (*Andernach*) and *Bonn*. The distances in the Table and the column of Tongern, where it is named Bondobrica, fix the site at Boppart, which is on the west bank of the Rhine, between *Oberwesel* and *Coblenz*. The name *Boppart* is the same as the name Bobardia, which occurs in mediaeval documents. [G. L.]

BAULI (Βαῦλοι), a place on the coast of Campania, between Baiae and Cape Misenum. It was merely an obscure village before it became, in common with the neighbouring Baiae, a place of resort for wealthy Romans; but late writers absurdly derived its name from Boaulia (Βοαύλια), and pretended that Hercules stabled his oxen there; whence Silius Italicus calls it "Herculei Bauli." (xii. 156; Serv. *ad Aen.* vi. 107; Symmach. *Ep.* i. 1.) The orator Hortensius had a villa here with some remarkable fish-ponds, which were the wonder of his contemporaries; they afterwards passed into the possession of Antonia, the wife of Drusus. (Varr. *R. R.* iii. 17; Plin. ix. 55. s. 81.) It is in this villa that Cicero lays the scene of his supposed dialogue with Catulus and Lucullus, which forms the second book of the Academics. (Cic. *Acad.* ii. 3, 40.) Nero afterwards had a villa here, where Agrippina landed, and was received by him just before he caused her to be put to death. Dion Cassius represents it as the actual scene of her murder, but, from the more detailed narrative of Tacitus, it

appears that she proceeded from thence to Baiae, and there embarked with the view of returning to Bauli; and when the attempt to drown her on the passage failed, took refuge in her own villa near the Lucrine Lake, where she was soon after assassinated. (Tac. *Ann.* xiv. 4—8; Suet. *Ner.* 34; Dion Cass. lxi. 13; Mart. iv. 63.) We learn from a letter of Symmachus that Bauli had lost nothing of its pleasantness, and was still occupied by numerous villas, as late as the reign of Theodosius; but we have no subsequent account of it. The modern village of *Bacolo* stands on a ridge of hill at some height above the sea, but it is evident, both from the expression of Silius Italicus, "ipso in litore" (*l. c.*), and from the narrative of Tacitus, that the ancient Bauli was close to the sea-shore; the range of villas probably joining those of Baiae, so that the two names are not unfrequently interchanged. There still exist on the shore extensive ruins and fragments of ancient buildings, which have every appearance of having belonged to the palace-like villas in question. Adjoining these are a number of artificial grottoes or galleries, commonly called *Le Cento Camerelle*, opening out to the sea; the precise object of which is unknown, but which were doubtless connected with some of the villas here. On the hill above is an immense subterranean and vaulted edifice, which appears to have been a reservoir for water; probably designed for the supply of the fleet at Misenum. It is one of the greatest works of the kind now extant, and is commonly called *La Piscina Mirabile*. (Eustace's *Class. Tour*, vol. ii. p. 417; Romanelli, vol. iii. p. 510.) [E. H. B.]

BAUTAE is placed in the Antonine Itin., on a road from Darantasia (*Moutiers en Tarentaise*) to Geneva. D'Anville fixes Bautae at *Vieux Annecy*, a little distance north of the town of *Annecy* in *Savoy*. [G. L.]

BAUTES, BAUTIS, or BAUTISUS (Βαύτης, Βαύτισος: *Hoang-ho* or *Yellow River*), one of the two chief rivers of SERICA, rising, according to Ptolemy, from three sources, one in the Casii M., another in the Ottocorras M., and a third in the Emodi M.; and flowing into the country of the Sinae. (Ptol. vi. 16. § 3; Amm. Marc. xxiii. 6.) The three sources of Ptolemy have not been identified with any certainty. [P. S.]

BAUZANUM (*Botzen*), a town in Rhaetia. (Paul. Diac. v. 36.)

BAVO (Plin. iii. 26. s. 30), or BOA (Cod. Theod. 16. tit. 5. s. 53; also Boae, Amm. Marc. xxii. 3; Boia, *Ant. Itin.* p. 523, Wess.: *Bua*), an island off the coast of Dalmatia in Illyricum, used as a place of banishment under the emperors.

BAZI'RA (τὰ Βάζιρα) or BEZI'RA, a fort of the Assaceni, at the S. foot of M. Paropamisus, taken by Alexander on his march into India. (Arrian, *Anab.* iv. 27, 28; Curt. viii. 10. § 2.) It is usually identified with *Bajore* or *Bishore*, NW. of *Peshawer*; but it is by no means certain that this is the true site. [P. S.]

BAZIUM (Βάζιον ἄκρον, Ptol. iv. 5. § 8), a promontory which formed the southern extremity of Foul Bay (Sinus Immundus), and appears to be the modern *Ras el Naschef*. It was in lat. 24° 5′ N., in the Regio Troglodytica, and was the northernmost projection of Aethiopia Proper on the coast of the Red Sea. [W. B. D.]

BEA'TIA (*Inscr.*), BIA'TIA (Βιατία, Ptol. ii. 6. § 9), or VIA'TIA (Plin. iii. 3. s. 4), a city of the Oretani in Hispania Tarraconensis, on the frontier of Baetica: now *Baeza*, on the upper *Guadalquivir*. (Florez, vii. p. 97; Ukert, vol. ii. pt. 1. p. 408.) [P. S.]

BE'BII MONTES. [ILLYRICUM.]

BEBRY'CES (Βέβρυκες, their country Βεβρυκία). 1. A nation on the Pontus in Asia. Stephanus (*s. v.* Βυσναῖοι) also mentions the Bysnaei as a tribe of Bebryces. Strabo (p. 295) supposes the Bebryces to have been of Thracian stock, and that their first place of settlement in Asia was Mysia. Dionysius Periegetes (805; and see the commentary of Eustathius) places the Bebryces where the river Cius enters the Propontis, that is, about the Gulf of Cius. Eratosthenes (Plin. v. 30) enumerates the Bebryces among the Asiatic nations that had perished. In fact, the Bebryces belong to mythology rather than to history. [G. L.]

2. An Iberian people, regarded as aboriginal, dwelling on both sides of the Pyrenees. They were wild and uncivilized, and subsisted on the produce of their flocks and herds. (Avien. *Or. Marit.* 485; Sil. Ital. iii. 420—443, xv. 494; Tzetz. *ad Lycophr.* 516, 1305; Zonar. viii. 21; Humboldt, *die Urbewohner Hispaniens*, p. 94.) [P. S.]

BECHEIRES (Βέχειρες, Βέχειροι), a barbarous tribe on the coast of the Pontus (Apoll. Rhod. ii. 396, 1246; Dionys. Perieg. 765), mentioned with the Macrones, and as east of the Macrones. Scylax, following the coast from east to west, names the Becheires, and then the Macrocephali, supposed by Cramer to be the Macrones; but Pliny (vi. 3) distinguishes the Macrones and Macrocephali. Pliny's enumeration of names often rather confuses than helps us; and it is difficult to say where he places the Becheires. But we might infer from Pliny and Mela (i. 19) that they were west of Trapezus, and east of the Thermodon. [G. L.]

BEDA, a position placed on the road between Augusta Trevirorum (*Trier*) and *Cologne*, 12 Gallic leagues from *Trier*. It appears to be a place called *Bidburg*. The name Pagus Bedensis occurs in the notice of the division made A.D. 870 of the possessions of Lothaire between his brothers Louis the German and Charles the Bald. [G. L.]

BEDAIUM or BIDAIUM (Βάδακον), a town in Noricum. (Ptol. ii. 14. § 3; *Itin. Ant.* pp. 236, 257, 258; Tab. Peuting.) Modern geographers identify it with *Bamburg* or with *Burghausen* near the point where the *Salzach* flows into the Danube. (Comp. Orelli, *Inscript.* No. 1694, where a god Bedaius is mentioned, who was probably worshipped at Bedaium.) [L. S.]

BEDRIACUM or BEBRIACUM (the orthography of the name is very uncertain, but the best MSS. of Tacitus give the first form: Βηδριακόν, Joseph.; Βητριακόν, Plut.: *Eth.* Bedriacensis), a village or small town (vicus) of Cisalpine Gaul, situated between Verona and Cremona. Though in itself an inconsiderable place, and not mentioned by any of the ancient geographers, it was celebrated as the scene of two important and decisive battles, the first in A.D. 69, between the generals of Vitellius, Caecina and Fabius Valens, and those of Otho; which ended in the complete victory of the former: the second, only a few months later, in which the Vitellian generals were defeated in their turn by Antonius Primus, the lieutenant of Vespasian. But the former battle, from its being immediately followed by the death of Otho, obtained the greatest note, and is generally meant when the "pugna Bedriacensis" is mentioned. Neither of the two actions was, however, in fact, fought at, or close to,

Bedriacum, but on the road from thence to Cremona, and considerably nearer to the latter city: the assailing army having, in both instances, advanced from Bedriacum. (Tac. *Hist.* ii. 23, 39—44, 49, iii. 15, 20—25, 27; Plut. *Otho*, 8, 11—13; Joseph. *B. J.* iv. 9. § 9; Suet. *Oth.* 9; Eutrop. vii. 17; Vict. *Epit.* 7; Juv. ii. 106, and Schol. *ad loc.*) The position of Bedriacum has been the subject of much controversy. From the detailed narrative of Tacitus we learn that it was on the high road from Verona to Cremona; while the Tabula places Beloriaco (evidently a mere corruption of Bebriaco) on the road from Cremona to Mantua, at the distance of 22 M. P. from the former city. This distance coincides exactly with a point on the modern road from Cremona to Mantua, about 2 miles E. of *S. Lorenzo Guazzone*, the same distance NW. of *Bozzolo*, and close to the village of *Calvatone*, from whence a perfectly direct line of road (now abandoned, but probably that of the Roman road) leads by *Goito* to Verona. If this position be correct Bedriacum was situated just at the point of separation of the two roads from Cremona, one of which appears from Tacitus (*Hist.* iii. 21) to have been called the Via Postumia. Cluverius placed Bedriacum at *Canneto*, a small town on the *Oglio* (Ollius) a few miles NW. of the place just suggested: Mannert fixes it at *S. Lorenzo Guazzone:* D'Anville at *Cividale*, about 3 miles S. of *Bozzolo;* but this is probably too near the Padus. The precise position must depend upon the course of the Roman road, which has not been correctly traced. We learn from Tacitus that, like the modern high roads through this flat and low country, it was carried along an elevated causeway, or *agger;* both sides being occupied with low and marshy meadows, intersected with ditches, or entangled with vines trained across from tree to tree. (Cluver. *Ital.* pp. 259—262; Mannert, *Italien*, vol. i. p. 153; D'Anville, *Geogr. Anc.* p. 48.) [E.H.B.]

BEDU'NIA, BEDUNENSES. [ASTURES.]

BEER (Βηρά), mentioned only once in Scripture (*Judges*. ix. 21). It is placed by Eusebius and St. Jerome in the great plain, ten miles north of Eleutheropolis (*Beit Jebrin*), and a deserted village named *el-Bîreh*, situated near the site of Beth-Shemesh, serves to confirm their notice. It is sometimes supposed to be identical with the following, though they are distinguished by the above-cited authors. [G.W.]

BEEROTH (Βηρώθ), the plural form of Beer, signifies *Wells*. It is placed by Eusebius at the distance of seven miles from Jerusalem, on the road to Nicopolis, or Emmaus (now *'Amwâs*). But St. Jerome's version of the Onomasticon places it on the road to Neapolis (*Nablûs*) at the same distance from Jerusalem. This would correspond very nearly with the site of the modern village of *el-Bîreh*, which is about three hours, i. e. eight or nine miles, north of Jerusalem, on the high road to *Nablûs*. "Many large stones, and various substructions testify to the antiquity of the site" (Robinson, *Bib. Res.* vol. ii. p. 130), and there are remains of two large reservoirs, formerly fed by a copious fountain, to which the city probably owed its name. It was one of the four cities of the Gibeonites, and fell to the lot of the tribe of Benjamin. (*Josh.* ix. 17, xviii. 25; Reland, *Palaest.* pp. 484, 618.) [G.W.]

BEERSHEBA (Βηρσαβεί, "The Well of the Oath;" so named from an incident in the life of Abraham (*Gen.* xxi. 25, &c.), and afterwards the site of a city, situated in that part of Judah, which was assigned to the tribe of Simeon. (*Josh.* xv. 28, xix. 2.) It is proverbial as the southernmost extremity of the Land of Israel, and was in the time of Eusebius a very extensive village twenty miles south of Hebron. It was then occupied by a Roman garrison. Its name is still preserved, and the site is marked by two fine ancient wells, and extensive ruins. (Reland, *s. v.*; Robinson, *Bib. Res.* vol. ii. pp. 301—303.) It is 12 hours, or more than 30 Roman miles, S.W. by W. of Hebron. [G.W.]

BEGORRI'TIS LACUS, mentioned only by Livy (xlii. 53), was situated in Eordaea in Macedonia, and probably derived its name from a town Begorra. Leake supposes Begorra to have been situated at *Kaliâri*, and the Begorritis Lacus to be the small lake of *Kitriní*. (Leake, *Northern Greece*, vol. iii. pp. 289, 316.)

BELBINA (Βέλβινα: *Eth.* Βελβινίτης, Her., more correctly Βελβινήτης, Steph. B.: *St. George*), a small island, very lofty and difficult of access situated at the entrance of the Saronic gulf, about 10 miles from the promontory of Sunium. Although nearer Attica than the Peloponnesus, it was reckoned to belong to the latter. Hence, it was doubtless inhabited by Dorians, and was probably a colony from Belemina (also written Belmina and Belbina), a town on the confines of Laconia and Arcadia. [BELEMINA.] Themistocles quotes the name of this island as one of the most insignificant spots in Hellas. (Herod. viii. 125.) The island was inhabited in antiquity. On all the slopes of the hills there are traces of the ancient terraces; and on one of the summits are remains of the ancient town. But neither inscriptions nor coins have yet been found on the island. (Scylax, p. 20; Strab. viii. p. 375, ix. p. 398; Steph. B. *s. v.*; Plin. iv. 12. s. 19; Ross, *Reisen auf den Griech. Inseln*, vol. ii. p. 172.)

BELEA, a place which is mentioned in the Antonine Itin., between Genabum, Orléans, and Brivodurum (*Briare*). Its site is unknown. [G. L.]

BELEMI'NA, BELMI'NA, or BELBI'NA (Βελεμίνα, Βέλμινα, Βελβίνα: *Eth.* Βελβινήτης, Steph. B.), a town in the NW. frontier of Laconia, the territory of which was called Belminatis. (Βελμινᾶτις, Polyb. ii. 54; Strab. viii. p. 343.) It was originally an Arcadian town, but was conquered by the Lacedaemonians at an early period, and annexed to their territory; although Pausanias does not believe this statement. (Paus. viii. 35. § 4.) After the battle of Leuctra Belbina was restored to Arcadia; most of its inhabitants were removed to the newly founded city of Megalopolis; and the place continued to be a dependency of the latter city. (Paus. viii. 27. § 4; Plut. *Cleom.* 4; Polyb. ii. 54.) In the wars of the Achaean league, the Belminatis was a constant source of contention between the Spartans and Achaeans. Under Machanidas or Nabis, the tyrants of Sparta, the Belminatis was again annexed to Laconia; but upon the subjugation of Sparta by Philopoemen in B.C. 188, the Belminatis was once more annexed to the territory of Megalopolis. (Liv xxxviii. 34.) The Belminatis is a mountainous district, in which the Eurotas takes its rise from many springs. (Strab. *l. c.*; Paus. iii. 21. § 3.) The mountains of Belemina, now called *Tzimbarú*, rise to the height of 4108 feet. Belemina is said by Pausanias (*l. c.*) to have been 100 stadia from Pellana, and is placed by Leake on the summit of Mount *Khelmós*, upon which there are Hellenic remains. (Leake, *Morea*, vol. iii. p. 20; *Peloponnesiaca*, pp. 203 234, 237 366.)

BELENDI, a people of Aquitania, mentioned by Pliny (iv. 19), whose name appears to be preserved in that of *Bélin*, a small place in the *Landes*, between *Bordeaux* and *Bayonne*. The place is called Belinum in some old documents, and the passage of the river Pons Belini. *Bélin* is on the small river *Leyre*, in the department of Les Landes, which runs through the dreary Landes into the *Bassin d'Arcachon*. [G. L.]

BELE'RIUM, the *Land's End*, in Britain. Belerium is the form in Diodorus Siculus (v. 21). Ptolemy (ii. 3. § 3) has Bolerium; specially stating that Bolerium and Antivestaeum were synonymous. [R. G. L.]

BELGAE. Caesar (*B. G.* i. 1) makes the Belgae, by which he means the country of the Belgae, one of the great divisions of Gallia. The Belgae were separated from their southern neighbours the Celtae by the *Seine* and the *Marne* (Matrona), a branch of the Seine. Their boundary on the west was the Ocean; on the east and north the lower course of the *Rhine*. Caesar's Gallia extends as far as the outlets of the Rhine (*B. G.* iv. 10), and includes the Insula Batavorum [BATAVORUM INSULA]; but there is a debated point or two about the outlets of the Rhine, which is better discussed elsewhere [RHENUS]. Caesar does not fix the boundary of the Belgae between the source of the Marne and the Rhine; but as the Lingones and the Sequani seem to be the most northern of the Celtae in these parts, the boundary may have run from the source of the Marne along the *Côte d'Or* and the *Faucilles* to the *Vosges* (Vosegus Mons); and the Vosegus was the boundary from the north bank of the *Doubs* (Dubis) to its termination in the angle formed by the juncture of the *Nahe* and the *Rhine*, near *Bingen*, with this exception that the Mediomatrici extended to the Rhine (*B. G.* iv. 10). The people on the east of the Vosges were Germans, Vangiones, Nemetes, Tribocci, who occupied the plain of Alsace, and perhaps somewhat more. (Tacit. *German.* 28.) These three tribes, or a part of each, were in the army of Ariovistus. (Caes. *B. G.* i. 51.) As to the Tribocci at least, their position on the left bank of the Rhine in Caesar's time, is certain (*B. G.* iv. 10). Strabo (p. 194) speaks of them as having crossed the Rhine into Gallia, without mentioning the time of this passage. The Nemetes and Vangiones may have settled west of the Rhine after Caesar's time, and this supposition agrees with Caesar's text, who does not mention them in *B. G.* iv. 12, which he should have done, if they had then been on the Gallic side of the Rhine. Caesar's military operations in Gallia did not extend to any part of the country between the *Mosel* and the *Rhine*. The battle in which he defeated Ariovistus was probably fought in the plain of Alsace, north of Bâle; but Caesar certainly advanced no further north in that direction, for it was unnecessary: he finished this German war by driving the Germans into the Rhine.

Caesar gives to a part of the whole country, which he calls the country of the Belgae, the name of Belgium (*B. G.* v. 12, 24, 25); a term which he might form after the fashion of the Roman names, Latium and Samnium. But the reading "Belgio" is somewhat uncertain, for the final *o* and the *s* may easily have been confounded in the MSS.; and though the MSS. are in favour of "Belgio" in v. 12, 25, they are in favour of "Belgis" in v. 24. The form "Belgio" occurs also in Hirtius (*B. G.* viii. 46, 49, 54), in the common texts. The form "Belgium," which would decide the matter, does not occur in the Gallic war. But whether Belgium is a genuine form or not, Caesar uses either Belgium or Belgae, in a limited sense, as well as in the general sense of a third part of Gallia. For in v. 24, where he is describing the position of his troops during the winter of the year B. C. 54—53, he speaks of three legions being quartered in Belgium or among the Belgae, while he mentions others as quartered among the Morini, the Nervii, the Essui, the Remi, the Treviri, and the Eburones, all of whom are Belgae, in the wider sense of the term. The part designated by the term Belgium or Belgae in v. 24, is the country of the Bellovaci (v. 46). In Hirtius (viii. 46, 47) the town of Nemetocenna (*Arras*), the chief place of the Atrebates, is placed in Belgium. The position of the Ambiani, between the Bellovaci and the Atrebates, would lead to a probable conclusion that the Ambiani were Belgae; and this is confirmed by a comparison with v. 24, for Caesar placed three legions in Belgium, under three commanders; and though he only mentions the place of one of them as being among the Bellovaci, we may conclude what was the position of the other two from the names of the Ambiani and Atrebates being omitted in the enumeration in v. 24. There was, then, a people, or three peoples, specially named Belgae, whom Caesar places between the *Oise* and the upper basin of the *Schelde*, in the old French provinces of *Picardie* and *Artois*. We might be inclined to consider the Caleti as Belgae, from their position between the three Belgic peoples and the sea; and some geographers support this conclusion by a passage in Hirtius (viii. 6), but this passage would also make us conclude that the Aulerci were Belgae, and that would be false.

In *B. G.* ii. 4, Caesar enumerates the principal peoples in the country of the Belgae in its wider sense, which, besides those above enumerated, were: the Suessiones, who bordered on the Remi; the Menapii in the north, on the lower *Maas*, and bordering on the Morini on the south and the Batavi on the north; the Caleti, at the mouth of the *Seine;* the Velocasses on the *Seine*, in the *Vexin;* the Veromandui, north of the Suessiones, in *Vermandois*, and the Aduatuci on the *Maas*, and probably about the confluence of the *Maas* and *Sambre*. The Condrusi, Eburones, Caeraesi, and Paemani, who are also mentioned in *B. G.* ii. 4, were called by the general name of Germani. They were all in the basin of the *Maas*, extending from *Tongern*, southwards, but chiefly on the east side of the *Maas;* and the Eburones extended to the *Rhine*. The Aduatuci were said to be Teutones and Cimbri. (*B. G.* ii. 29.)

Besides these peoples, there are mentioned by Caesar (*B. G.* v. 5) the Meldi, who are not the Meldi on the *Seine*, but near *Bruges*, or thereabouts; and the Batavi, in the Insula Batavorum. [BATAVORUM INSULA.] The Segni, mentioned in *B. G.* vi. 32 with the Condrusi, were probably Germans, and situated in *Namur*. The Ambivareti (*B. G.* iv. 9, vii. 90) are of doubtful position. The Mediomatrici, south of the Treviri, were included in Caesar's Belgae; and also the Leuci, south of the Mediomatrici. The Parisii, on the *Seine*, were Celtae. These are the peoples included in Caesar's Belgae, except some few, such as those mentioned in *B. G.* v. 39, of whom we know nothing.

This division of Gallia comprehends part of the basin of the *Seine*, the basin of the *Somme*, of the *Schelde*, and of the *Maas;* and the basin of the *Mosel*, which belongs to the basin of the *Rhine*. It

is a plain country, and contains no mountain range except the *Vosges*. The hills that bound the basin of the *Mosel* are inconsiderable elevations. The tract of the *Ardennes* (the Arduenna Silva), is rugged, but not mountainous. There is also the hilly tract along the *Maas* between *Dinant* and *Liège*, and north and east as far as *Aix-la-Chapelle*. The rest is level, and is a part of the great plain of Northern Europe.

Caesar (*B. G.* i. 1) makes the Belgae distinct from the Celtae and Aquitani in usages, political constitution, and language; but little weight is due to this general expression, for it appears that those whom Caesar calls Belgae were not all one people; they had pure Germans among them, and, besides this, they were mixed with Germans. The Remi told Caesar (*B. G.* ii. 4) that most of the Belgae were of German origin, that they had crossed the Rhine of old, and, being attracted by the fertility of the soil, had settled in the parts about there, and expelled the Galli who were the cultivators of those parts. This is the true meaning of Caesar's text: a story of an ancient invasion from the north and east of the Rhine by Germanic people, of which we have a particular instance in the case of the Batavi [BATAVI]; of the Galli who were disturbed, being at that remote time an agricultural people, and of their being expelled by the Germans. But Caesar's words do not admit any further inference than that these German invaders occupied the parts near the Rhine. The Treviri and Nervii affected a German origin (Tacit. *German.* 28), which, if it be true, must imply that they had some reason for affecting it; and also that they were not pure Germans, or they might have said so. Strabo (p. 192) makes the Nervii Germans. The fact of Caesar making such a river as the *Marne* a boundary between Belgic and Celtic peoples, is a proof that he saw some marked distinction between Belgae and Celtae, though there were many points of resemblance. Now, as most of the Belgae were Germans or of German origin, as the Remi believed or said, there must have been some who were not Germans or of German origin; and if we exclude the Menapii, the savage Nervii, and the pure Germans, we cannot affirm that any of the remainder of the Belgae were Germans. The name of the Morini alone is evidence that they are not Germans; for their name is only a variation of the form Armorici.

Within the time of man's memory, when Caesar was in Gallia, Divitiacus, a king of the Suessiones, was the most powerful prince in all Gallia, and had established his authority even in Britain (*B. G.* ii. 4). Belgae had also passed into Britain, and settled there in the maritime parts (*B. G.* v. 12), and they retained the names of the peoples from which they came. The direct historical conclusion from the ancient authorities as to the Belgae, is this: they were a Celtic people, some of whom in Caesar's time were mixed with Germans, without having lost their national characteristics. Caesar, wanting a name under which he could comprehend all the peoples north of the *Seine*, took the name of Belgae, which seems to have been the general name of a few of the most powerful peoples bordering on the *Seine*. Strabo (p. 176), who makes a marked distinction between the Aquitani and the rest of the people of Celtica or Gallia Transalpina, states that the rest have the Gallic or Celtic physical characteristics, but that they have not all the same language, some differing a little in tongue, and in their political forms and habits a little; all which expresses as great a degree of uniformity among peoples spread over so large a surface as could by any possibility exist in the state of civilization at that time. Strabo, besides the *Commentarii* of Caesar, had the work of Posidonius as an authority, who had travelled in Gallia.

When Augustus made a fourfold division of Gallia, B. C. 27, which in fact subsisted before him in Caesar's time,—for the Provincia is a division of Gallia independent of Caesar's threefold division (*B. G.* i. 1),—he enlarged Aquitania [AQUITANIA], and he made a division named Lugdunensis, of which Lugdunum (*Lyon*) was the capital. Strabo's description of this fourfold division is not clear, and it is best explained by considering the new division of Gallia altogether. [GALLIA.] Strabo, after describing some of the Belgic tribes, says (p. 194), "the rest are the peoples of the Paroceanitic Belgae, among whom are the Veneti." The word Paroceanitic is the same as Caesar's Armoric, or the peoples on the sea. He also mentions the Osismi, who were neighbours of the Veneti. This passage has been used to prove (Thierry, *Hist. des Gaulois, Introd.*) that these Paroceanitic Belgae, the Veneti and their neighbours, and the Belgae north of the *Seine*, were two peoples or confederations of the same race; and as the Veneti were Celts, so must the Belgae north of the *Seine* be. It might be said that Strabo here uses Belgae in the sense of the extended Belgian division, for he clearly means to say that this division comprehended some part of the country between the *Loire* and the *Seine*, the western part at least. But his account of the divisions of Gallia is so confused that it cannot be relied on, nor does it agree with that of Pliny. It is certain, however, that some changes were made in the divisions of Gallia between the time of Augustus and the time of Pliny. [GALLIA.] [G. L.]

BELGAE. A *British* population, is first mentioned under the name of Belgae by Ptolemy (ii. 3. § 28). Caesar's notice extends only to the fact of the interior of the island being inhabited "by those who are recorded to have been born in the island itself; whereas the sea-coast is the occupancy of immigrants from the country of the Belgae, brought over for the sake of either war or plunder. All these are called by names nearly the same as those of the states they came from—names which they have retained in the country upon which they made war, and in the land whereon they settled." (*B. G.* v. 12.)

How far do Caesar and Ptolemy notice the same population? Ptolemy's locality, though the exact extent of the area is doubtful, is, to a certain degree, very definitely fixed. The Belgae lay to the south of the Dobuni, whose chief town was Corineum (*Cirencester*). They also lay to the east and north of the Durotriges of *Dor*-setshire. Venta (*Winchester*) was one of the towns, and Aquae Sulis (*Bath*) another. Calleva (*Silchester*) was *not* one of them: on the contrary, it belonged to the Attrebatii. This coincides nearly with the county of Wilts, parts of Somerset and Hants being also included. It must be observed that the Belgae of Ptolemy agree with those of Caesar only in belonging to the southern part of Britain. They are chiefly an inland population, and touch the sea only on the south and west; not on the east, or the part more especially opposite Belgium. It must also be observed that Wilts is the county where the monumental remains of the ancient occupants of Britain are at once the most numerous and characteristic.

But the Belgic area of Britain may be carried further eastwards by considering the Attrebatii as a Belgic population; in which case *Belgae* is a generic term, and Attrebatii the specific name of one of the divisions it includes; and by admitting the evidence of Richard of Cirencester we may go further still. [BIBROCI.] To this line of criticism, however, it may be objected, that it is as little warranted by the text of Caesar as by that of Ptolemy.

The Belgae of Caesar require *Kent* and *Sussex* as their locality: those of Ptolemy, *Wilts* and *Somerset*. The reconciliation of these different conditions has been attempted. An extension westward between the times of the two writers has given one hypothesis. But this is beset with difficulties. To say nothing about the extent to which the time in question was the epoch of conquests almost exclusively Roman, the reasons for believing the *sources* of Ptolemy to have been earlier than the time of Caesar are cogent.

In the mind of the present writer, the fact that Ptolemy's authorities dealt with was the existence in Britain of localities belonging to populations called Belgae and Attrebatii; a fact known to Caesar also. Another fact known to Caesar was, the existence of Belgic immigrants along the shores of *Kent* and *Sussex*. Between these there is as little necessary connection as there is between the settlements of the modern Germans in London, and the existence of German geographical names in *-sted*, *-hurst*, &c., in *Kent*. But there *is* an apparent one; and this either Caesar or his authorities assumed. Belgae and Attrebates he found in *Kent*, just as men from Delmen-*horst* may probably be found at present; and populations called Belgae and Attrebates he heard of in parts not very distant just as men of Gould-*hurst* or Mid-*hurst* may be heard of now. He connected the two as nine ethnologists out of ten, with equally limited data, would have done,—logically, but erroneously.

The professed Keltic scholar may carry the criticism further, and probably explain the occurrence of the names in question—and others like them—upon the principle just suggested. He may succeed in showing that the forms Belg- and Attrebat-, have a geographical or political signification. The first is one of importance. The same, or a similar, combination of sounds occurs in Blatum *Bulg*-ium, a station north of the Solway; in the *Numerus* A-*bulc*-orum stationed at Anderida; and in the famous Fir-*bolgs* of Ireland. Two observations apply to these last. Like the Attacotti [ATTACOTTI], they occur only in the fabulous portion of Irish history. Like the *-libet* in such words as quod-*libet*, quibus-*libet*, the *Bolg* is unflected, the *fir-* only being declined—so that the forms are Fir-Bolg (*Belgae*), Feroib-Bolg (*Belgis*). This is against the word being a true proper name. Lastly, it should be added, that, though the word *Belgae* in Britain is not generic, it is so in Gaul, where there is no such population as that of the *Belgae*, except so far as it is Nervian, Attrebatian, Menapian, &c.

That the Belgae of Britain were in the same ethnological category with the Belgae of Gaul, no more follows from the identity of name, than it follows that Cambro-Briton and Italian belong to the same family, because each is called *Welsh*. The truer evidence is of a more indirect nature, and lies in the fact of the Britannic *Belgae* being in the same category with the rest of the Britons, the rest of the Britons being as the Gauls, and the Gauls as the continental Belgae. That the first and last of these three propositions has been doubted is well known; in other words, it is well known that good writers have looked upon the Belgae as Germans. The *Gallic* Belgae, however, rather than the Britannic, are the tribes with whom this question rests. All that need be said here is, that of the three Belgic towns mentioned by Ptolemy (Ischalis, Aquae Sulis, and Venta), none is Germanic in name, whilst one is Latin, and the third eminently British, as may be seen by comparing the *Venta* Silurum and the *Venta* Icenorum with the *Venta* Belgarum. [R. G. L.]

BE'LGICA. [GALLIA.]

BELGINUM. [GALLIA.]

BE'LGIUM. [BELGAE.]

BELIAS. [BALISSUS.]

BE'LION. [GALLAECIA.]

BELISAMA (Aestuarium), in Britain, mentioned by Ptolemy (ii. 3. § 2) as south of Morecambe (*Morecame Bay*), and, consequently, most probably the mouth of the *Ribble*, though Horsley identifies it with that of the *Mersey*. [R. G. L.]

BELLI (Βελλοί), one of the smaller tribes of the Celtiberi, in Hispania Tarraconensis, with the powerful city of Segeda (Σεγήδη), the revolt of which commenced the Celtiberian War. (Polyb. xxxv. 2; Appian. *de Reb. Hisp.* 44, 45.) [P. S.]

BELLINTUM, a place in Gallia, marked in the Jerusalem Itin. between *Avignon* and *Arles*. The distance identifies it with *Barbentane*, according to D'Anville, and with *Lauzac*, according to others. [G. L.]

BELLOCASSES. [VELLOCASSES.]

BELLO'VACI (Βελλοάκοι, Strabo, p. 195), a Belgic people, the first of the Belgae in numbers and influence (*B. G.* ii. 4, 8; vii. 59). It was reported to Caesar that they could muster 100,000 armed men. [BELGAE.] Their position was between the *Somme* (Samara) and the *Seine*, S. of the Ambiani, E. of the Caleti, and W. of the Suessones. It is conjectured that the small tribe of the Sylvanectes, E. of the *Oise*, who are not mentioned in Caesar, were in his time included among the Bellovaci. The whole extent of the territory of the Bellovaci probably comprehended the dioceses of *Beauvais* and of *Senlis*. Ptolemy mentions Caesaromagus (*Beauvais*) as the capital of the Bellovaci in his time. The only place that Caesar mentions is Bratuspantium. [BRATUSPANTIUM.] [G. L.]

BELON (Βέλων, Strab. iii. p. 140, Steph. B.: *Eth.* Βελόνιος, comp. *s. v.* Βῆλος), or BAELON (Βαίλων, Ptol. ii. 4. § 5; Marc. Herac. p. 40; Geogr. Rav. iii. 42; coins), a city on the S. coast of Hispania Baetica, at the mouth of a river of the same name (probably the *Barbate*), which Marcian places between 150 and 200 stadia S. E. of the Prom. Junonis (*C. Trafalgar*). The city was a considerable port, with establishments for salting fish; and it is 6 m. p. W. of Mellaria and 12 E. of BESIPPO (*Itin. Ant.* p. 407, where it has the surname *Claudia*), at the entrance of the Fretum Gaditanum (*Straits of Gibraltar*) from the Atlantic (Mela, ii. 6; Plin. iii. 3. s. 1), directly opposite to Tingis, in Mauretania, and was the usual place of embarcation for persons crossing over to that city (Strab. *l. c.*), the distance to which was reckoned 30 Roman miles (Plin. v. 1), or 220 stadia (*Itin. Ant.* p. 495). Its ruins are still seen at the place called *Belonia*, or *Bolonia*, 3 Spanish miles W. of *Tarifa*. There is a coin with the epigraph BAILO. (*Philos. Trans.* vol. xxx. p. 922; Florez, *Med de Esp.* vol. ii. p. 635, vol. iii. p. 152; Mionnet,

vol. i. p. 7, Suppl. vol. i. p. 14; Sestini, p. 33; Eckhel, vol. i. p. 16; Ukert, vol. ii. pt. 1, pp. 295, 343.) [P. S.]

BELSI'NUM, a place marked in the Antonine Itin. between Climberris (*Auch*) and Lugdunum Convenarum (*St. Bertrand de Comminges*). Belsinum is probably the Besino of the Table. D'Anville supposes that the site may be *Bernet;* others take it to be *Masseure:* but neither distances nor names seem to enable us to fix the site with certainty. [G. L.]

BELSI'NUM (Βέλσινον, Ptol. ii. 6. § 58), a city of the Celtiberians, in Hispania Tarraconensis, afterwards called Vivarium. Its site is marked at *Vivel*, near *Segarbe* in *Valencia*, by Roman ruins and inscriptions. (Laborde, *Itin. de l'Espagne*, vol. ii. p. 346, 3rd ed.) [P. S.]

BELU'NUM or BELLUNUM (Βελοῦνον), a considerable town in the interior of Venetia, still called *Belluno*. It was situated in the upper valley of the Plavis (*Piave*), about 20 miles NE. of Feltria, and almost on the borders of Rhaetia. It was probably in ancient as well as modern times the capital of the surrounding district. (Plin. iii. 19. s. 23; Ptol. iii. 1. § 30; P. Diac. vi. 26; Orell. *Inscr.* 69.) [E. H. B.]

BELUS (Βηλεύς), called also Pagida by Pliny (v. 19), a small river of Palestine, described by Pliny as taking its rise from a lake named *Cendevia*, at the roots of Mount Carmel, which after running five miles enters the sea near Ptolemais (xxxvi. 26) two stadia from the city, according to Josephus. (*B. J.* ii. 2. § 9.) It is chiefly celebrated among the ancients for its vitreous sand, and the accidental discovery of the manufacture of glass is ascribed by Pliny to the banks of this river, which he describes as a sluggish stream, of unwholesome water, but consecrated by religious ceremonies. (Comp. Tac. *Hist.* v. 7.) It is now called *Nahr Na'mân;* but the lake Cendevia has disappeared. It is an ingenious conjecture of Reland that its ancient appellation may be the origin of the Greek name for glass, ὕελος, or ὑαλός. (*Balaest.* p. 290.) [G. W.]

BEMBINA. [Nemea.]

BENA'CUS LACUS (Βήνακος λίμνη, Strab.: Βαίνακος, Ptol.), a lake in Cisalpine Gaul, at the foot of the Alps, formed by the river Mincius, now called the *Lago di Garda*. (Plin. iii. 19. s. 23; Virg. *Aen.* x. 205.) It is the largest of all the lakes in Italy, greatly exceeding both the Lacus Larius and Verbanus in breadth and superficial extent, though inferior to them in length. Strabo, on the authority of Polybius, states its length at 500 stadia, and its breadth at 130 (iv. p. 209): but the former distance is greatly exaggerated, its real length being less than 30 G. miles, or 300 stadia: its greatest breadth is nearly 10 G. miles. The northern half of it, which is pent in between lofty and very precipitous mountains, is however comparatively narrow: it is only the southern portion which expands to the considerable breadth above stated. The course of the lake is nearly straight from NNE. to SSW., so that the north winds from the high Alps sweep down it with unbroken force, and the storms on its surface exceed in violence those on any other of the Italian lakes. Hence Virgil justly speaks of it as rising into waves, and roaring like the sea. (*Fluctibus et fremitu assurgens Benace marino*, Virg. *G.* ii. 160; Serv. *ad loc.*) The shore at its southern extremity is comparatively low, being bounded only by gently sloping hills, from which projects a narrow tongue of land, forming the beautiful peninsula of Sirmio, which divides this part of the lake into two nearly equal portions. The river Mincius issues from its SE. extremity, where stood the town of Ardelica, on the site of the modern fortress of *Peschiera*. Most ancient writers speak of the Mincius as having its source in the lake Benacus (Serv. *ad Aen.* x. 205; Vib. Seq. pp. 6, 14; Isidor. *Orig.* xiii. 19), but Pliny tells us that it flowed *through* the lake without allowing their waters to mix, in the same manner as the Addua did through the Larian Lake, and the Rhone through the Lacus Lemannus. (ii. 103. s. 106.) It is evident, therefore, that he must have considered the river which enters the lake at its northern extremity, and is now called the *Sarca*, as being the same with the Mincius, which would certainly be correct in a geographical point of view, though not in accordance with either ancient or modern usage. According to the same author vast quantities of eels were taken at a certain season of the year where the Mincius issued from the lake. (Plin. ix. 22. s. 38.)

Several inscriptions have been found, in which the name of the Benacenses occurs, whence it has been supposed that there was a town of the name of Benacus. But it is more probable that this name designates the population of the banks of the lake in general, who would naturally combine for various purposes, such as the erection of honorary statues and inscriptions. The greater part of these have been found at a place called *Toscolano*, on the W. bank of the lake, about 5 miles N. of *Salò;* the ancient name of which is supposed to have been Tusculanum. (See however Orelli, 2183.) It appears to have had a temple or sanctuary, which was a place of common resort from all parts of the lake. The name of Benacus occurs in an inscription found at *S. Vigilio* on the opposite shore, as that of the tutelary deity of the lake, the "Pater Benacus" of Virgil. (Rossi, *Memorie di Brescia*, pp. 200, 201; Cluver. *Ital.* p. 107.) The modern town of *Garda*, from whence the lake derives its present appellation, appears from inscriptions discovered there to have been inhabited in Roman times, but its ancient name is unknown. [E. H. B.]

BENAMERIUM (Βηναμαρήμ), a village of Palestine to the north of *Zorah* (*q. v.*) mentioned only by Eusebius and St. Jerome. (*Onomast. s. v.* Νεκηρίμ, lege Νεμερίμ.) [G. W.]

BENAVENTA. [Isannavatia.]

BENE (Βήνη: *Eth.* Βηναῖος), a town of Crete, in the neighbourhood of Gortyn, to which it was subject, only known as the birthplace of the poet Rhianus. (Steph. B. *s. v.* Βήνη; Suid. *s. v.* Ῥιανός.)

BENEHARNUM, a place first mentioned in the Antonine Itin. It is placed 19 Gallic leagues, or 28½ M. P., from Aquae Tarbellicae (*Dax*), on the road to *Toulouse*. But the road was circuitous, for it passed through Aquae Convenarum; and between Beneharnum and Aquae Convenarum the Itin. places Oppidum Novum (*Naye* on the *Gave*), 27 M. P. from Beneharnum. Another road from Caesar Augusta (*Saragossa*) to Beneharnum, passes through Aspa Luca (*Pont l'Esquit*) and Iluro (*Oléron*), on the *Gave d'Oléron*. Iluro is 18 M. P. from Beneharnum. If then we join *Oléron* and *Naye* by a straight line, we have the respective distances 18 and 27 M. P. from *Oléron* and *Naye* to Beneharnum, as the other sides of the triangle. Walckenaer, on the authority of these two routes and personal observation, places Beneharnum at *Vieille Tour* to the E. of *Maslac;* Reichard, at *Navarreins;* and D'Anville places it near *Orthez*. Walckenaer's site is at *Cas-*

telnon, between *Maslac* and *Lagor*, in the department of *Basses Pyrénées*. Beneharnum was undoubtedly the origin of the name of *Béarn*, one of the old divisions of France. Beneharnum, under the name of Benarnum, existed in the sixth century of our aera, and had a bishop. There are no ancient remains which can be identified as the site of Beneharnum. (D'Anville, *Notice, &c.*; Walckenaer, *Géog.* vol. ii. p. 401, &c.) [G. L.]

BENEVENTUM (Βενεβεντός, Steph. B. App.; Βενεουεντόν, Strab. Ptol.: *Eth.* Beneventanus: *Benevento*), one of the chief cities of Samnium, and at a later period one of the most important cities of Southern Italy, was situated on the Via Appia at a distance of 32 miles E. from Capua; and on the banks of the river Calor. There is some discrepancy as to the people to which it belonged: Pliny expressly assigns it to the Hirpini; but Livy certainly seems to consider it as belonging to Samnium Proper, as distinguished from the Hirpini; and Ptolemy adopts the same view. (Plin. iii. 11. s. 16; Liv. xxii. 13; Ptol. iii. 1. § 67.) All writers concur in representing it as a very ancient city; Solinus and Stephanus of Byzantium ascribe its foundation to Diomedes; a legend which appears to have been adopted by the inhabitants, who, in the time of Procopius, pretended to exhibit the tusks of the Calydonian boar in proof of their descent. (Solin. 2. § 10; Steph. B. *s. v.*; Procop. *B. G.* i. 15.) Festus, on the contrary (*s. v. Ausoniam*), related that it was founded by Auson, a son of Ulysses and Circe; a tradition which indicates that it was an ancient Ausonian city, previous to its conquest by the Samnites. But it first appears in history as a Samnite city (Liv. ix. 27); and must have already been a place of strength, so that the Romans did not venture to attack it during their first two wars with that people. It appears, however, to have fallen into their hands during the Third Samnite War, though the exact occasion is unknown. It was certainly in the power of the Romans in B. C. 274, when Pyrrhus was defeated in a great battle, fought in its immediate neighbourhood, by the consul M'. Curius. (Plut. *Pyrrh.* 25; Frontin. *Strat.* iv. 1. § 14.) Six years later (B. C. 268) they sought farther to secure its possession by establishing there a Roman colony with Latin rights. (Liv. *Epit.* xv.; Vell. Pat. i. 14.) It was at this time that it first assumed the name of Beneventum, having previously been called Maleventum (Μαλόεντον, or Μαλεβεντός), a name which the Romans regarded as of evil augury, and changed into one of a more fortunate signification. (Plin. iii. 11. s. 16; Liv. ix. 27; Fest. *s. v. Beneventum*, p. 34; Steph. B. *s. v.*; Procop. *B. G.* i. 15.) It is probable that the Oscan or Samnite name was Maloeis, or Malieis, from whence the form Maleventum would be derived, like Agrigentum from Acragas, Selinuntium from Selinus, &c. (Millingen, *Numism. de l'Italie*, p. 223.)

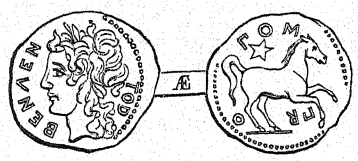
As a Roman colony Beneventum seems to have quickly become a flourishing place; and in the Second Punic War was repeatedly occupied by Roman generals as a post of importance, on account of its proximity to Campania, and its strength as a fortress. In its immediate neighbourhood were fought two of the most decisive actions of the war: the one in B. C. 214, in which the Carthaginian general Hanno was defeated by Ti. Gracchus; the other in B. C. 212, when the camp of Hanno, in which he had accumulated a vast quantity of corn and other stores, was stormed and taken by the Roman consul Q. Fulvius. (Liv. xxii. 13, xxiv. 14, 16, xxv. 13, 14, 15, 17; Appian, *Annib.* 36, 37.) And though its territory was more than once laid waste by the Carthaginians, it was still one of the eighteen Latin colonies which in B. C. 209 were at once able and willing to furnish the required quota of men and money for continuing the war. (Liv. xxvii. 10.) It is singular that no mention of it occurs during the Social War; but it seems to have escaped from the calamities which at that time befel so many cities of Samnium, and towards the close of the Republic is spoken of as one of the most opulent and flourishing cities of Italy. (Appian, *B. C.* iv. 3; Strab. v. p. 250; Cic. *in Verr.* i. 15.) Under the Second Triumvirate its territory was portioned out by the Triumvirs to their veterans, and subsequently a fresh colony was established there by Augustus, who greatly enlarged its domain by the addition of the territory of Caudium. A third colony was settled there by Nero, at which time it assumed the title of Concordia; hence we find it bearing, in inscriptions of the reign of Septimius Severus, the titles "Colonia Julia Augusta Concordia Felix Beneventum." (Appian. *l. c.*; Lib. Colon. pp. 231, 232; Inscr. ap. Romanelli, vol. ii. pp. 382, 384; Orell. *Inscr.* 128, 590.) Its importance and flourishing condition under the Roman Empire is sufficiently attested by existing remains and inscriptions; it was at that period unquestionably the chief city of the Hirpini, and probably, next to Capua, the most populous and considerable of Southern Italy. For this prosperity it was doubtless indebted in part to its position on the Via Appia, just at the junction of the two principal arms or branches of that great road, the one called afterwards the Via Trajana, leading from thence by Equus Tuticus into Apulia; the other by Aeculanum to Venusia and Tarentum. (Strab. vi. p. 283.) [VIA APPIA.] The notice of it by Horace on his journey from Rome to Brundusium (*Sat.* i. 5, 71) is familiar to all readers. It was indebted to the same circumstance for the honour of repeated visits from the emperors of Rome, among which those of Nero, Trajan, and Sept. Severus, are particularly recorded. (Tac. *Ann.* xv. 34.) It was probably for the same reason that the noble triumphal arch, which still forms one of its chief ornaments, was erected there in honour of Trajan by the senate and people of Rome. Successive emperors seem to have bestowed on the city accessions of territory, and erected, or at least given name to, various public buildings. For administrative purposes it was first included, together with the rest of the Hirpini, in the 2nd region of Augustus, but was afterwards annexed to Campania and placed under the control of the consular of that province. Its inhabitants were included in the Stellatine tribe. (Plin. iii. 11. s. 16; Mommsen, *Topogr. degli Irpini*, p. 167, in *Bull. dell' Inst. Arch.* 1847.) Beneventum retained its importance down to the close of the Empire, and though during the Gothic wars it was taken by Totila, and its walls rased to the ground, they were restored, as well as its public buildings, shortly after; and P. Diaconus speaks of it as a very wealthy city, and the capital of all the surrounding provinces. (Procop. *B. G.* iii. 6; P. Diac. ii. 20; De Vita, *Antiq. Benev.* pp. 271, 286.) Under the Lombards it became the capital of a duchy which included all their conquests in Southern Italy, and continued to maintain itself as an independent state long after the fall of the Lombard kingdom in the north.

The modern city of *Benevento* is still a considerable place with about 13,000 inhabitants, and contains numerous vestiges of its ancient grandeur. The most conspicuous of these is a triumphal arch erected in honour of the emperor Trajan in A. D. 114, which forms one of the gates of the modern city, now called *Porta Aurea*. It is adorned with bas-reliefs representing the exploits of the Emperor, and is generally admitted to be the finest monument of its class existing in Italy; both from the original merit of its architecture and sculpture, and from its excellent state of preservation. Besides this there exist the remains of an amphitheatre, portions of the Roman walls, and an ancient bridge over the Calor; while numerous bas-reliefs and fragments of sculpture (some of them of a very high order of merit), as well as Latin inscriptions in great numbers are found in almost all parts of the city. Some of these inscriptions notice the public buildings existing in the city, among which was one called the "Caesareum," probably a kind of Curia or place for the assemblies of the local senate; a Basilica, splendid porticoes, and Thermae, which appear to have been erected by the Emperor Commodus. Others contain much curious information concerning the various "Collegia," or corporations that existed in the city, and which appear to have been intended not only for religious or commercial objects, but in some instances for literary purposes. (De Vita, *Antig. Benev.* pp. 159—174. 253—289; *Inscr. Benev.* p. 1—37; Orell. *Inscr.* 3164, 3763, 4124—4132, &c.) Beneventum indeed seems to have been a place of much literary cultivation; it was the birthplace of Orbilius the grammarian, who long continued to teach in his native city before he removed to Rome, and was honoured with a statue by his fellow-townsmen; while existing inscriptions record similar honours paid to another grammarian, Rutilius Aelianus, as well as to orators and poets, apparently only of local celebrity. (Suet. *Gram.* 9; De Vita, *l. c.* pp. 204—220; Orell. *Inscr.* 1178, 1185.)

The territory of Beneventum under the Roman empire was of very considerable extent. Towards the W., as already mentioned, it included that of Caudium, with the exception of the town itself; to the N. it extended as far as the Tamarus (*Tammaro*), including the village of *Pago*, which, as we learn from an inscription, was anciently called Pagus Veianus; on the NE. it comprised the town of Equus Tuticus (*S. Eleuterio*, near *Castel Franco*), and on the E. and S. bordered on the territories of Aeculanum and Abellinum. An inscription has preserved to us the names of several of the *pagi* or villages dependent upon Beneventum, but their sites cannot be identified. (Henzen, *Tab. Aliment. Baebian*, p. 93—108; Mommsen, *Topogr. degli Irpini*, p. 168—171.)

The Arusini Campi, mentioned by several writers as the actual scene of the engagement between Pyrrhus and the Romans (Flor. i. 18; Frontin. *Strat.* iv. 1. § 14; Oros. iv. 2), were probably the tract of plain country S. of the river Calor, called on Zannoni's map *Le Colonne*, which commences within 2 miles of Beneventum itself, and was traversed by the Via Appia. They are erroneously placed both by Florus and Orosius in Lucania; but all the best authorities place the scene of the action near Beneventum. Some writers would read "Taurasini," for Arusini in the passages cited, but there is no authority for this alteration.

The annexed coin, with the legend BENVENTOD (an old Latin form for Beneventor-um), must have been struck after it became a Latin colony. Other coins with the legend "Malies," or "Maliesa," have been supposed to belong to the Samnite Maleventum. (Millingen, *Numismatique de l'Anc. Italie*, p. 223; Friedländer, *Osk. Münz.* p. 67.) [E. H. B.]



COIN OF BENEVENTUM.

BENI. [Benna.]

BENJANIN. [Palestina.]

BENNA, or BENA (Βέννα: *Eth.* Βενναῖος, Steph. B.), a town in Thrace, from which one of the Ephesian tribes appears to have derived its name. (Guhl, *Ephesiaca*, p. 29.) Pliny (iv. 11. s. 18) speaks of a Thracian people of the name of Beni.

BENNA, seems to have been a place in Phrygia Epictetus, between *Kutaieh* and Azani, as is inferred from an inscription found by Keppel with the words τοις Βεννεταις at *Tatar-Bazarjek*. (Cramer, *Asia Minor*, vol. ii. p. 17.) [G. L.]

BERA. [Beer.]

BERCORATES, a people of Aquitania (Plin. iv. 19), or Bercorcates in Harduin's text. The name appears to exist in that of the *Bercouats*, the inhabitants of a place once named *Barcou*, now *Jouanon*, in the canton of *Born*, in the department of *Gironde*. (Walckenaer, *Géog. &c.* vol. ii. p. 241.) [G. L.]

BEREBIS, BOREVIS and VEREIS (Βερβίς), a town in Lower Pannonia, identified by some with the modern village of *Brecz*, and by others with a place near *Györgg*, on the right bank of the Drave. (Ptol. ii. 16. § 6; Geogr. Rav. iv. 19; Itin. Ant. p. 130; Itin. Hier. p. 562; Tab. Peuting.) [L. S.]

BERECYNTUS (Βερέκυντος: *Eth.* Βερεκύνται), a city of Phrygia, according to Stephanus (*s. v.*). But this town, and the Castellum Berecynthium of Vibius Sequester (p. 18, ed. Oberlin), on the Sangarius, are otherwise unknown. The Berecyntes (Strab. p. 469) were a Phrygian nation, who worshipped the Magna Mater. A district named Berecys is mentioned in a fragment of Aeschylus, quoted by Strabo (p. 580); but Aeschylus, after his fashion, confused the geography. Pliny (v. 29) mentions a "Berecyntius tractus" in Caria, which abounded in boxwood (xvi. 16); but he gives no precise indication of the position of this country. [G. L.]

BERECYNTUS. [Ida.]

BEREGRA (Βέρεγρα: *Eth.* Beregranus), a town of Picenum, mentioned both by Pliny and Ptolemy among the places in the interior of that province. The latter reckons it one of the towns of the Praetutii, but we have no clue to its precise position. Cluverius would place it at *Civitella di Tronto*, about 10 miles N. of *Teramo*, which is at least a plausible conjecture. (Plin. iii. 13. s. 18; Ptol. iii. 1. § 58; Cluver. *Ital.* p. 746.) The Liber Coloniarum (p. 259) mentions the "Veragranus ager" among those of Picenum, a name evidently corrupted from "Beregranus." [E. H. B.]

BERENICE. 1. (Βερενίκη, Strab. xvi. p. 770, xvii. p. 815; Plin. vi. 23, 26, 29, 33; Steph. B. *s. v.*; Arrian. *Peripl. M. Rub.*; Itin. Antonin. p. 173, f.; Epiphan. *Haeres.* lxvi. 1: *Eth.* Βερενι-

κεύς and Βερενικίδης, fem. Βερενίκεια), a city upon the Red Sea, was founded, or certainly converted from a village into a city, by Ptolemy II. Philadelphus, and named in honour of his mother, the daughter of Ptolemy Lagus and Antigone. It stood about lat. 23° 56′ N., and about long. 35° 34′ E., and being in the same parallel with Syene, was accordingly on the equinoctial line. Berenice, as modern surveys (Moresby and Carless, 1830—3) have ascertained, stood nearly at the bottom of the Sinus Immundus, or Foul Bay. A lofty range of mountains runs along this side of the African coast, and separates Berenice from Egypt. The emerald mines are in its neighbourhood. The harbour is indifferent, but was improved by art. Berenice stood upon a narrow rim of shore between the hills and the Red Sea. Its prosperity after the third century B. C. was owing in great measure to three causes: the favour of the Macedonian kings, its safe anchorage, and its being a terminus of the great road from Coptos, which rendered Berenice and Myos Hormos the two principal emporia of the trade between Aethiopia and Egypt on the one hand, and Syria and India on the other. The distance between Coptos and Berenice was 258 Roman miles, or eleven days' journey. The wells and halting places of the caravans are enumerated by Pliny (vi. 23. s. 26), and in the Itineraries (Antonin. p. 172, f.). Belzoni (*Travels*, vol. ii. p. 35) found traces of several of these stations. Under the empire Berenice formed a district in itself, with its peculiar prefect, who was entitled "Praefectus Berenicidis," or P. montis Berenicidis. (Orelli, *Inscr. Lat.* no. 3880, f.) The harbour of Berenice was sheltered from the NE. wind by the island Ophiodes (Ὀφιώδης νῆσος, Strab. xvi. p. 770; Diod. iii. 39), which was rich in topazes. A small temple of sandstone and soft calcareous stone, in the Egyptian style, has been discovered at Berenice. It is 102 feet long, and 43 wide. A portion of its walls is sculptured with well-executed basso relievos, of Greek workmanship, and hieroglyphics also occasionally occur on the walls. Belzoni confirmed D'Anville's original opinion of the true site of Berenice (*Mémoires sur l'Egypte Ancienne*), and says that the city measured 1,600 feet from N. to S., and 2,000 from E. to W. He estimates the ancient population at 10,000. (*Researches*, vol. ii. p. 73.)

2. Panchrysos, a city near Sabae in the Regio Troglodytica, and on the W. coast of the Red Sea, between the 20th and 21st degrees of N. latitude. It obtained the appellation of "all-golden" (πάνχρυσος, Steph. B. p. 164, *s. v.*; Strab. xvi. 771) from its vicinity to the gold mines of *Jebel Allaki* or *Ollaki*, from which the ancient Egyptians drew their principal supplies of that metal, and in the working of which they employed criminals and prisoners of war. (Plin. vi. 34.)

3. Epideires (ἐπὶ Δειρῆς, Steph. B. *s. v.*; Strab. xvi. pp. 769, 773; Mela, iii. 8; Plin. vi. 34; Ptol. viii. 16. § 12), or Berenice upon the Neck of Land, was a town on the W. shore of the Red Sea, near the Straits of *Bab-el-Mandeb*. Its position on a sandy spit or promontory of land was the cause of its distinctive appellation. Some authorities, however, attribute the name to the neighbourhood of a more considerable town named Deira; but the situation of the latter is unknown. [W. B. D.]

BERENI'CE. A Cilician city of this name is mentioned by Stephanus (*s. v.* Βερενίκη); and in the Stadiasmus a bay Berenice is mentioned. "As the Stadiasmus does not mention any distance between the Gulf of Berenice and Celenderis, there is reason to think that Berenice was the name of the *bay* to the eastward of the little *port* of *Kelénderi*." (Leake, *Asia Minor*, &c. p. 202.) [G. L.]

BERENI'CE, a town in Arabia, the name by which Ezion-Geber was called in the time of Josephus. (*Ant.* viii. 6. § 4.) It was situated on the Elanitic, or Eastern Gulf of the Red Sea, not far from Elath, Ailah, or Aelana. It is mentioned in the wanderings of the children of Israel (*Numb.* xxxiii. 35); and is celebrated as the naval arsenal of Solomon and Jehoshaphat. (1 *Kings*, ix. 26, xxii. 48.) The Arabic historian Makrizi speaks of an ancient city 'Asyûn near Ailah. (Burckhardt's *Syria*, p. 511.) [G. W.]

BERENI'CE, in Cyrenaica. [Hesperides.]

BEREUM or BERAEUM (*Ariklar?*), a town in Moesia (*Notit. Imp.* 28; Geogr. Rav. iv. 5; Itin. Ant. 225). [L. S.]

BERGA (Βέργη: *Eth.* Βεργαῖος), a town of Macedonia, lying inland from the mouth of the Strymon (Scymnus Ch. 654; Ptol. iii. 13. § 31) only known as the birthplace of the writer Antiphanes, whose tales were so marvellous and incredible as to give rise to a verb βεργαίζειν, in the sense of telling falsehoods. (Strab. i. p. 47, ii. pp. 102, 104; Steph. B. *s. v.*; *Dict. of Biogr.* vol. i. p. 204.) Leake places Berga near the modern *Takhynó*, upon the shore of the Strymonic lake. (Leake, *Northern Greece*, vol. iii. p. 229.)

BE'RGIDUM. [Astures.]

BERGINTRUM, a place on the Gallic side of the pass of the Alpes Graiae, lying on the road marked in the Antonine Itin. between Mediolanum (*Milan*) and Vienna (*Vienne*). D'Anville (*Notice*, &c.) places it, according to the Table, between Axima (*Aime*) and Alpis Graia. The distance from Bergintrum to Axima is marked viiii M. P. The Alpis Graia may be the watershed on the pass of the Little St. Bernard, which divides the waters that flow to the *Isère* from those which flow to the *Dora Baltea* on the Italian side. This is the place which D'Anville names *l'Hôpital*, on the authority of a manuscript map of the country. D'Anville supposes that Bergintrum may be *St. Maurice;* but he admits that xii, the distance in the Table between Bergintrum and Alpis Graia, does not fit the distance between *St. Maurice* and *l'Hôpital*, which is less. Walckenaer (*Géog.* &c. vol. iii. p. 27) supposes that two routes between Arebrigium and Darantasia have been made into one in the Table, and he fixes Bergintrum at *Bellentre*. He also attempts to show that in the Anton. Itin. between Arebrigium and Darantasia there has been confusion in the numbers and the names of places; and this appears to be the case. The position of Bergintrum cannot be considered as certain, though the limits between which we must look for it are pretty well defined. [G. L.]

BERGISTA'NI, a small people of Hispania Tarraconensis, who revolted from the Romans in the war about Emporiae, B. C. 195. (Liv. xxxiv. 16, 17.) They seem to have been neighbours of the Ilergetes, in the mountains of *Catalonia*, between *Berga* and *Manresa*. There can be no doubt that the place, afterwards mentioned by Livy (c. 21) as the stronghold of the rebels, *Bergium* or *Vergium castrum*, was one of the seven fortresses of the Bergistani, mentioned by him in the former passage, and that from which they took their name. It is probably *Berga*. (Marca, *Hisp.* ii. 23, p. 197; Florez, *Esp. S.* xxiv. 38; Ukert, vol. ii. pt. i. pp. 318, 426.) [P. S.]

BERGULE, BERGULAE, VIRGULAE or BERGULIUM (Βεργούλη, Βεργούλιον: *Dsjatal-Borgas*), a town in Thrace, which was in later times called Arcadiupolis. (Ptol. iii. 11. § 12; Geogr. Rav. iv. 6; Itin. Hier. p. 569; Cedren. p. 266; Theophan. p. 66.) [L. S.]

BERGOMUM (Βέργομον: *Eth.* Bergomas, atis: *Bergamo*), a city of Cisalpine Gaul, situated at the foot of the Alps, between Brixia and the Lacus Larius: it was 33 miles NE. from *Milan*. (Itin. Ant. p. 127.) According to Pliny, who follows the authority of Cato, it was a city of the Orobii, but this tribe is not mentioned by any other author, and Bergomum is included by Ptolemy in the territory of the Cenomani. (Plin. iii. 17. s. 21; Ptol. iii. 1. § 31.) Justin also mentions it among the cities founded by the Gauls, after they had crossed the Alps, and expelled the Tuscans from the plains of northern Italy. (Justin. xx. 5.) No mention of it is, however, found in history previous to the Roman Empire, when it became a considerable municipal town, as attested by inscriptions as well as by Pliny and Ptolemy. It seems to have derived considerable wealth from valuable copper mines which existed in its territory. (Plin. xxxiv. 1. s. 2; Orell. *Inscr.* 3349, 3898.) In B. C. 452, it was one of the cities laid waste by Attila (*Hist. Miscell.* xv. p. 549); but after the fall of the Roman Empire it is again mentioned by Procopius as a strong fortress, and under the Lombard kings was one of the chief towns in this part of Italy; and the capital of a duchy. (Procop. *B. G.* ii. 12; P. Diac. ii. 15, iv. 3.) In late writers and the Itineraries the name is corruptly written Pergamus and Bergame: but all earlier writers, as well as inscriptions, have Bergomum. The modern city of *Bergamo* is a flourishing and populous place, but contains no ancient remains. [E. H. B.]

BERGU'SIUM or BERGU'SIA, in Gallia, on the road between Vienna (*Vienne*) and a place named Augustum. The Antonine Itin. and the Table agree very nearly as to the position of Bergusium, which is xx or xxi M. P. from Vienna, and supposed to be a place named *Bourgoin*. Augustum is supposed to be *Aoste*. [G. L.]

BERIS or BIRES (Βῆρις, Βίρης), a river of Pontus, which Arrian places 60 stadia from the Thoaris. Hamilton (*Researches*, &c. vol. i. p. 280) identifies it with the *Melitsch Chai*, "a deep and sluggish river," between *Unieh* and the Thermodon. He found it to be six miles, or 60 stadia, from the *Thurêh Irmak*, which he seems to identify correctly with the Thoaris. [G. L.]

BE'RMIUS MONS (τὸ Βέρμιον ὄρος: *Vérria*), a range of mountains in Macedonia, between the Haliacmon and Ludias, at the foot of which stood the city of Beroea. Herodotus relates that this mountain was impassable on account of the cold, and that beyond it were the gardens of Midas, in which the roses grew spontaneously. (Herod. viii. 138; Strab. vii. p. 330.) The Bermius is the same as the Bora of Livy (xlv. 29), and is a continuation of Mount Barnus. (Müller, *Dorians*, vol. i. p. 469, transl.; Leake, *Northern Greece*, vol. iii. p. 295.)

BEROEA. 1. (Βέροια, Βέρροια: *Eth.* Βεροαῖος, Steph. B.; Beroeus, Liv. xxiii. 39: *Verria*), a city of Macedonia, in the N. part of the province (Plin. iv. 10), in the district called Emathia (Ptol. iii. 13. § 39), on a river which flows into the Haliacmon, and upon one of the lower ridges of Mount Bermius (Strab. vii. p. 330). It was attacked, though unsuccessfully, by the Athenian forces under Callias, B. C. 432. (Thuc. i. 61.) The statement of Thucydides presents some geographical difficulties, as Beroea lies quite out of the way of the natural route from Pydna to Potidaea. Mr. Grote (*Hist. of Greece*, vol. vi. p. 96) considers that another Beroea, situated somewhere between Gigonus and Therma, and out of the limits of that Macedonia which Perdiccas governed, may probably be the place indicated by Thucydides. Any remark from Mr. Grote deserves the highest consideration; but an objection presents itself against this view. His argument rests upon the hypothesis that there was another Beroea in Thrace or in Emathia, though we do not know its exact site. There was a town called Beroea in Thrace, but we are enabled to fix its position with considerable certainty, as lying between Philippopolis and Nicopolis (see below), and no single authority is adduced to show that there was a second Beroea in Thrace between Gigonus and Therma.

Beroea surrendered to the Roman consul after the battle of Pydna (Liv. xliv. 45), and was assigned, with its territory, to the third region of Macedonia (xlv. 29). St. Paul and Silas withdrew to this city from Thessalonica; and the Jewish residents are described as more ingenuous and of a better disposition than those of the latter place, in that they diligently searched the Scriptures to ascertain the truth of the doctrines taught by the Apostle. (*Acts*, xvii. 11.) Sopater, a native of this town, accompanied St. Paul to Asia. (*Acts*, xx. 4.) Lucian (*Asinus*, 34) describes it as a large and populous town. It was situated 30 M. P. from Pella (*Peut. Tab.*), and 51 M. P from Thessalonica (*Itin. Anton.*), and is mentioned as one of the cities of the *thema* of Macedonia. (Constant. *de Them.* ii. 2.) For a rare coin of Beroea, belonging to the time of Alexander the Great, see Rasche, vol. i. p. 1492; Eckhel, vol. ii. p. 69.

Verria stands on the E. slope of the Olympene range of mountains, about 5 miles from the left bank of the *Vistritza* or *Injékara*, just where that river, after having made its way to an immense rocky ravine through the range, enters the great maritime plain. *Verria* contains about 2000 families, and, from its natural and other advantages, is described as one of the most agreeable towns in *Rumili*. The remains of the ancient city are very considerable. Leake (*Northern Greece*, vol. iii. p. 291), from whom this account of *Verria* is taken, notices the NW. angle of the wall, or perhaps of the acropolis; these walls are traceable from that point southward to two high towers towards the upper part of the modern town, which appears to have been repaired or rebuilt in Roman or Byzantine times. Only three inscriptions have been discovered. (Leake, *l. c.*)

2. (Βερήs, Steph. B.: *Eth.* Βερήσιος), a town in Thrace, 87 M. P. from Adrianopolis (*Itin. Anton.*; Hierocles), and situated somewhere between Philippopolis and Nicopolis. (Amm. Marc. xxvii. 4. § 12, xxxi. 9. § 1; Jornand. *de Rebus Geticis*, c. 18.) In later times it was called Irenopolis, in honour of the empress Irene, who caused it to be repaired. (Theophan. p. 385; Zonar. *Ann.* vol. ii. p. 115; *Hist. Misc.* xxxiii. p. 166, ap. Muratori.) St. Martin, in his notes to Le Beau (*Bas Empire*, vol. xii. p. 330), confounds this city with the Macedonian Beroea. Liberius was banished to this place from Rome, and spent two years in exile there. (Socrates, *H. E.* iv. 11.)

3. (Βέρροια, Βέροια, Βέροη, Βεροεία: *Eth.* Βερόευς, Steph. B.; Berooensis, Plin. v. 23; *Itin. An-*

ton.; Hierocles: *Haleb*, Aleppo), a town in Syria (Strab. xvi. p. 751), about midway between Antioch and Hierapolis. (Procop. *B. P.* ii. 7; Ptol. v. 15.) Julian, after a laborious march of two days from Antioch, halted on the third at Beroea. (Julian, *Epist.* xxvii.; Theodoret. iii. 22; Milman's Gibbon, vol. iv. p. 144; Le Beau, *Bas Empire*, vol. iii. p. 55.) Chosroes, in his inroad upon Syria, A. D. 540, demanded a tribute from Beroea, which he remitted afterwards, as the inhabitants were unable to pay it. (Procop. *B. P.* ii. 7; Milman's Gibbon, vol. vii. p. 315; Le Beau, vol. ix. p. 13.) A. D. 611 Chosroes II. occupied this city. (Gibbon, vol. viii. p. 225.) It owed its Macedonian name of Beroea to Seleucus Nicator, and continued to be called so till the conquest by the Arabs under Abu Obeidah, A. D. 638, when it resumed its ancient name of Chaleb or Chalybon. (Niceph. *H. E.* xiv. 39; Schulten's *Index Geog.* s. v. *Haleb*; Winer, *Bibl. Real-Wort. Buch.*) It afterwards became the capital of the Sultans of the race of Hamadan, but in the latter part of the tenth century was united to the Greek empire by the conquests of Zimisces, emperor of Constantinople. The excavations a little way eastward of the town, are the only vestiges of ancient remains in the neighbourhood. They are very extensive, and consist of suites of large apartments, which are separated by portions of solid rock, with massive pilasters left at intervals to support the mass above. (Chesney, *Exped. Euphrat.* vol. i. p. 435.) Its present population is somewhat more than 100,000 souls. For coins of Beroea, both autonomous and imperial, ranging from Trajan to Antoninus, see Rasche, vol. i. p. 1492; Eckhel, vol. iii. p. 359.



COIN OF BEROEA IN SYRIA.

4. (Βερέα, 1 *Macc.* ix. 4), a village in Judaea (Reland, *Palaest.* p. 640), which, according to Winer (*s. v.*), must not be confounded with the Berea mentioned 2 *Macc.* xiii. 4. [E. B. J.]

BERO'NES or VERO'NES (Βήρωνες), a people in the N. of Hispania Tarraconensis, along the upper course of the Iberus (*Ebro*), on its right bank, about *Logroño*, between the CELTIBERI on the S., and the CANTABRI on the N., SE. of the AUTRIGONES, and on the borders of the CONTESTANI. They were a Celtic people, and are mentioned by Strabo as forming, with the Celtiberi, the chief remnant of the old Celtic population of Spain. (Liv. *Fr.* xci., where the common reading is *Virones*: Strab. iii. pp. 158, 162; Ptol. ii. 6. § 55.) The following were their chief cities: TRITIUM METALLUM (Τρίτιον Μέταλλον, Ptol.: *Tricio*, near *Nagera*), in the Antonine Itinerary (p. 394) simply Tritium, on the high road from Legio VII. (*Leon*) to Caesaraugusta, 36 M.P. SE. of VIROVESCA; and not to be confounded with a place of the same name W. of Virovesca: VERELA, on the same road, 18 M.P. SE. of Tritium, and 28 NW. of CALAGURRIS (*Calahorra*, *Itin.* p. 393), undoubtedly the VAREIA or VARIA (Οὐάρεια, Οὐαρία) of Livy, Strabo, Pliny, and Ptolemy, which was the strongest city of the district (Liv. *l. c.*): it stood at a passage of the Iberus (Strab. p. 162), where the river commenced its navigable course of 260 M. P. (Plin. iii. 3. s. 4): it still bears its ancient name (*Varea*, a little below *Logroño*, with which some confound it; Florez, *Cantabr.* p. 198; Mentelle, *Esp. Med.* p. 363): OLIBA (Ὄλιβα, Ptol.: some assume a corruption by transposition, and identify it with the Ὀλβία mentioned by Stephanus Byzantinus as a city of Iberia); CONTREBRIA, also called Leucas, a stronghold of Sertorius, as being the most convenient head-quarters, from which to march out of the territory of the Berones into any of the neighbouring districts (Liv. *Fr.* xci. p. 27, where mention is also made of another important city of the same name belonging to the Celtiberi): Ukert takes it for the Cantabria on the *Ebro*, which is mentioned in the middle ages, and the ruins of which are seen between *Logroño* and *Piana*. (Sandoval, *Annot.* &c. quoted by D'Anville, *Mém. de l'Acad. des Inscr.* vol. xi. p. 771; Ukert, vol. ii. pt. i. pp. 321, 457, 458.) [P. S.]

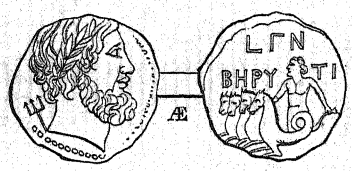
BERO'THA (Βηρώθη), mentioned only by Josephus as a city of Upper Galilee, not far from Cadesh (Naphthali) (*Ant.* v. 1. § 18). He makes it the scene of the decisive battle which Joshua fought with the northern kings, "at the waters of Merom." (*Josh.* xi. 1—9.) [G. W.]

BERUBIUM, the third promontory on the north-west coast of Scotland, according to Ptolemy. Probably, *Noss Head*. [R. G. L.]

BERYA, a town in Apamene, according to the *Peutinger Tables*, SE. of Antioch, 25 M. P. from Chalcis and 54 M.P. from Bathna. Niebuhr (*Reise*, vol. iii. p. 95) found many ruins under the name of *Berua*. [E. B. J.]

BERYTUS (Βηρυτός, Berytus and Berytus: *Eth.* Βηρύτιος, Berytensis, Berytius, Steph. B. Scylax, p. 42; Dionys. Per. v. 911; Pomp. Mela, i. 12. § 5; Amm Mar. xiv. 8. § 9; Tac. *Hist.* ii. 81; *Itin. Anton.*; *Peut. Tab.*; *Geogr. Rav.*; Hierocles: *Beirût*), a town of Phoenicia, which has been identified by some with the Berotha or Berothai of the Hebrew Scriptures. (2 *Sam.* viii. 8; *Ezek.* xlvii. 16.) In the former passage Berothai is spoken of as belonging to the kingdom of Zobah (comp. v. 5), which appears to have included Hamath (comp. vv. 9, 10; 2 *Chron.* viii. 3). In the latter passage the border of Israel is drawn in poetic vision, apparently from the Mediterranean, by Hamath and Berothan, towards Damascus and Hauran. The Berotha here meant would, as Dr. Robinson (*Palestine*, vol. iii. p. 442) argues, more naturally seem to have been an inland city. After its destruction by Tryphon, B. C. 140 (Strab. xvi. p. 756), it was reduced by Agrippa, and colonised by the veterans of the v. Macedonica legio and viii. Augusta, and became a Roman colony under the name of Colonia Julia Augusta felix Berytus (Orelli, *Inscr.* n. 514, and coins in Eckhel, vol. iii. p. 356; Marquardt, *Handbuch der Röm. Alt*, p. 199), and was afterwards endowed with the rights of an Italian city. (Ulpian, *Dig.* 15. 1 § 1; Plin. v. 20.) It was at this city that Herod the Great held the mock trial over his two sons. (Joseph. *Ant.* xvi. 11. §§ 1—6.) The elder Agrippa greatly favoured the city, and adorned it with a splendid theatre and amphitheatre, beside baths and porticoes, inaugurating them with games and spectacles of every kind, including shows of gladiators. (Joseph. *Ant.* xix. 7. § 5.) Here, too, Titus celebrated the birthday of his father Vespasian by the exhibition of

similar spectacles, in which many of the captive Jews perished. (Joseph. *B. J.* vii. 3. § 1; comp. 5. § 1.) Afterwards Berytus became renowned as a school of Greek learning, particularly of law, to which scholars repaired from a distance. Its splendour may be computed to have lasted from the third to the middle of the sixth century. (Milman's Gibbon, vol. iii. p. 51.) Eusebius relates that the martyr Appian resided here for some time to pursue Greek secular learning (*De Mart. Paloest.* c. iv.), and Gregory Thaumaturgus repaired to Berytus to perfect himself in the civil law. (Socrates, *H. E.* iv. 27.) A later Greek poet describes it in this respect as "the nurse of tranquil life." (Nonnus, *Dionys.* xli. fin.) Under the reign of Justinian it was laid in ruins by an earthquake, and the school removed to Sidon, A. D. 551. (Milman's Gibbon, vol. vii. p. 420.) In the crusades, *Beirút*, which was sometimes called *Baurim* (Alb. *Aq.* v. 40, x. 8), was an object of great contention between the Christians and the Muslim, and fell successively into the hands of both. In A. D. 1110 it was captured by Baldwin I. (Wilken, *Die Kreuz.* vol. ii. p. 212), and in A. D. 1187 by Saláh eddín. (Wilken, vol. iii. pt. ii. p. 295.) It was in the neighbourhood of Berytus that the scene of the combat between St. George (who was so highly honoured in Syria) and the Dragon is laid. *Beirút* is now commercially the most important place in Syria. The town is situated on a kind of shoulder sloping towards the shore from the NNW. side of a triangular point, which runs more than two miles into the sea. The population amounts to nearly 15,000 souls. (Chesney, *Exped. Euphrat.* vol. i. p. 468. For coins of Berytus, both autonomous and imperial, ranging from Trajan to Antoninus, see Eckhel, vol. iii. p. 356; Rasche, *Lex. Num.* vol. i. p. 1492.) [E. B. J.]



COIN OF BERYTUS.

BESA or BESSA. [ATTICA, p. 331, b.]

BE'SBICUS (Βέσβικος: *Eth.* Βεσβικηνός), a small island in the Propontis, in the neighbourhood of Cyzicus. (Steph. B. *s. v.* Βέσβικος.) The mythical story, quoted by Stephanus from Agathocles, fixes the island near the outlet of the Rhyndacus. Pliny (v. 32) places Besbicus opposite to the mouth of the Rhyndacus, and gives it a circuit of 18 Roman miles. In another passage (ii. 88) he enumerates it among the islands which have been separated from the adjacent mainlands by earthquakes. The position assigned to Besbicus by Pliny and Strabo (p. 576) corresponds with that of *Kalolimno*, a small island which is about 10 miles N. of the mouth of the Rhyndacus. [G. L.]

BESE'DA (Βέσηδα: *S. Juan de la Badesas*), an inland city of the Castellani, in Hispania Tarraconensis. (Ptol. ii. 6. § 71; coins, *ap.* Sestini, p. 183; Ukert, vol. ii. pt. i. p. 426.) [P. S.]

BESIPPO or BAESIPPO (Βαισίππω), a city of the Turdetani, on or near the S. coast of Hispania Baetica, just outside the Straits, E. of the Pr. Junonis (*C. Trafalgar*), and 12 M. P. W. of Belo. (*Itin. Ant.* p. 408; Mela, ii. 6; Plin. iii. 1. s. 3; Ptol. ii. iv. § 14; *Geog. Rav.* iv. 43.) Some identify it with *Bejer de la Frontera;* but others argue that that place lies too far inland to agree with Pliny's statement that Besippo was a sea-port, and take the Roman ruins near *Porto Barbato* for its site. (Ukert, vol. ii. pt. i. p. 343.) [P. S.]

BESOR (Βάσελος), a brook in the south of Palestine, between the town of *Ziklag* (assigned to David by Achish king of the Philistines), and the country of the Amalekites. (1 *Sam.* xxvii. 6, xxx. 8, 9.) [G. W.]

BESSA (Βῆσσα: *Eth.* Βησσαῖος), a town in Locris, so called from its situation in a wooded glen, mentioned by Homer, but which had disappeared in the time of Strabo. (Hom. *Il.* ii. 532; Strab. ix p. 426; Steph. B. *l. c.*)

BESSI (Βησσοί), a Thracian tribe occupying the country about the rivers Axius, Strymon, and Nestus. They appear to have been a very numerous people, and at different times to have occupied a more or less extensive country. According to Herodotus (vii. 111), they belonged to the Satrae, a free Thracian people, and had the management of an oracle of Dionysus situated in the highest part of the mountains. In the time of Strabo (vii. p. 318) the Bessi dwelt all along the southern slope of Mount Haemus, from the Euxine to the frontiers of the Dardanians in the west. In the second century of our era their territory might seem to have been greatly reduced, as Ptolemy (iii. 11. § 9) mentions the Βεσσικὴ among the smaller στρατηγίαι of Thrace; but his statement evidently refers only to the western portion of the Bessi, occupying the country between the Axius and Strymon, and Pliny (iv. 11. 18) speaks of Bessi living about the Nestus and Mount Rhodope. Looking at the country they occupied, and the character given them by Herodotus, there can be no doubt that they were the chief people of Thrace; they were warlike and independent, and were probably never subdued by the Macedonians; the Romans succeeded in conquering them only in their repeated wars against the Thracians. It would seem that the whole nation of the Bessi was divided into four cantons (Steph. Byz. *s. v.* Τετραχωρῖται), of which the Diobessi mentioned by Pliny may have been one. In the time of Strabo the Bessi are said to have been the greatest robbers among the Thracians, who were themselves notorious as λησταί. That they were not, however, wholly uncivilised, is clear from the fact that they inhabited towns, the chief of which was called Uscudama (Eutrop. vi. 10). Another town, Bessapara, is mentioned by Procopius and others. (Comp. Dion Cass. liv. 34, and Baehr on Herodotus, *l. c.*) [L. S.]

BETA'SII, a people mentioned by Tacitus. In the war with Civilis, Claudius Labeo, a Batavian, mustered a force of Nervii and Betasii (*Hist.* iv. 56); and he opposed Civilis at a bridge over the Mosa with a hastily raised body of Betasii, Tungri, and Nervii (*Hist.* iv. 66). Pliny (iv. 17) mentions the Betasii, but he does not help us to fix their position. It seems probable that the Betasii were the neighbours of the Nervii and Tungri, and it is conjectured that the name is preserved in that of *Beetz*, on the left bank of the Geete, south of *Haalen*, in *South Brabant.* [G. L.]

BETHABARA (Βηθαβαρὰ), mentioned in St. John's Gospel (i. 28) as the place of our Lord's Baptism. It is placed by the Evangelist "beyond Jordan," i. e. on the eastern side of the river (comp. x. 40), perhaps identical with Beth-bara (*Judges*,

viii. 24), where was a ford, from which the place doubtless derived its name, equivalent to "*locus transitus*." (Reland, p. 626.) [G. W.]

BETHAGLA (Bethhogla), a town of Palestine, in the plain of Jericho, on the borders between the tribes of Judah and Benjamin, but reckoned to the latter. (*Josh.* xv. 6, xviii. 19, 21.) St. Jerome identifies it with the threshing-floor of Atad (*Gen.* l. 10, 11), the scene of the mourning for Jacob. (*Onomast. s. v. Area Atad.*) A fountain named *'Ain Hajla*, and a ruined monastery, *Kusr Hajla*, situated about two miles from the Jordan, and three from the northern shore of the Dead Sea, still preserve the name and memorial of this site. (Robinson, *B. R.* vol. ii. pp. 267—271.) [G. W.]

BETHAMMA'RIA (Βηθαμμαρία, Ptol. v. 15. § 14), a town on the W. bank of the Euphrates, the Betamali of the *Peutinger Tables*, 14 M.P. from Ceciliana. This place cannot be the Bemmaris of the *Antonine Itinerary*, as Bemmaris is placed above the Zeugma, and Bethammaria below it. [E. B. J.]

BETHANY (Βηθανία), a village 15 stadia from Jerusalem, at the eastern foot of the Mount of Olives, remarkable for the raising of Lazarus, and for other incidents in our Saviour's life. (*St. John*, xi. 18.) Its modern name is *El-Azarîyeh*, i. e. the village of Lazarus. (Robinson, *B. R.* vol. ii. p. 100.) [G. W.]

BETHAR (Bether, Bither, Βίθθηρα), a city celebrated in the history of the Jewish revolt under Hadrian (A. D. 131) as the last retreat of the Jews when they had been driven out of Jerusalem. They held out there for nearly three years. It is described as a very strong city not far distant from Jerusalem. (Euseb. *H. E.* iv. 6.) Its site was recovered and clearly identified in 1843. (Williams, *Holy City*, vol. i. pp. 209—213.) It is now called *Beitîr*, the exact Arabic form of its ancient name, and is a considerable village about six miles SSW. of Jerusalem, still retaining some traces of its fortifications, while the inhabitants of the modern village have received and preserved traditions of its siege. [G. W.]

BETHARAMATHUM (Βηθαράμαθον), identical with Amathus in Peraea (*q. v.*), as is proved by a comparison of Josephus, *Ant.* xvii. 12. § 6, *B. J.* ii. 4. § 2. (Reland, p. 560.) [G. W.]

BETHARAMPHTHA (Βηθαραμφθᾶ), a city of Peraea, which Herod Antipas encompassed with a wall, and changed its name to JULIAS, in honour of the wife of the emperor Tiberius. (*Ant.* xviii. 2. § 1.) It is certainly identical with that mentioned by Eusebius and St. Jerome as situated on the Jordan, originally named Betharamphta, and afterwards called Livias by Herod (*Onomast. s. v.*), and certainly *not* the same as the Julias which is placed by Josephus where the Jordan flows into the Sea of Tiberias (*B. J.* iii. 9. § 7), which was identical with Bethsaida. [BETHSAIDA.] But the names Julias and Livias are frequently interchanged, as are Julia and Livia. A still earlier name of this town, according to Eusebius and St. Jerome, was Beth-haram, a city of the tribe of Gad (*Josh.* xiii. 27), doubtless the same with Beth-haran (*Num.* xxxii. 36), which the Talmud also says was afterwards called *Bethramtha*. (Reland, p. 642; comp. pp. 869, 870, s. v. *Julias Peraeae.*) It is most probably only another form of the preceding *Betharamathum*, i. e. the modern *Amata*, near the Jabbok. [AMATHUS.] [G. W.]

BETHAVEN, commonly supposed to be identical with Bethel, so called after that city had become the scene of idol-worship, Beth-aven signifying "the house of vanity." But in *Josh.* (vii. 2) the two places are distinguished, Ai being placed "beside Beth-aven, on the east side of Bethel." Michmash is also placed "eastward from Bethaven." (1 *Sam.* xiii. 2.) It is joined with Gibeah and Ramah, and ascribed to Benjamin. (*Hos.* v. 8.) The LXX. translate it (in *Josh.* vii. 2) Βαιθήλ, (in xviii. 12) Βαιθών, (in *Hos.* v. 8) οἴκῳ Ὤν. [G. W.]

BETHDAGON (Βηθδαγών). Two cities of this name occur in the lists in the book of *Joshua*, one situated in the tribe of Judah, apparently towards the SW.; and the other in the tribe of Asher (xv. 41, xix. 27). There are two villages of this name, *Beit-dajan*, now in Palestine, one a few miles to the east of *Jaffa*, the other SE. of *Nablûs*. They doubtless represent ancient sites, but are not identical with either of those first named. The village of this name near Jaffa apparently occupies the site of Caphardagon, a large village mentioned by Eusebius (*Onomast. s. v. Beth-Dagon*) between Diospolis (*Lydda*) and Jamnia (*Yebna*). (Robinson, *B. R.* vol. iii. p. 30, n. 2.) The frequent recurrence of this name shows how widely spread was the worship of Dagon through Palestine. [G. W.]

BETH-DIBLATHAIM (οἶκος Δαιβλαθαίμ), a city of Moab, mentioned only by Jeremiah (xlviii. LXX. xxxi. 22). [G. W.]

BETHEL (Βαιθήλ, Βηθήλ), a border city of the tribe of Ephraim, for the northern boundary of Benjamin passed south of it. (*Josh.* xviii. 13; *Judges*, i. 22—26.) It was originally named LUZ, and was celebrated in the history of the early patriarchs. (*Gen.* xii. 5, xxviii. 10—19, xxxi. 1—15.) It owed its new name, signifying "the house of God," to the vision of Jacob's ladder, and the altar which he afterwards erected there. It afterwards became infamous for the worship of the golden calf, here instituted by Jeroboam. (1 *Kings*, xii. 28, 33. xiii.) It was inhabited after the captivity (*Ezra*, ii. 28; *Nehem.* vii. 32, xi. 31), and was fortified by Bacchides. (1 *Maccab.* ix. 50; Joseph. *Ant.* xiii. 1. § 3.) It was taken by Vespasian after he had subjugated the country between this and the coast. (*B. J.* iv. 9. § 9.) It is described by Eusebius and St. Jerome as a small village on the road from Jerusalem to Sichem (*Nablûs*), twelve miles from the former (*Onomast. s. v.* Ἄγγαι), on the left (or east) of the road going south, according to the Itin. Hierosol. Precisely in this situation are large ruins of an ancient city, bearing the name of *Beitîn*, according to a common variation of *in* for *el* in the termination of Arabic proper names. (Robinson, *Bib. Res.* vol. ii. p. 128, n. 1.) [G. W.]

BETH-GAMUL (οἶκος Γαιμώλ), a city of Moab, mentioned only by Jeremiah (xlviii. 23), probably represented by the modern village of *Um-el-Jemâl* or *Edjmal*, west of the ancient Bozrah. (Robinson, *B. R.* iii., Appendix, p. 153.) [G. W.]

BETHHACCAREM (Βαιθαχαρμά, Βηθαγγαρίμ), mentioned by Jeremiah (vi. 1.) as the place where the beacon fire should be lighted to give the alarm of the Chaldaeans' approach to Jerusalem. "Malchiah, the son of Rechab, the ruler of part of Bethhaccarem," is mentioned by Nehemiah (iii. 14), which would seem to intimate that it was a place of considerable importance after the captivity. St. Jerome (*Comment. in Jerem. l. c.*) speaks of it as a village of Juda, situated on a mountain between Aelia and Thecua—i. e. *Tekoa*. Its site was conjecturally fixed by Pocock (*Trav.* ii. p. 42) to a very remarkable conical hill, about three miles east of Bethlehem, and about the same distance north of

Tekoa, conspicuous over all the neighbourhood, called by the natives *Jebel Fureidis*, the Frank Mountain of European travellers, at the foot of which are the ruins of HERODIUM. (Robinson, *B. R.*, vol. ii. pp. 170, 174.) [G. W.]

BETH-HARAN [BETHARAMPHTHA.]

BETHHOGLA. [BETHAGLA.]

BETH-JESIMOTH (Eus. Βηθασιμούθ, LXX. Βαιτθασειμώθ, Ἀσειμώθ, Αἰσιμώθ), one of the last stations of the Israelites before crossing the Jordan, and near the Salt or Dead Sea (*Numb.* xxxiii. 49; *Josh.* xii. 3.) It was a city of the tribe of Reuben (*Josh.* xiii. 20), afterwards occupied by the Moabites. (*Ezek.* xxv. 9.) Eusebius confounds it with Jashimon (*q. v.*) [G. W.]

BETHLEHEM (Βαιθλεέμ, Βηθλεέμ, Βηθλεεμίτης), a town of the tribe of Judah, six miles south of Jerusalem, on the left of the road to Hebron, called also "Ephrathah" and "Ephrath" (*Gen.* xlviii. 7; *Mica.* v. 1), and its inhabitants Ephrathites (*Ruth*, i. 2; 1 *Sam.* xvii. 12). It probably owed both its names, Bethlehem—i. e. *the house of bread*, and Ephrathah—i. e. *fruitful*, to the fecundity of its soil, and it is still one of the best cultivated and most fertile parts of Palestine. It is situated on a lofty ridge, long and narrow, which projects into a plain formed by the junction of several valleys, affording excellent pasture and corn lands; while the hill side, terraced to its summit, is laid out in oliveyards and vineyards. It is first mentioned in the history of the Patriarch Jacob (*Gen.* xlviii. 7); but does not occur in the list of the cities of Judah in the Hebrew text of the Book of Joshua. The version of the LXX., however, gives it under both its names (Ἐφραθὰ, αὕτη ἐστὶ Βαιθλεέμ), with ten other neighbouring cities (in *Joshua*, xv., after verse 59 of the Hebrew). It occurs also in the history of the Book of Judges (xix. 1, 2), soon after the settlement of the Israelites, for Phinehas was then high priest (xx. 28). It is the scene of the principal part of the Book of Ruth—Boaz, the progenitor of David, being the principal proprietor at that period (ii. 1), as his grandson Jesse was afterwards. From the time of David it became celebrated as his birthplace, and is called "the city of David" (*St. Luke*, ii. 4, 11; *St. John*, vii. 42), and was subsequently yet more noted as the destined birthplace of the Messiah, the circumstances of whose nativity at that place are fully recorded by *St. Matthew* (ii.), and *St. Luke* (ii.). The place of the nativity is described by Justin Martyr (*Dial.* § 78) in language which implies that it was identified in his days (*cir.* A. D. 150). Origen (A.D. 252) says that the cave "was venerated even by those who were aliens from the Faith" (*c. Cels.* lib. i. p. 39), agreeably with which St. Jerome says that the place was overshadowed by a grove of Thammuz (Adonis) from the time of Hadrian for the space of 180 years (A. D. 135—315). (*Epitaph. Paul.* vol. iv. p. 564.) In A.D. 325, Helena, the mother of Constantine, erected a magnificent basilica over the Place of the Nativity (Eusebius, *Vit. Const.* iii. 41, 43), which still remains. In the following century, it became the chosen resort of the most learned of the Latin fathers, and the scene of his important labours in behalf of sacred literature, chief among which must be reckoned the Vulgate translation of the Bible. Its modern name is *Beitlahem*, a considerable village, inhabited exclusively by Christians. [G. W.]

BETHLEHEM (Βαιθλεέμ, Βαιθμάν), a city of the tribe of Zebulun. (*Josh.* xix. 15). The site and name are preserved in the modern village of *Beitlahem*, a few miles north of Nazareth, and eastward of *Sephûrieh* (formerly Diocaesarea). [G.W.]

BETHLEPTEPHA (τοπαρχία Βεθλεπτηφῶν), one of the ten toparchies of Judaea proper, the Bethleptephene of Pliny (v. 14). It was apparently situated in the south of Judaea, and in that part which is commonly called Idumaea by Josephus (*B. J.* iv. 8. § 1). Reland has remarked that the name resembles Beth-Lebaoth, a city of the tribe of Simeon (*Josh.* xix. 6), and the situation equally corresponds. [G. W.]

BETHMARCABOTH (1 *Chron.* iv. 31), or Beth-hamarkaboth (*Josh.* xix. 5) (Βαιθμαριμώθ, Βαιθμαχερέθ). A city of the tribe of Simeon, otherwise unknown. [G. W.]

BETHOGABRIS or BETHAGABRA (Βαιτογαβρά, Ptol., Βαιθγαύρη), the Betogabri of the Peutinger tables, between Ascalon and Aelia, 16 Roman miles from the former. It is reckoned to Judaea by Ptolemy (xvi. 4), and is probably identical with Βήγαβρις (al. Βήταρις) of Josephus, which he places in the middle of Idumaea. (*B. J.* iv. 8. § 1.) It was afterwards called ELEUTHEROPOLIS, as is proved as by other evidence, so by the substitution of one name for the other in the lists of episcopal sees given by William of Tyre and Nilus: as suffragans of the Patriarchate of Jerusalem. (Compare Reland's *Palaest.* p. 220 with 227.) That it was a place of considerable importance in the fourth century is proved by the fact that it is assumed as a centre (by Eusebius in his *Onomasticon*), from which to measure the distances of other localities, and the "district" or "region of Eleutheropolis," is his usual description of this part of the country. It has now recovered its ancient name *Beit-Jebrin*, and is a large Moslem village, about 20 miles west of Hebron. The name signifies "the house of Giants," and the city was situated not far from Gath, the city of Goliath and his family. The large caves about the modern village, which seem formerly to have served as habitations, suggest the idea that they were Troglotides who originally inhabited these regions. It was sometimes confounded with Hebron, and at another period was regarded as identical with Ramath-lehi (*Judges* xv. 9—19), and the fountain Enhakkore was found in its suburbs (Antoninus Mart. &c. ap. Reland. *Palaest.* p. 752); and it is conjectured by Reland (*l. c.*) that this erroneous opinion may have given occasion to its change of name, to commemorate in its new appellation the deliverance there supposed to have been wrought by Samson. St. Jerome, who gives a different and less probable account of its Greek name, makes it the northern limit of Idumaea. (Reland, *l. c.*) *Beit-Jebrin* still contains some traces of its ancient importance in a ruined wall and vaults of Roman construction, and in the substructions of various buildings, fully explored and described by Dr. Robinson (*B. R.* vol. ii. pp. 355, 356. 395—398).

BETH-SHITTA (Βηθσεέδ, al. Βασεεττά, LXX.), occurs only in *Judges* (vii. 22) as one of the places to which the Midianites fled after their defeat by Gideon in the valley of Jezreel (vi. 33). Dr. Robinson suggests that the modern village of *Shŭtta*, near the Jordan, SE. from Mount Tabor, may be connected with this Scripture name. (*B. R.* vol. iii. p. 219.) [G. W.]

BETH-ZACHARIAH (Βαιθζαχαρία, Βεθζαχαρία), a city of Judaea, 70 stadia distant from Bethsura or Bethzur [*q. v.*], on the road to Jerusalem.

(1 *Maccab.* vi. 23; Joseph. *Ant.* xii. 9. § 4; *B. J.* i. 1. § 5.) It was here that Judas Maccabaeus encamped at a mountain pass, to defend the approach to Jerusalem against Antiochus Eupator, and here an engagement took place, in which Judas was defeated, with the loss of his brother Eleazar, who was crushed to death by one of the elephants, which he had stabbed in the belly. (Joseph. *l. c.*) Sozomen calls it Χαφὰρ Ζαχαρία (*H. E.* ix. 17), and places it in the region of Eleutheropolis [BETHOGABRIS], and, apparently in order to account for the name, says that the body of Zachariah was found there. A village named *Tell-Zakariya* (Robinson, *B. R.* vol. ii. p. 350) still marks the site of the ancient town. It is situated in the SW. of *Wady-es-Sumt*, formerly the valley of Elah, in the narrowest part of the valley, so that the scene of Judas's conflict with the forces of Antiochus was not far distant from that of David's overthrow of the Philistine champion. [G. W.]

BETHORON (Βηθθορών, Βαιθωρών). There were two cities of this name in the northern border of the tribe of Benjamin (*Josh.* xvi. 5, xviii. 13), but belonging to the tribe of Ephraim, and assigned to the Levites. (*Josh.* xxi. 22.) Originally built by Sherah (1 *Chron.* vii. 24); they were fortified by Solomon. (2 *Chron.* viii. 5.) The two cities were distinguished as *the Upper* and *the Lower*, the Upper being situated more to the east, the Lower to the west, where the mountain country inclines towards the great western plain. It was in this neighbourhood that Joshua defeated the allied kings (x. 10, 11), and 15 centuries later that same "going down to Bethoron" was fatal to the Roman army under Cestius, retreating before the Jews from his unsuccessful attempt upon the city (*B. J.* ii. 19. §§ 2, 8), as it had been once again, in the interim, to the forces of Antiochus Epiphanes, under Seron, who lost 800 men in this descent after he had been routed by Judas Maccabaeus. (1 *Macc.* iii. 16, 24.) Bethoron was one of several cities fortified by Bacchides against Jonathan, the brother of Judas (ix. 50). These towns lay on the high road from Jerusalem to Caesarea, by way of Lydda, and are frequently mentioned in the line of march of the Roman legions (*ll. cc.*, *B. J.* ii. 19. §§ 1, 2, 8). The highway robbery of Stephanus, the servant of the emperor Claudius, one of the events which helped to precipitate the war, took place on this road (*B. J.* ii. 12. § 2), at the distance of 100 stadia from Jerusalem. (*cf. Ant.* xx. 5. § 4.) Eusebius and St. Jerome mention two villages of this name 12 miles from Aelia (Jerusalem), on the road to Nicopolis (Emmaus) [they would more correctly have written Diospolis (Lydda)]; and St. Jerome remarks that Rama, Bethoron, and the other renowned cities built by Solomon, were then inconsiderable villages. (*Comment. in Sophon.* c. 1.) Villages still remain on the sites of both of these ancient towns, and are still distinguished as *Beit-'ûr et-Tahta* and *el-Foka*, i. e. the Lower and the Upper. They both contain scanty remains of ancient buildings, and traces of a Roman road are to be found between them. They are about an hour (or three miles) apart. (Robinson, *B. R.* vol. iii. pp. 59—62.) [G. W.]

BETHPHAGE (Βηθφάγη), a place on Mount Olivet, between Bethany and Jerusalem (*St. Matth.* xxi. 1; *St. Luke*, xix. 29); for our Lord, having passed the preceding night at Bethany (*St. John*, xii. 1), came on the following morning to "Bethphage and Bethany," i. e., as Lightfoot explains it, to that part of the mountain where the district of Bethany met that of Bethphage. (*Chorograph. Cent.* ch. xxxvii.; *Exercitations on St. Luke*, xxiv. 50; Horae Heb. &c. in *Act. Ap.* i. 12.) This writer denies that there was any village of Bethphage, but assigns the name to the whole western slope of Mount Olivet as far as the city, explaining it to mean the "place of figs," from the trees planted on the terraced sides of the mount. (*Chorograph. Cent.* xxxvii.) Eusebius and St. Jerome, however, describe it as a small village on the Mount of Olives, and the latter explains the name to mean "villa (s. domus) sacerdotalium maxillarum" (*Comment. in St. Matth.* xxi.; *Epitaph. Paulae*), as being a village of the priests to whom the *maxilla* of the victims belonged. [G. W.]

BETHSAIDA (Βηθσαϊδά). 1. A town of Galilee, situated on the Sea of Tiberias. (*St. John*, xii. 21; *St. Mark*, vi. 45, viii. 22.) It was the native place of four of our Lord's apostles (*St. John*, i. 45), and probably derived its name from the occupation of its inhabitants = "vicus piscatorum." (Reland, *s. v.*) It is mentioned in connection with Chorazin and Capernaum as one of the towns where most of our Lord's mighty works were done (*St. Matth.* xi. 21—23; *St. Luke*, x. 13); and Epiphanius speaks of Bethsaida and Capernaum as not far distant from each other. (*Adv. Haer.* ii. p. 437.) At the NE. extremity of the plain of Gennesareth, where the western coast of the Sea of Tiberias joins the north coast, is a rocky promontory which is called *Ras* (Cape) *Seiyada*, and between this and some ruined waterworks of Roman construction — now called *Tavga* (mills), from some corn-mills still worked by water from the Roman tanks and aqueducts — are the ruins of a town on the shore which the natives believe to mark the site of Bethsaida.

2. Another town on the northern shore of the Sea of Tiberias, which Philip the Tetrarch enlarged and beautified, and changed its name to Julias, in honour of the daughter of Augustus and the wife of Tiberius. (*Ant.* xviii. 2. § 1.) As Julia was disgraced by Augustus before his death, and repudiated by Tiberius immediately on his assuming the purple, it is clear that the name must have been changed some time before the death of Augustus (A. D. 14), and probably before the disgrace of Julia (B. C. 2). And it is therefore nearly certain that this town is not (as has been supposed) the Bethsaida of the Gospels, since the sacred writers would doubtless, as in the parallel case of the town of Tiberias, have adopted its new name. Besides which, the Bethsaida of the Gospels was in Galilee (see supra, No. 1), while Julias was in Lower Gaulonitis (*B. J.* ii. 9. § 1), and therefore subject to Philip, as Galilee was not. Its exact situation is indicated by Josephus, where he says that the Jordan enters the Lake of Gennesareth at the city Julias. (*B. J.* iii. 9. § 7.) It was therefore on the left bank of the Jordan, at its embouchure into the Sea of Tiberias. It is not otherwise known in history except as the place of Philip the Tetrarch's death. (*Ant.* xviii. 5. § 6.) It is mentioned also by Pliny in connection with Hippo, as one of several agreeable towns near to the place where the Jordan enters the lake, and on the E. shore (v. 15). The small triangular plain between the lake and the river is thickly covered with ruins, but especially at *et-Tell*, a conspicuous hill at its NW. extremity. (Robinson, *Bib. Res.* vol. iii. pp. 304—308.) [G. W.]

BETHSAN (Bethshan, Βαιθσάν, Βεθσάνη), or SCYTHOPOLIS, a city of the Manassites, but lo-

cally situated in the tribe of Issachar. (Comp. *Judg.* i. 27; 1 *Chron.* vii. 29; *Josh.* xvii. 11.) It was situated to the east of the great Plain of Esdraelon (1 *Maccab.* v. 52), not far from the Jordan, and was 600 stadia distant from Jerusalem. (2 *Macc.* xii. 29.) In the time of Saul it was occupied by the Philistines, who, after the battle of Gilboa, hung the bodies of Saul and his sons to the walls of this city. (1 *Sam.* xxxi. 10, 12.) It is placed by Josephus at the southern extremity of Galilee. (*B. J.* iii. 3. § 1.) He calls it the chief city of the Decapolis, and near Tiberias. (*B. J.* iii. 8. § 7.) Elsewhere he states its distance from Tiberias to be 120 stadia. (Vita, § 65.) Ptolemy (v. 16) reckons it as one of the cities of Coelesyria. Pliny (v. 18), who assigns it to Decapolis [DECAPOLIS], says that it was formerly called Nysa, from the nurse of Bacchus, who was buried there. Several conflicting accounts are given of its classical name, *Scythopolis*, Pliny and others ascribing it to the Scythians, who are supposed to have occupied it on their invasion of Palestine (B. C. 568—596), recorded by Herodotus (i. 105). Reland (p. 983), who rejects this, suggests a derivation from the fact mentioned by St. Jerome, that the *Succoth* of *Gen.* xxxiii. 17, was near this place, on the opposite side of the Jordan, so making Σκυθόπολις equivalent to Συκοθόπολις. The modern Greeks derive it from Σκῦτος = δέρμα (a skin or hide), without offering any explanation of the name. This name is first used by the LXX. in their translation of *Judges*, i. 27 (Βαιθσὰν, ἥ ἐστι Σκυθῶν πόλις), and occurs in the Apocryphal books without its original name. (1 *Macc.* v. 52, vii. 36; 2 *Macc.* xii. 39.) It early became an episcopal see, and is famous in the annals of the Church. Its modern ruins bear witness to the extent and importance of the ancient city. Burckhardt found it 8¼ hours from Nazareth, "situated on a rising ground on the west side of the Ghor," the *μέγα πέδιον* of Josephus, *i. e.* the Valley of the Jordan. "The ruins are of considerable extent, and the town, built along the banks of a rivulet and in the valleys formed by its several branches, must have been nearly three miles in circuit." (*Travels*, p. 343.) Irby and Mangles approached it from Tiberias, and noticed traces of a Roman road on the way, and a Roman mile-stone. The principal object in the ruins is "the theatre, which is quite distinct, . . . 180 feet wide, and has this peculiarity above all other theatres we have ever seen, viz., that those oval recesses half way up the theatre, mentioned by Vitruvius as being constructed to contain the brass sounding tubes, are found here. . . . . There are seven of them, and Vitruvius mentions that even in his day very few theatres had them." (*Travels*, pp. 301, 303.) The necropolis is "at the NE. of the acropolis, without the walls: the sarcophagi remain in some of the tombs, and triangular niches for the lamps; some of the doors were also hanging on the ancient hinges of stone, in remarkable preservation." A fine Roman bridge, some remains of the walls and of one of the gates, among which are prostrate columns of the Corinthian order, and paved ways leading from the city are still existing. [G. W.]

BETHSHEMESH (Βήθσαμες), a priestly city on the northern border of the tribe of Judah (*Josh.* xv. 10, 45, xxi. 16), where the battle, provoked by Amaziah's foolish challenge, was fought between him and Jehoash (about B. C. 826). (2 *Kings*, xiv. 11—13.) It was erroneously ascribed to Benjamin by Eusebius and St. Jerome, and placed by them ten miles from Eleutheropolis, on the east of the road to Nicopolis. (*Onomast. s. v.*) This corrects the former error, for no place within ten miles of Eleutheropolis could possibly be in Benjamin; but it commits another, as we should read "west" instead of "east;" for there can be little doubt that the modern village of *'Ain Shems* represents the ancient Bethshemesh; and this would nearly answer to the description, with the correction above suggested. This view is confirmed by the narrative of 1 *Sam.* vi. 9—20, where this is mentioned as the first city to which the ark came on its return from the country of the Philistines; and this city, with some others in "the low country," was taken by the Philistines in the days of Ahaz. (2 *Chron.* xxviii. 18.) It is probably identical with Ir-shemesh in the border of Dan (*Josh.* xix. 41.) The manifest traces of an ancient site at *'Ain Shems*, further serve to corroborate its identity with Bethshemesh, which the name suggests, for "here are the vestiges of a former extensive city consisting of many foundations, and the remains of ancient walls and hewn stone." (Robinson, *B. R.* vol. iii. p. 17—19, and note 6, p. 19.)

There was another city of this name in Naphthali (*Josh.* xix. 38; *Judg.* i. 33), of which nothing is known. [G. W.]

BETH-SIMUTH (Βηθσιμούθ). [BETHJESIMOTH.]

BETHULIA (Βετυλούα), a strong city of Samaria, situated on the mountain range at the south of the Plain of Esdraelon, and commanding the passes. It is the scene of the book of Judith, and its site was recovered by Dr. Schultz in 1847, on the northern declivity of Mount Gilboa, south-west of Bisan. It is identified by its name *Beit Ilfah*, by its fountain (*Judith*, vii. 3. xii. 7), by considerable ruins, with rock graves, and sarcophagi, and by the names of several sites in the neighbourhood identical with those of the book of Judith. (See Dr. Schultz's Letter in Williams's *Holy City*, vol. i. Appendix, p. 469.) [G. W.]

BETH-ZUR (Βηθσούρ, Βηθσούρα: *Eth.* Βηθσουραῖος, Βηθσουρίτης), a city of the tribe of Judah, and one of those fortified by Rehoboam. (*Joshua*, xv. 58; 2 *Chron.* xi. 7.) In the books of Maccabees and in Josephus there is frequent mention of one, or perhaps two cities of this name, in *the south* of Judaea (1 *Macc.* xiv. 13), and therefore sometimes reckoned to Idumaea (1 *Macc.* iv. 29, but in verse 61, *κατὰ πρόσωπον τῆς Ἰδουμαίας*, compare 2 *Macc.* xiii. 19.) It is described as the most strongly fortified place of Judaea. (*Ant.* xiii. 5. § 7.) In the time of Judas Maccabaeus it stood a long siege from Antiochus Eupator, but was at length forced to capitulate (xii. 8. § 4, 5), and was held by the renegade Jews after other fortresses had been evacuated by their Syrian garrisons (xiii. 2. § 1), but at length surrendered to Simon (5. § 7). Josephus places it 70 stadia distant from Beth-Zachariah. (xii. 8. § 4.) Eusebius and St. Jerome speak of Βεθσούρ, or Βηθσορών, Bethsur, or Bethsoron, on the road from Aelia to Hebron, twenty miles from the former, and therefore only two from the latter. [G. W.]

BETIS. [BAETIS.]

BETONIM (Βοτανίμ, *Josh.* xiii. 26), a city of the tribe of Gad, apparently in the northern border, near the *Jabbok*. The place existed under the same name in the time of Eusebius. (Reland, p. 661.) There is a village of the name of Batneh in the

Balka, which corresponds nearly with the tribe of Gad, but as this is south of *es-Salt*, its situation hardly suits that of Betonim, though there is a striking similarity in the names. (Robinson, *Bib. Res.* vol. iii. p. 169 of the Appendix.) [G. W.]

BETULLO. [BAETULO.]

BEUDOS VETUS, a town of Phrygia, which Livy (xxxviii. 15), when describing the march of Manlius, places five Roman miles from Synnada, and between Synnada and Anabura. Hamilton (*Researches*, &c. vol. i. p. 467) is inclined to fix it at *Eski* (Old) *Kara Hissar*, which "is situated about 5 or 6 miles due north of the great plain of Phrygia Paroreius, throughout which are considerable remains of ancient monuments and inscriptions." But *Beiad*, a place NE. of *Eski Kara Hissar*, may be Beudos, for the names are the same. (Leake, *Asia Minor*, p. 56.) If the site of Synnada could be certainly ascertained, we might determine, perhaps, that of Beudos. [SYNNADA.] [G. L.]

BEVE (Βεύη: *Eth.* Βευαῖος), a town in Lyncestis in Macedonia, situated on the river Bevus, a tributary of the Erigon, and probably the southern branch of the latter river. (Steph. B. *s. v.*; Liv. xxxi. 33; Leake, *Northern Greece*, vol. iii. pp. 310, 314.)

BEZABDA (Βηζάβδη: *Jézireh-Ibn-'Omar*), a Roman fortress situated on a low sandy island in the Tigris, at about 60 miles below the junction of its E. and W. branches, about three miles in circumference, and surrounded on all sides by mountains. According to Ammianus Marcellinus (xx. 7. § 1) the ancient name was Phoenicia. As it was situated in a territory occupied by the tribe of the Zabdeni, it owed its name of Bezabda, a corruption of the Syriac words Beit-Zabda, to this circumstance. The Romans granted it the privileges of a municipal town; and in the reign of Constantius it was garrisoned by three legions, and a great number of native archers. It was besieged by Sapor A.D. 360, and captured. On account of the obstinate resistance of the inhabitants, a fearful massacre followed, in which neither women nor children were spared. Nine thousand prisoners, who had escaped the carnage, were transplanted to Persia, with their bishop Heliodorus and all his clergy.

The exiled church continued under the superintendence of his successor Dausus, who, A.D. 364, received the crown of martyrdom along with the whole of the clergy. (*Acta Mart. Syr.*, Asseman, vol. i. p. 134—140.)

Constantius made an unsuccessful attempt to recover this fortress. (Amm. Marc. xx. 11. § 6; Milman's *Gibbon*, vol. iii. p. 207; Le Beau, *Bas Empire*, vol. ii. p. 340.) The Saphe (Σαφή) of Ptolemy (v. 18) which he places between Dorbeta and Debe, has been identified by some with Bezabda. (Comp. Σαφά, Plut. *Lucull.* 22.) Mr. Ainsworth (*Journal Royal Geog. Society*, vol. xi. p. 15) assigns *Hisn Këifa* to Saphe, and *Jezireh* to Deba. The fortress occupies the greater part of the island, and is defended by a wall of black stone, now fallen into decay. (Kinneir, *Travels*, p. 450; Chesney, *Exped. Euphrat.* vol. i. p. 19; Ritter, *Erdkunde*, vol. i. p. 146; St. Martin, *Mém. sur l'Armenie*, vol. x. p. 162.) [E. B. J.]

BEZEK (Βεζέκ, Βεζέκη), a city of the Canaanites at the time of the entering in of the children of Israel; the capital of a district which gave its name to one of the petty kings or sheikhs of the country. (*Judg.* i. 4, 5.) It is only mentioned again in 1 *Sam.* xi. 8, though it may be doubted whether these two are identical, as the former was in Judah, and the latter apparently in Benjamin. Eusebius and St. Jerome (*Onom. s. v.*) mention two cities of that name, near each other, 17 miles from Neapolis, on the road to Scythopolis. But these cannot represent either of the Scripture sites. The Greeks mention a place in the eastern borders of the diocese of Bethlehem, now called Beletza, which they say was formerly Bezek: this would be in Judah. (Williams's *Holy City*, vol. i. Appendix, p. 493.) [G. W.]

BEZER (Bosor and Bosora, Βοσόρ, Βόσορα), the southernmost of the three cities of refuge, on the east of Jordan, in the wilderness, in the plain country, belonging to the Reubenites (*Deut.* iv. 43, *Josh.* xx. 8), assigned to the priests (xxi. 36). There is no further clue to its site, and it is misplaced by Eusebius, who confounds it with Bozra. Bossora and Bosor occur as two distinct cities in 1 *Macc.* v. 26, large and strong,—but are there placed in Gilead (comp. verses 27, 36). As, however, Bosor is mentioned as the first city to which Judas came after quitting the Nabathaeans, it was apparently the southernmost of all the cities named; it was, moreover, in *the wilderness* (verse 28; comp. Josephus, *Ant.* xii. 8. § 3), and therefore very probably the City of Refuge, in which case *Gilead* must be taken in a wider sense in the passages above cited. [G. W.]

BIABANNA (Βιαβάνα and Βιανάννα, Ptol. vi. 7), a town in the interior of Arabia Felix, 76° 30′, 23° 0′ of Ptolemy. Identical in position with the modern *Bubban*, on the south of the mountains Sumama (the Zametus of Ptolemy), mentioned by Captain Sadlier. (MS. Journal cited by Forster, *Arabia*, vol. ii. p. 313, note, comp. p. 250.) [G. W.]

BIAS (Βίας), a small river of Messenia, falling into the sea between the Pamisus and Corone. (Paus. iv. 34. § 4.)

BIA'TIA. [BEATIA.]

BIBACTA (Βίβακτα, Arrian, *Indic.* 21), an island two stadia from the coast of Gedrosia, and opposite to a harbour named by Nearchus *Alexandri Portus*. The whole district round it was called Sangada. (Arrian. *Indic.* 21.) It appears to be the same as the Bibaga of Pliny (vi. 21. s. 23), the description of shell fish mentioned by him as found there applying to the notice of its productions in Arrian. Its present name is *Chilney Isle*. It is called *Camelo* in Purchas's *Voyages*, and in the Portuguese Map, in Thevenot's Collection. (Vincent, *Voyage of Nearchus*, vol. i. p. 199.) [V.]

BIBALI. [GALLAECIA.]

BIBE, a place in Gallia, which the Table fixes between Calagum (*Chailli*) and Durocortorum (*Reims*). D'Anville (*Notice*, &c.) gives reasons for supposing that the site may be *Ablois*, a large bourg, which is separated from the Marne by a high hill. [G. L.]

BIBLIS (Βιβλίς), a fountain in the territory of Miletus. (Paus. vii. 5. § 10, vii. 24. § 5.) [G. L.]

BIBRACTE (*Autun*), the chief town of the Aedui, as it is called by Caesar (*B. G.* i. 23; vii. 55, 63), is the town which afterwards had the name of Augustodunum. It is not possible to find any site for Bibracte except Augustodunum; the position of which is well fixed at *Autun* by the itinerary measures from *Bourges* and *Châlons-sur-Saône*.

Caesar describes Bibracte as much the largest and richest town of the Aedui. When he was pur-

suing the Helvetii (B. c. 58), who had crossed the Saône, he came within 18 M.P. of Bibracte, and about this distance from the place was fought the great battle in which the Helvetii were defeated. Strabo, who follows Caesar in his description of Gallia, where he is not following Posidonius, has the name Bibracte (p. 192) and no other. Mela (iii. 2) is the first extant writer, who names Augustodunum as the capital of the Aedui, and under this name it is mentioned by Tacitus and Ptolemy. A passage of the orator Eumenius, who was a native of Augustodunum, shows that the town took the name, or wished to take the name, of Flavia, to show its gratitude to the Flavii, for both Constantine and his father Constantius Chlorus had been benefactors to the place. In this passage the orator states that Bibracte was once called Julia, Polla, Florentia, and it has been used as a proof that Augustodunum is not Bibracte. But the name Julia, which was the adopted gentile name of Augustus, is equivalent to Augusta, and indeed a place was often called both Julia and Augusta. Two inscriptions also, which mention the goddess Bibracte, have been found at *Autun*.

Augustodunum is mentioned in Tacitus (*Ann.* iii. 43) as having been seized by Sacrovir, an Aeduan, a desperate fellow, who, with other insolvents, saw no way of getting out of their difficulties except by a revolution (A. D. 21). The town, at that time also as in Caesar's time, the chief city of the Aedui, was the place of education for all the noblest youths of the Galliae. It was besieged and taken by Tetricus, who assumed the imperial title in Gaul and Britain in the time of Gallienus; and the damage that was then done was repaired by Constantius Chlorus and his son Constantine. Finally the place is said to have been destroyed by Attila and his Huns.

Autun is on the *Arroux*, a tributary of the *Loire*, but it occupies only a part of the site of Augustodunum. It contains many Roman remains. The walls are about 3½ English miles in circuit, and inclose an oblong space between the *Arroux* and a brook from *Mont Jeu* (Mons Jovis), which falls into the *Arroux*, after bounding two sides of the town. The walls are built, like the walls of *Nîmes*, of stones well fitted together; and they were flanked by numerous towers, 220 according to one French authority. The number of gates is uncertain; but two still remain, the *Porte d'Arroux* and the *Porte St. André*. The *Porte d'Arroux* is above 50 ft. high, and more than 60 in width, built of stone without cement. It contains two large arched ways for foot passengers. Above the entablature over the arches is a second story, consisting of arches with Corinthian pilasters: seven arches still remain. The *Port St. André* is less ornamented than the *Porte d'Arroux*, and less regular. It is above 60 feet high, and more than 40 feet wide. It has also two large arched passages; and there were two wings or pavilions on each side, but one is said to be destroyed. The town was intersected by two main streets, one leading from the *Porte d'Arroux* to the opposite side of the town, and the other from the *Porte St. André* to the side opposite to that gate. At the intersection of these streets, and in the centre of the town, is the *Marchau*, as it is called now. This place must have been the Forum. Near to the *Porte d'Arroux*, and on the opposite bank of the river, is the *Chaumar*, evidently a corruption of Campus Martius. There are within the walls the ruins of a theatre, and traces of an amphitheatre; and in their neighbourhood was a naumachia, a large basin, one diameter of which was above 400 feet.

Outside of the town, and on the border of the *Chaumar*, are the remains of a temple of Janus, three sides of which still remain. (*Guide du Voyageur, &c.*, par Richard et E. Hocquart.) They were constructed of stones cut of a small size. This seems to have been a magnificent building. There are other remains at *Autun*.

On the hill of *Montjeu*, near *Autun*, there are three large ponds which once supplied the aqueduct and the naumachia. The line of this aqueduct has been discovered in recent times. There are several remains near *Autun* which appear to be Celtic, and some of them may be of earlier date than the Roman conquest of Gaul. One of them is called the *Pyramide* or *Pierre de Couhard*, built of stones, joined by very hard cement. It is about 60 feet high; authorities differ very much as to the dimensions of the four sides of the base.

The most curious relic of antiquity found at *Autun* was an ancient chart or map, cut on marble, and since buried, it is said, under the foundations of a house. Eumenius, in one of his orations, speaks of such maps: "let the youth see in these porticoes, and let them daily contemplate all lands and all seas—the sites of all places with their names, spaces, intervals are marked down;" with more to the same effect, in a verbose, rhetorical style, but clearly showing that there were such maps or delineations for the use of the youths at Autun. (D'Anville, *Notice*, &c.; Walckenaer, *Géographie*, &c. vol. i. p. 326.) [G. L.]

BIBRAX, a town of the Remi, viii M. P. distant from the camp of Caesar, which was on the Axona (*Aisne*), and near a bridge. (*B. G.* ii. 5, 6.) The narrative shows that Bibrax was on the north side of the *Aisne*, and D'Anville fixes it at *Bièvre*, which is on the road from *Pont-à-Vere* on the *Aisne* to *Laon*; and the distances agree. [G. L.]

BIDA (Βίδα κολωνία, Ptol. iv. 2. § 28, VR. Βήδα, Βοήδα; Syda Muncip., *Tab. Peut.*: *Belidah*, Ru.), an inland city of Mauretania Caesariensis, 40 M. P. W. of Tubusuptus. The *Notitia Imperii* mentions a *Praepositus limitis Bidensis*. (Shaw, *Travels*, &c. c. 6, pp. 74, 75.) [P. S.]

BIDIS (Βῖδος, Steph. B.: *Eth.* Bidīnus), a small town of Sicily, mentioned by Cicero (*Verr.* ii. 22), who relates at length the persecutions to which its principal citizen Epicrates was subjected by Verres. He calls it "oppidum tenue sane, non longe a Syracusis." But it appears from his account that, however small, it enjoyed full municipal rights: and we find the Bidini again mentioned in Pliny's list of the stipendiary towns of the interior of Sicily (Plin. iii. 8. s. 14). Stephanus calls it only a φρούριον, or "castellum." Its site is considered by Fazello and Cluverius to be marked by an ancient church, called *S. Giovanni di Bidino*, about 15 miles W. of Syracuse, where, according to the latter, the remains of an ancient town were still visible in his day. The name is written on modern maps *Bibino*. (Fazell. x. 2. p. 453; Cluver. *Sicil.* p. 359; see however Amico, *Not. ad Fazell.* p. 456.) [E. H. B.]

BIDUCE'SII, a Gallic people mentioned by Ptolemy. Walckenaer affirms that D'Anville has improperly confounded them with the Viducasses of Pliny. He places them in the diocese of *Bidué*, or *St. Brieuc*, on the north coast of Bretagne. [VIDUCASSES.] [G. L.]

BIENNUS (Βίεννος: *Eth.* Βιέννιος: *Vidnos*), a

small city of Crete which the coast-describer (*Geogr. Graec. Minor.* ed. Gail, vol. ii. p. 495) places at some distance from the sea, midway between Hierapytna and Leben, the most eastern of the two parts of Gortyna. The Blenna of the Peutinger Table, which is placed at 30 M. P. from Arcadia, and 20 M. P. from Hierapytna, is no doubt the same as Biennus. In Hierocles, the name of this city occurs under the form of Bienna. The contest of Otus and Ephialtes with Ares is said to have taken place near this city. (Homer, *Il.* v. 315; Steph. B. *s. v.*) From this violent conflict the city is said to have derived its name. Mr. Pashley, in opposition to Dr. Cramer, who supposes that certain ruins said to be found at a considerable distance to the E. of *Haghii Saranta* may represent Biennus, fixes the site at *Viános*, which agrees very well with the indications of the coast-describer. (Pashley, *Travels*, vol. i. p. 267.) [E. B. J.]

BIESSI (Βίεσσοι, Ptol. iii. 5. § 20), a people of Sarmatia Europaea, on the N. slope of M. Carpates, W. of the Tagri, probably in the district about the city of *Biecz* in Galatia. (Forbiger, vol. iii. p. 1122.) [P. S.]

BIGERRA (Βίγερρα), a city of the Bastetani, in the E. of Hispania Baetica. (Liv. xxiv. 41; Ptol. ii. 6. § 61.) Ukert identifies it with *Becerra*, N. of *Cazorla*. (*Geogr.* vol. ii. pt. 1. p. 410.) [P. S.]

BIGERRIO'NES, a people of Aquitania, who, among others, surrendered to Crassus, the legatus of Caesar, in B. C. 56. (*B. G.* iii. 27.) Pliny (iv. 19) calls them Begerri. The name still exists in *Bigorre*, a part of the old division of Gascogne. It contains part of the high Pyrenees. The capital was Turba, first mentioned in the Notitia, which was afterwards called Tarria, Tarba, and finally *Tarbes*. The territory of the Bigerriones also contained Aquensis Vicus, now *Bagnères*. [G. L.]

BI'LBILIS (Βίλβιλις, Strab. iii. p. 162; Βίλβις, Ptol. ii. 6. § 58; Belbili, Geogr. Rav. iv. 43), the second city of the Celtiberi in Hispania Tarraconensis, next in importance to Segobriga, but chiefly celebrated as the birthplace of the poet Martial, who frequently mentions it with a mixture of affection for it as his native home, and of pride in the honour he had conferred on it, but not too without some apology for the rude sound of the Celtiberian names in the ears of his friends at Rome. (iv. 55, x. 103, 104, xii. 18.) The city stood in a barren and rugged country, on a rocky height, the base of which was washed by the river Salo, a stream celebrated for its power of tempering steel; and hence Bilbilis was renowned for its manufacture of arms, although, according to Pliny, it had to import iron from a distance. It also produced gold. (Mart. i. 49. 3, 12, reading, in the former line, *aquis* for *equis;* iv. 55. 11—15, x. 20. 1, 103. 1, 2, foll. 104. 6, xii. 18. 9; Plin. xxxiv. 14. s. 41; Justin. xliv. 3, where the river *Bilbilis* seems to mean the Salo.) It stood on the high road from Augusta Emerita to Caesarangusta, 24 M. P. NE. of the baths named from it [Aquae Bilbitanae], and 21 M. P. SW. of Nertobriga (*Itin. Ant.* pp. 437, 439). Under the Roman empire it was a municipium, with the surname of Augusta (Martial. x. 103. 1.) The neighbourhood of Bilbilis was for some time the scene of the war between Sertorius and Metellus (Strab. iii. p. 162.) Several of its coins exist, all under the emperors Augustus, Tiberius, and Caligula, with the epigraphs Bilbili, Bilbilis, and Mun. Augusta. Bilbilis. (Florez, *Med.* vol. i. pp. 169, 184; Mionnet, vol. i. p. 30, Suppl. vol. i. p. 55; Sestini, p. 108; Eckhel, vol. i. pp. 35, 36; Rasche, *s. v.*) The site of Bilbilis is at *Bambola*, near the Moorish city of *Calatayud* (*Job's Castle*), which is built in great part out of its ruins (Rader, *ad Martial.* p. 124; Ukert, vol. ii. pt. i. pp. 460, 461; Ford, *Handbook of Spain*, p. 529). [P. S.]

BI'LBILIS, the river, mentioned very vaguely by Justin (xi. iv. 3), is probably the Salo. [P. S.]

BILLAEUS (Βιλλαῖος), a river of Bithynia, which is the modern *Filyás*. [Bithynia.] Near the mouth of the river was the Greek town of Tios. The Billaeus is certainly a considerable stream, but the whole course does not appear to be accurately known at present. It is mentioned by Apollonius (ii. 792), and in the Periplus of Marcianus (pp. 70, 71), and by Arrian (*Peripl.* p. 14). In his list of Bithynian rivers, Pliny's text (v. 32) has Lilaeus, which may be intended for Billaeus. [G. L.]

BI'NGIUM (*Bingen*), a Roman station on the Rhine, at the junction of the Nava (*Nahe*) and the Rhine. It is mentioned by Tacitus in his history of the war of Civilis. (*Hist.* iv. 70.) Julian repaired the fortifications of Bingium while he was in Gallia. (Amm. Marc. xviii. 2.) The Antonine Itin. mentions Vincum on a road from Confluentes (*Coblenz*) to Treviri (*Trier*) and Divodurum (*Metz*), and as it makes the distance xxvi Gallic leagues from Confluentes to Vincum, we must suppose that Vincum is Bingium; for the Table makes viii from Confluentes to Bontobrice, ix from Bontobrice to Vosavia, and ix from Vosavia to Bingium, the sum total of which is xxvi. The Itinerary and the Table both agree in the number xii between *Bingen* and Moguntiacum, or *Mainz*. [G. L.]

BIRTHA. 1. (Βίρθα, Ptol. v. 18; Virta, Amm. Marc. xx. 7. § 17: *Tekrit*), an ancient fortress on the Tigris to the S. of Mesopotamia, which was said to have been built by Alexander the Great. It would seem, from the description of Ammianus (*l. c.*), to have resembled a modern fortification, flanked by bastions, and with its approaches defended by outworks. Sapor here closed his campaign in A. D. 360, and was compelled to retire with considerable loss. D'Anville (*Geog. Anc.* vol. ii. p. 416) identifies this place with *Tekrit*, in which Gibbon (vol. iii. p. 205) agrees with him. St. Martin (note on Le Beau, vol. ii. p. 345) doubts whether it lay so much to the S. The word Birtha in Syriac means a castle or fortress, and might be applied to many places. From the known position of Dura, it has been inferred that the remarkable passage of the Tigris by Jovian in A. D. 363 took place near *Tekrit*. (Amm. Marc. xxv. 6. § 12; Zosim. iii. 26.) Towards the end of the 14th century, this impregnable fortress was stormed by Taïmur-Bec. The ruins of the castle are on a perpendicular cliff over the Tigris, about 200 feet high. This insulated cliff is separated from the town by a broad and deep ditch, which was no doubt filled by the Tigris. At the foot of the castle is a large gate of brick-work, which is all that remains standing; but round the summit of the cliff the walls, buttresses, and bastions are quite traceable. There are the ruins of a vaulted secret staircase, leading down from the heart of the citadel to the water's edge. (Rich, *Kurdistan*, vol. ii. p. 147; comp. *Journ. Geog. Soc.* vol. ix. p. 448; Chesney, *Exped. Euphrat.* vol. i. pp. 26, 27; Ritter, *Erdkunde*, vol. x. p. 222.)

2. A town on the E. bank of the Euphrates, at the upper part of a reach of that river, which runs nearly N. and S., and just below a sharp bend in the

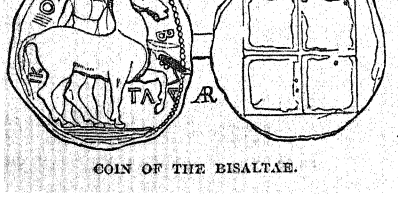
stream, where it follows that course after coming from a long reach flowing more from the W. This town has often been confounded with the Birtha of Ptolemy (v. 19; see below), but incorrectly. In fact, the name of Birtha occurs in no ancient writer. Zosimus (iii. 19) mentions that Julian, in his march to Maogamalcha, rested at a town called Bithra (Βίθρα), where there was a palace of such vast dimensions that it afforded quarters for his whole army. (Comp. Le Beau, *Bas Empire*, vol. iii. p. 93.) This town was no doubt the modern *Bîr* or *Birehjik* of the Turks (*Albirat*, Abulf. *Tab. Syr.* p. 127). The castle of *Bîr* rises on the left bank, so as to command the passage of the river on the opposite side. The town contains about 1700 houses, and is surrounded by a substantial wall, which, like the castle, is partly of Turkish architecture, partly of that of the middle ages. *Bîr* is one of the most frequented of all the passages into Mesopotamia. The bed of the river at this place has been ascertained to be 628¾ feet above the level of the Mediterranean Sea. (Buckingham, *Mesopotamia*, vol. i. p. 49; *Journ. Geog. Soc.* vol. x. pp. 452, 517; Chesney, *Exped. Euphrat.* vol. i. p. 46; Ritter, *Erdkunde*, vol. x. p. 976.)

3. A town to the SE. of Thapsacus, which Ptolemy (v. 19) places in 73° 40′ long., 35° 0′ lat. This place, the same as the Birtha of Hierocles, has been confounded by geographers with the town in the Zeugma of Commagene, which lies much further to the N. (Ritter, *Erdkunde*, vol. x. p. 976.) [E.B.J.]

BIS (Βίς, Isid. Char. p. 8), a small town placed by Isidorus in a district of Aria, called by him Anabon (Ἀνάβων). It seems, however, more likely that it is a place at the confluence of the Arkand-Ab and the Helmend, now called *Bost*. Isidorus (*l. c.*) speaks of a place called Βίν̓τ in this district, which is probably the same as he had previously called Βίς; and Pliny (vi. 23) says of the Erymanthus or *Helmend*, "Erymanthus praefluens Parabesten Arachosiorum," a mistake, doubtless, of his transcriber (i. e. Παρ' Αβήστην for Παρὰ Βήστην). This is rendered more likely by our finding in the Tab. Peuting. Bestia, and in Geo. Rav. (p. 39) Bestigia. (Wilson, *Ariana*, p. 158.) [V.]

BISALTES. [BISALTIA.]

BISA'LTIA (Βισαλτία), a district in Macedonia, extending from the river Strymon and the lake Cercinitis, on the E., to Crestonica on the W. (Herod. vii. 115.) It is called Bisaltica by Livy (xlv. 29). The inhabitants, called Bisaltae (Βισάλται), were a Thracian people. At the time of the invasion of Xerxes, B. C. 480, Bisaltia and Crestonica were governed by a Thracian prince, who was independent of Macedonia (Herod. viii. 116); but before the commencement of the Peloponnesian war, Bisaltia had been annexed to the Macedonian kingdom. (Thuc. ii. 99.) Some of the Bisaltae settled in the peninsula of Mt. Athos. (Thuc. iv. 109.) The most important town in Bisaltia was the Greek city of Argilus. [ARGILUS.] In this district there was a river Bisaltes (Βισάλτης), which Leake conjectures to be the river which joins the Strymon a little below the bridge of *Neokhório*, or Amphipolis; while Tafel supposes it to be the same as the Rechius of Procopius (*de Aedif.* iv. 3), which discharges into the sea the waters of the lake Bolbe. (Leake, *Northern Greece*, vol. iii. p. 228; Tafel, in *Pauly's Realencycl.* vol. i. p. 1115.) The annexed coin, which is one of great antiquity, bears on the obverse the legend ΒΙΣΑΛΤΙΚΟΝ.



COIN OF THE BISALTAE.

BISANTHE (Βισάνθη: *Eth.* Βισανθηνός: *Rodasto*, or *Rodostshig*), a great city in Thrace, on the coast of the Propontis, which had been founded by the Samians. (Steph. B. *s. v.*; Herod. vii. 137; Pomp. Mela, ii. 2, 6; Ptol. iii. 11. § 6.) About B. C. 400. Bisanthe belonged to the kingdom of the Thracian prince Seuthes. (Xen. *Anab.* vii. 2. § 38.) At a later period its name was changed into Raedestum or Raedestus (Ῥαίδεστον or Ῥαίδεστος); but when this change took place is unknown. In the 6th century of our era, the emperor Justinian did much to restore the city, which seems to have fallen into decay (Procop. *De Aedif.* iv. 9); but after that time it was twice destroyed by the Bulgarians, first in A. D. 813 (Simeon Magister, *Leon. Armen.* 9, p. 614, ed. Bonn), and a second time in 1206. (Nicetas, *Bald. Fland.* 14; Georg. Acropolita, *Annal.* 13.) The further history of this city, which was of great importance to Byzantium, may be read in Georg. Pachymeres and Cantacuzenus. It is generally believed that the town of Resistos or Resisto, mentioned by Pliny (iv. 18), and in the Antonine Itinerary (p. 176), is the same as Bisanthe; but Pliny (*l. c.*) mentions Bisanthe and Resistos as distinct towns. (Eckhel, vol. ii. p. 25.) [L.S.]

BISTONES (Βίστονες or Βίστωνες, Steph. B. *s. v.* Βιστονία), a Thracian people occupying the country about Abdera and Dicaea. (Plin. iv. 18; Strab. vii. p. 331; Herod. vii. 110.) From the fabulous genealogy in Stephanus B. about the founder of their race, it would seem that they extended westward as far as the river Nestus. The Bistones continued to exist at the time when the Romans were masters of Thrace. (Horat. *Carm.* ii. 19. 20; Plin. iv. 18.) It should however be observed that the Roman poets sometimes use the names of the Bistones for that of the Thracians in general. (Senec. *Agam.* 673; Claudian, *Proserp.* ii. Praef. 8.) Pliny mentions one town of the Bistones, viz. Tirida; the other towns on their coast, Dicaea, Ismaron, Parthenion, Phalesina and Maronea, were Greek colonies. The Bistones worshipped Ares (Steph. B. *l. c.*), Dionysus or Bacchus (Horat. *l. c.*), and Minerva. (Ov. *Ibis.* 379.) [L. S.]

BI'STONIS (Βιστονὶς λίμνη; *Lagos Buru*), a great Thracian lake in the country of the Bistones, from whom it derived its name. (Strab. i. p. 59, vii. p. 333; Ptol. iii. 11. § 7; Scymn. Chius, 673; Plin. iv. 18.) The water of the lake was brackish (whence it is called λιμνοθάλασσα), and abounded in fish. (Aristot. *H. A.* viii. 15.) The fourth part of its produce is said to have been granted by the emperor Arcadius to the convent of Vatopedi on Mount Athos. The river Cossinites emptied itself into the lake Bistonis (Aelian, *H. A.* xv. 25), which at one time overflowed the neighbouring country and swept away several Thracian towns. (Strab. i. p. 59.) [L. S.]

BITAXA (Βιτάξα, Ptol. vi. 17. § 4, viii. 25. § 4

Amm. Marc. xxiii. 6), a town in Aria, perhaps the same as the Βίς of Isidorus (p. 8), if, indeed, there were two towns of this name, one in Aria, and the other in Arachosia. [V.]

BITHRA. [BIRTHA.]

BITHYAS. [BATHYNIAS.]

BITHY'NI (Βιθυνοί). [BITHYNIA.]

BITHY'NIA (Βιθυνία, Βιθυνίς), a division of Asia Minor, which occupied the eastern part of the coast of the Propontis, the east coast of the Thracian Bosporus, and a considerable part of the coast of the Euxine. On the west it bordered on Mysia; on the south, on Phrygia and Galatia; the eastern limit is less definite. The Rhyndacus is fixed by some geographers as the western boundary of Bithynia; but the following is Strabo's statement (p. 563): "Bithynia, on the east, is bounded by the Paphlagones and Mariandyni, and some of the Epicteti; on the north by the Pontic Sea from the outlets of the Sangarius to the straits at Byzantium and Chalcedon; on the west by the Propontis; and to the south by Phrygia named Epictetus, which is also called Hellespontiaca Phrygia." His description is correct as to the northern coast line; and when he says that the Propontis forms the western boundary, this also is a correct description of the coast from Chalcedon to the head of the gulf of Cius. In his description of the western coast of Bithynia, he says, that after Chalcedon we come to the gulf of Astacus; and adjoining to (and south of) the gulf of Astacus is another gulf (the gulf of Cius), which penetrates the land nearly towards the rising sun. He then mentions Apameia Myrleia as a Bithynian city, and this Apameia is about half way between the head of the gulf of Cius and the mouth of the Rhyndacus. But he says nothing of the Rhyndacus being the boundary on the west. Prusa (*Brusa*), he observes, "is built on Mysian Olympus, on the confines of the Phrygians and the Mysians." (p. 564.) Thus we obtain a southern boundary of Bithynia in this part, which seems to extend along the north face of Olympius to the Sangarius. Strabo adds that it is difficult to fix the limits of the Bithyni, and Mysi, and Phryges, and also of the Doliones, and of the Mygdones, and of the Troes; "and the cause is this, that the immigrants (into Bithynia), being soldiers and barbarians, did not permanently keep the country that they got, but were wanderers, for the most part, driving out and being driven out."

It was a tradition, that the Bithyni were a Thracian people from the Strymon; that they were called Strymonii while they lived on that river, but changed their name to Bithyni on passing into Asia; it was said that they were driven out of Europe by the Teucri and the Mysi (Herod. vii. 75). Strabo (p. 541) observes, "that the Bithyni, being originally Mysi, had their name thus changed from the Thracians who settled among them, the Bithyni and Thyni, is agreed by most; and they give as proofs of this, with respect to the nation of the Bithyni, that even to the present day some in Thrace are called Bithyni; and with respect to the Thyni, they give as proof the acte called Thynias, which is at Apollonia and Salmydessus." Thucydides (iv. 75) speaks of Lamachus marching from the Heracleotis along the coast, through the country of the Bithyni Thraces, to Chalcedon. Xenophon, who had seen the coast of Bithynia, calls the shore between the mouth of the Euxine and Heracleia, "Thrace in Asia;" and he adds, that between Heracleia and the coast of Asia, opposite to Byzantium, there is no city either friendly or Hellenic, but only Thraces Bithyni (Anab. vi. 4). Heracleia itself, he places in the country of the Mariandyni. The name Bithynia does not occur in Herodotus, Thucydides, or Xenophon; but Xenophon (*Hell.* iii. 2. § 2) has the name Bithynis Thrace, and Bithynis. It appears, then, that the country occupied by the people called Bithyni cannot be extended further east than Heracleia, which is about half way between the Sangarius and the river Parthenius.

The name Bithyni does not occur in Homer. When the Bithyni passed over to Asia, they displaced the Mysi and other tribes. The Bithyni were subjected, with other Asiatic peoples, by Croesus, king of Lydia; but Herodotus (i. 28) makes Thracians their generic name, and Thyni and Bithyni the names of the two divisions of them. In course of time, the name Thyni fell into disuse, and the name Bithyni prevailed over the generic name of Thracians. Pliny's statement (v. 43) is, that the Thyni occupy (tenent) the coast of Bithynia from Cius to the entrance of the Pontus, and the Bithyni occupy the interior; a statement that certainly has no value for the time when he wrote, nor probably for any other time. The Bithyni were included in the Persian empire after the destruction of the Lydian kingdom by Cyrus and the Persians; and their country, the precise limits of which at that time we cannot ascertain, formed a satrapy, or part of a satrapy. But a Bithynian dynasty sprung up in this country under Doedalsus or Dydalsus, who having, as it is expressed (Memnon, *Ap. Phot. Cod.* 224), "the sovereignty of the Bithyni," got possession of the Megarian colony of Astacus [ASTACUS]. The accession of Doedalsus is fixed with reasonable probability between B. C. 430 and B. C. 440. Nine kings followed Doedalsus, the last of whom, Nicomedes III., began to reign B. C. 91. Doedalsus was succeeded by Boteiras; and Bas, the son of Boteiras, defeated Calantus, the general of Alexander of Macedonia, and kept the Macedonians out of the Bithynian territory. Bas had a son, Zipoetes, who became king or chief B. C. 326, and warred successfully against Lysimachus and Antiochus the son of Seleucus. Nicomedes I., the eldest son of Zipoetes, was his successor; and his is a genuine Greek name, from which we may conclude that there had been intermarriage between these Bithynian chieftains and Greeks. This Nicomedes invited the marauding Galli to cross the Bosporus into Asia soon after his accession to power (B. C. 278), and with their aid he defeated a rival brother who held part of the Bithynian country (Liv. xxxviii. 16). Nicomedes founded the city Nicomedeia, on the gulf of Astacus, and thus fixed his power securely in the country along the eastern shore of the Propontis. The successor of Nicomedes was Zielas, who treacherously planned the massacre of the Gallic chieftains whom his father had invited into Asia; but the Galli anticipated him, and killed the king. His son Prusias I., who became king in B. C. 228, defeated the Galli who were ravaging the Hellespontine cities, and massacred their women and children. He acquired the town of Cius, on the gulf of Cius, and also Myrleia (Strab. p. 563), by which his dominions on the west were extended nearly to, or perhaps quite, to the Rhyndacus. He also extended his dominions on the east by taking Cierus in the territory of Heracleia, to which he gave the name Prusias, as he had done to Cius on

the Propontis. He also took Tius at the mouth of the Billaeus, and thus hemmed in the Heracleotae on both sides; but he lost his life in an attempt on Heracleia. His successor (B. C. 180) was Prusias II., who was followed by Nicomedes II. (B. C. 149); and the successor of Nicomedes II. was his son Nicomedes III. (B. C. 91). This last king of Bithynia after being settled in his kingdom by the Romans in B. C. 90, was driven out by Mithridates Eupator B. C. 88 (Liv. *Ep.* 76), but he was restored at the peace in B. C. 84. He died childless, and left his kingdom to the Romans B. C. 74. (Appian, *Mithrid.* c. 71.) The history and chronology of the kings of Bithynia are given in Clinton's Fasti.

Mithridates Eupator added to his dominions, or kingdom of Pontus, the sea coast of Asia Minor westward as far as Heracleia. The parts beyond Heracleia, that is, west of it to the straits, and to Chalcedon, remained to the Bithynian king; but when the kings were put down (as Strabo expresses it), the Romans preserved the same limits, so that Heracleia was attached to Pontus, and the parts on the other side belonged to the Bithyni. (Strab. p. 541.) On the death of Nicomedes III. the Romans reduced his kingdom, according to their phrase, into the form of a province (Liv. *Epit.* 93); and after the death of Mithridates, they added to Bithynia the western part of the Pontic kingdom, or the coast from Heracleia to Sidene, east of Themiscyra; and Cn. Pompeius divided it into eleven communities or municipalities. (Dion Cassius, xxxviii. 10—12; Strab. p. 541.) It is proved that Amisus belonged at this time to Bithynia, from the coins of Amisus, on which the name of C. Papirius Carbo, the first known proconsul of Bithynia, occurs; and Themiscyra and Sidene belonged to the territory of Amisus. That part of the kingdom of Mithridates which Pompeius gave to the descendants of Pylaemenes, was in the interior, about mount Olgassys, a range which lies between the Billaeus and the Halys; and this part Augustus appears to have added to Bithynia in B. C. 7, together with the Pontic town of Amasia on the Iris. So large a part of Pontus being added to Bithynia, the province may be more properly called Bithynia and Pontus, a name which it had at least from A. D. 63, as we see from inscriptions (Procos. provinciae Ponti et Bithyniae), though it is sometimes simply called Bithynia. (Tacit. *Ann.* i. 74.) The correspondence of Pliny, when he was governor of Bithynia, shows that Sinope and Amisus were within his jurisdiction, and Amisus is east of the Halys. (Plin. *Ep.* x. 93, 111.) And in several passages of his letters, Pliny speaks of the "Bithynae et Ponticae civitates," or of the "Bithyni et Pontici," from which it appears that his province, which he calls Bithynia, comprehended the original Bithynia and a large part of the Mithridatic kingdom of Pontus. The governor of Bithynia was first a Propraetor, sometimes called Proconsul. (Tacit. *Ann.* i. 74; xvi. 18.) On the division of the provinces under Augustus, Bithynia was given to the senate; but under Trajan it belonged to the emperor, in return for which the senate had Pamphylia. Afterwards the governors were called Legati Aug. Pr. Pr.; and in place of Praetores there was Procuratores.

The regulations (Lex Pompeia) of Cn. Pompeius for the administration of Bithynia, are mentioned several times by the younger Plinius (*Ep.* x. 84, 85, &c.). The chief town of Bithynia, properly so called, or of the part west of Heracleia, was Nicomedeia, which appears with the title of Metropolis on a coin of the time of Germanicus, though Nicaea disputed this title with it; but Nicaea is said to have got the title of Metropolis under Valentinian and Valens. The Ora Pontica had for its metropolis the city of Amastris; this Bithynia was the part which Pompeius distributed among eleven municipalities. (Strab. p. 541.) The third division, already mentioned as made in B. C. 7, had two metropoleis; Pompeiopolis for Paphlagonia; and Amasia, on the Iris, for the portion of Pontus that was joined to this Paphlagonia.

The remaining part of Pontus commenced south of Amasia, about the city of Zela, and was probably bounded on the south by the mountains which form the southern side of the basin of the Iris. On the coast it extended from Side to Trapezus (*Trebizond*). This country was given by M. Antonius, B. C. 36, to king Polemo, and this kingdom, after passing to his widow and to his son Polemo, was made into a separate province by Nero, A. D. 63; but the administration seems to have been sometimes joined to that of Galatia.

This explanation is necessary to remove the confusion and error that appear in many modern books, which make the Parthenius the eastern boundary of Bithynia. In the maps it is usual to mark Paphlagonia as if it were a separate division like Bithynia, and the limits of Bithynia are consequently narrowed a great deal too much. In fact, at one time even Byzantium belonged to the government of Bithynia (Plin. *Ep.* x. 57), though it was afterwards attached to Thrace. Prusa, under Trajan, was raised to the condition of an independent town. Among the towns of Bithynia and Pontus in the imperial period, Chalcedon, Amisus, and Trapezus, in Pontus, were free towns (liberae); and Apameia, Heracleia, and Sinope, were made coloniae, that is they received Roman settlers who had grants of land. (Strab. pp. 564, 542, 546.) Sinope was made a colony by the dictator Caesar, B. C. 45. Nicomedeia is not mentioned as a colonia till the third century A. D. It was not till after Hadrian's time that the Province of Bithynia was allowed to have a common religious festival; the place of assembly for this great solemnity was, at least at one time, Nicomedeia. The Romans also were very jealous about the formation of clubs and guilds of handicraftsmen in this province, for such associations, it was supposed, might have political objects. (Plin. *Ep.* x. 36, 96.) During the administration of the younger Pliny in Bithynia, he was much troubled about the meetings of the Christians, and asked for Trajan's advice, who in this matter was more liberally disposed than his governor. (Plin. *Ep.* x. 97, 98.)

The southern boundary of Bithynia may be determined, in some degree, by the towns that are reckoned to belong to it. Prusa (*Brusa*), in the western part, is at the foot of the northern face of Olympus; and Hadriani, south of Brusa, belongs to Bithynia. East of Prusa, and a little more north, is Leucae (*Lefke*), on a branch of the Sangarius, and perhaps within the limits of Bithynia. Claudiopolis, originally Bithynium, was a Bithynian town. Amasia, on the Iris, has been mentioned as ultimately included in the province of Bithynia; but to fix precisely a southern boundary seems impossible.

The coast line of Bithynia from the Rhyndacus to the Bosporus contained the bays of Cius and Astacus, which have been mentioned; and a narrow channel called the Thracian Bosporus separated it from Byzantium and its territory. From the mouth of the Bosporus the coast runs nearly due east to the promontory and port of Calpe, which was visited by Xenophon (*Anab.* vi. 4). The mouth of the Sangarius is east of Calpe; and east of the Sangarius the coast makes a large curve to the north as far as the Acherusia Chersonesus, near the town of Heracleia. The Acherusia Chersonesus is described by Xenophon (*Anab.* vi. 2). From Heracleia to the promontory Carambis (*Kerempe*) the coast has a general ENE. direction; and between these two points is the mouth of the Billaeus, and east of the Billaeus the city of Amastris on the coast. From Cape Carambis the coast line runs east to the promontory Syrias or Lepte, from which the coast turns to the south, and then again to the east, forming a bay. On the peninsula which forms the east side of this bay is the town of Sinope (*Sinub*). Between Sinope and the mouth of the Halys, the largest river of Asia Minor, the coast forms a curve, but the mouth of the Halys is near half a degree further south than the promontory of Lepte. From the mouth of the Halys the coast turns to the south, and then turns again to the north. A bay is thus formed, on the west side of which, 900 stadia from Sinope, and about 30 miles further south than the mouth of the Halys, is the town of Amisus (*Samsun*). At the extremity of a projecting tract of country which forms the east side of this bay are the outlets of the Iris, the river on which Amasia stands, and a river that has a much longer course than is given to it in the older maps. The coast of the province Bithynia extended still further east, as it has been shown; but the description of the remaining part of the coast to Trapezus may more appropriately be given under PONTUS.

The principal mountain range in Bithynia is Olympus, which extends eastward from the Rhyndacus. Immediately above Brusa Olympus is covered with snow even to the end of March. It is not easy to say how far the name Olympus extended to the east; but probably the name was given to part of the range east of the Sangarius. The mountains on the north side of Asia have a general eastern direction, but they are broken by transverse valleys through which some rivers, as the Sangarius and Halys, have a general northern course to the sea. A large part of the course of the Billaeus, if our maps are correct, lies in a valley formed by parallel ranges, of which the southern range appears to be the continuation of Olympus, on the southern border of Bithynia. The Arganthonius occupies the hilly country in the west between the bays of Astacus and Cius. The Ormenium of Ptolemy is in the interior of Bithynia, south of Amastris, between the sea and the southern range of Bithynia. The Olgassys (Strab. p. 562) is one of the great interior ranges, which extends westward from the Halys, a lofty and rugged region. The country along the coast of Bithynia, east of the Sangarius, is hilly and sometimes mountainous; but these heights along the coast are inferior to the great mountain masses of the interior, the range of Olympus, and those to the east of it. Bithynia west of the Sangarius contains three considerable lakes. Between Nicomedeia and the Sangarius is the lake *Sabanja*, probably Sophon, a name which occurs in the Greek writers of the Lower Empire; and certainly the lake which Pliny, when he was governor of Bithynia, proposed to Trajan to unite to the gulf of Astacus by a canal (*Ep.* x. 50). The Ascania [ASCANIA] on which Nicaea stands is larger than lake *Sabanja*. Both these are mountain basins filled with water. The lake of *Abullionte*, through which the Rhyndacus flows, is also a mountain lake, and abounds in fish. This is the Apolloniatis of Strabo, but the basin of the Rhyndacus does not appear to have belonged to Bithynia. The part of Bithynia west of the Sangarius is the best part of the country, and contains some fertile plains. It was formerly well wooded, and there are still extensive forests, which commence in the country north of Nicomedeia (*Izmid*), and extend nearly to *Boli* on the Sangarius. The large towns of Bithynia are west of the Sangarius. The places east of the Sangarius in the interior were of little note; and the chief towns were the Greek settlements on the coast. The interior, east of the Sangarius, was a wooded tract, and there are still many forests in this part. One great road ran along the sea from the point where the coast of the Euxine commences near the temple of Jupiter Urius, past Heraclea, Amastris, and Sinope, as far as Amisus. A road ran from Chrysopolis, which is near the junction of the Bosporus and Propontis, to Nicomedeia. But there is no road east of the Sangarius, that we can trace by the towns upon it, which did not lie far in the interior; nor do there appear at present to be any great roads in the interior in an eastern direction, except those that run a considerable distance from the coast, a fact which shows the mountainous character of the interior of Bithynia.

There is a paper in the *London Geog. Journal*, vol. ix., by Mr. Ainsworth, *Notes of a Journey from Constantinople by Heraclea to Angora*, which contains much valuable information on the physical character of Bithynia. [G. L.]

BITHY'NIUM (Βιθύνιον: *Eth.* Βιθυνιεύς, Βιθυνιάτης), a city in the interior of Bithynia, lying above Tius, as Strabo (p. 565) describes it, and possessing the country around Salon, which was a good feeding country for cattle, and noted for its cheese. (Plin. xi. 42; Steph. B. *s. v.* Σαλωνεία.) Bithynium was the birthplace of Antinous, the favourite of Hadrian, as Pausanius tells us (viii. 9), who adds that Bithynium is beyond, by which he probably means east of, the river Sangarius; and he adds that the remotest ancestors of the Bithynians are Arcadians and Mantineis. If this is true, which however does not seem probable, a Greek colony settled here. Bithynium was afterwards Claudiopolis, a name which it is conjectured it first had in the time of Tiberius (Cramer, *Asia Minor*, vol. i. p. 210); but it is strange that Pausanias does not mention this name. Dion Cassius (lxix. 11. ed. Reimarus, and his note) speaks of it under the name of Bithynium and Claudiopolis also. It has been inferred from the words of Pausanias that Bithynium was on or near the Sangarius, but this does not appear to be a correct interpretation. Leake, however, adopts it (*Asia Minor*, p. 309); and he concludes from the dubious evidence of Pausanias that, having been originally a Greek colony, it was probably not far from the mouth of the Sangarius. But this is quite inconsistent with Strabo, who places it in the interior; as Pliny (v. 32) does also. It seems probable that Claudiopolis was in the basin of the Billaeus; and this seems to agree with Ptolemy's determination of Claudiopolis. [G. L.]

BITU'RIGES. Livy (v. 34) represents the Bituriges as the chief people of Gallia Celtica in the time of Tarquinius Priscus. They gave a king to the Celtic nation, and his name was Ambigatus. Livy calls the Celtae the third part of Gallia, in which he follows Caesar's division (i. 1); but in the time of Ambigatus, the name Celtica must have comprehended what was afterwards Gallia Narbonensis, and perhaps all Transalpina Gallia. However, the list of peoples whom Livy represents as emigrating into Italy under Bellovesus, the nephew of Ambigatus, comprehends only those who were within the limits of Caesar's Celtica; and among the emigrants were Bituriges. In Caesar's time (vii. 5) the Bituriges were under the supremacy of the Aedui, and the boundary between them was the upper part of the Ligeris or *Loire*, below the junction of the *Loire* and the *Allier*. D'Anville makes the territory of the Bituriges correspond to the old diocese of *Bourges*, which extended beyond the province of *Berri* into a part of *Bourbonnois*, and even into *Touraine*. The Bituriges were altogether within the basin of the *Loire*, and part of the course of the *Indre*, and the greater part of that of the *Cher*, were within their territory. Caesar describes their capital Avaricum (*Bourges*), as almost the finest town in all Gallia (vii. 15).

At the commencement of the insurrection under Vercingetorix (B.C. 52), when Caesar was preparing to attack Avaricum, above twenty cities of the Bituriges were burnt in one day, with the consent of the Gallic confederates, to prevent them from falling into the hands of the Romans. The Bituriges intreated earnestly that Avaricum might be excepted; and finally, against the opinion of Vercingetorix, it was resolved that Avaricum should be defended against Caesar. [AVARICUM.]

These are the Bituriges to whom Strabo (p. 190) and Pliny (iv. 19) give the name of Bituriges Cubi. The same appears on the naumachia of Lyon, where it indicates the place which was reserved for the representatives of these people at the games; and it occurs in several other inscriptions. The Bituriges had iron mines in their territory (Strab. p. 191); and Caesar (*B. G.* vii. 22), when describing the siege of Avaricum, speaks of the people as skilled in driving galleries, and in the operations of mining, as they had great iron works (magnae ferrariae) in their country. (Comp. Rutilius, *Itin.* i. 351: "Non Biturix largo potior strictura metallo.") Pliny (xiv. 2) speaks of the good quality of the Bituric wines, and also Columella; but they may perhaps be speaking of the wines of the Bituriges Vivisci.

The Bituriges were included in the extended province of Aquitania [AQUITANIA], and Pliny calls them "liberi," a term which implies a certain degree of independence under Roman government, the nature of which is now well understood. [G.L.]

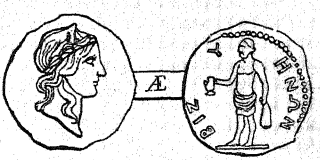
BITU'RIGES CUBI. [BITURIGES.]

BITU'RIGES VIVISCI. Strabo (p. 190) says that the *Garonne* flows between the Bituriges called Iosci and the Santones, both of which are Celtic nations; for this nation of the Bituriges is the only people of a different race that is settled among the Aquitani, and is not reckoned among them; and they have for their place of trade Burdigala (*Bordeaux*). Caesar does not name them. In Pliny (iv. 19) the name is Ubisci, and in Ptolemy it is Vibisci in the old Latin translation. Ausonius (*Mosella*, v. 438) has the form Vivisci: "Vivisca ducens ab origine gentem." An inscription is also mentioned as having been found at *Bordeaux*, with the words: "Genio civitatis Bit. Viv.;" but it is of doubtful authority. Ptolemy mentions another city of the Vivisci, which he calls Noviomagus; but the site is uncertain.

The limits of the old diocese of *Bordeaux* are said to indicate the extent of the territory of the Vivisci, part of which was east of the *Garonne*. It was included in the present department of *Gironde*. Pliny calls these Bituriges also "liberi." It was a wine country in the Roman period, as it is now. [G.L.]

BIZO'NE (Βιζώνη: *Eth.* Βιζώνιος), a town of Lower Moesia on the coast of the Euxine, between Callatis and Apollonia, which is said to have been destroyed by an earthquake. (Strab. i. p. 54, vii. p. 319; Pomp. Mela, ii. 2. 5; Plin. iv. 18; Steph. Byz. *s. v.*; Arrian, *Peripl.* p. 24, who calls it Bizon, and the Geogr. Rav. iv. 6, who calls it Bizoi.) [L.S.]

BIZYA (Βιζύη: *Eth.* Βιζυηνός), a town in Thrace, the capital of the tribe of the Asti. (Steph. Byz. *s. v.*; Solin. 10; Plin. iv. 18.) [L.S.]



COIN OF BIZYA.

BLABIA. [BLAVIA.]

BLAE'NE (Βλαηνή), a fertile tract which Strabo (p. 562) places in the neighbourhood of the range of Olgamys. [BITHYNIA.] He mentions it with Domanitis, through which the Amnias flows, but he gives no further indication of its position. [G.L.]

BLANDA (Βλάνδα), a city of Lucania, mentioned by Ptolemy among the inland towns of that province; but placed both by Pliny and Mela on or near the coast of the Tyrrhenian Sea. The former writer includes it in Bruttium, but this seems to be a mistake: Livy, who mentions Blanda among the towns which had revolted to the Carthaginians, but were recovered by Fabius in B.C. 214, expressly calls it a Lucanian city. (Liv. xxiv. 20; Plin. iii. 5. s. 10; Mel. ii. 4; Ptol. iii. 1. § 70.) The Tab. Peut. also places it on the road along the coast of Lucania: the adjoining names are corrupt; but if the distance from Cerilli may be depended upon, we may place Blanda at or near the modern *Maratea*, a small town on a hill about a mile from the Gulf of *Policastro*, where there are said to be some ancient remains. It is 12 miles SE. of *Policastro* (the ancient Buxentum), and 16 N. of the river Laus, the frontier of Lucania. (Holsten. *Not. in Cluver.* p. 288; Romanelli, vol. i. p. 379.) [E.H.B.]

BLANDO'NA (*Itin. Ant.*) or BLANO'NA (Βλανῶνα, Ptol. ii. 17. § 10), a town of Liburnia in Illyricum, on the road between Iadera and Scardona.

BLARIACUM is placed in the Table between Atuaca, which is supposed to be Caesar's Aduatuca (*Tongern*) and Noviomagus (*Nymegen*). It is 42 Gallic leagues or 63 Roman miles from Atuaca to Blariacum, which seems to correspond to *Blerick* on the left bank of the Maas, in the Dutch province of Limburg. [G.L.]

BLASCON (Βλάσκων). Strabo (p. 181) places this small island close to the Sigium hill, or Sitium, as it should be read, which divides the Gallicus Sinus into two parts. (Groskurd, *Trans. Strab.* i. p. 312.) The name Setium or Sitium appears in the modern

name *Cette*, though the promontory is west of *Cette*. Blascon is *Brescon*, a small island or rock about half a mile from the coast and off Agathe or *Agde*. It is mentioned by Avienus (*Or. Mar.* v. 600, &c.) and by Pliny. Ptolemy has both an island Blascon, and an island Agathe, but the island Agathe does not exist. (D'Anville, *Notice*, &c.) [G. L.]

BLASTOPHOENI'CES. [BASTETANI.]

BLATUM BULGIUM, in Britain, one of the stations of the Itinerary. Lying immediately north of Luguvallum (*Carlisle*), it best agrees with *Middleby*, where Roman remains occur at the present time. [R. G. L.]

BLAUDUS (Βλαῦδος), a place in Phrygia, mentioned by Stephanus (*s. v.* Βλαῦδος) and Strabo (p. 567). Speaking of the Galatian Ancyra, Strabo says: "They had a strong place, Ancyra, with the same name as the Phrygian small town near Blaudos, towards Lydia." This does not tell us much. Forbiger thinks that Blaudos is very probably *Bolat*, mentioned by Hamilton (*Royal Geog. Journ.* vol. viii. p. 140). But the position of *Bolat* is not well fixed, nor is it near the place which Hamilton supposes to be the Phrygian Ancyra. [ANCYRA.] [G.L.]

BLAUNDUS (Βλαῦνδος), a place in Phrygia, probably the Blaeandrus of Ptolemy. Hamilton (*Researches, &c.* vol. i. p. 127, &c.) places Blaundus at *Suleimanli*, which is east of Philadelphia, near the *Kopli Su*, a branch of the Maeander. He found at the neighbouring village of *Göbek*, an inscription, which, he was informed, was brought from *Suleimanli*. It begins Βλαυνδεων Μοκεδονων, and speaks of the Βουλη and Δημος. It belongs to the Roman period, as appears from the name Κουαδρατου (Quadrati). Another inscription, given by Arundell, from a tomb, contains the name of L. Salvius Crispus, and a Greek translation (τουτο το μνημειον κληρονομοις ουκ ακολουθησεν) of the usual Roman monumental formula, "hoc monumentum heredes non sequitur." From this it appears that Roman law had found a footing at this place. Hamilton also copied a small fragment of two Roman inscriptions at *Suleimanli*, but he found no trace of the ancient name. There is an acropolis at *Suleimanli*, and near the foot of it the remains of a theatre. There are also the remains of a gateway, on each side of which is "a massive square tower, built of Hellenic blocks, which, as well as the connecting wall, were originally surmounted by a Doric frieze, with triglyphs, part of which is still remaining." Within the walls are the ruins of a beautiful temple, heaped together in great confusion. The ornaments on the architraves resemble those of the Erechtheium at Athens and the temple of Jupiter at Azani. There are remains of many other buildings and temples, and the ruined arches of an aqueduct for the supply of the acropolis. This was evidently once a considerable place.

Arundell (*Discoveries in Asia Minor*, vol. i. p. 80, &c.) has given a view of *Suleimanli*, and a plan of the place. He obtained there two coins of Ephesus, one of Sebaste, and one of Blaundus, all unquestionably found on the spot. The Peutinger Table has, on the road between Dorylaeum and Philadelphia, a place Aludda, then another Clanudda, and then Philadelphia; and Arundell concludes that *Suleimanli* is Clanudda, as the distances agree very well with the road. Arundell also mentions two medals, both of which he had seen, with the epigraph ΚΛαυνουδεων. This name Clanudda occurs in no ancient writer, nor in the Notitiae, and Hamilton and others suppose Clanudda to have originated in a corruption of Blaundus and Aludda. Certainly, the name Aludda, in the Table, makes Clanudda somewhat suspicious. Hamilton says that he is informed that the medal of Clanudda which was in the possession of Mr. Borrell of Smyrna, is the same that Mr. Arundell speaks of as being in the possession of Lord Ashburnham. Mr. Arundell saw both, but it seems that he was not aware that Lord Ashburnham's was that which had been Mr. Borrell's. Lord Ashburnham's is said to be lost. (Hamilton.) Mr. Hamilton has several autonomous coins of Blaundus, some of which he procured at *Göbek*, and the name on these coins is always written Mlaundus. This interchange of M and B is curious, for it appears in the forms of other Greek words not proper names (*βροτός, μορτός*, for instance). He observes, that "nothing was more easy than to mistake M for ΚΛ, supposing it to be written ΚΛ, which I cannot help thinking has been the case with the supposed coin of Clanudda." "*Suleimanli*," he adds, "is nearly on the direct line of road between Philadelphia and *Kutahiyah*, and by which the caravans now travel." The question is curious, and perhaps not quite determined; but the probability is in favour of Hamilton's conclusion, that *Suleimanli* is Blaundus, and that Clanudda never existed. [G. L.]

BLAVIA (*Blaye*), on the right bank of the Garonne, and on the road from Burdigala (*Bordeaux*) to Mediolanum of the Santones, or *Saintes*. In the Antonine Itin. the name varies, according to the MSS., between Blavium and Blavatum, but the Table has it Blavia, as it is in Ausonius. (Epist. 10) —

Aut iteratarum qua glarea trita viarum
Fert militarem ad Blaviam.

The distances from *Bordeaux* do not agree either with the Itinerary or the Table, but the site of Blavia cannot be doubtful.

The Blabia of the Notitia is supposed by D'Anville and others to be at the mouth of the *Blavet*, in the department of *Morbihan*. [G. L.]

BLE'MYES (Βλέμυες, Steph. B. *s. v.*; Strab. xvii. p. 819; Blemyae, Plin. v. 8. § 8, § 44, 46; Solin. iii. 4; Mela, i. 4. § 4, 8. § 10; Isidor. *Orig.* xi. 3. § 17; Blemyes, Avien. *Descript. Orb.* v. 239; Blemyi, Prisc. *Perieg.* 209; Claud. *Nil.* v. 19), were an Aethiopian tribe, whose position varied considerably at different epochs of history. Under the Macedonian kings of Egypt, and in the age of the Antonines, when Ptolemy the geographer was compiling his description of Africa, the Blemyes appear S. and E. of Egypt, in the wide and scarcely explored tract which lay between the rivers Astapus and Astaboras. But as a nomade race they were widely dispersed, and the more ancient geographers (Eratosth. *ap. Strabon.* xvii. p. 786; Dionys. *Perieg.* v. 220) bring them as far westward as the region beyond the Libyan desert and into the neighbourhood of the oases. In the middle of the 2nd century A. D., the Blemyes had spread northward, and infested the Roman province of Egypt below Syene with such formidable inroads as to require for their suppression the presence of regular armies. They were doubtless one of the pastoral races of Nubia, which, like their descendants, the modern Barabra and Bisharee Arabs, shifted periodically with the rainy and the dry seasons from the upland pastures of the Arabian hills to the level grounds and banks of the feeders of the Nile. Their predatory habits, and strange and savage life, filled the guides and merchants of the caravan-traffic with dread of

the name of Blemyes; and travellers brought back with them to Egypt and Syria the most exaggerated reports of their appearance and ferocity. Hence the Blemyes are often represented in ancient cosmography as one of those fabulous races, like the still less known Atlantic and Garamantid tribes, whose eyes and mouths were planted in their breasts, and who, like the Pygmaei, were midway between the negroes and the apes. (See Augustin, *Civ. D.* xvi. 8.) According to Ptolemy, however (iv. 7), they were an Aethiopian people of a somewhat debased type. The Blemyes first came into collision with the Romans in the reign of the emperor Decius, A. D 250. They were then ravaging the neighbourhood of Philae and Elephantine. (Chron. Pasch. p. 505, ed. Bonn.) They are mentioned by Vopiscus (*Aurelian*, 33) as walking in the triumphal procession of Aurelian in A. D. 274, and bearing gifts to the conqueror. In the reign of Probus (A. D. 280) captive Blemyes excited the wonder of the Roman populace. The emperor Diocletian attempted to repress the inroads of the Blemyes by paying an annual tribute to their chiefs, and by ceding to them the Roman possessions in Nubia. But even these concessions do not appear to have entirely satisfied these barbarians, and almost down to the period of the Saracen invasion of the Nile valley, in the 7th century A. D., the Blemyes wasted the harvests and carried off captives from the Thebaid. (Procop. *B. Pers.* i. 19.)

BLEMI'NA. [BELEMINA.]

BLE'NDIUM. [CANTABRI.]

BLERA (Βλήρα: *Eth.* Bleranus), a city of Etruria, mentioned both by Pliny and Strabo among those which were still existing in their time, but classed by the latter among the minor cities (πόλιχναι) of the province. (Plin. iii. 5. s. 8; Strab. v. p. 226; Ptol. iii. 1. § 50.) The name is also found (though corrupted into Olera) in the Tabula, which places it apparently (for this part of it is very confused) on the line of the Via Claudia between Forum Clodii and Tuscania (*Toscanella*): a position that coincides with the site of the modern village of *Bieda*, about 12 miles SW. of *Viterbo*: a name which is evidently but a slight corruption of that of Blera. In documents of the middle ages the inhabitants are called *Bledani*.

No further information concerning Blera is to be found in ancient writers: but it derives considerable interest from the remains of Etruscan antiquity which have been of late years discovered at *Bieda*. The ancient town appears to have occupied the same site with the present village, on a narrow tongue of land, bounded on each side by deep glens or ravines, with precipitous banks of volcanic tufo. The soft rock of which these cliffs are composed is excavated into numerous caverns, all decidedly of a sepulchral character, ranged in terraces one above the other, united by flights of steps carved out of the rock: while many of them are externally ornamented with architectural façades, resembling in their general character those of *Castel d'Asso* [AXIA], but presenting greater variety in their mouldings and other decorations. Others again are hewn out of detached masses of rock, fashioned into the forms of houses, as is seen also in the tombs at Suana. Besides this Necropolis, one of the most interesting in Etruria, there remain at *Bieda* only some slight fragments of the ancient walls, and two bridges, one of a single arch, supposed to be Etruscan, the other of three arches, and certainly of Roman construction.

(A complete description of the ancient remains found at *Bieda* is given in Dennis's *Etruria*, vol. i. pp. 260—272.) [E. H. B.]

BLE'STIUM, in Britain, the next station in the Itinerary to Burrium (*Usk*), and probably near *Monmouth* or *Old Town*. [R. G. L.]

BLETISA. [VETTONES.]

BLU'CIUM (Βλούκιον), a place in Galatia, in the division of the Tolistobogii. It was the residence of the Gallic king Deiotarus (Strab. p. 567) in defence of whom Cicero made an oration, addressed to the Dictator Caesar. In the text of Cicero (*pro Reg. Deiot.* 6, 7), the name is read Luceium (ed. Orelli), and, accordingly, Groskurd (Transl. Strab. vol. ii. p. 512) corrects Strabo by writing Λούκειον. But the name is as likely to be correct in Strabo's text as in Cicero's. The site of the place is unknown. [G. L.]

BOACTES (Βοάκτης, Ptol. iii. 1. § 3), a river of Liguria, mentioned only by Ptolemy, who describes it as a confluent of the Macra or *Magra*: hence it may safely be identified with the *Vara*, the only considerable tributary of that stream, which rises in the mountains at the back of *Chiavari*, and flows through a transverse valley of the Apennines till it joins the *Magra* about 10 miles from its mouth. [E. H. B.]

BOAE. [BAVO.]

BOAGRIUS. [LOCRIS.]

BOCANI. [TAPROBANE.]

BO'CANUM HE'MERUM (Βοκανὸν ἥμερον), mentioned by Ptolemy (iv. 1. § 15) among the inland cities of Mauretania Tingitana, SE. of Dorath, and NE. of Vala, in 9° 20′ long., and 29½° N. lat., is supposed by some geographers to answer to the position of *Marocco*, where ancient ruins are found: but the identification is very uncertain. (Graberg, *Specchio Geografico et Statistico dell' Impero di Marocco*, p. 37.) [P. S.]

BO'CARUS. [SALAMIS.]

BODENCUS. [PADUS.]

BODERIA [BODOTRIA.]

BODINCOMAGUS. [INDUSTRIA.]

BODIONTICI, a Gallic people described by Pliny (iii. 4) under Gallia Narbonensis. He observes that the Avantici and Bodiontii, Inalpine tribes, were added to Narbonensis by the emperor Galba. Their chief place was Dinia (*Digne*). The two tribes were comprised within the limits of the diocese of *Digne*. [AVANTICI.] [G. L.]

BODO'TRIA, the *Firth of Forth*, in Scotland. (Tac. *Agr.* 23, 25.) [R. G. L.]

BODU'NI. [DOBUNI.]

BOEAE (Βοιαί: *Eth.* Βοιάτης), a town in the south of Laconia, situated between the promontories Malea and Onugnathos, in the bay called after it Boeaticus Sinus (Βοιατικὸς κόλπος). The town is said to have been founded by Boeus, one of the Heraclidae, who led thither colonists from the neighbouring towns of Etis, Aphrodisias, and Side. (Paus. iii. 22. § 11.) It afterwards belonged to the Eleutherolacones, and was visited by Pausanias, who mentions a temple of Apollo in the forum, and temples of Aesculapius and of Sarapis and Isis elsewhere. At the distance of seven stadia from the town there were ruins of a temple of Aesculapius and Hygieia. The remains of Boeae may be seen at the head of the gulf, now called *Vatika*. (Paus. i. 27. § 5, iii. 21. § 7, iii. 22. § 11, seq.; Scylax, p. 17; Strab. viii. p. 364; Polyb. v. 19; Plin. iv. 5. s. 9; Boblaye, *Recherches*, &c. p. 98.)

BOEBE (Βοίβη, Steph. B.), a town in Crete, of which we only know that it was in the Gortynian

district; a village called *Bobia*, near the edge of the plain of *Mesará*, is supposed to indicate the site. (Pashley, *Trav.* vol. i. p. 299.) [E. B. J.]

BOEBE (Βοίβη: *Eth.* Βοιβεύς, fem. Βοιβηΐς), a town of Magnesia in Thessaly, mentioned by Homer, and situated on the eastern side of the lake, called after it BOEBEIS LACUS (Βοιβηΐς λίμνη, Hom. *Il.* ii. 712; Herod. vii. 129, et alii; also Βοιβία λίμνη, Eurip. *Alc.* 590; and Βοιβιάς, Pind. *Pyth.* iii. 34.) The lake is frequently mentioned by the ancient writers, but the name of the town rarely occurs. The lake receives the rivers Onchestus, Amyrus, and several smaller streams, but has no outlet for its waters. From its proximity to Mt. Ossa, it is called "Ossaea Boebeis" by Lucan (vii. 176). Athena is said to have bathed her feet in its waters (Hes. *ap.* Strab. ix. p. 442), which is perhaps the reason why Propertius (ii. 2. 11) speaks of "sanctae Boebeidos undae." The lake is a long narrow piece of water, and is now called *Karla* from a village which has disappeared. It produces at present a large quantity of fish, of which no mention is made in the ancient writers, unless, as Leake suggests, Βοίβη should be substituted for Bolbe in a fragment of Archestratus quoted by Athenaeus (vii. p. 311, a.). The same writer remarks that the numerous flocks on the heights around the villages of *Káprena* and *Kanália* on the lake illustrate the epithet πολυμηλοτάτη bestowed upon Boebe by Euripides (*l. c.*); while the precipitous rocks of Petra are probably the Βοιβιάδος κρημνοί alluded to by Pindar (*l. c.*).

The town of Boebe was at a later time dependent upon Demetrias. Its site and remains are described by Leake. "It occupied a height advanced in front of the mountain [of *Kanália*], sloping gradually towards the plain, and defended by a steep fall at the back of the hill. It appears to have been constructed of Hellenic masonry, properly so called. The acropolis may be traced on the summit, where several large quadrangular blocks of stones are still in their places, among more considerable ruins formed of small stones and mortar. Of the town walls there are some remains at a small church dedicated to St. Athanasius at the foot of the hill, where are several large masses of stone showing, by their distance from the acropolis, that the city was not less than two miles in circumference." (Besides the references already given, see Strab. ix. pp. 430, 436, 441, seq. xi. 503, 530; Liv. xxxi. 41; Plin. iv. 8. s. 15; Ov. *Met.* vii. 231; Steph. B. *s. v.*; Leake, *Northern Greece*, vol. iv. pp. 421—431.)

BOEBE'IS LACUS. [BOEBE.]

BOEO'TIA (Βοιωτία: *Eth.* Βοιωτός), one of the political divisions of Greece, lying between Attica and Megaris on the south, and Locris and Phocis on the north, and bounded on the other two sides by the Euboean sea and Corinthian gulf respectively. It may be described as a large hollow basin, shut in on the south by Mts. Cithaeron and Parnes, on the west by Mt. Helicon, on the north by the slopes of Mt. Parnassus and the Opuntian mountains, and on the east by mountains, a continuation of the Opuntian range, which extend along the Euripus under the names of Ptoum and Messapium as far as the mouth of the Asopus. This basin however is not an uniform tract, but is divided into two distinct portions by Mts. Ptoum and Phoenicium or Sphingium, which run across the country from the Euboean sea to Mt. Helicon. The northern of these two divisions is drained by the Cephissus and its tributaries, the waters of which form the lake Copais: the southern is drained by the Asopus, which discharges its waters into the Euboean sea. Each of these two basins is again broken into smaller vallies and plains. The surface of Boeotia contains 1119 square miles, according to the calculation of Clinton.

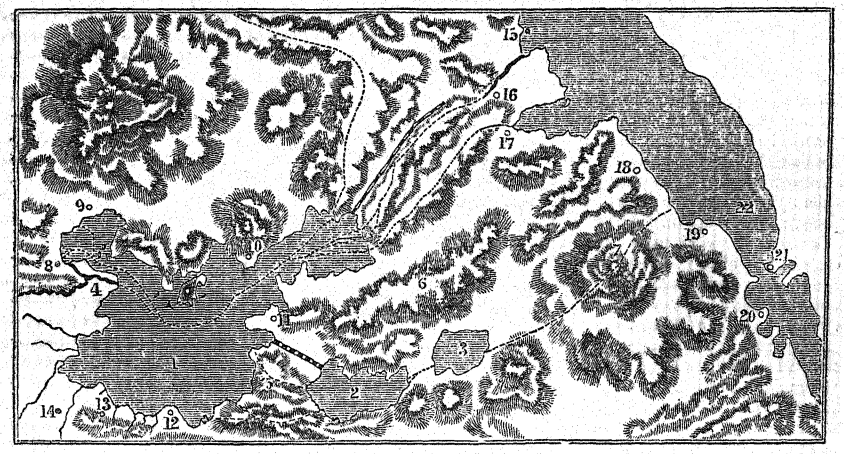
I. NORTHERN BOEOTIA.

1. *Basin of the Copais and its subterraneous Channels.* — This district is enclosed by mountains on every side; and like the vallies of Stympalus and Phenëus in Arcadia, the streams which flow into it only find an outlet for their waters by subterraneous channels called katavóthra in the limestone mountains. There are several of these katavóthra at the eastern end of the lake Copais, which is separated from the sea by Mt. Ptoum, about four or five miles across. The basin of the Copais is the receptacle of an extensive drainage. The river Cephissus, which finds its way into this plain through a cleft in the mountains, brings with it a large quantity of water from Doris and Phocis, and receives in Boeotia numerous steams, descending from Mt. Helicon and its offshoots. It flows in a south-easterly direction towards the katavóthra at the eastern end of the lake. If these katavóthra were sufficient to carry off the waters of the Cephissus and its tributaries, there would never be a lake in the plain. In the summer time the lake Copais almost entirely disappears; and even in the winter its waters scarcely deserve the name of a lake. Col. Mure, who visited it when its waters were at their full, describes it as "a large yellow swamp, overgrown with sedge, reeds, and canes, through which the river could be distinguished oozing its sluggish path for several miles. Even where the course of the stream could no longer be traced in one uninterrupted line, the partial openings among the reeds in the distance appeared but a continuation of its windings. Nor is the transition from dry land to water in any place distinctly perceptible; the only visible line of boundary between them, unless where the mountains stretch down to the shore, is the encroachment of the reeds on the arable soil, or the absence of the little villages with which the terra firma is here studded in greater numbers than usual." (*Tour in Greece*, vol. i. p. 227.)

The number of katavóthra of the lake Copais is considerable, but several of these unite under the mountains; and if we reckon their number by their separate outlets, there are only four main channels. Of these three flow from the eastern extremity of the lake, between the Opuntian mountains (*Clomó*) and Ptoum into the Euboean sea; and the fourth from the southern side of the lake under Mt. Sphingium into the lake Hylica. The most northerly of the three katavóthra issues from the mountains south of the southern long walls of Opus. The central one, which carries off the greater part of the waters of the Cephissus, after a subterraneous course of nearly four miles, emerges in a broad and rapid stream at Upper Larymna, from which it flows above ground for about a mile and a half, till it joins the sea at Lower Larymna. (Strab. ix. p. 405, seq.) The third katavóthrum on the east side falls into the Euboean sea at *Skroponéri*, the ancient Anthedon. The fourth katavóthrum, as mentioned above, flows under Mt. Sphingion into the lake Hylica. From Hylica there is probably a subterraneous channel into the small lake of *Moritzi* or *Paralimni*, and

from the latter another channel flowing under Mt. Messapium into the Euboean sea.

These katavóthra were not sufficient to carry off the waters of the lake, which consequently often inundated the surrounding plain. The tradition of the Ogygian deluge probably refers to such an inundation; and it is also related that a Boeotian Athens and Eleusis were also destroyed by a similar calamity. (Strab. ix. p. 407; Paus. ix. 24. § 2.) To guard against this danger, the ancient inhabitants of the district constructed at a very early period two artificial Emissarii or Tunnels, of which the direction may still be distinctly traced. One of them runs from the eastern end of the lake, and is carried through the rock as far as Upper Larymna, almost parallel to the central of the three katavóthra men-



MAP OF THE BASIN OF THE COPAIS.

1. The Lake Copais.
2. The Lake Hylica.
3. The lake now called *Moritzi* or *Paralimni*.
4. The River Cephissus.
5. Mt. Phicium or Sphingium.
6. Mt. Ptoum.
7. Mt. Messapium.
8. Orchomenus.
9. Aspledon.
10. Copae.
11. Acraephia.
12. Haliartus.
13. Alalcomenae.
14. Coroneia.
15. Larymna.
16. Upper Larymna.
17. Anthedon.
18. Salganeus.
19. Chalia.
20. Aulis.
21. Chalcis.
22. The Euripus or Channel of Euboea.

The preceding map, copied from Forchhammer's *Hellenika*, is designed more particularly to show the course of the subterraneous channels which drained the lake Copais. Those marked - - - - - are the katavóthra or natural channels; those marked ▬ ▬ ▬ ▬ ▬ are the artificial emissarii or tunnels.

tioned above; it is nearly four miles in length, with about twenty vertical shafts let down into it along the whole distance. These shafts are now choked up, but the apertures, about four feet square, are still visible. The deepest of them is conjectured to have been from 100 to 150 feet deep. The second tunnel unites the lakes Copais and Hylica, running under the plain of Acraephium, and is much shorter. As the whole plain is now cultivated, the apertures of the shafts are more difficult to find, but Forchhammer counted eight, and he was informed that there were fifteen in all.

These two great works are perhaps the most striking monuments of what is called the heroic age. Respecting the time of their execution history is silent; but we may safely assign them to the old Minyae of Orchomenus, which was one of the most powerful and wealthy cities of Greece in the earliest times. Indeed, it was partly through these tunnels that Orchomenus obtained much of its wealth; for while they were in full operation, there was an abundant outlet for the waters of the Cephissus, and nearly the whole of what is now the lake Copais was a rich plain. These tunnels are said to have been stopped up by the Theban hero Heracles, who by this means inundated the lands of the Minyae of Orchomenus (Diod. iv. 18; Paus. ix. 38. § 5; Polyaen. i. 3. § 5), and it is probable that after the fall of the power of the Minyae these tunnels were neglected, and thus became gradually choked up. In the time of Alexander the Great Crates was employed to clear them out, and partially succeeded in his task; but the work was soon afterwards interrupted, and the tunnels again became obstructed. (Strab. ix. p. 407.) Strabo states that Crates cleared out the katavóthra, but it is very improbable that these natural channels were ever choked up; and there is little doubt that he has confounded them with the two artificial tunnels, as many modern writers also have done. (The best account of the katavóthra and tunnels of the lake Copais is given by Forchhammer, *Hellenika*, p. 159, seq.; comp. Grote, vol. ii. sub fin.)

The lake COPAIS (Κωπαΐς λίμνη) was in more ancient times called CEPHISSIS (Κηφισσίς λίμνη, Hom. *Il.* v. 709; Strab. ix. p. 407), from the river of this name. It also bore separate denominations from the towns situated upon it, Haliartus, Orchomenus, Onchestus, Acraephia, and Copae (Strab. ix. p. 410, seq.); but the name of Copais finally became the general one, because the north-eastern extremity of the basin, upon which Copae stood, was the deepest part. Strabo says (ix. p. 407) that the lake was 380 stadia in circumference; but it is impossible to make any exact statement respecting its extent,

since it varied so much at different times of the year and in different seasons. On the northern and eastern sides its extent is limited by a range of heights, but on the opposite quarter there is no such natural boundary to its size.

2. *Mountains.* — At the northern extremity of the Copaic lake, and between the lake, the Cephissus, and the Assus, a tributary of the latter, there are four or five long bare mountains, offshoots of Mt. *Chlomó*. They bore the general name of HYPHANTEIUM (τὸ Ὑφαντεῖον ὄρος, Strab. ix. p. 424). Strabo says in one passage (*l. c.*) that Orchomenus was situated on HYPHANTEIUM; but since in another passage (ix. p. 416) he places this celebrated city on Mt. ACONTIUM (τὸ Ἀκόντιον ὄρος), we may regard the latter as one of the mountains of Hyphanteium. Between the latter range and the Assus there lies a smaller hill called HEDYLIUM (τὸ Ἡδύλιον or Ἡδύλειον ὄρος, Strab. ix. p. 424; Dem. *de Fals. Leg.* p. 387; Plut. *Sull.* 16, foll.).

PTOUM (Πτῷον), was situated at the south-eastern end of the lake, and extended from the Euboean sea inland as far as Lake Hylica. On this mountain was a celebrated sanctuary of Apollo Ptous. (Paus. ix. 23. § 5; Herod. viii. 135; for details see ACRAEPHIA.) It is a long even ridge, separated from Phoenicium or Phicium, mentioned below, by the opening in which stands the modern village of *Kardhítza*. It is now known in different parts by the names of *Paleá*, *Strútzina*, and *Skroponéri*.

PHOENICIUM (Φοινίκιον, Strab. ix. p. 410), PHICIUM (Φίκιον, Hes. *Sc. Herc.* 33; Φίκειον, Apollod. iii. 5. § 8; Steph. B. *s. v.*), or SPHINGIUM (Σφίγγιον, Palaeph. *de Incred.* 7. § 2), now called *Fagá*, the mountain between the lakes Copais and Hylica, connecting Mt. Ptoum with the range of Helicon. Forchhammer supposes that Phoenicium and Sphingium are the names of two different mountains separated from one another by the small plain of the stream *Daulos;* but the name of Phoenicium rests only on the authority of Strabo, and is probably a corruption of Phicium, which occurs in other writers besides those quoted above. Φίξ is the Aeolic form of Σφίγξ (Hes. *Theog.* 326); and therefore there can be no doubt that Phicium and Sphingium are two different forms of the same name. This mountain rises immediately above the Copaic lake, and on the upper part of its surface there is a block of stone which resembles a woman's head looking into the lake. Hence arose the legend that the Sphinx threw her victims into the lake. (Comp. Paus. ix. 26.)

TILPHOSSIUM (Τιλφόσσιον, Strab ix. p. 413; Τιλφούσιον, Paus. ix. 33. § 1; Τιλφωσσαῖον, Harpocrat. *s. v.*), a mountain on the southern side of the lake Copais, between the plains of Haliartus and Coroneia, may be regarded as the furthest offshoot of Mt. Helicon, with which it is connected by means of Mount Leibethrium. At the foot of the hill was the small fountain Tilphossa or Tilphussa, where the seer Teiresias is said to have died. (Strab., Paus., *ll. cc.*) The hill bears the form of a letter T, with its foot turned towards the north. It is now called *Petra*. From its position between the lake and Leibethrium, there is a narrow pass on either side of the hill. The pass between Tilphossium and Leibethrium is now called the pass of *Zagorá;* the other, between Tilphossium and the lake, was one of great importance in antiquity, as the high road from northern Greece to Thebes passed through it. This pass was very narrow, and was completely commanded by the fortress Tilphossaeum or Tilphusium, on the summit of the hill. (Dem. *de Fals. Leg.* pp. 385, 387; comp. Diod. iv. 67, xix. 53.)

LEIBETHRIUM, one of the offshoots of Mt. Helicon, and connecting the latter with Tilphossium, now called *Zagorá*, is described under Helicon. [HELICON.]

LAPHYSTIUM (Λαφύστιον), another offshoot of Mt. Helicon, running towards the Copaic lake, and separating the plains of Coroneia and Lebadeia. It is now called the Mountain of *Gránitza*, and is evidently of volcanic origin. In its crater the village of *Gránitza* is situated, and there are warm springs at its foot near the mills of *Kalámi*. Pausanias (ix. 34. § 5) describes Laphystium as distant about 20 stadia from Coroneia, and as possessing a temenos of Zeus Laphystius. According to the Boeotians, Hercules is said to have dragged Cerberus into the upper world at this spot; a tradition probably having reference to the volcanic nature of the mountain.

THURIUM (Θούριον), also called ORTHOPAGUM (Ὀρθοπάγον), described by Plutarch as a rugged pine-shaped mountain, separated the plains of Lebadeia and Chaeroneia. (Plut. *Sull.* 13.)

3. *Passes across the Mountains.* — The principal pass into northern Boeotia was along the valley of the Cephissus, which enters the plain of Chaeroneia from Phocis through a narrow defile, formed by a ridge of Mount Parnassus jutting out towards Mt. Hedylium. Since this pass was the high road from northern Greece, the position of Chaeroneia was one of great military importance; and hence the plain in which this city stood was the scene of some of the most memorable battles in antiquity. [CHAERONEIA.] There was likewise a pass across the mountains leading from Chaeroneia by Panopeus to Daulis, and thence to Delphi. (Paus. x. 4. § 1.)

Boeotia was connected with Locris by a road leading across the mountains from Orchomenus to Abae and Hyampolis, and from thence to Opus on the Euboean sea. (Paus. x. 35. § 1.)

4. *Rivers.* — The only river of importance in the northern part of Boeotia is the CEPHISSUS (Κήφισσος), which rises in Phocis near the town of Lilaea, where it bursts forth from the rocks with a loud noise. (Hom. *Il.* ii. 522, *Hymn. in Apoll.* 240; Strab. ix. pp. 407, 424; Paus. x. 33. §§ 4, 5; Plin. iv. 3. s. 7; Stat. *Theb.* vii. 348.) It first flows to the north-east, and thence to the south-east through the plain of Elateia, receives the river Assus near the city Parapotamii, and then enters Boeotia through a narrow defile in the mountains. [See above.] Its course through Boeotia, and its subterraneous passage through the katavóthra at the eastern end of the lake Copais, till it emerges at Upper Larymna, have been described above.

There are several other smaller streams in the western part of northern Boeotia descending from Mt. Helicon and its offshoots, and flowing into the Cephissus or the Copais. Of these the names of the following have been preserved: i. MORIUS (Μώριος), rising in Mt. Thurium near Chaeroneia, and flowing into the Cephissus. Its name is perhaps preserved in *Mera*, a village in the valley. (Plut. *Sull.* 17; Leake, *Northern Greece*, vol. ii. p. 199.) — ii. HERCYNA (Ἕρκυνα, Paus. ix. 39. § 2, seq.; Plut. *Narr. Am.* 1), rising near Lebadeia, at the foot of Mt. Laphystius, and falling into — iii. PROBATIA (Προβατία, Theophr. *Hist. Plant.* iv. 12), which flows into the Copaic gulf. — iv, v. PHALARUS (Φάλαρος, Paus. ix. 34. § 5; Φλίαρος, Plut. *Lys.* 29), and CUARIUS or CORALIUS (Κουάριος, Strab. ix. p. 411;

Κωράλιος, Alcaeus, *ap. Strab. l. c.*), the former flowing to the left, and the latter to the right of Coroneia, and from thence into the lake Copais. On the banks of the Cuarius stood the temple of Athena Itonia. — vi. ISOMANTUS (Ἰσόμαντος) or HOPLIAS (Ὁπλίας), a small stream flowing into the Phalarus. (Plut. *Lys.* 29.)—vii. TRITON (Τρίτων, Paus. ix. 33. § 8), flowing by Alalcomenae into the lake Copais. It was from this stream, and not from the one in Libya, that Athena derived the surname of Tritogeneia. — viii. OCALEA (Ὠκαλέα, Strab. ix. p. 410), a river flowing midway between Haliartus and Alalcomenae, with a city of the same name upon its banks. Leake describes it as rising in the eastern part of Mount Leibethrium, and issuing through a precipitous gorge lying between the eastern end of Tilphossium and a rocky peak (vol. ii. p. 205). — ix. LOPHIS (Λοφίς, Paus. ix. 33. § 4), a small stream near Haliartus, apparently the same as the HOPLITES (Ὁπλίτης) of Plutarch (*Lys.* 29), where Lysander fell. — x, xi. PERMESSUS (Περμησσός) and OLMEIUS (Ὀλμειός), two streams rising in Mt. Helicon, which, after uniting their waters, flow into the lake Copais near Haliartus. Leake regards the *Kefalári* as the Permessus, and the river of *Zagará* as the Olmeius. (Strab. ix. pp. 407, 411; Schol. ad Hesiod. *Theog.* 5; Paus. ix. 29. § 2; Leake, vol. ii. p. 212.)

There are very few streams flowing into the eastern side of the lake Copais, as the mountains rise almost immediately above this side of the lake. The only one of importance is the MELAS (Μέλας), now *Mavropotámi*, names derived from the dark colour of its deep transparent waters. It rises at the foot of the precipitous rocks on the northern side of Orchomenus, from two katavóthra, which accounts for the statement of Plutarch (*Sull.* 20), that the Melas was the only river of Greece navigable at its sources. These two fountains are probably those called Phoenix and Elaea by Plutarch (*Pelop.* 16). They form two considerable rivers. One flows north-eastward, and joins the Cephissus at the distance of little more than half a mile; the other, which is to the westward of the former, follows for a considerable distance the foot of the cliffs of Orchomenus, and is then lost in the marshes of the lake Copais. (Plut. *ll. cc.*; Paus. ix. 38. § 6; Strab. ix. pp. 407, 415; Leake, vol. ii. p. 154, seq.) Plutarch says (*Sull.* 20) that the Melas augmented at the summer solstice like the Nile. Strabo states (ix. p. 407) that the Melas flowed through the territory of Haliartus: hence some modern writers suppose that there was a river Melas on the western side of the lake Copais, and others that the territory of Haliartus extended to the other side of the lake; but it is more probable that Strabo was ignorant of the locality. The dark waters of the Melas are often contrasted with the white waters of the Cephissus; and hence it was said that the former dyed the wool of sheep black, and the latter white. (Plin. ii. 103. s. 106; comp. Vitruv. viii. 3; Senec. *N. Q.* iii. 25; Solin. 7.)

II. SOUTHERN BOEOTIA.

Southern Boeotia is divided into two distinct parts by the mountain Teumessus. The northern of these two divisions is to a great extent a plain, in which Thebes stands; the southern is drained by the Asopus and its tributaries. Hence the southern part of Boeotia may be divided into the plain of Thebes, and the valley of the Asopus.

1. *Plain of Thebes.* — In the northern part of the plain of Thebes is the lake HYLICA (Ὑλικὴ λίμνη, Strab. ix. p. 407, xv. p. 708), now called *Livádhi* or lake of *Sénzina*, separated, as we have already remarked, from the lake Copais by Mt. Phicium or Sphingium. This lake is a deep crater, entirely surrounded by mountains, with unusually clear and deep water. Hence the Ismenus and the other streams, descending from the mountains which bound the Theban plain, cannot flow into this lake, as is represented in the maps. They are said to flow into a separate marsh to the south of Hylica; but the waters of this marsh find their way into the lake Hylica through a narrow ravine in the mountains. (Forchhammer, p. 166.) The lake Hylica is much lower than the Copais; which fact accounts for the formation of the tunnel to carry off a portion of the waters of the latter into the former. It has been mentioned above that there was a small lake to the east of Hylica, now called *Moritzi* or *Paralímni*, and that there is probably a katavóthrum flowing from the Hylica to this lake, and from the latter again across Mount Messapium to the sea. This lake is only a shallow marsh, and in summer is reduced to small dimensions. Its ancient name is uncertain. Forchhammer calls it SCHOENUS (Σχοινοῦς, Strab. ix. p. 410), the name of the river upon which the town of Schoenus stood. Leake, however, supposes that the river Schoenus is the *Kanavári*, which rises near Thespiae. Müller conjectures that it was called HARMA (τὴν καλουμένην Ἅρμα λίμνην, Aelian, *V. H.* iii. 45), from a town of the same name.

The only running streams in the plain of Thebes are the *Kanavári* mentioned above, and the two rivulets, the ISMENUS and DIRCE, upon which Thebes stood. The two latter are described under THEBAE. Nicander (*Theriac.* 887) also mentions a river called CNOPUS (Κνῶπος), which the Scholiast says was the same as the Ismenus. The LEOPUS in Dicaearchus (106) is supposed by Müller to be a false reading for Cnopus.

The north-western portion of the plain of Thebes, lying south-east of Mt. Phicium, was called the TENERIC PLAIN (τὸ Τηνερικὸν πεδίον, Strab. ix. p. 413; Paus. ix. 26. § 1.) To the west of Thebes were the plains of Thespiae and Leuctra.

The course of the Asopus is described in a separate article. [ASOPUS.] The only other rivers in the southern half of the southern portion of Boeotia are the OEROE (Ὠερόη), which rises in Mt. Cithaeron, flows by Plataeae, and falls into the Corinthian gulf [PLATAEAE]; and the THERMODON (Θερμώδων, Herod. ix. 43; Paus. ix. 19. § 3), which rises in Mt. Hypatus, and flows into the Asopus near Tanagra. South-west of Thebes is the plain of Plataeae, forming a lofty track of table land. Its centre forms the point of partition for the waters which flow into the Euboean and Corinthian gulfs respectively.

The range of hills separating the plain of Thebes from the valley of the Asopus, to which we have given the name of Teumessus, is a low range branching from the eastern end of Mt. Helicon, and extending as far as the Euripus. The falls of these hills descending towards Parnes divide the valley of the Asopus into three parts — the plain of Parasopia, the plain of Tanagra, and the plain of Oropus. The highest peak in the range is now called *Soró*, from which an offshoot approaches so near to Mt. Parnes that there is only a narrow rocky ravine between them, through which the Asopus finds its way from the plain of Parasopia into that of Tanagra. (Leake, vol. ii. p. 221.) The plain of Oropus, which

physically belonged to Boeotia, since it lies on the Boeotian side of Mt. Parnes, was eventually conquered by the Athenians, and annexed to Attica. [OROPUS.]

The name of Teumessus was given to this range of hills from an insulated height a little to the north of the range, upon which was a town bearing the same name, situated upon the road from Thebes to Chalcis. (Paus. ix. 19. §§ 1, 2; Hom. *Hymn. in Apoll.* 228; Eurip. *Phoen.* 1107; Strab. ix. p. 409; Steph. B. *s. v.*)

The mountain called HYPATUS (Ὕπατος, Paus. ix. 19. § 3) bounded the Theban plain on the east. It is described by Leake as bold and rocky, with a flat summit. Its modern name is *Samata* or *Siamata*.

MESSAPIUM (Μεσσάπιον), lying between Hypatus and the Euripus, now called *Khtypá*. It is connected with Mt. Ptoum on the north by a ridge of hills. At its foot was the town Anthedon. (Aesch. *Agam.* 293; Paus. ix. 22. § 5; Strab. ix. p. 405.)

CERYCEIUM (Κηρύκειον, Paus. ix. 20. § 3), one of the slopes of Teumessus descending down to Tanagra.

The important passes across Mts. Cithaeron and Parnes, connecting Boeotia and Attica, are described under the latter name [pp. 322, 329, 330].

III. CLIMATE AND PRODUCTS.

The climate of Boeotia presents a striking contrast to that of Attica. Instead of the pure and transparent atmosphere, which is one of the chief characteristics of the Attic climate, the air of Boeotia is thick and heavy in consequence of the vapours rising from the valleys and lakes. Moreover, the winter in Boeotia is frequently very cold and stormy, and snow often lies upon the ground for many days together. (Theophr. *de Vent.* 32.) Hesiod gives a lively picture of the rigours of a Boeotian winter (*Op. et Dies*, 501, seq.); and the truth of his description is confirmed by the testimony of modern travellers. Thus Dr. Wordsworth, who suffered from excessive cold and snowstorms passing through Boeotia in the month of February, was surprised to hear, upon arriving at Athens, that the cold had not been severe, and that scarcely any snow had fallen. (Wordsworth, *Athens and Attica*, p. 241, seq.) The spring in Boeotia also commences later than in most other parts of Greece; and the snow sometimes covers the sides of the mountains even in the months of May and June. The soil of Boeotia presents an equally striking contrast to that of Attica. In the latter country the soil is light and arid, possessing little land adapted for the cultivation of corn; while the Boeotian soil, consisting for the most part of a rich mould, is very fertile, and produced in antiquity, as well as in the present day, abundant crops of corn. (Comp. Theophr. *de Caus. Plant.* iv. 9. § 5, *Hist. Plant.* viii. 4. § 15.) The plain of the Copais is particularly distinguished for its fertility. Colonel Leake counted 900 grains on one cob of maize. Nor was the country deficient in rich pasture land. Numerous flocks and herds were reared in the meadows around Orchomenus, Thebes, and Thespiae; and from the same meadows the Boeotian cavalry obtained excellent horses, which ranked among the best in Greece. Vegetables and fruit were also cultivated with great success, especially in the neighbourhood of Thebes, Anthedon, and Mycalessus. Even palm-trees flourished in the sheltered bay of Aulis. (Paus. ix. 19. § 8.) The vine prospered on the sides of the mountains; and it was in Boeotia that the vine is said to have been first planted by Dionysus, whom the legends represent as a native of Thebes. (Paus. ix. 25. § 1.)

From the mountains on the eastern coast of Boeotia, as well as from those on the opposite coast of Euboea, iron was obtained in very early times. The Boeotian swords and Aonian iron enjoyed great celebrity (Dionys. Perieg. 476, with the note of Eustathius). The mountains also yielded black and grey marble, which was used in public buildings, and gave the Boeotian cities a sombre appearance, very different from the dazzling whiteness of the Pentelic marble of Attica. Potter's earth was found near Aulis. (Paus. ix. 19. § 8.)

Among the natural productions of Boeotia, one of the most important, on account of its influence upon the development of Greek music, was the auletic, or flute-reed (δονάξ), which grew in the marshes of the lake Copais. (Pind. *Pyth.* xii. 46; Theophr. *Hist. Plant.* iv. 12; Plin. xvi. 35. s. 66; Strab. ix. p. 407.) The marshes of the Copais were frequently covered with water-fowl, and large quantities of fish were caught in the lake. These, as well as many other productions of Boeotia, found a ready sale in the Athenian market. (Aristoph. *Acharn.* 872, seq.) The eels of the lake Copais were, however, most prized by the Athenians; they still retain their ancient celebrity, and are described by a modern traveller as "large, white, of delicate flavour, and light of digestion." (Aristoph. *Pac.* 1005; *Acharn.* 880, seq.; Athen. vii. p. 297, seq.; Pollux, vi. 63; Leake, vol. ii. p. 157.) The plain of Thebes abounds with moles, and their skins were an article of foreign commerce. (Aristoph. *Acharn.* 879.) Pliny remarks (viii. 58. s. 83), that though moles are not found at Lebadeia, they exist in great numbers in the lands of Orchomenus; but he has probably made some confusion respecting the locality, since Colonel Mure did not observe a single mole-hill in any portion of the Cephissian Plain; but upon entering that of Thebes, he found the ground covered with them in every direction. (Mure, vol. ii. p. 252.)

IV. INHABITANTS.

Boeotia was originally inhabited by various barbarous tribes, known by the names of Aones, Ectenes, Temmices, and Hyantes, some of whom were probably Leleges and others Pelasgians. (Strab. ix. p. 401; Paus. ix. 5; Lycophr. 644, 786, 1209.) Mention is also made of other ancient inhabitants of Boeotia, such as Thracians, Gephyraei, and Phlegyae, who are spoken of under their respective names. But in addition to all these tribes, there were two others, of far greater importance, who appear as the rulers of Boeotia in the heroic age. These two were the Minyae, and the Cadmeans or Cadmeones, — the former dwelling at Orchomenus, and the latter at Thebes. The history of these two tribes is given in another part of this work; and accordingly we pass over at present the question, whether the Cadmeans are to be regarded as a Phoenician colony, according to the general testimony of antiquity, or as Tyrrhenian Pelasgians, as is maintained by many modern scholars. [MINYAE; ORCHOMENUS; THEBAE.] It is only necessary to mention in this place that Orchomenus was originally the more powerful of the two cities, though it was afterwards obliged to yield to the supremacy of Thebes. The description previously given of the physical peculiarities of Boeotia, by which it is seen how completely the country is divided into two distinct valleys, almost leads one to

expect the division of the country into two great political leagues, with Orchomenus and Thebes as the respective heads of each.

Sixty years after the Trojan war, according to the chronology of Thucydides, an important change took place in the population of Boeotia. The Boeotians, an Aeolian people, who had hitherto dwelt in the southern part of Phthiotis in Thessaly, on the Pagasaean gulf, and whose chief town was Arne, were expelled from their homes by the Thessalians, who are said to have come from Thesprotia.* These expelled Boeotians thereupon penetrated southwards, and took possession of the land, then called Cadmeis, but to which they gave their own name of Boeotia. (Thuc. i. 12; comp. Strab. ix. p. 401.) The Minyans and Cadmeans were partly driven out of their cities, and partly incorporated with the conquering race. A difficulty has arisen respecting the time of this Boeotian immigration, from the fact that, in mentioning the wars of the Seven chiefs and of their sons against Thebes, Homer always calls the inhabitants of this city Cadmeones (*Il.* iv. 385, v. 804, xxiii. 680); while at the time of the Trojan war the inhabitants of the same country are invariably called Boeotians in the Iliad, and their chieftains, Peneleus, Leitus, Arcesilaus, Prothenor, and Clonius, are connected, both by genealogy and legends, with the Aeolic Boeotians who came from Thessaly. According to this it would follow that the migration of the Aeolian Boeotians ought to be placed between the time of the Epigoni and that of the Trojan war; but it is more probable that Thucydides has preserved the genuine legend, and that Homer only inserted the name of the Boeotians in the great national war of the Greeks to gratify the inhabitants of the country of his time. But so great was the authority of Homer, that in order to reconcile the statement of the poet with other accounts, Thucydides added (*l. c.*) that there was a portion of Aeolian Boeotians settled in Boeotia previously, and that to them belonged the Boeotians who sailed against Troy.

But at whatever time the Boeotians may have settled in the country named after them, it is certain that at the commencement of the historical period all the cities were inhabited by Boeotians, Orchomenus among the number, and that the Minyans and other ancient races had almost entirely disappeared. The most important of these cities formed a political confederacy under the presidency of Thebes. Orchomenus was the second city in importance after Thebes. Of these greater cities, which had smaller towns dependent upon them, there appear to have been originally fourteen, but their names are variously given by different writers. Müller supposes these fourteen states to have been Thebes, Orchomenus, Lebadeia, Coroneia, Copae, Haliartus, Thespiae, Tanagra, Anthedon, Plataeae, Ocaleae, Chalia, Onchestus, and Eleutherae. There can be little doubt that the first ten were members of the confederacy; but whether the last four belonged to it is questionable. Oropus, which was afterwards subject to Athens, was probably at one time a member of the league. Plataeae withdrew from the confederacy, and placed itself under the protection of Athens, as early as B. C. 519. The affairs of the confederacy were managed by certain magistrates or generals, called Boeotarchs, two being elected by Thebes, and one apparently by each of the other confederate states. At the time of the battle of Delium (B. C. 424) there were eleven Boeotarchs (Thuc. iv. 91); whence it has been inferred that the confederacy at that time consisted of ten cities. There was a religious festival of the league, called Pamboeotia, which was held at the temple of Athena Itonia, in the neighbourhood of Coroneia. (Paus. ix. 34. § 1.) Each of the confederate states was independent of the other; but the management of the confederacy was virtually in the hands of the Thebans, and exercised for their interests. For further details respecting the constitution of the Boeotian League, see *Dict. of Ant.* art. *Boeotarches.*

The political history of Boeotia cannot be separated from that of the separate towns; and even the events relating to the general history of the country are so connected with that of Thebes, that it is more convenient to relate them under the later name. After the battle of Chaeroneia (B. C. 338), and the destruction of Thebes by Alexander three years afterwards (B. C. 335), Boeotia rapidly declined, and so low had it sunk under the Romans, that even as early as the time of Strabo, Tanagra and Thespiae were the only two places in the country which could be called towns; of the other great Boeotian cities nothing remained but ruins and their names. (Strab. ix. pp. 403, 410.) Both Tanagra and Thespiae were free towns under the Romans. (Plin. iv. 7. s. 12.)

The Boeotians are represented as a dull and heavy race, with little susceptibility and appreciation of intellectual pleasures. It was especially their lively neighbours the Athenians, who reproached them with this failing, which they designated by the name of ἀναισθησία. (Dem. *de Coron.* p. 240, *de Pac.* p. 61.) Their natural dulness was generally ascribed to the dampness and thickness of their atmosphere (Cic. *de Fat.* 4; Hor. *Ep.* ii. 1. 244), but was probably as much owing to the large quantities of food which they were accustomed to take, and which the fertility of their country furnished in abundance. Their dulness and sensuality gave rise to the proverbs Βοιωτία ὗς and Βοιώτιον οὖς, which was an old national reproach even in the time of Pindar. (*Ol.* vi. 151.) The Boeotians paid more attention to the development of their bodily powers than to the cultivation of their minds. ("Omnes Boeoti magis firmitati corporis quam ingenii acumini inserviunt," Corn. Nep. *Alc.* ii.; Diod. xv. 50.) They therefore did not gain much distinction in literature and in art; but at the same time they do not deserve the universal condemnation which the Athenians passed upon them. In the quiet vallies of Mt. Helicon a taste for music and poetry was cultivated, which at all times gave the lie to the Βοιώτιον οὖς; and Hesiod, Corinna, Pindar, and Plutarch, all of whom were natives of Boeotia, are sufficient to redeem the people from the charge of universal dulness.

V. Towns.

The following is a list of the Boeotian towns, of each of which an account is given separately. Upon the lake Copais and its immediate neighbourhood, beginning with Orchomenus, and turning to the east, were Orchomenus; Tegyra; Aspledon; Olmones; Copae; Erythrae(?); Acraephia; Arne; Medeon; Onchestus; Haliartus; Ocalea; Tilphossium; Alalcomenae; Coroneia; Lebadeia; Mideia. Chaeroneia was situated at a little distance from the Copais, west of Orchomenus; and Cyrtone and Hyettus north of the lake.

Along the Euripus from N. to S. were: Larymna and Upper Larymna, at one time belonging to

Locris; PHOCAE; ANTHEDON; ISUS probably at a little distance from the coast, south of Anthedon; CHALIA; SALGANEUS; MYCALESSUS at a little distance from the coast; AULIS; CERCAS; DELIUM; and lastly OROPUS, which originally belonged to Boeotia, but was subsequently included in the territory of Attica.

Along the Corinthian gulf from W. to E., CHORSEIA upon the frontiers of Phocis; THISBE; TIPHAE or SIPHAE; CREUSIS. Inland between the Corinthian gulf and the cities on the lake Copais, also from W. to E., HIPPOTAE; ASCRA; CERESSUS and DONACON, both S. of Ascra; THESPIAE; EUTRESIS, S. of Thespiae; LEUCTRA.

THEBAE was situated in the plain between the lake Hylica and Mt. Teumessus. Near lake Hylica were HYLE; TRAPHEIA; PETEON and SCHOENUS. Between Thebes and the Euripus TEUMESSUS; GLISAS; CNOPIA and HARMA. S. of Thebes, POTNIAE and THERAPNAE.

In the valley of the Asopus, between Mt. Teumessus and Attica from W. to E., PLATAEAE; HYSIAE; ERYTHRAE; SCOLUS; SIDAE; ETEONUS or SCARPHE; ELEUM; TANAGRA; PHERAE; OENOPHYTA.

(The principal works on Boeotia are the Travels of Clarke, Holland, Hobhouse, Dodwell, Gell, Mure, and more especially of Leake and Ulrichs; K. O. Müller, *Orchomenos*, Breslau, 1844, 2nd ed., and the article *Boeotien* in Ersch and Gruber's *Encyclopädie*, vol. xi.; Forchhammer, *Hellenika*, Berlin, 1837, a work of great value; Kruse, *Hellas*, vol. ii. pt. i.; Raoul-Rochette, *Sur la forme, &c. de l'état fédératif des Béotiens*, in *Mém. de l'Acad. des Inscr.*, vol. viii. p. 214, seq.; Klütz, *de Foedere Boeotico*, Berol. 1821; ten Breujel, *de Foedere Boeotico*, Groning. 1834; Koppius, *Specimen historicum exhibens historiam reipublicae Boeotorum*, Groning. 1836.)



COIN OF BOEOTIA.

BOII, a Celtic people who emigrated from Transalpine Gaul to Italy in company with the Lingones (Liv. v. 35) by the pass of the Pennine Alps or the Great *St. Bernard*. Their original abode seems, therefore, to have been near the territory of the Lingones, who were between the upper *Saône* and the highest parts of the *Seine* and *Marne*. Those Boii who joined the Helvetii in their march to the country of the Santones, had crossed the Rhine (*B. G.* i. 5), and it seems that they came from Germany to join the Helvetii. After the defeat of the Helvetii Caesar gave them a territory in the country of the Aedui (*B. G.* i. 28, vii. 9), which territory D'Anville supposes to be in the angle between the *Allier* and the *Loire*. The Boia of Caesar (vii. 14) may be the country of these Boii; if it is not, it is the name of a town unknown to us. Walckenaer places these Boii in the modern diocese of *Auxerre* (Autesiodurum), which he supposes to be part of their original territory that had been occupied by the Aedui. But this supposition is directly contradicted by the narrative of Caesar (*B. G.* vii. 9, 10, 11). The town of the Boii was Gergovia according to the common texts of Caesar, but the name is corrupt, and the site is unknown. No conclusion can be derived as to the position of these Boii from the passage of Tacitus (*Hist.* ii. 61), except that they were close to the Aedui, which is known already. Pliny's enumeration (iv. 18), under Gallia Lugdunensis, of "intus Hedui federati, Carnuti federati, Boii, Senones, Aulerci," places the Boii between the Carnutes and the Senones, and agrees with Walckenaer's conjecture; but this is not the position of the Boii of Caesar.

The name Boii also occurs in the Antonine Itin. on the road from Aquae Augustae or Tarbellicae (*Dax*) to *Bordeaux*. The name is placed 16 Gallic leagues or 24 Roman miles from *Bordeaux*. These Boii are represented by the Buies of the *Pays de Buch*, or *Bouges*, as Walckenaer calls them (*Géog.* &c. vol. i. p. 303). The name Boii in the Itin. ought to represent a place, and it is supposed by D'Anville that *Tête de Buch*, on the *Bassin d'Arcachon*, may represent it; but he admits that the distance does not agree with the Itin.: and besides this, the *Tête de Buch* seems to lie too much out of the road between *Dax* and *Bordeaux*. [G. L.]

BOII, a people of Cisalpine Gaul, who migrated from Transalpine Gaul, as mentioned above. They found the plains N. of the Padus already occupied by the Insubres and Cenomani, in consequence of which they crossed that river, and established themselves between it and the Apennines, in the plains previously occupied by the Umbrians. (Liv. v. 35; Pol. ii. 17; Strab. iv. p. 195.) They are next mentioned as co-operating with the Insubres and Senones in the destruction of Melpum, an event which was placed by Cornelius Nepos in the same year with the capture of Veii by Camillus, B. C. 396. (Corn. Nep. *ap. Plin.* iii. 17. s. 21.) According to Appian (*Celt.* 1), the Boii took part in the expedition of the Gauls into Latium in B. C. 358, when they were defeated by the dictator C. Sulpicius; but Polybius represents them as taking up arms against the Romans for the first time after the defeat and destruction of their neighbours the Senones. Alarmed at this event, they united their forces with those of the Etruscans, in B. C. 283, and were defeated together with them at the Vadimonian Lake. Notwithstanding this disaster, they took up arms again the next year, but being a second time defeated, concluded a treaty with Rome, to which they appear to have adhered for 45 years, when the occupation by the Romans of the territory that had been previously held by the Senones again alarmed them for their own safety, and led to the great Gallic war of B. C. 225, in which the Boii and Insubres were supported by the Gaesatae from beyond the Alps. (Pol. ii. 20—31.) Though defeated, together with their allies, in a great battle near Telamon in Etruria, and compelled soon after to a nominal submission, they still continued hostile to Rome, and at the commencement of the Second Punic War (B. C. 218) did not wait for the arrival of Hannibal, but attacked and defeated the Romans who were founding the new colony of Placentia. (Pol. iii. 40; Liv. xxi. 25; Appian, *Annib.* 5.) The same year they supported Hannibal with an auxiliary force at the battle of the Trebia; and two years afterwards they suddenly attacked the consul Postumius as he was marching through their territory with a force of 25,000 men, and entirely destroyed his whole army. (Pol. iii. 67; Liv. xxiii. 24.) Again, after the close of the Second Punic War, the Boii took a prominent part in the revolt of

the Gauls under Hamilcar, and the destruction of Placentia, in B. C. 200 (Liv. xxxi. 2, 10), and from this time, during a period of ten years, notwithstanding repeated defeats, they continued to carry on the contest against Rome, sometimes single-handed, but more frequently in alliance with the Insubrians and the neighbouring tribes of Ligurians. At length, in B. C. 191, they were completely reduced to submission by Scipio Nasica, who put half their population to the sword, and deprived them of nearly half their lands. (Liv. xxxii. 29—31, xxxiii. 36, 37, xxxiv. 21, 46, 47, xxxv. 4, 5, 22, xxxvi. 38—40.) In order to secure the territory thus acquired, the Romans soon after established there the colony of Bononia, and a few years later (B. C. 183) those of Mutina and Parma. The construction in B. C. 187 of the great military road from Ariminum to Placentia, afterwards so celebrated as the Via Aemilia, must have contributed greatly to the same result. (Liv. xxxvii. 57, xxxix. 2, 55.)

But the conquerors do not appear to have been contented even with these precautions, and ultimately compelled all the remaining Boians to migrate from their country and recross the Alps, where they found a refuge with the kindred tribe of the Tauriscans, and established themselves on the frontiers of Pannonia, in a portion of the modern Bohemia, which derives its name from them. Here they dwelt for above a century, but were ultimately exterminated by the Dacians. (Strab. v. p. 213, vii. pp. 304, 313.) Hence both Strabo and Pliny speak of them as a people that had ceased to exist in Italy in their time. (Strab. v. p. 216; Plin. iii. 15. s. 20.) It is therefore almost impossible to determine with any accuracy the confines of the territory which they occupied. Polybius speaks of the Ananes as bordering on them on the W., but no other author mentions that nation; and Livy repeatedly speaks of the Boii as if they were conterminous with the Ligurians on their western frontier. Nor is the exact line of demarcation between them and the Senones on the E. better marked. Livy expressly speaks of the three colonies of Parma, Mutina, and Bononia as established in the territory of the Boii, while Arminum was certainly in that of the Senones. But the limit between the two is nowhere indicated.

The long protracted resistance of the Boii to the Roman arms sufficiently proves that they were a powerful as well as warlike people; and after so many campaigns, and the repeated devastation of their lands, they were still able to bring not less than 50,000 men into the field against Scipio Nasica. (Liv. xxxvi. 40.) Cato even reported that they comprised 112 different tribes (*ap. Plin. l. c.*). Nor were they by any means destitute of civilization. Polybius, indeed, speaks of them (in common with the other Gauls) as inhabiting only unwalled villages, and ignorant of all arts except pasturage and agriculture (Pol. ii. 17); but Livy repeatedly alludes to their towns and fortresses (castella), and his account of the triumph of Scipio Nasica over them proves that they possessed a considerable amount of the precious metals, and were able to work both in silver and bronze with tolerable skill. (Liv. xxxvi. 40.) A large portion of their territory seems, however, to have been still occupied by marshes and forests, among which last one called the LITANA SILVA was the scene of more than one conflict with the Roman armies. (Liv. xxiii. 24, xxxiv. 22; Frontin. *Strat.* i. 6, § 4.) [E. H. B.]

BOIOHE'MUM, the name of the country in which Maroboduus resided. (Vell. Pat. ii. 109.) The meaning of the name is evidently "home of the Boii," *Boienheim*, *Böheim*, that is, Bohemia. [L. S.]

BOIODU'RUM (Βοιόδουρον: *Innstadt*), a town or fort in Noricum, opposite to Batava Castra, at the point where the *Inn* (Aenus) empties itself into the Danube. (Ptol. iii. 13. § 2; Notit. Imp.; Itin. Ant. p. 249; Eugipp. *Vit. Sever.* 19, 22.) The name of the place indicates that it was probably built by the Boii. [L. S.]

BOIUM (Βοιόν), a town of Doris, and one of the original towns of the Doric tetrapolis, the ruins of which are placed by Leake near *Mariolátes*. (Thuc. i. 107; Scymn. Ch. 592; Strab. ix. p. 427; Scylax, p. 24; Conon, *Narr.* 27; Plin. iv. 7. s. 13; Tzetz. *ad Lycophr.* 741; Ptol. iii. 15. § 15; Steph. B. *s. v.*; Leake, *Northern Greece*, vol. ii. pp. 91, 94.)

BOLA or BOLAE (Βῶλα: *Eth.* Βωλανός, Bolanus), an ancient city of Latium, which is repeatedly mentioned in the early history of Rome. Its foundation is expressly ascribed by Virgil (*Aen.* vi. 776) to the kings of Alba, and its name is found also in the list given by Diodorus of the colonies of that city. (Diod. vii. *ap. Euseb. Arm.* p. 185.) Hence there is no doubt that it was properly a Latin city, though its name does not appear among the list of those that composed the league. (Dionys. v. 61.) But it fell at an early period into the hands of the Aequians. Dionysius describes it as one of the towns taken by Coriolanus, together with Toleria and Labicum (Id. viii. 18; Plut. *Cor.* 28); and though Livy does not notice its conquest upon that occasion, he speaks of it as an Aequian town, when the name next occurs in history, B. C. 411. In this instance the Bolani were among the foremost to engage in war, and ravaged the lands of the neighbouring Labicum, but being unsupported by the rest of the Aequians, they were defeated, and their town taken. (Liv. iv. 49; Diod. xiii. 42.) It was, however, recovered by the Aequians, and a fresh colony established there, but was again taken by the Romans under M. Postumius; and it was on this occasion that the proposal to establish a Roman colony there, and portion out its lands among the settlers, gave rise to one of the fiercest seditions in Roman history. (Liv. iv. 49—51.) Whether the colony was actually sent, does not appear: according to Livy, the town was again in the hands of the Aequians in B. C. 389, when they were defeated beneath its walls by Camillus; but Diodorus represents it as then occupied by the Latins, and besieged by the Aequians. (Liv. vi. 2; Diod. xiv. 117.) This is the last mention of the name in history (for in Diod. xx. 90, Bola is certainly a mistake or corruption of the text for Bovianum): it was probably destroyed during these wars, as we find no subsequent trace of its existence; and it is enumerated by Pliny among the towns which had in his time utterly disappeared (iii. 5. s. 9). The site is very uncertain: it is commonly placed at a village called *Poli*, situated in the mountains about 8 miles N. of Praeneste; but Livy tells us (iv. 49) that its "ager" bordered on that of Labicum, and the narratives of Dionysius and Plutarch above cited seem clearly to point to a situation in the neighbourhood of Labicum and Pedum. Hence it is much more probable, as suggested by Ficoroni and Nibby, that it occupied the site of *Lugnano*, a village about 5 miles S. of *Palestrina* (Praeneste), and 9 SE. of *La Colonna* (Labicum). The position is, like that of most of the other towns in this neighbourhood, naturally fortified by the ravines that surround it: and

its situation between the Aequian mountains on the one side, and the heights of Mt. Algidus on the other, would necessarily render it a military point of importance both to Aequians and Latins. (Ficoroni, *Memorie di Labico*, pp. 62—72; Nibby, *Dintorni di Roma*, vol. i. pp. 291—294.) [E. H. B.]

BOLAX (Βώλαξ), a town of Triphylia in Elis, which surrendered to Philip in the Social War. Its site is uncertain; but Leake, judging from similarity of name, places it at *Volántza*, a village on the left bank of the Alpheius, about four miles above its mouth. (Polyb. iv. 77. § 9, 80. § 13; Leake, *Morea*, vol. ii. p. 207.)

BOLBE. 1. (Ἡ Βόλβη λίμνη), a lake in Mygdonia in Macedonia, at no great distance from the sea. (Aesch. *Pers.* 486; Scylax, p. 27; Thuc. i. 58, iv. 103; Cantacuz. ii. 25.) The lake empties itself into the Strymonic gulf, by means of a river flowing through the pass called Aulon or Arethusa. (Thuc. iv. 103.) The name of this river is not mentioned by Thucydides, but it is evidently the same as the Rechius (Ῥήχιος) of Procopius (*de Aedif.* iv. 4). Among the smaller streams flowing into the lake we find mention of the Ammites (Ἀμμίτης) and Olynthiacus (Ὀλυνθιακός). (Athen. viii. p. 334, e.) The perch (λάβραξ) of the lake was particularly admired by the gastronomic poet Archestratus. (Athen. vii. p. 311, a.) The lake is now called *Besikia*. It is about 12 miles in length, and 6 or 8 in breadth. (Clarke, *Travels*, vol. ii. 3. p. 376; Leake, *Northern Greece*, vol. iii. pp. 170, 231, 462; Tafel, *Thessalonica*, p. 14, seq.)

2. A town of the same name, situated upon the lake (Steph. B. *s. v.* Βόλβαι), to which Procopius (*de Aedif.* iv. 4) gives the name of Bolbus (Βολβός). Leake places it on the northern side of the lake, on the site of the modern town of *Besikia*. (Leake, *Northern Greece*, vol. iii. p. 231.)

BOLBE'NE (Βολβηνή), a district of Armenia Major, which Ptolemy (v. 13) places to the W. Eustathius, in his commentary on Dionysius Periegetes (*Geog. Graec. Min.* vol. iv. p. 124), in his account of the changes made by the Emperor Justinian in the division of Roman Armenia, mentions a subdivision of Armenia IV. by the name of Balbitene (Βαλβιτηνή), which probably represented the Bolbene of Ptolemy. (St. Martin, *Mém. sur l'Arménie*, vol. i. p. 24.) [E. B. J.]

BOLBITINE (Βολβιτίνη, Hecataeus, *fr.* 285, *ap.* Steph. B. *s. v.*; Diod. i. 33), was a town of the Delta, on the Bolbitic arm of the Nile [Nilus]. It corresponds to the modern *Raschîd* or *Rosetta*. (Niebuhr, *Travels*, vol. i. p. 56; Champollion, *l'Egypte*, vol. i. p. 241) From the apparently proverbial phrase — Βολβίτινον ἄρμα — cited by Stephanus of Byzantium (*l. c.*), we may infer that Bolbitine was celebrated for its manufactory of chariots. If Bolbitine were the modern *Rosetta*, the Rosetta stone, with its triple inscription, must have been originally erected, as it was in the last century discovered, there. This stone was inscribed and set up in the reign of Ptolemy V., Epiphanes, about B. C. 193, when the town of Bolbitine was perhaps enlarged or restored by the Macedonian king. The inscription, in hieroglyphics, in the enchorial character, and in Greek letters, belongs to the years of that monarch's minority. It commemorates the piety and munificence of Ptolemy, his remission of fiscal imposts and arrears, his victories over rebels, and his protection of the lands by dams against the encroachments of the Nile. [W. B. D.]

BO'LEI (οἱ Βολεοί), the name of a stone structure in the district Hermionis, in Argolis. Its site is uncertain; but Boblaye places it near the village of *Phurni*. (Paus. ii. 36. § 3; Boblaye, *Recherches, &c.*, p. 62; comp. Leake, *Peloponnesiaca*, p. 290.)

BOLE'RIUM. [Belerium.]

BOLINA. [Patrae.]

BOLINAEUS. [Achaia, p. 13, b.]

BOMI. [Aetolia, p. 63, b.]

BOMIENSES. [Aetolia, p. 65, a.]

BO'MIUM, in Britain, mentioned in the Itinerary as lying between Nedum (*Neath*) and Isca Legionum (*Caerleon*). Probably *Ewenny*. [R. G. L.]

BONCHNAE (Βόγχναι, Steph. B. *s. v.*), a tribe of Mesopotamia, adjoining the Carrheni, according to Stephanus, who cites as his authority Quadratus, between the rivers Euphrates and Cyrus. As there is no river of the name of Cyrus in this neighbourhood, Bochart in *Geogr. Sacr.* has suggested for Cyrus, Carrha, inferring the existence of a stream of that name from Stephanus's description of the town of Carrhae. (Κάρραι πόλις Μεσοποταμίας, ἀπὸ Καρρᾶ ποταμοῦ Σύρίας.) [V.]

BONCONICA, a town on the left bank of the Rhine, placed by the Itineraries between Moguntiacum (*Mainz*) and Borbetomagus (*Worms*). The Antonine Itin. and the Table do not agree exactly in the distance of Bonconica from Moguntiacum and Borbetomagus; but there can be no doubt that *Oppenheim* represents Bonconica. [G. L.]

BONNA (*Bonn*), a town of the Ubii, on the left bank of the Rhine. The sameness of name and the distances in the Itineraries prove the site of Bonna to be *Bonn* without any difficulty. The Antonine Itinerary and the Table agree in giving 11 Gallic leagues as the distance between Bonna and Colonia Agrippina (*Cöln*); and as the road along the river is pretty straight, it is easy to verify the distance.

Bonna was one of the towns of the Ubii after this German people were removed from the east to the west side of the Rhine, under the protection of M. Vipsanius Agrippa. Drusus, the step-son of Augustus, when he was sent into these parts by the emperor, made a bridge, probably of boats, over the Rhine at Bonn (B. C. 12, or 11). This seems to be the meaning of the passage in Florus (iv. 12; and the notes in Duker's edition).

Bonna was an important Roman station. In A. D. 70, some cohorts of Batavi and Canninefates attacked and defeated the Roman commander at Bonna. (Tacit. *Hist.* iv. 20.) The narrative shows that Bonna was then a fortified place, or at least the Romans had an entrenched camp there. It was at this time the winter quarters of the first legion (Tacit. *Hist.* iv. 25), and it continued to be a military station under the empire, as is proved by numerous inscriptions. (Forbiger, *Geogr.* vol. iii. p. 154.) Bonna, in the time of Tacitus, was considered to be in that subdivision of Gallia Belgica which the Romans called Germania Secunda or Inferior (*Hist.* i. 55). Tacitus mentions (A. D. 70) the first, fifth, fifteenth, and sixteenth legions as stationed in Germania Inferior; and the first, as already observed, he places at Bonna. We may infer that Bonna had been taken and plundered by the Alemanni, and probably other German peoples, from the fact of Julianus, during his government of Gallia, recovering possession of Bonna, and repairing the walls, about A. D. 359. (Ammian. Marcell. xviii. 2.)

Numerous Roman remains have been found about Bonn, and there is a collection of antiquities there.

The Ara Ubiorum was probably near Bonna. [ARA UBIORUM.] [G. L.]

BONO'NIA (Βονωνία: *Eth.* Bononiensis: *Bologna*), an ancient and important city of Cispadane Gaul, situated on the river Rhenus, immediately at the foot of the Apennines, and on the great line of road called the Via Aemilia, which led from Ariminum to Placentia. Its foundation is expressly ascribed to the Tuscans, by whom it was named FELSINA; and its origin was connected with Perusia by a local tradition that it was first established by Aucnus or Ocnus, brother of Aulestes the founder of Perusia. Hence it is called by Silius Italicus "Ocni prisca domus." (Plin. iii. 15. s. 20; Serv. *ad Virg. Aen.* x. 198; Sil. Ital. viii. 600; Müller, *Etrusker*, vol. i. pp. 132, 139, vol. ii. p. 275.) Pliny even calls it "princeps Etruriae;" by which he probably means only that it was the chief of the Etruscan cities north of the Apennines; and this is confirmed by a statement (*ap. Serv. l. c.*) that Mantua was one of its colonies. It afterwards passed into the hands of the Boian Gauls, and is mentioned by Livy, as late as B. C. 196, under the name of Felsina; so that it appears to have first assumed that of Bononia when it became a Roman colony in B. C. 189. (Liv. xxxiii. 37, xxxvii. 57; Vell. Pat. i. 15.) Three thousand colonists, with Latin rights, were established there, with the view of securing the territory newly wrested from the Boians: and two years afterwards the consul C. Flaminius constructed a road from thence across the Apennines direct to Arretium, while the opening of the Via Aemilia about the same time established its communications both with Ariminum and Placentia. (Liv. xxxix. 2.) Its position thus became equally advantageous in a military and commercial point of view: and it seems to have speedily risen into a flourishing and important town. But its name does not again occur in history until the period of the Civil Wars; when during the siege of Mutina (B. C. 43) it became a point of importance, and was occupied with a strong garrison by M. Antonius, but was afterwards seized by Hirtius without resistance. It was here that Pansa died of his wounds after the battle of Mutina, and here too that, shortly after, Octavian at the head of his army met the combined forces of Antonius and Lepidus, and arranged the terms of the Second Triumvirate. (Cic. *ad Fam.* xi. 13, xii. 5; Dion Cass. xlvi. 36, 54; Appian. *B. C.* iii. 69; Suet. *Aug.* 96.) It appears to have been under the especial patronage of the Antonian family, and the triumvir in consequence settled there many of his friends and dependents, on which account, in B. C. 32, Octavian exempted it from the general requisition to take up arms against Antonius and Cleopatra: but after the battle of Actium he increased its population with partisans of his own, and raised it afresh to the rank of a Colonia. Its previous colonial condition had been merged in that of a Municipium by the effect of the Lex Julia. (Suet. *Aug.* 17; Dion Cass. l. 6; Fest. Epit. v. *Municipium;* Zumpt, *de Coloniis*, pp. 333, 352.) Hence we find Bononia distinguished as a colony both by Pliny and Tacitus; and it appears to have continued under the Roman Empire an important and flourishing place. In A. D. 53, it suffered severely from a conflagration, but was restored by the munificence of Claudius. (Suet. *Ner.* 7; Tac. *Ann.* xii. 58, *Hist.* 53, 67, 71; Plin. iii. 15. s. 20; Strab. v. p. 216; Ptol. iii. 1. § 46; Mart. iii. 59.) St. Ambrose speaks of it as much decayed in the fourth century (*Ep.* 39), but in A. D. 410 it was able successfully to withstand the arms of Alaric (Zosim. vi. 10), and seems to have in a great measure retained its prosperity after the fall of the Roman Empire, so that it is ranked by P. Diaconus in the 7th century among the wealthy cities (*locupletes urbes*) of the province of Aemilia (Procop. iii. 11; P. Diac. ii. 18): but it was not till a later period that it obtained the pre-eminence which it still enjoys over all the other cities in this part of Italy. The modern city of *Bologna* contains few remains of antiquity, except a few fragments of sculpture and some inscriptions preserved in the Museum of the University. They have been published by Malvasia (*Marmora Felsinea*, 4to. Bonon. 1690).

About a mile to the W. of Bononia flowed the river Rhenus (*Reno*), and it was in a small island formed by the waters of this stream that most writers place the celebrated interview between Octavian, Antonius, and Lepidus, when they agreed on the terms of the Second Triumvirate, B. C. 43. But there is much difficulty with regard to the exact spot. Appian, the only writer who mentions the name of the river, places the interview near Mutina in a small islet of the river Lavinius, by which he evidently means the stream still called *Lavino*, which crosses the Aemilian Way about 4 m. W. of *Bologna*, and joins the *Reno* about 12 miles lower down. Plutarch and Dion Cassius, on the contrary, both fix the scene of the interview near Bononia, in an island of the river which flows by that city: thus designating the Rhenus, but without mentioning its name. (Appian, iv. 2; Plut. *Cic.* 46, *Ant.* 19; Dion Cass. xlvi. 54, 55.) Local writers have fixed upon a spot called *la Crocetta del Trebbo*, about 2 m. from *Bologna*, as the scene of the meeting, but the island formed by the *Reno* at that point (described as half a mile long and a third of a mile in breadth) seems to be much too large to answer to the description of the spot in question. It is contended by some that the *Lavino* formerly joined the *Reno* much nearer *Bologna*, and at all events it seems certain that the beds of both streams are subject to frequent changes, so that it is almost impossible to identify with any certainty the Island of the Triumvirs. (Calindri, *Dissertazione dell' Isola del Triumvirato*, Cramer's *Italy*, vol. i. p. 88.) [E. H. B.]

BONO'NIA (Βονωνία). 1. (*Banostor?*) a fort built by the Romans in Pannonia, opposite to Onagrinum on the Danube, in the district occupied by the Iazyges. It was the station of the fifth cohort of the fifth legion, and of a squadron of Dalmatian horsemen. (Ptol. ii. 15. § 4; Amm. Marc. xxi. 9, xxxi. 11; Itin. Anton. p. 243; Notit. Imp.)

2. A town of the Iapydes in Illyris Barbara, of which ruins are still extant near *Bunich*. (Ptol. ii. 14. § 4, who however places this town also in Pannonia.)

3. A town in Upper Moesia, on the Danube, generally identified with the town of *Bonus* near *Widdin*. (Amm. Marc. xxxi. 11; Itin. Ant. p. 219.) It is probably the same place as the Benopia (Βενοπία) mentioned by Hierocles (p. 655; comp. Procop. *De Aedif.* iv. 6. p. 290.) [L. S.]

BONO'NIA. [GESORIACUM.]

BONTOBRICE. [BAUDOBRICA.]

BO'ON (Βοών: *Vona*), a cape and port on the coast of Pontus (Arrian, p. 417), 90 stadia east of Cape Jasonium. The Turks call the port *Vona Liman*. "It is considered the best winter harbour on this side of Constantinople, preferable even to that of Sinope, on account of the greater depth of water." (Hamilton, *Researches, &c.*, vol. i. p. 269.) [G. L.]

BOOSU'RA (Βοόσουρα). Strabo (xiv. p. 683), in

his account of Cyprus, mentions this place along with Treta, as following Kurion, and it has been identified with *Bisur*, on the road from Kurion to Paphos. Ptolemy (v. 14) fixes the position of a place which he calls the "Ox's Tail" (Οὐρὰ Βοός, in the Palat. Κλεῖδες Ἄκρα), quite to the NE. of the island of Cyprus. In Kiepert's map Boosura has this position. Unless there were two places of this name, it is impossible to reconcile Strabo and Ptolemy. (Engel, *Kypros*, vol. i. p. 120.) [E.B.J.]

BORA. [BERMIUS.]

BORBETOMAGUS (*Worms*), the chief town of the Vangiones, who were on the left bank of the Rhine south of *Mainz*. The position of *Worms* on the road between *Mainz* and *Strassburg* identifies it with the Borbetomagus of the Itineraries. The town was also designated, like most of the capital towns in Gallia, by the name of the people, as we see in the enumeration of Ammianus (xvi. 2): "Argentoratum .... Nemetas, et Vangionas et Moguntiacum civitates barbaros possidentes." The name Wormatia, which was in use in the middle ages, according to D'Anville, is evidently a corruption of Borbetomagus. [G. L.]

BORCOVICUS, *House-steeds*, on the line of the Vallum in Britain, mentioned for the first time in the *Notitia Dignitatum*. [R. G. L.]

BORE'UM, BORI'ON (Βόρειον ἄκρον). 1. (*Ras Teyonus*), a promontory on the W. coast of Cyrenaica, forming the E. headland of the Greater Syrtis, and the W. boundary of the Cyrenaic Pentapolis, being a little SW. of Hesperides or Berenice. (Strab. xvii. p. 836; Plin. v. 4.; Ptol. iv. 4. § 3; *Stadiasm.* p. 447, where the error of 700 for 70 is obvious; Barth, *Wanderungen*, &c. p. 365). Adjacent to the promontory was a small port; but there was a much more considerable sea-port town of the same name, further S., which was inhabited by a great number of Jews, who are said to have ascribed their temple in this place to Solomon. Justinian converted the temple into a Christian church, compelled the Jews to embrace Christianity, and fortified the place, as an important post against the attacks of the barbarians (*Itin. Ant.* p. 66; Tab. Peut.; *Stadiasm. l. c.*; Procop. *Aedif.* vi. 2). The exact position of this southern Boreum is difficult to determine. (Barth, *l. c.* SYRTES.)

2. (*Pt. Pedro* and *North Cape*), the northern headland of the island of Taprobane (*Ceylon*) opposite to the promontory of Cory, in India. (Ptol. vii. 4. § 7; Marc. Heracl. p. 26.) [P. S.]

BORE'UM PROM. (Βόρειον ἄκρον, Ptol. ii. 2), the most north-western promontory of Ireland, *Malin Head*. [R. G. L.]

BORGODI, a tribe of Arabians, on the east of the Peninsula. (Pliny, vi. 28. § 32.) From their neighbourhood to the Catharrei—doubtless identical with the Cadara of Ptolemy (vi. 7), on the Persian Gulf,—they must have been situated between *Ras Anfir* and *Ras Mussendom*. Forster finds the name in the modern *Godo*. (*Arabia*, vol. ii. p. 222.) [G.W.]

BORI'UM. [BOREUM.]

BORMANUM. [DACIA.]

BORSIPPA (Βόρσιππα, Steph. B.; Strab. xvi. p. 738; Βόρσιππος, Joseph. *c. Apion.* i. 20: *Eth.* Βορσιππηνός), a town in Babylonia, according to Strabo, but according to Stephanus, a city of the Chaldaeans. There has been much doubt as to its exact situation, and it has been supposed, from the notice in Stephanus, that it must have been in the southern part of Babylonia. It is, however, more likely that it was near Babylon, as Berossus states that Nabonnedus (Belshazzar) fled thither, on the capture of Babylon by Cyrus. (Joseph. *c. Apion.* i. 20; Euseb. *Praep. Evang.* ix.) There can be little doubt that the Barsita (Βάρσιτα) of Ptolemy (v. 20. § 6, viii. 20. § 28) represents the same place. Strabo (*l. c.*) states that Borsippa was sacred to Apollo and Diana; and that it abounded in a species of bat (νύκτερις), which, when salted, was used for food. He mentions also a sect of Chaldaean astronomers who were called Borsippeni, probably because they resided in that town. According to Justin (xii. 13) Alexander, on his return from India, when warned by the Magi not to enter Babylon, retired to Borsippa, then a deserted place.

It has been suspected in modern days that the ancient Borsippa is represented by the celebrated mound of the *Birs-i-Nimrúd*, and Mr Rich (*Mem. on Babylon*, p. 73) remarks that the word *Birs* has no meaning in Arabic (the common language of the country), while these ruins are called by the natives *Boursa*, which resembles the Borsippa of Strabo (ibid. p. 79). He adds, that the Chaldee word, *Borsip*, from which the Greeks took their name, is, according to the Talmud, the name of a place in Babel, near the Tower. (Rich, *l. c.*) On the black obelisk found by Mr. Layard at *Nimrúd*, Col. Rawlinson reads the name Borsippa, where it is mentioned as one of the cities of Shinar, remarking that in his opinion this name is undoubted; as it occurs in every notice of Babylon, from the earliest time to the latest, being written indifferently, Bartsebah, Bartseleh, or Bartsira. (*As. Journ.* xii. pt. 2, pp. 436-7.) [V.]

BORY'STHENES (Βορυσθένης), BORU'STHENES (Inscr. *ap.* Gruter. pp. 297, 453), afterwards DANAPRIS (Δάναπρις: *Dnieper*, *Dnyepr*, or *Dnepr*), the chief river of Scythia, according to the early writers, or, according to the later nomenclature, of Sarmatia Europaea, and, next to the Ister (Danube), the largest of the rivers flowing into the Euxine, was known to the Greeks from a very early period, probably about the middle of the seventh century B. C. (Eudoc. p. 294; Tzetz. *ad Hes.* pp. 24, 25, Gaisf.; Hermann, *Opusc.* vol. ii. p. 300; Ukert, *Geogr.* &c. vol. iii. pt. ii. p. 17.) By means of the constant intercourse kept up with the Greek colonies on the north coast of the Euxine, and through the narratives of travellers, it was more familiar to the Greeks than even the Ister itself; and Aristotle reproaches the Athenians for spending whole days in the market place, listening to the wonderful stories of voyagers who had returned from the Phasis and the Borysthenes (*ap.* Ath. i. p. 6; comp. Ukert, pp. 36, 449). Herodotus, who had himself seen it, and who regarded it as the greatest and most valuable river of the earth (iv. 17, 18, 53) after the Nile, describes it as falling into the Pontus (*Black Sea*) in the middle of the coast of Scythia; and, as known as far up as the district called GERRHUS, forty days' sail from its mouth (iv. 53: respecting the difficulty which some have found in the number, see Baehr's note; but it should be observed that, as the *main* object of Herodotus is not to describe how far it was *navigable*, but how far it was *known*, he might be supposed to use the word πλόος in a loose sense, only, in c. 71, he distinctly says that the river is *navigable*, προσπλωτός, as far as the Gerrhi). Above this its course was unknown; but below Gerrhus it flowed from N. to S. through a country which was supposed to be desert, as far as the agricultural Scythians, who dwelt along its lower course through a distance of ten (or eleven) days' sail from its mouth.

Near the sea its waters mingled with those of the HYPANIS (*Boug*), that is, as the historian properly explains, the two rivers fell into a small lake (ἕλος), a term fairly applicable to the land-locked gulf still called the *Lake of Dnieprovskoi*, just as the *Sea of Azov* also was called a lake. The headland between the two rivers was called the Promontory of Hippolaïs (Ἱππόλεω ἄκρη), and upon it stood the temple of the Mother of the Gods, and beyond the temple, on the banks of the Hypanis, the celebrated Greek colony of the Borystheneitae [OLBIA]. Though not to be compared with the Nile for the benefits it conferred on the people living on its shores, Herodotus regarded the Borysthenes as surpassing, in these respects, all other rivers; for the pastures on its banks were most rich and beautiful, and the cultivated land most fertile; its fish were most abundant and excellent; it was most sweet to drink, and its stream was clear, while the neighbouring rivers were turbid; and at its mouth there were large salting-pits, and plenty of great fish for salting. (Comp. Scymn. *Fr.* 66, foll., ed. Hudson, 840, foll., ed. Meineke; Dio Chrysost. Or. xxxi. p. 75; Eustath. *ad Dion. Perieg.* 311; Plin. ix. 15. s. 17.) The only tributary which Herodotus mentions is the PANTICAPES, falling into the Borysthenes on its eastern side (iv. 54). He considered the Gerrhus as a branch thrown off by the Borysthenes (iv. 56; GERRHUS). The account of Herodotus is, as usual, closely followed by Mela (ii. 1. § 6).

As to the sources of the river, Herodotus declares that neither he nor any other Greek knew where they were; and that the Nile and the Borysthenes were the only rivers whose sources were unknown; and the sources were still unknown to Strabo (ii. p. 107, vii. p. 289). Pliny says that it takes its rise among the Neuri (iv. 12. s. 26; comp. Solin. 15; Mart. Cap. vi.; Amm. Marc. xxii. 8. § 40). Ptolemy (iii. 5. § 16) assigns to the river two sources; the northernmost being SW. of M. Budinus, in 52° long. and 53° lat., by which he evidently means that which is still regarded as the source of the river, and which lies among the swamps of the *Alansk* hills N. of *Smolensk*: the other branch flows from the lake Amadocas, which he places in 53° 30′ long., and 50° 20′ lat. Some geographers suppose that this branch was the *Beresina*, which, being regarded by the Greeks as the principal stream, gave its name to the whole river, in the Hellenized form Βορυσθένης; but this view can hardly be reconciled with the relative positions as laid down by Ptolemy, unless there be an error in the numbers.

The statement of Herodotus, that the river was navigable for 40 days' sail from its mouth, is repeated by Scymnus of Chios and other late writers (Scymn. *Fr.* 70, ed. Hudson, 843, ed. Meineke; Anon. *Peripl. Pont.* p. 8); but Strabo makes its navigable course only 600 stadia, or 60 geographical miles (vii. p. 306). The discrepancy may be partially removed by supposing the former statement to refer to the whole navigation of the river, which extends from *Smolensk* to the mouth, with an interruption caused by a series of thirteen cataracts near *Kidack*, below *Kieff*; and the latter to the uninterrupted navigation below these cataracts; but still the difficulty remains, that the space last mentioned is 260 miles long; nor does it seem likely that Herodotus was acquainted with the river above the cataracts.

The mouth of the river is placed by Strabo at the N. extremity of the Euxine, on the same meridian with Byzantium, at a distance of 3800 stadia from that city, and 5000 stadia from the Hellespont: opposite to the mouth is an island with a harbour (Strab. i. p. 63, ii. pp. 71, 107, 125, vii. 289, 306). Pliny gives 120 M. P. as the distance between its mouth and that of the Tyras (*Dniester*), and mentions the lake into which it falls (iv. 12. s. 26; see above). Ptolemy places its mouths, in the plural, in 57° 30′ long. and 48° 30′ lat. (iii. 5. § 6). He also gives a list of the towns on its banks (§ 28). Dionysius Periegetes (311) states that the river falls into the Euxine in front of the promontory of Criu-Metopon, and (542) that the island of Leuce lay opposite to its mouth. [LEUCE.]

In addition to the statements of Herodotus respecting the virtues of the river, the later writers tell us that its banks were well wooded (Dio Chrysost. *l. c.*; Amm. Marc. *l. c.*); and that it was remarkable for the blue colour which it assumed in the summer, and for the lightness of its water, which floated on the top of the water of the Hypanis, except when the wind was S., and then the Hypanis was uppermost. (Ath. ii. p. 42; Aristot. *Probl.* xxiii. 9; Plin. xxxi. 5. s. 31.)

The later writers call it by the name of Danapris, and sometimes confound it with the Ister (Anon. *Per. Pont. Eux.* pp. 148, 150, 151, 166; Gronov. pp. 7, 8, 9, 16, Hudson): indeed they make a confusion among all the rivers from the Danube to the Tanaïs, which proves that their knowledge of the N. shore of the Euxine was inferior to that possessed in the classical period. (Ukert, *Geogr.* vol. iii. p. 191.) A few minor particulars may be found in the following writers (Marcian. Herac. p. 55; Priscian. *Perieg.* 304, 558; Avien. *Descript. Orb.* 721). Respecting the town of the same name, and the people Borystheneitae, see OLBIA. [P. S.]

BOSARA (Βόσαρα), a town of the Sachalitae (Ptol. vi. 7), at the south-east of Arabia, near the Didymi Montes. [See BASA.] Forster finds it in *Masora*, a little to the south of Ras-el-Had. (*Arabia*, vol. ii. p. 182.) [G. W.]

BO'SPORUS CIMME'RIUS (Βόσπορος Κιμμέριος, Herod. iv. 12, 100; Κιμμερικός, Strab.; Polyb.: *Strait of Yeni Kalé*), the narrow passage connecting the Palus Maeotis with the Euxine. The Cimmerians, to whom it owes its name (Strab. vii. p. 309, xi. p. 494), are described in the Odyssey (xi. 14) as dwelling beyond the ocean-stream, immersed in darkness, and unblest by the rays of Helios. This people, belonging partly to legend, and partly to history, seem to have been the chief occupants of the Tauric Chersonese (*Crimea*), and of the territory between that peninsula and the river Tyras (*Dniester*), when the Greeks settled on these coasts in the 7th century B. C. (Grote, *Hist. of Greece*, vol. iii. p. 313.)

The length of the strait was estimated at 60 stadia (Polyb. iv. 39), and its breadth varied from 30 (Polyb. *l. c.*) to 70 stadia. (Strab. p. 310.) An inscription discovered on a marble column states "that in the year 1068, Prince Gleb measured the sea on the ice, and that the distance from *Tmutaracan* (*Taman*) to *Kertsch* was 9,384 fathoms. (Jones, *Travels*, vol. ii. p. 197.) The greater part of the channel is lined with sand-banks, and is shallow, as it was in the days of Polybius, and as it may always be expected to remain, from the crookedness of the passage, which prevents the fair rush of the stream from the N., and favours the accumulation of deposit. But the soundings deepen as the passage

opens into the Euxine. (*Journ. Geog. Soc.* vol. i. p. 106.)

Panticapaeum or Bosporus, the metropolis, a Milesian colony, was situated on the W. edge of the strait, where the breadth of the channel was about 8 miles. (Strab. p. 309.) [PANTICAPAEUM.] From Panticapaeum the territory extended, on a low level line of coast well known to the Athenian merchants, for a distance of 530 stadia (Strab. *l. c.*), or 700 stadia (Arrian, *Peripl. Mar. Eux.*) to Theodosia, also a Milesian colony. [THEODOSIA.] The difference of distance may be accounted for by the lower estimate being probably inland distance; the other, the winding circuit of the coast. Between these two ports lay the following towns from N. to S.: DIA (Plin. iv. 24; Steph. B. places it on the Phasis *s. v. Tyrectata?* of Ptolemy, iii. 6); NYMPHAEUM (Νυμφαῖον, Ptol. *l. c.*; Strab. p. 309; Plin. *l. c.*; Anon. *Peripl. Mar. Eux.*), of which there are ruins (Jones, *Travels*, vol. ii. p. 214); ACRA (Ἄκρα, Strab. xi. p. 494; Anon. *Peripl.*; Plin. *l. c.*; Hierocles); CYTAEA or CYTAE (Κύταια, Steph.; Κύται, Anon. *Peripl.*; Plin. *l. c.*); CAZECA (Κάζεκα, Arrian, *Peripl.*), 280 stadia from Theodosia. To the N. of Panticapaeum lay, at a distance of 20 stadia (Strab. p. 310), MYRMECIUM (Μυρμήκιον, Strab. *l. c.*, p. 494; Mel. ii. 1. § 3; Plin. *l. c.*), and, at double that distance, PARTHENIUM (Παρθένιον, Strab. *l. c.*). Besides the territory already described, the kings of the Bosporus had possessions on the Asiatic side of the strait. Their cities commencing with the N. are CIMMERICUM (Κιμμερικόν, Strab. p. 494), formerly called CERBERION (Plin. vi. 6: *Temruk?*); PATRAEUS (Πατραεύς, Strab. *l. c.*); CEPI MILESIORUM (Κῆποι, Κῆποι, Strab. *l. c.*; Anon. *Peripl.*; Pomp. Mel. i. 19. § 5: *Sienna*), where was the monument of the Queen Comosanja; and PHANAGORIA (*Tmutarakan* or *Taman*). [PHANAGORIA.]

The political limits of the Cimmerian Bosporus varied considerably. In its palmiest days the territory extended as far N. as the Tanais (Strab. p. 495), while to the W. it was bounded on the inland side by the mountains of Theodosia. This fertile but narrow region was the granary of Greece, especially of Athens, which drew annually from it a supply of 400,000 medimni of corn.

Panticapaeum was the capital of a Greek kingdom which existed for several centuries. The succession of its kings, extending for several centuries before and after the birth of Christ, would be very obscure were it not for certain passages in Strabo, Diodorus Siculus, Lucian, Polyaenus, and Constantine Porphyrogeneta, with the coins and inscriptions found on the coasts of the Black Sea.

It is only necessary in this place to enumerate the series of the kings of the Bosporus, as full information is under most of the heads given in the *Dictionary of Biography*. The list has been drawn up mainly from the article in *Ersch and Gruber's Encyclopädie*, compared with Eckhel, vol. iii. p. 306, and Clinton, *Fasti Hell.* vol. ii. App. 13; see also *Mém. de l'Acad. des Inscr.* vol. vi. p. 549; Raoul Rochette, *Antiquités Grecques du Bosphore Cimmerien.*

First Dynasty.

	B. C.
Archaeanactidae	502—480.
Spartacus (on coins Spartocus)	480—438.
Seleucus	431—427.
Satyrus	407—393.
Leucon	393—353.
Spartacus II.	353—348.
Parysades	348—310.
Satyrus II.	310.
Prytanis	310—309.
Eumelus	309—304.
Spartacus III.	304—284.

* * * *An Interval of* 20 *Years.*

Here the copies of Diodorus desert us. The following names have been made out from Lucian and Polyaenus in the interval between Spartacus III. and Mithridates, to whom the last Parysades surrendered his kingdom.

Leucanor, treacherously murdered. (Lucian, *Toxar.* 50.)
Eubiotus, bastard brother of Leucanor. (Lucian, *Toxar.* 51.)
Satyrus III. (Polyaenus, viii. 55.)
Gorgippus. (Polyaenus, *l. c.*)
Spartacus IV.
Parysades II., who gave up the crown to Mithridates.
Mithridates VI., king of Pontus.
Machares, regent of the Bosporus under his father for 14 years.

	B. C.
Pharnaces II.	63—48.
Asander	48—14.
Scribonius, usurper	14—13.
Polemon I.	13—12.
Pythodoris	— —

Rhescuporis I., and his brother Cotys.
Sauromates I., his wife Gepaepiris, contem. with Tiberius.

	A. D.
Polemon II.	38—42.
Mithridates II.	42—49.
Cotys	49—83.

Rhescuporis, contem. with Domitian.
Sauromates II., contem. with Trajan.
Cotys II., died A. D. 132.

Rhaemetalces	132—164.
Eupator	164

Sauromates III.
Rhescuporis III.
Cotys III., contem. with Caracalla and Severus.

	A. D.
Ininthemerus	235—239.
Rhescuporis IV.	235—269.
Sauromates IV. (V.)	276.

Teiranes reigned 2 or 3 years.
Thothorses reigned 25 years, cotem. with Diocletian.

Sauromates V. (VI.)	302—305.
[Rhadameadis or Rhadampsis]	311—319.
Sauromates VI. (VII.)	306—320.
Rhescuporis V.	320—344.
Sauromates VII. (VIII.)	

[E. B. J.]

BO'SPORUS THRA'CIUS (*Βόσπορος Θρᾴκιος: Eth.* Βοσπόριος, Βοσπορία, Βοσποριανός, Βοσπορηνός, Steph. B.: *Adj.* Bosporanus, Bosporeus, Bosporicus, Bosporius), the strait which unites the waters of the Euxine and the Propontis.

I. *The Name.* — According to legend, it was here that the cow Io made her passage from one continent to the other, and hence the name, celebrated alike in the fables and the history of antiquity. (Apollod.

ii. 1. § 2.) Before this it had been called Πόρος Θρᾴκιος. (Apollod. *l. c.*) Afterwards the natives gave it the name of Μύσιος Βόσπορος. (Dionys. *ap. Strab.* xii. p. 566.) Finally the epithet Θρᾴκιος came into use. (Strab. *l. c.*; Herod. iv. 83; Eustath. *ad Dionys. Perieg.* 140.) Sometimes τὸ στόμα τοῦ Πόντου. (Xenoph.; Strab.; Polyb.) So also the Latin writers Os Ponticum (Tac. *Ann.* ii. 54), Os Ponti (Cic. *Verr.* ii. 4, 58), and Ostium Ponti (Cic. *Tusc.* i. 20). Pomponius Mela (i. 19. § 5) calls it "canalis," and divides it into the strait "fauces" and the mouth "os." Its modern name is the *Channel of Constantinople*, in Turkish *Boghas*.

II. *Physical Features.* — The origin of the Thracian Bosporus has attracted attention from the earliest times; among the ancients the commonly received opinion was, that the Euxine had been originally separated from the Mediterranean, and that this channel, as well as that of the Hellespont, had been made by some violent effort of nature, or by the so-called deluge of Deucalion. (Diod. v. 47; Plin. vi. 1; comp. Arist. *Meteorolog.* i. 14, 24.) The geological appearances, which imply volcanic action, confirm this current tradition. Clarke (*Travels*, vol. ii.) and Androssy (*Voyage à l'Embouchure de la Mer Noire, ou Essai sur le Bosphore*) have noticed the igneous character of the rocks on either side of the channel. Strickland (*Geol. Trans.* 2nd series, vol. v. p. 386), in his paper on the geology of this district, states that these pyrogenous rocks, consisting of trachyte and trachytic conglomerate, protrude through beds of slate and limestone, which, from the fossils they contain, he assigns to the Silurian system. The prevailing colour of these rocks is greenish, owing to the presence of copper, which gave the name of Cyaneae to the weather-beaten rocks of the Symplegades. (Daubeny, *Volcanos*, p. 335.) This channel forms, in its windings, a chain of seven lakes. According to the law of all estuaries, these seven windings are indicated by seven promontories, forming as many corresponding bays on the opposite coast; the projections on the one shore being similar to the indentations on the other. Seven currents, in different directions, follow the windings of the coast. Each has a counter current, and the water, driven with violence into the separate bays, flows upward in an opposite direction in the other half of the channel. This phenomenon has been noticed by Polybius (iv. 43); he describes "the current as first striking against the promontory of Hermaeum. From thence it is deflected and forced against the opposite side of Asia, and thence in like manner back again to that of Europe, at the Hestiaean promontory, and from thence to Bous, and finally to the point of Byzantium. At this point, a small part of the stream enters the Horn or Port, while the rest or greater part flows away towards Chalcedon." Rennel (*Comp. Geog.* vol. ii. p. 404), in his discussion upon the harbour current of Constantinople, remarks that it is probable Polybius was not altogether accurate in his description of the indented motions of the stream, or where he says that the outer current flows toward Chalcedon. The stream in a crooked passage is not (as Polybius supposes) bandied about from one point to another, but is rather thrown off from one bay to the bay on the opposite side, by the agency of the intermediate point.

Herodotus (iv. 85) makes the length of the Bosporus to be 120 stadia, but does not state where it begins or ends. Polybius (iv. 39) assigns to it the same length; this seems to have been the general computation, the measurement being made from the New Castles to as far as the town of Chalcedon. (Milman's Gibbon, vol. iii. p. 5; comp. Menippus, *ap. Steph. B. s. v.* Χαλκήδων.) The real length appears to be about 17 miles. The breadth is variously estimated by different writers. Strabo (ii. p. 125; comp. vii. p. 319) seems to say the narrowest part is 4 stadia broad, and Herodotus (*l. c.*) makes the width the same at the entrance into the Euxine. But Polybius (iv. 43) says the narrowest part is about the Hermaean promontory, somewhere midway between the two extremities, and computes the breadth at not less than 5 stadia. Pliny (iv. 24) says that at the spot where Dareius joined the bridge the distance was 500 paces. Chesney (*Exped. Euphrat.* vol. i. p. 326) makes out the width at the narrowest point, between *Rúmili-Hisár* and *Anadóli-Hisár*, to be about 600 yards. Further onwards the channel varies in breadth, from 600 or 700 yards to about 1000 yards, and at the gate of the Seraglio it extends as far as 1640 yards. The two great continents, though so slightly removed from one another, are not, it seems, as Pliny (vi. 1) states, quite within the range of the human voice, nor can the singing of the birds on one coast, nor the barking of dogs on the other, be heard. With regard to the well-known theory of Polybius as to the choking up of the Black Sea (Euxeinus), it may be observed, that the soundings which have been made in this strait show a great depth of water. (*Journ. Geog. Soc.* vol. i. p. 107.)

III. *History and Antiquities.* — The pressing forward by the Hellenic race towards the east about twelve centuries before our aera, when regarded as an historical event, is called the Expedition of the Argonauts to Colchis. According to Humboldt (*Cosmos*, vol. ii. p. 140, Eng. trans.), the actual reality, which in this narration is clothed in a mythical garb, or mingled with ideal features to which the minds of the narrators gave birth, was the fulfilment of a national desire to open the inhospitable Euxine. In accordance with this, the names of many of the places of the two opposite coasts bear evidence to their supposed connection with this period of Grecian adventure, while the crowd of temples and votive altars which were scattered in such lavish profusion upon the richly wooded banks of the strait displayed the enterprise or the fears of the later mariners who ventured on the traces of the Argonauts. The Bosporus has been minutely described by Dionysius of Byzantium, the author of an *ἀνάπλους Βοσπόρου*, about A. D. 190 (Hudson, *Geog. Minor*, vol. iii.), and by P. Gyllius, a French traveller of the 16th century (Gronovii *Thesaurus*, vol. vi. p. 3086), Tournefort (*Voyage au Levant*, Lettre xv.), and Von Hammer (*Constantinopel und die Bosporus*).

A. *The European Coast.*

1. Aianteion (*Funduklu*), an altar erected to Ajax, son of Telamon, and the temple of Ptolemaeus Philadelphus, to whom the Byzantines paid divine honours. (Dionys. B.)

2. Petra Thermastis (*Beschiktasche* or *Cradle Stone*), a rock distinguished for its form; the roadstead near this rock was formerly called Pentecoricon, or Anchorage of the Fifty-oared Ships. Not far from this was the Jasonium, called by the later Greeks Diplokion, or double column, and the laurel grove. (Comp. Steph. B. *s. v.* Δάφνη.)

3. ARCHIAS (*Ortakoi*).

4. ANAPLUS (*Kurutschesme*) or VICUS MICHAELICUS, from the celebrated church to the archangel Michael, which Constantine the Great erected (Sozomen, *H. E.* ii. 3), and Justinian renewed with so much magnificence. (Procop. *Aedif.* i. 8.) In the 5th century this place was remarkable for the Stylites or Pillar Saints. (Cedrenus, p. 340.)

5. HESTIAE (*Arnaudkoi*), the point of the rocky promontory which here shuts in the Bosporus within its narrowest breadth, and therefore produces the greatest current in the channel (*μέγα ῥεῦμα*, Polyb. *l. c.*). Here stood the church of S. Theodora, in which, under Alexius, the son of Manuel Comnenus, the conspiracy against the Protosebast was commenced. (Le Beau, *Bas Empire*, vol. xvi. p. 314.)

6. CHELAE (*Bebek*), a bay on which was a temple to Artemis Dictynna.

7. PROMONTORIUM HERMAEUM (*Rúmili-Hisár*), the promontory at the foot of which Mandrocles built the bridge of Dareius, though its site must not be looked for in a straight line between *Rúmili-Hisár* and *Anadoli-Hisár*, but a little higher up, where the sea is more tranquil. On this and on the opposite side were the *old castles* which, under the Greek empire, were used as state prisons, under the tremendous name of Lethe, or towers of oblivion (Gibbon, vol. iii. p. 6), and were destroyed and strengthened by Mohammed II. before the siege of Constantinople.

8. PORTUS MULIERUM (*Baltaliman*, Plin. iv. 12; comp. Steph. B. *s. v.* *Γυναικοπόλις*).

9. SINUS LASTHENES or LEOSTHENES (*Stenia*, Steph. B. *l. c.*). The reading in Pliny (*l. c.*) should be Leosthenes, instead of Casthenes, called by the later Byzantines Sosthenes (Niceph. p. 35; comp. *Epigram* by Leont. Schol. *Anthol. Planud.* 284), the fairest, largest, and most remarkable harbour of the whole Bosporus.

10. CAUTES BACCHIAE (*Jenikoi*), so called because the currents, dancing like Bacchanals, beat against the shore.

11. PHARMACIA (*Therapia*), derived its name from the poison which Medea threw upon the coast. The euphemism of later ages has converted the poison into health.

12. CLAVES PONTI (*Kefelikoi*), the key of the Euxine, as here the first view of the open sea is obtained.

13. SINUS PROFUNDUS (Βαθύκολπος: *Bujukdereh*).

14. SIMAS (*Mesaibuonu*).

15. SCLETRINAS (*Sarigavi*).

16. SERAPEION (*Rúmili-kawák*, Polyb. iv. 39). Strabo (vii. p. 319) calls it the temple of the Byzantines, and the one on the opposite shore the temple of the Chalcedonians. The Genoese castles, which defended the Strait and levied the toll of the Bosporus in the time of the Byzantine empire, were situated on the summits of two opposite hills.

17. GYPOPOLIS (*Karibdsche*), the mass of rock which closes the harbour of *Bujukliman* (PORTUS EPHESIORUM).

18. CYANEAE INSULAE (Κυανέαι, Herod. iv. 85, 89; Diod. v. 47, xi. 3; Strab. i. p. 21; Dem. *de Fals. Leg.* p. 429; Συμπλήγαδες, Eurip. *Med.* 2, 1263; *Iphig. in Taur.* 241; Apollod. i. 9. § 22; Πλαγκταί, Apoll. Rhod. iv. 860, 939; comp. Plin. vi. 12), the islands which lie off the mouth of the channel. Strabo (p. 319) correctly describes their number and situation; he calls them "two little isles, one upon the European, and the other on the Asiatic side of the strait, separated from each other by 20 stadia." The more ancient accounts, representing them as sometimes separated, and at other times joined together, were explained by Tournefort, who observed that each of them consists of one craggy island, but that when the sea is disturbed the water covers the lower parts, so as to make the different points of either resemble insular rocks. They are, in fact, each joined to the mainland by a kind of isthmus, and appear as islands when this is inundated, which always happens in stormy weather. Upon the one on the European side are the remains of the altar dedicated by the Romans to Apollo. (Clarke, *Travels*, vol. ii. p. 431.)

B. *The Asiatic Coast.*

1. ANCYRAEUM PROM. (*Jum-burun*).

2. CORACIUM PROM. (*Fil-burun*).

3. PANTEICHION or MANCIPIUM.

4. ESTIAE (Plin. v. 43).

5. HIERON (*Anadóli-kawák*), the "sacred opening" at which Jason is said to have offered sacrifice to the twelve gods. (Polyb. iv. 43.) Here was the temple of Zeus Urius (Arrian, *Peripl.* ad fin.), or temple of the Chalcedonians. (Strab. p. 319.) It has been supposed that it was from this temple that Dareius surveyed the Euxine. (Herod. iv. 85.) But as it is not easy to reconcile Herodotus's statement with the common notion of the situation of the temple, it may be inferred that this took place somewhere at the mouth of the strait, as, from its peculiar sanctity, the whole district went under this general title. This spot, as the place for levying duties on the vessels sailing in and out of the Euxine, was wrested from the Byzantines by Prusias, who carried away all the materials. On making peace, he was obliged to restore them. (Polyb. iv. 50—52.) Near this place, on a part of the shore which Procopius (*Aedif.* i. 9) calls MOCHADIUM, Justinian dedicated a church to the archangel Michael; the guardianship of the strait being consigned to the leader of the host of heaven.

6. ARGYRONIUM PROM., with a Nosocomium or hospital built by Justinian. (Procop. *l. c.*)

7. THE COUCH (κλίνη) OF HERACLES (*Juscha Tagh*), or mountain of Joshua, because, according to Moslem belief, Joshua is buried here. — *Giant's Mountain.*

8. SINUS AMYCUS (*Begkos*), with the spot named Δάφνη Μαινομένη, from the laurel which caused insanity in those that wore the branches. Situated 80 stadia from Byzantium, and 40 from the temple of Zeus Urius (Arrian, *Peripl.*), formerly famous for the sword-fish, which have now disappeared from the Bosporus.

9. NICOPOLIS (Plin. v. 43; comp. Steph. B. *s. v.*).

10. ECHAEA περίῤῥοον, or "stream-girt" (*Kandili*).

11. PROTOS and DEUTEROS DISCUS (Ῥιζοῦσαι Ἄκραι: *Kulle-bagdschessi*), or bluffs against which the waters beat. At this part of the coast, called by Procopius (*Aedif.* i. 8) Βρόχοι, or, in earlier times, Πρόοχθοι, from its jutting out, Justinian built the church to the archangel Michael which faced the one on the European coast.

12. CHRYSOPOLIS. [CHRYSOPOLIS.] [E. B. J.]

BOSTRA (τὰ Βόστρα, ἡ Βόστρα: O. T. BOZRAH, properly BOTZRAH; LXX. Βοσόρ: *Eth.* Βοστρηνός, Βοστραῖος, Steph. B.: *Busrah, Boszrah, Botzra*, Ru.), a city of Arabia, in an oasis of the Syrian Desert, a little more than 1° S. of Damascus. It lay in the

S. part of the district of Auranitis, the modern *Haouran*, of which it was the capital in the middle ages (Abulfeda), and is still one of its chief cities.

Respecting its earliest history, doubts have been thrown upon the identity of the *Bozrah* of the O. T. with the Bostra of writers under the Roman empire, chiefly on the ground that the former was a principal city of the Edomites, whose territory, it is urged, lay too far S. to include the site of Bostra (*Gen.* xxxvi. 33; *Is.* xxxiv. 6, lxiii. 1; *Jer.* xlix. 13, 22; *Amos*, i. 12), while, in one passage (*Jer.* xlviii. 24), a Bozrah of the Moabites is mentioned; and hence, by a well-known expedient of hasty criticism, it has been inferred that there were two Bozrahs, the one belonging to Edom, and the other to Moab; the latter corresponding to Bostra in Auranitis, and the former occupying the site of the modern *Busseyra*, in the mountains of Idumea. But, as the notices of Bozrah in the O. T. have all the appearance of referring to some one well-known place, and as the extent of the territories of the border peoples varied greatly at different times, it is at least equally probable that the possessions of Edom extended as far as Bostra, and that, from being on the frontier of the Moabites, it had been taken by the latter when Jeremiah wrote. The notice of Bossora (Βόσσορα) in the first book of Maccabees (1 *Macc.* v. 26) confirms this view. (Calmet, *ad Jer.* xlix. 13; Von Raumer, *Palästi.* p. 165, and in Berghaus's *Annalen*, 1830, p. 564; Winer, *Bibl. Realworterbuch, s. v.*; Kitto, *Pict. Bibl.* n. on *Jer.* xlix. 13.)

Cicero mentions an independent chieftain of Bostra (*Bostrenum: ad Q. F.* ii. 12). The city was beautified by Trajan, who made it the capital of the Roman province of Arabia, an event commemorated by the inscription NEA TPAIANH BOCTPA on its coins, and also by a local era, which dated from A. D. 105. (*Chron. Pasch.* p. 253, ed. Paris, p. 472, ed. Bonn; Eckhel, *Doctr. Num. Vet.* vol. iii. p. 500, et seq.: John Malala erroneously ascribes its elevation to Augustus, instead of Trajan, *Chron.* ix. p. 233, ed. Bonn.) Under Alexander Severus it was made a colony, and its coins bear the epigraph NOVA TRAJANA ALEXANDRIANA COL. BOSTRA. (Damasc. *ap. Phot. Cod.* 272; Eckhel, *l. c.*) The emperor Philip, who was a native of the city, conferred upon it the title of *Metropolis*. (Amm. Marc. xiv. 8; Eckhel, p. 502) It is described at this period as a great, populous, and well fortified city (Amm. Marc. *l. c.*), lying 24 M. P. north-east of Adraa (*Edrei*), and four days' journey S. of Damascus. (Euseb. *Onom.*; Hierocl.; *Not. Imp. Or.*) Ptolemy mentions it, among the cities of Arabia Petraea, with the surname of Λεγίων, in allusion to the Legio III. Cyrenaïca, whose head-quarters were fixed here by Trajan. It is one of his points of recorded astronomical observation, having 14½ hours in its longest day and being distant about two-thirds of an hour E. of Alexandria. (Ptol. v. 17. § 7, viii. 20. § 21.)

Ecclesiastically, it was a place of considerable importance; being the seat, first of a bishopric, and afterwards of an archbishopric, ruling over twenty bishoprics, and forming apparently the head-quarters of the Nestorians. (*Act. Concil. Nic. Ephes. Chalced. &c.*)

Its coins range from the Antonines to Caracalla. Several of them bear emblems referring to the worship of the Syrian Dionysus, under the name of Dusares, a fact of importance in connection with the reference to the vineyards of Bozrah in the magnificent prophecy of Isaiah (lxiii. 1—3). Some scholars even derive its name from its vineyards. The verbal root *botzar* signifies *to cut off*, and hence, on the one hand, *to gather the vintage*, and, on the other hand, *to make inaccessible;* and hence some make *Botzrah a place of vineyards*, others *an inaccessible fortress.* (Eckhel, p. 502; Gesenius, *Lexicon, s. v.*)

The important ruins of the city are described by Burckhardt (*Travels*, p. 226) and Robinson (*Bibl. Researches*, vol. iii. p. 125). The desolation of this great city, which, at the time of its capture by the Arabs, was called "the market-place of Syria, Irak, and the Hejaz," furnishes a striking commentary on the prophecy of Jeremiah (xlix. 13). [P. S.]

BOSTRE'NUS (Βοστρηνός: *Nahr el-Auly*), the "graceful" river upon whose waters Sidon was situated. (Dionys. Per. 913.) The stream rises in Mount Lebanon, NE. of *Deir-el-Kamr* and *Bteddîn*, from fountains an hour and a half beyond the village of *El-Bárúk;* it is at first a wild torrent, and its course nearly south-west. (Burkhardt, *Syria*, p. 206; Robinson, *Travels*, vol. iii. p. 429; Chesney, *Exped. Euphrat.* vol. i. p. 467.) [E. B. J.]

BOTERDUM, a place near Bilbilis, in Hispania Tarraconensis, only mentioned by Martial (xii. 18. 10—12):—

"Hic pigri colimus labore dulci
Boterdum Plateamque: Celtiberis
Haec sunt nomina crassiora terris." [P. S.]

BOTIAEIUM (Βοτιάειον, Steph. *s. v.*: *Eth.* Βοτιαεύς), a city of Phrygia, on a lake Attaea, which produces salt. As the lake is in Phrygia, and a salt lake, it is possible that this Attaea may be Strabo's Tattaea. [G. L.]

BOTRYS (Βότρυς; Botrys, Botrus, *Peut. Tab.*: Βοστρός, Theophan. *Chronogr.* p. 193: *Eth.* Βοτρυηνός, Steph. B.; Hierocles; Plin. v. 20; Pomp. Mela i. 12. § 3: *Bátrún*), a town of Phoenicia, upon the coast, 12 M. P. north of Byblus (Tab. Peut.), and a fortress of the robber tribes of Mt. Libanus (Strab. xvi. p. 755), which was, according to the historian Menander, as quoted by Josephus (*Antiq.* viii. 3. § 2), founded by Ithobal, king of Tyre. It was taken with other cities by Antiochus the Great in his Phoenician campaign. (Polyb. v. 68.) *Bátrún* is a small town, with a port and 300 or 400 houses, chiefly belonging to Maronites, with a few which are occupied by Greeks and Turks. (Chesney, *Exped. Euphrat.* vol. i. p. 454.) [E. B. J.]

BOTTIAEA. [MACEDONIA.]

BOVIA'NUM (Βοίανόν, or Βουίανον: *Eth.* Bovianensis: *Bojano*), a city of Samnium, situated in the very heart of that country, close to the sources of the river Tifernus, and surrounded on all sides by lofty mountains. We learn from Livy (ix. 31) that it was the capital of the tribe of the Pentri, and a very wealthy and powerful city. Hence it plays no unimportant part during the wars of the Romans with the Samnites, especially the second, during which the scene of the contest lay principally in the country of the Pentrians. It was first besieged, but without success, by the Roman consuls M. Poetelius and C. Sulpicius in B. C. 314; but three years afterwards was taken by C. Junius Bubulcus, when a greater booty fell into the hands of the victors than from any other Samnite city. (Liv. ix. 28, 31.) The Romans, however, did not retain possession of it: and though it was again taken by their armies in B. C. 305, they appear to have evacuated it shortly afterwards: as at the commencement of the Third Samnite War, B. C. 298, it was a third time taken by

the consul Cn. Fulvius. (Liv. ix. 44, x. 12; Niebuhr, vol. iii. pp. 242, 243.) In the Second Punic War it was more than once made the head-quarters of a Roman army, as a point of importance in a military view (Liv. xxv. 13), and during the great Social War it again assumed a position of the highest rank, being made for a time, after the fall of Corfinium, the capital of the confederates and the seat of their general council. (Appian, *B. C.* i. 51.) It was, however, taken by Sulla by a sudden assault; but fell again into the hands of the Marsic general Pompaedius Silo, before the close of the war, and was the scene of his latest triumph. (App. *l. c.*; Jul. Obseq. 116.) In the devastation of Samnium which followed, Bovianum fully shared, and Strabo speaks of it as in his day almost entirely depopulated (v. p. 250). We learn, however, that a military colony was established there by Caesar, and Pliny even speaks of two colonies of the name: "Colonia Bovianum vetus et alterum cognomine Undecumanorum." The latter was probably that established by Caesar: the epoch of the former is uncertain, but it appears from its name to have occupied the site of the ancient Samnite city. (Plin. iii. 12. s. 17; Lib. Colon. p. 231; Zumpt *de Colon.* pp. 256, 305.) No subsequent author notices this distinction: but the continued existence of Bovianum under the Roman Empire as a municipal town, apparently of some consideration, with its senate (Ordo Bovianensium) and other local magistrates, is attested by inscriptions as well as by Ptolemy and the Itineraries. (Ptol. iii. 1. § 67; Itin. Ant. p. 102; Tab. Pent.; Inscrr. ap Romanelli, vol. i. pp. 442, 443.)

The Roman city of Bovianum, which appears to have been situated in the plain or low grounds on the banks of the Tifernus, was almost entirely destroyed by an earthquake in the 9th century: its site is now covered with marshy alluvial soil, in which ancient remains have been discovered. The modern city of *Bojano* occupies a rocky hill, one of the last off-shoots of the lofty mountain mass called *Monte Matese*, which completely overshadows it on the S. W.: and it is probable that this was the site of the ancient Samnite city. Some portions of its ancient walls, constructed of polygonal blocks in a very massive style, are still visible. (Romanelli, vol. ii. p. 441; Craven's *Abruzzi*, vol. ii. p. 160.) Mommsen, however, the latest author who has investigated the topography of these regions, regards the modern *Bojano* as the site only of "Bovianum Undecumanorum," and would transfer the ancient Samnite city "Bovianum Vetus" to a place called *Pietrabbondante* near *Agnone*, about 20 miles to the N., where there certainly appear to be the remains of an ancient city. (Mommsen, *Unter Ital. Dialecte*, p. 171—173.) The expression of Silius Italicus (*Bovianaa lustra*, viii. 566) is strikingly descriptive of the scenery in the neighbourhood of *Bojano:* the "narrow glens and impenetrable thickets" of the *Monte Matese.* (Craven, *l. c.*). [E. H. B.]

BOVILLAE (Βοΐλλαι: *Eth.* Βοϊλλανός, Bovillanus), an ancient city of Latium, situated on the Appian Way about 12 miles from Rome. It is one of the towns whose foundation is expressly assigned to a colony from Alba Longa (*Orig. Gentis Rom.* 17; Comp. Diod. vii. *ap. Euseb. Arm.* p. 185): and the inhabitants appear indeed to have claimed a special relation with that city, whence we find them assuming in inscriptions, of Imperial date, the titles "Albani Longani Bovillenses" (Orell. *Inscr.* 119, 2252). After the fall of Alba, Bovillae became an independent city, and was one of the thirty which in B. C. 493 composed the Latin League. (Dionys. v. 61, where we should certainly read Βοϊλλανῶν, and not Βωλανῶν. Niebuhr, in his discussion of this important passage, has accidentally omitted the name.) Hence we find it long afterwards noticed as partaking in the sacrifices on the Alban Mount. (Cic. *pro Planc.* 9.) It is mentioned both by Dionysius and Plutarch among the cities taken by the Volscians under Coriolanus (Dionys. viii. 20; Plut. *Cor.* 29, where we should read Βοΐλλαι for Βόλλαι): the former calls it at this time one of the most considerable cities of Latium, but its name is not again mentioned during the wars of Rome with the Volscians. Florus indeed speaks of the Romans as having celebrated a triumph over Bovillae (I. 11. § 6), but this is probably a mistake, or a rhetorical inaccuracy. Like many other Latin towns it seems to have fallen into decay in the later ages of the Republic, and though Sulla established a military colony there (Lib. Colon. p. 231), Cicero speaks of it in his time as a poor decayed place, though still retaining its municipal privileges. (*Pro Planc.* 9.)

It was on the Appian Way, close to Bovillae, that Clodius was killed by Milo, whence Cicero alludes to that event by the phrase of "pugna Bovillana" (Appian. *B. C.* ii. 21; Cic. *ad Att.* v. 13); and it was here that the body of Augustus rested on its way to Rome, and where it was met by the funeral convoy of Roman knights who conducted it from thence to the city. (Suet. *Aug.* 100.) The Julian family appears to have had previous to this some peculiar sacred rites or privileges at Bovillae, probably owing to their Alban origin: and after this event, Tiberius erected there a chapel or "sacrarium" of the Julia gens; and instituted Circensian games in its honour, which continued to be celebrated for some time. (Tac. *Ann.* ii. 41, xv. 23.) Owing to the favours thus bestowed on it, as well as to its favourable situation close to the Appian Way, and at so short a distance from Rome (whence it is called "suburbanae Bovillae" by Propertius and Ovid), it appears to have recovered from its declining condition, and became under the Roman empire a tolerably flourishing municipal town. (Propert. iv. 1. 33; Ovid. *Fast.* iii. 667; Martial, ii. 6. 15; Tac. *Hist.* iv. 2, 46; Orell. *Inscr.* 2625, 3701.) The name (corruptly written 'Bobellas') is found for the last time in the Tabula: the period of its destruction is unknown, but it appears to have completely ceased to exist in the middle ages, so that its very site was forgotten. Holstenius placed it at a spot called the *Osteria delle Fratocchie*, rather too near Rome: the actual town, as proved by the ruins lately discovered, lay a short distance to the right of the Appian Way, and a cross road or *diverticulum*, which led to it, branched off from the high road at the 12th milestone. The station given in the Tabula must have been at this point, and it is therefore clear that the distance should be xii. instead of x. Recent excavations have brought to light the remains of the Circus, in which the games noticed by Tacitus were celebrated, and which are in unusually good preservation: also those of a small theatre and the ruins of an edifice, supposed with much plausibility to be the sanctuary of the Julian gens. A curious altar of very ancient style, with the inscription 'Vedioveï Patrei Gentiles Juliei,' confirms the fact of the early connexion of this gens with Bovillae. (Nibby, *Dintorni di Roma*, vol. i. pp. 302—312; Gell's *Top. of*

Rome, pp. 123—125; Orell. *Inscr.* 1287; Klausen, *Aeneas und die Penaten*, vol. ii. p. 1083. [E. H. B.]

BOVINDA (Βουουίνδα, Ptol. ii. 2 § 8), a river in Ireland, the *Boyne*. [R. G. L.]

BO'VIUM, a place in Britain, ten miles, according to the Itinerary, from Deva (*Chester*), in the direction of Uroconium (*Uroxeter*), and placed, by modern inquirers, at *Bangor*, *Aldford*, *Bunbury*, *Stretton*, and other unsatisfactory localities south of *Chester*. In order to increase the claims of *Bangor* the *v* has been changed into *n*, and *Bonium* suggested. (Horseley, *Britannia Romana*, iii. 2.) [R. G. L.]

BOXUM, a place in Gallia, on the road between Aquae Nisineii (*Bourbon l'Anci*), and Augustodunum (*Autun*), according to the Table. D'Anville supposes that it may be *Bussière*, the distance of which from *Autun* agrees pretty well with the distance 8 in the Table from Boxum to Augustodunum. [G. L.]

BOZRAH. [Bostra.]

BRABONIACUM, mentioned only in the Notitia, and probably but another form for Bremetonacae (*Overborough*). [R. G. L.]

BRA'CARA AUGUSTA (Βραίκαρ Αὐγουστα, Ptol. ii. 6. § 39; Augusta Bracaria, Geog. Rav. iv. 43; *Braga*, Ru.), a city in the NW. of Hispania Tarraconensis, the capital of the Callaïci Bracarii, who dwelt between the rivers Durius and Minius, and the seat of a conventus juridicus. It stood at the meeting of four roads, some distance from the sea, and not far from the left bank of the river Naebis (*Cavado*). Among its ruins are the remains of an aqueduct and amphitheatre. (Plin. iv. 20. s. 34; *Itin. Ant.* pp. 420, 422, 423, 427, 429; Auson. *de Nob. Urb.* 8, *quaeque sinu pelagi jactat se Bracara dives;* Morales, *Ant.* pp. 102, 103; Miñano, *Diccion.* vol. ii. p. 136.) [P. S.]

BRA'CARI, BRACA'RII. [Gallaecia.]

BRA'CCIUM. The following inscription found at *Brugh*, near *Askrigg*, has suggested the word *Bracchium*, as the name *Brugh*, in its Roman form.

IMP. CAES. L. SEPTIMIO
PIO. PERTINACI. AVGV. .
IMP. CAESARI. M. AURELIO. A. . . .
PIO. FELICI. AVGVSTO. . .
. . . . . .
. . . . .
BRACCHIO. CAEMENTICIVM.
VI. NERVIORUM. SVB. CVRA. L. A.
SENECION. AMPLISSIMI.
OPERI. L. VI. SPIUS. PRAE.
. . LEGIO. [R. G. L.]

BRACHMA'NES (Βραχμᾶνες, Steph. B.: in other writers generally in the genitive, τὸ ἔθνος Βραχμάνων, τὸ φῦλον Βραχμάνων: also Βρᾶχμαι, Steph. B.), the Brahmins, or priestly caste of the Hindoos, called by the Greeks *σοφισταί*, and, from their habit of practising bodily asceticism in a state of nudity, Γυμνοσοφισταί. In the expedition of Alexander, their peculiar sentiments and practices and position among the natives excited the conqueror's attention, and led to inquiries, the results of which are preserved in the fragments of the contemporary historians, and in the compilations of later writers. The particulars of these accounts, agreeing as they do, to a great extent, with the better information gained through our own intercourse with India, it is superfluous to insert here; the reader who wishes to compare them with modern knowledge must carefully consult the original authorities. It should be observed that Alexander's intercourse with them was not entirely peaceful; for they are found inciting the natives to resist the invader, and suffering severely in consequence. (Aristob. Fr. 34. p. 105, ed. Didot; ap. Strab. xv. p. 714; Onesicrit. Fr. 10, p. 50, ed. Didot, ap. Strab. xv. p. 715, and Plut. *Alex.* 65, Fr. 33, p. 57, ap. Lucian. *de Mort. Peregr.* 25; Nearch. Fr. 7, p. 60, ap. Strab. xv. p. 716, Fr. 11, p. 61, ap. Arrian. *Ind.* 11, Fr. 37, p. 71, ap. Arrian. *Anab.* vii. 3. § 8; Cleitarch. Fr. 22. a, p. 83, ap. Diog. Laërt. Procem. § 6; Diod. xvii. 102—107; Strab. xv. pp. 712, foll.; Arrian. *Anab.* vi. 7. § 4, vi. 16. § 5; Lucian. *Fugit.* 6; Plut. *Alex.* 69; Aelian, *V. H.* ii. 41; Curt. viii. 9. §. 31; Cic. *Tusc.* v. 25; Plin. vi. 21; vii. 2; Apul. *Flor.* vol. ii. p. 130, Bip.; Suid. *s. v.*; Schneider, *Annot. ad Aristot. de Animal.* vol. ii. p. 475; Bohlen, *Alt. Ind.* vol. i. pp. 279, 287, 319, vol. ii. p. 181; Creuzer, *Symbolik*, vol. i. p. 482; Droysen, *Alex.* p. 503; Lassen, *de Nominibus quibus a veteris appellantur Indorum philosophi*, in the *Rhein. Mus.* 2nd series, vol. i. p. 171, for 1832. See also India.) In several of the passages now cited, the Brachmans are spoken of as a distinct tribe, having their own cities; and various geographical positions are assigned to them. This natural result of imperfect information assumes a definite form in Diodorus (xvii. 102, 103), who mentions Harmatelia (Ἁρματήλια) as the last city of the Brachmans on the Indus, and in Ptolemy (vii. 1. § 74), who places the Βραχμάναι μάγοι at the foot of a mountain called Bettigo (Βηττιγώ), and says that they extend as far as the Batae, and have a city named Brachma (Βράχμη). [P. S.]

BRACHO'DES (Βραχώδης ἄκρα, Ptol. iv. 3. § 10), a promontory on the E. coast of Byzacium, in N. Africa, forming the N. headland of the Lesser Syrtis. It is called Ammonis (ἄκρα Ἄμμωνος Βαλίθωνος) by Strabo, who mentions the tunny-fisheries off it (xvii. p. 834). It was called Caput Vada (Καπούτ Βάδα) in the time of Justinian, who built upon it a town of the same name, in memory of the landing of Belisarius in the Vandalic War (Procop. *Aed.* vi. 6); and it still retains the name *Kapoudia*, with the ruins of the city. (Shaw, *Travels*, p. 101; Barth, *Wanderungen*, pp. 176, 190.) [P. S.]

BRADANUS, a river of Lucania, the name of which is found only in the Itinerary of Antoninus (p. 104), but which is undoubtedly the same still called the *Bradano*, a considerable river, which rises in the mountains near Venusia, and flows into the gulf of Tarentum, immediately to the N. of Metapontum. It appears to have formed in ancient times the boundary between Lucania and Apulia or Calabria, as it still does between the provinces of *Basilicata* and *Terra d'Otranto*. Appian (*B. C.* v. 93) speaks of a river *of the same name* (πόταμος ἐπώνυμος), near Metapontum, which can hardly be any other than the *Bradano:* hence it would appear that near its mouth it was known by the name of that city, although in the upper part of its course it was termed the Bradanus. [E. H. B.]

BRA'NCHIDAE (Βράγχιδαι). "After Poseideion, the promontory in the territory of the Milesians, is the oracle of Apollo Didymeus at Branchidae, about 18 stadia the ascent (from the sea)." (Strab. p. 634.) The remains of the temple are visible to one who sails along the coast. (Hamilton, *Researches*, &c., vol. ii. p. 29.) Pliny (v. 29) places it 180 stadia from Miletus, and 20 from the sea. It was in the Milesian territory, and above the harbour Panormus. (Herod. i. 157.) The name of the site of the temple

was Didyma or Didymi (Δίδυμα, Steph. *s. v.*; Herod. vi. 19), as we might also infer from the name of Apollo Didymeus; but the place was also called Branchidae, which was the name of a body of priests who had the care of the temple. Croesus, king of Lydia (Herod. i. 46, 92), consulted the oracle, and made rich presents to the temple. The god of Branchidae was consulted by all the Ionians and Aeolians; and Necos, king of Egypt, after he had taken Cadytis (Herod. ii. 159), sent to the god the armour in which he had been victorious. We may infer that the fame of this god had been carried to Egypt by the Milesians, at least as early as the time of Necos. After the revolt of Miletus, and its capture by the Persians (B. C. 494) in the time of the first Darius, the sacred place at Didyma, that is the sacred place of Apollo Didymeus, both the temple and the oracular shrine were robbed and burnt by the Persians. If this is true, there was hardly time for the temple to be rebuilt and burnt again by Xerxes, the son of Darius, as Strabo says (p. 634); who also has a story that the priests (the Branchidae) gave up the treasures to Xerxes when he was flying back from Greece, and accompanied him, to escape the punishment of their treachery and sacrilege. (Comp. Strab. p. 517.)

The temple was subsequently rebuilt by the Milesians on an enormous scale; but it was so large, says Strabo, that it remained without a roof. A village grew up within the sacred precincts, which contained several temples and chapels. Pausanias (vii. 2) says that the temple of Apollo at Didymi was older than the Ionian settlements in Asia. The tomb of Neleus was shown on the way from Miletus to Didymi, as Pausanias writes it. It was adorned with many most costly and ancient ornaments. (Strabo.)

A road called the Sacred Way led from the sea up to the temple; it "was bordered on either side with statues on chairs, of a single block of stone, with the feet close together and the hands on the knees,—an exact imitation of the avenues of the temples of Egypt." (Leake, *Asia Minor*, p. 239.) Sir W. Gell copied from the chair of a sitting statue on this way, a Boustrophedon inscription, which contains τωπολλωνι, that is τῷ Απολλωνι. The temple at Branchidae was of white marble, in some parts bluish. There remain only two columns with the architrave still standing; the rest is a heap of ruins. The height of the columns is 63 feet, with a diameter of 6½ feet at the base of the shaft. It has 21 columns on the flanks, and 4 between the antae of the pronaos, 112 in all; for it was decastyle dipteral. Chandler describes the position and appearance of the ruins of Apollo's temple at Didyma (c. 43, French Tr. with the notes of Servois and Barbié Du Bocage; see also the *Ionian Antiquities*, published by the Dilettanti Society). [G. L.]

BRANCHIDAE (Βραγχίδαι, Strab. xiv. p. 633; τὸ τῶν Βραγχίδων ἄστυ, Strab. xi. p. 517), a small town in Sogdiana which Alexander the Great destroyed, because it was said to have been built by the priests of the temple of Apollo Didymeus, near Miletus. [See above.] Xerxes subsequently allowed them to settle at a place in Sogdiana, which they named Branchidae. Curtius (vii. 5) gives a graphic account of what he justly calls the cruel vengeance of Alexander against the descendants of these traitors, remarking that the people still retained the manners of their former country, and that, though they had acquired also the native language of their new home, they still spoke their own tongue with little degeneracy. [V.]

BRANNODU'NUM, in Britain, mentioned in the *Notitia* as being under the "Comes Littoris Saxonici per Britanniam." Name for name, and place for place, it agrees with *Brancaster*, in Norfolk, and was the most northern station of the Litus. It was under a Praepositus Equitum Dalmatarum. [R. G. L.]

BRANNOGE'NIUM (Βραννογένιον), a place in Britain, mentioned by Ptolemy (ii. 3. § 18) as a town of the Ordovices. H. Horsely agrees with Camden in considering it to be the Branonium, and also the Bravinnium, of the Itinerary, but differs from him in fixing it in the parts about *Ludlow*, rather than at *Worcester*. [R. G. L.]

BRANNOVICES or BRANNOVII, a Gallic people mentioned by Caesar (*B. G.* vii. 75). D'Anville conjectures that they may have been in the canton of *Brionnois*, in the diocese of *Mâcon*. Walckenaer (*Géog.* vol. i. p. 331) has some remarks on these people. In Caesar (*B. G.* vii. 75) there are also readings "Blannovicibus" and "Blannoviis (Oudendorp. ed. Caes.);" and Walckenaer proposes to place the Blannovices or Brannovices in the district of *Mâcon*, where D'Anville also places the Brannovices or Brannovii. Walckenaer urges, in favour of this supposition, the existence of a place called *Blannot* in the district of *Mâcon*. There is another *Blannot* in the department of *Côte d'Or*, about 4 leagues from *Arnay*, and here Walckenaer places the Blannovii. All this is very uncertain. [G. L.]

BRASIAE. [PRASIAE.]

BRA'TTIA (*Brazza*), an island off the Dalmatian coast of Illyricum. (Plin. iii. 26. s. 30; Tab. Peut.; It. Ant.; Geogr. Rav.)

BRATUSPA'NTIUM, a town of the Bellovaci. Caesar (*B. G.* ii. 13), in B. C. 57, marched from the territory of the Suessiones into the territory of the Bellovaci, who shut themselves up and all they had in Bratuspantium. After the surrender of the place he led his troops into the territory of the Ambiani. The old critics concluded that Bratuspantium was the chief town of the Bellovaci, but D'Anville (*Notice, &c.*) being informed that there existed two centuries before his time some traces of a town called *Bratuspante*, one quarter of a league from *Breteuil*, was inclined to suppose that this was the Bratuspantium of Caesar. But Walckenaer (*Géog.* vol. i. p. 423) shows that there is not sufficient authority, indeed, hardly anything that can be called authority, to prove the existence of this name *Bratuspante*, or *Bransuspans*, before the 16th century, though there has been undoubtedly a Roman town near *Breteuil*. Now as Caesar mentions no town of the Bellovaci except Bratuspantium, and as everything that he says seems to show that was their chief place, even if they had other towns, it is a reasonable conclusion that this town was the place which Ptolemy calls Caesaromagus, which is the Bellovaci of the late empire, and the modern *Beauvais*. It is true, that we cannot determine what Roman town occupied the site near *Breteuil*, and this is a difficulty which is removed by the supposition of its being Bratuspantium, a name however which occurs only in Caesar. [G. L.]

BRAURON. [ATTICA, p. 332, a.]

BRAVINNIUM (Bravincum, Bravonium), in Britain, mentioned in the Itinerary; and probably *Leintwardine*, in Shropshire. Placed, also, at *Ludlow* and *Worcester*. [R. G. L.]

BREGAE'TIUM, BREGE'TIO, BRIGI'TIO, BREGE'NTIO or BREGE'NTIUM (Βρέγαιτιον),

one of the chief towns in Lower Pannonia. It was a very strong place of the rank of a Roman municipium, and was situated on the Danube, to the east of the river Arrabo, on the road from Carnuntum to Aquincum. The fifth cohort of the Legio I. Adjutrix had its head-quarters there, and the emperor Valentinian died there, in the midst of his preparations against the Quadi. Ruins of the place still exist near *Szöny*, in *Hungary*, a little to the east of *Comorn*. (Ptol. ii. 15. § 3; Amm. Marc. xxx. 5, foll.; Aurel. Vict. *Epit.* 45; *Itin. Ant.* pp. 263, 265; Orelli, *Inscr.* no. 499; Notit. Imp.) [L. S.]

BREMENIUM (Βρέμενιον, Ptol. ii. 3. § 10), in Britain, is simply mentioned in Ptolemy as a city of the Ottadini. It appears also in the list of the Geographer of Ravenna. In the Itinerary it is placed 20 miles in a north or north-western direction of Corstorpitum (*Corbridge*). Name for name *Brampton* coincides with it. *Riechester*, *Newcastle*, have also been suggested. [R. G. L.]

BREMETENRACUM, in Britain, either *Old Penrith*, or a misplacement in the Notitia of Brementacae (*Overborough*). [R. G. L.]

BRENTHE (Βρένθη: *Eth.* Βρενθαῖος, Βρενθιεύς), a town of Arcadia in the district Cynuria, near the right bank of the river Alpheius, and on a small tributary called Brentheates (Βρενθεάτης), only 5 stadia in length. It corresponds to the modern *Karitena*. (Paus. viii. 28. § 7, v. 7. § 1; Leake, *Morea*, vol. ii. p. 292; Ross, *Reisen im Peloponnes*, vol. i. p. 90.)

BRE'TTIA. [BRITANNIA.]

BREUCI (Βρευκοί), a tribe in Lower Pannonia. (Ptol. ii. 16. § 3; Strab. vii. p. 314.) Their war with the Romans under their chief Baton, and their defeat, are described by Dion Cassius (lv. 29, foll.; comp. Plin. *H. N.* iii. 28). [L. S.]

BREUNI, BREONES or BRIONES (Βρεῦνοι), a Raetian tribe dwelling in the north of the modern Tyrol, about Mount Brenner, whose capital is called by Pliny (iii. 24), Breunorum caput, and is probably identical with the modern *Brunecken*. The Breuni were one of the Alpine tribes conquered in the reign of Augustus. (Plin. *l. c.*; Strab. iv. p. 206; Hor. *Carm.* iv. 14. 11; Venant. Fortunat. *Vit. S. Martini*, p. 470, ed. Luchi; Cassiod. *Var.* i. 11; Paul. Diac. *Longob.* ii. 13.) [L. S.]

BREVIODU'RUM, in Gallia, is placed in the Antonine Itin. on a road between Juliobona (*Lillebonne*), in the country of the Caleti, on the north side of the *Seine*, and Noviomagus (*Lisieux*), in the department of *Calvados*, on the south side of the Seine. The Table, in which it is called Breviodorum, places it on a road between Juliobona and Rotomagus (*Rouen*). The name shows that it was at the ford or passage of a river. D'Anville places it at *Pont-Audemer*, on the *Risle* or *Rille*. The Itin. makes 17 and the Table 18 Gallic leagues between Juliobona and Breviodurum, which seems a great deal too much, as the direct distance is only about half of this. But the distance from *Rouen* to *Pont-Audemer* agrees better with the 20 of the Table, between Rotomagus and Breviodurum. Walckenaer places Breviodurum at *Pont-Authon*, 4 or 5 miles from *Montfort-sur-Rille*. [G. L.]

BRIANA (Βρίανα), a place in Phrygia Pacatiana, in the list of Hierocles. Its existence is confirmed by the evidence of two coins, one autonomous, with the epigraph Βριανων. (Cramer, *Asia Minor*, vol. ii. p. 55.) [G. L.]

BRICINNIAE (Βρικιννίαι), a small town of Sicily, mentioned by Thucydides, who calls it a fortress or stronghold (ἔρυμα) in the territory of Leontini. It was occupied in B. C. 422 by a body of exiles from Leontini, who held it against the Syracusans. (Thuc. v. 4.) But no subsequent mention of the name occurs, except in Stephanus of Byzantium, who probably took it from Thucydides. It was evidently but a small place, and its site cannot now be determined with precision. [E. H. B.]

BRIGAECI'NI (Βριγαικινοί, Ptol. ii. 6. § 30), a tribe of the ASTURES in Hispania Tarraconensis, with a capital Brigaecium (Βριγαίκιον, Ptol.) or Brigecum (*Itin. Ant.* pp. 439, 440), 40 M. P. SE. of Asturica, near *Benevente*. The Trigaecini of Florus (iv. 12) are probably the same people. [P. S.]

BRIGANTES (Βρίγαντες). 1. A people of Britain, the subjects of Cartismandua, reduced by Ostorius, occupants of the parts between the *Humber* and *Tyne*. (Tac. *Ann.* xii. 32, *Hist.* iii. 45, *Agr.* 17; Ptol. ii. 3. § 16.)

2. Of Ireland, mentioned by Ptolemy (ii. 2. § 7) as the most south-eastern Hibernians: their probable locality being the county *Kilkenny*. [R. G. L.]

BRIGA'NTII (Βριγάντιοι), a tribe of the Vindelici, on the eastern shore of the Lacus Brigantinus. Their capital Brigantium or Brigantia (the modern *Bregenz*) was situated on the lake, on the great high road leading from the east into Gaul. In the 7th century the town was already in ruins (*Vita S. Magni*, 6), but several objects of antiquarian interest are still discovered there from time to time. The Brigantii must not be confounded with the Raetian tribe of the Brixantae of Ptolemy (ii. 12. § 3), who occupied the district of the modern *Brixia* (Strab. iv. p. 206; Ptol. ii. 12. § 5, viii. 7. § 3; Amm. Marc. xv. 6; *Itin. Anton.* pp. 237, 259.) [L. S.]

BRIGANTI'NUS LACUS (*Bodensee*, or *Lake of Constanz*), also called Lacus Brigantiae (Amm. Marc. xv. 4), while Pomponius Mela (iii. 2) mentions it under the names of Lacus Venetus and Lacus Acronius, the former being probably the name of the upper part of the lake, and the latter that of the lower. (Comp. Plin. ix. 29; Solin. 24; Strab. iv. pp. 192, 207, vii. pp. 292, 313, who mentions the lake without stating its name.) The general opinion of the ancients is, that the lake is formed by the Rhine, but that its waters do not mix with those of the river. This belief, however, is unfounded. According to Strabo, the lake was one day's journey from the sources of the Ister, and the tribes dwelling around it were the Helvetians in the south, the Raetians in the south-east, and the Vindelicians in the north. According to Ammianus Marcellinus, the form of the lake was round, and the lake itself 360 stadia in length. Its shores were covered with thick and impenetrable forests, notwithstanding which the Romans made a high road through the thickets, of which traces still exist at some distance from the northern shore, where the lake anciently appears to have extended further than it now does. Not far from an island in the lake, probably the island of *Reichenau*, Tiberius defeated the Vindelicians in a naval engagement. (Strab. vii. p. 292; comp. G. Schwab, *Der Bodensee*, Stuttgart, 1828, 8vo.) [L. S.]

BRIGA'NTIUM (*Briançon*, in the department of Hautes Alpes) is marked in the Table as the first place in Gallia after Alpis Cottia (*Mont Genèvre*). At Brigantium the road branched, to the west through *Grenoble* to Vienna (*Vienne*), on the Rhone; to the south through Ebrodunum (*Embrun*), to Vapincum (*Gap*). Both the Itin. and the Table give the route from Brigantium to Vapincum. The Table

places Brigantium 6 M.P. from Alpis Cottia. Strabo (p. 179) mentions the village Brigantium, and on a road to the Alpis Cottia, but his words are obscure. Ptolemy mentions Brigantium as within the limits of the Segusini, or people of Segusio, *Susa*, in Piedmont; but it seems, as D'Anville observes, to be beyond the natural limits of the Segusini. Walckenaer (vol. i. p. 540) justifies Ptolemy in this matter by supposing that he follows a description of Italy made before the new divisions of Augustus, which we know from Pliny. Walckenaer also supports his justification of Ptolemy by the Jerusalem Itin., which makes the Alpes Cottiae commence at Rama (*La Casse Rom*) between *Embrun* and *Briançon*. [G. L.]

BRIGA'NTIUM (Βριγάντιον, Dion Cass. xxxvii. 53; Flavium Brigantium, Φλαούιον Βριγάντιον, Ptol. ii. 6. § 4; Brigantia, Oros. ii. 2), an important seaport town of the Callaïci Lucenses, on the Magnus or Artabrorum Portus (*Bay of Ferrol and Coruña*), 35 M. P. NW. of Lucus Augusti (*Itin. Ant.* p. 424). Some geographers identify it with *El Ferrol*, others with *Betanzos*, and others with *La Coruña*, identifying the ancient tower at this place with the great lighthouse of Brigantium mentioned by Orosius. (Florez, *Esp. S.* xix. 14; Ukert, vol. ii. pt. 1. p. 437.) [P. S.]

BRIGA'NTIUM. [Brigantii.]

BRIGE (*Brough-ton*), a place in Britain, mentioned in the Itinerary between Venta Belgarum (*Winchester*) and Sorbiodunum (*Old Sarum*). [R. G. L.]

BRIGIA'NI, an Alpine people, whose name occurs in the trophy of the Alps which is preserved in Pliny (iii. c. 20). A certain order is observed in the names; and as the Brigiani are mentioned with the Caturiges, the Brigiani may represent the people of Brigantium. [G. L.]

BRIGIOSUM, a place in Gallia, on the road between Mediolanum Santonum (*Saintes*) and Limonum (*Poictiers*), according to the Table. D'Anville places it at *Briou*. [G. L.]

BRILESSUS. [Attica, p. 322, a.]

BRINIA'TES, a Ligurian tribe, known to us only from a passage in Livy (xli. 19), from which we learn that they dwelt beyond (i. e. to the N. of) the Apennines. But the exact sense in which he uses this expression is uncertain: and there seems some reason to believe that the upper valley of the *Vara* (a confluent of the *Magra*) was the abode of the Briniates. The name of *Brugnato*, a small town in this district, seems to preserve some trace of the ancient appellation. (Walckenaer, *Géogr. des Gaules*, vol. i. p. 158.) [E. H. B.]

BRISOANA (Βρισοάνα, Ptol. vi. 4. § 2; Βρίζανα, Arrian. *Ind.* 39), a small river on the coast of Persia, described by Arrian as a winter torrent, near which Nearchus found the anchorage very difficult owing to the breakers and shoals on the coast. Its position cannot be determined accurately, nor what is its modern name. It is stated to be two stadia from Rhogonis, which Dr. Vincent identifies with the modern *Bunderuk*. Dr. Vincent considers that the Brisoana of Ptolemy and the Brixana of Arrian, cannot be the same place, unless the Brisoana of the former geographer has been transposed from the east to the west of the headland he calls Chersonesus. (Vincent, *Voyage of Nearchus*, vol. i. pp. 404, 405.) [V.]

BRITANNICAE INSULAE (Νῆσοι Βρεττανικαὶ, Aristot. *de Mund.* 3; Ptol. ii. 2. § 1, 3. § 1; Νῆσοι Βρεττανικαὶ, Polyb. iii. 57; Strab. ii. p. 93; Βρεττανία, Dion Cass. lix. 21; Βριτταννία, Paus. viii. 43. § 4; Νῆσοι Βρετάννιδες, Dionys. Per. 566; Βρεττανοὶ, *Ibid.* 283; Πρεττανικαὶ Νῆσοι, Marcian.: in Lat. Britannia, Britanni).

I. Orthography.

Assuming that the texts represent the best MSS., the orthography seems to be with the double τ in the Greek, and with the single *t* in the Latin classics, at least amongst the prose writers. In verse there is a slight difference. Though the *Britannia* of the Latin is always short, the Greek form is not always long; on the contrary, Dionysius Periegetes gives—

——————ἔνθα Βρεττανοὶ
Λεύκα τε φῦλα, κ.τ.λ. (283.)

Also—

Δισσαὶ νῆσοι ἔασι Βρετάννιδες, κ.τ.λ. (566.)

It must be remembered, however, that the earliest Greek poets who give us the name of the British Isles in any form are later than the majority of the Roman ones.

II. How far the same as Brittia or Brettia?

A statement in Procopius gives us a more equivocal form than any above-mentioned — *Brittia* (Βριττία and Βρεττία). The extent to which it is distinguished from Britannia may be seen in the extract itself; besides which there are several other passages to the same effect, *i. e.* distinguishing the *Britanni* of *Britannia* from the *Brittones* of *Brittia*. "About this time, war and contest arose between the nation of the Varni and the insular soldiers, who dwell in the island called Brittia, from the following cause. The Varni are seated beyond the river Ister, and they extend as far as the Northern Ocean and the river Rhine, which separates them from the Franks and the other nations situated in this quarter. The whole of those, who formerly dwelt on either side of the river Rhine, had each a peculiar name, of which one tribe is called Germans, a name commonly applied to all. In this (northern) ocean lies the island *Brittia*, not far from the continent, but as much as 200 stadia, right opposite to the outlets of the Rhine, and is between *Britannia* and the island Thule. For Britannia lies somewhere towards the setting sun, at the extremity of the country of the Spaniards, distant from the continent not less than 4,000 stadia. But Brittia lies at the hindermost extremity of Gaul, where it borders on the ocean, that is to say, to the north of Spain and Britain; whereas Thule, so far as is known to men, lies at the farthest extremity of the ocean towards the north; but matters relating to Britain and Thule have been discoursed of in our former narrative. Three very numerous nations possess Brittia, over each of which a king presides, which nations are named Angili, Phrissones, and those surnamed from the island Britones; so great indeed appears the fecundity of these nations, that every year vast numbers migrating thence with their wives and children go to the Franks, who colonize them in such places as seem the most desert parts of their country; and upon this circumstance, they say, they formed a claim to the island. Insomuch indeed, that not long since, the king of the Franks dispatching some of his own people on an embassy to the Emperor Justinian at Byzantium, sent them also certain of the Angili; thus making a show as though this island also was ruled by him. Such, then, are the

matters relating to the island called Brittia." (Procop. *de Bell. Goth.* iv. 20.)

Brittia, then, was not *Britannia*. As little was it *Thule*. The Thule of Procopius seems to have been Scandinavia: "Thule is extremely large, being ten times larger than Britain, from which it is very far distant to the north." (*Bell. Goth.* ii. 15.)

The following passage engenders fresh complication:—"Moreover, in this isle of Brittia, men of ancient time built a long wall, cutting off a great portion of it; for the soil and the men, and all other things, are not alike on both sides; for on the eastern side of the wall, there is an wholesomeness of air in conformity with the seasons, moderately warm in summer, and cool in winter. Many men inhabit here, living much as other men. The trees with their appropriate fruits flourish in season, and their corn lands are as productive as others; and the district appears sufficiently fertilized by streams. But on the western side all is different, insomuch indeed that it would be impossible for a man to live there even half an hour. Vipers and serpents innumerable, with all other kinds of wild beasts, infest that place; and what is most strange, the natives affirm, that if any one, passing the wall, should proceed to the other side, he would die immediately, unable to endure the unwholesomeness of the atmosphere; death also attacking such beasts as go thither, forthwith destroys them. But as I have arrived at this point of my history, it is incumbent on me to record a tradition very nearly allied to fable, which has never appeared to me true in all respects, though constantly spread abroad by men without number, who assert that themselves have been agents in the transactions, and also hearers of the words. I must not, however, pass it by altogether unnoticed, lest when thus writing concerning the island Brittia, I should bring upon myself an imputation of ignorance of certain circumstances perpetually happening there. They say, then, that the souls of men departed are always conducted to this place; but in what manner I will explain immediately, having frequently heard it from men of that region who relate it most seriously, although I would rather ascribe their asseverations to a certain dreamy faculty which possesses them.

"On the coast of the land over against this island Brittia, in the ocean, are many villages, inhabited by men employed in fishing and in agriculture, and who for the sake of merchandize pass over to this island. In other respects they are subject to the Franks, but they never render them tribute; this burden, as they relate, having been of old remitted to them for a certain service which I shall immediately describe. The inhabitants declare that the conducting of souls devolves on them in turn. Such of them, therefore, as on the ensuing night are to go on this occupation in their turn of service, returning to their dwellings as soon as it grows dark, compose themselves to sleep, awaiting the conductor of the expedition. All at once, at night, they perceive that their doors are shaken, and they hear a certain indistinct voice, summoning them to their work. Without delay, arising from their beds, they proceed to the shore, not understanding the necessity which thus constrains them, yet nevertheless compelled by its influence. And here they perceive vessels in readiness, wholly void of men; not, however, their own, but certain strange vessels, in which embarking they lay hold on the oars, and feel their burden made heavier by a multitude of passengers, the boats being sunk to the gunwale and rowlock, and floating scarce a finger above the water. They see not a single person; but having rowed for one hour only, they arrive at Brittia; whereas, when they navigate their own vessels, not making use of sails, but rowing, they arrive there with difficulty, even in a night and a day. Having reached the island, and been released form their burden, they depart immediately, the boats quickly becoming light, suddenly emerging from the stream, and sinking in the water no deeper than the keel. These people see no human being either while navigating with them, nor when released from the ship. But they say that they hear a certain voice there, which seems to announce to such as receive them the name of all who have crossed over with them, and describing the dignities which they formerly possessed, and calling them over by their hereditary titles. And also if women happen to cross over with them, they call over the names of the husbands with whom they lived. These, then, are the things which men of that district declare to take place; but I return to my former narrative." (Procop. *Bell. Goth.* iv. 20, seq.; *the translation from the Monumenta Britannica*, pp. lxxxiv., seq.)

A reference to the article AESTUI will suggest the notion that one author of antiquity, at least, confounded the Prutheni (*Prussians*) of the Baltic with the Britanni of Britain, and that the language of the amber-country of East Prussia and Courland, which Tacitus calls *Britannicae propior*, was really Pruthenian. How far will the hypothesis of a similar confusion on the part of Procopius explain the difficult passages before us? It will not do so without the further alteration of certain minor details. In the first place, the locality of the Varni requires alteration. The *Rhine* of Procopius was probably the *Elbe;* on the northern bank of which, in the present duchies of Lauenburg and Mecklenburg Schwerin, we find the *Varnavi, Warnabi*, and *Varnahi* of the Carlovingian historians (*Adam of Bremen, Helmoldus*, &c.).

Two islands then claim notice, Heligoland and Rugen. The former lies more in conformity with the description of Procopius, and was almost certainly peopled by Frisians and Angles (in the eyes of whom it was a holy island), but not so certainly by any population akin to the Pruthenian, and, as such, likely to be confounded with the Britanni. Rugen, on the other hand, might easily have been so peopled, or at least, it might be resorted to by the Pruthenians of Prussia and their allied populations. To the Angle and Frisian it would be less accessible, though by no means an impossible, locality. Each island, then, has its claims; but we may go a step further towards reconciling them.

Rugen and Heligoland are the two islands which have, upon different degrees of evidence, been supposed to represent the holy island, with its sacred grove (*castum nemus*) of the Germania of Tacitus, —an object of respectful visitation to the various tribes of Reudigni, *Angli*, Aviones, *Varini*, Eudoses, Suardones, and Nuithones (c. 40); and the preceding remarks have led to the notion that the Brittia of Procopius and island of Tacitus are one and the same. Its relations to the Angli and Varini, its relations to Britain and Thule, its mysterious and holy character, all indicate this. So that what applies to the one applies to the other also. Yet the statement of Tacitus is difficult. The very fact of

some commentators identifying his island with Rugen, and others with Heligoland, shows this.

Now, the following are the reasons for believing that the *Brittia* of Procopius and the *Island of the Sacred Grove* of Tacitus, was neither Rugen exclusively, nor Heligoland exclusively; but a *tertium quid*, so to say, arising out of a confusion between the attributes of the two. The parts about the Lower Elbe were really in the neighbourhood of two holy islands; *i. e.*, Rugen was as truly a holy island as Heligoland, and *vice versâ*. Heligoland, when the full light of history first illustrates its mythology, was the sacred isle of the Angles and Frisians, Germanic tribes whose worship would be that of the goddess *Hertha*. Rugen, when similarly illustrated, is just as sacred; sacred, however, not with the Germanic *Angli*, but with the Slavonic *Varnahi* (*Varini*), near neighbours of the Angles, and not distant ones of the *Prutheni*. Now this, in the case of so good a writer as Tacitus, and, *à fortiori*, with one like Procopius, gives us the elements of a natural and excusable error,—since the holy islands with corresponding *casta nemora* were two in number, at no great distance from each other, and visited, respectively, by neighbouring nations. How easily would the writer, when he recognised the insular character of the two modes of *cultus*, refer them to one and the same island; how easily, when he knew the general fact that the Angli and Varini each worshipped in an island, be ignorant of the particular fact that each worshipped in a separate one.

The *hypothesis*, then, that explains the *Brittia* of Procopius, separates it from *Britannia*, identifies it with the island of the *castum nemus* of Tacitus, and sees in the latter an island so far real as to be *either* Heligoland *or* Rugen, but so far unreal as to be made out of a mixture of the attributes of the two.

Lest the suggested confusion between the ancient names of Britain and Prussia be considered unlikely, the reader is reminded that the *ss* in the latter word represents the combination *ts*, or *tsh*, as is shown by the name *Bruteno*, the eponymus of the ancient Prussians:—"duces fuere duo, nempe *Bruteno* et Wudawutto, quorum alterum Bruteno sacerdotem crearunt, alterum scilicet Wudawutto in regem elegerunt." (*Fragment from the Borussorum Origo ex Domino Christiano*, Voigt, vol. i. p. 621.)

Again, when we investigate the language in which the ultimate sources of the information of Tacitus lay, we find that it must have been either German or Slavonic. Now, in either case, the terms for British and Prussian would be alike, *e. g.*:—

English,	*British*,	*Prussian*.
German,	*Bryttisc*,	*Pryttisc*.
Slavonic,	*Britskaja*,	*Prutskaja*.

III. Authorities.

The term *British Isles* is an older name than *Britannia*; and the *British Isles* of the writers anterior to Caesar are the two large ones of *Albion* and *Ierne*, along with the numerous smaller ones that lie around and between them. Albion means England and Scotland; Ierne, *Ire*-land. The distinction between Britannia (= Great Britain), as opposed to Ierne, begins with Caesar; the distinction between Britannia (= South Britain), as opposed to Caledonia, is later still. The Greek writers keep the *general* powers of the term the longest.

Herodotus, as may be expected, is the earliest author who mentions any country that can pass for our island, writing, "that of the extremities of Europe towards the west" he "cannot speak with certainty. Nor" is he "acquainted with the islands called Cassiterides, from which tin is brought" (iii. 115). A refinement upon this passage will be found in the sequel, embodying a reason, more or less valid, for believing that between the Azores and the British Isles a confusion may have arisen,—the one being truly the Cassiterides (or Tin Islands), and the other the Oestrymnides, a different group. However, as the criticism stands at present, the two words are synonymous, and the knowledge of the one group implies that of the other,—the designation only being varied.

Still, taking the text of Herodotus as it stands, the *real* fact it embodies is that the tin country of western Europe was known to him; though, whether all the statements that apply to it are unequivocal, is doubtful. His sources were, of course, Phoenician.

So are those of Aristotle:—"Beyond the Pillars of Hercules the ocean flows round the earth; in this ocean, however, are two islands, and those very large, called Bretannic, Albion and Ierne, which are larger than those before mentioned, and lie beyond the Kelti; and other two not less than these, Taprobane beyond the Indians, lying obliquely in respect of the main land, and that called Phebol, situate over against the Arabic Gulf; moreover, not a few small islands, around the Bretannic Isles and Iberia, encircle as with a diadem this earth, which we have already said to be an island." (*De Mundo*, c. 3.)

Polybius' notice contains nothing that is not involved in those of Aristotle and Herodotus, special mention being made of the tin (iii. 57).

The assertion that Herodotus is the first author who mentions the British Isles, merely means that he is the first author whose name, habitation, and date are clear, definite, and unequivocal. What if a notice occur in the Orphic poems, so-called? In such a case the date is earlier or later according to the views of the authorship. This may be later than the time of Herodotus, or it may not. It is earlier, if we refer the extract to any of the Onomacratean forgeries. Be this as it may, the ship Argo, in a so-called Orphic poem, is made to say (1163):—

Νῦν γὰρ δὴ λυγρῇ τε καὶ ἀλγεινῇ κακότητι
Ἔρχομαι ἣν νήσοισιν Ἰερνίσιν ἆσσον ἴκωμαι, κ.τ.λ.

And again (1187):—

ἵν' εὐρέα δώματ' ἀνάσσης
Δημητρός.

Now, nothing is more certain than that, when we get to notices of Britain which are at one and the same time Roman in origin, and unequivocal in respect to the parts to which they apply, nothing explanatory of these *Demetrian* rites appears. And it is almost equally certain, that when we meet with them—and we *do* so meet with them—in writers of the fourth, fifth, and sixth centuries, the passages in which the allusion occurs must by no means be considered as independent evidence; on the contrary, they are derived from the same source with the Orphic extracts, and may *possibly* [see Cassiterides and Oestrymnides] have their application elsewhere.

Strabo and Diodorus, though later than Caesar, are more or less in the same predicament. Their authorities were those of Herodotus and Aristotle.

Caesar himself must be criticised from two points of view It may be that, in nine cases out of ten, he

writes as Caesar the personal observer; yet in the tenth, perhaps oftener, he writes as Caesar the scholar. This is better shown in Gaul than in Britain. His specific details are his own. His generalities are taken from the Alexandrian geographers.

Strabo's authority, in respect to the similarity of the British rites to those of Ceres, was also an Alexandrian, Artemidorus (iv. p. 277).

Ptolemy's notices are important. He specially quotes Marinus Tyrius, and, generally, seems to speak on the strength of Phoenician authorities. His account of Great Britain, both in respect to what it contains and what it omits, stands in contrast to those of all the Roman authors; and, besides this, he is as minute in the geography of *Hibernia*, as in that of Britannia and Caledonia. Now Ireland was a country that, so far as it was known at all, was known through the Greeks, the Iberians, and the Phoenicians (Punic or Proper Phoenician, as the case might be), rather than through the Britons, Gauls, and Romans.

How far were the Oestrymnides and Cassiterides exclusively Britannic?—A question has been suggested which now claims further notice. Just as a statement that applies to Brittia may not apply to Britain, a statement that applies to the Cassiterides may not always apply to the Tin Country. The true tin country was Cornwall, rather than the Scilly Isles; the Cassiterides, "*ten* in number, lying near each other in the ocean, towards the north from the haven of the Artabri" (Strab. iii. p. 239), are the Scilly Isles rather than Cornwall. Again, "one of them is a desert, but the others are inhabited by men in black cloaks, clad in tunics reaching to the feet, and girt about the breast, walking with staves, and bearded like goats. They subsist by their cattle, leading for the most part a wandering life." This may or may not be Cornish; it may or may not be British. The following is both: viz., that "they have metals of tin and lead." Hence, some part of Strabo's account is undoubtedly, some part probably, British. In the next writer, however, we find, side by side with something that *must* be British, something that *cannot* be so. That writer is Festus Avienus. The islands he notices are the Oestrymnides; his authority, Phoenician. His language requires notice in detail.

"Sub hujus autem prominentis vertice
Sinus dehiscit incolis *Oestrymnicus*
In quo Insulae sese exserunt *Oestrymnides*,
Laxe jacentes, et metallo divites
Stanni atque plumbi."

Thus far the Oestrymnides are Britannic. Then follows a sketch of their occupants, equally Britannic. So is the geographical notice as to their relations to Ireland:

"Ast hinc duobus in *Sacram* (sic Insulam
Dixere prisci) solibus cursus rati est.
Haec inter undas multa cespitem jacet,
Eamque late gens Hibernorum colit.
Propinqua rursus insula Albionum patet."

The term *Sacra Insula* shows two things:—1st, that the name *Eri* is of great antiquity; 2nd, that it passed from the Phoenician language to the Greek, wherein *Eri* became Ἰέρα (Νῆσος).

What follows is any but British:—

"Tartessiisque in terminos Oestrymnidum
Negotiandi mos erat; Carthaginis
Etiam coloni, et vulgus, inter Herculis
Agitans columnas haec adibat aequora:

Quae *Himilco Poenus* mensibus vix quatuor,
Ut ipse semet re probâsse *retulit*
Enavigantem, posse transmitti adserit,
* * * * * * *
Adjicit et illud plurimum inter gurgites
Exstare *fucum*, et saepe virgulti vice
Retinere puppim; dicit hic nihilominus
Non in profundum terga demitti maris
Parvoque aquarum vix supertexi solum."

Orae Maritim. Descript. l. 94, et seq.

This, as already stated, is not Britannic; yet is not a fiction. The *fucus* that checked the hardy mariners of Himilco was the floating *Sargassum* of the well-known *Sargasso Sea*. In the eyes of the naturalist this floating *fucus* fixes the line of Himilco's voyage as definitely as the amber-country fixes the Aestui of Tacitus. Yet the Cassiterides are not simply and absolutely the Azores, nor yet are the Oestrymnides simply and absolutely the Scilly Isles. As in the supposed case of the isles of Rugen and Heligoland, there is a confusion of attributes—a confusion of which the possibility must be recognised, even by those who hesitate to admit the absolute fact,—a confusion which should engender caution in our criticism, and induce us to weigh each statement as much on its own merits as on the context. That there were orgies in Britain, and that there was tin, stand upon the same testimony, since Strabo mentions both. Yet the certainty of the two facts is very different. The orgies—and even the black tunics and long beards—may, possibly, be as little British as the *fucus* of the Sargasso Sea. The *fucus* of the Sargasso Sea belongs to the Azores. Its notice is a great fact in the history of early navigation. The orgies and the bearded men may go with it, or go with the tin.

Upon the whole, the notices of certain isles of the west, as often as they occur in authors writing from Phoenician sources, are only unimpeachably Britannic when they specially and definitely speak to the tin-country and the tin-trade, and when they contain British names, or other facts equally unequivocal. The Britannic locality of the Demetrian orgies (in the later writers they become *Bacchic*) is only a *probability*.

The *Roman authorities* will be considered when the historical sketch of Roman Britain is attempted. The point that at present requires further notice is the extent to which the two sources differ.

As a general rule, the Greek authorities differ from the Roman in being second-hand (*i. e.* derived from Phoenicia), in dealing with the *western* parts of the island, in grouping their facts around the leading phenomena of the tin trade, in recognising the existence of certain orgies, and in being, to a certain extent, liable to the charge of having confused Britain with the Azores, or the true Cassiterides with the Oestrymnides: the Roman authorities, so far as they are based upon Greek ones, being in the same category. Josephus, who alludes incidentally to Britain, is *à fortiori* Phoenician in respect to his sources.

The *Phoenician* origin of the Greek evidence is the general rule; but it is only up to a certain date that the Greek authorities are of the kind in question; *i. e.* Phoenician in their immediate origin. It is only up to the date of the foundation of the colony of Massilia (*Marseilles*), when commerce had developed itself, and when there were two routes of traffic—one *viâ* the Spanish ports and in the hands of the Phoenicians, the other *overland*.

Of the latter Diodorus gives an account. It was probably the Massilian Greeks that converted Ιερ-νη into Ἱέρα Νῆσος. See HIBERNIA.

The Byzantine historians will be noticed in the sequel.

IV. ORIGIN OF THE WORD BRITANNIA.

Supposing the Phoenicians to have been the first who informed the Greeks of a country named Britain, who informed the Phoenicians? in other words, in what language did the names *Britanni* and *Britannia* originate? The usual doctrine is that these were native terms; *i. e.* that the occupants of the British Islands called themselves so, and were therefore so called by their neighbours. Yet this is by no means certain.

The most certain fact connected with the gloss is that it was Greek before it was Roman. Whence did the Greeks get it? From one of two sources. From the Phoenicians, if they had it anterior to the foundation of Marseilles, and from the population of the parts around that city in case they got it subsequent to that event. Now, if it were Phoenician, whence came it originally? More probably from Spain than from either Gaul or Britain—in which case *Britannia* is the *Iberic* name for certain British islanders rather than the native one. It *may*, of course, have been native as well: whether it were so is a separate question.

And if it were Massilian (*i. e.* from the neighbourhood of Marseilles), whence came it? Probably from the Gauls of the parts around. But this is only a probability. It may have been *Iberic* even then; since it is well known that the Iberians of the Spanish Peninsula extended so far westward as the Lower Rhone. Hence, as the question stands at present, the presumption is rather in favour of the word being Iberic.

Again, the *form* is Iberic. The termination *-tan*, comparatively rare in Gaul, abounds in the geography of ancient Iberia; *e. g.* Turde-*tan*-i, Carpe-*tan*-i, &c.

In all speculations upon the etymology of words, the preliminary question as to the language to which the word under notice is to be referred is of importance. In the present instance it is eminently so. If the root *Brit.* be Gallic (or Keltic), the current etymologies, at least, deserve notice. If, however, it be Iberic, the philologist has been on the wrong track altogether, has looked in the wrong language for his doctrine, and must correct his criticism by abandoning the Keltic, and having recourse to the Basque. Again, if the word be Iberic, the *t* is no part of the root, but only an inflexional element. Lest, however, we overvalue the import of the form *-tan* being Iberic, we must remember that the similarly-formed name Aqui-*tan*-ia, occurs in Gaul; but, on the other hand, lest we overvalue the import of this, we must remember that *Aquitania* itself may possibly be Iberic.

Probably the word was Iberic and Gallic as well. It was certainly Gallic in Caesar's time. But it may have been Gallic without having been native, *i. e.* British. And this was probably the case. There is not a shadow of evidence to the fact of any part of the population of the British Isles having called themselves *Britons*. They were called so by the Gauls; and the Gallic name was adopted by the Romans. This was all. The name may have been strange to the people to whom it was so applied, as the word *Welsh* is to the natives of the Cambro-Briton principality.

Probably, too, it was only until the trade of Massilia had become developed that the root *Brit.* was known at all. As long as the route was *viâ* Spain, and the trade exclusively Phoenician, the most prominent of the British isles was *Ireland*. The Orphic extract speaks only to the *Iernian Isles*, and Herodotus only to the Cassiterides.

V. THE TIN-TRADE OF BRITAIN.

One of the instruments in the reconstruction of the history of the early commerce and the early civilising influences of Britain is to be found in the fact of its being one of the few localities of a scantily-diffused metal — tin. This, like the amber of the coasts of Prussia and Courland, helps us by means of archaeology to history. Yet it is traversed by the fact of the same metal being found in the far east—in Banca and the Malayan peninsula. Hence, when we find amongst the antiquities of Assyria and Egypt—the countries of pre-eminent antiquity—vessels and implements of bronze, the inference that the tin of that alloy was of British origin is by no means indubitable. It is strengthened indeed by our knowledge of an actual trade between Phoenicia and Cornwall; but still it is not unexceptionable. When, however, writers so early as Herodotus describe tin as a branch of Phoenician traffic in the fifth century B.C., we may reasonably carry its origin to an earlier date; a date which, whatever may be the antiquity of the Aegyptian and Assyrian alloys, is still reasonable. An early British trade is a known fact, an equally early Indian one a probability. In round numbers we may lay the beginning of the Phoenician intercourse with Cornwall at B.C. 1000.

The next question is the extent to which the metallurgic skill thus inferred was native. So far as this was the case, it is undoubtedly a measure of our indigenous civilisation. Now if we remember that it was almost wholly for tin that the Phoenicians sought the Cassiterides, we shall find it difficult to deny to the earliest population of the tin-districts some knowledge and practice—no matter how slight — of metallurgic art; otherwise, it must have been either an instinct or an accident that brought the first vessel from the Mediterranean to the coast of Cornwall. Some amount, then, of indigenous metallurgy may be awarded to its occupants.

Perhaps they had the art of smelting copper as well — though the reasoning in favour of this view is of the *à priori* kind. Copper is a metal which is generally the first to be worked by rude nations; so that whenever a metal less reducible is smelted, it is fair to assume that the more reducible ore is smelted also. On the other hand, however, the absence of pure copper implements in the old *tumuli* suggests the notion that either the art of alloying was as old as that of smelting, or else that tin was smelted first.

From the knowledge of reduction and alloys, we may proceed to the question as to the knowledge of the art of casting. The main fact here is the discovery of moulds, both of stone and bronze, for the casting of axes and spear-heads. The former we can scarcely suppose to have been imported, whatever opinion we may entertain respecting the latter. Whether the invention, however, of either was British, or whether the Phoenicians showed the way, is uncertain. The

extent to which the moulds of different countries — France, Germany, Scandinavia—resemble each other, even in points of apparently arbitrary detail, is (to a certain extent) against the native claim.

The uniformity of the alloy is no more than what we expect from the chemical conditions necessary for the achievement of a good implement—indeed it is rather less. It varies from one of tin and seven of copper, to one of tin and twelve of copper; whilst it is the opinion of experienced metallurgists that the best alloy (one tin to ten copper) could easily be hit upon by different artists wholly independent of intercommunication.

The Damnonian Britons sold tin. What did they take in payment? In all histories of commerce these questions are correlative. Dr. Wilson (*Prehistoric Annals of Scotland*, p. 196) truly remarks that Strabo's account of the Cassiterides is not greatly to be relied on. For their tin and lead they took in exchange salt, skins, and bronze vessels (χαλκώματα). This latter is a strange article of import for a country of tin, copper, and moulds.

The earliest *gloss* that has a bearing upon the geography of Britain is the word *Cassiterides;* for it must be observed that whilst the word *Britannia* is non-existent in Herodotus, the Orphic extract knows only the Irish (*Iernian*) isles. Now this, though bearing upon Britain, is no British word. It is the oriental term *Kastira.*

This distinction is important. Were the word *British* in origin, we should be enabled to enhance the antiquity of the Cornish tin-trade — since the word κασσίτερος occurs both in Homer and Hesiod. Who, however, shall say that, however much the probabilities may be in favour of the Homeric and Hesiodic tin having been Cornish, it was not Indian —*i. e.* Malayan? The *name*, at least, is in favour of the greater antiquity of the Eastern trade. The two trades may have been concurrent; the Eastern being the older — at least this is what is suggested by the name.

Britannia Proper.

We may now deal with the proper British portion of the British isles, *i. e.* South Britain and Caledonia.

VI. History.

When the archaeological period ceases and the true and proper civil history of Britain begins, we find that a portion of the island, at least, was in political relations with Gaul—Divitiacus, the king of the Suessiones, a Belgic tribe, holding the sovereignty. In the following year these relations are also Gallic, and the *Veneti*, of the parts about the present town of *Vannes*, obtain assistance against Caesar from the Britons. Thus early are our maritime habits attested. In chastisement of this, Caesar prepares his first invasion (B.C. 55); Volusenus, one of his lieutenants, having been sent on beforehand, to reconnoitre.

We may measure the intercourse between Britain and Gaul by some of the details of these events. His intended invasion is known almost as soon as it is determined on, and ambassadors are sent from Britain to avert it. These are sent back, and along with them Commius the Attrebatian, of whose influence in Britain Caesar made use. Having embarked from Gessoriacum, lands; is opposed; conquers; and again receives an embassy. His fleet suffers during the high tides of the month of August, and in September he returns to Gaul. His successes (such as they are) are announced by letter at Rome, and honoured with a twenty-day festival.

His second expedition takes place in the May of the following year. He is opposed on landing by Cassivelaunus. The details of this second expedition carry us as far westward as the present county of Herts,—wherein the Hundred of Cassio is reasonably supposed to give us the stockaded village, or headquarters of Cassivelaunus, with whom the Trinobantes, Cenomagni, Ancalites, and Bibroci are in political relations. The reduction of Cassivelaunus is incomplete, and Caesar, when he departs from the island, departs with the whole of his army, and with the real independence of the country unimpaired. The boundary between the counties of Oxford and Berks seems to have been the most western part of the area affected, either directly or indirectly, by the second invasion of Caesar. The first was confined to the coast.

The best evidence as to the condition of Britain under Augustus is that of the Monumentum Ancyranum:

ΠΡΟΣ ΕΜΕ ΙΚΕΤΑΙ ΚΑΤΕΦΥΓΟΝ ΒΑΣΙΛΕΙΣ ΠΑΡΘΩΝ ΜΕΝ ΤΕΙΡΙΔΑΤΗΣ ΚΑΙ ΜΕΤΕΠΕΙΤΑ ΦΡΑΑΤΗΣ ΒΑΣΙΛΕΩΣ ΦΡΑ[Α]ΤΟΥ ΤΙΟΣ ΜΗΔΩΝ [Δ]Ε ΑΡΤΑ * * * * * * * * ΒΡΕΤΑ[Ν]ΝΩΝ ΔΟΜ[ΝΩΝ ΒΕ]ΛΛΑΥΝΟΣ[ΤΕ] ΚΑΙ[ΤΙΜ] * * *.

The commentary on this comes no earlier than Dion Cassius. From him we learn, that although it was the intention of the emperor to have reduced Britain, he proceeded no farther than Gaul, where he received an embassy. So late a writer as Jornandes is our authority for believing that he exercised sovereignty over it,—"servire coegit, Romanisque legibus vivere" (*De Regn. Success.*)—for the inscription only shows that certain Britons sought the presence of Augustus at Rome. The further statement that *tribute* was taken is from the utterly uncritical Nennius, whose evidence seems to rest upon the scriptural expression that "all the world was taxed," and upon the inference that, if so, *à fortiori*, Britain. His text is "tenente Octaviano Augusto Monarchiam totius mundi; et *censum* ex Britannia ipse solus accepit; ut Virgilius,

'Purpurea intexti tollunt aulaea Britanni.'"

The use of the word *census* instead of *tributum* is important. The original word is κῆνσος; and, Nennius, who uses it, took his English history from the Evangelists.

A single event is referrible to the reign of Tiberius. The petty kings (*reguli*) sent back to Germanicus some of his soldiers, who had been either thrown on the coast of Britain by stress of weather, or sold. (Tac. *Ann.* ii. 24.) *Friendly relations* is all that is proved by this passage. The notion that Tiberius succeeded to the empire, and (amongst other nations) ruled Britain, rests on a passage of Henry of Huntingdon, evidently an inference from the likelihood of the successor of Augustus exercising the same sway as Augustus himself. — "Tiberius, privignus Augusti, post eum regnavit annos xxiii, tam super Britanniam quam super alia regna totius mundi."

The evidence of Caligula's *intentions* is essentially the same as that of Augustus: namely, Dion Cassius. Caligula having passed the Rhine, "seemed to meditate an attack upon Britain, but retreated from the very ocean." (lix. 21.) Then follows the ac-

count of his giving orders that the shells of the sea-shore should be picked up, and a conquest over the sea itself be announced (c. 25). The story appears in Suetonius also: as do the details concerning Adminius, the son of Cynobelin. Expelled from Britain by his father, he crossed the channel with a few followers, and placed himself under the power of Caligula, who magnified the event into a cession of the whole island. (Suet. *Cal.* 44.)

It is safe to say that the *bonâ fide* reduction of Britain begins no earlier than the reign of Claudius; the tribute that was paid to Augustus being wholly unhistorical, and the authority of Tiberius a mere inference from a notice of it. In simple truth, the reign of Cynobelin, coinciding with that of the last-named emperor, gives us the measure of the early British civilisation — civilisation which was of native, of Gallic, of Gallo-Roman, of Phoenician, and Ibero-Phoenician origin.

The reign of Cynobelin is illustrated by coins. Whether these were struck in Gaul or Britain is uncertain. Neither is the question important. Wherever the mint may have been, the legend is in Roman letters; whilst numerous elements of the classical mythology find place on both sides of the coins; *e. g.* a Pegasus, a Head of Ammon, a Hercules, a Centaur, &c.: on the other hand, the names are British; TASCIOVANUS, with SEGO-; *ibid*, with VER-; *ibid*, with CYNOBELIN; CYNOBELIN alone; CYNOBELIN with CAMVL-; *ibid*, with SOLIDV-; *ibid*, with A . ., or V . .; *ibid*, with VERULUMUM. Of course, the interpretations of these legends have been various; the notion, however, that Tasciovanus, sometimes alone, and sometimes conjointly with a colleague, was the predecessor of Cynobelin, and that Cynobelin, sometimes alone and sometimes with a colleague, was the successor of Tasciovanus, seems reasonable.

The reduction of Britain by the Romans begins with the reign of Claudius: on coins we find the name of that emperor, and on inscriptions those of his generals Plautius and Suetonius.

The next earliest coins to those of Claudius bear the name of Hadrian. Wales westwards and Yorkshire northwards (the *Silures*, *Ordovices*, and *Brigantes*) were more or less completely reduced before the accession of Nero.

By Nero, Suetonius Paulinus is sent into Britain, and under him Agricola takes his first lessons in soldiership. A single inscription preserves the name of Paulinus. The next in point of date belongs to the reign of Nerva. The Agricola, however, of Tacitus has the historical value of contemporary evidence. From this we learn that the work of Nero's general was the recovery and consolidation of the conquests made under Claudius rather than the achievement of new additions. The famous queen of the Iceni (Norfolk and Suffolk) is the centre of the groupe here. Subordinate to her are the Druids and Bards of the Isle of Anglesey, their chief stronghold, where they are reduced by Paulinus. Lastly comes the usurious philosopher Seneca, who, having lent a large sum in Britain, suddenly calls it in. The distress thus created is the cause of the revolt—a measure of the extent to which Roman habits (either directly from Italy, or indirectly from Romanised Gaul) had established themselves.

Reduction and consolidation, rather than acquisition, seems to have been the rule during the short reigns of Galba, Otho, and Vitellius, and the first ten years of the reign of Vespasian.

These objects employed Agricola during his first two campaigns. In the third, however (A. D. 80), he advanced from the northern boundaries of the Brigantes to the Firth of Tay; and the five next years were spent in the exploration of parts before unknown, in new conquests more or less imperfect, in the formation of ambitious designs (including the reduction of Ireland), and in the circumnavigation of Great Britain. A line of forts between the Firths of Forth and Clyde was the limit of the Roman Empire in Britain, as left by Agricola. What had been done beyond this had been done imperfectly. The battle on the Grampian Range, against the Caledonians of Galgacus, had ended in the Horesti giving hostages. The reduction of the Orkneys is mentioned by Tacitus in a general and somewhat lax manner — not as a specific historical fact, in its proper place, and in connection with other events, but as an *obiter dictum* arising out of the notice of the circumnavigation of the Island,— "incognitas, ad id tempus, insulas, Orcadas invenit *domuitque*. Despecta est et Thule."

A revolt under Arviragus is incidentally mentioned as an event of the reign of Domitian.

For the reign of Trajan we have inscriptions; for that of Hadrian inscriptions and coins as well: coins, too, for the reigns of the two Antonines, and Commodus,— but no contemporary historian. It is the evidence of Spartianus (*Hadr.* 11) upon which the belief that "a wall eighty miles in length, dividing the Romans from the barbarians, was first built by Hadrian" is grounded. Dion, as he appears in the compendium of Xiphilinus, merely mentions a "wall between the Roman stations and certain nations of the island." (lxxii. 8.) This raises a doubt. The better historian, Dion, may as easily mean the wall of Agricola as aught else: the inferior one, Spartianus, is evidently wrong in his expression "*primus duxit*," and may easily be wrong in his account altogether. The share that different individuals took in the raising of the British walls and ramparts is less certain than is usually believed. We have more builders than structures.

That Antoninus (Pius) deprived the Brigantes of a portion of their land because they had begun to overrun the country of the Genuini, allied to Rome, is a statement of Pausanias (viii. 43. § 4.) No one else mentions these Genuini. Neither is it easy to imagine who they could have been. Genuini, independent enough to be allies rather than subjects, and Brigantes, who could be free to conquer them, are strange phenomena for the reign of Antoninus. The possibility of German or Scandinavian settlers, thus early and thus independent, is the only clue to the difficulty. The evidence, however, to the fact is only of third-rate value.

The Vallum Antonini seems to have been a reality. Its true basis is the following inscription:

IMP. C. T. AELIO. HADR
IANO ANTONINO AUG.
P. P. VEX. LEG. VI.
VICTRICS P * F.
OPVS VALLI P.
MMM CCXL P.

(*Monumenta Britannica*, No. 48.)

Others give the name of his Lieutenant Lollius Urbicus; but this alone mentions the OPUS VALLI. The *author* nearest the date of the event commemorated is Capitolinus. By him we are told that the rampart was of *turf*, and that it was a

fresh one,—"Britannos—vicit, *alio* muro cespiticio —ducto." (*Anton. Pius*, 5.)

Coercion and consolidation are still the rule; the notices for the reigns of Commodus and Pertinax, though brief and unimportant, being found in so good an historian as Dion. Dion, too, is the chief authority for the reign of Severus. He would have been sufficient single-handed; but he is supported by both coins and inscriptions. At the same time, he never attributes the erection of any wall to Severus. On the contrary, he speaks of one as already existing. Spartianus is the authority for the usual doctrine. (*Sever.* 18.)

When Caledonia—as opposed to Britain in general —comes under notice, a further reference to the text of Dion respecting the actions of Severus will be made.

A. D. 211, on the fourth of February, Severus dies at York. British history, never eminently clear, now becomes obscurer still. An occasional notice is all that occurs until the reign of Diocletian. This begins A. D. 284. The usurpers Carausius and Allectus now appear in the field. So do nations hitherto unnoticed—the Franks and the Saxons. Whatever may be the value of the testimony of Gildas, Beda, and the other accredited sources of Anglo-Saxon history, in respect to the fact of Hengist and Horsa having at a certain time, and in a certain place, invaded Britain; the evidence that they were the *first Germans* who did so is utterly insufficient. The Panegyric of Eumenius — and we must remember that, however worthless the panegyrists may be as authors, they have the merit of being contemporary to the events they describe —contains the following remarkable passage:— "By so thorough a consent of the Immortal Gods, O unconquered Caesar, has the extermination of all the enemies, whom you have attacked, *and of the Franks more especially*, been decreed, that even those of your soldiers, who, having missed their way on a foggy sea, reached the town of London, destroyed promiscuously and throughout the city the whole remains of that mercenary multitude of barbarians, that, after escaping the battle, sacking the town, and, attempting flight, was still left—a deed, whereby your provincials were not only saved, but delighted by the sight of the slaughter." (Eumen. *Panegyr. Constant. Caes.*)

The Franks and Picts are first mentioned in Britain in the reign of Diocletian: the Attacotts and Scots under that of Julian (A. D. 360). The authorities now improve—being, chiefly, Ammianus Marcellinus and Claudian. It will, nevertheless, be soon seen that the ethnology of Britain is as obscure as its archaeology. The abandonment of the isle by the Romans, and its reduction by the Saxons, are the chief events of the 5th and 6th centuries, all obscure. It is even more difficult to say how the Germanic populations displaced the Roman, than how the Roman displaced the Keltic.

And this introduces a new question, a question already suggested, but postponed, viz.: the value of the writers of the beginning of the Byzantine and the end of the proper Roman period. It is evident that no author much earlier than the times of Honorius and Arcadius can tell us much about the decline and fall of the Roman supremacy in the west. It is evident, too, that the literature passes from Paganism to Christianity. Procopius is the most important of the Pagans. The little he tells us of *Britain* is correct, though unimportant; for it must be remembered, that his blunders and confusion are in respect to *Brittia*. This, as aforesaid, he separates from *Britannia*. Those who confound the two are ourselves — the modern writers.

To Jornandes we refer in vain for anything of value; although from the extent to which he was the historian of certain nations of Germanic extraction, and from the degree to which Britain was in his time Germanised, we expect more than we find. Hence from the time of Ammianus to the time of Gildas—the earliest British and Christian writer of our island—from about A. D. 380 to A. D. 550—we have no author more respectable than Orosius. He alone, or nearly so, was known to the native historians, and what he tells us is little beyond the names of certain usurpers. When Britain is next known to the investigator, it has ceased to be Roman. It is German, or Saxon, instead. Such is the sketch of the history of Roman Britain, considered more especially in respect to the authorities on which it rests. The value of the only author who still demands notice, Richard of Cirencester, is measured in the article MORINI.

VII. ETHNOLOGICAL RELATIONS OF THE POPULATION.

It is well known that the bulk of the South Britons of Caesar's time belonged to the same stock as the Gauls, and that the Gauls were Kelts. But whether the *North* Britons were in the same category; whether the Britons of Caesar were descended from the first occupants of the islands; and, lastly, whether the population was wholly homogeneous, are all points upon which opinions vary. A reference to the article BELGAE shows that, for that population, a Germanic affinity has been claimed; though, apparently, on insufficient grounds. The population of North Britain may have been, such as it is now, Gaelic. Occupants, too, earlier than even the earliest Kelts of any kind, have been assigned to the island by competent archaeologists. Nothing less than an elaborate monograph specially devoted to the criticism of these complicated points, would suffice for the exhibition of the arguments on both sides. The present notice can contain only the result of the writer's investigations.

Without either denying or affirming the existence of early Iberian, German, or Scandinavian settlements in particular localities, he believes them to have been exceedingly exceptional; so that, to all intents and purposes, the population with which the Phoenicians traded and the Romans fought were Kelts of the British branch, *i. e.* Kelts whose language was either the mother-tongue of the present Welsh, or a form of speech closely allied to it.

The ancestors of this population he believes to have been the earliest occupants of South Britain at least. Were they so of North Britain? There are points both of internal and external evidence in this question. In the way of internal evidence it is certain, that even in those parts of Scotland where the language is most eminently Gaelic, and, as such, more especially connected with the speech of Ireland, the *oldest* geographical terms are British rather than Erse. Thus, the word for *mountain* is *ben*, and never *sliabh*, as in Ireland. Again, the words *aber* and *inver*, in such words as *Aber*-nethy and *Inver*-nethy, have long been recognised as the Shibboleths (so to say) of the British and Gaelic populations. They mean the same thing — a mouth of a river, sometimes the junction of two. Now whilst *aber*

is never found in the exclusively and undoubtedly Gaelic country of Ireland, *inver* is unknown in Wales. Both occur in Scotland. But how are they distributed? Mr. Kemble, who has best examined the question, finds that the line of separation "between the Welsh or Pictish, and the Scotch or Irish, Kelts, if measured by the occurrence of these names, would run obliquely from SW. to NE., straight up Loch Fyne, following nearly the boundary between Perthshire and Argyle, trending to the NE. along the present boundary between Perth and Inverness, Aberdeen and Inverness, Banf and Elgin, till about the mouth of the river Spey." On the one side are the *Aber*-corns, *Aber*-deens, and *Aber*-dours, which are Welsh or British; on the other the *Inver*-arys and *Inver*-aritys, which are Irish and Gaelic. Now, assuredly, a British population which runs as far north as the mouth of Spey, must be considered to have been the *principal* population of Caledonia. How far it was aboriginal and exclusive is another question. The external evidence comes in here, though it is not evidence of the best kind. It lies in the following extract from Beda: "procedente autem tempore, Britannia, post Brittones et Pictos, tertiam Scotorum nationem in Pictorum parte recepit, qui duce Reuda de Hibernia progressi vel amicitia vel ferro sibimet inter eos sedes quas hactenus habent vindicarunt: a quo videlicet duce usque hodie Dalreudini vocantur; nam lingua eorum 'Dal' partem significat." (*Hist. Eccles.* i.) This passage is generally considered to give us either an Irish or a Scotch tradition. This may or may not be the case. The text nowhere connects itself with anything of the kind. It is just as likely to give us an inference of Beda's own, founded on the fact of there being Scots in the north-east of Ireland and in the south-west of Scotland. It is, also, further complicated by the circumstance of the gloss *dal* being not Keltic, but *Norse*, i. e. Danish or Norwegian.

The evidence, then, of the present Gaelic population of Scotland being of Irish origin, and the corresponding probability of the earliest occupancy of Caledonia having been *British*, lies less in the so-called tradition, than in the absence of the term *sliabh = mountain;* the distribution of the forms in *aber;* and, above all, the present similarity between the Irish and Scotch Gaelic — a similarity which suggests the notion that the separation is comparatively recent. They are far, however, from deciding the question. That South Briton was British, and Ireland Gaelic, is certain. That Scotland was originally British, and afterwards Gaelic, is probable.

The Gaels and Britons are the fundamental populations of the British Isles. The Picts were either aboriginal or intrusive. If aboriginal, they were, like the Gaels and Britons, Keltic. Whether, however, they were Gaelic Kelts or British Kelts, or whether they constituted a third branch of that stock, is doubtful.

If it were absolutely certain that every word used on Pictish ground belonged to the Pict form of speech, the inference that they were aborigines rather than intrusive settlers, and Britons rather than Gaels, would be legitimate. The well-known gloss *penn fahel = caput valli* is a gloss from the Pict district, of which the first part is British. In Gaelic, the form *= pen = head* is *ceann*. Neither does this stand alone. The evidence in favour of the British affinities can be strengthened. But what if the gloss be Pict, only in the way that *father* or *mother*, &c. are Welsh; *i. e.* words belonging to some other tongue spoken in the Pict country? In such a case the Picts may be Gaels, Germans, Scandinavians, &c. Now the word *dal*, to which attention has already been drawn, was not Scottish, *i. e.* not Gaelic. It probably was strange to the Scottish language, notwithstanding the testimony of Beda. If not Scot, however, it was almost certainly Pict. Yet it is, and was, pure Norse. Its existence cannot be got over except by making either the Scots or Picts Scandinavian. Each alternative has its difficulties: the latter the fewest. Such are the reasons for believing that the Picts are less unequivocally British than the researches of the latest and best investigators have made them. And Beda, it should be remembered, derives them from Scythia; adding that they came without females. This, perhaps, is only an inference; yet it is a just one. The passage that he supplies speaks to an existing custom: "Cumque uxores Picti non habentes peterent a Scottis, ea solum conditione dare consenserunt, ut ubi res perveniret in dubium, magis de foeminea regum prosapia quam de masculina regem sibi eligerent: quod usque hodie apud Pictos constat esse servatum." (*Hist. Eccles.* i.) Now, whatever may be the value of this passage, it entirely neutralises the evidence embodied in a well-known list of Pict kings. Here the names are Keltic, — chiefly British, — but, in two or three cases, Gaelic. Whichever they were, they were *not* Pict.

The Picts, then, may or may not have been intrusive rather than aboriginal. The ancestors of the present English were certainly in the former category. Whence were they? When did their intrusion begin? They were Germans. This is certain. But how were they distributed amongst the different divisions and subdivisions of the German populations? The terms Saxon and Frank tell us nothing. They were general names of a somewhat indefinite import. It is, perhaps, safe to say, that they were Frisians and Angles, rather than aught else; and, next to these, Scandinavians. This they may have been to a certain extent, even though the Picts were Keltic.

The date of their intrusion, in some form or other, was long earlier than the aera of Hengist and Horsa; and it is only by supposing that an author in the unfavourable position of Gildas was likely to be correct in the hazardous delivery of a negative assertion, and that in the very face of the notice of Eumenius and others, that the usual date can be supported. In proportion as their invasions were early their progress must have been gradual. In the opinion of the present writer, the Saxons and Franks of the later classics are *certainly* the lineal predecessors of the Angles of England; the Picts *possibly* the lineal predecessors of the Northmen, — *i. e.* on the *father's* side.

The ethnology, then, of Britain takes the following forms: —

1. In Hibernia, a Gaelic basis suffers but slight modification and admixture; whereas, —

2. In Britannia, —

a. South Britain is British, and Britanno-Roman, with Phoenician, Gaelic, and Germanic elements, — the latter destined to replace all the others; whilst, —

b. North Britain is British, and Gaelic, with Pict elements — whatever they were — of admixture in larger proportions than South Britain, and Roman elements in smaller.

The Roman element was itself complex; and, in minute ethnology, it may, perhaps, be better to speak of the *Legionary* population rather than of the Latin. This is because a Roman population might be any-

thing but native to Rome. It might be strange to Italy, strange to the Italian language. What might thus have been the case, actually was so. The imperial forces which occupied Britain, and supplied what is usually called the Roman element to the original Keltic basis, were Germans, Gauls, Iberians, &c., as the case might be; rarely pure Roman. The *Notitia Utriusque Imperii*, a document referrible to some time subsequent to the reign of Valens,—inasmuch as it mentions the Province of *Valentia*,—gives us, as elements of our Legionary population,—

1. *Germans, i. e.* Tungricani, Tungri, Turnacenses, Batavi.

2. *Gauls:* Nervii (in three quarters), Morini (see *in voc.*), Galli.

3. *Iberians:* Hispani.

4. *Probable Slavonians:* Dalmatae, Daci, Thraces, Thaifalae.

5. *Syri;* and 6. *Mauri.*

Of these the non-Roman character is the most patent; and these, at least, we may separate from the occupants of Italian blood. Of others, the foreign extraction is more uncertain. Sometimes the reading of the MSS. is doubtful, sometimes the term inexplicable. Thus, whilst it is difficult to say who the Solenses or Pacenses were,—opinions being different,—the authenticity of such a text as *Tribunus cohortes primae* Frixagorum *Vindobala* is doubtful. In such a case, the assumption that it meant *Frisians*, and the speculation as to the presence of a *Frisian* cohort, are unsatisfactory.

The analysis of the German populations, out of which the present nationality of England has grown, scarcely belongs to *classical* Britain. As far as it goes, however, it is to be sought under the heads Angli, Frisii, Saxones.

The extent to which the native population, whether exclusively Keltic or mixed, was uniform in manners and appearance, is chiefly to be measured by the remark of Tacitus, that the "physical appearance varied;" that the "Caledonians were red-haired, and large-limbed;" that the "Silurians were high-coloured and curly-haired;" and, lastly, that the natives of the parts nearest Gaul were Gallic in look and manner. The text in full has given rise to considerable speculation. It stands thus: "Habitus corporum varii; *atque ex eo argumenta.* Namque rutilae Caledoniam habitantium comae, magni artus, Germanicam originem adseverant. Silurum colorati vultus, et torti plerumque crines, et posita contra Hispania, Iberos veteres trajecisse, easque sedes occupasse fidem faciunt." (*Agric.* 11.) The words in Italics show that both the Germanic and the Iberic hypotheses were not historical facts, but only *inferences.* The only *facts* that Tacitus gives us is the difference of appearance in different parts of the island. This is undoubted. At the present moment the inhabitants of South Wales have florid complexions and dark hair; whilst the Scotch Highlanders, though of uncertain and irregular stature, are, on the whole, red; or, at least, sandy-haired. The *inference* from this is as free to the inquirer of the present century as it was to Tacitus. In respect to the opinions on this point, it is safe to say that the Germanic hypothesis is wholly, the Iberic nearly, unnecessary. The Scotch conformation is equally Keltic and Germanic: that of the South-Welsh is less easily explained. It re-appears, however, in certain parts of England —oftener on the coal-measures than elsewhere, but still elsewhere. The fact still requires solution.

VIII. Language.

A continuation of the previous extract gives us the standard text respecting the language of Britain — "sermo haud multum diversus," (*i. e.* from that of Gaul). What does this apply to? Not necessarily to the Britons altogether — only to those nearest Gaul. Yet it by no means excludes the others. It leaves the question open for the north and western parts of the island. The belief that the speech of Western Britain was essentially that of the eastern parts, rests partly upon the principle of not multiplying causes unnecessarily, and partly upon the present existence of the Welsh language. The Welsh of Wales and the Bretons of Brittany, are closely allied. This, however, is valid only in the eyes of the inquirer, who admits that the present Breton represents the ancient Gallic. It has no weight against the belief that it is of British origin—derived from the Bretons of the southern coast, who, at the Saxon invasion, transplanted themselves and their speech to the opposite shore of Armorica. The advocate of this view requires further evidence. Nor is it wanting. It has been shown more than once—by no one better than the late Mr. Garnett in the Transactions of the Philosophical Society—that the old Gallic glosses are not only significant in the Keltic language of western and northern Britain, but that they are most so in the Welsh or British branch of it. Contrary to the criticism of the time of Tacitus, it is the British language which now illustrates that of Gaul, and not the Gallic which explains the British. The proper British glosses are few. Two of them, however, are still existent with the island. Κοῦρμι (Dioscorid. *Mat. Med.* ii. 110), as the name of the British beverage, is the Welsh *cwrrw* = *cerevisia* = *beer;* and ἀγασσαῖος, the British species of hound, is the present word *gaze*-hound (Oppian, *Cyneget.* i. 471.)

The geographical terms in the ancient British are numerous; and one class of them illustrates a deflection from the Gallic form of speech. In Gaul the compounds of the root *dur-* invariably take that combination as an *affix* (*e. g.* Marco-*durum*): in Britain it is as invariably a *pre*-fix (*e. g.* *Duro*-vernum).

IX. Antiquities.

These fall into two clear and definite classes: 1. the Proper British; 2. the Roman. A third — the German—is less certain. A fourth is possible; but, in the opinion of the present writer, unnecessary. The last two will be considered first.

In such sepulchral monuments as bear the marks of the greatest antiquity, the implements and ornaments are of stone, to the exclusion of metal. The skulls, also, are of a small average magnitude, with certain peculiarities of shape. The inference that has been drawn from this is, that the population who worked without metals was of a different stock from those that used them. Again, the doctrine suggested by Arndt, expanded by Rask, and admitted in its very fullest extent by the Scandinavian school of philologists, ethnologists, and antiquarians, and which is known as the "Finn hypothesis," goes the same way. This means that, before the spread of the populations speaking the languages called Indo-European—before the spread of the Slavonians, Germans, Kelts, and Brahminic Hindus—an earlier population extended from Cape Comorin to Lapland,

from Lapland to Cape Clear, from Archangel to the Straits of Gibraltar, continuously. The Finns of Finland now best represent this—a population with which the Basks of the Pyrenees were once continuous. In this class, enormous displacements on the part of the so-called Indo-Europeans have obliterated the aborigines of the British Isles, Central Europe, and Northern Hindostan. If so, the Finn hypothesis coincides with the evidence of the older tumuli. Suggestive as this view is, it has still to stand the full ordeal of criticism.

The German hypothesis depends upon the extent to which certain antiquities of North Britain are, at one and the same time, of great antiquity in respect to date, and Germanic in origin. The Scandinavian doctrine as to the origin of the Picts support this: or, denying this, such independent evidence as can be brought in favour of any Germans or Northmen having made settlements on any part of Britain anterior to the expulsion of the Romans, helps to confirm it. Such settlements it is as hard to prove as to deny. Possibly, perhaps probably, the Shetland Isles, the Orkneys, the northern parts of Scotland, the Hebrides, parts of Ulster, the Isle of Man, and the coast of Galloway, may give us an area along which the Northmen of Norway spread themselves, and left memorials, at an epoch of any antiquity. Again, it would be over-bold to assert that certain parts of Britain, now eminently Danish (*e. g.* Lincolnshire), and which cannot be proved to have been at once Keltic and Roman (*i. e.* Roman on a Keltic basis) were not Norse equally early.

The two classes in question, however, are uncertain; and this leads us to the other two.

1. *British.*—The extent of this division is subject to the validity of the Finn and German hypotheses. If the former be true, the oldest tumuli are *prae*-Keltic; if the latter, the remarkable remains of Orkney and the North of Scotland (their antiquity being admitted) are German,—and, if German, probably Scandinavian. But, independent of these, we have the numerous *tumuli*, or barrows, of later date, in all their varieties and with all their contents; we have earth-mounds, like Silbury Hill; and vast monolithic structures, like those of Stonehenge. We have also the cromlechs and cairns. We have no inscriptions; and the coins are but semi-Britannic, *i.e.* wherever the mint may have been, the letters and legend represent the civilisation of the classical rather than the Keltic populations. Iron was a metal during part of this period, and, *à fortiori*, gold and bronze.

2. *Roman.*—The Keltic remains in Britain are a measure of the early British civilisation; the Roman ones merely give us a question of *more or less* in respect to the extent of their preservation. They are essentially the Roman antiquities of the Roman world elsewhere:—pavements, altars, metallic implements and ornaments, pottery (the specimens of the Samian ware being both abundant and beautiful), earthworks, encampments, walls, roads, coins, inscriptions. A few of these only will be noticed.

Of the *inscriptions*, the Marmor Ancyranum, although referring to Britain, is not from a British locality. Neither are those of the reign of Claudius. They first predominate on British ground in the reign of Trajan. Thenceforward they bear the names of Hadrian, Severus, Gordian, Valerian, Gallienus, Tetricus, Numerian, Diocletian, Constantine, and Julian. Next to the names of the emperors, those of certain commanders, legions, and cohorts are the most important, as they are more numerous; whilst such as commemorate particular events, and are dedicated to particular deities, are more valuable than either. One with another, they preserve the names, and give us the stations, of most of the legions of the Notitia. One of them, at least, illustrates the formation of the Vallum. One of them is a dedication

DEO SANCTO
SERAPI.

a clear proof that the religion of the Roman Legionaries was no more necessarily Roman than their blood.

The chronological range of the coins varies in many points from that of the inscriptions. They often speak where the latter are silent, and are silent where the latter speak. The head and legend of Antoninus (Caracalla) and Geta are frequent; but then, there are none between them and the reign of Diocletian. Then come the coins, not of that emperor himself, but of the usurpers Carausius and Allectus, more numerous than all the others put together. And here they end. For the later emperors there is nothing.

None of our Roman *roads* are known under their Roman names. The *Itinerarium Antonini*, a work of uncertain date, and, as will be explained in the sequel [see MURIDUNUM], of doubtful value in its current form, merely gives the starting-places and the termini; *e. g.* Iter a Londinio ad Portum Dubris M. P. lxvii, &c. The *itinera*, however, are fifteen in number, and, in extent, reach from Blatum Bulgium, in Dumfrieshire, to Regnum, on the coast of Sussex, north and south; and from Venta Icenorum (*Norwich*) to Isca Damnoniorum (*Exeter*), east and west. In North Wales, Cornwall, and Devonshire, the *Wealds* of Sussex and Kent, Lincolnshire, and the district of Craven in Yorkshire, the intercommunication seems to have been at the *minimum*. In the valleys of the Tyne and Solway, the Yorkshire Ouse, the Thames, the Severn, in Cheshire, South Lancashire, Norfolk, Suffolk, and the parts *round* the Wealds of Kent and Sussex, it was at its *maximum*.

Mr. Kemble draws a clear contrast between the early British *oppida*, as described by Caesar, and the true *municipia* and *coloniae* of the Romans. The *oppidum* of Cassivelaunus was a stockaded village, in some spot naturally difficult of access. The *municipia* and *coloniae*, of which Camelodunum was the earliest, were towns whose architecture and whose civil constitution were equally Roman. So was their civilisation. The extent, however, to which the sites of British *oppida* and the Roman *municipalities* coincided, constitutes a question which connects the two. It is safe to assume that they *did* so coincide, —not exactly, but generally. The Keltic *oppida* were numerous, were like those of Gaul, and—a reasonable inference from the existence of the war-chariot—were connected by roads. Hence, "when less than eighty years after the return of the Romans to Britain, and scarcely forty after the complete subjugation of the island by Agricola, Ptolemy tells us of at least fifty-six cities in existence here, we may reasonably conclude that they were not all due to the efforts of Roman civilisation." Certainly not. The Roman origin of the Hibernian πολεῖς (Ptolemy's term) is out of the question: neither is it certain that some of the Ptolemaean notices may not apply to an ante-Roman period. The Roman municipality, then, as a general rule, presupposes a British *oppidum*. How far does the English town imply a Roman municipality? The writer just quoted believes

the Saxons adopted the Roman sites *less* than the Romans did those of the Britons, the Germanic condition of a city being different from the Roman. As such, it directed the architectural industry of the Anglo-Saxon towards the erection of independent towns out of the materials supplied by the older ones, in the neighbourhood — but not on the absolute site — of the pre-existent municipality. Without admitting this view in its full integrity, we may learn from it the necessity of determining the ancient sites of the Roman cities on the special evidence of each particular case; it being better to do this than to argue at once from the present names and places of the English towns of the present time. Place for place, the old towns and the new were near each other, rather than on absolutely identical spots.

London, St. Albans, Colchester, Gloucester, Winchester, Norwich, Cirencester, Bath, Silchester, York, Exeter, Dorchester, Chichester, Canterbury, Wroxeter, Lincoln, Worcester, Leicester, Doncaster, Caermarthen, Caernarvon, Portchester, Grantchester, Carlisle, Caerleon, Manchester, have the best claims to represent the old Roman cities of England, the lists of which, considering the difference of the authorities, are not more discrepant from each other than is expected. The number of Ptolemy's πολεῖς is 56, all of which he names. Marcianus Heracleota, without naming any, gives 59. Nennius, at a later period, enumerates 34; the Saxon invasion having occurred in the interval.

The *valla* are described in a separate article. [VALLUM.]

X. DIVISIONS.

The divisions of the British Isles are only definite where they are natural, and they are only natural where the ocean makes them. Hibernia is thus separated from Albion simply by its insular condition — *ex vi termini*. So are the smaller islands, Vectis, the Orcades, &c.; all of which were known to the ancients. But this is not the case with the ancient analogies of North and South Britain — if such analogies existed. No one can say where Britannia ended and Caledonia began — or rather no one can say how far Britannia and Caledonia are the names of natural and primary divisions. In the way of ethnology, it is safe to say that all the Caledonii were comprised within the present limits of North Britain, except so far as they were intrusive invaders southwards. It is safe to say the same of the Scots. But it is not safe to say so of the Picts; nor yet can we affirm that all the Britons belonged to the present country of England. In Ptolemy the Caledonii are a specific population, forming along with Cornabii, Creones, and others, the northern population of Albion — the name having no generality whatever. Dion's Caledonii are certainly beyond the wall, but between them and the wall are the Meatae. In Tacitus the Caledonii are either the political confederacy of Galgacus, or the natives of the district around the Grampians. The wider extent to the word is a point in the history of the *term*, less than a point in the history of the *people*.

The practical primary division which *can* be made is that between *Roman* Albion and *Independent* Albion; the former of which coincided more or less closely with Britannia in the restricted sense of the term, and with the area subsequently named England; the latter with Caledonia and Scotland.

Britannia appears to have been constituted a Roman province after the conquest of a portion of the island in the reign of Claudius. The province was gradually enlarged by the conquests of successive Roman generals; but its boundary on the south was finally the wall which extended from the Solway Frith (Ituna Aestuarium) to the mouth of the river Tyne. Britain continued to form one Roman province, governed by a consular legatus and a procurator, down to A. D. 197, when it was divided into two provinces, *Britannia Superior* and *Inferior*, each, as it appears, under a separate Praeses (Herodian, iii. 8. § 2; Dig. 28. tit. 6. s. 2. § 4). It was subsequently divided into four provinces; named *Maxima Caesariensis*, *Flavia*, *Britannia prima*, *Britannia secunda* (S. Rufus, *Brev.* 6), probably in the reign of Diocletian or of Constantine. To these a fifth province, named *Valentia*, was added in A. D. 369 (Amm. Marc. xxviii. 3. § 7), so that at the beginning of the fifth century, Britain was divided into five provinces; two governed by Consulares, namely, *Maxima Caesariensis* and *Valentia;* and three by Praesides, namely, *Britannia Prima*, *Britannia Secunda*, and *Flavia Caesariensis*. All these governors were subject to the *Vicarius Britanniae*, to whom the general government of the island was entrusted. The *Vicarius* appears to have usually resided at Eboracum (*York*), which may be regarded as the seat of government during the Roman dominion. (*Not. Dig. Occ.* c. 22; Böcking, *ad loc.* p. 496, seq.; comp. Marquardt, in Becker's *Handbuch der Römisch. Alterth.* vol. iii. pl. i. p. 97, seq.)

The distribution and boundary of these five provinces we do *not* know — though they are often given.

Respecting the next class of divisions we do not know even this. We do not know, when talking of (*e. g.*) the Ordovices, the Iceni, or the Novantae, to what class the term belongs. Is it the name of a natural geographical division, like *Highlands* and *Lowlands*, *Dalesmen* or *Coastmen?* or the name of a political division, like that of the English counties? that of a confederacy? that of a tribe or clan? Is it one of these in some cases, and another in another? *Some* of the terms are geographical. This is all that it is safe to say. Some of the terms are geographical, because they seem to be compounded of substantives significant in geography; *e. g.* the prefixes *car-*, and *tre-*, and *dur-*.

The only systematic list of these divisions is Ptolemy's; and it gives us the following names, each of which is noticed separately. They are enumerated, however, at present, for the sake of showing the extent to which, not only Roman but Independent Albion was known to the writers of the second century, and also because some of them illustrate the general geography of the British Isles.

1. North of the Clyde and Forth, the line of defences drawn by Agricola, lay the Epidii, *Ce*rones, *Cr*eones, *Car*nonacae, *Car*eni, *Cor*nabii, Caledonii, Cantae, Logi, Mertae, Vacomagi, Venecontes, Taizalae, — in all thirteen. The apparently Keltic elements in these names are printed in Italics. They are British rather than Gaelic; and, as such, evidence in favour of the *oldest* population of Scotland, having belonged to that division. This inference, however, is traversed by the want of proof of the names having been *native*. Hence, when such truly British names as *Cantae* and *Cornabii* (compare *Cantium* and *Cornubii*) appear on the extreme north of Scotland, they may have been the names used by the British informants of Ptolemy's

authorities, rather than the true Caledonian designations in use among the Caledonians themselves. They may, in other words, have belonged to Caledonia, just as *Welsh* and *Wales* belong to the Cambro-British principality, *i. e.* not at all.

2. Between the Clyde and Forth, and the Tyne and Solway, *i. e.* between the two valla, lay the Novantae, the Selgovae, the Gadeni, the Ottadini, and the Damnii, five in number. This was, afterwards, the chief Pict area.

3. South of the Tyne and Solway, *i. e.* in the thoroughly Roman Britannia, were the Brigantes, the Parisi, the *Cor*navii, the *Cor*itavi, the Catyeuchlani, the Simeni, the *Tri*noantes (Trinobantes), the Dobuni, the Att*re*bates, the Cantii, the Regni, the Belgae, the *Du*rotriges, the Damnonii, all English rather than Welsh; and the Silures, Dimetae, and Ordovices, Welsh rather than English. Total seventeen.

All these names apparently belong to one language, that being the British branch of the Keltic.

The list of Roman *coloniae* and *municipia* can scarcely be given with confidence. The distinction between them and mere military stations or post-houses is difficult, often impracticable. The specific histories of given towns have nowhere come down to us. The clear and definite prominence that such cities as *Treves* and *Arles* take in the history of Gaul belongs to no town of Britain, and few facts only are trustworthy Camelodunum (*Colchester*) was the earliest municipality: Londinium and Eboracum the most important. Then came Verulamium, Glevum (*Gloucester*), Venta Belgarum (*Winchester*), Venta Icenorum (*Norwich*), Corinium (*Cirencester*), Calleva Attrebatum (*Silchester*), Aquae Solis (*Bath*), Durnovaria (*Dorchester*), Regnum (*Chichester?*), Durovernum (*Canterbury*), Uriconium (*Wroxeter*), Lindum (*Lincoln*). To these may, probably, be added the more important harbours; such as Rutupae (*Richborough*), Portus Dubris (*Dover*), Portus Lemanis (*Lympne*), Portus Adurni (*Aldrington*), all to the south of the Thames. Of these towns the notices are variously and most irregularly distributed. Some, such as Londinium, Lindum, Eboracum, Camelodunum, Corineum, Aquae Sulis (Ὕδατα Θερμὰ), appear in Ptolemy; whereas the majority are taken from later sources—the Antonine Itinerary and the Notitia. No town, however, throughout the whole length and breadth of Britannia is known to us in respect to its internal history, and the details of its constitution; in other words, there are no notices whatever of the *Curiales*, the *Decuriones*, the *Ordo*, or the *Senatus* of any town in Britain. That such existed is a matter of inference—inference of the most legitimate kind, but still only inference.

For all the towns above mentioned we have (*a*) a notice in some Latin or Greek author, (*b*) an identification of the site, and (*c*) the existence of Roman remains at the present time; in other words our evidence is of the highest and best kind. In the majority of cases, however, there is a great falling off in this respect. Sometimes there is the ancient name, without any definite modern equivalent; sometimes the modern without an ancient one; sometimes Roman remains with a name; sometimes a name without remains. Sometimes the name is only partially Roman—being a compound. Such is the case with the forms in *-coln* (*colonia*) and *-chester* (*castra*). In the Danish part of the island this becomes *-caster* (An-*caster*). Even this class is occasionally equivocal; since the element *-wich*, as in Green-*wich*, &c., may either come directly from the Latin *vicus* or from the Norse *vik*. Compounds of *villa* are in a similar category. They may have come direct from the Latin, or they may simply represent the French *ville*. The element *street*, as in *Strat*-ford, denotes a *road* rather than a *town*. The extent of these complications may be measured by a comparison of the ancient and modern maps of (*e. g.*) Norfolk. The localities of which the ancient names are known are four—Brannodunum (*Bran-caster*), Venta Icenorum, Gariannonum (*Burgh Castle*), and ad Taum (*Taesburg*). The spots marked in Mr. Hughes' map of Britannia Romana (*vid. Monumenta Britannica*), as the localities of Roman remains (over and above the four already mentioned) are fifteen—*Castle Rising, Sth. Creake, Cromer, Burgh, Oxnead, Castle Acre, Narborough, Osburg, Ixburg, Colney, Whetacre, Burgh St. Peter, Caistor, Holme, North Elmham*—all unnamed, or, if capable of being provided with an ancient designation, so provided at the expense of some other locality.

Upon the whole, it is not too much to say that the parallel which has frequently been drawn between Britain and Dacia, in respect to the late date of their reduction, and the early date of the loss, holds good in respect to the details of their history during the Roman and ante-Roman period. In each case we have obscurity and uncertainty—names without a corresponding description, sometimes without even a geographical position; remains without a site, and sites without remains to verify them.

The chief complementary notices to this article are CALEDONIA, FRISII, HIBERNIA, MORINI, SAXONES, VALLUM. (Camden's *Britannia;* Horseley's *Britannia Romana;* Stukely's *Stonehenge and Abury;* Stuart's *Caledonia Romana;* Wilson's *Prehistoric Annals of Scotland;* Wright, *The Kelt, The Roman, and The Saxon;* Kemble's *Saxons in England; Monumenta Britannica.*) [R. G. L.]

BRITANNI. Pliny (iv. 17) places Britanni on the Gallic coast, between a people who belong to the pagus of Gesoriacum (*Boulogne*) and the Ambiani. They would, therefore, be about the river *Canche*. Whether this is a blunder of Pliny, or a corruption in his text, or whether there were Britanni on this coast, we have no means of determining. [G.L.]

BRIU'LA (Βριουλα: *Eth.* Briullites), a place in Lydia (Strab. p. 650; Plin. v. 29), in the neighbourhood of Nysa. Its position is not known, but it may have been near Mastaura, also mentioned in the same sentence by Strabo, the site of which is known [MASTAURA]. [G. L.]

BRIVA ISARAE (*Pontoise*), or the bridge of the Isara, is near to the site of *Pontoise*, which is on the road from *Paris* to *Rouen*. As the Isara is the *Oise*, *Pontoise* is manifestly a corruption of Pons Isarae. The Antonine Itin. and the Table give 15 Gallic leagues as the distance from Briva Isarae to Lutetia (*Paris*), which distance should probably be estimated from *La Cité*, the original Lutetia. [G. L.]

BRIVAS, a town of the Arverni, is mentioned by Sidonius Apollinaris (*Carm.* xxiv. 16):—

"Hinc te suscipiet benigna Brivas."

The place is *Brioude* on the *Allier*. Some authorities speak of a Roman bridge there, and say that the old church was built in the time of Constantine. The name Brivas indicates the passage of a river. [G. L.]

BRIVATES PORTUS (Βριουάτης λιμήν), a place in Gallia, is fixed by Ptolemy (ii. 8. § 1) between the mouth of the *Loire* and a river which he calls the Herius, supposed by D'Anville to be the *Vilaine*, and by others to be the *Rivière d'Auray*. Accordingly, some geographers place this port at *Brivain* near *Croisic*, on the coast, in the department of *Morbihan*. The resemblance of the name Brivates to *Brest*, however, induces D'Anville to suppose that this large bay may be the Brivates of Ptolemy. Indeed, it is difficult to conceive that Ptolemy, with any tolerable materials at hand for the coast of Gallia, should not have found among them the position of *Brest*. Walckenaer makes the Gesocribate of the Table to be *Brest*. The Table gives a route from Juliomagus (*Angers*), through *Nantes*, Duretie, Dartoritum, Sulim, and Vorgium, to Gesocribate. D'Anville supposes that Gesocribate ought to be Gesobrivate. The distance from *Nantes* to Gesocribate is 138 Gallic leagues or 207 M. P. There is no doubt that the harbour of *Brest* is the termination of this road, and as to the difficulty of reconciling all the distances, we cannot be surprised at this in a road along such a coast. Vorgium or Vorganium, the next station to Gesocribate, is placed by some geographers at *Concarneau*, on the present road between *Hennebon* and *Quimper*. [G. L.]

BRIVODU'RUM, a place on a river, as the name imports. The place is perhaps *Briare*, on the right bank of the *Loire*, near *Châtillon-sur-Loire*. The Antonine Itin. and the Table place Belca between Brivodurum and Genabum (*Orléans*), and Condate, *Cosne* (Massava in the Table), between Brivodurum and Nevirnum (*Nevers*). There is the usual difficulty about the numbers. Walckenaer places Brivodurum at *La Villeneuve* near *Bonny*. The road evidently followed the right bank of the *Loire*, as it does now from *Nevers* to *Orléans*. [G. L.]

BRIXELLUM or BRIXILLUM (Βρίξελλον, Ptol.; Βριξίλλον, Plut.: *Eth.* Brixillanus, Inscr.: *Brescello*), a town of Cisalpine Gaul, situated on the S. bank of the Padus, about 12 miles NE. of Parma, and 16 from Regium. Pliny calls it a colony (iii. 15. s. 20), but we have no account of the time when it became such, nor does any other writer assign it that rank; but it was certainly one of the principal towns in this part of Italy. (Zumpt, *de Colon.* p. 348; Ptol. iii. 1. § 45; Plin. vii. 49. s. 50.) It is chiefly celebrated as the place to which the emperor Otho retired, when he quitted his army previous to the battle of Bedriacum, and where he put an end to his life on learning the defeat of his troops by the lieutenants of Vitellius. (Tac. *Hist.* ii. 33, 39, 51, 54; Plut. *Oth.* 10, 15—17; Suet. *Oth.* 9.) He was buried on the spot, and his monument was seen there by Plutarch. (Tac. *Hist.* 49; Plut. *Oth.* 18.) Its selection on that occasion seems to prove that it was a place of strength; and again, at a much later period, it appears as a strong fortress in the time of the Lombard kings. (P. Diac. iii. 17, iv. 29.) No other mention of it is found in history; but an inscription attests its municipal condition in the reign of Julian, and it is noticed as a considerable town by Sidonius Apollinaris in the account of his journey to Rome. (*Ep.* i. 5; Orell. *Inscr.* 37, 34.) The Itineraries place it on the road from Cremona to Regium, which probably crossed the Padus at this point; but the distance of 40 M. P. from thence to Regium is certainly corrupt. (*Itin. Ant.* p. 283.) The modern town of *Brescello* was, at one time, a fortress of some consideration, but is now a poor place with only 2000 inhabitants. [E. H. B.]

BRI'XIA (Βριξία, Ptol.; Βρηξία, Strab.: *Eth.* Brixianus: *Brescia*), a city of Cisalpine Gaul, in the territory of the Cenomani, between Bergomum and Verona. It was situated on the small river Mela or Mella, at the very foot of the lowest underfalls of the Alps; and about 18 miles W. of the lake Benacus. Both Justin and Livy agree in describing it as one of the cities founded by the Cenomani, after they had passed the Alps and occupied this part of Italy; and the latter author expressly calls it their capital. (Justin. xx. 5; Liv. v. 35, xxxii. 30.) Pliny and Ptolemy also concur in assigning it to the Cenomani: so that Strabo is clearly mistaken in reckoning it, as well as Mantua and Cremona, a city of the Insubres. (Strab. v. p. 213; Plin. iii. 19. s. 23; Ptol. iii. 1. § 31.) The "Brixiani Galli" are mentioned by Livy in B. C. 218, as assisting the Romans against the revolt of the Boii (xxi. 25); and on a later occasion they appear to have held aloof, when the greater part of the Cenomani were in arms against Rome. (Id. xxxii. 30.) But this is all we hear of it previous to the Roman conquest, and the incorporation of Gallia Transpadana with Italy. Under the Roman Empire we find Brixia a flourishing and opulent provincial town. Strabo (*l. c.*) speaks of it as inferior to Mediolanum and Verona, but ranks it on a par with Mantua and Comum. Pliny gives it the title of a colony, and this is confirmed by inscriptions: in one of these it is styled "Colonia Civica Augusta," whence it appears that it was one of the colonies founded by Augustus, and settled with citizens, not soldiers. (Plin. *l. c.*; Orell. *Inscr.* 66; Gruter, *Inscr.* p. 464. 5; Donat. *Inscr.* p. 210. 7; Zumpt, *de Colon.* p. 351.) Numerous other inscriptions record its local magistrates, sacerdotal offices, corporations or "collegia" of various trades, and other circumstances that attest its flourishing municipal condition throughout the period of the Roman Empire. (Orell. *Inscr.* 2183, 3744, 3750, &c.; Rossi, *Memorie Bresciane*, p. 230—324.) It was plundered by the Huns under Attila in A. D. 452 (*Hist. Miscell.* xv. p. 549), but recovered from this disaster, and under the Lombard rule was one of the principal towns of this part of Italy, and the capital of one of the duchies into which their kingdom was divided. (P. Diac. ii. 32, v. 36.)

Catullus terms Brixia the mother-city of Verona, a strong proof of the belief in its antiquity. He describes it as *traversed* by the river Mela (Flavus quam molli *percurrit* flumine Mela, *Carm.* xvii. 33); but at the present day that river (still called the *Mella*) flows about a mile to the W. of it; while *Brescia* itself is situated on a much smaller stream called the *Garza*. Existing remains prove that the ancient city occupied the same site with the modern one; nor is it likely that the river has changed its course: and Philargyrius, writing in the fourth century, correctly describes it as *flowing near* Brixia. (Philarg. *ad Georg.* iv. 278.) The "Cycnea Specula" mentioned by Catullus in the same passage, was probably a tower or mounument on one of the hills which rise immediately above *Brescia*, and which are of moderate elevation, though immediately connected with more lofty ridges, and form one of the last offshoots of the Alps towards the plain of Lombardy.

The remains of antiquity still extant at *Brescia* are of considerable importance. Of the buildings the most remarkable is that commonly called the temple of Hercules, though it is very doubtful whether it was

not a basilica or court-house, rather than a temple. Some portions of the theatre may also be traced, though buried under modern buildings, as well as some Corinthian columns supposed to have been part of the forum. The beauty, number, and variety of other architectural fragments, which have been discovered in different parts of the town, is such as to give a very high opinion of the condition of this art in a second-class provincial town under the Roman Empire. Some ancient works in bronze have also been found here, among which a statue of Victory is deservedly celebrated. The collection of inscriptions is unusually extensive, having been commenced as early as the year 1480, and all that have been found, diligently preserved. (The monuments recently discovered at *Brescia*, have been described and published by Labus, in 1834; see also the *Ann. dell' Inst. Arch.* 1839, pp. 182—183. The older work of Rossi, *Memorie Bresciane*, 4to. Brescia, 1693, contains many fables and fancies, but has still preserved much that is valuable.)

Brixia appears in ancient times to have possessed an extensive territory or "ager," of which it was the municipal head; and several of the Alpine tribes who inhabited the neighbouring vallies were subjected to its rule. Among these we may certainly include the TRIUMPILINI, who occupied the upper valley of the Mela, still called the *Val Trompia;* the SABINI, who inhabited the *Val Sabbia*, or valley of the *Chiese;* and the inhabitants of the western bank of the Lake Benacus. Among the smaller towns which were dependent on Brixia, we find mentioned in inscriptions: Voberna, still called *Vobarno*, in the valley of the *Chiese;* Edrum (Edrani), now *Idro*, which gives name to the *Lago d' Idro*; and Vargadum (Vargadenses), the name of which is slightly distorted in that of the modern *Gavardo*, a small town on the river *Chiese*, about 12 miles E. of *Brescia*. (Plin. iii. 20. s. 24; Cluver. *Ital.* pp. 107, 108, 252; Rossi, *Mem. Bresciane*, pp. 196, 271, 279.) [E. H. B.]

BROCOMAGUS (*Brumath*), a town of the Tribocci, on the road from Argentoratum (*Strassburg*) to *Cologne*. It is Βρευκόμαγος in Ptolemy (ii. 9. § 18). Julian (Amm. Marc. xvi. 2) defeated some Germans here. This town also occurs in the Antonine Itin. It is easily identified with *Brumath* on the *Zorn*, in the department of *Bas Rhin*, between *Strassburg* and *Haguenau*. Many Roman remains have been found about it. Ruins of Roman walls are said to exist north of the *Zorn*, and traces of a Roman road to *Selz*. [G. L.]

BRODIONTII, a people mentioned by Pliny (iii. 20. s. 24) in the inscription from the trophy of the Alps. They are generally supposed to be the same as the Bodiontici; but Walckenaer (*Géog.* vol. ii. p. 38) finds their name in a mountain called *Brodon*, one of the largest that form the valley of the *Olle*. The river *Olle* joins the *Isère* on the left bank, below *Grenoble*. [G. L.]

BROMAGUS, in the Antonine Itin., Viromagus in the Table, is between Mennodunum (supposed to be *Moudon*) and Viviscus (*Vevai*), on the lake of Geneva. There is a place called *Promasens*, which may be Bromagus. *Promasens* is on a little stream, the *Broye;* and Bromagus may mean the town on the Bro. [G. L.]

BROMISCUS (Βρομίσκος), a town of Mygdonia in Macedonia, near the river by which the waters of the lake Bolbe flow into the Strymonic gulf. (Thuc. iv. 103.) It was either upon the site of this place or of the neighbouring Arethusa that the fortress of Rentine was built, which is frequently mentioned by the Byzantine historians. (Tafel, *Thessalonica*, p. 68.) Stephanus calls the town Bormiscus, and relates that Euripides was here torn to death by dogs; but another legend supposes this event to have taken place at Arethusa, where the tomb of the poet was shown. [ARETHUSA, No. 6.]

BRU'CTERI (Βρούκτεροι), a great German tribe on the river Amasia (*Ems*), which is first mentioned by Strabo (vii. p. 290) as having been subdued by Drusus. (Comp. Tac. *Ann.* i. 60.) The Bructeri, like several other tribes, were divided into the lesser and the greater, and the river Lupia (*Lippe*) flowed through the country of the former. (Strab. vii. p. 291; Ptol. ii. 11. § 16, who, however, calls them Βουσάκτεροι.) From these authors it is clear that the Bructeri occupied not only the country between the rivers Amasia and Lupia, but extended beyond them. The Bructeri majores appear to have dwelt on the east, and the minores on the west of the Amasia. That they extended beyond the Lupia is attested not only by Strabo, but also by the fact that the celebrated prophetess of the Bructeri, Velleda, dwelt in a tower on the banks of the Lupia. (Tac. *Hist.* iv. 61, 65, v. 22.) From Claudian (*De IV. Cons. Honor.* 450) it might be inferred that they extended even as far as the Hercynian forest, but the name Hercynia Silva is probably used in a loose and indefinite sense by the poet. In the north they were contiguous to the Chauci (Tac. *Ann.* xiii. 55, foll.), and in the north-east to the Angrivarii. (Tac. *Ann.* ii. 8.) Velleius Paterculus (ii. 105) relates that the Bructeri were subdued by Tiberius; but in the battle in the forest of Teutoburg they appear still to have taken an active part, as we must infer from the fact that they received one of the Roman eagles taken in that battle. (Tac. *Ann.* i. 60.) It can scarcely be believed, on the authority of Tacitus, that they were entirely destroyed by other German tribes, for Pliny (*Ep.* ii. 7) and Ptolemy still mention them as existing, and even at a much later period they occur as one of the tribes allied with the Franks. (Eumen. *Paneggyr. Const.* 12.) Ledebur (*Das Land u. Volk der Bructerer*, Berlin, 1827) endeavours to give to the Bructeri more importance than they deserve in history. (Comp. Middendorf, *Die Wohnsitze der Bructerer*, Coesfeld, 1837; Wersebe, *Voelker des alten Deutschlands*, p. 83, &c.; Latham on Tac. *Germania*, p. 111.) [L. S.]

BRUNDI'SIUM or BRUNDU'SIUM* (Βρεντέσιον: *Eth.* Βρεντεσῖνος, Brundusinus or Brundisinus: *Brindisi*), one of the most important cities of Calabria, situated on the coast of the Adriatic Sea, 50 miles from Hydruntum, and 38 from Egnatia. It was distant from Tarentum 44 miles; but the direct distance across the peninsula to the nearest point of the Gulph of Tarentum does not exceed 30 miles. (Itin. Ant. pp. 118, 119.) Its name was derived from the peculiar configuration of its celebrated port, the various branches of which, united into one at the entrance, were thought to resemble a stag's head, which was called, in the native dialect of the Messapians, Brention or Brentesion. (Strab. vi. p. 282; Steph. B. *s. v.* Βρεντέσιον.†) It appears

* Concerning the orthography of the name in Latin see Orell. *Onom. Tullian.* p. 98; Cortius *ad Lucan.* ii. 609; Tzschucke *ad Melam.* On the whole, the preponderance of authority appears to be in favour of *Brundisium.*

† It seems probable that the real native word

to have been in very early times one of the chief towns of the Sallentines: hence tradition generally ascribed its foundation to a colony from Crete, the same source from whence the origin of the Sallentines themselves was derived. (Strab. *l. c.*; Lucan, ii. 610.) An obscure and confused tale related by Justin (xii. 2) represents it as founded by the Aetolians under Diomed, who were, however, expelled by the native inhabitants of the country, whom he calls Apulians. Both legends point to the fact that it was in existence as a Messapian or Sallentine city before the settlement of the Greek colonies in its neighbourhood. According to Strabo, it had long been governed by its own kings, at the time of the foundation of Tarentum by Phalanthus, and afforded a place of refuge to that chieftain himself when expelled by civil dissensions from his newly founded city. Hence the monument of the hero was shown at Brundusium. (Strab. *l. c.*; Justin. iii. 4.) We have very little information concerning its history prior to the Roman conquest; but it seems to have been a place of comparatively little importance, being obscured by the greatness of its neighbour Tarentum, which, at this period, engrossed the whole commerce of this part of Italy. (Pol. x. 1.) Brundusium, however, appears to have retained its independence, and never received a Greek colony. Hence Scylax, though he notices Hydruntum, makes no mention of Brundusium, and Scymnus Chius terms it the port or emporium *of the Messapians*. (Scyl. § 14; Scymn. Ch. 363.) The name is only once mentioned incidentally by Herodotus (iv. 99), but in a manner that shows it to have been familiar to the Greeks of his day.

But the excellence of its port, and its advantageous situation for the purpose of commanding the Adriatic, both in a commercial and naval point of view, appear to have early attracted the attention of the Romans; and the possession of this important port is said to have been one of the chief objects which led them to turn their arms against the Sallentines in B. C. 267. (Zonar. viii. 7.) But though the city fell into their hands on that occasion, it was not till B. C. 244 that they proceeded to secure its possession by the establishment there of a Roman colony. (Liv. *Epit.* xix.; Vell. Pat. i. 14; Flor. i. 20.) It is from this period that the importance of Brundusium must be dated: the new colony appears to have risen rapidly to wealth and prosperity, for which it was indebted partly to the fertility of its territory, but still more to its commercial advantages; and its importance continually increased, as the Roman arms were carried in succession, first to the opposite shores of Macedonia and Greece, and afterwards to those of Asia. Its admirable port, capable of sheltering the largest fleets in perfect safety, caused it to be selected as the chief naval station of the Romans in these seas. As early as the First Illyrian War, B. C. 229, it was here that the Romans assembled their fleet and army for the campaign (Pol. ii. 11); and during the Second Punic War it was again selected as the naval station for the operations against Philip, king of Macedonia. (Liv. xxiii. 48, xxiv. 10, 11.) Hannibal, on one occasion, made a vain attempt to surprize it; but the citizens continued faithful to the Roman cause, and at the most trying period of the war Brundusium was one of the eighteen colonies which came forward readily to furnish the supplies required of them. (Id. xxv. 22, xxvii. 10.) During the subsequent wars of the Romans with Macedonia, Greece, and Asia, the name of Brundusium continually recurs: it was almost invariably the point where the Roman generals assembled the fleets and armies with which they crossed the Adriatic; and where, likewise, they landed on their return in triumph. (Id. xxxi. 14, xxxiv. 52, xxxvii. 4, xliv. 1, xlv. 14, &c.) After the Roman dominion had been permanently established over the provinces beyond the Adriatic, the constant passage to and fro for peaceful purposes added still more to the trade and prosperity of Brundusium, which thus rose into one of the most flourishing and considerable cities of Southern Italy.

The position of Brundusium as the point of direct communication between Italy and the eastern provinces, naturally rendered it the scene of numerous historical incidents during the later ages of the republic, and under the Roman empire, of which a few only can be here noticed. In B. C. 83 Sulla landed here with his army, on his return from the Mithridatic war to make head against his enemies at Rome: the citizens of Brundusium opened to him their gates and their port, a service of the highest importance, which he rewarded by bestowing on them an immunity from all taxation, a privilege they continued to enjoy during a long period. (Appian, *B. C.* i. 79) In B. C. 57 they witnessed the peaceful return of Cicero from his exile, who landed here on the anniversary of the foundation of the colony (*natali Brundisinae coloniae die*, Cic. *ad Att.* iv. 1), a day which was thus rendered the occasion of double rejoicing. During the civil war between Caesar and Pompey, Brundusium became the scene of important military operations. Pompey had here gathered his forces together with the view of crossing the Adriatic, and a part of them had already sailed, when Caesar arrived, and after investing the town on the land side endeavoured to prevent the departure of the rest. For this purpose, having no fleet of his own, he attempted to block up the narrow entrance of the port, by driving in piles and sinking vessels in the centre of the channel. Pompey however succeeded in frustrating his endeavours until the return of his fleet enabled him to make his escape to Illyricum. (Caes. *B. C.* i. 24—28; Cic. *ad Att.* ix. 3, 13, 14, 15; Lucan. ii. 609—735; Dion Cass. xli. 12; Appian, *B. C.* ii. 40.) After the death of the dictator, it was at Brundusium that the youthful Octavius first assumed the name of Caesar; and the veteran cohorts in garrison there were the first that declared in his favour. (Appian, *B. C.* iii. 11.) Four years later (B. C. 40) it was again besieged by Antony and Domitius Ahenobarbus, and Octavian in vain attempted to raise the siege: but its fall was averted by the intervention of common friends, who effected a reconciliation between the two triumvirs (Id. v. 56, 57—60; Dion Cass. xlviii. 27—30). The peace thus concluded was of short duration, and in B. C. 41 Antony having again threatened Brundusium with a fleet of 300 sail, Maecenas and Cocceius proceeded thither in haste from Rome, and succeeded once more in concluding an amicable arrangement. It was on this last occasion that they were accompanied by Horace, who has immortalised in a well-known satire his journey from Rome to Brundusium. (Hor. *Sat.* i. 5; Plut. *Ant.* 35; Appian, *B. C.* v. 93.) In B. C. 19, Virgil died at Brundusium on his return from Greece.

was Brendon or Brenda (see Hesych. *s. v.* Βρενδον), whence Festus tells us (p. 33) that Brenda was used by some writers as a poetic form for Brundusium.

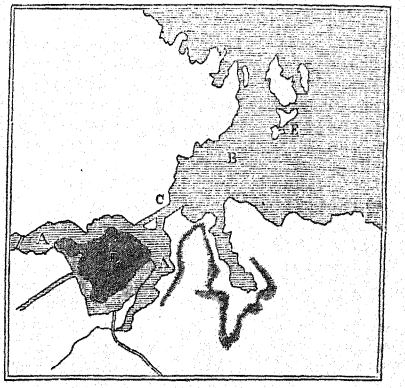
(Donat. *Vit. Virgil.*) At a later period Tacitus has left us an animated picture of the mournful spectacle, when Agrippina landed here with the ashes of her husband Germanicus. (Tac. *Ann.* iii. 1.) Under the empire we hear comparatively little of Brundusium, though it is certain that it retained its former importance, and continued to be the point of departure and arrival, both for ordinary travellers and for armies on their way between Italy and the East. (Capit. *M. Ant.* 9, 27; Spartian. *Sev.* 15.) The period at which the Appian Way was continued thither, and rendered practicable for carriages is uncertain: but the direct road from Rome to Brundusium through Apulia, by Canusium and Egnatia, which was only adapted for mules in the time of Strabo, was first completed as a highway by Trajan, and named from him the Via Trajana. The common route was to cross from hence direct to Dyrrhachium, from whence the Via Egnatia led through Illyricum and Macedonia to the shores of the Bosporus: but travellers proceeding to Greece frequently crossed over to Aulon, and thence through Epeirus into Thessaly. During the later ages of the empire Hydruntum appears to have become a frequent place of passage, and almost rivalled Brundusium in this respect; though in the time of Pliny it was reckoned the less safe and certain passage, though the shorter of the two. (Strab. vi. pp. 282, 283; Itin. Ant. pp. 317, 323, 497; Plin. iii. 11. s. 16; Ptol. iii. 1. § 14; Mel. ii. 4.)

After the fall of the Western Empire Brundusium appears to have declined in importance, and during the Gothic wars plays a subordinate part to the neighbouring city of Hydruntum. Its possession was long retained by the Byzantine emperors, together with the rest of Calabria and Apulia; but after they had long contested its possession with the Goths, Lombards, and Saracens, it was finally wrested from them by the Normans in the eleventh century.

The excellence of the port of Brundusium is celebrated by many ancient writers. Strabo speaks of it as superior to that of Tarentum, and at a much earlier period Ennius (*Ann.* vi. 53) already called it

"Brundisium pulcro praecinctum praepete portu."

It was composed of two principal arms or branches, running far into the land, and united only by a very narrow strait or outlet communicating with the sea. Outside this narrow channel was an outer harbour or roadstead, itself in a great degree sheltered by a small island, or group of islets, now called the *Isola di St. Andrea*; the ancient name of which appears to have been Barra. (Fest. *v. Barium*, p. 33.) It was occupied by a Pharos or lighthouse similar to that at Alexandria. (Mela, ii. 7.) Pliny speaks of these islands as "forming the port of Brundusium." Hence he must designate by this term the outer harbour; but the one generally meant and described by Caesar and Strabo was certainly the *inner* harbour, which was completely landlocked and sheltered from every wind, while it was deep enough for the largest ships; and the narrowness of the entrance rendered it easily defensible against any attack from without. This channel is now almost choked up with sand, and the inner port rendered in consequence completely useless. This has been ascribed to the works erected by Caesar for the purpose of obstructing the entrance; but the port continued in full use many centuries afterwards, and the real origin of the obstruction dates only from the fifteenth century. Recent attempts to clear out the channel have, however, brought to light many of the piles driven in by Caesar, and have thus proved that these works were constructed, as he has himself described them, at the narrowest part of the entrance. (Caes. *B. C.* i. 25; Strab. vi. p. 282; Lucan. *Phars.* ii. 610, &c.; Swinburne's *Travels*, vol. i. pp. 384—390.)

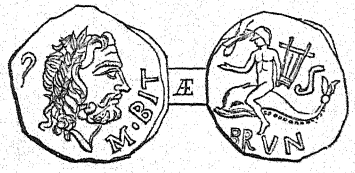


PLAN OF BRUNDUSIUM.

AA. Inner harbour.
B. Outer harbour.
C. Spot where Caesar tried to block up the entrance of the inner harbour.
D. Modern city of *Brindisi*.
E. Islands of *St. Andrea*, the ancient Barra.

The modern city of *Brindisi* is a poor and declining place, though retaining about 6000 inhabitants: it possesses very few vestiges of antiquity, except two lofty columns of *cipolline* marble, one of which is still erect, and which appears to have been designed in ancient times to bear lights, and serve as beacons or lighthouses to guide ships into the inner harbour. Numerous fragments of an architectural kind also remain, and many inscriptions, but for the most part of little interest. They are collected by Mommsen (*Regni Neapolitani Inscript. Latinae*, pp. 27—30). Many other remains of its ancient splendour are said to have been destroyed in the 16th century, when the modern castle was constructed by Charles V. The territory of *Brindisi* is still fertile, especially in olives; in ancient times also it was noted for its abundance of oil and wine, though the latter was of inferior quality. Strabo speaks of its territory as superior in fertility to that of Tarentum; but we learn from Caesar that it was in ancient, as well as modern times, an unhealthy neighbourhood, and his troops that were quartered there in the autumn of B. C. 49 suffered severely in consequence. (Strab. vi. p. 282; Caes. *B. C.* iii. 2; Varr. *R. R.* i. 8. § 2; Swinburne, *l. c.*; Giustiniani, *Diz. Geogr.* vol. ii. pp. 360—380.)

The coins of Brundusium all belong to the period of the Latin colony. Those with Greek legends cited by some early numismatists are false. [E. H. B.]



COIN OF BRUNDUSIUM.

BRU'TTII (Βρέττιοι), a people who inhabited the southern extremity of Italy, from the frontiers of Lucania to the Sicilian Straits and the promontory of Leucopetra. Both Greek and Latin writers expressly tell us that Bruttii was the name of the *people:* no separate designation for the country or province appears to have been adopted by the Romans, who almost universally use the plural form, or name of the nation, to designate the region which they inhabited. Thus Livy uses "Consentia in Bruttiis," "extremus Italiae angulus Bruttii," "Bruttii provincia," &c.: and the same usage prevailed down to a very late period. (Treb. Poll. *Tetricus*, 24; Notit. Dign. ii. pp. 10, 120.) The name of BRUTTIUM, to designate the province or region, though adopted by almost all modern writers on ancient geography appears to be unsupported by any classical authority: Mela, indeed, uses in one passage the phrase "in Bruttio," but it is probable that this is merely an elliptic expression for "in Bruttio agro," the term used by him in another passage, as well as by many other writers. (Mela, ii. 4, 7; In Flor. iii. 20. § 13, Bruttium is also an adjective.) The Greeks, however, used Βρεττία for the name of the country, reserving Βρέττιοι for that of the people. (Pol. ix. 7, 25, xi. 7; Strab. vi. p. 255.) Polybius, in more than one passage, calls it ἡ Βρεττιανὴ χώρα (i. 56, ix. 27).

The land of the Bruttians, or Bruttium (as we shall continue to designate it, in accordance with modern usage), was bounded on the N. by Lucania, from which it was separated by a line drawn from the river Laus near the Tyrrhenian Sea to the Crathis near the Gulf of Tarentum. On the W. it was washed by the Tyrrhenian Sea, and on the S. and E. by that known in ancient times as the Sicilian Sea, including under that appellation the Gulf of Tarentum. It thus comprised the two provinces now known as *Calabria Citra* and *Calabria Ultra*, with the exception of the northernmost portion of the former, which was included in Lucania. The region thus limited is correctly described by Strabo (*l. c.*) as a peninsula including within it another peninsula. The breadth from sea to sea, at the point where its frontier joins that of Lucania, does not exceed 300 stadia, or 30 Geog. miles; it afterwards widens out considerably, forming a mountainous tract of above 50 Geog. miles in breadth, and then again becomes abruptly contracted, so that the isthmus between the Terinaean Gulf and that of Scyllacium is less than 17 Geog. miles in width (Strabo calls it 160 stadia, which is very near the truth). The remaining portion, or southernmost peninsula, extending from thence to the promontory of Leucopetra (*Capo dell' Armi*), is about 60 miles long by 37 in its greatest width. The general form of the Bruttian peninsula may be not inaptly compared to a boot, of which the heel is formed by the Lacinian Promontory near Crotona, and the toe by that of Leucopetra. It is traversed throughout its whole extent by the chain of the Apennines, to which it owes its entire configuration. This range of mountains enters the Bruttian territory on the confines of Lucania, and descends along the western coast of the province as far as the Terinaean Gulf. Throughout this extent the central chain approaches very close to the shore of the Tyrrhenian Sea, while the great outlying mountain mass of the *Sila* (to the E. of the main chain, from which it is partly separated by the valley of the Crathis, though at the same time closely connected with the same mountain system) fills up the whole centre of the peninsula, and sends down its ridges to the Ionian Sea, where they form a projecting mass that separates the Gulf of Tarentum from that of Scyllacium. The extreme angles of this mass are formed by the *Punta dell' Alice* (the ancient Cape CRIMISA) and the more celebrated LACINIAN Promontory. South of this, the coast is deeply indented on each side by two extensive bays: the one known in ancient times as the Terinaean or Hipponian Gulf (now the *Golfo di Sta Eufemia*) on the W.; that of Scyllacium (still called *Golfo di Squillace*) on the E. Between the two occurs the remarkable break in the chain of the Apennines, already noticed in the description of those mountains [APENNINUS], so that the two seas are here separated only by a range of low hills of tertiary strata, leaving on each side a considerable extent of marshy plain. Immediately S. of this isthmus, however, the Apennines rise again in the lofty group or mass of mountains now called *Aspromonte*, which completely fill up the remaining portion of the peninsula, extending from sea to sea, and ending in the bold headland of Leucopetra, the extreme SW. point of Italy. The peninsula thus strongly characterized by nature was the country to which, according to Antiochus of Syracuse, the name of Italy was originally confined. (Antioch. *ap. Dionys.* i. 35; Arist. *Pol.* vii. 10.) [ITALIA.] It is evidently the same to which Plutarch applies the name of "the Rhegian peninsula" (ἡ Ῥηγινῶν χερρόνησος, *Crass.* 10).

The natural characters of the land thus constituted result at once from its physical conformation. The two great mountain groups of the *Sila* and the *Aspromonte*, have formed in all times wild and rugged tracts, covered with dense forests almost impenetrable to civilization. On the western coast, also, from the river Laus to the Terinaean Gulf, the Apennines approach so close to the sea that they leave scarcely any space for the settlement of considerable towns; and the line of coast throughout this extent affords no natural harbours. The streams which flow down from the mountains to the sea on either side have for the most part a very short course, and are mere mountain torrents: the only considerable valley is that of the CRATHIS, which has a northerly course from the neighbourhood of Consentia for near 20 miles, separating the forest-covered group of the *Sila* on the E. from the main chain of the Apennines on the W., until at length it emerges through a narrow gorge into a rich alluvial plain, through which it flows in an easterly direction to the sea. There is also a considerable tract of alluvial marshy plain on the shores of the Terinaean Gulf, and another, though of less extent, on the opposite side of the isthmus, adjoining the Gulf of Scyllacium. A plain of some extent also exists on the banks of the river *Mesima*, near its mouth; but with these few exceptions, the whole tract from sea to sea is occupied either by the mountain ranges of the Apennines, or by their less elevated offsets and underfalls. The slopes of these hills towards the sea are admirably adapted for the growth both of olives and vines; and modern travellers speak with great admiration of the beauty and fertility of the coasts of *Calabria*. But these advantages are limited to a small portion of the country; and it is probable that even when the Greek settlements on the coast were the most flourishing, neither culture nor civilization had made much progress in the interior. The mountain tract of the Sila was celebrated for its forests, which produced both timber and pitch of the highest value for

ship-building. The latter especially was under the Romans an important source of revenue to the state. (Dionys. xx. Fr. Mai, 5, 6.)

All ancient authors agree in stating that neither the name nor the origin of the Bruttians could claim a very remote antiquity. The country occupied by them was inhabited, in the earliest times of which we have any knowledge, by the OENOTRIANS—a tribe of Pelasgian origin, of which the CHONES and MORGETES appear to have been merely subordinate divisions. [See the respective articles.] It was while the Oenotrians were still masters of the land that the first Greek settlers arrived; and the beauty of the climate and country, as well as the rapid prosperity attained by these first settlements, proved so attractive that within a few years the shores of Bruttium were completely encircled by a belt of Greek colonies. These were (beginning from the Crathis, and proceeding southwards): 1. CROTONA, an Achaean colony, founded in B. C. 710, probably the most ancient, and at one time the most powerful of all: 2. SCYLLACIUM or SCYLLETIUM, according to Strabo, an Athenian colony, but of uncertain date: 3. CAULONIA, a colony of Crotona: 4. LOCRI, founded by the people of the same name in Greece: 5. RHEGIUM, a Chalcidic colony, founded shortly before the first Messenian war: 6. MEDMA, a colony, and probably a dependency, of Locri: 7. HIPPONIUM, also a colony from Locri: 8. TERINA, a colony of Crotona. We have scarcely any knowledge of the exact relations between these Greek cities and the native Oenotrian tribes; but there appears little doubt that the latter were reduced to a state of dependence, and at one time at least of complete subjection. We know that the territories of the Greek cities comprised the whole line of coast, so that those of Crotona and Thurii met at the river Hylias, and those of Locri and Rhegium were separated only by the Halex (Thuc. iii. 99, vii. 35); and when we find both Crotona and Locri founding colonies on the opposite side of the peninsula, there can be little doubt that the intermediate districts also were at least nominally subject to them.

Such appears to have been the state of things at the time of the Peloponnesian war; but in the course of the following century a great change took place. The Sabellian tribe of the Lucanians, who had been gradually extending their conquests towards the south, and had already made themselves masters of the northern parts of Oenotria, now pressed forwards into the Bruttian peninsula, and established their dominion over the interior of that country, reducing its previous inhabitants to a state of vassalage or serfdom. This probably took place after their great victory over the Thurians, near Laos, in B.C. 390; and little more than 30 years elapsed between this event and the rise of the people, properly called Bruttians. These are represented by ancient authors as merely a congregation of revolted slaves and other fugitives, who had taken refuge in the wild mountain regions of the peninsula: it seems probable that a considerable portion of them were the native Oenotrian or Pelasgic inhabitants, who gladly embraced the opportunity to throw off the foreign yoke. (Niebuhr, vol. i. p. 98.) But Justin distinctly describes them as headed by youths of Lucanian race; and there appears sufficient evidence of their close connexion with the Lucanians to warrant the assumption that these formed an important ingredient in their national composition. The name of Bruttii (Βρεττιοι) was given them, it seems, not by the Greeks, but by the Lucanians, and signified in their language fugitive slaves or rebels (δραπέται, ἀποστάται). But though used at first as a term of reproach, it was subsequently adopted by the Bruttians themselves, who, when they had risen to the rank of a powerful nation, pretended to derive it from a hero named Bruttus (Βρέττος), the son of Hercules and Valentia. (Diod. xvi. 15; Strab. vi. p. 255; Justin xxiii. 1; Steph. Byz. *s. v.* Βρέττος.) Justin, on the other hand, represents them as deriving their name from a woman of the name of Bruttia, who figured in their first revolt, and who, in later versions of the legend, assumes the dignity of a queen. (Justin. *l. c.*; Jornand. *de Reb. Get.* 30; P. Diac. *Hist.* ii. 17.)

The rise of the Bruttian people from this fortuitous aggregation of rebels and fugitives is assigned by Diodorus to the year 356, B.C.; and this accords with the statement of Strabo that they arose at the period of the expedition of Dion against the younger Dionysius. The wars of the latter, as well as of his father, with the Greek cities in southern Italy, and the state of confusion and weakness to which these were reduced in consequence, probably contributed in a great degree to pave the way for the rise of the Bruttian power. The *name* must indeed have been much more ancient if we could trust to the accuracy of Diodorus, who, in another passage (xii. 22), speaks of the *Bruttians* as having expelled the remainder of the Sybarites, who had settled on the river Traens after the destruction of their own city. But it is probable that this is a mere inaccuracy of expression, and that he only means to designate the inhabitants of the country, who were afterwards called Bruttians.* The progress of the latter, after their first appearance in history, was rapid. Composed originally, as we are told, of mere troops of outlaws and banditti, they soon became numerous and powerful enough to defy the arms of the Lucanians, and not only maintained their independence in the mountain districts of the interior, but attacked and made themselves masters of the Greek cities of Hipponium, Terina, and Thurii. (Diod. xvi. 15; Strab. vi. p. 255.) Their independence seems to have been readily acknowledged by the Lucanians; and less than 30 years after their first revolt, we find the two nations uniting their arms as allies against their Greek neighbours. The latter applied for assistance to Alexander, king of Epirus, who crossed over into Italy with an army, and carried on the war for several successive campaigns, during which he reduced Heraclea, Consentia, and Terina; but finally perished in a battle against the combined forces of the Lucanians and Bruttians, near Pandosia, B.C. 326. (Liv. viii. 24; Justin. xii. 2, xxiii. 1; Strab. v. p. 256.) They next had to contend against the arms of Agathocles, who ravaged their coasts with his fleets, took the city of Hipponium, which he converted into a strong fortress and naval station, and

* Stephanus of Byzantium, indeed, cites Antiochus of Syracuse, as using the name of *Brettia* for this part of Italy, but this seems to be clearly a mistake. (Comp. Dionys. i. 12.) It is more remarkable that, according to the same authority, the name of *Brettian* as an adjective (μελαίνη γλῶσσα Βρεττία) was used by Aristophanes, at least 30 years before the date assigned for the rise of the nation.

compelled the Bruttians to conclude a disadvantageous peace. But they soon broke this treaty, and recovered possession of Hipponium. (Diod. xxi. 3, 8; Justin. xxiii. 1.) This appears to have been the period when the Bruttian nation had reached its highest pitch of power and prosperity; it was not long before they had to contend with a more formidable adversary, and as early as B.C. 282 we find them uniting their arms with those of the Lucanians and Samnites against the growing power of Rome. (Liv. Epit. xii.; Fast. Capit.) A few years later they are mentioned as sending auxiliaries to the army of Pyrrhus; but after the defeat of that monarch, and his expulsion from Italy, they had to bear the full brunt of the war, and after repeated campaigns and successive triumphs of the Roman generals, C. Fabricius and L. Papirius, they were finally reduced to submission, and compelled to purchase peace by the surrender of one-half of the great forest of Sila, so valuable for its pitch and timber. (Dionys. xx. Fr. Mai and Didot; Fast. Capit.; Zonar. viii. 6.)

Their submission however was still but imperfect; and though they remained tranquil throughout the First Punic War, the successes of Hannibal in the Second, proved too much for their fidelity, and the Bruttians were among the first to declare in favour of the Carthaginian general after the battle of Cannae. (Liv. xxii. 61.) The defection of the people did not indeed in the first instance draw with it that of the towns: but Petelia and Consentia, which had at first held aloof, were speedily reduced by the Bruttians, assisted by a small Carthaginian force, and the more important cities of Locri and Crotona followed not long after. Rhegium alone remained firm, and was able to defy the Carthaginian arms throughout the war. (Id. xxiii. 20, 30, xxiv. 1—3.) In B.C. 215 Hanno, the lieutenant of Hannibal, after his defeat at Grumentum by Tib. Gracchus, threw himself into Bruttium, where he was soon after joined by a body of fresh troops from Carthage under Bomilcar: and from this time he made that region his stronghold, from whence he repeatedly issued to oppose the Roman generals in Lucania and Samnium, while he constantly fell back upon it as a place of safety when defeated or hard pressed by the enemy. The physical character of the country, already described, rendered it necessarily a military position of the greatest strength: and after the defeat and death of Hasdrubal Hannibal himself withdrew all his forces into the Bruttian peninsula, where he continued to maintain his ground against the Roman generals, long after they were undisputed masters of the rest of Italy. (Id. xxvii. 51.) We have very little information concerning the operations of the four years during which Hannibal retained his position in this province: he appears to have made his headquarters for the most part in the neighbourhood of Crotona, but the name of Castra Hannibalis retained by a small town on the Gulf of Scyllacium, points to his having occupied this also as a permanent station. Meanwhile the Romans, though avoiding any decisive engagement, were continually gaining ground on him by the successive reduction of towns and fortresses, so that very few of these remained in the hands of the Carthaginian general, when he was finally recalled from Italy.

The ravages of so many successive campaigns must have already inflicted a severe blow upon the prosperity of Bruttium: the measures adopted by the Romans to punish them for their rebellion completed their humiliation. They were deprived of a great part of their territory, and the whole nation reduced to a state bordering on servitude: they were not admitted like the other nations of Italy to rank as allies, but were pronounced incapable of military service, and only employed to attend upon the Roman magistrates as couriers or letter-carriers, and attendants for other purposes of a menial character. (Appian. *Annib.* 61; Strab. v. p. 251; Gell. *N. A.* x. 3.) It was however some time before they were altogether crushed: for several years after the close of the Second Punic War, one of the praetors was annually sent with an army to watch over the Bruttians: and it was evidently with the view of more fully securing their subjection that three colonies were established in their territory, two of Roman citizens at Tempsa and Crotona, and a third with Latin rights at Hipponium, to which the name of Vibo Valentia was now given. A fourth was at the same time settled at Thurii on their immediate frontier. (Liv. xxxiv. 45, xxxv. 40.)

From this time the Bruttians as a people disappear from history: but their country again became the theatre of war during the revolt of Spartacus, who after his first defeats by Crassus, took refuge in the southernmost portion of Bruttium (called by Plutarch the Rhegian peninsula), in which the Roman general sought to confine him by drawing lines of intrenchment across the isthmus from sea to sea. The insurgent leader however forced his way through, and again carried the war into the heart of Lucania. (Plut. *Crass.* 10, 11; Flor. iii. 20.) During the Civil Wars the coasts of Bruttium were repeatedly laid waste by the fleets of Sextus Pompeius, and witnessed several conflicts between the latter and those of Octavian, who had established the headquarters both of his army and navy at Vibo. (Appian, *B. C.* iv. 86, v. 19, 91, 103, &c.) Strabo speaks of the whole province as reduced in his time to a state of complete decay. (vi. p. 253.) It was included by Augustus in the Third Region, together with Lucania; and the two provinces appear to have continued united for most administrative purposes until the fall of the Roman empire, and were governed conjointly by a magistrate termed a "Corrector." The Liber Coloniarum however treats of the "Provincia Bruttiorum" as distinct from that of Lucania. (Plin. iii. 5. s. 10; Not. Dign. ii. 18. p. 64; Orell. *Inscr.* 1074, 1187; Lib. Colon. p. 209.)

After the fall of the Western Empire Bruttium passed with the rest of Italy under the dominion of the Goths: but was reconquered by the generals of Justinian, and continued from thenceforth subject to the Byzantine emperors till the 11th century. It was during this interval that a singular change took place in its name. During the greater part of this period it appears that Bruttium and a small part of the Calabrian peninsula were all that remained to the Greek emperors in Italy, and that the name of Calabria came to be gradually applied to the two provinces thus united under their government. But when they eventually lost their possessions in the eastern peninsula, the name of Calabria, which had originally belonged to that only, came to be used on the contrary to designate exclusively the Bruttian peninsula, which has in consequence retained to the present day the name of *Calabria*. It is impossible to trace exactly the progress, or determine the period of this change: but it appears to have been completely established before the provinces in question were finally wrested from the Greek Empire by the

Normans, who assumed the titles of Dukes of Apulia and Calabria, meaning by the latter the ancient Bruttium, and including the Calabria of the Romans under the title of Apulia. [CALABRIA.]

There was hardly any province of Italy, which was more deeply imbued with Greek influences than Bruttium. The Greek colonies around its coasts left the impress not only of their manners and civilization, but of their language; and even in the time of Ennius, the two languages current in the peninsula were Greek and Oscan. (Fest. v. *Brutates.*) The long continuance of the Byzantine power in these regions must have tended to preserve and renew this element: but it is probable that the traces of Greek language, and especially the Greek names, such as *Pagliopoli*, *Ieropotamo*, &c., which have been preserved down to modern times, are due to fresh colonies of Albanian Greeks introduced by the Neapolitan kings in the fifteenth century: and have not been transmitted, as supposed by Niebuhr, without interruption from the colonists of Magna Graecia. (Niebuhr, vol. i. p. 62; Swinburne's *Travels*, vol. i. p. 348—353; K. Craven's *Travels*, p. 312.)

The rivers of Bruttium are, as already observed, mostly but inconsiderable streams, mere mountain torrents having but a short course from the central ranges of the Apennines to the sea. Those of which the ancient names are preserved to us are here enumerated. Beginning from the LAUS (*Lao*), which separated Bruttium from Lucania, and proceeding along the coast of the Tyrrhenian Sea, we find: 1. the "Batum flumen" of Pliny, a very small stream, still called the *Bato*, the mouth of which is only about a mile S. of that of the *Lao*: 2. the SABATUS of the Itineraries (*Itin. Ant.* pp. 105, 110) placed by them S. of Consentia, is evidently the *Savuto*, a considerable stream, which rises in the mountains S. of Cosenza, and enters the sea about 7 miles S. of the modern *Amantea*. This is identified by most modern topographers with the river called OCINARUS (Ὦκίναρος) by Lycophron (*Alex.* 729, 1009), on the banks of which was situated the city of Terina [TERINA]: 3. the *Lamato*, another considerable stream which rises in the same group of mountains, but has a more circuitous course, and falls into the Terinaean Gulf, about 16 miles S. of the *Savuto*, was called by the Greeks the LAMETUS, and gave name to the neighbouring town of Lametini (Steph. B. *s. v.* Λαμητῖνοι). 4. The ANGITULA of the Tabula, is a small stream called *Angitola*, about 6 miles S. of the preceding. 5. The MEDMA, or MESMA, which gave name to the city on its banks, is still called the *Mesima*, a stream of some importance, flowing into the Gulf of *Gioja*: 6. the Metaurus of Pliny, now called the *Marro*, about 7 miles S. of the *Mesima*. 7. The CRATAEIS (Plin. *l. c.*), supposed to derive its name from the mother of Scylla (Hom. *Od.* xii. 124) is considered to be the *F. di Solano*, a small stream which flows between the rock of *Scilla* and the town of *Bagnara*. After passing the Straits of Messana no stream of any note is found till after rounding the headland of Leucopetra, when we come to (8) the HALEX, still called *Alice*, which was for a long time the boundary between the territories of Locri and Rhegium. [HALEX.] 9. The CAECINUS of Thucydides (iii. 103) has been identified with the *F. Piscopio*, about 5 miles E. of the preceding. 10. The BUTHROTUS, mentioned by Livy (xxix. 7) as a river not far from the walls of Locri, is probably the modern *F. Novito*, which enters the sea about 3 miles from *Gerace*. [LOCRI.] 11. The LUCANUS (Λούκανος) of Ptolemy, still called the *Locano*, a few miles from the preceding. 12. The SAGRAS, a much more celebrated stream, memorable for the great defeat of the Crotoniats on its banks, but which there is great difficulty in identifying with certainty: it is probably the *Alaro*. [SAGRAS.] 13. The HELORUS, or HELLEPORUS, celebrated for the defeat of the combined forces of the Italiot Greeks by the elder Dionysius, B. C. 389, was probably the *Callipari*, a small stream about 14 miles N. of the *Capo di Stilo*. 14. The *Ancinale*, a more considerable stream, about 6 miles N. of the preceding, flowing into the Gulf of *Squillace*, may probably be the CARCINES, or CARCINUS of Pliny and Mela. (Plin. iii. 15.) 15. In the same passage Pliny speaks of four other *navigable* rivers as flowing into the same gulf, to which he gives the names of CROTALUS, SEMIRUS, AROCHAS, and TARGINES: the similarity of names, and order of occurrence, enable us to identify these, with tolerable certainty, as the streams now called respectively the *Corace*, *Simmari*, *Crocchio*, and *Tacina*, though none of them certainly deserves to be called navigable. 16. The AESARUS, on the banks of which stood the celebrated city of Crotona, is still called the *Esaro*. 17. About 9 miles further N. is the mouth of the NEAETHUS, still called *Neto*, which is, next to the Crathis, the most considerable river of Bruttium. [NEAETHUS.] 18. The HYLIAS mentioned by Thucydides (vii. 35) as the limit between the territories of Crotona and Thurii, is probably the *Fiumenicà*, a small stream about 8 miles W. of the *Capo dell' Alice*. 19. The TRAENS, or TRAIS, celebrated for the bloody defeat of the Sybarites on its banks, is probably the *Trionto*. 20. The CRATHIS, as already mentioned, formed at its mouth the boundary between Lucania and Bruttium, though by far the greater part of its course belonged to the latter.

Although Bruttium is throughout almost its whole extent a mountainous country, few names or designations of particular heights have been preserved to us. The name of Sila, given in modern times to the great outlying mass of mountains between Consentia and Crotona, appears to have been applied by the ancients more especially to the southern mass, now called *Aspromonte*: as both Strabo and Pliny place it in the immediate neighbourhood of Locri and Rhegium. (Strab. vi. p. 261; Plin. iii. 5. s. 10.) Probably the name (which is evidently only another form of *silva*, or ὕλη, *the forest*) was at first applied indiscriminately to all the Apennines in this part of Italy. These are not, like those of Lucania and Central Italy, of calcareous character, but are composed for the most part of granite and other primary rocks, though bordered on each side by a band of tertiary strata, which give rise to the more fertile hills and vallies on the coasts. The Mons Clibanus of Pliny, and the Latymnius of Theocritus (Λατύμνιον ὄρος, *Id.* iv. 17), appear to have been both of them situated in the neighbourhood of Crotona, but cannot be identified with any certainty.

The only islands on the coasts of Bruttium are mere rocks, utterly unworthy of notice, were it not for the traditions by which they were connected with the mythological legends of the Greeks. Thus a barren rocky islet off Cape Lacinium was identified with the island of Calypso, the OGYGIA of Homer (Plin. iii. 10. s. 15): two equally insignificant rocks

opposite to Hipponium were called the ITHACESIAE INSULAE, from a fancied connexion with Ulysses (*Id.* 7. s. 13); and a rock near Terina (supposed to be the one now called *Pietra della Nave*) was called LIGEA, from the name of one of the Sirens, who was cast ashore there. (Solin. 2. § 9; Lycophr. *Alex.* 726.)

The Greek colonies around the coasts of Bruttium have been already enumerated. Besides these we find the following cities and towns mentioned by ancient historians and geographers. On the coast of the Tyrrhenian Sea, proceeding from the mouth of the Laus towards the Sicilian Strait, were CERILLI, CLAMPETIA, TEMPSA and NUCERIA, LAMETIUM and NAPETIUM, on the Terinaean Gulf, METAURUM at the mouth of the river of the same name, and SCYLLAEUM on the rock or headland of Scylla. On the E. coast were, MYSTIA near the promontory of Cocinthus, CASTRA HANNIBALIS on the Scyllacian Gulf, PETELIA a few miles inland near the mouth of the Neaethus, and CRIMISA near the promontory of the same name. The chief towns of the interior were CONSENTIA, which was at one time the capital of the Bruttian nation, PANDOSIA and APRUSTUM in the same neighbourhood; MAMERTIUM in the southern peninsula, and TISIA. Besides these a number of small towns are mentioned by Livy (xxx. 19) during the operations of the Romans in Bruttium towards the close of the Second Punic War, the names of which are otherwise wholly unknown. He himself calls them "ignobiles populi." Of these, Argentanum is probably a place still called *Argentina* near *Montalto*, and Besidiae, the modern *Bisignano* (Besidianum), but the other four, Uffugum, Vergae, Hetriculum, and Sypheum cannot be identified, the localities assigned to them by local antiquarians being purely conjectural. (Holsten. *Not. in Cluv.* p. 307; Barrius, *de Sit. Calabr.* ii. 5; Romanelli, vol. i. p. 114.) Equally uncertain are several towns mentioned by Stephanus of Byzantium and by Lycophron, and placed by them among inland towns of the Oenotrians. To this class belong MACALLA, CHONE, Badiza, Ixias, Brystacia, Ariantha or Arintha, Cyterium, Menecina, Ninaea, Erimon, and Sestium. Almost all these names are quoted by Stephanus from Hecataeus, who wrote at a time when the flourishing Greek colonies on the coast naturally led to more frequent intercourse with the petty Oenotrian towns of the interior. In later times they had either disappeared or undergone a change of name. Siberena mentioned only by the same author (v. Σιβερήνη) is supposed with some plausibility to be the modern *Sta Severina*, a place of some importance as a fortress during the middle ages, and Taurania (Ταυρανία) is probably the Taurianum of the Itineraries, which must be placed on the river Metaurus. On the other hand, we find in the Itineraries mention of some towns which had probably grown up at a comparatively late period: such are, Caprasia, probably *Tarsia* on the Crathis, Roscianum (*Rossano*), which we are expressly told by Procopius (*B. G.* iii. 28) was a fortress constructed by the Romans; Paternum, near the headland of Crimisa; and on the other side of the peninsula Nicotera (which still retains its name) a few miles N. of the river *Mesima*. But the greater part of the stations recorded by the Itineraries in this part of Italy are utterly obscure, and were probably mere *mutationes*, places where relays of horses were kept: the paucity of towns showing the decayed condition of the country.

On the W. coast we find mention of some *ports*, which appear to have been in use as such in the time of Pliny and Strabo, without any towns having grown up adjoining them. Of these are the Portus Parthenius, placed by Pliny (iii. 5. s. 10) between the Laus and Clampetia, but the position of which cannot be determined with more accuracy: the Portus Herculis (Plin. *ib.*; Strab. vi. p. 256) between Hipponium and Medma, probably *Tropea:* the Portus Orestis (Plin. *l. c.*) apparently in the neighbourhood of the Metaurus, and the Portus Balarus noticed by Appian (*B. C.* iv. 85) as situated in the neighbourhood of the Sicilian Strait, probably the modern *Bagnara.*

The principal ancient line of road through Bruttium passed down the centre of the peninsula, following nearly the same line with the modern high road from Naples to *Reggio.* It is considered in the Itineraries as a branch of the Appian Way (Itin. Ant. p. 106), but it was probably known originally as the Via Popillia, as an inscription has preserved to us the fact that it was originally constructed by C. Popillius. It proceeded from Muranum (*Murano*) in Lucania to Caprasia (probably *Tarsia*), ascended the valley of the Crathis to Consentia, thence descended into the plain of the Lametus, and passed through Vibo Valentia, and from thence followed with little deviation the W. coast as far as Rhegium. Another line of road preserved to us by the same authority (*Itin. Ant.* p 114) proceeded from Thurii along the E. coast by Roscianum and Paternum to Syllacium, leaving Crotona on the left, and thence round the coast to Rhegium. It was probably this line which, as we learn from another inscription, was constructed under the emperor Trajan at the same time with the road through the Sallentine peninsula. A third, given only in the Tabula, and probably the least frequented of all, led from Blanda in Lucania down the W. coast of Bruttium, keeping close to the Tyrrhenian sea, as far as Vibo Valentia, where it joined the road first described.

The modern provinces of Calabria have been less explored by recent travellers than any other part of Italy, and their topography is still but very imperfectly known. None of the ancient cities which formerly adorned their shores have left any striking monuments of their former magnificence, and even the site of some of them has never yet been determined. The travels of Swinburne and Keppel Craven give a good account of the physical characters and present condition of the country; but throw very little light upon its ancient topography, and the local writers who have treated expressly of this subject are deserving of little confidence. The principal of these is Barrio, whose work, *De Antiquitate et Situ Calabriae* (Roma. 1571, 8vo.), was republished in 1737 with copious illustrations and corrections by Tommaso Aceti. The original work is inserted in Burmann's *Thesaurus Antiquitatum Italiae*, vol. ix. part 5. In the more comprehensive



COIN OF BRUTTII.

work of Romanelli (the *Antica Topografia Istorica del Regno di Napoli*, Naples, 1815) the author has followed almost exclusively the authority of Barrio and his commentators. There is no doubt that a careful examination of the localities themselves by a well-informed and enterprising traveller would add greatly to our knowledge of their ancient geography and condition. [E. H. B.]

BRU'TTIUM. [BRUTTII.]

BRUZUS, probably in Phrygia. Cramer (*Asia Minor*, vol. ii. p. 55) refers to this place a coin with the epigraph Βρουζηνων, and he supposes that Druzon, which Ptolemy places among the cities of Phrygia Magna, should be Bruzon. [G. L.]

BRYA'NIUM (Βρυάνιον), a town of Macedonia, in the district Deuriopus in Paeonia. Stephanus erroneously calls it a town of Epirus. (Liv. xxxi. 39; Strab. vii. p. 327; Steph. B. *s. v.*; Leake, *Northern Greece*, vol. iii. p. 307.)

BRYGI (Βρύγοι), called BRIGES (Βρίγες) by the Macedonians, a Thracian people dwelling in Macedonia, north of Beroea in the neighbourhood of Mt. Bermius. They attacked the army of Mardonius, when he was marching through Macedonia into Greece in B. C. 492. (Herod. vi. 45, vii. 73, 185; Strab. vii. pp. 295, 330; Steph. B. *s. v.* Βρίγες.) It was generally believed that a portion of this Thracian people emigrated to Asia Minor, where they were known under the name of Phrygians. (Herod. vii. 73; Strab. *ll. cc.*) [PHRYGIA.] Stephanus mentions two Macedonian towns, Brygias (Βρυγίας) and Brygium (Βρύγιον), which were apparently situated in the territory of the Brygi.

Some of the Brygi were also settled in Illyricum, where they dwelt apparently north of Epidamnus. Strabo assigns to them a town Cydriae. (Strab. vii. pp. 326, 327; Appian, *B. C.* ii. 39.)

BRY'LLION (Βρύλλιον: *Eth.* Βρυλλιανός; Steph. *s. v.*), a city on the Propontis in Bithynia. Stephanus reports that it was Cius, according to Ephorus, by which he probably means that Bryllium was the old name of Cius. There was a district Bryllis which contained the small town of Dascyleium. Pliny (v. 32) mentions Bryllium, which he evidently takes to be a different place from Cius, but near to it. [G. L.]

BRYSEAE (Βρυσειαί, Hom. *Il.* ii. 583; Βρυσεαί, Paus. iii. 20. § 3; Βρυσιαί, Steph. B. *s. v.*), a town of Laconia, SW. of Sparta, at the foot of the ordinary exit from Mt. Taygetus. Its name occurs in Homer, but it had dwindled down to a small village in the time of Pausanias, who mentions, however, a temple of Dionysus at the place, into which women alone were permitted to enter, and of which they performed the sacred rites. Leake discovered the site of Bryseae at the village of *Sinánbey* near *Sklavokhóri*. He remarks that the marble from *Sklavokhóri*, which was presented by the Earl of Aberdeen to the British Museum, probably came from the above-mentioned temple at Bryseae: it bears the name of two priestesses, and represents various articles of female apparel. Leake found another marble at *Sinánbey*, which is also in the British Museum. (Leake, *Morea*, vol. i. p. 187, *Peloponnesiaca*, pp. 163, 166.)

BUANA (Βουάνα, Ptol. v. 13. § 21), a city of Armenia, about the site of which there has been considerable difference of opinion. Rawlinson (*Lond. Geog. Journ.* vol. x. p. 90) considers that the great city of *Salban*, with the capture of which the second campaign of Heraclius terminated (Theophanes, p. 260; comp. Milman's *Gibbon*, vol. viii. p. 245; Le Beau, *Bas Empire*, vol. xi. p. 186), is the same word which is written Buana by Ptolemy, and Iban by Cedrenus (ii. p. 774). *Sál* is evidently the Kurdish *Shál* or *Shár* (for the *l* and *r* are constantly confounded), signifying a city, and Salban thus becomes the city of *Ván*. According to this view, the second campaign of Heraclius, in which Gibbon supposes him to have penetrated into the heart of Persia, must be confined to the countries bordering on the Araxes. D'Anville, who has illustrated the campaign of Heraclius (*Mém. de l' Acad.* vol. xxviii. pp. 559—573), has not attempted to fix a site for *Salban*, and finds in Artemita [ARTEMITA] the ancient representative of *Ván*. [E. B. J.]

BUBALIA. [BUDALIA.]

BUBASSUS (Βυβασσός: *Eth.* Βυβάσσιος), a town in Caria. Ephorus, according to Stephanus, wrote Βύβασσον and Βυβάστιον; and Diodorus (v. 62) means the same place, when he calls it Bubastus of the Chersonesus. Pliny (v. 28) has a "regio Bubassus;" and he adds, "there was a town Acanthus, otherwise called Dulopolis." He places the "regio Bubassus" next to Triopia, the district of Triopium. Finally, Mela mentions a Bubassius Sinus (i. 16). The Bubassia Chersonesus is mentioned by Herodotus (i. 174, where the MS. reading is Βυβλεσίης, but there is no doubt that it has been properly corrected Βυβασσίης). Herodotus tells a story of the Cnidians attempting to cut a canal through a narrow neck of land for the purpose of insulating their peninsula, and protecting themselves against the Persians; they were at the work while Harpagus was conquering Ionia. The isthmus where they made the attempt was five stadia wide, and rocky. This place cannot be the isthmus which connects the mainland with the high peninsula, now called *Cape Krio*, for it is sandy, and Strabo says that *Cape Krio* (p. 656) was once an island, but in his time was connected with the land by a causeway. Besides this, the chief part of the city of Cnidos was on the mainland, as Beaufort observes (*Karamania*, p. 81), though we cannot be sure that this was so in the time of Harpagus. The passage in Herodotus is somewhat obscure, but mainly because it is ill pointed. His description is in his usually diffuse, hardly grammatical, form. Herodotus says, "Both other Hellenes inhabit this country (Caria) and Lacedaemonian colonists, Cnidians, their territory being turned to the sea (the name is Triopium), and commencing from the Chersonesus Bubassie, and all the Cnidia being surrounded by the sea, except a small part (for on the north it is bounded by the Gulf Ceramicus, and on the south by the sea in the direction of Syme and Rhodus); now at this small part, being about five stadia, the Cnidians were working to dig a canal." It is clear, then, that he means a narrow neck some distance east of the town of Cnidus. "It is now ascertained, by Captain Graves' survey of the coast, that the isthmus which the Cnidians attempted to dig through is near the head of the Gulf of Syme." (Hamilton, *Researches, &c.* vol. ii. p. 78.) The writer of this article has not seen Captain Graves' survey. Mr. Brooke, in his Remarks on the Island and Gulf of Syme (*London Geog. Journal*, vol. viii. p. 134), places the spot where the canal was attempted N. by W. from Syme, "where the land sinks into a bay." It is very narrow, but he had not the opportunity of measuring it. He adds, "The Triopian peninsula

met the Bubassian or Bybessian peninsula, and at the junction was the proposed cut of the Cnidians. Nothing can agree better with our observations." This expresses the meaning of Herodotus, who says that all the territory of the Cnidians is called Triopium, and that it begins from the Chersonesus Bubassia; the plain meaning of which is that, where the Bubassie ends, the Triopium begins and runs westward to Cnidus. The Bubassie is therefore different from the Triopium, and it is a peninsula between the Triopium or Triopia and the main land. Captain Graves (*London Geog. Journal*, vol. viii. p. 428) says, "At about 2 miles to the northward of this (Gothic Island of Mr. Brook), at the head of a narrow creek, on each side of which are high and precipitous cliffs, is, I believe, the narrow isthmus forming the ancient Triopian promontory. We levelled it across and made a plan of the interesting locality, which agrees well with ancient authorities, and in no place do the gulfs approach so near each other, although at Dahtchak a bay on the north shore nearer to Cape Krio, there is no great distance." Mr. Brooke seems to mean the more western of these narrow necks. One of the two is certainly the place meant by Herodotus, and it seems to be the neck at the head of the Gulf of Syme, as the words of Herodotus indeed show. At the head of this gulf then is the Bubassius Sinus, a small bay, and the town of Acanthus; and the Bubassie is further east. [G. L.]

BUBASTIS, or BUBASTUS (Βούβαστις, Herod. ii. 59, 137; Βούβαστος, Strab. xvii. p. 805; Diod. xvi. 51; Plin. v. 9. s. 9; Ptol. iv. 5. § 52), the PHIBESETH of the O. T. (Ezek. xxx. 17), and the modern *Tel-Bustak*, was the capital of the nome Bubastites in the Delta, and was situated SW. of Tanis, upon the eastern side of the Pelusiac branch of the Nile. The nome and city of Bubastis were allotted to the Calasirian division of the Egyptian war-caste, and sacred to the goddess Pasht, whom the Greeks called Bubastis, and identified with Artemis. The cat was the sacred and peculiar animal of Pasht, who is represented with the head of that animal or of its nobler congener the lion, and frequently accompanies the deity Phtah in monumental inscriptions. The tombs at Bubastis were accordingly the principal depository in Egypt of the mummies of the cat. The 22nd dynasty of Egyptian monarchs consisted of nine, or, according to Eusebius (*Chronic.*) of three Bubastite kings, and during their reigns the city was one of the most considerable places in the Delta. Immediately to the S. of Bubastis were the allotments of land with which Psammitichus rewarded the services of his Ionian and Carian mercenaries (Herod. ii. 154); and on the northern side of the city commenced the Great Canal which Pharaoh Neco constructed between the Nile and the Red Sea. (Herod. ii. 158.) In B. C. 352, Bubastis was taken by the Persians, and its walls were then dismantled. (Diod. xvi. 51). From this period it gradually declined, although it appears in ecclesiastical annals among the episcopal sees of the province Augustamnica Secunda. Bubastite coins of the age of Hadrian exist. The most distinguished features of the city and nome of Bubastis were its oracle of Pasht, the splendid temple of that goddess and the annual procession in honour of her. The oracle gained in popularity and importance after the influx of Greek settlers into the Delta, since the identification of Pasht with Artemis attracted to her shrine both native Egyptians and foreigners. The ruins of *Tel-Bastak*, or the "Hills of Bustak," attest the original magnificence of the city. The entire circuit of the walls is, according to Hamilton (p. 367) not less than three miles in extent. Within the principal inclosure, where there has been the greatest accumulation of the ruins of successive edifices, is a large pile of granite-blocks which appear, from their forms and sculptures, to have belonged to numerous obelisks and gigantic propyla. The mounds which encompassed the ancient city were originally begun by Sesostris and completed by the Aethiopian invader Sabakos, who employed criminals upon these and similar works. (Herod. ii. 137.) The mounds were intended to redeem and rescue the site of the city, and possibly its gardens and groves, from the inundations of the Nile. From the general aspect of the ruins, and from the description given of it by Herodotus (ii. 138), they appear to have been raised concentrically around the temples of Pasht and Hermes, so that the whole place resembled the interior of an inverted cone. The only permanent buildings in Bubastis seem to have been the temples and the granite walls and corridors. The private houses were probably little better or more solid than the huts of the Fellahs, or labourers of the present day.

The following is the description which Herodotus gives of Bubastis, as it appeared shortly after the period of the Persian invasion, B. C. 525, and Mr. Hamilton remarks that the plan of the ruins remarkably warrants the accuracy of this historical eye-witness. (Herod. ii. 59, 60.)

Temples there are more spacious and costlier than that of Bubastis, but none so pleasant to behold. It is after the following fashion. Except at the entrance, it is surrounded by water: for two canals branch off from the river, and run as far as the entrance to the temple: yet neither canal mingles with the other, but one runs on this side, and the other on that. Each canal is a hundred feet wide, and its banks are lined with trees. The propylaea are sixty feet in height, and are adorned with sculptures (probably intaglios in relief) nine feet high, and of excellent workmanship. The Temple being in the middle of the city is looked down upon from all sides as you walk around; and this comes from the city having been raised, whereas the temple itself has not been moved, but remains in its original place. Quite round the temple there goes a wall, adorned with sculptures. Within the inclosure is a grove of fair tall trees, planted around a large building in which is the effigy (of Pasht). The form of that temple is square, each side being a stadium in length. In a line with the entrance is a road built of stone about three stadia long, leading eastwards through the public market. The road is about 400 feet broad, and is flanked by exceeding tall trees. It leads to the temple of Hermes.

The festival of Bubastis was the most joyous and gorgeous of all in the Egyptian calendar. Barges and river craft of every description, filled with men and women, floated leisurely down the Nile. The men played on pipes of lotus: the women on cymbals and tambourines, and such as had no instruments accompanied the music with clapping of hands and dances, and other joyous gestures. Thus did they while on the river: but when they came to a town on its banks, the barges were made fast, and the pilgrims disembarked, and the women sang and playfully mocked the women of that town. And

when they reached Bubastis, then held they a wondrously solemn feast: and more wine of the grape was drank in those days than in all the rest of the year. Such was the manner of this festival: and, it is said, that as many as seven hundred thousand pilgrims have been known to celebrate the Feast of Pasht at the same time. [W. B. D.]

BUBENTUM (Βουβεντανός), a city of Latium, mentioned by Dionysius (v. 61) as one of the thirty which composed the Latin League. No other notice is found of it, except that the Bubetani (which should probably be written Bubentani) are found in Pliny's list of the extinct "populi" of Latium: and there is no clue to its position. [E. H. B.]

BUBON (Βούβων). Stephanus (*s. v.* Βούβων) observes that "Bubon and Balbura are cities of Lycia:" the Ethnic name he adds, "ought to be Βουβώνιος, but it is Βουβωνεύς, for the Lycians rejoice in this form." The truth of this observation of Stephanus is proved by the inscription found on the spot: Βουβωνεων ἡ Βουλη καὶ ὁ Δημος. Bubon is placed in the map in Spratt's Lycia, near 37° N. lat. west of Balbura, near a place named *Ebajik*, and on a small stream that flows into the Indus, or *Horzoom Tchy*. Bubon is mentioned by Pliny, Ptolemy, and Hierocles, and Pliny (xxxv. 17) mentions a kind of chalk (creta) that was found about Bubon. The city stood on a hill side. The ruins are not striking. There is a small theatre built of sandstone, and on the summit of the hill was the Acropolis. Bubon is in a mountainous tract, which separates the basins of the Indus and the Xanthus, and it commands the entrance to the pass over the mountains. The pass is 6000 feet above the sea, and the mountains on each side of it 8000 or 9000 feet high. [Balbura; Cabalis; Cibyra.] (Spratt's *Lycia*, vol. i. p. 264.) [G. L.]

BUCA (Βοῦκα: *Eth.* Bucanus), a city of the Frentani on the coast of the Adriatic Sea. It is mentioned by all the geographers as one of the chief cities of the Frentani, but there is considerable difficulty in regard to its site. Strabo describes it as the southernmost of the Frentanian cities, so that its territory bordered on that of Teanum in Apulia. In another passage he tells us that it was 200 stadia from the mouth of a lake near the Garganus, which can certainly be no other than the *Lago di Lesina*. Ptolemy also places it between the mouth of the Tifernus and Histonium: but Pliny, on the contrary, enumerates it between Histonium and Ortona; and Mela, though less distinctly, appears also to place it to the N. of Histonium. (Strab. v. p. 242, vi. p. 285; Plin. iii. 12. s. 17; Ptol. iii. 1. § 18; Mela ii. 4.) The statements of Strabo accord well with the views of those who would place Buca at *Termoli*, a seaport town on a projecting point of land about 3 miles from the mouth of the *Biferno* (Tifernus), and 25 from the opening of the *Lago di Lesina:* and this is certainly the most probable position. On the other hand the authority of Pliny has been followed by most local antiquarians, who have placed Buca at a spot now called *Punta della Penna*, a projecting headland with a small port about 5 miles N. of *Il Vasto* (Histonium), where it is said that considerable ancient remains were still visible in the 17th century. Two inscriptions, said to have been discovered on this site, would be almost conclusive in favour of this view, but they are probably forgeries. This subject is further discussed in the article Frentani. (Romanelli, vol. iii. p. 40—42; Mommsen, *Inscr. Regn. Neapol.* App. p. 30.) [E. H. B.]

BUCEP'HALA or BUCEPHALI'A (τὰ Βουκέφαλα, Arrian, *Anab.* v. 29; Ptol. vii. 1. § 46; ἡ Βουκεφάλη, Arrian, *Anab.* v. 19; Diod. xvii. 95; Steph. B. *s. v.* Βοὸς Κεφαλαί; ἡ Βουκεφαλία, Strab. xv. p. 698; Plut. *de Fort. Alex.* i. 5; Suid. *s. v.*; ἡ Βουκεφάλεια, Hesych. *s. v.*; Steph. B.; ἡ Βουκέφαλος, *Peripl.* p. 27), a city of India, on the Hydaspes (*Jelum*), built by Alexander, after his great victory over Porus (B. C. 326), at the place where he had crossed the river before the battle, and in memory of his celebrated charger Bucephalus, who had expired in the hour of victory, from fatigue and old age, or from wounds. (Arrian. &c., *ll. cc.*; Curt. ix. 3. § 23.) The exact site is not ascertained; but the probabilities seem to be in favour of *Jelum*, at which place is the ordinary modern passage of the river, or of *Jellapoor*, about 16 miles lower down. (Court, *Journal of the Asiatic Society of Bengal*, 1836, pp. 468, foll.; Elphinstone, *Cabul*, p. 80; and an important note in Thirlwall, *Hist. of Greece*, vol. vii. p. 16.) It was one of Ptolemy's points of recorded astronomical observations, having about 14½ hours for its longest day, and being distant a little more than 4½ hours E. of Alexandria. [P. S.]

BUCE'PHALA (Βουκέφαλα ἄκρα), a promontory of Argolis, lying a little S. of Scyllaeum, in Troezenia, having three islands adjacent to it. (Paus. ii. 34. § 8.)

BUCE'PHALUS (Βουκέφαλος), a promontory of Corinthia, with a port of the same name, situated S. of Cenchreae, which must be distinguished from Bucephala in Argolis. (Mel. ii. 3; Ptol. iii. 16. § 12; Plin. iv. 5. s. 9.) Stephanus B. speaks of Βουκεφάλας λιμήν in Attica.

BUCES or BUGES LACUS (Plin. iv. 12. s. 26), BYCE or BYCES (ἡ Βύκη λίμνη, Ptol. iv. 5. §§ 9, 10), BICES (Val. Flacc. *Arg.* vi. 68), an almost enclosed gulf at the end of the Palus Maeotis (*Sea of Azov*), from which it is separated, says Pliny, by a ridge of rock (*petroso dorso*, now called the *Kosa Arabatskaia:* it is, however, rather sandy than rocky). Ptolemy mentions it as the E. boundary of the isthmus of the Tauric Chersonesus (*Crimea*). Strabo (vii. p. 308) gives a more particular description of it under the name of ἡ Σαπρὰ λίμνη, the *Putrid Lake*, by which it is still called; in Russian, *Sibaché* (or *Sivaché*) *Moré*. He describes it as 4000 stadia in length, and as the W. part of the Palus Maeotis, with which it is united by a large mouth (the strait is in fact only a furlong wide); it is very marshy, and scarcely navigable by boats made of hides sewn together, as the shallows are readily uncovered and covered again by the winds. (Strab. *l. c.*) It is in fact a great lagoon, covered with water when an E. wind blows the water of the *Sea of Azov* in at its narrow opening, but at other times a tract of pestilential mud. Mela (ii. 1), Pliny, and Ptolemy mention a river of the same name, the exact position of which is doubtful. (Ukert, vol. iii. pt. 2, pp. 170, 201, 356, 422, 462.) [P. S.]

BUCHAE'TIUM (Βουχαίτιον, Strab. vii. p. 324; Βουχετόν, Polyb. xxii. 9; Βούχετα, Dem. *de Halonn.* § 32; Harpocrat. *s. v.*), a city of the Cassopaei in Thesprotia, a little above the sea. (Strab. *l. c.*) It is placed by Leake at the harbour of St. John, a few miles E. of Parga. (Leake, *Northern Greece*, vol. iv. p. 73.)

BUCINNA, is mentioned by Pliny (iii. 8. s. 14) among the small islands on the W. coast of Sicily As he enumerates it next to Aegusa, it is supposed to be the same called by Ptolemy Phorbantia, now

Levanzo [AEGATES]. Steph. Byz. calls Bucinna (Βούκιννα) a *town* of Sicily; but if this refer to the Bucinna of Pliny, it can hardly be *Levanzo*, which appears to have been never inhabited by more than a few fishermen. (Smyth's *Sicily*, p. 247.) [E.H.B.]

BUCINOBANTES, a German tribe of the Alemanni, which appears to have occupied the country on the right bank of the Rhine, opposite *Mayence*. (Amm. Marc. xxix. 4; Notit. Imp.) [L. S.]

BUCO'LION (Βουκολίων), a place in Arcadia of uncertain site, to which the Mantineians retreated, when they were defeated by the Tegeatae in B. C. 423. But as the battle was probably fought in the valley of the Alpheius, near the spot where Megalopolis was afterwards built, Bucolion must have been somewhere in this neighbourhood. (Thuc. iv. 134, with Arnold's note.)

BUCOLORUM URBS (Βουκόλων πόλις), a town on the sea-coast of Palestine, between Ace (*Acre*) and Strato's Tower (Caesarea), mentioned only by Strabo (xvi. p. 758). [G. W.]

BUDA'LIA, a town in Lower Pannonia, not far from Sirmium, was the birthplace of the emperor Decius. (Eutrop. ix. 4; Aurel. Vict. *Epit.* 29, who calls the place Bubalia.) It is mentioned also in several of the Itineraries. [L. S.]

BUDEIUM (Βούδειον), a town of Thessaly mentioned by Homer (*Il.* xvi. 572), called BUDEIA (Βούδεια) by later writers, and described as a town of Magnesia. (Lycophr. 359; Steph. B. *s. v.*)

BU'DII (Βούδιοι, Herod. i. 101; Steph. B.). Herodotus mentions among the tribes by whom Media was inhabited the Budii and the Busae. (Βουσαί: see also Steph. *s. v.*) It is quite uncertain in what part of that country they dwelt. Ritter (*Erdk.* vol. ii. pp. 896, 799, 902) conjectures that they, as well as the Magi, belonged to the Priest-caste, supposing them (though without any apparent reason) to have been worshippers of Buddha. [V.]

BUDI'NI (Βουδῖνοι), a people of Sarmatia Asiatica, according to the division of the later ancient geographers, but within the limits of Europe, according to the modern division; of whom almost all we know is found in Herodotus. According to his view (iv. 21), Scythia does not extend, on the N. and NE., further than the Tanaïs (*Don*). Beyond this river, the first district was that of the Sauromatae (Sarmatians), beginning from the innermost recess (μυχός) of the Lake Maeëtis (Maeotis, *Sea of Azov*), and extending for 15 days' journey to the N. over a country bare of trees. Beyond them, the Budini inhabit the second region, which is well wooded; and beyond them, on the N., is first a desert, for seven days' journey; and beyond the desert, inclining somewhat to the E., dwell the Thyssagetae, among whom four great rivers take their rise, and flow through the Maeëtae (Maeotae) into the lake Maeëtis (Maeotis), namely the Lycus, Oarus, Tanaïs, and Syrgis, of which the Oarus is supposed to be the *Volga*, and the Lycus and Syrgis either the *Oural* and the *Outzen*, or else tributaries of the *Volga*. (Herod. iv. 22, 123: the course of the *Volga*, before its sudden turn to the SE., might very easily suggest the mistake of its falling into the *Sea of Azov* instead of the *Caspian*.) Besides this general statement of their position, Herodotus gives elsewhere a particular account of the Budini (iv. 108, 109). They were a great and numerous people, γλαυκόν τε πᾶν ἰσχυρῶς ἐστι καὶ πυρρόν, words which we give in the original on account of the great diversity of opinions respecting their meaning. Some translate them, "with blue eyes and a ruddy complexion," others "with blue eyes and red hair," others "having a bluish and ruddy colour all over (πᾶν)," while others take them to refer to the custom of painting the body, which is distinctly stated to have prevailed among tribes closely connected with the Budini, the GELONI and AGATHYRSI. They had a city, built entirely of wood, the name of which was Gelonus; in which were temples of the Greek divinities, fitted up in the Greek fashion, with images and altars and shrines of wood. They celebrated a triennial festival to Dionysus, and performed Bacchic rites. These points of Hellenism are explained by Herodotus from the close association of the Budini with the Geloni, which he regards as originally Greeks, who had left the Grecian settlements on the Euxine, and gone to dwell among the Budini, and who, though speaking the Scythian language, observed Greek customs in other respects. The Budini, however, differed from the Geloni, both in their language and in their mode of life, as well as their origin; for the Budini were indigenous, and were nomads, and eat lice (the true translation of φθειροτραγέουσι, see the commentators, Baehr, &c.), while the Geloni were an agricultural people: they differed also in form and complexion. The Greeks, however, confounded the two people, and called the Budini Geloni. The country of the Budini was covered with forests of all sorts, in the largest of which was a great lake, and a marsh, surrounded by reeds, and here were caught otters and beavers and other animals with square faces (τετραγωνοπρόσωπα), whose skins were used as cloaks, and parts of their bodies for medicinal purposes. Again, he tells us (iv. 122, 123), that when Darius invaded Scythia, he pursued the Scythians as far as the country of the Budini, whose wooden city the Persians burnt; although their king was in the camp as an ally, having joined Darius through enmity to the Scythians (iv. 119).

Mela (i. 19. § 19) gives to the Budini only a few words, in which, as usual, he follows Herodotus. Pliny mentions them, with the Neuri, Geloni, Thyssagetae, and other tribes, as on the W. side of the Palus Maeotis (iv. 12. s. 26). Ptolemy mentions, in European Sarmatia, W. of the Tanaïs, a people named Bodini (Βωδινοί or Βωδηνοί) and a mountain of the same name (τὸ Βουδινὸν or Βωδινὸν ὄρος) near the sources of the Borysthenes (iii. 5. §§ 15, 24).

Few peoples have given more exercise to the critical skill or invention of geographers and ethnologists than the Budini. As to their ethnical affinities, some, insisting on their (supposed) blue eyes and fair hair, and finding a resemblance, in their name and position, to the Butones of Strabo (vii. p. 290, where Kramer reads Γούτωνας), the Guttones of Pliny (iv. 14), and the Batini of Ptolemy (ii. 11. § 20), take them for the original Gothic ancestors of the Germans, and derive their name from that of the god Odin or Wodan (Mannert, *Geogr.* vol. iii. pp. 9 et seq., 15 et seq., 493, vol. iv. pp. 103, 108); others, from the marshy woodlands, in which they dwelt, identify them with the Wends, whose name is derived from water, and can be easily transmuted, by known etymological equivalents, into Budini, thus, *Wenda* (Polish) = *Woda* (Sclavonic), and W becomes B in Greek (Worbs, in Ersch and Gruber's *Encyklopädie*, *s. v.*); while Ritter, referring back their Hellenic customs, and their worship of Dionysus, to their Asiatic originals, and deriving their name from Buddha, boldly brings them to the support of his theory respecting

the great primeval migration from India and Central Asia to the shores of the Maeotis, and to Northern Europe. (*Vorhalle*, pp. 25 et seq., 30, 153 et seq.). It is unnecessary to discuss the various geographical positions assigned to them, as there are several wooded and marshy districts in Central Russia, which might answer to the description of Herodotus. Nearly all writers agree in placing them between the *Don* and the *Volga*, somewhere to the N. of the country of the Don Cossacks; but the special reasons on which each writer assigns their position more particularly are rather fanciful: perhaps the most plausible view is that which places them in the government of *Novgorod*, and regards their wooden city as a great emporium of the ancient inland traffic, and the original of the celebrated and very ancient mart of *Nijni-Novgorod*. Full particulars of the various and curious theories about this people are given by the following writers, besides those already quoted: Rennell, *Geog. of Herod.* vol. i. pp. 110—123; Heeren, *Ideen*, vol. i. pt. 2. p. 209; Eichwald, *Geogr. d. Casp. Meeres*, pp. 276 et seq.; Brehmer, *Entdeckungen im Alterthum*, vol. i. p. 484, et seq.; Georgii, *Alte Geographie*, vol. ii. pp. 304, et seq.; Ukert, *Geogr. d. Griech. u. Röm.*, vol. iii. pt. 2, pp. 537, et seq., and other writers quoted by Ukert. [P. S.]

BUDO'RUS. 1. A small river in Euboea, near Cerinthus. [CERINTHUS.]

2. A promontory and fortress of Salamis. [SALAMIS.]

BU'DROAE, two rocks rather than islands, which Pliny (iv. 12. s. 20) couples with Leuce (*Hághios Theódhoros*), as lying off the coast of Crete. According to Hoeck (*Kreta*, vol. i. p. 384), their present name is *Turlure*. [E. B. J.]

BULIS (Βοῦλις), a town of Phocis, on the frontiers of Boeotia, situated upon a hill, and distant 7 stadia from the Crissaean gulf, 80 stadia from Thisbe, and 100 from Anticyra. It was founded by the Dorians under Bulon, and for this reason appears to have belonged to neither the Phocian nor the Boeotian confederacy. Pausanias, at least, did not regard it as a Phocian town, since he describes it as bordering upon Phocis. But Stephanus, Pliny, and Ptolemy all assign it to Phocis. Near Phocis there flowed into the sea a torrent called Heracleius, and there was also a fountain named Saunium. In the time of Pausanias more than half the population was employed in fishing for the murex, which yielded the purple dye, but which is no longer caught on this coast. (Paus. x. 37. § 2, seq.; Steph. B. *s. v.*; Plin. iv. 3. s. 4; Ptol. iii. 15. § 18, who calls it Βούλεια; Plut. *de Prud. Anim.* 31, where for Βουνῶν we ought to read Βούλεων, according to Müller, *Orchomenus*, p. 482, 2nd ed.) The harbour of Bulis, which Pausanias describes as distant 7 stadia from the city, is called MYCHUS (Μυχός) by Strabo (ix. pp. 409, 423). The ruins of Bulis are situated about an hour from the monastery of *Dobó*. Leake describes Bulis as "occupying the summit of a rocky height which slopes on one side towards a small harbour, and is defended in the opposite direction by an immense βράχος, or lofty rock, separated by a torrent from the precipitous acclivities of Helicon." The harbour of Mychus is now called *Zálitza*. (Leake, *Northern Greece*, vol. ii. p. 518, seq.)

BULLA RE'GIA (Βούλλα Ῥηγία, Ptol. viii. 14. § 10, corrupted into Βουλλαρία, Ptol. iv. 3. § 30; *Boul*, Ru.), an inland town of Numidia, S. of Tha braca, and 4 days' journey WSW. of Carthage, on a tributary of the Bagradas, the valley of which is still called *Wad-el-Boul*. The epithet Regia shows that it was either a residence or a foundation of the kings of Numidia, and distinguishes it from a small place of the same name, S. of Carthage, Bulla Mensa (Βουλλαμῆνσα, Ptol. iv. 3. § 35). Under the Romans it was a considerable place, and a *liberum oppidum*, not a *municipium*, as Mannert asserts on the authority of an inscription at *Beja*, which he mistakes for the site of Bulla. (Plin. v. 3. s. 2; *Itin. Ant.* p. 43; *Tab. Peut.*; *Geogr. Rav.*; Procop. *B. V.* i. 25). According to Ptolemy's division, Bulla Regia was in that part of the province of Africa which he calls New Numidia. It was one of his points of recorded astronomical observations, having its longest day 14⅛ hours, and being distant from Alexandria 2 hours to the West. [P. S.]

BULLIS, or BYLLIS (Βουλλίς, Ptol. iii. 13. § 4; Βύλλις, Steph. B.: *Eth.* Βυλλινοί, Scylax; Byllini, Liv. xliv. 30; Βυλλίονες, Strab. vii. p. 326; Bulliones, Cic. *ad Fam.* xiii. 42, *Phil.* xi. 11; Buliones, Plin. iii. 23. s. 26; Βυλλιεῖς, Steph. B.; Bullienses or Bullidenses, Cic. *in Pis.* 40; Caes. *B. C.* iii. 12, Plin. iv. 10. s. 17), a Greek city in Illyria frequently mentioned along with Apollonia and Amantia, in whose neighbourhood it was situated. Its name often occurs at the time of the civil wars (Cic. *Phil.* xi. 11; Caes. *B. C.* iii. 40. et alii), but of its history we have no account. In the time of Pliny it was a Roman colony, and was called Colonia Bullidensis. (Plin. iv. 10. s. 17.) Its territory is called Βυλλιακή by Strabo (vii. p. 316), who places it between Apollonia and Oricum. The ruins of Bullis were discovered by Dr. Holland at *Gráditza*, situated on a lofty hill on the right bank of the Aous (*Viosa*), at some distance from the coast. There can be little doubt that these ruins are those of Bullis, since Dr. Holland found there a Latin inscription recording that M. Valerius Maximus had made a road from the Roman colony of Bullis to some other place. Stephanus and Ptolemy, however, place Bullis on the sea-coast; and the narrative of Livy (xxxvi. 7), that Hannibal proposed to Antiochus to station all his forces in the Bullinus ager, with the view of passing over to Italy, implies, that at least a part of the territory of Bullis was contiguous to the sea. Hence Leake supposes, that both Ptolemy and Stephanus may have referred to a λιμήν, or maritime establishment of the Bulliones, which at one period may have been of as much importance as the city itself. Accordingly, Leake places on his map two towns of the name of Bullis, the Roman colony at *Gráditza*, and the maritime city at *Kanina*. (Holland, *Travels*, vol. ii. p. 320, seq., 2nd ed.; Leake, *Northern Greece*, vol. i. p. 35.)

BUMADUS (Βουμώδος, Arrian, iii. 8; Curt. iv. 9; Βουμήλος, Arrian, vi. 11), a small stream in Assyria about sixty stadia from Arbela. The name is met with in the MSS. with various spellings—Bumadus, Bumodus, Bumelus, Bumolus. It is said (Forbiger, *Handbuch*, vol. ii. p. 608) to be now called the *Khazir*. Tavernier (ii. c. 5.) states that he met with a stream called the *Bohrus*, which, he thinks, may be identified with it.

BUPHA'GIUM (Βουφάγιον), a town of Arcadia, in the district Cynuria, situated near the sources of the river Buphagus (Βουφάγος), a tributary of the Alpheius, which formed the boundary between the territories of Heraea and Megalopolis. It is placed

by Leake at *Papadha*, and by Boblaye, near *Zula-Sarakini*. (Paus. viii. 26. § 8, 27. § 17, v. 7. § 1; Leake, *Morea*, vol. ii. pp. 67, 92, *Peloponnesiaca*, p. 233; Boblaye, *Recherches*, p. 161.)

BUPHAGUS. [BUPHAGIUM.]

BU'PHIA (Βουφία: *Eth.* Βουφιεύς), a village in Sicyonia, mentioned by Stephanus (*s. v.*) is probably the same place as PHOEBIA (Φοιβία), a fortress taken by Epaminondas in his march from Nemea to Mantineia. (Paus. ix. 15. § 4.) Stephanus appears to have made a mistake in naming Buphia and Phoebia as separate places. Ross supposes the remains of a fortress on a summit of Mt. Tricaranum, about two miles north-eastward of the ruins of Philius, to be those of Buphia or Phoebia; but Leake maintains that they represent Tricarana, a fortress mentioned by Xenophon. (Ross, *Reisen im Peloponnes*, p 40; Leake, *Peloponnesiaca*, p. 401.)

BUPHRAS. [MESSENIA.]

BUPORTHMUS (Βούπορθμος), a lofty promontory of Argolis, running out into the sea near Hermione. On it was a temple of Demeter and her daughter, and another of Athena Promachorma. The name Buporthmus, Leake observes, seems clearly to point to Cape *Muzáki* and the narrow passage between it and the island *Dhokó*. (Paus. ii. 34. § 8; Leake, *Peloponnesiaca*, p. 284; Boblaye, *Recherches*, p. 60.)

BUPRA'SIUM (Βουπράσιον: *Eth.* Βουπρασιεύς, Βουπράσιος), a town of Elis, and the ancient capital of the Epeii, frequently mentioned by Homer, was situated near the left bank of the Larissus, and consequently upon the confines of Achaia. The town was no longer extant in the time of Strabo, but its name was still attached to a district on the left bank of the Larissus, which appears from Stephanus to have borne also the name of Buprasius. (Hom. *Il.* ii. 615, xi. 755, xxiii. 631; Strab. viii. pp. 340, 345, 349, 352, 357, 387; Steph. B. *s. v.*)

BURA (Βοῦρα: *Eth.* Βουραῖος, Βούριος), a town of Achaia, and one of the 12 Achaean cities, situated on a height 40 stadia from the sea, and SE. of Helice. It is said to have derived its name from Bura, a daughter of Ion and Helice. Its name occurs in a line of Aeschylus, preserved by Strabo. It was swallowed up by the earthquake, which destroyed Helice, B. C. 373 [HELICE], and all its inhabitants perished except those who were absent from the town at the time. On their return they rebuilt the city, which was visited by Pausanias, who mentions its temples of Demeter, Aphrodite, Eileithyia and Isis. Strabo relates that there was a fountain at Bura called Sybaris, from which the river in Italy derived its name. On the revival of the Achaean League in B. C. 280, Bura was governed by a tyrant, whom the inhabitants slew in 275, and then joined the confederacy. A little to the E. of Bura was the river Buraïcus; and on the banks of this river, between Bura and the sea, was an oracular cavern of Heracles surnamed Buraicus. (Herod. i. 145; Pol. ii. 41; Strab. pp. 386, 387, and 59; Diod. xv. 48; Paus. vii. 25. § 8, seq.) The ruins of Bura have been discovered nearly midway between the rivers of *Bokhusia* (Cerynites), and of *Kalavryta* (Buraicus) near *Trupia*. (Leake, *Morea*, vol. iii. p. 399, *Peloponnesiaca*, p. 387.) Ovid says that the ruins of Bura, like those of Helice, were still to be seen at the bottom of the sea; and Pliny makes the same assertion. (Ov. *Met.* xv. 293; Plin. ii. 94.) Hence it has been supposed that the ancient Bura stood upon the coast, and after its destruction was rebuilt inland; but neither Pausanias nor Strabo states that the ancient city was on the coast, and their words render it improbable.

BURAICUS. [ACHAIA; CYNAETHA.]

BURCHANA (Βουρχανίς: *Borcum*), called Fabaria, from a kind of wild beans growing there, was an island at the mouth of the Amasia (*Ems*), which was discovered and conquered by Drusus. (Strab. vii. 291; Plin. iv. 27.) [L. S.]

BURDI'GALA or BURDE'GALA (Βουρδίγαλα: *Bourdeaux* or *Bordeaux*), the chief town of the Bituriges Vivisci, on the left bank of the *Garonne*, or, as Strabo (p. 190), the first writer who mentions the place, describes it, on the aestuary (λιμνοθάλασσα) of the Garonne, which aestuary is named the *Gironde*. The position of Burdigala at *Bordeaux* is proved by the various roads in the Table and the Antonine Itin. which run to this place from Mediolanum (*Saintes*), from Vesunna (*Perigeux*), Aginnum (*Agen*), and from other places. It was the emporium or port of the Bituriges Vivisci, and a place of great commerce under the empire. Ausonius, a native of Burdigala, who lived in the fourth century, describes it in his little poem entitled "Ordo Nobilium Urbium;" and though he describes it last, he describes it more particularly than any of the rest. Ausonius is our authority for the pronunciation of the name:—

"Burdigala est natale solum, clementia caeli
Mitis ubi, et riguae larga indulgentia terrae."

It was in the early centuries of the Christian aera one of the schools of Gallia. Ausonius (*Commem. Prof. Burd.*) records the fame of many of the professors, but they are all rhetoricians and grammarians; for rhetoric and grammatic, as the terms were then used, were the sum of Gallic education. Tetricus assumed the purple at *Burdigala*, having been proclaimed emperor by the soldiers when he was governor of Aquitania. (Eutrop. ix. 10.) The importance of Burdigala in the Roman period appears from the fact of its having the title of Metropolis of Aquitania Secunda (Metropolis Civitas Burdegalensium), after the division of Aquitania into several provinces. Burdigala was taken by the Visigoths, and it was included in their kingdom during their dominion in the south-west of Gaul; but *Toulouse* was their capital.

We know little of Burdigala except from the verses of Ausonius. He describes the city as quadrangular, with walls and very lofty towers. The streets were well placed, and it contained large open places or squares (plateae). He mentions a stream that ran through the middle of the city into the Garonne, wide enough to admit ships into the town when the tide rose. In fact, the channel of this little stream was converted into a dock; but it does not exist now. Ausonius mentions a fountain named Divona, which supplied the city with water. Some traces of a subterraneous aqueduct have been discovered near *Bordeaux*, a short distance from the *Porte d'Aquitaine* on the great road from *Bordeaux* to *Langon*. The only remaining Roman monument at Bordeaux is the amphitheatre commonly called the *Arènes* or the *Palais Gallien*. This building had externally two stories surmounted by an Attic, altogether above 65 feet high. The length of the arena was about 240 English feet, and the width about 175 feet. The thickness of the constructions, which supported the seats, is estimated at about 91 feet, which makes the extreme length 422 feet.

Of the two great entrances at each extremity of the ellipse, the western entrance alone remains, and it is still complete (1842). This noble edifice has been greatly damaged at different times, and is now in a deplorable condition. (Notice in the *Guide du Voyageur*, par Richard et Hocquart, from M. de Caumont.) Another Roman edifice, probably a temple, existed till the time of Louis XIV., when it was demolished. [G. L.]

BURGINA'TIUM is placed by the Table and the Antonine Itin. between Colonia Trajana and Arenatio, or Harenacio, 6 M. P. from Arenatio, and 5 from Colonia. It is generally agreed that this place is represented by *Schenkenschanz*, at the point of the bifurcation of the *Rhine* and *Waal* in the present kingdom of the Netherlands. But some geographers assign other positions to Burginatium. [G. L.]

BURGUNDIO'NES, BURGUNDII (Βουργουνδιῶνες, Βουργοῦνδοι, Βουργίωνες, Φρουγουνδιῶνες, Οὐρουγοῦνδοι), are mentioned first by Pliny (iv. 28) as a branch of the Vandals, along with the Varini, Carini, and Guttones. This circumstance proves that they belonged to the Gothic stock; a fact which is also recognised by Zosimus (i. 27, 68), Agathias (i. 3, p. 19, ed. Bonn), and Mamertinus (*Paneg.* ii. 17). But this view is in direct contradiction to the statement of Ammianus Marcellinus (xviii. 5), who declares them to be descendants of ancient Roman settlers, and of Orosius, who relates that Drusus, after subduing the interior of Germany, established them in different camps; that they grew together into a great nation, and received their name from the fact that they inhabited numerous townships, called *burgi*. The difficulty arising from these statements is increased by the different ways in which the name is written, it becoming a question whether all the names given at the head of this article belong to one or to different peoples. Thus much, at any rate, seems beyond a doubt, that a branch of the Vandal or Gothic race bore the name of Burgundians. In like manner, it is more than probable, that the Buguntes mentioned by Ptolemy (ii. 11. §§ 15, 18) as occupying the country between the Vistula and Viadus are the same as the Burgundiones. That they dwelt on and about the Vistula is clear also from the statement, that Fastida, king of the Gepidae about the Carpathians, almost destroyed the Burgundiones. (Jornand. *De Reb. Goth.* 17; comp. Mamert. *Paneg.* ii. 17; Zosim. i. 68.) It is accordingly a fact beyond all doubt, that the Burgundians were a Gothic people dwelling in the country between the Viadus and the Vistula.

But besides these north-eastern Burgundians, others occur in the west as neighbours of the Alemanni, without its being possible to say what connection existed between them; for history affords no information as to how they came into the south-west of Germany, where we find them in A. D. 289. (Mamert. *Paneg.* i. 5.) At that time they seem to have occupied the country about the Upper Maine, and were stirred up by the emperor Valentinian against the Alemanni, with whom they were often at war. (Amm. Marc. xxviii. 5; comp. xviii. 2.) An army of 80,000 Burgundians then appeared on the Rhine, but without producing any permanent results, for they did not obtain any settlements there until the time of Stilico, in consequence of the great commotion of the Vandals, Alani, and Suevi against Gaul. (Oros. vii. 32.) In the year 412, Jovinus was proclaimed emperor at Mayence, partly through the influence of the Burgundian king Gunthahar. The year after this they crossed over to the western bank of the Rhine, where for a time their further progress was checked by Aëtius. (Sidon. Apollin. *Carm.* vii. 233.) But notwithstanding many and bloody defeats, in one of which their king Gunthahar was slain, the Burgundians advanced into Gaul, and soon adopted Christianity. (Oros. *l. c.*; Socrates, vii. 30.) They established themselves about the western slope of the Alps, and founded a powerful kingdom.

Although history leaves us in the dark as to the manner in which the Burgundians came to be in the south-west of Germany, yet one of two things must have been the case, either they had migrated thither from the east, or else the name, being an appellative, was given to two different German peoples, from the circumstance of their living in burgi or burghs. (Comp. Zeuss, *Die Deutschen u. d. Nachbar Stämme*, p. 443, foll.; v. Wersebe, *Völker u. Volkerbünd.* p. 256, foll.; Latham, on *Tacit. Germ.* Epileg. p. lv. foll.) [L. S.]

BU'RII or BURI (Βοῦροι, Βοῦῤῥοι), a German people, which is first mentioned by Tacitus (*Germ.* 43) in connection with the Marsigni, Gothini, and as dwelling beyond the Marcomanni and Quadi. (Ptol. ii. 11. § 20; Dion Cass. lxviii. 8; Jul. Capitol. *Ant. Philos.* 22.) We must therefore suppose that the Burii dwelt to the north-east of the Marcomanni and Quadi, where they seem to have extended as far as the Vistula. In the war of Trajan against the Dacians, the Burii were his allies (Dion Cass. lxviii. 8); in the time of M. Aurelius, they likewise sided with the Romans, while they are said to have been constantly at war with the Quadi (lxxi. 18). In the peace concluded by Commodus with the Marcomanni and Quadi, the Burii are expressly mentioned as friends of the Romans (lxxii. 2). But this friendly relation between them and the Romans was not without interruptions (lxxii. 3; Jul. Capit. *l. c.*). Ptolemy, who calls them Λούγιοι Βοῦροι, seems to consider them as a branch of the Lygian race, while Tacitus regards them as a branch of the Suevi. (Zeuss, *Die Deutschen u. d. Nachbarstämme*, pp. 126, 458; Wilhelm, *Germanien*, p. 246.) [L. S.]

BURNUM, a town of Liburnia in Illyricum, of uncertain site. (Plin. iii. 21. s. 26; Tab. Peut.)

BURSAO, BURSAVOLENSES. [AUTRIGONES.]

BURUNCUS, a station on the left bank of the Rhine, between *Cologne* and Novesium (*Neuss*). The first place on the road to Novesium from *Cologne*, in the Antonine Itin. is Durnomagus, then Buruncus, and then Novesium. But D'Anville ingeniously attempts to show that Durnomagus and Buruncus should change places in the old road book, and thus Buruncus may be at *Woringen* or near it. Some of these obscure positions not worth the trouble of inquiry, especially when we observe that three critics differ from D'Anville, and each differs from the other as to the site of Buruncus. [G. L.]

BUSAE. [BUDII.]

BUSI'RIS (Βούσιρις, Herod. i. 59, 61, 165; Strab. xvii. p. 802; Plut. *Is. et Osir.* 30; Ptol. iv. 5. § 51; Plin. v. 9. *s.* 11: Hierocl. p. 725; Steph. B. *s. v.*: *Eth.* Βουσιρίτης), the modern *Busyr* or *Abousir*, of which considerable ruins are still extant, was the chief town of the nome Busirites, in Egypt, and stood S. of Sais, near the Phatnitic mouth and on the western bank of the Nile. The town and nome of Busiris were allotted to the Hermotybian division of the Egyptian militia. It was regarded as one of the birthplaces of Osiris, as perhaps, etymologically

the name itself implies. The festival of Isis at Busiris came next in splendour and importance to that of Artemis at Bubastis in the Egyptian calendar. The temple of Isis, indeed, with the hamlet which sprang up around it, stood probably at a short distance without the walls of Busiris itself, for Pliny (v. 10. s. 11) mentions "Isidis oppidum" in the neighbourhood of the town. The ruins of the temple are still visible, a little to the N. of *Abousir*, at the hamlet of *Bahbeyt*. (Pococke, *Travels*, vol. i. p. 34; Minutoli, p. 304.)

Busiris was also the name of a town in Middle Egypt, in the neighbourhood of Memphis and the Great Pyramid. Its site is marked by the modern village of *Abousir* in that district. There are considerable catacombs near the ancient town (Pliny xxxvi. 12. s. 16): indeed to the S. of Busiris one great cemetery appears to have stretched over the plain. The Heptanomite Busiris was in fact a hamlet standing at one extremity of the necropolis of Memphis. [W. B. D.]

BU'TADAE, a demus of Attica, of uncertain site. [See p. 333, No. 33.]

BUTHOE or BUTUA (Βυθόη, Steph. B. *s. v.*; Scylax, p. 9; Butua, Plin. iii. 23. s. 26; Βουλούα, an error for Βουτούα, Ptol. ii. 16. § 5: *Eth.* Βουθοαῖος: *Budoa*), a town of Dalmatia in Illyricum, said to have been founded by Cadmus, after he had migrated from Thebes and taken up his residence among the Illyrian tribe of the Enchelees.

BUTHRO'TUM (Βουθρωτόν, Strab., Ptol.; Βουθρωτός, Steph. B.: *Eth.* Βουθρώτιος), a town of Thesprotia in Epirus, was situated upon a peninsula at the head of a salt-water lake, which is connected with a bay of the sea by means of a river three or four miles in length. This lake is now called *Vutzindró*, and bore in ancient times the name of PELODES (Πηλώδης), from its muddy waters; for though Strabo and Ptolemy give the name of Pelodes only to the harbour (λιμήν), there can be little doubt that it belonged to the lake as well. (Strab. vii. p. 324; Ptol. iii. 14. § 4; called Παλόεις by Appian, *B. C.* v. 55.) The bay of the sea with which the lake of *Vutzindró* is connected is called by Ptolemy the bay of Buthrotum, and must not be confounded with the inland lake Pelodes. The bay of Buthrotum was bounded on the north by the promontory Posidium.

Buthrotum is said to have been founded by Helenus, the son of Priam, after the death of Pyrrhus. Virgil represents Aeneas visiting Helenus at this place, and finding him married to Andromache. (Virg. *Aen.* iii. 291, seq.; Ov. *Met.* xiii. 720.) Virgil describes Buthrotum as a lofty city ("*celsam* Buthroti ascendimus urbem"), resembling Troy: to the river which flowed from the lake into the sea Helenus had given the name of Simois, and to a dry torrent that of Xanthus. But its resemblance to Troy seems to have been purely imaginary; and the epithet of "lofty" cannot be applied with any propriety to Buthrotum. The town was occupied by Caesar afted he had taken Oricum (Caes. *B. C.* iii. 16); and it had become a Roman colony as early as the time of Strabo. (Strab. *l. c.*; Plin. iv. 1. s. 1.) Atticus had an estate at Buthrotum. (Cic. *ad Att.* iv. 8, *ad Fam.* xvi. 7.)

"The ruins of Buthrotum occupy a peninsula which is bounded on the western side by a small bay in the lake, and is surrounded from the north to the south-east by the windings of the river just above its issue. The walls of the Roman colony still exist in the whole circumference, which is about a mile, and are mixed with remains both of later and of Hellenic work, showing that the city always occupied the same site. The citadel was towards the bay of the lake, where the side of the peninsula is the highest and steepest." (Leake, *Northern Greece*, vol. i. p. 99, seq.; comp. Prokesch, *Denkwürdigk.* vol. i. p. 22, seq.)

BU'TICUS LACUS (ἡ Βουτικὴ λίμνη, Strab. xvii. p. 802), was one of the lagoons formed by the Nile near its junction with the Mediterranean Sea. The Butic Lake, the modern *Burlos*, was northward of the town of Butos, and contained the islet of Chemmis or Chembis, from which the nome Chemmites derived its appellation. (Steph. B. p. 690). This island which at one time was said to be floating, was the original site of the temple of Buto, since here Isis took refuge when pursued by Typhon. (Anton. Lib. *Metam. Fab.* 28.) [W. B. D.]

BUTOS, or BUTO (οὖτος, Herod. ii. 59, 63, 155; Βουτώ, Steph. B. p. 183, *s. v.*: *Eth.* Βούτιος, Βουτοΐτης, Βουτοίτης), was the capital town, or according to Herodian, merely the principal village of the Delta, which Herodotus (*l. c.*) calls the Chemmite nome; Ptolemy the Phthenothite (Φθενότης, iv. 5. § 48) and Pliny (v. 9. s. 11) Ptenetha. Butos stood on the Sebennytic arm of the Nile, near its mouth, and on the southern shore of the Butic Lake. (Βουτικὴ λίμνη, Strab. xvii. p. 802.) The town was celebrated for its monolithite temple (Herod. ii. 155) and oracle of the goddess Buto (Aelian. *V. Hist.* ii. 41), whom the Greeks identified with Leto or Latona. A yearly feast was held there in honour of the goddess. At Butos there was also a sanctuary of Apollo (Horus) and of Artemis (Bubastis). It is the modern *Kem Kasir*. (Champollion, *l'Egypte*, vol. ii. p. 227.) The name Buto (Βουτώ) of the Greeks is nearly allied to that of Muth or Maut, which is one of the appellations of Isis, as "Mother of the World." (Plut. *Is. et Osir.* 18, 38.) The shrewmouse was worshipped at Butos. (Herod. ii. 67.) [W. B. D.]

BU'TRIUM (Βούτριον), a town of Gallia Cispadana, placed by Strabo on the road from Ravenna to Altinum. This is confirmed by the Tab. Peut., which places it 6 miles from Ravenna: Pliny also says that it was near the sea-coast, and calls it an Umbrian city. Strabo, on the other hand, says it was a colony or dependency of Ravenna. (Strab. v. p. 214; Plin. iii. 15. s. 20; Steph. Byz. *s. v.* Βούτριον; Tab. Peut.) No remains of it are extant, and its site cannot be identified: there is a place still called *Budrio* about 10 miles NE. of *Bologna*, but this is much too far from the sea-coast: the ancient Butrium must have been near the entrance of the lagunes of *Comacchio*. The Butrium mentioned by Ptolemy (iii. 1. § 31) among the cities of the Cenomani, in conjunction with Tridentum, must have been quite a different place. [E. H. B.]

BUTUA. [BUTHOE.]

BUTUNTUM (Βυτοντῖνος: *Eth.* Butuntinensis: *Bitonto*), an inland city of Apulia, distant 12 miles W. from Barium, and about 5 from the sea. From its position it must certainly have belonged to the Peucetian district of Apulia, though reckoned by Pliny, as well as in the Liber Coloniarum, among the cities of Calabria (Plin. iii. 11. s. 16; Lib. Colon. p. 262). It is correctly placed by the Itineraries on the road from Barium to Canusium, 12 M.P. from Barium and 11 from Rubi. (Itin. Ant. p. 117; Itin. Hier. p. 609.) No mention of it is found in history

but its coins attest that it must have been in early times a place of some importance. They bear the Greek legend ΒΥΤΟΝΤΙΝΩΝ, and the types indicate a connexion with Tarentum. (Eckhel, vol. i. p. 144; Millingen, *Num. de l'Italie*, p. 150.) [E. H. B.]

BUXENTUM, called by the Greeks PYXUS (Πυξοῦς: Ptolemy however writes the name Βούξεντον: *Eth.* Πυξούντιος, Buxentinus: *Policastro*), a city on the W. coast of Lucania, on the Gulf now known as the *Golfo di Policastro*, which appears to have been in ancient times called the Gulf of Laus. The Roman and Greek forms of the name are evidently related in the same manner as Acragas and Agrigentum, Selinus and Selinuntium, &c. All authors agree in representing it as a Greek colony. According to the received account it was founded as late as B. C. 470 by a colony from Rhegium, sent out by Micythus, the successor of Anaxilaus. (Diod. xi. 59; Strab. vi. p. 253; Steph. B. *s.v.* Πυξοῦς.) But from coins still extant, of a very ancient style of fabric, with the name of Pyxus (ΠΥΞΟΕΣ) on the one side, and that of Siris on the other, it is evident that there must have been a Greek city there at an earlier period, which was either a colony of Siris, or of kindred origin with it. (Eckhel, vol. i. p. 151; Millingen, *Numismatique de l'Italie*, p. 41.) The colony of Micythus according to Strabo did not last long: and we hear no more of Pyxus until after the conquest of Lucania by the Romans, who in B. C. 197 selected it as the site of one of the colonies which they determined to establish in Southern Italy. The settlement was not however actually made till three years afterwards, and in B. C. 186 it was already reported to be deserted, and a fresh body of colonists was sent there. (Liv. xxxii. 29, xxxiv. 42, 45, xxxix. 22; Vell. Pat. i. 15.) No subsequent mention of it is found in history, and it seems to have never been a place of much importance, though its continued existence as a municipal town of Lucania is attested by the geographers as well as by the Liber Coloniarum, where the "ager Buxentinus" is erroneously included in the province of the Bruttii. (Plin. iii. 5. s. 10; Strab. vi. p. 253; Mela ii. 4; Ptol. iii. 1. § 8; Lib. Colon. p. 209.) It appears to have still been the see of a bishop as late as A. D. 501. (Romanelli, vol. i. p. 375.)

Strabo tells us (*l. c.*) that besides the city there was a promontory and a river of the same name. The latter still retains its ancient name, the river which flows near the modern city of *Policastro* being still called the *Busento*. The promontory is probably the one now called *Capo degli Infreschi*, which bounds the Gulf of *Policastro* on the W. Cluverius speaks of the vestiges of an ancient city as still visible at *Policastro*: but no ruins appear to be now extant there: and the only ancient remains are two inscriptions of the reign of Tiberius. There is, however, little doubt that *Policastro*, the name of which dates from about the 11th century, occupies nearly, if not precisely, the site of Buxentum. (Cluver. *Ital.* p. 1261; Romanelli, vol. i. p. 373.)

The coin of Pyxus above alluded to, is figured under SIRIS. [E. H. B.]

BU'ZARA. [MAURETANIA.]

BYBLOS (Βύβλος, Steph. B.; Βίβλος, Zosim. i. 58: *Eth.* Βύβλιος, Βίβλιος, *LXX.*; Ptol. v. 15; Plin. v. 20; Pomp. Mel. i. 12. § 3; Hierocl.; Geogr. Rav.: *Jubeil*), a city of Phoenicia, seated on a rising ground near the sea, at the foot of Lebanon, between Sidon and the Promontory Theoprosopon (Θεοῦ πρόσωπον). (Strab. xvi. p. 755.) It was celebrated for the birth and worship of Adonis or Syrian Thummuz. (Eustath. *ad Dionys.* v. 912; Nonnus, *Dionys.* iii. v. 109; Strab. *l. c.*) "The land of the Giblites," with all Lebanon, was assigned to the Israelites (*Josh.* xiii. 5), but they never got possession of it. The Giblites are mentioned as "stonesquarers" (1 *Kings*, v. 18), and supplied caulkers for the Tyrian fleet (*Ezek.* xxvii. 9). Enylus, king of Byblus, when he learnt that his town was in the possession of Alexander, came up with his vessels, and joined the Macedonian fleet. (Arrian, *Anab.* ii. 15. § 8, 20. § 1.) Byblus seems afterwards to have fallen into the hands of a petty despot, as Pompey is described as giving it freedom, by beheading the tyrant. (Strab. *l. c.*) This town, under the name of Giblah (Abulf. *Tab. Syr.* p. 94; Schulten's *Index Vit. Salad. s. v. Sjiblia*), after having been the see of a bishop, fell under Moslem rule. The name of the modern town is *Jubeil*, which is enclosed by a wall of about a mile and a half in circumference, apparently of the time of the Crusades. (Chesney, *Exped. Euphrat.* vol. i. p. 453.) It contains the remains of an ancient Roman theatre: the "cavea" is nearly perfect, with its concentric ranks of seats, divided by their "praecinctiones," "cunei," &c., quite distinguishable. (Thomson. *Bibl. Sacra*, vol. v. p. 259.) Many fragments of fine granite columns are lying about. (Burkhardt, *Syria*, p. 180.) Byblus was the birthplace of Philon, who translated Sanchuniathon into Greek. The coins of Byblus have frequently the type of Astarte; also of Isis, who came here in search of the body of Osiris. (Eckhel, vol. iii. p. 359.)

(Winer, *Real Wörtbuch, s.v.*; Rosenmüller, *Bibl. Alt.* vol. ii. pt. 1, p. 17; *Mém. de l'Acad. des Inscr.* vol. xxxiv. p. 252.) [E. B. J.]

BYBLOS (Βύβλος, Steph. B. *s. v.*; Ctesias, *ap. Phot. Bibl.* ed. Bekker, p. 33: *Eth.* Byblites), a town of the Egyptian Delta, supposed by some to be the modern *Babel*. Byblos was seated in the marshes, and, as its name imports, was in the centre of a tract where the Byblus or Papyrus plant—Cyperus papyrus of Linnaeus, the Cyperus Antiquorum of recent botanists—grew in abundance. The root of the byblus furnished a coarse article of food, which the Greeks ridiculed the Egyptians for eating. (Aeschyl. *Suppl.* 768.) Its leaves and rind were manufactured into sandals and girdles for the inferior order of Egyptian priests, and into sailcloth for the Nile-barges (Theophr. *Hist. Plant.* iv. 8); while its fibres and pellicles were wrought into the celebrated papyrus, which, until it was superseded by cotton paper or parchment about the eleventh century A. D., formed a principal article of Egyptian export, and the writing material of the civilised world. Pliny (xiii. 11. s. 12) has left an elaborate description of the manufacture, and Cassiodorus (*Epist.* xi. 38) a pompous panegyric of the Papyrus or Byblus plant. Its history is also well described by Prosper Alpinus, in his work "de Medicina Aegyptiorum." [W. B. D.]

BYCE, BYCES. [BUCE.]

BYLAZORA (Βυλάζωρα: *Velesá*, or *Velessó*), the greatest city of Paeonia in Macedonia, was situated on the Upper Axius, and near the passes leading from the country of the Dardani into Macedonia. (Pol. v. 97; Liv. xliv. 26; Leake, *Northern Greece*, vol. iii. p. 470.) It was a different place from the residence of the Paeonian kings on the river Astycus. [ASTYCUS.]

BYLLIS. [BULLIS.]

BYRSA. [CARTHAGO.]

BYSNAEI (*Βυσναῖοι*, Steph. *s. v.*), a tribe of Bebryces. [BEBRYCES.] [G. L.]

BYZACE'NA. [BYZACIUM.]

BYZACII. [BYZACIUM.]

BYZA'CIUM, BYZACE'NA (*sc.* regio provincia: *Βυζάκιον*, Procop. *B. V.* ii. 23, *de Aed.* vi. 6; *ἡ Βυζακία*, Steph. B., *ἡ Βυσσᾶτις*, Polyb. iii. 23, *ἡ Βυζακὶς χώρα*, Polyb. *ap.* Steph. B.; *ἡ Βυζακῖτις χώρα*, Ptol. iv. 3. § 26: *Eth.* *Βύζαντες*, *Βυζάκιοι*, Strab. ii. p. 131, *Βυζακηνοί*, Byzacii, Byzaceni), a district of N. Africa, lying to the S. of ZEUGITANA, and forming part of the Carthaginian territory, afterwards the S. part of the Roman province of Africa, and at last a distinct province.

In the exact position of the later Byzacium, Herodotus (iv. 194, 195) places a Libyan people called the Gyzantes (*Γύζαντες*, others read *Ζύγαντες*), who possessed the art of making artificial honey, in addition to the plentiful supply furnished by the bees of the country, and who painted themselves red, and ate apes, which were abundant in their mountains. (Comp. Eudoxus *ap.* Apol. Dysc. *de Mirab.* p. 38.) They dwelt opposite to the island of Cyraunis, which, from the description of Herodotus, can be none other than Cercina (*Karkenah*). Thus their position corresponds exactly with that of Byzacium, a district still famous for its natural honey, and where, as in other parts of *Tunis*, a sort of artificial honey is made from the date-palm: monkeys, too, are numerous in its mountainous parts. As to the name, the later writers place the Byzantes or Byzacii in the same position, and Stephanus (*s. v.* *Βύζαντες*) expressly charges Herodotus with an error in writing *Γύζαντες* for *Βύζαντες*. There is, therefore, little doubt that in the name of this Libyan people we have the origin of that of Byzacium. The limits of Byzacium under the Carthaginians, and its relation to the rest of their territory, have been explained under AFRICA (p. 68, b.); and the same article traces the political changes, by which the name obtained a wider meaning, down to the constitution of the separate province of Byzacium, or the Provincia Byzacena, as an imperial province, governed by a consularis, with Hadrumetum for its capital. This constitution is assigned to Diocletian, on the authority of inscriptions which mention the PROV. VAL. BYZACENA as early as A. D. 321 (Gruter, pp. 362, No. 1, 363, Nos. 1, 3; Orelli, Nos 1079, 3058, 3672). This province contained the ancient district of Byzacium, on the E. coast, a part of the Emporia on the Lesser Syrtis, and W. of these the inland region which originally belonged to Numidia. It was bounded on the E. by the Mediterranean and Lesser Syrtis; on the N. it was divided from Zeugitana by a line nearly coinciding with the parallel of 36° N. lat.; on the W. from Numidia by a S. branch of the Bagradas; on the SE. from Tripolitana, by the river Triton; while on the S. and SW. the deserts about the basin of the Palus Tritonis formed a natural boundary. The limits are somewhat indefinite in a general description, but they can be determined with tolerable exactness by the lists of places in the early ecclesiastical records, which mention no less than 115 bishops' sees in the province in the fifth century. (*Notit. Prov. Afr.*, Böcking, *N. D.* vol. ii. pp. 615, foll.) Among its chief cities were, on the S. coast, beginning from the Lesser Syrtis, THENAE, ACHILLA, THAPSUS, LEPTIS MINOR, RUSPINA, and HADRUMETUM, the capital: and, in the interior, ASSURAE, TUCCA TEREBINTHINA, SUFETULA, THYSDRUS, CAPSA, besides THELEPTE, and THEVESTE, which, according to the older division, belonged to NUMIDIA. [P. S.]

BYZANTES. [BYZACIUM.]

BYZA'NTIUM. [CONSTANTINOPOLIS.]

BYZE'RES (*Βύζηρες*), a nation in Pontus. Stephanus (*s. v.*), who mentions the Byzeres, adds that there is a *Βυζηρικὸς λιμήν*, whence we might infer that the Byzeres were on the coast, or at least possessed a place on the coast. Strabo (p. 549) mentions several savage tribes which occupied the interior above Trapezus and Pharnacia—the Tibareni, the Cheldaei, the Sanni who were once called Macrones, and others. He adds, that some of these barbarians were called Byzeres; but he does not say, as some interpret his words, that these Byzeres were the same as the Heptacometae. Dionysius (*Perieg.* 765) mentions the Byzeres in the same verse with the Becheires or Bechiri. The name of the people must have been well known as it occurs in Mela (i. 19), and in Pliny (vi. 3); but there are no means of fixing their position more precisely than Strabo has done. [G. L.]

C

CA'BALEIS. [CABALIS.]

CA'BALIS (*Καβαλίς*, *Καβαλλίς*, *Καβαλία*: *Eth.* *Καβαλεύς*, *Καβάλιοι*), a people of Asia Minor. Herodotus (iii. 90) mentions the Cabalii in the same nome (the second) with the Mysi, Lydi, Lasonii, and Hygenneis. He places the Milyeis in the first nome with the Lycians, Carians, and others. In another passage (vii. 77) he speaks of "Cabelees the Maeonians" (*Καβηλέες οἱ Μῆονες*), and says that they are called Lasonii. Nothing can be got from these two passages. Strabo (p. 629) speaks of the Cibyratis and Caballis: in another place (p. 631) he says that the Cibyratae are said to be descendants of those Lydians who occupied the Caballis; and again, "they say that the Cabaleis were Solymi." Strabo admits the difficulty of giving an exact account of this and some other parts of Asia, partly owing to the Romans not making their political divisions according to peoples, but adopting a different principle in determining their Conventus Juridici. Pliny (v. 27) places Cabalia in the interior of Lycia, and names its three cities Oenoanda, Balbura, and Bubon; and Ptolemy (v. 3) assigns the same three cities to Carbalia, which manifestly ought to be Cabalia. We thus obtain in a general way the position of Cabalia or Cabalis, if we can ascertain the sites of these cities, and they have been determined of late years [BALBURA; BUBON; OENOANDA]. The map which accompanies Spratt's *Lycia* places Balbura not far below the source of the Indus of Lycia, Bubon not far from the source of the Xanthus, and Oenoanda lower down on the same river. But Ptolemy has also Carbalia, that is Cabalia, in Pamphylia (v. 5), to which he assigns many towns — Cretopolis, Termessus, and even a town Milyas; and Pliny again (v. 32) makes a part of Galatia border on the Cabalia of Pamphylia. Stephanus mentions only a city Cabalis; though he quotes Strabo who, indeed, speaks of "Cibyra the great, Sinda, and Caballis," and perhaps he means to say that there is a city Caballis. From all this confusion we can now extract the fact that there were three cities at least, which have been enume-

rated above, in the Cabalis or Cabalia; and we can make Strabo agree with Pliny and Ptolemy, by supposing that these three cities (Balbura, Bubon, and Oenoanda) which Strabo mentions, belonged to his territory Caballis, though he does not say that they did. The connection of Cibyra with the towns of the Cabalis is explained under CIBYRA. [G. L.]

CA'BASA (Κάβασα, Ptol. iv. 5. § 48; Plin. v. 9, s. 9: Hierocles, p. 724; Κάβασσα, Conc. Ephes. p. 531, and Καύασσα), in the Delta of Egypt, the modern *Khabas*, was the principal town of the nome Cabasites. It was seated a little to the north of Sais and Naucratis. Remains of the ancient Cabasa are believed to exist at *Koum-Fara'un*, and in this district the names of several villages, e. g. *Khabâs-el-Meh*, *Khabâs-omar*, *Koum-Khabâs* — recall the Coptic appellation of the capital of the Cabasite nome. D'Anville (*Egypte*, p. 75) and Champollion (ii. p. 234) ascribe to the castle of *Khabas* the site of the original Cabasa. [W. B. D.]

CABASSUS (Καβασσός, or Καβησσός: *Eth.* Καβήσσιος, Καβησσίτης). According to Apion, quoted by Stephanus, a village of Cappadocia between Tarsus and Mazaca; not the Cabessus of Homer (*Il.* xiii. 363), certainly. Ptolemy places it in Cataonia. [G. L.]

CABE'LLIO (Καβαλλίων, Strab. p. 179: *Eth.* Καβελλιωνήσιος, Καβελλιωνίτης: *Cavaillon*), a town in Gaul, on the Druentia (*Durance*), and on a line of road between Vapincum (*Gap*) and Arelate (*Arles*). Stephanus (*s. v.* Καβελλίων), on the authority of the geographer Artemidorus, makes it a Massaliot foundation. Walckenaer (*Géog. &c.* vol. i. p. 187) says that M. Calvet has proved, in a learned dissertation, that there was a company of Utricularii (boatmen, ferrymen) at Cabellio, for the crossing of the river. Such a company or corpus existed at Arelate and elsewhere. Cabellio was a city of the Cavares, who were on the east bank of the Rhone. Pliny calls it an Oppidum Latinum (iii. 4), and Ptolemy a Colonia. It was a town of some note, and many architectural fragments have been found in the soil. The only thing that remains standing is a fragment of a triumphal arch, the lower part of which is buried in the earth. In the Notitia of the Gallic Provinces "civitas Cabellicorum" is included in Viennensis. [G. L.]



COIN OF CABELLIO.

CABILLO'NUM or CABALLI'NUM, with other varieties. Coins of this place, with the epigraph Caballo, are mentioned. Strabo (p. 192) has Καβυλλῖνον (*Eth.* Cabellinensis: *Châlon-sur-Saône*), a town of the Aedui, on the west bank of the Arar (*Saône*), which in Caesar's time (*B. G.* vii. 42) was a place which Roman negotiators visited or resided at. At the close of the campaign against Vercingetorix (B. C. 52), Q. Cicero, the brother of the orator, wintered here. The Antonine Itin. places it 33 M. P. or 22 Gallic leagues from *Autun*. Ammianus (xv. 11) mentions this place, under the name Cabillonus, as one of the chief places of Lugdunensis Prima; and from the Notitia Imp. it appears that the Romans kept a fleet of some description here. [G. L.]

CABI'RA (τὰ Κάβειρα), a place in Pontus, at the base of the range of Paryadres, about 150 stadia south of Eupatoria or Magnopolis, which was at the junction of the Iris and the Lycus. Eupatoria was in the midst of the plain, but Cabira, as Strabo says (p. 556), at the base of the mountain range of Paryadres. Mithridates the Great built a palace at Cabira; and there was a water-mill there (ὑδραλέτης), and places for keeping wild animals, hunting grounds, and mines. Less than 200 stadia from Cabira was the remarkable rock or fortress called Caenon (Καινόν), where Mithridates kept his most valuable things. Cn. Pompeius took the place and its treasures, which, when Strabo wrote, were in the Roman Capitol. In Strabo's time a woman, Pythodoris, the widow of King Polemo, had Cabira with the Zelitis and Magnopolitis. Pompeius made Cabira a city, and gave it the name Diopolis. Pythodoris enlarged it, and gave it the name Sebaste, which is equivalent to Augusta; and she used it as her royal residence. Near Cabira probably (for the text of Strabo is a little uncertain, and not quite clear; Groskurd, transl. vol. ii. p. 491, note) at a village named Ameria, there was a temple with a great number of slaves belonging to it, and the high priest enjoyed this benefice. The god Men Pharnaces was worshipped at Cabira. Mithridates was at Cabira during the winter that L. Lucullus was besieging Amisus and Eupatoria. (Appian, *Mithrid.* c. 78.) Lucullus afterwards took Cabira. (Plutarch, *Lucullus*, c. 18.) There are some autonomous coins of Cabira with the epigraph Καβηρων.

Strabo, a native of Amasia, could not be unacquainted with the site of Cabira. The only place that corresponds to his description is *Niksar*, on the right bank of the Lycus, nearly 27 miles from the junction of the Iris and the Lycus. But *Niksar* is the representative of Neocaesarea, a name which first occurs in Pliny (vi. 3), who says that it is on the Lycus. There is no trace of any ancient city between *Niksar* and the junction of the two rivers, and the conclusion that *Niksar* is a later name of Cabira, and a name more recent than Sebaste, seems certain. (Hamilton's *Researches, &c.* vol. i. p. 346.) Pliny, indeed, mentions both Sebastia and Sebastopolis in Colopena, a district of Cappadocia, but nothing certain can be inferred from this. Neocaesarea seems to have arisen under the early Roman emperors. Cramer (*Asia Minor*, vol. i. p. 315) states that the earliest coins of Neocaesarea bear the effigy of Tiberius; but Sestini, quoted by Forbiger (*Geog.* vol. ii. p. 428), assigns the origin of Neocaesarea to the time of Nero, about A. D. 64, when Pontus Polemoniacus was made a Roman province. The simplest solution of this question is that Neocaesarea was a new town, which might be near the site of Cabira. It was the capital of Pontus Polemoniacus, the birth-place of Gregorius Thaumaturgus, and the place of assembly of a council in A. D. 314. Ammianus Marcellinus (xxvii. 12) calls it the most noted city of Pontus Polemoniacus: it was, in fact, the metropolis. According to Paulus Diaconus the place was destroyed by an earthquake.

Cramer supposes that Neocaesarea is identical with Ameria, and he adds that Neocaesarea was "the principal seat of pagan idolatry and superstitions, which affords another presumption that it had risen on the foundation of Ameria and the worship of Men Pharnaces." But Ameria seems to have been at or near Cabira; and all difficulties are reconciled by supposing that Cabira, Ameria, Neo-

caesarea were in the valley of the Lycus, and if not on the same spot, at least very near to one another. Stephanus (*s. v.* Νεοκαισάρεια : *Eth.* Νεοκαισαριεύς) adds to our difficulties by saying or seeming to say that the inhabitants were also called Adrianopolitae. Where he got this from, nobody can tell.

Hamilton was informed at *Niksar* that on the road from *Niksar* to *Siwas*, and about fourteen hours from *Niksar*, there is a high perpendicular rock, almost inaccessible on all sides, with a stream of water flowing from the top, and a river at its base. This is exactly Strabo's description of Caenon. [G. L.]

CABUBATHRA MONS (Καβούβαθρα ὄρος), a mountain on the SW. coast of Arabia, mentioned by Ptolemy (vi. 7. §§ 8, 12) as the western extremity of the country of the Homeritae, 1½° E. of the Straits of the Red Sea (*Bab-el-Mandeb*). This situation would nearly coincide with the *Jebel Kurruz* in Capt. Haines's *Chart*, which rises to the height of 2772 feet. [G. W.]

CABURA BACTRIANAE. [Ortospana.]

CABY'LE or CALYBE (Καβύλη, Καλύβη), a town in the interior of Thrace, west of Develtus, on the river Tonsus. It was colonised by Philip with rebellious Macedonians, and afterwards taken by M. Lucullus. (Dem. *de Cherson.* p. 60; Pol. xiii. 10; Strab. vii. p. 330; Ptol. iii. 11. § 12; Eutrop. vi. 8; Sext. Ruf. *Brev.* 9; Plin. iv. 18; Steph. B. *s. v.*) Cabyle is probably the same as the town of Goloë mentioned by Anna Comnena (x. pp. 274, 281), and is generally identified with the modern *Golewitza* or *Chalil-Ovasi.* [L. S.]

CACHALES (Καχάλης), a river of Phocis, rising in Mt. Parnassus, and flowing by Tithorea into the Cephissus. (Paus. x. 32. § 11; Leake, *Northern Greece*, vol. ii. pp. 78, 81.)

CACYPARIS (Κακύπαρις), a river on the E. coast of Sicily, mentioned only by Thucydides (vii. 79) during the retreat of the Athenians from Syracuse; from whom we learn that it was the first river they met with in proceeding along the coast road towards Helorus, and had a course of some length, so as to afford a passage up its valley into the interior. It is still called the *Cassibili*, a considerable stream, which rises near *Palazzolo* (the ancient Acrae), about 15 miles from the sea, and flows through a deep valley. It is distant, by the road from Syracuse to *Noto*, 9 miles from the bridge over the Anapus. [E. H. B.]

CACYRUM (Κάκυρον : *Eth.* Cacyrinus), a town in Sicily, mentioned only by Pliny and Ptolemy, who afford no clue to its position. But it is supposed by Cluverius to be represented by the modern *Cassaro*, about 4 miles N. of *Palazzolo*, the ancient Acrae. (Plin. iii. 8. s. 14; Ptol. iii. 4. § 14; Cluver. *Sicil.* p. 359.) [E. H. B.]

CADE'NA (τὰ Κάδηνα), a place in Cappadocia mentioned by Strabo (p. 537) as the royal residence of one Sisinas, who in the time of Strabo was aiming at the sovereignty of the Cappadocians. The site is unknown, though D'Anville fixed it at *Nigdé*. Cramer (*Asia Minor*, vol. ii. p. 132) writes the name Cadyna, and adds that Strabo seems to state that it was on the borders of Lycaonia; but see Groskurd's note (Transl. Strab. vol. ii. p. 452) on the passage. [G. L.]

CADI (Κάδοι: *Eth.* Καδηνός), a city of Mysia according to Stephanus (*s. v.* Κάδοι). Strabo (p. 576) mentions Cadi with Azani as a city of Phrygia Epictetus, but he adds that some assign it to Mysia Cadi is south of Azani, or *Tchavdour-Hissar*, and a traveller going from Azani to Cadi crosses the water-shed between the basin of the Rhyndacus and the basin of the Hermus. A town now called *Kedus* or *Ghiediz*, stands on a small stream, the *Ghiediz Chai*, which flows into the Hermus; but it is not the chief branch of the Hermus, though the Turks give the name of *Ghiediz Chai* to the Hermus nearer the sea. Hamilton says (*Researches*, &c., vol. i. p. 108) that hardly any ancient remains exist at *Ghiediz*, a place which he visited, but he heard of remains at a place higher up the Hermus, named *Ghieukler*, near the foot of *Morad Dagh*, Mons Dindymene, which contains the source of the Hermus. The coins of Cadi have not the Ethnic name Καδηνων, as Stephanus gives it, but Καδεηνων. The river Hermus is represented on them, but this will not prove, as Hamilton correctly observes, that the *Ghiediz Chai* is the Hermus, but only that Cadi was not far from the Hermus. Cadi may be the place which Propertius (iv. 6, 8) calls "Mygdonii Cadi." It was afterwards an episcopal see. [G. L.]

CADISTUS, a mountain of Crete, belonging to the ridge of the White Mountains. Its position has been fixed by Hoeck (*Kreta*, vol. i. p. 380) at *Cape Spádha*, the most northerly point of the whole island. In Ptolemy (iii. 17. § 8) this promontory bears the name of Ψάκον ἄκρον; while Strabo (x. p. 484) calls it Δικτύνναιον ἀκρωτήριον, and his remark that Melos lay at nearly the same distance from it as from the Scyllaean promontory, shows that he indicated this as the most northerly point of the island. The mass of mountain of which the cape was composed bore the double name of Cadistus and Dictynnaeus. (Plin. iv. 12. s. 20; Solin. 16.) It would seem that Pliny and Solinus were in error when they described Cadistus and Dictynnaeus as two separate peaks. Ψάκον ἄκρον and Cadistus were the original and proper names of the promontory and mountain, while Δικτύνναιον ἀκρώτηριον and ὄρος were epithets afterwards given, and derived from the worship and temple of Dictynna. [E. B. J.]

CADMEIA. [Thebae.]

CADMUS (Κάδμος), a mountain of Phrygia Magna (Strab. p. 578), which the Turks call *Baba Dagh:* the sides are well wooded. A river Cadmus flowed from the mountain, probably the *Gieuk Bonar*, which flows into the Lycus, a tributary of the Maeander. (Hamilton, *Researches*, &c., vol. i. p. 513.) The range of Cadmus forms the southern boundary of the basin of the Maeander in these parts. Pliny's remark about it (v. 29) does not help us. Ptolemy (v. 2) puts it in the latitude of Mycale, which is tolerably correct. [G. L.]

CADRA, in Cappadocia, an eminence on Taurus, which Tacitus (*Ann.* vi. 41) mentions with Davara, another strong place, which the Clitae occupied when they resisted Roman taxation. M. Trebellius compelled them to surrender. [G. L.]

CA'DREMA (Κάδρεμα: *Eth.* Καδρεμεύς), a city of Lycia, a colony of Olbia: the word is interpreted to mean "the parching of corn" (Steph. *s. v.* Κάδρεμα). It is conjectured (Spratt's *Lycia*, vol. i. p. 218) that the ruins at *Gormak*, at the extremity of the territory of Olbia [Attaleia] may be Cadrema. [G. L.]

CADRUSI (Plin. vi. 23. s. 25), a district on the Indian Caucasus or Paropamisus, in which was situated the Alexandreia founded by Alexander the Great on his march into Bactria. (Arrian, iii. 28,

iv. 22.) Solinus (c. 54) appears to have misunderstood the words of Pliny, and to have inferred that there was a city there called Cadrusia; for which, however, there is no authority. [V.]

CADURCI (*Καδούρκοι*), a Celtic people who occupied the basin of the Oltis (*Lot*), a branch of the *Garonne*, and lay between the Nitiobriges and Ruteni; on the north they bordered on the Arverni. The Cadurci were among the first who joined Vercingetorix (B. C. 52) in his rising against Caesar, and they took an active part in the war (*B. G.* vii. 4, 64). They are enumerated by Caesar with the Gabali and Velauni or Vellavi (*B. G.* vii. 75), as accustomed to admit the supremacy of the Arverni over them. In Caesar's text (vii. 75) they are called Eleutheri Cadurci; but the reading Eleutheri is doubtful (Oudendorp. ed. Caesar), and the name has never been satisfactorily explained. The chief town of the Cadurci was Divona, afterwards Civitas Cadurcorum, now *Cahors*. Uxellodunum, which was besieged and taken by Caesar (*B. G.* viii. 32, &c.), was also a town of the Cadurci. The territory of the Cadurci became Cadurcinum in the Latin middle age writers, which was corrupted into *Cahorsin* or *Caorsin*, whence the name *Querci*, in the ante-revolutionary geography of France. The territory of the Cadurci is supposed to have been co-extensive with the bishopric of *Cahors*.

The Cadurci wove linen cloth. (Strab. p. 191, Plin. xix. 1; and Forcellini, *s. v. Cadurcum.*) [G. L.]

CADU'SII (*Καδούσιοι*, Strab. xi. pp. 506, 507, 510, 525; Pol. v. 44; Ptol. vi. 2. § 5; Steph. B.; Arrian. *An.* iii. 19; Mela, i. 2. § 48; Plin. vi. 13. s. 15), a people inhabiting a mountainous district of Media Atropatene, on SW. shores of the Caspian Sea, between the parallels of 39° and 37° N. lat. This district was probably bounded on the N. by the Cyrus (*Kûr*), and on the S. by the Mardus or Amardus (*Sefid Rûd*), and corresponds with the modern district of Gilan. They are described by Strabo (xi. p. 525) as a warlike tribe of mountaineers, fighting chiefly on foot, and well skilled in the use of the short spear or javelin. They appear to have been constantly at war with their neighbours. Thus Diodorus (i. 33) speaks of a war between them and the Medians, which was not completely set at rest till Cyrus transferred the empire to the Persians; and they are constantly mentioned in the subsequent Eastern wars as the allies of one or other party. (Xen. *Hell.* ii. 1. § 13; Diod. xv. 18; Justin. x. 3; Pol. v. 79; Liv. xxxv. 48.) It is not improbable that the name of Gelae, a tribe who are constantly associated with them, has been preserved in the modern *Gilân*. [V.]

CADYANDA. [CALYNDA.]

CADYTIS. [JERUSALEM.]

CAECI'LIA CASTRA. [CASTRA CAECILIA.]

CAECILIO'NICUM. [CECILIONICUM.]

CAECINA or CECINA, a river of Etruria, mentioned both by Pliny and Mela, and still called *Cecina*. It flowed through the territory of Volaterrae, and after passing within 5 miles to the S. of that city, entered the Tyrrhenian sea, near the port known as the Vada Volaterrana. There probably was a port or emporium at its mouth, and Mela appears to speak of a town of the same name. The family name of Caecina, which also belonged to Volaterrae, was probably connected with that of the river, and hence the correct form of the name in Latin would be Caecina, though the MSS. both of Pliny and Mela have Cecina or Cecinna. (Plin. iii. 5. s. 8; Mela, ii. 4; Müller, *Etrusker*, vol. i. p. 405.) [E. H. B.]

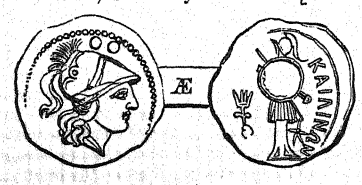
CAECI'NUS (*Καικῖνος*, Thuc.: where the older editions have *Καϊκινός*), a river of Bruttium, in the territory of Locri, between that city and Rhegium. It is mentioned by Thucydides (iii. 103), in relating the operations of Laches with an Athenian fleet on the southern coast of Italy in B. C. 426, when that commander defeated on its banks a body of Locrian troops. It is also referred to by Pausanias, who tells us that it was the boundary between the territories of Locri and Rhegium, and mentions a natural phenomenon connected with it, which is referred by other writers to the neighbouring river HALEX:—that the cicadae (*τέττιγες*) on the Locrian side were musical, and chirped or sang as they did elsewhere; but those in the Rhegian territory were mute. (Paus. vi. 6. § 4.) Both Pausanias and Aelian relate that the celebrated Locrian athlete Euthymus disappeared in the stream of the Caecinus, in a manner supposed to be supernatural. (Paus. *l. c.*; Ael. *V. H.* viii. 18.) Local antiquarians suppose the small stream called on Zannoni's map the *F. Piscopio*, which flows by *Amendolea*, and enters the sea about 10 miles W. of *Cape Spartivento*, to be the ancient Caecinus; but there is no authority for this, except its proximity to the Halex, with which it appears to have been confounded. (Romanelli, vol. i. p. 137.)

The Caecinus of Pliny (iii. 10. s. 15), which he places N. of Scyllacium, is a false reading of the early editors for Carcines or Carcinus, the form found in the MSS. both of Pliny himself and Mela (ii. 4). It is evident that the river designated is wholly distinct from the Caecinus of Thucydides. [E. H. B.]

CAE'CUBUS AGER (*Καίκουβος*, Strab.), a district of Latium bordering on the Gulf of Amyclae, and included apparently in the territory of Fundi. The name seems to have been given to the marshy tract between Tarracina and Speluncae (*Sperlonga*), which extends about 8 miles along the coast, and 6 miles inland. Contrary to all analogy, these low and marshy grounds produced a wine of the most excellent quality, the praises of which are repeatedly sung by Horace, who appears to regard it as holding the first place among all the wines of his day; and this is confirmed by Pliny, who however tells us that in his time it had lost its ancient celebrity, partly from the neglect of the cultivators, partly from some works which had drained the marshes. But Martial speaks of it as still enjoying some reputation. (Hor. *Carm.* i. 20. 9, ii. 14, 25; Plin. xiv. 6. s. 8; Strab. v. p. 234; Mart. xii. 17. 6, xiii. 115; Colum. *R. R.* iii. 8. § 5; Dioscor. v. 10, 11; Athen. i. p. 27.) Strabo speaks of *τὸ Καίκουβον* as if it were a place, but it seems certain that there never was a town of the name. [E. H. B.]

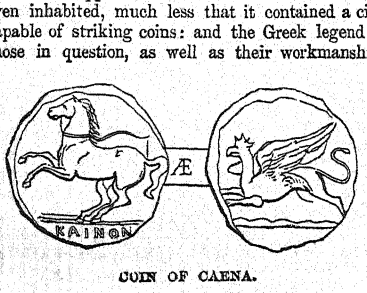
CAE'LIA, CAE'LIUM, or CE'LIA (*Καιλία* or *Κελία*). 1. A town in the south of Apulia, mentioned both by Strabo and Ptolemy; of whom the former places it between Egnatia and Canusium, on the direct road from Brundusium to Rome; the latter enumerates it among the inland cities of the Peucetian Apulians. (Strab. vi. p. 282; Ptol. iii. 1. § 73.) The Tab. Peut. confirms the account of Strabo, and places Celia 9 miles from Butuntum, on the road to Egnatia; a distance which coincides with the position of a village still called *Ceglie*, 5 miles S. of *Bari*. Here numerous ancient remains, tombs, vases, &c. have been discovered. (Romanelli, vol. ii. p. 177; Mommsen, *Unter Ital. Dialekte*, p. 62.)

2. Another town of the same name existed in Calabria, about 27 miles W. of Brundusium, and 20 miles NE. of Tarentum; this also still retains the name of *Ceglie*, and is now a considerable town of about 6,000 inhabitants, situated on a hill about 12 miles from the Adriatic. Extensive portions of its ancient walls still remain, and excavations there have brought to light numerous vases, coins, and inscriptions in the Messapian dialect. (Mommsen, *l. c.*; Tomasi, in *Bull. dell. Inst.* 1834, pp. 54, 55.) It is evidently this Caelia that is enumerated by Pliny, together with Lupiae and Brundusium, among the cities of Calabria (iii. 11. s. 16), as well as the "Caelinus ager" mentioned by Frontinus among the "civitates provinciae Calabriae" (*Lib. Colon.* p. 262), though, from the confusion made by both writers in regard to the frontiers of Apulia and Calabria, these passages might have been readily referred to the Caelia in Peucetia. The evidence is, however, conclusive that there were two places of the same name, as above described. Numismatic writers are not agreed to which of the two belong the coins with the inscription ΚΑΙΛΙΝΩΝ, of which there are several varieties. These have been generally ascribed to the Calabrian city; but Mommsen (*l. c.*) is of opinion that they belong rather to the Caelia near *Bari*, being frequently found in that neighbourhood. (See also Millingen, *Num. de l'Italie*, p. 149.) The attempt to establish a distinction between the two places, founded on the orthography of the names, and to call the one Caelia or Caelium, the other Celia, is certainly untenable. [E. H. B.]



COIN OF CAELIA.

CAENA, a town of Sicily mentioned only in the Itinerary of Antoninus, which writes the name Cena, and places it on the SW. coast of the island, 18 miles W. of Agrigentum. (Itin. Ant. p. 88.) Though the name is not found in any earlier author, numismatists are generally agreed to assign to it the coins with the inscription KAINON, one of which is represented below. These coins, which are found in considerable numbers in Sicily, were previously ascribed to the island of CAENE, mentioned by Pliny (iii. 8. s. 14) among the smaller islands between Sicily and Africa, and generally identified with the little islet now called *Cani*, off the Gulf of Hippo on the coast of Africa. But we have no reason to suppose that this barren rock ever was even inhabited, much less that it contained a city capable of striking coins: and the Greek legend of those in question, as well as their workmanship,



COIN OF CAENA.

which is of a good Greek style, render it almost certain that they were struck in Sicily; though the existence of a city of the name of Caena in that island rests on very slight authority. (Eckhel. vol. i. p. 269; Sestini, *Lettere Numismatiche*, vol. i. p. 4.) [E. H. B.]

CAENAE (Καιναί, Xen. *Anab.* ii. 4. § 28), a town of some importance on the western bank of the Tigris; according to Xenophon, 34 parasangs N. of Opis, and south of the river Zabatus, or *Lesser Zab*. Its exact position cannot be determined, as he does not mention its distance from the *Zab*; but it has been conjectured that it is represented by a place now called *Senn*. (Mannert, vol. ii. p. 244.) [V.]

CAENE'POLIS or CAENE (Καινὴ πόλις, Ptol. iv. 5. § 72; Geog. Rav. p. 104), the modern *Chenè* was the southernmost town of the Panopolite nome in the Thebaid of Egypt. It stood upon the eastern bank of the Nile, 2 geographical miles NW. of Coptos. Herodotus (ii. 91) mentions a town Neapolis (Νέη πόλις), near Chemmis in Upper Egypt, which is probably the same with Caenepolis. (Comp. Mannert, vol. x. 1, p. 371.) Panopolis, which was north of Chemmis, at one period went by the name of Caene or Caene-polis. [W. B. D.]

CAENE'POLIS. [TAENARUM.]

CAE'NICA (Καινική), the name of one of the districts into which Thrace was divided by the Romans. It was situated on the Euxine (Ptol. iii. 11. § 9), and probably derived its name from the Thracian tribe of the CAENI or CAENICI, who dwelt between the Panysus and the Euxine. (Liv. xxxviii. 40; Steph. B. *s. v.* Καινοί.) [L. S.]

CAENICENSES, a people in Gallia Narbonensis, an "oppidum Latinum," as Pliny (iii. 4) calls them; probably on the river Caenus of Ptolemy, which he places between the eastern mouth of the Rhone and Massilia (*Marseille*). There are no means of fixing the position of the Caenus, which may be the river of *Aix* that flows into the *Etang de Berre*, or some of the other streams that flow into the same *étang*. Some would have it to be the canal and *étang* of *Ligagnan*. It has been suggested that the name in Pliny should be Caenienses. [G. L.]

CAENI'NA (Καινίνη: *Eth.* Καινίτης, Caeninensis), a very ancient city of Latium, mentioned in the early history of Rome. Dionysius tells us (ii. 35) that it was one of the towns originally inhabited by the Siculi, and wrested from them by the Aborigines; and in another passage (i. 79) incidentally alludes to it as existing before the foundation of Rome. It was, indeed, one of the first of the neighbouring petty cities which came into collision with the rising power of Rome, having taken up arms, together with Antemnae and Crustumerium, to avenge the rape of the women at the Consualia. The Caeninenses were the first to meet the arms of Romulus, who defeated them, slew their king Acron with his own hand, and took the city by assault. (Liv. i. 10; Dionys. ii. 32, 33; Plut. *Rom.* 16.) After this we are told that he sent a colony to the conquered city, but the greater part of the inhabitants migrated to Rome. (Dionys. ii. 35.) It is certain that from this time the name disappears from history, and no trace is found of the subsequent existence of Caenina, though its memory was perpetuated not only by the tradition of the victory of Romulus, on which occasion he is said to have consecrated the first Spolia Opima to Jupiter Feretrius (Propert. iv. 10; Ovid. *Fast.* ii. 135), but by the existence of certain religious rites and a peculiar

priesthood, which subsisted down to a late period, so that we find the "Sacerdotium Caeninense" mentioned in inscriptions of Imperial date. (Orell. *Inscr.* 2180, 2181, and others there cited.) Pliny enumerates Caenina among the celebrated towns (*clara oppida*) of Latium which had in his time completely disappeared: thus confirming the testimony of Dionysius to its Latin origin. Diodorus also reckons it one of the colonies of Alba, supposed to be founded by Latinus Silvius. (Diod. vii. *ap. Euseb. Arm.* p. 185.) Plutarch, on the contrary, and Stephanus of Byzantium, call it a Sabine town. (Plut. *l. c.*; Steph. B. *s. v.*) It is probable that it was in fact one of the towns of Latium bordering on the Sabines; and this is all that we know of its situation. Nibby supposes it to have occupied a hill 10 miles from Rome, on the banks of a stream called the *Magugliano*, and 2 miles SE. of *Monte Gentile*, which is a plausible conjecture, but nothing more. (Nibby, *Dintorni di Roma*, vol. i. pp. 332—335; Abeken, *Mittel-Italien*, p. 79.) [E. H. B.]

CAENO (Καινώ, Diod. v. 76), a city of Crete, which, according to the legend of the purification of Apollo by Carmanor at Tarrha, is supposed to have existed in the neighbourhood of that place and Elyrus. (Comp. Paus.) The Cretan goddess Britomartis was the daughter of Zeus and Carma, granddaughter of Carmanor, and was said to have been born at Caeno. (Diod. *l. c.*) Mr. Pashley (*Trav.* vol. ii. p. 270) fixes the site either on the so-called refuge of the Hellenes, or near *Hághios Nikólaos*, and supposes that Mt. Carma, mentioned by Pliny (xxi. 14), was in the neighbourhood of this town. (Comp. Hoeck, *Kreta*, vol. i. p. 392.) [E. B. J.]

CAENUS. [CAENICENSES.]

CAENYS (ἡ Καῖνυς), a promontory on the coast of Bruttium, which is described by Strabo as near the Scyllaean rock, and the extreme point of Italy opposite to the Pelorian promontory in Sicily, the Strait of Messana lying between the two. (Strab. vi. p. 257.) There can be little doubt that the point thus designated is that now called the *Punta del Pezzo*, which is the marked angle from whence the coast trends abruptly to the southward, and is the only point that can be properly called a headland. (Cluver. *Ital.* p. 1294; D'Anville, *Anal. Géogr. de l'Italie*, p. 259.) Some writers, however, contend that the *Torre del Cavallo* must be the point meant by Strabo, because it is that most immediately opposite to the headland of Pelorias, and where the strait is really the narrowest. (Holsten. *Not. in Cluv.* p. 301; Romanelli, vol. i. p. 81.) This last fact is, however, doubtful, and at all events might be easily mistaken. Strabo reckons the breadth of the strait in its narrowest part at a little more than six stadia: while Pliny calls the interval between the two promontories, Caenys in Italy, and Pelorus in Sicily, 12 stadia; a statement which accords with that of Polybius. (Strab. *l. c.*; Plin. iii. 5. s. 10; Pol. i. 42.) All these statements are much below the truth; the real distance, as measured trigonometrically by Capt. Smyth, is not less than 3,971 yards from the *Punta del Pezzo* to the village of *Ganziri* immediately opposite to it on the Sicilian coast. (Smyth's *Sicily*, p. 108.) Hence the statement of Thucydides (vi. 1), who estimates the breadth of the strait at its narrowest point at 20 stadia (4,047 yards), is surprisingly accurate. [E. H. B.]

CAEPIO'NIS TURRIS or MONUMENTUM (*Καιπίωνος πύργος: Cipiona*), a great lighthouse, built on a rock surrounded by the sea, on the S. side of the river Baetis (*Guadalquivir*) in Hispania Baetica (Strab. iii. p. 140; Mela, iii. 1, where some read *Geryonis*, and identify the tower with the *Gerontis* or *Geryonis arx* of Avienus, *Ora Marit.* 263, see Wernsdorf, *ad loc.*) Most commentators derive the name from Servilius Caepio, the conqueror of Lusitania; but others, ascribing to the lighthouse a Phoenician origin, regard the name as a corruption of *Cap Eon*, i. e. *Rock of the Sun*. (Ford, *Handbook of Spain*, p. 20.) [P. S.]

CAERA'TUS (Καίρατος: *Karteró*), a river of Crete, which flows past Cnossus, which city was once known by the same name as the river. (Strab. x. p. 476; Eustath. *ad Dionys. Perieg.* v. 498; Hesych.; Virg. *Ciris*, 113, flumina Caeratea; comp. Pashley, *Trav.* vol. i. p. 263.) [E. B. J.]

CAERE (Καῖρε, Ptol.; Καιρέα, Strab.; Καίρητα, Dionys.: *Eth.* Καιρετανὸς, Caeretanus, but the people are usually called Caerites), called by the Greeks AGYLLA (Ἀγυλλα: *Eth.* Ἀγυλλαῖος), an ancient and powerful city of Southern Etruria, situated a few miles from the coast of the Tyrrhenian Sea, on a small stream now called the *Vaccina*, anciently known as the "Caeretanus amnis." (Plin. iii. 5. s. 8; *Caeritis amnis*, Virg. Aen. viii. 59.) Its territory bordered on that of Veii on the E. and of Tarquinii on the N.; the city itself was about 27 miles distant from Rome. Its site is still marked by the village of *Cervetri*. All ancient writers agree in ascribing the foundation of this city to the Pelasgians, by whom it was named Agylla, the appellation by which it continued to be known to the Greeks down to a late period. Both Strabo and Dionysius derive these Pelasgians from Thessaly, according to a view of the migration of the Pelasgic races, very generally adopted among the Greeks. The same authorities assert distinctly that it was not till its conquest by the Tyrrhenians (whom Strabo calls Lydians), that it obtained the name of Caere: which was derived, according to the legend related by Strabo from the Greek word χαῖρε, with which the inhabitants saluted the invaders. (Strab. v. p. 220; Dionys. i. 20., iii. 58; Serv. *ad Aen.* viii. 597; Plin. iii. 5. s. 8.) We have here the clearest evidence of the two elements of which the population of Etruria was composed; and there seems no reason to doubt the historical foundation of the fact, that Caere was originally a Pelasgic or Tyrrhenian city, and was afterwards conquered by the Etruscans or Tuscans (called as usual by the Greeks *Tyrrhenians*) from the north. The existence of its double name is in itself a strong confirmation of this fact; and the circumstance that Agylla, like Spina on the Adriatic, had a treasury of its own at Delphi, is an additional proof of its Pelasgic origin (Strab. *l. c.*).

The period at which Caere fell into the hands of the Etruscans cannot be determined with any approach to certainty. Niebuhr has inferred from the narrative of Herodotus that the Agyllaeans were still an independent Pelasgic people, and had not yet been conquered by the Etruscans, at the time when they waged war with the Phocaeans of Alalia, about B. C. 535. But it seems difficult to reconcile this with other notices of Etruscan history, or refer the conquest to so late a period. It is probable that Agylla retained much of its Pelasgic habits and connexions long after that event; and the use of the Pelasgic name Agylla proves nothing, as it continued to be exclusively employed by

Greek authors down to a very late period. Roman authorities throw no light on the early history of Caere, though it appears in the legendary history of Aeneas as a wealthy and powerful city, subject to the rule of a king named Mezentius, a cruel tyrant, who had extended his power over many neighbouring cities, and rendered himself formidable to all his neighbours. (Liv. i. 2; Virg. *Aen.* viii. 480.)

The first historical mention of Agylla is found in Herodotus, who relates that the Agyllaeans were among the Tyrrhenians who joined the Carthaginians in an expedition against the Phocaean colonists at Alalia in Corsica; and having taken many captives upon that occasion, they put them all to death. This crime was visited on them by divine punishments, until they sent to consult the oracle at Delphi on the subject, and by its advice paid funeral honours to their victims, with public games and other ceremonies. (Herod. i. 166, 167.) It is clear, therefore, that at this time Agylla was a maritime power of some consideration; and Strabo speaks of it as having enjoyed a great reputation among the Greeks; especially from the circumstance that the Agyllaeans refrained from the piratical habits common to most of the other Tyrrhenian cities. (Strab. *l. c.*) This did not, however, preserve them at a later period from the attacks of Dionysius of Syracuse, who, having undertaken an expedition to the coasts of Tyrrhenia under pretence of putting down piracy, landed at Pyrgi, the seaport of Agylla, and plundered the celebrated temple of Lucina there, from which he carried off an immense booty, besides laying waste the adjoining territory. (Strab. v. p. 226; Diod. xv. 14.)

Caere plays a much less important part in the history of Rome than we should have expected from its proximity to that city, and the concurrent testimonies to its great wealth and power. From the circumstance of its being selected by the Romans, when their city was taken by the Gauls, as the place of refuge to which they sent their most precious sacred relics, Niebuhr has inferred (vol. i. p. 385) that there must have been an ancient bond of close connexion between the two cities; and in the first edition of his history he even went so far as to suggest that Rome was itself a colony of Caere; an idea which he afterwards justly abandoned as untenable. Indeed, the few notices we find of it prior to this time, are far from indicating any peculiarly friendly feeling between the two. According to Dionysius, the Caerites were engaged in war against the Romans under the elder Tarquin, who defeated them in a battle and laid waste their territory; and again, after his death, they united their arms with those of the Veientines and Tarquinians against Servius Tullius. (Dionys. iii. 58, iv. 27.) Caere was also the first place which afforded a shelter to the exiled Tarquin when expelled from Rome. (Liv. i. 60.) And Livy himself, after recounting the service rendered by them to the Romans at the capture of the city, records that they were received, *in consequence of it*, into relations of public hospitality (ut hospitium publicè fieret, v. 50), thus seeming to indicate that no such relations previously existed. From this time, however, they continued on a friendly footing, till B. C. 353, when sympathy for the Tarquinians induced the Caerites once more to take up arms against Rome. They were, however, easily reduced to submission, and obtained a peace for a hundred years. Livy represents this as freely granted, in consideration of their past services; but Dion Cassius informs us that it was purchased at the price of half their territory. (Liv. vii. 20; Dion Cass. fr. 33. Bekk.) It is probable that it was on this occasion also that they received the Roman franchise, but without the right of suffrage. This peculiar relation was known in later times as the *Caerite franchise*, so that "in tabulas Caeritum referre," became a proverbial expression for disfranchising a Roman citizen (Hor. *Ep.* i. 6, 62; and Schol. *ad loc.*), and we are expressly told that the Caerites were the *first* who were admitted on these terms. (Gell. xvi. 13. § 7.) But it is strangely represented as in their case a privilege granted them for their services at the time of the Gaulish war (Strab. v. p. 220; Gell. *l. c.*), though it is evident that the relation could never have been an advantageous one, and was certainly in many other cases rather inflicted as a punishment, than bestowed as a reward. Hence it is far more probable, that instead of being conferred on the Caerites as a privilege immediately after the Gallic War, it was one of the conditions of the disadvantageous peace imposed on them in B. C. 353, as a punishment for their support to the Tarquinians. (See on this subject, Niebuhr, vol. ii. p. 67, vol. iii. p. 185; Madvig. *de Colon.* p. 240; Mommsen, *Die Römische Tribus*, pp. 160, 161; *Das Römische Münzwesen*, p. 246.) It is uncertain whether the Caerites afterwards obtained the full franchise; we are expressly told that they were reduced to the condition of a Praefecture (Fest. *s.v. praefecturae*); but during the Second Punic War they were one of the Etruscan cities which were forward to furnish supplies to the armament of Scipio (Liv. xxviii. 45), and it may hence be inferred that at that period they still retained their nominal existence as a separate community. Their relations to Rome had probably been adjusted at the same period with those of the rest of Etruria, concerning which we are almost wholly without information. During the latter period of the Republic it appears to have fallen into decay, and Strabo speaks of it as having, in his time, sunk into complete insignificance, preserving only the vestiges of its former greatness; so that the adjoining watering place of the Aquae Caeretanae actually surpassed the ancient city in population. (Strab. v. p. 220.) It appears, however, to have in some measure revived under the Roman empire. Inscriptions and other monuments attest its continued existence during that period as a flourishing municipal town, from the reign of Augustus to that of Trajan. (Gruter, *Inscr.* p. 214. 1, 226. 4, 236. 4, 239. 9; *Bull. d'Inst. Arch.* 1840, pp. 5—8; Nibby, *Dintorni di Roma*, vol. i. p. 342—345.) Its territory was fertile, especially in wine, which Martial praises as not inferior to that of Setia. (Mart. xiii. 124; Colum. *R. R.* iii. 3. § 3.) In the fourth century it became the see of a bishop, and still retained its existence under its ancient name through the early part of the middle ages; but at the beginning of the thirteenth century, great part of the inhabitants removed to another site about 3 miles off, to which they transferred the name of Caere or *Ceri*, while the old town came to be called *Caere Vetus*, or *Cervetri*, by which appellation it is still known. (Nibby, *l. c.* p. 347.)

The modern village of *Cervetri* (a very poor place) occupies a small detached eminence just without the line of the ancient walls. The outline

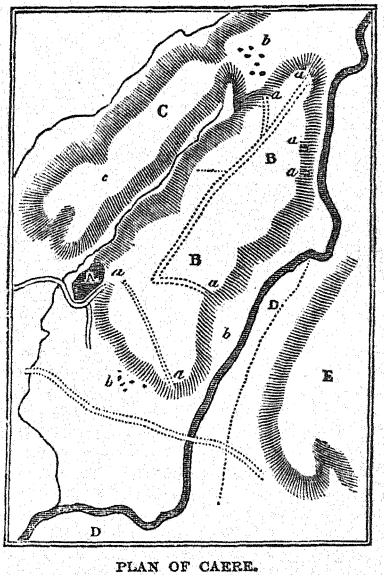
of the ancient city is clearly marked, not so much by the remains of the walls, of which only a few fragments are visible, as by the natural character of the ground. It occupied a table-land, rising in steep cliffs above the plain of the coast, except at the NE. corner, where it was united by a neck to the high land adjoining. On its south side flowed the Caeretanus amnis (the *Vaccina*), and on the N. was a narrow ravine or glen, on the opposite side of which rises a hill called the *Banditaccia*, the Necropolis of the ancient city. The latter appears to have been from four to five miles in circuit, and had not less than eight gates, the situation of which may be distinctly traced; but only small portions and foundations of the walls are visible; they were built of rectangular blocks of tufa, not of massive dimensions, but resembling those of Veii and Tarquinii in their size and arrangement.

The most interesting remains of Caere, however, are to be found in its sepulchres. These are, in many cases, sunk in the level surface of the ground, and surmounted with tumuli; in others, they are hollowed out in the sides of the low cliffs which bound the hill of the *Banditaccia*, and skirt the ravines on each side of it. None of them have any architectural façades, as at *Bieda* and *Castel d'Asso*; their decoration is chiefly internal; and their arrangements present a remarkable analogy to that of the houses of the Etruscans. "Many of them had a large central chamber, with others of smaller size opening upon it, lighted by windows in the wall of rock, which served as the partition. This central chamber represented the *atrium* of Etruscan houses, and the chambers around it the *triclinia*, for each had a bench of rock round three of its sides, on which the dead had lain, reclining in effigy, as at a banquet. The ceilings of all the chambers had the usual beams and rafters hewn in the rock." (Dennis's *Etruria*, vol. ii. p. 32.) One tomb, called from its discoverer the Regulini-Galassi tomb, is entered by a door in the form of a rudely pointed arch, not unlike the gateway at Arpinum (see p. 222), and like that formed by successive courses of stones gradually approaching till they meet. Some of the tombs also have their interior walls adorned with paintings, resembling those at Tarquinii, but greatly inferior to them in variety and interest. Most of these are of comparatively late date, — certainly not prior to the Roman dominion, — but one tomb is said to contain paintings of a very archaic character, probably more ancient than any at Tarquinii. This is the more interesting, because Pliny speaks of very ancient paintings, believed to be of a date prior to the foundation of Rome, as existing in his time at Caere. (Plin. xxxv. 3. s. 6.) Another tomb, recently discovered at *Cervetri*, is curious from its having been the sepulchre of a family bearing the name of Tarquinius, the Etruscan form of which (TARCHNAS) is repeated many times in different inscriptions, while others present it in the Roman form and characters. There seems every reason to believe that this family, if not actually that of the regal Tarquins of Rome, was at least closely connected with them. (Dennis, *l. c.* p. 42—44; *Bull. d'Inst. Arch.* 1847, p. 56—61.)

The minor objects found in the sepulchres at Caere, especially those discovered in the Regulini Galassi tomb already mentioned, are of much interest, and remarkable for the very ancient character and style of their workmanship. The painted vases and other pottery have, for the most part, a similar archaic stamp, very few of the beautiful vases of the Greek style so abundant at Vulci and Tarquinii having been found here. Two little vessels of black earthenware, in themselves utterly insignificant, have acquired a high interest from the circumstance of their bearing inscriptions which there is much reason to believe to be relics of the Pelasgian language, as distinguished from what is more properly called Etruscan. (Dennis, *l. c.* pp. 54, 55; Lepsius, in the *Annali d'Inst. Arch.* 1836, pp. 186—203; Id. *Tyrrhenische Pelasger*, p. 40—42. For a fuller discussion of this point, see the article ETRURIA.)

There is no doubt that Caere, in the days of its power, possessed a territory of considerable extent, bordering on those of Veii and Tarquinii, and probably extending at one time nearly to the mouth of the Tiber. Its seaport was PYRGI, itself a considerable city, the foundation of which, as well as that of Agylla, is expressly ascribed to the Pelasgians. [PYRGI.] ALSIUM also, of which we find no notice in the early history of Rome, must at this period have been a dependency of Caere. Another place noticed as one of the subject towns in the territory of Caere is ARTENA, which others placed in the Veientine territory, but according to Livy erroneously (Liv. iv. 61). The grove sacred to Sylvanus, noticed by Virgil, and placed by him on the banks of the *Vaccina* (the "Caeritis amnis"), is supposed to have been part of the wood which clothed the *Monte Abbatone*, on the S. side of the river.

Caere was not situated on the line of the Via Aurelia, which passed nearer to the coast; but was probably joined to it by a side branch. Another ancient road, of which some remains are still visible



PLAN OF CAERE.

A. Village of *Cervetri*.
BB. Site of ancient city.
CC. Hill of the *Banditaccia* (Necropolis).
DD. Torrent of the *Vaccina* (Caeretanus Amnis).
E. *Monte Abatone*.
aa. Gates of ancient city.
bb. Sepulchres.

led from thence to join the Via Clodia at Careiae. (Gell, *Top. of Rome*, p. 12.)

The antiquities of Caere, and the various works of art discovered there, are fully described by Dennis (*Etruria*, vol. ii. p. 17—63). See also Canina (*Descrizione di Cere antica*, Roma, 1838), and Grifi (*Monumenti di Cera antica*, Roma, 1841). The annexed plan is copied from that given by Dennis. [E. H. B.]

CAERESI or CAERAESI (Cerosi, Oros. vi. 7; Haverkamp's note), a people mentioned by Caesar (*B. G.* ii. 4) with the Condrusi, Eburones, and Paemani, and he calls them Germans. The position of the Caeresi can only be conjectured. There is a river *Chiers*, which rises in *Luxembourg*, and flows into the *Maas* between *Mouzon* and *Sedan;* and it is conjectured by D'Anville that this river may indicate the position of the Caeresi. The Condrusi were in *Condroz*, in the territory of *Liège*. Walckenaer places the Caeresi in the *Carolgau*, the *Pays de Caros* of the middle ages, between *Bullange*, *Kerpen*, and *Pruyen*. *Kerpen* is on the *Erfft*, which joins the *Rhine* on the left bank, below *Cologne*, near *Neuss*. He adds, "they are thus situated near the Condrusi and the Eburones, as the text of Caesar requires;" an argument that is not worth much, for Caesar is not very particular about his order of enumeration in such a case as this. The exact site of these people must remain doubtful. [G. L.]

CAESARAUGUSTA (Καισαραυγούστα, Strab. iii. pp. 151, 161, 162; Mela, ii. 6; Plin. iii. 3. s. 4; *Itin. Ant.*), or CAESAREA AUGUSTA (Καισάρεια Αυγούστα, Ptol. ii. 6. § 63; Auson. *Epist.* xxiv. 84; Inscr. *ap.* Golz. *Thesaur.* p. 238: coins generally have C. A., CAES. AUGUSTA, or CAESAR. AUGUSTA, whence it may perhaps be inferred that the common shorter form has arisen from running together the two parts of the last-mentioned abbreviation: now *Zaragoza*, merely a corruption of the ancient name; in English works often *Saragossa*), one of the chief inland cities of Hispania Tarraconensis, stood on the right bank of the river Iberus (*Ebro*), in the country of the Edetani (Plin., Ptol.), on the borders of Celtiberia (Strab.). Its original name was SALDUBA, which was changed in honour of Augustus, who colonized it after the Cantabrian War, B. C. 25. (Plin. *l. c.*; Isid. *Orig.* xv. 1). It was a *colonia immunis*, and the seat of a *conventus juridicus*, including 152 communities (*populos* clii., Plin.) It was the centre of nearly all the great roads leading to the Pyrenees and all parts of Spain. (*Itin. Ant.* pp. 392, 433, 438, 439, 443, 444, 446, 448, 451, 452). Its coins, which are more numerous than those of almost any other Spanish city, range from Augustus to Caligula. (Florez, *Esp. S.* vol. iv. p. 254; *Med. de Esp.* vol. i. p. 186, vol. ii. p. 636, vol. iii. p. 18; Eckhel, vol. i. pp. 36—39; Sestini, *Med. Isp.* p. 114; Rasche, *s. v.*). There are no ruins of the ancient city, its materials having been entirely used up by the Moors and Spaniards. (Ford, *Handbook of Spain*, p. 580.)

The first Christian poet, Aurelius Prudentius, is said to have been born at Caesaraugusta (A. D. 348); but some assign the honour to Calagurris (*Calahorra*). The place is one of Ptolemy's points of recorded astronomical observations, having $15\frac{1}{12}$ hours in its longest day, and being distant $3\frac{1}{15}$ hours W. of Alexandria (Ptol. viii. 4. § 5). [P. S.]

CAESARE'A, in the Maritime Itinerary, is one of the islands off the north-west coast of France, the name of which is corrupted into *Jersey*. (D'Anville, *Notice, &c.*) [G. L.]

CAESAREIA (Καισάρεια: *Eth.* Καισαρεύς). 1. (*Kaisariyeh*), a city of the district Cilicia in Cappadocia, at the base of the mountain Argaeus. It was originally called Mazaca, afterwards Eusebeia. (Steph. *s. v.* Καισάρεια, quoting Strab. p. 537.) The site in the volcanic country at the foot of Argaeus exposed the people to many inconveniences. It was, however, the residence of the kings of Cappadocia. Tigranes, the ally of Mithridates the Great, took the town (Strab. p. 539; Appian, *Mithrid.* c. 67), and carried off the people with other Cappadocians to his new town Tigranocerta; but some of them returned after the Romans took Tigranocerta. Strabo has a story that the people of Mazaca used the code of Charondas and kept a law-man (*νομῳδός*) to explain the law; his functions corresponded to those of a Roman jurisconsultus (*νομικός*). The Roman emperor Tiberius, after the death of Archelaus, made Cappadocia a Roman province, and changed the name of Mazaca to Caesareia (Eutrop. vii. 11; Suidas, *s. v.* Τιβέριος). The change of name was made after Strabo wrote his description of Cappadocia. The first writer who mentions Mazaca under the name of Caesareia is Pliny (vi. 3): the name Caesareia also occurs in Ptolemy. It was an important place under the later empire. In the reign of Valerian it was taken by Sapor, who put to death many thousands of the citizens; at this time it was said to have a population of 400,000 (Zonar. xii. p. 630). Justinian afterwards repaired the walls of Caesareia (Procop. *Aed.* v. 4). Caesareia was the metropolis of Cappadocia from the time of Tiberius; and in the later division of Cappadocia into Prima and Secunda, it was the metropolis of Cappadocia Prima. It was the birth-place of Basilius the Great, who became bishop of Caesareia, A. D. 370.

There are many ruins, and much rubbish of ancient constructions about *Kaisaryeh*. No coins with the epigraph Mazaca are known, but there are numerous medals with the epigraph Ευσεβεια, and Καισαρεια, and Καισ. προς Αργαιω.

Strabo, who is very particular in his description of the position of Mazaca, places it about 800 stadia from the Pontus, which must mean the province Pontus; somewhat less than twice this distance from the Euphrates, and six days' journey from the Pylae Ciliciae. He mentions a river Melas, about 40 stadia from the city, which flows into the Euphrates, which is manifestly a mistake [MELAS].



COIN OF CAESAREIA MAZACA.

2. Of Bithynia. Ptolemy (v. 1) gives it also the name Smyrdaleia, or Smyrdiane in the Cod. Palat., and in the old Latin version. Dion Chrysostom (Or. 47. p. 526, Reiske) mentions a small place of this name near Prusa. Stephanus (*s. v.* Καισάρεια) does not mention it, though he adds that there are other places of this name besides those which he mentions. The site is unknown.

There is a place now called *Kesri* or *Balikesri*, that is, Old Kesri, on the Caicus, near the great

road from *Smyrna* to *Constantinople*. The place was probably a Caesarea, but it is not within the limits of Bithynia. (Leake, *Asia Minor*, p. 271, and map.)

3. Ad Anazarbum. [Anazarbus.] [G.L.]

4. A maritime city of Palestine, founded by Herod the Great, and named Caesareia in honour of Caesar Augustus. Its site was formerly occupied by a town named Turris Stratonis, which, when enlarged and adorned with white marble palaces and other buildings, was not unworthy of the august name that was conferred upon it. Chief among its wonders was the harbour, constructed where before there had been only an open roadstead on a dangerous coast. It was in size equal to the renowned Peiraeeus, and was secured against the prevalent south-west winds by a mole or breakwater of massive construction, formed of blocks of stone of more than 50 feet in length, by 18 in width, and 9 in thickness, sunk in water 20 fathoms deep. It was 200 feet in length, one half of which was exposed to the violence of the waves. The remainder was adorned with towers at certain intervals, and laid out in vaults which formed hostelries for the sailors, in front of which was a terrace walk commanding a view of the whole harbour, and forming an agreeable promenade. The entrance to the harbour was on the north. The city constructed of polished stone encircled the harbour. It was furnished with an agora, a praetorium, and other public buildings; and conspicuous on a mound in the midst, rose a temple of Caesar, with statues of the emperor and of the imperial city. A rock-hewn theatre, and a spacious circus on the south of the harbour, commanding a fine sea view, completed the adornment of this pagan monument of Herod's temporising character, on which he had spent twelve years of zealous and uninterrupted exertion, and enormous sums of money. (Joseph. *Ant.* xv. 10. § 6, *B. J.* i. 21. §§ 5—7.)

These great works, but especially its commodious harbour, soon raised Caesareia to the dignity of a metropolis ("caput Palaestinae," Tacit. *Hist.* ii. 79), and it is so recognised, not only in the early annals of the Christian Church, but in the civil history of that period. It was the principal seat of government to the Roman praefects and to the titular kings of Judaea, and the chief part of its inhabitants were Syrians, although there was now a Jewish community found there, which had not been the case at an earlier period of its history as Strato's Tower. (*Ant.* xx. 7. §§ 7, 9.)

Its name underwent another change, and Pliny (v. 14) happily identifies the three names with the one site. "Stratonis turris, eadem Caesarea, ab Herode rege condita: nunc colonia prima Flavia, a Vespasiano Imperatore deducta." But it still retained its ancient name and title in the Ecclesiastical records, as the metropolitan see of the First Palestine; and was conspicuous for the constancy of its martyrs and confessors in the various persecutions of the Church, but especially in the last. (Euseb. *H. E.* viii. sub fin.) It is noted also as the see of the Father of Ecclesiastical History, and the principal seat of his valuable literary labours.

It was a place of considerable importance during the occupation of the Holy Land by the Crusaders, as one stronghold along the line of coast, and it shared the various fortunes of the combatants without materially affecting them.

This once famous site, principally interesting as the place where "the door of faith was first opened to the Gentiles," is still marked by extensive ruins, situated where Josephus would teach us to look for them, halfway between Dora (*Tantura*) and Joppa (*Jaffa*),—retaining, in an Arabic form, the Greek name given it by Herod. The line of wall and the dry ditch of the Crusaders' town may be clearly traced along their whole extent; but the ancient city was more extensive, and faint traces of its walls may be still recovered in parts. The ruins have served as a quarry for many generations, and the houses and fortifications of *Jaffa*, *Acre*, *Sidon*, and even of *Beirout*, have been built or repaired with stones from this ancient site. Enough, however, still remains to attest the fidelity of the Jewish historian, and to witness its former magnificence, especially in the massive fragments of its towers and the substructions of its mole, over which may now be seen the prostrate columns of the pillars, which once formed the portico of its terraced walk. (See Traill's *Josephus*, vol. i. p. 49, &c.) Conspicuous in the midst of the ruins, on a levelled platform, are the substructions of the Cathedral of the Crusaders, which doubtless occupied the site of the Pagan temple described by Josephus. [G. W.]

Caesareia Mauretaniae. [Iol.]

Caesareia Philippi. [Paneas.]

Caesareia, Dio [Sepphoris.]

Caesarodu'num (Καισαρόδουνον, Ptol.: *Tours*), the chief town of the Turones or Turoni, a Celtic people in the basin of the *Loire*. Caesar mentions the Turones, but names no town. It is first mentioned by Ptolemy; and the same name, Caesarodunum, occurs in the Table; but it is called in the Notitia of the provinces of Gallia "civitas Turonorum," whence the modern name of *Tours*. The identity of Caesarodunum and *Tours* is proved by the four roads to this place from *Bourges*, *Poitiers*, *Orléans*, and *Angers*. The modern town is on the south bank of the *Loire*, and the ancient town seems to have been on the same site, though this opinion is not universally received. There are no Roman remains at *Tours*, except, it is said, some fragments of the ancient walls. [G. L.]

Caesaro'magus (Καισαρόμαγος, Ptol.: *Beauvais*), the capital of the Belgic people, the Bellovaci. Its position at *Beauvais* agrees with the determinations of the Antonine Itin. and the Table. In the Notitia of the Gallic provinces the "civitas Bellovacorum" belongs to Belgica Secunda. In the middle ages the name was Belvacus or Belvacum, whence, by an ordinary corruption in the French language, comes *Beauvais*. As to its identity with Bratuspantium, see that article. [G. L.]

Caesaro'magus, in Britain, is, in the fifth Itinerary, the first station from London (from which it is distant 28 miles) on the road to Lugubalium (*Carlisle*), *viâ* Colonia (*Colchester* or *Maldon*). *Writtle*, near *Chelmsford*, about 25 miles from London, best coincides with this measurement. In the ninth Itinerary, the same Caesaromagus, 12 miles from Canonium, is 16 from Durolitum, which is itself 15 from London,—in all 31. This indicates a second road. Further remarks upon this subject are made under Colonia. [R. G. L.]

Caese'na (Καίσηνα, Strab.; Καίσαινα, Ptol.: *Eth.* Caesenas, ātis: *Cesena*), a considerable town of Gallia Cispadana, situated on the Via Aemilia, 20 miles from Ariminum, and on the right bank of the small river Sapis (*Savio*). (Strab. v. p. 216; Plin. iii. 1. 5. s. 20; Ptol. iii. 1. § 46; Itin. Ant. pp. 100, 126.) An incidental mention of its name in Cicero

(*ad Fam.* xvi. 27) is the only notice of it that occurs in history until a very late period; but after the fall of the Western Empire it is frequently mentioned as a strong fortress, and plays no unimportant part in the wars of the Goths with the generals of Justinian. (Procop. *B. G.* i. 1, ii. 11, 19, 29, iii. 6.) It appears, however, to have been a flourishing municipal town under the Roman empire, and was noted for the excellence of its wines, which were among the most highly esteemed that were produced in Northern Italy; a reputation which they still retain at the present day. (Plin. xiv. 6.) It is distinguished in the Itin. Ant. (p. 286) by the epithet "Curva," but the origin of this is unknown. The modern city of *Cesena* is a considerable place, with a population of 15,000 inhabitants. [E. H. B.]

CAE'SIA SILVA, one of the great forests of Germany, between Vetera and the country of the Marsi, that is, the heights extending between the rivers *Lippe* and *Yssel* as far as *Coesfeld*. (Tacit. *Annal.* i. 50.) [L. S.]

CAE'TOBRIX (Καιτόβριξ, Ptol. ii. 5. § 3), CATOBRI'GA (*Itin. Ant.* p. 417), CETOBRIGA (*Geog. Rav.* iv. 23), a city of Lusitania, belonging to the Turdetani, on the road from Olisipo to Emerita, 12 M. P. E. of Equabona. It appears to correspond to the ruins on the promontory called *Troye*, opposite to *Setubal*, E. of the mouth of the Tagus (Nonius, c. 38; Mentelle, *Geog. Comp. Portug.* p. 87; Ukert, vol. ii. pt. 1. p. 390). [P. S.]

CAI'CUS (Κάϊκος), a river of Mysia (Herod. vi. 28; vii. 42), first mentioned by Hesiod (*Theog.* 343), who, as well as the other poets, fixes the quantity of the penultimate syllable:

Saxosumque sonans Hypanis, Mysusque Caicus.
Virg. *Georg.* iv. 370.

Strabo (p. 616) says that the sources of the Caicus are in a plain, which plain is separated by the range of Temnus from the plain of Apia, and that the plain of Apia lies above the plain of Thebe in the interior. He adds, there also flows from Temnus a river Mysius, which joins the Caicus below its source. The Caicus enters the sea 30 stadia from Pitane, and south of the Caicus is Elaea, 12 stadia from the river: Elaea was the port of Pergamum, which was on the Caicus, 120 stadia from Elaea. (Strab. p. 615.) At the source of the Caicus, according to Strabo, was a place called Gergitha. The course of this river is not well known; nor is it easy to assign the proper names to the branches laid down in the ordinary maps. The modern name of the Caicus is said to be *Ak-su* or *Bakir*. Leake (*Asia Minor*, p. 269) infers from the direction of L. Scipio's march (Liv. xxxvii. 37) from Troy to the Hyrcanian plain, "that the north-eastern branch of the river of *Bergma* (Pergamum) which flows by *Menduria* (Gergitha?) and *Balikesri* (Caesareia) is that which was anciently called Caicus;" and he makes the Mysius join it on the right bank. He adds "of the name of the southern branch (which is represented in our maps) I have not found any trace in extant history." The Caicus as it seems is formed by two streams which meet between 30 and 40 miles above its mouth, and it drains an extensive and fertile country. Cramer (*Asia Minor*, vol. i. p. 135) misinterprets Strabo when he says that the plains watered by the Caicus were at a very early period called Teuthrania. It is singular that the valley of the Caicus has not been more completely examined. [G. L.]

CAIE'TA (Καιήτη, Caietanus: *Gaëta*), a town of Latium on the coast of the Tyrrhenian Sea, between Tarracina and Formiae, celebrated for the excellence of its port. It was situated on a projecting headland or promontory which advances to some distance into the sea, opposite to the city of Formiae, and forms the northern extremity of the extensive bay anciently called the SINUS CAIETANUS, and still known as the *Golfo di Gaeta*. The remarkable headland on which it stood, with the subjacent port, could not fail to be noticed from very early times; and it was generally reported that Aeneas had touched there on his voyage to Latium, and that it derived its name from its being the burial-place of his nurse Caieta. (Virg. *Aen.* vii. 1; Ovid. *Met.* xiv. 443; Stat. *Silv.* i. 3. 87; Mart. v. 1. 5, x. 30. 8; Solin. 2. § 13.) Another and perhaps an earlier legend connected it with the voyage of the Argonauts, and asserted the name to have been originally Αἰήτης, from Aeetes, the father of Medea. (Lycophr. *Alex.* 1274; Diod. iv. 56.) Strabo derives the name from a Laconian word, Καιέρας or Καιάρας, signifying a hollow, on account of the caverns which abounded in the neighbouring rocks (v. p. 233). Whatever be the origin of the name, the port seems to have been frequented from very early times, and continued to be a place of great trade in the days of Cicero, who calls it "portus celeberrimus et plenissimus navium;" from which very circumstance it was one of those that had been recently attacked and plundered by the Cilician pirates. (*Pro leg. Manil.* 12.) Florus also (i. 16) speaks of the noble ports of Caieta and Misenum; but the *town* of the name seems to have been an inconsiderable place, and it may be doubted whether it possessed separate municipal privileges, at least previous to the time of Antoninus Pius, who added new works on a great scale to its port, and appears to have much improved the town itself. (Capit. *Ant. Pius*, 8; the inscription cited by Pratilli, *Via Appia*, ii. 4, p. 144, in confirmation of this, is of doubtful authenticity.) It was not till after the destruction of Formiae by the Saracens in the 9th century that *Gaëta* rose to its present distinction and became under the Normans one of the most considerable cities in the Neapolitan dominions.

The beautiful bay between Caieta and Formiae early became a favourite place of resort with the Romans, and was studded with numerous villas. The greater part of these were on its northern shore, near Formiae; but the whole distance from thence to Caieta (about 4 miles) was gradually occupied in this manner, and many splendid villas arose on the headland itself and the adjoining isthmus. Among others, we are told that Scipio Africanus and Laelius were in the habit of retiring there, and amusing their leisure with picking up shells on the beach. (Cic. *de Or.* ii. 6; Val. Max. viii. 8. 1.) Cicero repeatedly alludes to it as the port nearest to Formiae; it was here that he had a ship waiting ready for flight during the civil war of Caesar and Pompey B. C. 49, and it was here also that he landed immediately before his death, in order to take shelter in his Formian villa. Some late writers, indeed, say that he was put to death at Caieta; but this appears to arise merely from a confusion between that place and the neighbouring Formiae. (Cic. *ad Att.* i. 3, 4, viii. 3; Plut. *Cic.* 47; Appian, *B. C.* iv. 19, and Schweigh. *ad loc.*; Val. Max. i. 4. § 5; Senec. *Suasor.* 6.) At a later period the emperor Antoninus Pius had a villa here, where also the younger Faustina spent much of her time. (Capit. *Ant.*

Pius, 8, *M. Ant.* 19.) The ruins of their palace are said to be still known by the name of *Il Faustignano*. Besides these, there are extant at Gaëta the remains of a temple supposed to have been dedicated to Serapis, and those of an aqueduct. But the most interesting monument of antiquity remaining there is the sepulchre of L. Munatius Plancus, a circular structure much resembling the tomb of Caecilia Metella near Rome, which crowns the summit of one of the two rocky hills that constitute the headland of Gaëta, and is vulgarly known as the *Torre d'Orlando*. It is in excellent preservation, and retains its inscription uninjured. (Romanelli, vol. iii. p. 425; Hoare's *Classical Tour*, vol. i. pp. 125—127.) The inscription is given by Orelli (590). From extant vestiges it appears that a branch of the Appian Way quitted the main line of that road near Formiae, and led from thence to Caieta. [E. H. B.]

CAĪNAS (Καΐνάς: *Cane*), a navigable river of India intra Gangem, falling into the Ganges from the south, according to Arrian (*Ind.* 4) and Pliny (vi. 17. s. 21), though it really falls into the *Jumna*. [P. S.]

CALA'BRIA (Καλαβρία) was the name given by the Romans to the peninsula which forms the SE. promontory, or, as it has been frequently called, the *heel* of Italy, the same which was termed by the Greeks MESSAPIA or IAPYGIA. The use of these appellations seems indeed to have been sufficiently vague and fluctuating. But, on the whole, it may be remarked that the name of Iapygia, — which appears to have been the one first known among the Greeks, and probably in early times the only one, — was applied by them not only to the peninsula itself, but to the whole SE. portion of Italy, from the frontiers of Lucania to the promontory of Garganus, thus including the greater part of Apulia, as well as Calabria. (Scyl. § 14, p. 170; Pol. iii. 88.) Herodotus appears to have certainly considered Apulia as part of Iapygia (iv. 99), but has no distinguishing name for the peninsula itself. Neither he nor Thucydides ever use *Messapia* for the name of the country, but they both mention *the Messapians*, as a tribe or nation of the native inhabitants, to whom they apply the general name of Iapygians (Ἴηπυγες Μεσσάπιοι, Her. vii. 170; Thuc. vii. 33). Polybius and Strabo, on the contrary, use Messapia for the peninsula only, as distinguished from the adjoining countries; but the former reckons it a part of Iapygia, while the latter, who employs the Roman name of Apulia for the land of the Peucetians and Daunians, considers Iapygia and Messapia as synonymous. (Pol. iii. 88; Strab. vi. pp. 277, 282.) Antiochus of Syracuse also, as cited by Strabo (p. 279), as well as the pretended oracle introduced by him in his narrative, speaks of Iapygians as dwelling in the neighbourhood of Tarentum. At a later period we find the inhabitants of this district divided into two tribes; the SALLENTINI, who occupied the country near the Iapygian Promontory, and from thence along the southern coast of the peninsula towards Tarentum; and the CALABRI, who appear to have been certainly identical with the Messapians of the Greeks, and are mentioned by that name on the first occasion in which they appear in Roman history. (Fast. Capit. ap. Gruter. p. 297.) They inhabited the northern half and interior of the peninsula, extending to the confines of the Peucetians, and were evidently the most powerful of the two tribes, on which account the name of Calabria came to be gradually adopted by the Romans as the appellation of the whole district, in the same manner as that of Messapia was by the Greeks. This usage was firmly established before the days of Augustus. (Liv. xxiii. 34, xlii. 48; Mela, ii. 4; Strab. vi. p. 282; Hor. *Carm.* i. 31. 5.)

Calabria as thus defined was limited on the west by a line drawn from sea to sea, beginning on the Gulf of Tarentum a little to the W. of that city, and stretching across the peninsula to the coast of the Adriatic between Egnatia and Brundusium. (Strab. vi. p. 277.) It thus comprised nearly the same extent with the modern province called *Terra di Otranto*. But the boundary, not being defined by any natural features, cannot be fixed with precision, and probably for administrative purposes varied at different times. Thus we find Frontinus including in the "Provincia Calabriae" several cities of the Peucetians which would, according to the above line of demarcation, belong to Apulia, and appear, in fact, to have been commonly so reckoned. (Lib. Colon. p. 261; and see APULIA, p. 164.) The same remark applies to Pliny's list of the "Calabrorum mediterranei" (iii. 11. s. 16), and it is indeed probable that the Calabri or Messapians originally extended further to the W. than the arbitrary limit thus fixed by geographers. Strabo appears to have considered the isthmus (as he calls it) between Brundusium and Tarentum as much more strongly marked by nature than it really is; he states its breadth at 310 stadia, which is less than the true distance between the two *cities*, but considerably more than the actual breadth, if measured in a direct line from sea to sea; which does not exceed 25 G. miles or 250 stadia. This is, however, but little inferior to the average breadth of the province, which would indeed be more properly termed a great promontory than a peninsula strictly so called. The whole space comprised between this boundary line on the W. and the Iapygian promontory is very uniform in its physical characters. It contains no mountains, and scarcely any hills of considerable elevation; the range of rugged and hilly country which traverses the southern part of Apulia only occupying a small tract in the extreme NW. of Calabria, about the modern towns of *Ostuni* and *Ceglie*. From hence to the Iapygian Promontory (the *Capo di Leuca*) there is not a single eminence of any consequence, the whole space being occupied by broad and gently undulating hills of very small elevation, so that the town of *Oria*, which stands on a hill of moderate height near the centre of the peninsula, commands an uninterrupted view to the sea on both sides. (Swinburne, *Travels*, vol. i. pp. 210, 211; Craven, *Travels*, p. 164.) Hence Virgil has justly described the approach to Italy from this side as presenting "a low coast of dusky hills." (*Obscuros colles humilemque Italiam*, Aen. iii. 522.) The soil is almost entirely calcareous, consisting of a soft tertiary limestone, which readily absorbs all the moisture that falls, so that not a single river and scarcely even a rivulet is to be found in the whole province. Yet, notwitstanding its aridity, and the burning heat of the climate in summer, the country is one of great fertility, and is described by Strabo as having been once very populous and flourishing; though much decayed in his day from its former prosperity. Its soil is especially adapted for the growth of olives, for which it was celebrated in ancient as well as modern times: but it produced also excellent wines, as well as fruit of various kinds in great abundance, and honey and wool of the finest

quality. But the excessive heats of summer rendered it necessary at that season to drive the flocks into the mountains and upland vallies of Lucania. (Strab. vi. p. 281; Varr. *R. R.* ii. 2. § 18, 3. § 11; Colum. vii. 2. § 3, xi. 3. § 15, xii. 51. § 3; Hor. *Carm.* i. 31. 5, iii. 16, 33, *Epod.* i. 27, *Epist.* i. 7. 14.) Virgil also notices that it was infested by serpents of a more formidable character than were found in other parts of Italy. (*Georg.* iii. 425.)

Another source of wealth to the Calabrians was their excellent breed of horses, from whence the Tarentines supplied the cavalry for which they were long celebrated. Even as late as the third century B. C. Polybius tells us that the Apulians and Messapians together could bring into the field not less than 16,000 cavalry, of which probably the greater part was furnished by the latter nation. (Pol. ii. 24.) At the present day the *Terra di Otranto* is still one of the most fertile and thickly-peopled provinces of the kingdom of Naples.

The population of the Calabrian peninsula consisted, as already mentioned, of two different tribes or nations; the Messapians or Calabrians proper, and the Sallentines. But there seems no reason to suppose that these races were originally or essentially distinct. We have indeed two different accounts of the origin of the Messapians: the one representing them as a cognate people with the Daunians and Peucetians, and conducted to Italy together with them by the sons of Lycaon, Iapyx, Daunius, and Peucetius. (Antonin. Liberal. 31.) The other made Iapyx a son of Daedalus, and the leader of a Cretan colony (Antioch. ap. Strab. vi. p. 279): which is evidently only another version of the legend preserved by Herodotus, according to which the Cretans who had formed the army of Minos, on their return from Sicily, were cast upon the coast of Iapygia, and established themselves in the interior of the peninsula, where they founded the city of Hyria, and assumed the name of Messapians. (Her. vii. 170.) The Sallentines are also represented as Cretans, associated with Locrians and Illyrians; but their emigration is placed as late as the time of Idomeneus, after the Trojan War. (Strab. p. 281; Virg. *Aen.* iii. 400; Varro *ap. Prob. ad Virg. Ecl.* vi. 31; Festus *s. v.* Salentini, p. 329.) Without attaching any historical value to these testimonies, they may be considered as representing the fact that the population of this peninsula was closely connected with that of the opposite shores of the Ionian Sea, and belonged to the same family with those pre-Hellenic races, who are commonly comprised under the name of Pelasgic. The legend recorded by Antiochus (*l. c.*) which connected them with the Bottiaeans of Macedonia, appears to point to the same origin. This conclusion derives a great confirmation from the recent researches of Mommsen into the remnants of the language spoken by the native tribes in this part of Italy, which have completely established the fact that the dialect of the Messapians or Iapygians bore but a very distant analogy to those of the Oscan or Ausonian races, and was much more nearly akin to Greek, to which, indeed, it appears to have borne much the same relation with the native dialects of Macedonia or Crete. The Alexandrian grammarian Seleucus (who flourished about 100 B. C.) appears to have preserved some words of this language, and Strabo (p. 282) refers to the Messapian tongue as one still spoken in his time: the numerous sepulchral inscriptions still existing may be referred for the most part to the latter ages of the Roman Republic. (Mommsen, *Die Unter-Italischen Dialecte*, pp. 43—98.) This near relationship with the Hellenic races will explain the facility with which the Messapians appear to have adopted the manners and arts of the Greek settlers, while their national diversity was still such as to lead the Greek colonists to regard them as barbarians. (See Thuc. vii. 33; Paus. *Phoc.* x. 10. § 6.) A question has, however, been raised whether the CALABRI were originally of the same stock with the other inhabitants of the peninsula, and Niebuhr inclines to regard them as intruders of an Oscan race (vol. i. p. 149; *Vorträge über Länder u. Völker*, p. 499). But the researches above alluded to seem to negative this conjecture, and establish the fact that the Calabrians and Messapians were the same tribe. The name of the Calabri (Καλαθροί) is found for the first time in Polybius (x. 1); but it is remarkable that the Roman Fasti, in recording their subjection, employ the Greek name, and record the triumph of the consuls of the year 487 "de Sallentinis *Messapiisque*." (Fast. Triumph. ap. Gruter. p. 297.)

All the information we possess concerning the early history of these tribes is naturally connected with that of the Greek colonies established in this part of Italy, especially Tarentum. The accounts transmitted to us concur in representing the Messapians or Iapygians as having already attained to a certain degree of culture, and possessing the cities of Hyria and Brundusium at the period when the colony of Tarentum was founded, about 708 B. C. The new settlers were soon engaged in hostilities with the natives, which are said to have commenced even during the lifetime of Phalanthus. It is probable that the Tarentines were generally successful, and various offerings at Delphi and elsewhere attested their repeated victories over the Iapygians, Messapians, and Peucetians. It was during one of these wars that they captured and destroyed the city of Carbina with circumstances of the most revolting cruelty. But at a later period the Messapians had their revenge, for in B. C. 473 they defeated the Tarentines in a great battle, with such slaughter as no Greek army had suffered down to that day. (Paus. x. 10. § 6, 13. § 10; Clearch. *ap. Athen.* xii. p. 522; Her. vii. 170; Diod. xi. 52; Strab. vi. p. 282.) Notwithstanding this defeat the Tarentines gradually regained the ascendancy, and the Peucetians and Daunians are mentioned as joining their alliance against the Messapians: but the latter found powerful auxiliaries in the Lucanians, and it was to oppose their combined arms that the Tarentines successively invoked the assistance of the Spartan Archidamus and Alexander king of Epeirus, the former of whom fell in battle against the Messapians near the town of Manduria, B. C. 338. (Strab. vi. p. 281.) But while the inhabitants of the inland districts and the frontiers of Lucania thus retained their warlike habits, those on the coast appear to have adopted the refinements of their Greek neighbours, and had become almost as luxurious and effeminate in their habits as the Tarentines themselves. (Athen. xii. p. 523.) Hence we find them offering but little resistance to the Roman arms; and though the common danger from that power united the Messapians and Lucanians with their former enemies the Tarentines, under the command of Pyrrhus, after the defeat of that monarch and the submission of Tarentum, a single campaign sufficed to complete the subjection of the Iapygian peninsula.

(Flor. i. 20; Zonar. viii. 7, p. 128; Fast. Capit. *l. c.*) It is remarkable that throughout this period the Sallentini alone are mentioned by Roman historians; the name of the Calabri, which was afterwards extended to the whole province, not being found in history until after the Roman conquest. The Sallentini are mentioned as revolting to Hannibal during the Second Punic War, B. C. 213, but were again reduced to subjection. (Liv. xxv. 1, xxvii. 38.)

Calabria was included by Augustus in the Second Region of Italy; and under the Roman empire appears to have been generally united for administrative purposes with the neighbouring province of Apulia, in the same manner as Lucania was with Bruttium, though we sometimes find them separated, and it is clear that Calabria was never included under the name of Apulia. (Plin. iii. 11. s. 16; Lib. Colon. pp. 260, 261; Notit. Dign. ii. pp. 64, 125; Orell. *Inscr.* 1126, 1178, 2570, 3764.) After the fall of the Western Empire its possession was long and fiercely disputed between the Greek emperors and the Goths, the Lombards and the Saracens: but from its proximity to the shores of Greece it was one of the last portions of the Italian peninsula in which the Byzantine emperors maintained a footing; nor were they finally expelled till the establishment of the Norman monarchy in the 11th century. It is to this period that we must refer the singular change by which the name of Calabria was transferred from the province so designated by the Romans to the region now known by that name, which coincides nearly with the limits of the ancient Bruttium. The cause, as well as the exact period of this transfer, is uncertain; but it seems probable that the Byzantines extended the name of Calabria to all their possessions in the S. of Italy, and that when these were reduced to a small part of the SE. peninsula about Hydruntum and the Iapygian promontory, they still comprised the greater part of the Bruttian peninsula, to which, as the more important possession, the name of Calabria thus came to be more particularly attached. Paulus Diaconus in the 8th century still employs the name of Calabria in the Roman sense; but the usage of Italian writers of the 10th and 11th centuries was very fluctuating, and we find Constantine Porphyrogenitus, as well as Liutprand of Cremona in the 10th century, applying the name of Calabria, sometimes vaguely to the whole of Southern Italy, sometimes to the Bruttian peninsula in particular. After the Norman conquest the name of Calabria seems to have been definitively established in its modern sense as applied only to the southern extremity of Italy, the ancient Bruttium. (P. Diac. *Hist. Lang.* ii. 22; Const. Porphyr. *de Provinc.* ii. 10, 11; Liutpr. Cremon. iv. 12; Lupus Protospat. *ad ann.* 901, 981; and other chroniclers in Muratori, *Scriptores Rer. Ital.* vol. v.)

The whole province of Calabria does not contain a single stream of sufficient magnitude to be termed a river. Pliny mentions on the N. coast a river of the name of Iapyx, the situation of which is wholly unknown; another, which he calls Pactius, was situated (as we learn from the Tabula, where the name is written *Fastium*) between Brundusium and Baletium, and probably answers to the modern *Canale del Cefalo*, which is a mere watercourse. On the S. coast the two little rivers in the neighbourhood of Tarentum, called the Galaesus and the Taras, though much more celebrated, are scarcely more considerable.

Strabo tells us (p. 281) that the Iapygian peninsula in the days of its prosperity contained thirteen cities, but that these were in his time all decayed and reduced to small towns, except Brundusium and Tarentum. Besides these two important cities, we find the following towns mentioned by Pliny, Ptolemy, and others, of which the sites can be fixed with certainty. Beginning from BRUNDUSIUM, and proceeding southwards to the Iapygian Promontory, were BALETIUM, LUPIAE, RUDIAE, HYDRUNTUM, CASTRUM MINERVAE, BASTA, and VERETUM. Close to the promontory there stood a small town called LEUCA, from which the headland itself is now called *Capo di Leuca* [IAPYGIUM PROM.]; from thence towards Tarentum we find either on or near the coast, UXENTUM, ALETIUM, CALLIPOLIS, NERETUM, and MANDURIA. In the interior, on the confines of Apulia, was CAELIA, and on the road from Tarentum to Brundusium stood HYRIA or URIA, the ancient capital of the Messapians. South of this, and still in the interior, were SOLETUM, STURNIUM, and FRATUERTIUM. Bauota or Baubota (Βαύοτα), a town mentioned only by Ptolemy as an inland city of the Sallentini, has been placed conjecturally at *Parabita*. CARBINA (Athen. *l. c.*) is supposed by Romanelli to be the modern *Carovigno*. Sallentia, mentioned only by Stephanus Byzantinus (*s. v.*), is quite unknown, and it may be doubted whether there ever was a *town* of the name. [SALLENTINI.] Messapia (Plin.) is supposed by Italian topographers to be *Mesagne*, between Tarentum and Brundusium, but there is great doubt as to the correctness of the name. The two towns of Mesochoron and Scamnum, placed by the Tabula upon the same line of road, would appear from the distances given to correspond with the villages now called *Grottaglie* and *Latiano*. (Romanelli, vol. ii. pp. 115, 129.) The Portus Sasina, mentioned by Pliny as the point where the peninsula was the narrowest, has been supposed to be the *Porto Cesareo*, about half way between *Taranto* and *Gallipoli* (Romanelli, vol. ii. p. 51); while the Portus Tarentinus, placed by the same author between Brundusium and Hydruntum, has been identified with a large saltwater lake N. of *Otranto*, now called *Limene;* the Statio Miltopae (Plin. *l. c.*) appears to have been in the same neighbourhood, but the site assigned it at *Torre di S. Cataldo* is purely conjectural. (Id. pp. 81, 106.)

The names of Senum and Sarmadium, found in many MSS. and editions of Pliny, rest on very doubtful authority.

The only islands off the coast of Calabria are some mere rocks immediately at the entrance of the port of Brundusium, one of which is said to have been called Barra (Plin. iii. 26. s. 30; Fest. v. Barium); and two rocky islets, scarcely more considerable, off the port of Tarentum, known as the CHOERADES. (Thuc. vii. 33.)

The only ancient lines of roads in Calabria were: one that led from Brundusium to the Sallentine or Iapygian Promontory, another from Tarentum to the same point: and a cross line from Brundusium direct to Tarentum. The first appears to have been a continuation of the Via Trajana, and was probably constructed by that emperor. It proceeded from Brundusium through Lupiae to Hydruntum, and thence along the coast by Castra Minervae to the Promontory, thence the southern line led by Veretum, Uxentum, Aletia, Neretum and Manduria to Tarentum. The distance from Brundusium to Ta-

rentum by the cross road is given in the Itin. Ant. (p. 119) at 44 M. P.; the Tabula gives three intermediate stations: Mesochoro, Urbius and Scamnum: all three of which are otherwise wholly unknown.

For the modern geography of this part of Italy, as well as for local details concerning the ancient remains still visible in his time, see the work of Antonio dei Ferrari (commonly called, from the name of his birthplace, Galateo), *De Situ Japygiae* (first published at Basle in 1558, and reprinted by Burmann in the *Thesaur. Antiqu. Italiae*, vol. ix. part v.), one of the most accurate and valuable of its class; also Romanelli, *Topografia del Regno di Napoli*, vol. ii.; Swinburne, *Travels in the Two Sicilies*, vol. i. p. 205, foll.; Keppel Craven, *Tour through the Southern Provinces of Naples*, pp. 120—190. [E. H. B.]

CALACHE'NE (Καλαχηνή, Strab. xi. p. 529, xvi. p. 735), a district of Assyria, probably the same as that called by Ptolemy Calacine (Καλακινή, Ptol. vi. 1. § 2). It appears from Strabo (xvi. p. 735) to have been in the vicinity of Ninus (Nineveh), and it has therefore been supposed by Bochart and others to have derived its name from Calach, one of the primeval cities attributed to Nimrod or his lieuteuant Ashur. The actual situation of Calach has been much debated; the latest supposition is that of Colonel Rawlinson, who is inclined to identify it with the ruins of *Nimrud*. Ptolemy appears to consider it adjacent to the Armenian mountains, and classes it with Arrapachitis, Adiabene, and Arbelitis. It is not impossible that it may be connected with another town of a similar name, Chalach, to which the Israelites were transported by the King of Assyria (2 *Kings*, xvii. 6, xviii. 11); and Bochart has even supposed the people called by Pliny Classitae ought really to be Calachitae. (Rawlinson, *Comment. on Cuneiform Inscr.* Lond. 1850.) [V.]

CALACTE, or CALE ACTE (Καλάκτα, Ptol.: Καλὴ Ἀκτή, Diod. et al.: *Eth.* Καλακτῖνος, Calactinus: *Caronia*), a city on the N. coast of Sicily, about half way between Tyndaris and Cephaloedium. It derived its name from the beauty of the neighbouring country; the whole of this strip of coast between the Montes Heraei and the sea being called by the Greek settlers from an early period, "the Fair Shore" (ἡ Καλὴ Ἀκτή). Its beauty and fertility had attracted the particular attention of the Zanclaeans, who in consequence invited the Samians and Milesians (after the capture of Miletus by the Persians, B.C. 494) to establish themselves on this part of the Sicilian coast. Events, however, turned their attention elsewhere, and they ended with occupying Zancle itself. (Herod. vi. 22, 23.) At a later period the project was resumed by the Sicilian chief Ducetius, who, after his expulsion from Sicily and his exile at Corinth, returned at the head of a body of colonists from the Peloponnese; and having obtained much support from the neighbouring Siculi, especially from Archonides, dynast of Herbita, founded a city on the coast, which appears to have been at first called, like the region itself, Cale Acte, a name afterwards contracted into Calacte. (Diod. xii. 8, 29.) The new colony appears to have risen rapidly into a flourishing town; but we have no subsequent account of its fortunes. Its coins testify its continued existence as an independent city previous to the period of the Roman dominion; and it appears to have been in Cicero's time a considerable municipal town. (Cic. *in Verr.* iii. 43, *ad Fam.* xiii. 37.) Silius Italicus speaks of it as abounding in fish, "littus piscosa Calacte" (xiv. 251); and its name, though omitted by Pliny, is found in Ptolemy, as well as in the Itineraries; but there is considerable difficulty in regard to its position. The distances given in the Tabula, however (12 M. P. from Alaesa, and 30 M. P. from Cephaloedium), coincide with the site of the modern village of *Caronia*, on the shore below which Fazello tells us that ruins and vestiges of an ancient city were still visible in his time. Cluverius, who visited the locality, speaks with admiration of the beauty and pleasantness of this part of the coast, "littoris excellens amoenitas et pulchritudo," which rendered it fully worthy of its ancient name. (Cluver. *Sicil.* p. 291; Fazell. i. p. 383; *Tab. Peut. Itin. Ant.* p. 92; where the numbers, however, are certainly corrupt.) The celebrated Greek rhetorician Caecilius, who flourished in the time of Augustus, was a native of Calacte (or, as Athenaeus writes it, Cale Acte), whence he derived the surname of Calactinus. (Athen. vi. p. 272.) [E. H. B.]



COIN OF CALACTE.

CALAGUM, seems to be a town of the Meldi, a Gallic people on the Matrona (*Marne*). If Iatinum is *Meaux*, Calagum of the Table may be *Chailly*, which is placed in the Table at 18 M. P. from Fixtuinum, supposed to be the same as Iatinum. [G.L.]

CALAGURRIS (Calagorris, Calaguris, Καλάγουρις, Strab. iii. p. 161; Καλάγυρον, Appian. *B. C.* i. 112: *Eth.* Calagurritani: *Calahorra*), a city of the Vascones, in Hispania Tarraconensis, stood upon a rocky hill near the right bank of the Iberus (Auson. *Epist.* xxv. 57, *haerens scopulis Calogorris*), on the high road from Caesaraugusta (*Zaragoza*) to Legio VII. Gemina (*Leon*), 49 M. P. above the former city (*Itin. Ant.* p. 393). It is first mentioned in the Celtiberian War (B. C. 186: Liv. xxxix. 21); but it obtained a horrible celebrity in the war with Sertorius, by whom it was successfully defended against Pompey. It was one of the last cities which remained faithful to Sertorius; and, after his death, the people of Calagurris resolved to share his fate. Besieged by Pompey's legate Afranius, they added to an heroic obstinacy like that of Saguntum, Numantia, and *Zaragoza*, a feature of horror which has scarcely a parallel in history: in the extremity of famine, the citizens slaughtered their wives and children, and, after satisfying present hunger, salted the remainder of the flesh for future use! The capture and destruction of the city put an end to the Sertorian War (Strab. *l. c.*; Liv. Fr. xci., Epit. xciii.; Appian. *B. C.* i. 112; Flor. iii. 23; Val. Max. vii. 6, ext. 3; Juv. xv. 93; Oros. v. 23).

Under the empire, Calagurris was a *municipium* with the *civitas Romana*, and belonged to the conventus of Caesaraugusta (Plin. iii. 3. s. 4). It was surnamed NASSICA in contra-distinction to CALAGURRIS FIBULARIA, a stipendiary town in the same neighbourhood (Liv. Fr. xci.; Plin. *l. c.* calls the peoples respectively *Calaguritani Nassici* and *Calaguritani Fibularenses*). The latter place seems to be the Calagurris mentioned by Caesar as forming

one community with Osca (*B. C.* i. 60: Calaguritani qui erant cum Oscensibus contributi), and must be looked for near Osca, in all probability at *Loarre*, NW. of *Huesca;* but several writers take *Loarre* for Calagurris Nassica and *Calahorra* for the other. (See Ukert, vol. ii. pt. 1, p. 447.)

Whichever way the question of *name* be decided, there still remains some doubt whether the city N. of the *Ebro* (*Loarre*), ought not to be regarded, on account of its close connection with Osca, as the one so renowned in the Sertorian War. A similar doubt affects the numerous coins which bear the name of Calagurris; but the best numismatists regard them as belonging all to Calagurris Nassica. They are all of the reigns of Augustus and Tiberius, and the various epigraphs give the city the surnames, sometimes of NASSICA, sometimes of JULIA, and testify to its having been a municipium. (Florez, *Med. de Esp.* vol. i. p. 255, vol. iii. p. 22; Mionnet, vol. i. p. 34, Suppl. vol. i. p. 67; Sestini, *Med. Isp.* p. 119; Eckhel, vol. i. pp. 39—41; Rasche, *s. v.*) The favour it enjoyed under Augustus is shown by the fact that he had a body-guard of its people (Suet. *Octav.* 49).

Calagurris (*Calahorra*, in this case, without doubt) is celebrated in literary history as the birthplace of the rhetorician Quinctilian, and, according to some, of the first Christian poet, Prudentius, whom others make a native of CAESARAUGUSTA. (Auson. *de Prof.* i. 7; Prudent. *Hymn.* iv. 31, *Peristeph.* i. 117). [P. S.]

CALAGURRIS, a place in Aquitania, on the road between Lugdunum Convenarum and Tolosa, according to the Antonine Itin. It is marked 26 M. P. from Lugdunum. D'Anville fixes it at *Cazères*, others at *S. Martorris*, both of them on the left bank of the *Garonne*, in the department of *Haute-Garonne*. The distance from Lugdunum (*St. Bertrand de Comminges*) must be measured along the *Garonne*. The places between Calagurris and Tolosa, namely Aquae Siccae and Vernosole, seem to be identified by their names, and Calagurris ought not to be doubtful. *Cazères* and *S. Martorris* are not far distant from one another, and mosaic pavements and other remains are said to have been found at one or both. [G. L.]

CALAMA (τὰ Κάλαμα, Arrian, *Ind.* 26), a small place on the coast of Gedrosia, which was visited by Nearchus and his fleet. The modern name appears to be *Churmut*. In an old Portuguese map the place is called *Rio de la Kalameta*, which seems, as Vincent has suggested, to be intermediate between the ancient form Kalama and the more modern *Churmut*. (Vincent, *Voyage of Nearchus*, vol. i. p. 239.) [V.]

CALAMAE (Καλάμαι), a village of Messenia near Limnae, and at no great distance from the frontiers of Laconia, is represented by the modern village of *Kalámi*, at the distance of three-quarters of an hour NW. of *Kalamáta:* the latter is the site of the ancient Pharae, and must not be confounded with *Kalámi*. (Paus. iv. 31. § 3; Pol. v. 92; Leake, *Morea*, vol. i. p. 362, *Peloponnesiaca*, p. 183; Boblaye, *Recherches*, p. 105; Ross, *Reisen im Peloponnes*, p. 2)

CALAMI'NAE. Pliny (ii. 95, and Harduin's Note) mentions among floating islands some called Calaminae in Lydia. See Groskurd's Note (*Transl. of Strabo*, vol. ii. p. 624). [G. L.]

CALAMUS (Κάλαμος), a town of Phoenicia, mentioned by Pliny (v. 17) as following Trieris. Polybius (v. 68) speaks of it being burnt down by Antiochus. [E. B. J.]

CALAMYDE, a city of Crete, of which the Coast-describer (*Geogr. Graec. Min.* vol. ii. p. 496), who alone has recorded the name of the place, says that it was to the W. of Lissus and 30 stadia from Criu-Metopon. Mr. Pashley (*Trav.* vol. ii. p. 124) has fixed the site on the summit of the ridge between the vallies *Kontokyméghi* and *Kántanos:* on the W. and SW. sides of the city the walls may be traced for 300 or 400 paces; on the E. they extend about 100 paces; while on the S. the ridge narrows, and the wall, adapting itself to the natural features of the hill, has not a length of more than 20 paces. This wall is composed of polygonal stones, which have not been touched by the chisel. [E. B. J.]

CALARNA. [ARNAE.]

CALASARNA (Καλάσαρνα), a town in the interior of Lucania, mentioned only by Strabo (vi. p. 254), who affords no clue to its position. It has been placed by Italian topographers in Bruttium (Romanelli, vol. i. p. 215); but Strabo, who mentions it together with GRUMENTUM and Vertinae (the latter of which is equally unknown), assigns them all three to Lucania. [E. H. B.]

CALATHA'NA, a town of Thessaly in the district Thessaliotis, of uncertain site. (Liv. xxxii. 13.)

CALA'THIUS MONS. [MESSENIA.]

CALA'TIA (Καλατία: *Eth.* Calatinus), was the name of two cities on the confines of Samnium and Campania, which, from their proximity, have often been confounded with one another. Indeed, it is not always possible to tell to which of the two some passages of ancient writers refer. 1. A city of Samnium, in the valley of the Vulturnus, the site of which is retained by the modern *Caiazzo*, a small town on a hill, about a mile N. of that river, and 10 miles NE. of Capua. This is certainly the town meant by Livy, when he speaks of Hannibal as descending from Samnium into Campania "per Allifanum *Calatinumque* et Calenum agrum" (xxii. 13), and again in another passage (xxiii. 14) he describes Marcellus as marching from Casilinum to Calatia, and thence crossing the Vulturnus, and proceeding by Saticula and Suessula to Nola. Here also the *Samnite* Calatia, *north* of the Vulturnus, must be the one intended. At an earlier period we find it repeatedly noticed during the wars of the Romans with the Samnites, and always in connection with places in or near the valley of the Vulturnus. Thus, in B. C. 305, Calatia and Sora were taken by the latter (Liv. ix. 43); seven years before we are told that Atina and Calatia were taken by the consul C. Junius Bubulcus (Id. ix. 28): and there can be little doubt that the Calatia, where the Roman legions were encamped previous to the disaster of the Caudine Forks (Id. ix. 2), was also the Samnite and not the Campanian city. [CAUDIUM.] But after the Second Punic War we find no notice in history, which appears to refer to it, and it probably declined, like most of the Samnite towns, after the time of Sulla. Inscriptions, however, still preserved at *Caiazzo*, attest its existence as a considerable municipal town under the Roman Empire: and a portion of the ancient walls, of a very massive style of construction, is still visible. (Romanelli, vol. ii. p. 430—434; Maffei, *Mus. Veron.* p. 354; Orell. *Inscr.* 140.) In one of these inscriptions we find the name written "Mun. Caiat:" and the same form occurs on coins which have the legend CAIATINO.

2. A city of Campania, situated on the Appian Way, between Capua and Beneventum. (Strab. v. p. 249, vi. p. 203.) Strabo's precise testimony on this point is confirmed by the Tab. Peut., which places it six miles from Capua, as well as by Appian (*B. C.* iii. 40), who speaks of Calatia and Casilinum as two towns on the opposite sides of Capua. There is, therefore, no doubt of the existence of a Campanian town of the name, quite distinct from that N. of the Vulturnus, and this is confirmed by the existence of ruins at a place still called *le Galazze*, about half way between *Caserta* and *Maddaloni*. (Holsten. *Not. ad Cluver.* p. 268; Pellegrini, *Discorsi della Campania*, vol. i. p. 372; Romanelli, vol. iii. p. 588.)

The following historical notices evidently relate to this city. In B. C. 216, the Atellani and Calatini are mentioned as revolting to Hannibal after the battle of Cannae (Liv. xxii. 61): but in B. C. 211, both cities were again reduced to submission, and severely punished by the Romans for their defection. Shortly afterwards the inhabitants of Atella were compelled to remove to Calatia. (Liv. xxvi. 16, 34, xxvii. 3.) The latter appears, again, to have taken an active part in the Social War, and was punished for this by Sulla, who incorporated it with the territory of Capua, as a dependency of that city. But it was restored to independence by Caesar, and a colony of veterans established there, who after his death were among the first to espouse the cause of Octavian. (Lib. Colon. p. 232; Appian, *B. C* iii. 40; Cic. *ad Att.* xvi. 8; Vell. Pat. ii. 61; Zumpt, *de Colon.* pp. 252, 296.) Strabo speaks of it as a town still flourishing in his time, and its continued municipal existence is attested by inscriptions, as well as by Pliny (Plin. iii. 5. s. 9; Gruter. *Inscr.* p. 59. 6); but it must have subsequently fallen into decay, as notwithstanding its position on the Via Appia, the name is omitted by two out of the three Itineraries. It was probably, therefore, at this time a mere village: the period of its final extinction is unknown; but a church of *S. Maria ad Calatiam* is mentioned in ecclesiastical records as late as the 12th century. (Pellegrini, *l. c.* p. 374.) [E. H. B.]

CALATUM. [GALATUM.]

CALAUREIA (Καλαύρεια: *Eth.* Καλαυρείτης), a small island in the Saronic gulf opposite Pogon, the harbour of Troezen. It possessed an ancient temple of Poseidon, which was considered an inviolable asylum; and this god is said to have received the island from Apollo in exchange for Delos. The temple was the place of meeting of an ancient Amphictyony, consisting of the representatives of the seven cities of Hermione, Epidaurus, Aegina, Athens, Prasiae, Nauplia, and Orchomenus of Boeotia: the place of Nauplia was subsequently represented by Argos, and that of Prasiae by Sparta. (Strab. viii. p. 374; Paus. ii. 33. § 2.)

It was in this temple that Demosthenes took refuge when pursued by the emissaries of Antipater, and it was here that he put an end to his life by poison. The inhabitants of Calaureia erected a statue to the great orator within the peribolus of the temple, and paid divine honours to him. (Strab. Paus. *ll. cc.*; Plut. *Dem.* 29, seq.; Lucian, *Encom. Dem.* 28, seq.)

Strabo says (viii. pp. 369, 373), that Calaureia was 30 stadia in circuit, and was separated from the continent by a strait of four stadia. Pausanias (*l. c.*) mentions a second island in the immediate vicinity named SPHAERIA, afterwards HIERA, containing a temple of Athena Apaturia, and separated from the mainland by a strait so narrow and shallow that there was a passage over it on foot. At present there is only one island; but as this island consists of two hilly peninsulas united by a narrow sandbank, we may conclude with Leake that this bank is of recent formation, and that the present island comprehends what was formerly the two islands of Calaureia and Hiera. It is now called *Poro*, or the ford, because the narrow strait is fordable, as it was in ancient times.

The remains of the temple of Poseidon were discovered by Dr. Chandler in 1765, near the centre of the island. He found here a small Doric temple, reduced to an inconsiderable heap of ruins; and even most of them have since been carried off for building purposes. (Chandler, *Travels*, vol. ii. p. 261; Leake, *Morea*, vol. ii. p. 450, seq.; Ross, *Wanderungen in Griechenland*, vol. ii. p. 5, seq.)

CALBIS. [INDUS.]

CALCARIA, a place in southern Gallia, on the road from *Marseille* to Fossae Marianae or *Foz-les-Martigues*, 14 M. P. from Massilia, and 34 from Fossae Marianae. This road must have run from *Marseille* round the *Etang de Berre*, and the distances lead us to place Calcaria at the ford of the *Cadière*, 14 M. P. from *Marseille*. [G. L.]

CALCA'RIA, in Britain, distant, in the second Itinerary, 9 miles from Eburacum (*York*). The termination *-caster*, the presence of Roman remains, and the geological condition of the country, all point to the present town of *Tadcaster*, as the modern equivalent. So does the distance. *Newton Kyme*, a little higher up the river, has by some writers been preferred: the general opinion, however, favours *Tadcaster*. [R. G. L.]

CALCUA. [NALCUA.]

CALE or CALEM (*Porto* or *Oporto*), a city on the S. border of Gallaecia, in Spain, on the N. side of the Durius (*Douro*) near its mouth; and on the high road from Olisipo to Bracara Augusta, 35 M. P. south of the latter place. (Sallust. *ap.* Serv. *ad Virg. Aen.* vii. 728, reading *Gallaecia* for *Gallia; Itin. Ant.* p. 421; Florez, *Esp. S.* xxi. 5, xiv. 70.) It may possibly be the CALADUNUM (Καλάδουνον) of Ptolemy, the termination denoting its situation on a hill (ii. 6. § 39). Though thus barely mentioned by ancient writers, its position must early have made it a considerable port; so that it came to be called *Portus Cale*, whence the name of *Portugal* has been derived. The modern city *O-Porto* (i. e. *the Port*) stands a little E. of the site of Cale, which is believed to be occupied by the market town of *Gaya*. [P. S.]

CALE-ACTE (Καλὴ Ἀκτή: *Eth.* Καλακτίτης, Καλοακτίτης, Καλακταῖος, Καλοάκτιος, Steph. B.: *Akté*), a city on the W. coast of Crete, whose domain was probably bounded on the N. by the Phalasarnian, and on the W. and S. by the Polyrrhenian territory. A district called *Akté*, in the region of *Mesoghia*, has been identified with it. (Pashley, *Trav.* vol. ii. p. 57.) This place has been by some commentators on the New Testament confounded with the Fair Havens (Καλοὶ Λιμένες), to which St. Paul came in his voyage to Italy (*Acts.* xxvii. 8), and which is situated on the S. of the island. (Hoeck, *Kreta*, vol. i. p. 440.) [E. B. J.]

CALEDO'NIA (*Eth.* Caledonius), the northern part of Britannia. The name is variously derived. In the present Welsh, *celydd* = *a sheltered place, a retreat, a woody shelter* (see Owen's Dict.), the

plural form of which is *celeddon*. In the same language *called* = *thistle stalks*. Name for name, the former of these words gives us the preferable etymology for Caledonia. Growth for growth, that of the *thistle* predominates over that of timber. As far as the opinion of the native critics goes, the former etymology is the more current.

Whatever may be its meaning, the root *Caled* (or *Caledon*) is British. It may or may not have been native as well, *i. e.* if we suppose (a doubtful point) that the Caledonii were notably different from the Britanni. Pliny (iv. 16. s. 30) is the first author in whose text it appears; but, as it appears in Ptolemy (ii. 3) also, and as Ptolemy's sources were in certain cases earlier than those of Pliny, or even Caesar, there is no reason for believing it to have been a name one whit newer than that of any other ancient nation. The Dicalidones of Ammianus Marcellinus (xxvii. 8) are most probably the same population under a designation augmented by a derivational or inflexional prefix.

The import of the term is not less doubtful than its etymology. With the later writers it is wide; and *Caledonia* is the term expressive of one of the great primary divisions of the populations of the Britannic islanders; coinciding, nearly, with the present kingdom of Scotland, as opposed to England and Ireland. But, assuredly, this was not its original power. Aristotle knows no distinction between southern and northern Britain. He merely knows the one between Albion (Great Britain) and Ierne (Ireland). Mela differs from Aristotle only in writing *Britannia* instead of *Albion*. The Orcades and the Hemodae (*Hebrides*) he knows; but he knows no *Caledonia*.

Pliny, as aforesaid, is the first author who mentions Caledonia; Tacitus (*Agr.* 11) the one who deals with it most fully. The authorities, however, are the same in both. The one wrote as the biographer of Agricola; the other evidently bases his statements on the information supplied by that commander, — "triginta prope jam annis notitiam ejus Romanis armis non ultra vicinitatem silvae Caledoniae propagantibus." (Plin. *l. c.*)

Solinus gives us the following mysterious passage. He speaks of the *Caledonicus angulus*, and continues — "in quo recessu Ulyxem Caledoniae appulsum manifestat ara Graecis litteris scripta votum" (c. 22). To refer this to a mistaken or inaccurate application of the well-known passage of Tacitus, wherein he speaks of Ulysses having been carried as far as Germany, of his having founded *Asciburgium*, of his having an altar raised to his honour, and of the name of Laertes being inscribed thereon (*Germ.* 3), would be to cut the Gordian knot rather than to unloose it; besides which, the explanation of the Caledonian Ulysses by means of the German would only be the illustration of *obscurum per obscurius*. Again, the traditions that connect the name of Ulysses with Lisbon (*Ulyssae pons*) must be borne in mind. Upon the whole, the statement of Solinus is inexplicable; though, possibly, when the history of Fiction has received more criticism than it has at present, some small light may be thrown upon it. It may then appear that Ulysses — and many other so-called Hellenic heroes like him — are only Greek in the way that Orlando or Rinaldo are Italian, *i. e.* referable to the country whose poems have most immortalised them. A Phoenician, Gallic, Iberic, or even a German Ulysses, whose exploits formed the basis of a Greek poem, is, in the mind of the present writer, no more improbable than the fact of a Welsh Arthur celebrated in the poems of France and Italy.

In continuing our notice of the earlier classical texts, Ptolemy will be taken before Tacitus. He presents more than one difficulty. When Ammianus Marcellinus (xxvii. 8) speaks of the Picts being divided into two *gentes*, the Di-*calidones* and Vecturiones, it is difficult to believe that he means by the former term any population different from that of the simple *Caledonians*. His whole text confirms this view. Equally difficult is it to separate the *Di*-calidones from the *Oceanus Deucaledonius* (Ὠκεανὸς καλούμενος Δουηκαληδόνιος) of Ptolemy (ii. 3); however difficult it may be to determine whether the ocean gave the name to the population or the population to the ocean. Now, the Deucaledonian ocean is on the *south-western* side of Scotland; at least, it is more west than east. The Chersonesus of the Novantae, and the estuary of the Clota (the mull of Galloway and the mouth of the Clyde) are among the first localities noticed in the *Description of the Northern Side of the Britannic Island Albion, above which lies the Ocean called Deucalidonian*.

Now the Caledonii of Ptolemy are to a certain extent the same as the coastmen of the Deucalidonian Ocean, and, to a certain extent, they are different. Their area begins at the *Lelamnonian Bay* and reaches to the *Varar Aestuary*, and, to the north of these, lies the *Caledonian Forest* (Καληδόνιος δρυμὸς, Ptol. *l. c.*). Dealing with *Loch Fyne* and the *Murray Firth* as the equivalents to the *Lelamnonian Bay* and the *Varar Aestuary*, the Caledonii stretch across Scotland from Inverary to Inverness. Still, in the eyes of Ptolemy, these are only one out of the many of the North British populations. The Cantae, the Vacomagi, and others are conterminous with them, and, to all appearances, bear names of equal value. There is no such thing in Ptolemy as *Caledonia* and the *divisions and sub-divisions of Caledonia* — there is nothing *generic*, so to say, in his phraseology.

The Caledonia of Tacitus is brought as far south as the Grampians at least, possibly as far south as the valleys of the Forth and Clyde. The Caledonia, too, of Tacitus is more or less *generic*, at least the Horesti seem to have been considered to be a people of Caledonia just as Kent is a part of England.

Putting the above statements together, looking at the same time to certain other circumstances, such as the physical condition of the country and the nature of the Ptolemaic authorities, we may probably come to the belief that, until the invasion of Agricola, *Caledonia* was a word of a comparatively restricted signification — that it denoted a woody district — that it extended from Loch Fyne to the Murray Firth — that the people who inhabited it were called *Caledonians* by the Britons, and *Di-caledonians* (Black Caledonians?) by the Hibernians — that Ptolemy took his name for the *ocean* from an Irish, for the *people* and the forest from a British, source — that the western extension of these proper Ptolemaic Caledonians came sufficiently near the western extremity of the rampart of Agricola to become known to that commander — and that it was extended by him to all the populations (east as well as west) north of that rampart, so becoming more and more general.

Such seems to be the history of the word. As to

the original tract itself, the question lies open to a refinement on one or two of the details. The *Silva Caledonia* of Ptolemy lies north of the *Caledonii*, i. e. north of Loch Ness, &c. But this is a country in the heart of the gneiss, where forests can scarcely have existed, except so far as there is a tract of the old red sandstone immediately to the north of Inverness. The true forest can scarcely have lain north of a line drawn from the mouth of the Clyde to Stonehaven — this being the southern limit of the barren and treeless gneiss. Again — though this is a mere point of detail — Loch Linhe may be a better equivalent to the Sinus Lelamnonius than Loch Fyne.

Caledonia, then, was in its general sense a *political* term, denoting the part of Albion north of Agricola's boundary. Beyond this, the Roman remains are next to none. (See Wilson's *Prehistoric Annals of Scotland*.)

How far does the following passage in Tacitus (*Agric.* 11) suggest an *ethnological* signification as well? — "Rutilae Caledoniam habitantium comae, magni artus Germanicam originem adseverant." In the first place, the German origin is an *inference* — the *facts* being the *large limbs* and the *sandy hair*. The interpretation of this passage is to be collected from its context in the *Agricola*, and from the ethnological principles that guided Tacitus, as collected from the *Germania*. The chief distinctive character of the German was his want of towns, and, at the same time, his settled habitations. The one separated him from the Gaul, the other from the Sarmatian. Where each occurred there was, *quoad hoc*, a German characteristic. Now there were fewer towns in North than in South Britain. This directed the attention of the historian towards Germany. Then, there were the limbs and hair. What was this worth? The Britons were not small men; so that if there were a notable difference in favour of the Caledonians, the latter must have been gigantic. Their military prowess, probably, magnified their stature. Nor yet were the Britons dark. The Silurians, who *were* so, are treated as exceptional. Hence their stature and complexion are mere questions of *more or less*. The combination of these facts should guard us against too hastily denying the Keltic origin of even the most Caledonian of the Caledonians.

Whether they were Britons or Gaels, is noticed under PICTI, SCOTI. Probably they were Britons.

The previous view favours the derivation from *Caledon = forest*, as opposed to *Called = Thistle stalk*.

The further the Romans went north the ruder they found the manners. Xiphilinus, speaking after Dion Cassius, thus describes the chief tribes: — "Among the Britons," (observe, this name is continued beyond the wall), "the two greatest tribes are the Caledonii and Meatae; for even the names of the others may be said to be merged in these. The Meatae dwell close to the wall — the Caledonians beyond them — having neither walls, nor cities, nor tilth, but living by pasturage, by the chase, and on certain berries; for of their fish they never taste. They live in tents, naked and barefooted, having wives in common. Their state is democratical. They fight from chariots: their arms consist of a shield and a short spear with a brazen knob at the extremity; they use daggers also." (lxxvi. 12.)

For the chief populations of Caledonia, in the wider sense of the term, and for the history of the country, see BRITANNIA. [R. G. L.]

CALE'LA (Καλήλη), a place in Apulia, mentioned only by Polybius (iii. 101), who tells us that Minucius encamped there, when Hannibal had established himself at Gerunium. He calls it ἄκρα, by which he probably means a "castellum," or small fortified town, and tells us it was in the territory of Larinum; but its exact position cannot be ascertained. It appears from his narrative to have been somewhat more than 16 stadia from Gerunium. [E. H. B.]

CALENTES AQUAE. [AQUAE CALIDAE.]

CALENTUM (prob. *Cazalla* near *Alaniz*), a town of Hispania Baetica, famous for its manufacture of a sort of tiles light enough to swim on water (Plin. xxxv. 14. s. 49; Vitruv. ii. 3; comp. Strab. xiii. p. 615; Schneider, *ad Eclog. Phys.* p. 88; Caro, *Antig.* iii. 70). It is supposed to be the city of the Callenses Emanici, mentioned by Pliny (iii. 1. s. 3). [P. S.]

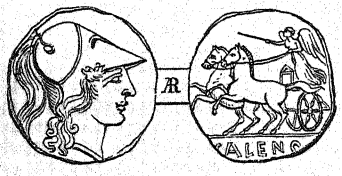
CALES (Κάλης: *Eth.* Καληνός, Calenus: *Calvi*), one of the most considerable cities of Campania, situated in the northern part of that province, on the road from Teanum to Casilinum. (Strab. v. p. 237.) When it first appears in history it is called an Ausonian city (Liv. viii. 16): and was not included in Campania in the earlier and more restricted sense of that term. [CAMPANIA.] Its antiquity is attested by Virgil, who associates the people of Cales with their neighbours the Aurunci and the Sidicini. (*Aen.* vii. 728.) Silius Italicus ascribes its foundation to Calais the son of Boreas. (viii. 514.) In B. C. 332, the inhabitants of Cales are first mentioned as taking up arms against the Romans in conjunction with their neighbours the Sidicini, but with little success; they were easily defeated, and their city taken and occupied with a Roman garrison. The conquest was, however, deemed worthy of a triumph, and the next year was further secured by the establishment of a colony of 2,500 citizens with Latin rights. (Liv. viii. 16; Vell. Pat. i. 14; Fast. Triumph.) From this time Cales became one of the strongholds of the Roman power in this part of Italy, and though its territory was repeatedly ravaged both by the Samnites, and at a later period by Hannibal, no attempt seems to have been made upon the city itself. (Liv. x. 20, xxii. 13, 15, xxiii. 31, &c.) It, however, suffered so severely from the ravages of the war that in B. C. 209 it was one of the twelve colonies which declared their inability to furnish any further supplies of men or money (Liv. xxvii. 9), and was in consequence punished at a later period by the imposition of heavier contributions. (Id. xxix. 15.) In the days of Cicero it was evidently a flourishing and populous town, and for some reason or other enjoyed the special favour and protection of the great orator. (Cic. *de Leg. Agr.* ii. 31, *ad Fam.* ix. 13, *ad Att.* vii. 14, &c.) He terms it a Municipium, and it retained the same rank under the Roman Empire (Tac. *Ann.* vi. 15; Plin. iii. 5. s. 9): its continued prosperity is attested by Strabo, who calls it a considerable city, though inferior to Teanum (v. p. 237; Ptol. iii. 1. § 68), as well as by inscriptions and existing remains: but no further mention of it occurs in history. It was the birthplace of M. Vinicius, the son-in-law of Germanicus, and patron of Velleius Paterculus. (Tac. *l. c.*) Cales was situated on a branch of the Via Latina, which led from Teanum direct to Casilinum, and there joined the Appian Way: it was rather more than five miles distant from Teanum, and above seven from Casilinum. Its prosperity was owing, in great

measure, to the fertility of its territory, which immediately adjoined the celebrated "Falernus ager," and was scarcely inferior to that favoured district in the excellence of its wines, the praises of which are repeatedly sung by Horace. (Hor. *Carm.* i. 20. 9, 31. 9, iv. 12. 14; Juv. i. 69; Strab. v. p. 243; Plin. xiv. 6. s. 8.) So fertile a district could not but be an object of desire, and we find that besides the original Roman colony, great part of the territory of Cales was repeatedly portioned out to fresh settlers: first in the time of the Gracchi, afterwards under Augustus. (Lib. Colon. p. 232.) Cales was also noted for its manufactures of implements of husbandry, and of a particular kind of earthenware vessels, called from their origin Calenae. (Cato, *R. R.* 135; Varr. *ap. Nonium*, xv. p. 545.)

After the fall of the Western Empire, Cales suffered severely from the ravages of successive invaders, and in the 9th century had almost ceased to exist: but was revived by the Normans.

The modern city of *Calvi* retains its episcopal rank, but is a very poor and decayed place. It, however, preserves many vestiges of its former prosperity, the remains of an amphitheatre, a theatre, and various other fragments of ancient buildings, of reticulated masonry, and consequently belonging to the best period of the Roman Empire, as well as marble capitals and other fragments of sculpture. The course of the Via Latina, with its ancient pavement, may still be traced through the town. A spring of acidulous water, noticed by Pliny, as existing "in agro Caleno" (ii. 106) is still found near *Francolisi*, a village about four miles W. of Calvi. (Romanelli, vol. iii. p. 437; Hoare's *Classical Tour*, vol. i. pp. 246—248; Craven's *Abruzzi*, vol. i. p. 27—30; Zona, *Memorie dell' Antichissima città di Calvi*, 4to., Napoli, 1820.)

The coins of Cales are numerous, both in silver and copper: but from the circumstance of their all having Latin legends, it is evident they all belong to the Roman colony. [E. H. B.]



COIN OF CALES.

CALES (Κάλης, Κάλλης), a river of Bithynia, 120 stadia east of Elaeus. (Arrian, p. 14; and Marc. p. 70.) This seems to be the river which Thucydides (iv. 75) calls Calex (Κάληξ), at the mouth of which Lamachus lost his ships, which were anchored there, owing to a sudden rise of the river. Thucydides places the Calex in the Heracleotis, which agrees very well with the position of the Cales. Lamachus and his troops were compelled to walk along the coast to Chalcedon. Pliny (v. 32) mentions a river Alces in Bithynia, which it has been conjectured, may be a corruption of Calex. There was on the river Cales also an emporium or trading place called Cales. [G. L.]

CALETI, or CALETES (Καλέτοι, Strab.; Καλεῖται, Ptol.) are reckoned by Caesar (*B. G.* ii. 4) among the Belgic nations, and consequently are north of the *Seine* (*B. G.* i. 1). In B. C. 57 it was estimated that they could muster 10,000 fighters. They are enumerated under the name of Caletes in our present texts, among the Armoric or maritime states of Gallia which joined in the attempt to relieve Vercingetorix when he was besieged by Caesar in Alesia in B. C. 52. The reading "Cadetes" may safely be rejected, nor are there any good reasons for distinguishing the Belgic Caleti from the Armoric Caletes. The Caleti also joined the Bellovaci and other tribes (B. C. 51) in a fresh attempt to resist Caesar. (*B. G.* viii. 7.) Strabo (pp. 189, 194) places the Caleti on the north side of the *Seine*, at the mouth of the river, and he observes that one of the usual lines of passage to Britain was from this country. Ptolemy's position for the Caleti is the same, and he informs us that Juliobona (*Lillebonne*) was their chief town. The position thus agrees with the *Pays de Caux*, the name *Caux* being a corruption of Caleti, conformable to a general principle in the French language. They were in the modern diocese of *Rouen*, the other part of which was occupied by their neighbours the Velocasses or Veliocasses, who are also mentioned by Caesar (*B. G.* ii. 4). In the geography of Pliny (iv. 17) the Caleti are included in the division of Gallia Lugdunensis. Harduin remarks that in this passage of Pliny all the MSS. have "Galletos." The Caleti are mentioned by Pliny among those peoples who cultivated flax largely. [G. L.]

CALETRA, an ancient city of Etruria, which appears to have ceased to exist at a very early period, but had left its name to a tract of territory called after it the "Caletranus ager." (Plin. iii. 5. s. 8.) The situation of this may be inferred from Livy, who tells us that the Roman colony of SATURNIA (in the valley of the *Albegna*) was established "in agro Caletrano," but he does not allude to the city itself (xxxix. 55). [E. H. B.]

CALINGAE, a considerable people of India intra Gangem, close to the sea (*i. e.* on the E. coast) with a capital PARTHALIS (Plin. vi. 17, 18. s. 21, 22). The promontory CALINGON, which we may assume to heve belonged to them, was 625 M. P. from the mouth of the Ganges, and upon it was the town of DANDAGULA. (Plin. vi. 20. s. 23.) This promontory and city are usually identified with those of *Calinapatnam*, about half way between the rivers *Mahanuddy* and *Godavery;* and the territory of the Calingae seems to correspond pretty nearly to the district of *Circars*, lying along the coast of *Orissa* between the two rivers just named.

Their wide diffusion, and their close connection with the Gangaridae, are shown by the facts that Pliny calls them CALINGAE GANGARIDES (18. s. 22), and mentions the MODOGALINGAE on a great island in the Ganges, and the MACCOCALINGAE on the upper course of the river (17, 19. s. 21, 22). Ptolemy does not mention them; but their position seems to correspond to his district of Maesolia, in which he places the inland city of *Calliga* (Καλλίγα), which is supposed to correspond to the modern *Coolloo*, above *Kuttack*, on the *Mahanuddy*, and to the Parthalis of Pliny. (Ptol. vii. 1. § 93.) There are other traces of the name, along the E. coast, even to the S. extremity of the peninsula, where Ptolemy calls the promontory opposite to *Ceylon* Καλλιγικόν (vii. 1. § 11: CORY). [P. S.]

CALINIPAXA (prob. *Kanouge*), a city of India intra Gangem, made known to the Greeks by the expedition of Seleucus Nicator. It stood on the Ganges considerably above its confluence with the Jomanes (*Jumna*), 625 M. P. above, according to

the itineraries of the expedition, in which however the numbers were evidently confused. (Plin. vi. 17. s. 21.) [P. S.]

CALLAICI. [GALLAECI.]

CALLAS (Κάλλας), a smaller river on the north coast of Euboea, flowing into the sea near Oreus. (Strab. x. p. 445.)

CALLATE'BUS (Καλλάτηβος). Xerxes, on his march from Colossae to Sardes, crossed the Maeander and came to Callatebus, a city of Lydia, where men make honey, that is sugar, out of the tamarisk and wheat (Herod. vii. 31). Stephanus (*s. v.* Καλλάτηβος) merely copies Herodotus, and adds the Ethnic name Καλλατήβιος, probably his own invention. The tamarisk grows in great abundance in the valley of the Cogamus near *Aineh Ghieul* (Hamilton, *Researches*, &c. vol. ii. p. 374), which is north of the Maeander and on the road to Sardes. It corresponds well enough to the probable position of Callatebus, but there is no evidence to identify it. [G. L.]

CALLA'TIS (Κάλλατις, Κάλατις, Καλλατία, or Καλλαντία), a large city of Thrace, on the coast of the Euxine. It was a colony of Miletus (Mela, ii. 2), and its original name Acervetis. (Plin. iv. 18.) The author of the *Etym. Mag.* describes it as a colony of Heracleia, which may mean nothing else but that, at a later period, fresh colonists were sent out from Heracleia. (Scyl. *Peripl.* p. 29; Strab. vii. p. 319; Scymn. *Frag.* 15; Diod. xix. 73, xx. 25; Anonym. *Peripl.* p. 12; Steph. B. *s. v.*; Procop. *de Aedif.* iv. 11; Ptol. iii. 10. § 8; Amm. Marc. xxvii. 4.) The town appears to have been flourishing down to a late period, and is now generally identified with the town of *Collat* or *Collati*. [L. S.]

CALLENSES. [CALENTUM].

CALLEVA, in Britain, distant 22 miles, according to the Itinerary, from Venta Belgarum, in the direction of the Thames. In the seventh *Iter* this town is specified as *Calleva Attrebatum*. In the twelfth it is simply *Calleva*. How far does this justify us in separating the two towns? It simply indicates the likelihood of there having been another Calleva somewhere. It by no means proves that the Calleva of the twelfth *Iter* was such a second one. Hence, the identity or difference is to be determined by the special evidence of the case. Now, a similar inconsistency—as is remarked by Horsley—occurs in the notice of Isurium. In one *Iter* it is *Isurium Brigantum*, in another, simply *Isurium*. Hence, the assumption of a second Calleva, *mentioned by any extant author*, is unnecessary. Of the one in question, *Silchester* is the generally recognised modern equivalent. [R. G. L.]

CALLIARUS (Καλλίαρος: *Eth.* Καλλιαρεύς), a town in eastern Locris mentioned by Homer, was uninhabited in Strabo's time, but its name was still attached to a tract of ground on account of the fertility of the latter. (Hom. *Il.* ii. 531; Strab. ix. p. 426; Steph. B. *s. v.*; Leake, *Northern Greece*, vol. ii. p. 180.)

CALLI'CHORUS, a river of Bithynia mentioned by Pliny (vi. 1) and also by Scylax (*Peripl.* p. 34). [G. L.]

CALLI'CULA MONS, a range of mountains in the northern part of Campania. The name is found only in Livy (xxii. 15, 16), from whom we gather that it was the ridge which separates the great plain on the N. of the Vulturnus, known as the Falernus Ager, from the upper valley of that river, about Calatia and Allifae, which belonged to Samnium. This ridge is, in fact, the same of which the continuation S. of the Vulturnus was known as the Mons Tifata. Hannibal crossed it without opposition on his march from Samnium into Campania (B. C. 217), when he laid waste the Falernian Plain; but on his return Fabius occupied the passes of Mt. Callicula, as well as Casilinum, which commanded the passage of the Vulturnus, hoping thus to cut off his retreat. Hannibal, however, deceived him by a stratagem, and effected the passage of the mountain without difficulty (*Ib.* 16—18). Polybius, who relates the same operations (iii. 91—94), designates this mountain range by the name of Ἐριθιανόν, for which it has been proposed to read Τρεβιανόν, from Trebia or Trebula, a small town in this neighbourhood; but the position of Trebula is not well ascertained, and the "Trebianus Ager," mentioned by Livy in another passage (xxiii. 14), is placed by him S. of the Vulturnus. The name given by Polybius is, however, in all probability, corrupt. [E. H. B.]

CALLI'DROMUS. [OETA.]

CALLI'ENA (Καλλίενα, Arrian. *Peripl. Mar. Erythr.*, Καλλιανά, Cosmas Indicopl. ii. p. 337: *Kalliannee*, on the mainland, opposite *Bombay*), a considerable seaport and capital of a principality on the W. coast of India. [P. S.]

CALLIENSES. [CALLIUM.]

CA'LLIFAE, a town of Samnium, mentioned only by Livy (viii. 25) who relates that the consuls C. Petelius and L. Papirius in B. C. 323, took three towns of the Samnites, Callifae, Rufrium and Allifae. Cluver supposes Callifae to be represented by the modern *Carife*, in the country of the Hirpini, between *Frigento* and *Trevico:* but this position seems much too distant: and it is more probable that all the three towns were situated in the same neighbourhood. A local antiquarian has given strong reasons for placing Callifae on the site of *Calvisi*, a village about five miles E. of *Allife*, at the foot of the *Monte Matese*, where there exist some remains of an ancient town. (Trutta, *Antichità Allifane*, 4to., Napoli, 1776; Romanelli, vol. ii. p. 458; Abeken, *Mittel Italien*, p. 98.) [E. H. B.]

CALLIGA [CALINGAE].

CALLI'GERIS (Καλλιγερίς), an inland city of India intra Gangem, on the W. side of the peninsula, between the rivers Benda and Pseudostomus. (Ptol. vii. 1. § 83.) Some identify it with Calliena. (Mannert, vol. v. pt. i. p. 146.) [P. S.]

CALLIGICUM PROM. [CORY.]

CALLINI'CUS, CALLINI'CUM. [NICEPHORIUM.]

CALLINU'SA (Καλλίνουσα = Καλὴ Νῆσος?), a promontory to the NW. of Cyprus, which Ptolemy (v. 14. § 4) places to the W. of Soli. D'Anville (*Mém. de l'Acad. des Inscr.* vol. xxxii. p. 537), from one Venetian map, gives it the name of *Eleni*, and from another Venetian map, *Capo de Alessandreta*. (Engel, *Kypros*, vol. i. p. 74; Mariti, *Viaggi*, vol. i. 199.) [E. B. J.]

CALLI'OPE (Καλλιόπη, Pol. x. 31; Appian, *Syr.* 57; Steph. B.; Plin. vi. 17. s. 29), a town founded by Seleucus in Parthia. The situation is unknown; but it is mentioned by Appian as one of many towns built by Seleucus, and named by him after other Greek towns. [V.]

CALLI'POLIS (Καλλίπολις). 1. (*Gallipoli*), a maritime city of Calabria, situated on the Tarentine Gulf, about 30 miles from the Iapygian promontory, and between 50 and 60 from Tarentum. (Pliny gives the former distance at 32 M. P., and the latter

at 75.) Its name sufficiently attests its Greek origin, which is further confirmed by Mela (ii. 4), who calls it "Urbs Graia, Callipolis;" and we learn from Dionysius (Fr. Mai. xvii. 4) that it was founded by a Lacedaemonian named Leucippus, with the consent and assistance of the Tarentines, who had themselves previously had a small settlement there. Pliny tells us that it was called in his time Anxa ("Callipolis quae nunc est Anxa," iii. 11. s. 16), but it would seem to have never lost its Greek appellation, which it retains almost unaltered at the present day. The ancient city doubtless occupied the same site with the modern *Gallipoli*, on a rocky peninsula projecting boldly into the sea, and connected with the mainland only by a bridge or causeway. It is remarkable that we find in ancient times no allusion to the excellence of its port, to which it owes its present prosperity; it is now one of the most considerable trading towns in this part of Italy, and contains above 12,000 inhabitants. (Galateo, *De Situ Iapygiae*, p. 39; Romanelli, vol. ii. pp. 44—47; Swinburne, *Travels*, vol. i. p. 368; Giustiniani, *Diz. Geogr. s. v.*).

2. A city on the E. coast of Sicily, which was of Greek origin, and a colony from the neighbouring city of Naxos. (Scymn. Ch. 286; Strab. vi. p. 272.) It appears to have ceased to exist at an early period, as the only notice of it found in history is in Herodotus (vii. 154), who mentions it as having been besieged and reduced to subjection by Hippocrates, tyrant of Gela. It is probable that it was destroyed, or its inhabitants removed, either by that ruler, or his successor Gelon, according to a policy familiar to the Sicilian despots, as, from the absence of all mention of the name by Thucydides during the operations of the Athenians on the E. coast of Sicily, it seems certain that it was then no longer in existence. Nor is the name afterwards found in Diodorus; and it is only mentioned by Strabo as one of the cities of Sicily that had disappeared before his time. (Strab. vi. p. 272; Steph. B. *s. v.*) Silius Italicus, indeed, speaks of it as if it still existed during the Second Punic War (xiv. 249); but his accuracy on this point may well be questioned. It was probably situated on the coast between Naxos and Messana. [E. H. B.]

CALLI'POLIS (Καλλίπολις: *Gallipoli*), a town in the Thracian Chersonesus, opposite to Lampsacus. (Strab. xiii. p. 589; Steph. B. *s. v.*; Ptol. iii. 12. § 4; Procop. *de Aed.* iv. 9; Liv. xxxi. 16; Plin. iv. 18.) [L. S.]

CALLIPOLIS. [CALLIUM.]

CALLI'RRHOE (Καλλιρρόη), warm springs on the eastern side of the Jordan, and not far from the Dead Sea, to which Herod the Great resorted during his last illness, by the advice of his physicians. The stream flows into the Dead Sea. (Joseph. *Ant.* xvii. 6. § 5.) Pliny (v. 16) also describes it as "calidus fons medicae salubritatis." (Reland, *Palaest.* pp. 302, 303, 678, 679.) The place was visited by Captains Irby and Mangles in 1818, and is thus described by those intelligent travellers: "Looking down into the valley of Callirrhoe, it presents some grand and romantic features. The rocks vary between red, grey, and black, and have a bold and imposing appearance. The whole bottom is filled, and in a manner choked, with a crowded thicket of canes and aspens of different species, intermixed with the palm, which is also seen rising in tufts in the recesses of the mountain's side, and in every place whence the springs issue. In one place a considerable stream of hot water is seen precipitating itself from a high and perpendicular shelf of rock, which is strongly tinted with the brilliant yellow of sulphur deposited upon it. On reaching the bottom, we found ourselves at what may be termed a hot river, so copious and rapid is it, and its heat so little abated; this continues as it passes downwards, by its receiving constant supplies of water of the same temperature.... We passed four abundant springs, all within the distance of half-a-mile, discharging themselves into the stream at right angles with its course. We judged the distance from the Dead Sea by the ravine to be about one hour and a half. Maclean says that there was a cognominal city at Callirrhoe; in which we think, from the very nature of the place, he must be wrong, since there is not space or footing for a town in the valley, so far as we saw it. That Herod must have had some lodging when he visited these springs, is true, and there are sufficient remains to prove that some sort of buildings have been erected. The whole surface of the shelf, where the springs are, is strewed over with tiles and broken pottery; and, what is most surprising, within very few minutes, without any particular search, four ancient copper medals were found; all were too much defaced to be distinguishable, but they appeared to be Roman." (*Travels*, pp. 467—469.) Its course to the Dead Sea was explored in 1848 by the American expedition, and described by Lieut. Lynch. "The stream, 12 feet wide and 10 inches deep, rushes in a southerly direction, with great velocity into the sea. Temperature of the air 70°, of the sea 78°, of the stream 94°, one mile up the chasm 95°. It was a little sulphureous to the taste." It issues from a chasm 122 feet wide (the perpendicular sides of which vary from 80 to 150 feet in height), and runs through a small delta about 2 furlongs to the sea. (Lynch's *Expedition*, p. 371.) [G. W.]

CALLIRRHOE FONS. [ATHENAE, p. 292.]

CALLISTRA'TIA (Καλλιστρατία), a town in Asia, on the coast of the Euxine, 20 stadia east of Cape Carambis (Marcian. *Peripl.* p. 73): it was also called Marsilla, according to the anonymous author of the Periplus. As Carambis is well known, Callistratia may also be determined. [G. L.]

CALLITHE'RA, a town of Thessaly, in the district Thessaliotis, of uncertain site. (Liv. xxxii. 13.)

CA'LLIUM or CALLI'POLIS (Κάλλιον, Paus. x. 22. § 6; Καλλίπολις, Pol. *ap. Steph. B. s. v.* Κόραξ; Liv. xxx. 31: *Eth.* Καλλιεύς), the chief town of the Callienses (*οἱ* Καλλιῆς, Thuc. iii. 96), was situated on the eastern confines of Aetolia, on one of the heights of Mt. Oeta, and on the road from the valley of the Spercheus to Aetolia. It was by this road that the Gauls marched into Aetolia in B.C. 279, when they surprised and destroyed Callium, and committed the most horrible atrocities on the inhabitants. (Paus. x. 22.) Callium also lay on the road from Pyra (the summit of Oeta, where Hercules was supposed to have burnt himself) to Naupactus, and it was divided by Mt. Corax from lower Aetolia. (Liv. xxx. 31.)

CALO, a station in the north of Gallia, which is placed in the Antonine Itin. on the road between Vetera (*Xanten*) and Gelduba (*Geldub*, as D'Anville calls it, *Gelb* or *Gellep*). The distances fix the place tolerably well, and the passage over the stream called the *Kennelbach*, the same apparently that D'Anville names the *Kelnet*, *Kennelt*, or *Kendel*, seems to represent Calo. [G. L.]

CALOR (Κάλωρ). 1. A river of Samnium, one of the most considerable of the tributaries of the

Vulturnus, still called the *Calore*. It rises in the country of the Hirpini, in the same lofty group of mountains in which the Aufidus and the Silarus have their sources: from thence it flows first N. and then W., passes under the walls of Beneventum, and joins the Vulturnus a few miles SW. of Telesia. In this course it receives two tributary streams: the Sabatus or *Sabbato*, which joins it under the walls of Beneventum, and the Tamarus or *Tamaro*, about 5 miles higher up its course. It was on the banks of this river, about three miles from Beneventum, that the Carthaginian general Hanno was defeated by T. Sempronius Gracchus in B. C. 214; and some authors, also, represented it as the scene of the defeat and death of Gracchus himself two years later: which, however, according to Livy, really occurred at a place called Campi Veteres in Lucania. (Liv. xxiv. 14, xxv. 17; Appian. *Annib.* 36.)

2. A river of Lucania, flowing into the Silarus. Its name is known only from the Itin. Ant. (p. 110) which marks a station "Ad Calorem," on the road leading from Salernum into Lucania: the distances given are confused, but there is no doubt that the river meant is the one still called the *Calore*, which flows from the S. nearly parallel with the Tanagrus or *Tanagro*, and joins the Silarus (*Sele*) about 5 miles from its mouth. [E. H. B.]

CALOS (Καλὸς ποταμός), a river of Pontus, the position of which may be placed approximately from the fact of its being 120 stadia west of the river Rhizius, which is *Rizah* in the Pashalick of *Trebizond*. There was at its mouth a trading port called Cale Parembole. (Arrian, p. 7.) [G. L.]

CALPE (Κάλπη: Κάλπις, Philostr. *Vit. Apoll.* v. 1; *Gibraltar*), the ancient name of the precipitous rock, at the S. extremity of the Spanish coast, and at the E. end of the Fretum Gaditanum (*Straits of Gibraltar*), which formed the northern of the two hills called by the ancients the Pillars of Hercules; the southern pillar, on the African coast, being Abyla. [Abyla, Herculis Columnae]. Calpe is described by Strabo (iii. p. 139) as a mountain at the point where the Inner Sea joins the Outer, on the right hand of those sailing outwards, belonging to the Iberians called Bastetani or Bastuli, not large in circuit, but lofty and precipitous, so that from a distance it appears like an island (an appearance due also to the flatness of the isthmus which unites it to the mainland). He places it at distances of 750 or 800 stadia from Gadeira (*Cadiz*) on the W., and from Malaca (*Malaga*) on the E., and 2200 stadia from Carthago Nova (iii. pp. 156, 168, comp. i. p. 51, ii. p. 108, iii. pp. 148, 170; Philostr. *l. c.*; Marcian. Heracl. p. 37; Ptol. ii. 4. § 6). Mela (i. 5. § 3, ii. 6. § 8) adds that it was hollowed out into a great concavity on the W. side, so as to be almost pierced through; but whether this description refers to the general form of the rock, or to the numerous caves which exist in it, is not clear from Mela's words. Pliny mentions it as the outmost mountain of Spain, and the W. headland of that great gulf of the Mediterranean, of which the S. point of Italy forms the E. headland (iii. 1. s. 1, 3).

The name has been a fertile subject of conjecture. According to the practice of finding a significant Greek word in the most foreign names, some derived it from κάλπη, *an urn*, to which the form of the rock was fancied to bear some resemblance (Schol. *ad Juv. Sat.* xiv. 279; Avien. *Or. Mar.* 348, 349). More worthy of notice, though evidently confused, are the statements of Eustathius (*ad Dion. Perieg.* 64) and Avienus (*l. c.* 344—347). The former says that, of the two pillars of Hercules, that in Europe was called *Calpe* in the barbarian tongue, but *Alybe* (Ἀλύβη) by the Greeks; and that in Libya *Abenna* by the barbarians (comp. Philostr. *l. c.*) and *Cynegetice* (Κυνηγετική) in Greek, or, as he says lower down *Abyle* or *Abylyx* (Ἀβύλην ἢ Ἀβύλυκα). Avienus, confining the name *Abila* to the rock on the African shore, interprets the word to mean in Punic, *a lofty mountain*. Probably the words *Abila, Abyla, Alyba, Calpe*, were originally identical; the chief difference of form being in the presence or absence of the guttural; and it seems most likely that the root is Phoenician, though some would make it Iberian, and connect it with the well-known Celtic root *Alp*. (Salmas. *ad Solin.* p. 203; Tzsch. *ad Mel.* ii. 6. § 8; Wernsdorf, *ad Avien. l. c.*). Whatever may be the origin of the name of Calpe, it is probably the same word which we find used in reference to the S. of Spain in the various forms, *Carp*-e, *Cart*-eia, *Tart*-essus, as will appear under Carteia, where also will be found a discussion of Strabo's important statement respecting a city of the name of Calpe.

The rock is too proudly familiar to English readers to need much description. It is composed of grey limestone and marble; its length from N. to S. is about 3 miles; its circumference about 7; and its highest point about 1500 feet above the sea. It divides the Mediterranean from the *Bay of Gibraltar or Algesiras*, which opens up from the *Straits*, having 5 miles for its greatest width, and 8 for its greatest depth. At the head of this bay was the ancient city of Carteia.

The modern name is a corruption of *Jebel-Tarik*, i. e. *the hill of Tarik*, a name derived from the Moorish conqueror who landed here, April 30, 711. (Ford, *Handbook of Spain*, p. 107; Carter, *Journey from Gibraltar to Malaga;* Col. James, *Hist. of the Herculean Straits.*) [P. S.]

CALPE (Κάλπη), a river of Bithynia, the Chalpas of Strabo (p. 543). It lies between the Psilis, from which it is 210 stadia distant, and the Sangarius. There was also a port called the port of Calpe. Xenophon (*Anab.* vi. 4), who passed through the place on his retreat with the Ten Thousand, describes it as about half way between Byzantium and Heracleia: it is a promontory, and the part which projects into the sea is an abrupt precipice. The neck which connects the promontory with the mainland is only 400 feet wide. The port is under the rock to the west, and has a beach; and close to the sea there is a source of fresh water. The place is minutely described by Xenophon, and is easily identified on the maps, in some of which the port is marked *Kirpe Limán*. Apollonius (*Arg.* ii. 661) calls the river Calpe "deep flowing." [G. L.]

CALPIA. [Carteia.]

CALUCO'NES (Καλούκωνες), a tribe of the Lepontii in Rhaetia, the name of which is still preserved in that of the valley of *Kalanca*. (Plin. iii. 24; Ptol. ii. 12. § 3.) [L. S.]

CALVUS, a hill near Bilbilis, in Hispania Tarraconensis, mentioned by Martial (i. 49). [P. S.]

CALYCADNUS (Καλύκαδνος), one of the largest rivers of Cilicia. (Strab. p. 670.) It rises in the range of Taurus, and after a general eastern course between the range of Taurus and the high land which borders this part of the coast of Cilicia, it passes *Selefkieh*, the remains of Seleuceia, and enters

the Mediterranean north-east of the promontory of Sarpedon. "The most fertile and the only extensive level in (Cilicia) Tracheiotis is the valley of the Calycadnus, a district which was sometimes called Citis" (Leake, *Asia Minor*, p. 116.) The Calycadnus is about 180 feet wide, opposite to Seleuceia, where there is a bridge of six arches. The river is now called the *Ghiuk-Su*. It enters the sea through a low sandy beach. In the treaty between Antiochus and the Romans (Polyb. xxii. 26) the Syrian king was not to navigate west of the promontory Calycadnum, except in certain cases. Livy (xxxviii. 38) mentions the same terms, but he speaks both of Calycadnum and the Sarpedon (promontoria); and Appian (*Syr.* 39) also mentions the two promontories Calycadnum and Sarpedonium, and in the same order. Now if the Sarpedon of Strabo were the lofty promontory of *Cape Cavaliere*, as Beaufort supposed (*Karamania*, p. 235), the Calycadnum, which we may fairly infer to be near Sarpedon, and near the river, might be the long sandy point of *Lissan el Kahpeh*, which is between *Cape Cavaliere*, and the mouth of the river Calycadnus. Beaufort supposes this long sandy point to be the Zephyrium of Strabo. It is correctly described in the Stadiasmus "as a sandy narrow spit, 80 stadia from the Calycadnus," which is about the true distance; but in the Stadiasmus it is called Sarpedonia. According to the Stadiasmus then the cape called Calycadnum must be, as Leake supposes, the projection of the sandy coast at the mouth of the Calycadnus. This identification of Sarpedon with *Lissan el Kahpeh*, and the position of Zephyrium at the mouth of the Calycadnus, agree very well with Strabo's words; and the Zephyrium of Strabo and Calycadnum of Livy and Polybius and Appian, may be the same. Ptolemy going from west to east mentions Sarpedon, the river Calycadnus and Zephyrium; but his Zephyrium may still be at the mouth of the Calycadnus. [G. L.]

CALYDNAE INSULAE (Κάλυδναι νῆσοι). 1. A group of islands off the coast of Caria, mentioned by Homer (*Il.* ii. 677), of which the principal one was Calymna. For details, see CALYMNA.

2. Two small islands off the coast of Troas, said to be situated between Tenedos and the promontory Lectum. (Strab. xiii. p. 604; Quint. Smyrn. xii. 453; Eustath. *ad Hom. Il.* ii. 677; Tzetz. *ad Lycophr.* 25.) But no islands are found in this position; and it is not impossible that they may owe their name to the passage in Homer mentioned above, though the Calydnae of Homer are in an entirely different position.

CA'LYDON (Καλυδών: *Eth.* Καλυδώνιος, Calydonius: *Kurt-agá*), the most celebrated city of Aetolia, in the heroic age, was founded by Aetolus in the land of the Curetes, and was called Calydon, after the name of his son. Calydon and the neighbouring town of Pleuron are said by Strabo to have been once the ornament (πρόσχημα) of Greece, but to have sunk in his time into insignificance. Calydon was situated in a fertile plain near the Evenus, and at the distance of 7½ (Roman) miles from the sea, according to Pliny. It is frequently mentioned by Homer, who gives it the epithet of πετρήεσσα and αἰπεινή, from which we might conclude that the city was situated on a rocky height; but Strabo says that these epithets were to be applied to the district and not to the city itself. Homer also celebrates the fertility of the plain of the "lovely" (ἐρατεινή) Calydon. (Apollod. i. 7. § 7; Plin. iv. 3; Hom. *Il.* ii. 640, ix. 577, xiii. 217, xiv. 116; Strab. pp. 450, seq., 460.) In the earliest times the inhabitants of Calydon appear to have been engaged in incessant hostilities with the Curetes, who continued to reside in their ancient capital Pleuron, and who endeavoured to expel the invaders from their country. A vivid account of one of the battles between the Curetes and Calydonians is given in an episode of the Iliad (ix. 529, seq.). The heroes of Calydon are among the most celebrated of the heroic age. It was the residence of Oeneus, father of Tydeus and Meleager, and grandfather of Diomedes. In the time of Oeneus Artemis sent a monstrous boar to lay waste the fields of Calydon, which was hunted by Meleager and numerous other heroes. (See *Dict. of Myth.* art. *Meleager.*) The Calydonians took part in the Trojan war under their king Thoas, the son (not the grandson) of Oeneus. (Hom. *Il.* ii. 638.)

Calydon is not often mentioned in the historical period. In B. C. 391 we find it in the possession of the Achaeans, but we are not told how it came into their hands; we know, however, that Naupactus was given to the Achaeans at the close of the Peloponnesian war, and it was probably the Achaeans settled at Naupactus who gained possession of the town. In the above-mentioned year the Achaeans at Calydon were so hard pressed by the Acarnanians that they applied to the Lacedaemonians for help; and Agesilaus in consequence was sent with an army into Aetolia. Calydon remained in the hands of the Achaeans till the overthrow of the Spartan supremacy by the battle of Leuctra (B. C. 371), when Epaminondas restored the town to the Aetolians. In the civil war between Caesar and Pompey (B. C. 48) it still appears as a considerable place; but a few years afterwards its inhabitants were removed by Augustus to Nicopolis, which he founded to commemorate his victory at Actium (B. C. 31). It continues however to be mentioned by the later geographers. (Xen. *Hell.* iv. 6. § 1; Paus. iii. 10. § 2; Diod. xv. 75; Caes. *B. C.* iii. 35; Mel. ii. 3. § 10; Plin. iv. 3; Ptol. iii. 15. § 14.) Calydon was the head-quarters of the worship of Artemis Laphria, and when the inhabitants of the town were removed to Nicopolis, Augustus gave to Patrae in Achaia the statue of this goddess which had belonged to Calydon. (Paus. iv. 31. § 7, vii. 18. § 8.) There was also a statue of Dionysus at Patrae which had been removed from Calydon. (Paus. vii. 21.) Near Calydon there was a temple of Apollo Laphrius (Strab. p. 459, with Kramer's note); and in the neighbourhood of the city there was also a lake celebrated for its fish. [See p. 64, a.]

In the Roman poets we find *Calydōnis*, a woman of Calydon, i. e. Deïanīra, daughter of Oeneus, king of Calydon (Ov. *Met.* ix. 112); *Calydonius heros*, i. e. Meleager (*Ibid.* viii. 324); *Calydonius amnis*, i. e. the Achelous, separating Acarnania and Aetolia, because Calydon was the chief town of Aetolia (*Ibid.* viii. 727, ix. 2); *Calydonia regna*, i. e. Apulia, because Diomedes, the son of Tydeus, and grandson of Oeneus, king of Calydon, afterwards obtained Apulia as his kingdom. (*Ibid.* xiv. 512.)

There has been some dispute respecting the site of Calydon. The Peutingerian Table places it east of the Evenus, and 9 miles from this river; but this is clearly a mistake. It is evident from Strabo's account (p. 450, seq.), and from all the legends relating to Calydon, that both this city and Pleuron lay on the western side of the Evenus, between this

river and the Achelous.* Leake supposes the ruins which he discovered at *Kurt-agá*, a little to the E. of the Evenus, to be those of Calydon. They are distant a ride of 1 hour and 35 minutes from *Mesolonghi*, and are situated on one of the last slopes of Mt. Aracynthus at the entrance of the vale of the Evenus, where that river issues from the interior valleys into the maritime plain. They do not stand on any commanding height, as the Homeric epithets above mentioned would lead us to suppose, and it is perhaps for this reason that Strabo supposes these epithets to apply to the surrounding country. The remains of the walls are traceable in their whole circuit of near two miles and a half; and outside the walls Leake discovered some ruins, which may have been the peribolus of the temple of Artemis Laphria. (Leake, *Northern Greece*, vol. iii. p. 533, seq.)

CA'LYDON or CA'LIDON, a place in Gallia, mentioned by Ammianus Marcellinus (xxvii. 1). D'Anville was not able to assign its position. Hadrian Valesius, who changed the reading of the MSS. to Cabilona, takes the place to be *Châlon-sur-Saône*; but there is no MS. authority for this alteration. The narrative of Ammianus does not help us in determining the position. Walckenaer (*Géog.* vol. i. p. 516), relying on the resemblance of name which he finds in the forest of *Caldnoven*, in the French department of the *Moselle*, in the arrondissement of *Thionville*, places Calydon near the forest, and at *Thionville*, or, as he adds, rather at 3000 feet distant from *Thionville*, at *Yentz*, on the right bank of the Mosel, where many medals have been found; but he does not say what kind of medals. [G. L.]

CALYMNA (Κάλυμνα, Καλύμνα: *Eth.* Καλύμνιος: *Kalimno*), an island off the coast of Caria between Leros and Cos. It appears to have been the principal island of the group which Homer calls Calydnae (νῆσοι Κάλυδναι, *Il.* ii. 677): the other islands were probably Leros, Telendos, Hypseremos (Hypsereisma) and Plate. (Comp. Strab. x. p. 489.) Calymna is the correct orthography, since we find it thus written on coins and inscriptions. (Böckh, *Inscr.* No. 2671.) This form also occurs in Scylax, Strabo, Ovid, Suidas, and the Etymologicum Magnum; but out of respect for Homer, whose authority was deemed paramount, most of the ancient writers call the island Calydna, and some were even led into the error of making two different islands, Calydna and Calymna. (Plin. iv. 12. s. 23; Steph. B. *s. vv.*)

The island was originally inhabited by Carians, and was afterwards colonised by Thessalian Aeolians or Dorians under Heraclid leaders. It also received an additional colony of Argives, who are said to have been shipwrecked on the island after the Trojan war. (Diod. v. 54; Hom. *Il.* ii. 675.) At the time of the Persian war it was subject to Artemisia of Halicarnassus, together with the neighbouring islands of Cos and Nisyrus. (Herod. vii. 99.)

Calymna is an island of some size, and contains at present 7000 inhabitants. A full account of it, together with a map, is given by Ross in the work cited below. The description of Ovid (*de Art. Am.* ii. 81) — "silvis umbrosa Calymne" — does not apply to the present condition of the island, and was probably equally inapplicable in antiquity; since the island is mountainous and bare. It produces figs, wine, barley, oil, and excellent honey; for the latter it was also celebrated in antiquity. ("Fecundaque melle Calymne," Ov. *Met.* viii. 222; Strab. *l. c.*)

With respect to the ancient towns, Pliny in one passage (iv. 12. s. 23) mentions only one town, Coos; but in another (v. 31. s. 36) he mentions three, Notium, Nisyrus, Mendeterus. The principal ancient remains are found in the valley above the harbour *Linária* on the western side of the island; but Ross found no inscriptions recording the name of the town. The chief ruins are those of a great church τοῦ Χριστοῦ τῆς Ἱερουσαλήμ, built upon the site of an ancient temple of Apollo, of which there are still remains. Stephanus (*s. v.* Κάλυδνα) speaks of Apollo Calydneus. South of the town there is a plain still called Argos, as in the island of Casus. [CASUS.] (Ross, *Reisen auf den Griechischen Inseln*, vol. ii. p. 92, seq., vol. iii. p. 139.)

CALYNDA (Κάλυνδα: *Eth.* Καλυνδεύς), a town of Caria, according to Stephanus, is placed by Strabo 60 stadia from the sea (p. 561), west of the Gulf of Glaucus, and east of Caunus. The MSS. of Strabo appear to have Calymna, which, however, is an error of the copyists. It appears, from a passage in Herodotus (i. 172), that the territory of Caunus bordered on that of Calynda. Damasithymus (Herod. viii. 87), king of Calynda, was at the battle of Salamis with some ships on the side of Xerxes; from which we may conclude that Calynda was near the coast, or had some sea-port. Calynda was afterwards, as it appears from Polybius (xxxi. 17), subject to Caunus; but having revolted from Caunus, it placed itself under the protection of the Rhodians.

Fellows supposes Calynda to be under a range of mountains near the sea, between two ridges of rocks; "many large squared stones lie in heaps down the slope facing the east, and the valley is guarded by walls of a very early date of Greek workmanship." He concludes, from the style of the tombs, that the city was in Lycia. The place is near the gulf of Glaucus or *Makri*, and east of the river *Talaman-su*. The remains which he saw are assigned to Daedala by Hoskyn. (Spratt's *Lycia*, vol. i. p. 42.) But Fellows discovered a city which is proved by inscriptions to be Cadyanda, a name otherwise unknown to us. It lies NNE. of *Makri*, on the Gulf of Glaucus or *Makri*, at a place called *Hoozoomlee*, situated on an elevated plain, immediately above which are the ruins of Cadyanda. There are many rock tombs and sculptures, one of which is represented in the frontispiece to Fellows' *Lycia*. "The ruins of the city are seated on the level summit of a high mountain; a great street, bordered with temples and public buildings, runs down the centre." (Spratt's *Lycia*.) Hoskyn, who discovered Caunus, looked in vain for ruins between that place and Cadyanda. Accordingly it is suggested that the mountains of *Hoozoomlee* may be the Calyndian mountains. (Spratt's *Lycia*, vol. i. p. 43.) But these Calyndian mountains are a modern invention, perhaps originating in a misunderstanding of Herodotus (i. 132), who speaks of the "Calyndian frontiers" (οὔρων τῶν Καλυνδικῶν). Between *Hoozoomlee* and *Makri*, a distance of about 9 miles, there are no ruins; "but in the centre of the plain of *Makri* there is a burial ground, where some large inscribed blocks, apparently the remains of a building which stood on

* The passage in Strabo (p. 459, sub fin.), in which Pleuron and Calydon are both described as E. of the Evenus, does not agree with his previous description, and cannot have been written as it now stands. (See Kramer's note.)

the spot, have the name 'Cadyanda' included in their inscriptions." (Spratt's *Lycia*, vol. i. p. 44.) It is stated in another passage in this work that the monumental inscription was found five or six miles south of Cadyanda.

The name Calynda occurs in Ptolemy (v. 3) as a Lycian city, and it is the nearest Lycian city to Caunus in Caria. Pliny (v. 28) mentions "Flumen Axon, Oppidum Calynda." It is plain that Ptolemy's Calynda will not suit the position of Cadyanda; nor can the position of Cadyanda be reconciled with Strabo's position of Calynda. It is certain that Calynda is not Cadyanda. None of the inscriptions of Cadyanda which are given by Fellows and in Spratt's *Lycia* are of an early period. There is little or no doubt that Calynda is in the basin of the large river *Talaman-Su*, which seems to be the Calbis of Strabo, and the same river that Pliny and Livy call the Indus. [G. L.]

CA'MACHA (Κάμαχα: *Kemákh*), a strong fortress of Armenia, called in Armenian GAMAKH, and also ANI, was well known in history, but it was not till lately that its site could be identified. Mr. Brant (*Journ. Geog. Soc.* vol. vi. p. 203) places it at about 26 miles SW. from *Ersingán*, on the left bank of the W. Euphrates (*Karâ-Sû*). It is a singular place; an elevated portion of the town is within a wall of very ancient structure, but commanded by mountains rising close to it. The remainder is situated on a slope amidst gardens ascending from the river bank. It enclosed a celebrated temple of the god Aramazd, containing a great number of literary monuments, which were destroyed by the orders of St. Gregory of Armenia. Here were deposited the treasures of the Armenian kings, as well as many of their tombs: hence the name,—the word *Gamakh* signifying "a corpse." The Byzantine emperors kept a strong garrison here to defend the eastern part of their empire from the attacks of the Moslems, up to the commencement of the 11th century.

(Comp. Const. Porph. *de Adm. Imp.* 50; St. Martin, *Mém. sur l'Armenie*, vol. i. p. 72; Ritter, *Erdkunde*, vol. x. p. 782; Chesney, *Exped. Euphrat.* vol. i. p. 41.) [E. B. J.]

CAMARA (Καμάρα: *Eth.* Καμαραῖος, Steph. B.), a city of Crete, situated to the E. of Olus (Ptol. iii. 17. § 5), at a distance of 15 stadia according to the Maritime Itinerary. Xenion, a Cretan historian quoted by Steph. B. (*s. v.*), says that it was once called Lato. (Hoeck, *Kreta*, vol. i. pp. 10, 394, 416.) [E. B. J.]

CAMARACUM (*Cambray*), in Gallia, a town of the Nervii, on the road from Bagacum (*Bavay*) to Taruenna (*Terouenne*). It is first mentioned in the Antonine Itin. and in the Table. *Cambray* is on the right bank of the Escaut or Schelde, in the French department of *Nord*. Its position is easily fixed by the Itineraries. [G. L.]

CAMARI'NA (Καμάρινα or Καμαρῖνα: *Eth.* Καμαριναῖος, Camarinensis: *Camarana*), a celebrated Greek city of Sicily, situated on the S. coast of the island, at the mouth of the little river Hipparis. It was about 20 miles E. of Gela, and 40 from Cape Pachynum. Thucydides tells us that it was a colony of Syracuse, founded 135 years after the establishment of the parent city, i. e. 599 B.C., and this date is confirmed by the Scholiast on Pindar, which places its foundation in the 45th Olympiad. (Thuc. vi. 5; Schol. *ad Pind. Ol.* v. 16; Euseb. *Chron. ad Ol. XLV.*) It must have risen rapidly to prosperity, as only 46 years after its first foundation it attempted to throw off the yoke of the parent city, but the effort proved unsuccessful; and, as a punishment for its revolt, the Syracusans destroyed the refractory city from its foundations, B.C. 552. (Thuc. *l. c.*; Scymn. Ch. 294—296; Schol. *ad Pind. l. c.*) It appears to have remained desolate until about B.C. 495, when Hippocrates, tyrant of Gela, by a treaty with Syracuse, obtained possession of the territory of Camarina, and recolonised the city, himself assuming the title of its founder or oekist. (Thuc. *l. c.*; Herod. vii. 154; Philist. *ap. Schol. ad Pind. Ol.* v. 19.) This second colony did not last long, having been put an end to by Gelon, the successor of Hippocrates, who, after he had made himself master of Syracuse, in B.C. 485, removed thither all the inhabitants of Camarina, and a second time destroyed their city. (Herod. vii. 156; Thuc. *l. c.*; Philist. *l. c.*) But after the expulsion of Thrasybulus from Syracuse, and the return of the exiles to their respective cities, the people of Gela, for the third time, established a colony at Camarina, and portioned out its territory among the new settlers. (Diod. xi. 76; Thuc. *l. c.*, where there is no doubt that we should read Γελῴων for Γέλωνος; Schol. *ad Pind. Ol.* v. 19.) It is to this third foundation, which must have taken place about B.C. 461, that Pindar refers in celebrating the Olympic victory of Psaumis of Camarina, when he calls that city his newly-founded abode (*τὰν νέοικον ἕδραν, Ol.* v. 19). In the same ode the poet celebrates the rapidity with which the buildings of the new city were rising, and the people passing from a state of insignificance to one of wealth and power (*ἀπ' ἀμαχανίας ἐς φόος, Ib.* 31). The new colony was indeed more fortunate than its predecessors, and the next 50 years were the most flourishing period in the history of Camarina, which retained its independence, and assumed a prominent rank among the Greek cities of Sicily. In their political relations the Camarinaeans appear to have been mainly guided by jealousy of their powerful neighbour Syracuse: hence they were led to separate themselves in great measure from the other Dorian cities of Sicily, and during the war between Syracuse and Leontini, in B.C. 427, they were the only people of Dorian origin who took part with the latter. At the same time there was always a party in the city favourable to the Syracusans, and disposed to join the Dorian alliance, and it was probably the influence of this party that a few years after induced them to conclude a truce with their neighbours at Gela, which eventually led to a general pacification. (Thuc. iii. 86, iv. 25, 65.) By the treaty finally concluded, Thucydides tells us, it was stipulated that the Camarinaeans should retain possession of the territory of Morgantia (Μοργαντίνη), an arrangement which it is not easy to understand, as the city of that name was situated far away in the interior of Sicily. [MORGANTIA.] A few years later the Camarinaeans were still ready to assist the Athenians in supporting the Leontines by arms (Thuc. v. 4); but when the great Athenian expedition appeared in Sicily, they were reasonably alarmed at the ulterior views of that power, and refused to take part with either side, promising to maintain a strict neutrality. It was not till fortune had declared decidedly in favour of the Syracusans that the Camarinaeans sent a small force to their support. (Thuc. vi. 75, 88; Diod. xiii. 4, 12.)

A few years later the great Carthaginian invasion of Sicily gave a fatal blow to the prosperity of Camarina. Its territory was ravaged by Himilco in the spring of B.C. 405, but the city itself was not

attacked; nevertheless, when Dionysius had failed in averting the fall of Gela, and the inhabitants of that city were compelled to abandon it to its fate, the Camarinaeans were induced or constrained to follow their example; and the whole population, men, women, and children, quitted their homes, and effected their retreat to Syracuse, from whence they afterwards withdrew to Leontini. (Diod. xiii. 108, 111, 113; Xen. *Hell.* ii. 3. § 5.) By the treaty concluded soon after between Dionysius and the Carthaginians, the citizens of Camarina, as well as those of Gela and Agrigentum, were allowed to return to their homes, and continue to inhabit their native cities, but as tributaries to Carthage, and prohibited from restoring their fortifications. (Diod. xiii. 114.) Of this permission it is probable that many availed themselves; and a few years later we find Camarina eagerly furnishing her contingent to support Dionysius in his war with the Carthaginians. (Id. xiv. 47.) With this exception, we hear nothing of her during the reign of that despot; but there is little doubt that the Camarinaeans were subject to his rule. After the death of the elder Dionysius, however, they readily joined in the enterprise of Dion, and supported him with an auxiliary force in his march upon Syracuse. (Id. xvi. 9.) After Timoleon had restored the whole of the eastern half of Sicily to its liberty, Camarina was recruited with a fresh body of settlers, and appears to have recovered a certain degree of prosperity. (Id. xvi. 82, 83.) But it suffered again severely during the wars between Agathocles and the Carthaginians, and was subsequently taken and plundered by the Mamertines. (Id. xix. 110, xx. 32, xxiii. 1.)

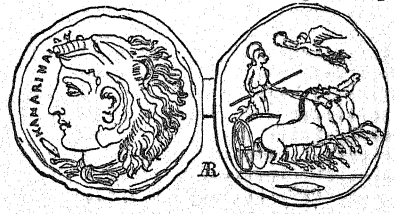
During the First Punic War, Camarina early espoused the Roman cause; and though in B.C. 258 it was betrayed into the hands of the Carthaginian general Hamilcar, it was quickly recovered by the Roman consuls A. Atilius and C. Sulpicius, who, to punish the citizens for their defection, sold a large part of them as slaves. (Diod. xxiii. 9; Polyb. i. 24.) A few years later, B.C. 255, the coast near Camarina was the scene of one of the greatest disasters which befel the Romans during the war, in the shipwreck of their whole fleet by a violent tempest; so complete was its destruction, that out of 364 ships only 80 escaped, and the whole coast from Camarina to Cape Pachynum was strewed with fragments of the wrecks. (Polyb. i. 37; Diod. xxiii. 18.) This is the last notice of Camarina to be found in history. Under the Roman dominion it seems to have sunk into a very insignificant place, and its name is not once found in the Verrine orations of Cicero. Strabo also speaks of it as one of the cities of Sicily of which in his time little more than the vestiges remained (vi. p. 272); but we learn from Pliny and Ptolemy that it still continued to exist as late as the 2nd century of the Christian era. (Plin. iii. 8. s. 14; Ptol. iii. 4. § 15.) From this period all trace of it disappears: it was never rebuilt in the middle ages, and the site is now perfectly desolate, though a watch-tower on the coast still retains the name of *Torre di Camarana*.

From the remains still extant, it is evident that the city occupied a slight eminence between the two small streams now called the *Fiume di Camarana* and the *F. Frascolari*. The former, which is much the most considerable of the two, is evidently the HIPPARIS (Ἵππαρις) of Pindar (*Ol.* v. 27), which he describes as flowing past the town, and supplying the inhabitants with water by means of artificial canals or aqueducts. It is a copious stream of clear water, having its principal source in a large fountain at a place called *Comisò*, supposed by some writers to be the Fons Dianae of Solinus, which he places near Camarina. (Solin. 5. § 16.) There is, however, another remarkable fountain at a place called *Favara*, near the town of *Santa Croce*, which has, perhaps, equal claim to this distinction. (Fazell. v. 1. p. 225; Cluver. *Sicil.* p. 191; Hoare, *Class. Tour*, vol. ii. pp. 261—263.) The *Frascolari* is probably the OANIS (Ὦανις), known to us only from the same passage of Pindar. More celebrated than either of these streams was the Lake of Camarina (called by Pindar, *l. c.*, ἐγχωρίαν λίμνην; Palus Camarina, Claudian), which immediately adjoined the walls of the city on the N. It was a mere marshy pool, formed by the stagnation of the Hipparis near its mouth, and had the effect of rendering the city very unhealthy, on which account we are told that the inhabitants were desirous to drain it, but, having consulted the oracle at Delphi, were recommended to let it alone. They nevertheless executed their project; but by so doing laid open their walls to attack on that side, so that their enemies soon after availed themselves of its weakness, and captured the city. The period to which this transaction is to be referred is unknown, and the whole story very apocryphal; but the answer of the oracle, Μὴ κίνει Καμάριναν· ἀκίνητος γὰρ ἀμείνων, passed into a proverbial saying among the Greeks. (Virg. *Aen.* iii. 700; Serv. *ad loc.*; Suid. *s. v.* Μὴ κίνει Κ.; Steph. B. *s. v.* Καμάρινα; Sil. Ital. xiv. 198.)

The remains still extant of Camarina are very inconsiderable: they consist of scattered portions of the ancient walls, and the vestiges of a temple, now converted into a church; but the site of the ancient city is distinctly marked, and the remains of its port and other fragments of buildings on the shore were still visible in the 17th century, though now for the most part buried in sand. (Hoare, *l. c.* p. 260; Fazell. v. 2; Cluver. *Sicil.* p. 192; Amico, *Lex. Topogr. Sicil.* vol. i. p. 147.)

The coins of Camarina are numerous: they belong for the most part to the flourishing period of its existence, B.C. 460—405. Some of them have the head of the river-god Hipparis, represented, as usual, with horns on his forehead. Others (as the one annexed) have the head of Hercules, and a quadriga on the reverse, probably in commemoration of some victory in the chariot race at the Olympic games.

[E. H. B.]



COIN OF CAMARINA.

CAMATULLICI. The "regio Camatullicorum" is mentioned by Pliny (iii. 4) between Portus Citharista and the Suelteri. The position must be on or near the coast, east of *Marseille*. It is supposed by Harduin (note on the passage of Pliny) that a place called *Ramatuelle*, near the coast, south of the Gulf of *Grimaud*, represents the ancient name; and D'Anville and others adopt this opinion. [G. L.]

CAMBADE'NE (Καμβαδηνή, Isid. *Charax.* p. 6), a district of Greater Media, in which was a place called Baptana, containing a statue and pillar of Semiramis. [BAGISTANUS MONS.] [V.]

CAMBALA (Κάμβαλα), in the district of Hyspiratis, to which Alexander the Great sent Menon with troops to examine for gold; the detachment was entirely destroyed. (Strab. xi. p. 529.) St. Martin (*Mém. sur l'Armenie*, vol. i. p. 69) supposes the Hyspiratis of Strabo to refer to the district of *Isper*, NE. of *Erzrúm;* but in another place Strabo (p. 503) appears to denote the same district under the name of Syspiratis, and this he places to the S., beyond the limits of Armenia, and bordering on Adiabene, which will not suit the position of *Isper;* nor did the troops of Alexander at any time approach the neighbourhood of *Erzrúm*. Major Rawlinson suspects that these mines may be recognised in the metallic riches of the mountainous country on the *Asped-Rúd* or *Kizil-Uzen*. (*Journ. Geog. Soc.* vol. x. p. 148.) [E. B. J.]

CAMBALIDUS MONS. [BAGISTANUS MONS.]

CAMBES, a place in Gallia, according to the Anton. Itin. and the Table, on the road from Augusta Rauracorum (*Augst*) to Argentovaria, on the left bank of the Rhine. Cambes is *Gros Kembs*, on the Rhine, in the department of *Haut Rhin*. There is a Little *Kembs* on the opposite side of the river. [G. L.]

CAMBIOVICENSES, a name of a people that appears in the Table; but the indication of their position, as usual with the names of peoples in the Table, is too vague to enable us to fix the position of the Cambiovicenses. (D'Anville, *Notice*, &c.; Walckenaer, *Géog.* vol. i. p. 372.) [G. L.]

CAMBODU'NUM, in Britain. The second Itinerary presents the difficulty which attends so many of the others, viz., a vast difference between, not only the shortest route, but between the recognised roads and the line of the stations. Thus the line is from the Vallum to Rutupiae (*Richborough*): nevertheless, when we reach Calcaria (*Tadcaster*), though there is one road due south and another south-east, the route of the Itinerary takes us round by Manchester, Chester, and Wroxeter. Besides this, the sum of miles at the heading of the *Iter*, and the sum of the particular distances, disagree. Again, some of the numbers vary with the MS.; and this is the case with the present word. From Eboracum (*York*) to

	M. P.
Calcaria (*Tadcaster*) - -	ix.
Cambodunum - - -	xx. al. xxx.
Mancunium (*Manchester*) -	xviii. al. xxiii.

The neighbourhood of Elland, between Halifax and Huddersfield, best satisfies these conditions; and, accordingly, Gretland, Sowerby, Almondbury, Grimscar, Stainland (at all of which places Roman remains have been found), have been considered as the representatives of Cambodunum. In the *Monumenta Britannica* its modern equivalent is *Slack*. [R.G.L.]

CAMBOLECTRI. Pliny (iii. 5) mentions Cambolectri Atlantici in Gallia Narbonensis, but it is difficult to say where he supposes them to be. He also, under the Aquitanic nations (iv. 19), mentions "Cambolectri Agesinates Pictonibus juncti," as Harduin has it; but "Cambolectri" ought to be separated from Agesinates, as Walckenaer affirms, and he places them about *Cambo*, in the arrondissement of *Bayonne*, in the department of *Basses Pyrénées*. It appears from Pliny mentioning these peoples and distinguishing them, that they are two genuine names. It has been conjectured that the name Cambonum [CAMBONUM] may be geographically connected with the Cambolectri. [G. L.]

CAMBO'NUM, a place in Gallia, mentioned in the Jerusalem Itin., on the road from Civitas Valentia (*Valence*), through Civitas Vocontiorum (*Die*), to Mansio Vapincum (*Gap*). The route is very particularly described. From *Die* it goes to Mansio Luco (*Luc*), then to Mutatio Vologatis (*Vaugelas*); then the Gaura Mons is ascended, and the traveller comes to Mutatio Cambonum; the next station beyond Cambonum is Mons Seleucus (*Saléon*). Walckenaer (vol. iii. p. 46) places Cambonum at *La Combe*, to the south of *Montclus*. D'Anville did not venture to assign a site for Cambonum; but if the road has been well examined, the place ought not to be doubtful. [G. L.]

CAMBORICUM, in Britain. Another reading is *Camboritum*, and perhaps this is preferable, — the *-rit-* having the same power with the *Rhed-* in *Rhedyuna* (Ox-*ford*) = *ford*. In this case the word would mean a *ford over the Cam*. The name occurs in the fifth Itinerary, and the difficulties which attend it are of the same kind as those noticed under CAMBODUNUM.

The line, which is from London to Carlisle, runs to Caesaromagus (*Writtle*), Colonia (*Colchester* or *Maldon*), Villa Faustini, Iciani, Camboricum, Durolipons, Durobrivae, Causennae, Lindum, — this latter point alone being one of absolute certainty, i. e. *Lincoln*. That *Ancaster* = Causennae is *nearly* certain; but the further identifications of Villa Faustini with *Dunmow*, of Iciani with *Chesterford*, and Durolipons with *Cambridge* or *Godmanchester*, and of Durobrivis with *Caistor* or *Water-Newton*, are uncertain. Add to this the circuitous character of any road from London to Lincoln *viâ* either Colchester or Maldon. The two localities most usually given to Camboricum are *Cambridge* and *Icklingham* (near Mildenhall in Suffolk). In the former place there are the *castra* of *Chester*-ton and Grant-*chester*, in the latter a *Camp*-field, a *Rom*-pit-field, and numerous Roman remains. Again, — as Horsley remarks, — the river on which Icklingham stands runs into the Cam, so that the first syllable may apply to the one place as well as the other. Probably, the true identification has yet to be made. [R.G.L.]

CAMBU'NII MONTES a range of mountains forming the boundary between Macedonia and Thessaly, is a continuation of the Ceraunian mountains and terminates at Mt. Olympus on the east. The name of these mountains contains the root Βουνός. The principal pass through these mountains is called Volustana by Livy, the modern pass of Servia. Leake remarks, that "in the word Volustana the V represents probably the B, which was so common an initial in Macedonian names of places; the two last syllables, στανὰ, are perhaps the Macedonian form of στενὰ, and have reference to the pass, the entire name in Greek being Βολοῦ στενά." (Liv. xlii. 53, xliv. 2; Leake, *Northern Greece*, vol. iii. p. 338.)

CAMBYSE'NE. [ALBANIA].

CAMBY'SES (*Yori* or *Gori*), a river of Albania, rising in the Caucasus, or, according to Mela, in the Coraxici M., flowing through the district of Cambysene, and falling into the Cyrus (*Kur*), after uniting with the Alazonius (*Alasan*). Pompey marched along its banks, on his expedition into these regions in pursuit of Mithridates, B. C. 65. Its water was remarkable for its coldness. (Mel. iii. 5. § 6; Plin.

vi. 13. s. 15; Dion Cass. xxxvii. 3; Epit. Strab. *ap.* Hudson, *Geogr. Min.* vol. ii. p. 148.) [P. S.]

CAMBYSES (Καμβύσης, Ptol. vi. 2. § 1; Amm. Marc. xxiii. 6), a river of Media Atropatene, which appears, from the notice in Ptolemy, to have flowed into the Caspian Sea. It is not possible to determine its exact locality; but if the order in Ammianus be correct, it would seem to have been near the Amardus, now *Sefid-Rúd*. In the Epitome of Strabo (xi.) a nation of the Caspians is spoken of *περὶ τὸν Καμβύσην ποταμόν*. [V.]

CAMEIRUS. [Rhodus.]

CAMELOBOSCI (Καμηλοβοσκοί, Ptol. vi. 8. § 12), a wild tribe of Carmania, placed by Marcian (p. 20) on the banks of the river Dora or Dara, eastwards towards the Desert. [V.]

CAME'RIA or CAME'RIUM (Καμερία: *Eth.* Καμερῖνος, Camerinus), an ancient city of Latium, mentioned by Livy among the towns of the Prisci Latini taken by Tarquinius Priscus. (Liv. i. 38.) In accordance with this statement we find it enumerated among the colonies of Alba Longa, or the cities founded by Latinus Silvius. (Diod. vii. *ap. Euseb. Arm.* p. 185; *Origo Gentis Rom.* 17.) Dionysius also says that it received a colony from Alba, but had previously been a city of the Aborigines. According to him it engaged in a war against Romulus and Tatius, but was taken by their arms, and a Roman colony established there (ii. 50). But, notwithstanding this, he also mentions it as one of the independent Latin cities reduced by Tarquin (iii. 51). After the expulsion of the kings from Rome, Cameria was one of the foremost to espouse the cause of the exiled Tarquins, for which it was severely punished, being taken and utterly destroyed by the Consul Verginius, B. C. 502. (Dionys. v. 21, 40, 49.) This event may, probably, be received as historically true: at least it explains why the name of Cameria does not appear in the list of the cities of the Latin League shortly afterwards (Dionys. v. 61): nor does it ever again appear in history: and is only noticed by Pliny (iii. 5. s. 9) among the once celebrated cities of Latium, which were in his time utterly extinct. Tacitus has recorded that the ancient family of the Coruncanii derived its origin from Cameria (*Ann.* xi. 24.), and the cognomen of Camerinus borne by one of the most ancient families of the Sulpician gens, seems to point to the same extraction.

The site of Cameria, like that of most of the other towns of Latium that were destroyed at so early a period, must be almost wholly conjectural. *Palombara*, a small town on an isolated hill, near the foot of the lofty *Monte Gennaro*, and about 22 miles from Rome, has as fair a claim as any other locality. (Abeken, *Mittel Italien*, p. 78.) [E. H. B.]

CAMERI'NUM (Καμαρῖνον, Ptol.; Καμερία, Appian; Καμέρτη, Strab.: *Eth.* Camerinus or Camers, -ertis: *Camerino*), a city of Umbria, situated in the Apennines, near the frontiers of Picenum. It occupied a lofty position near the sources of the river Flusor (*Chienti*), and a few miles on the E. of the central ridge of the Apennines. No mention of the *city* is found before the Roman Civil Wars, when it appears as a place of some consequence, and was occupied by one of the Pompeian generals with six cohorts, who, however, abandoned it on the advance of Caesar. (Caes. *B. C.* i. 15; Cic. *ad Att.* viii. 12, B.) Again, during the outbreak of L. Antonius at Perusia, it was seized by Plancus with two legions. (Appian, *B. C.* v. 50.) At a later period, probably under Augustus, its territory was portioned out among military colonists; but it continued to be a municipium, and appears to have been under the empire a tolerably flourishing town. (*Lib. Colon.* pp. 240, 256; Ptol. iii. 1. § 53; Orell. *Inscr.* 920, 2172.)

But while we find but little mention of the city the *people* of the Camertes are noticed from an early period as one of the most considerable in Umbria. As early as B. C. 308, the Roman deputies, who were employed to explore the Ciminian forest and the regions beyond it, are said to have advanced as far as to the Camertes ("usque ad Camertes Umbros penetrasse dicuntur," Liv. ix. 36), and established friendly relations with them. These probably became the first foundation and origin of the peculiarly favourable position in which the Camertes stood towards the Roman republic. Thus in B. C. 205, we find them mentioned among the allied cities that furnished supplies for the fleet of Scipio, when they are contrasted with the other states of Etruria and Umbria as being on terms of *equal* alliance with the Romans ("Camertes cum *aequo foedere* cum Romanis essent," Liv. xxviii. 45). Cicero also more than once alludes to the treaty which secured their privileges ("Camertinum foedus sanctissimum atque aequissimum," *pro Balb.* 20; Val. Max. v. 2. § 8; Plut. *Mar.* 28). And at a much later period we find the "Municipes Camertes" themselves recording their gratitude to the emperor Septimius Severus for the confirmation of their ancient rights ("jure aequo foederis sibi confirmato," Gruter, *Inscr.* p. 266. 1; Orell. *Inscr.* 920).

A question has indeed been raised, whether the Camertes of Livy and Cicero are the same people with the inhabitants of Camerinum, who, as we learn from the above inscription and others also found at *Camerino*, were certainly called Camertes. The doubt has been principally founded on a passage of Strabo (v. p. 227), in which, according to the old editions, that writer appeared to distinguish Camerinum and *Camerte* as two different towns; but it appears that Καμαρινον is certainly an interpolation; and the city he calls Camerte, which he expressly places "on the very frontiers of Picenum," can certainly be no other than the Camerinum of the Romans. (See Kramer and Groskurd, *ad loc.*; and compare Du Theil's note at vol. ii. p. 60 of the French translation of Strabo.) Pliny also, who inserts the Camertes among the "populi" of Umbria, makes no other mention of Camerinum (iii. 14. s. 19). There can therefore be no doubt that at this period the Camertes and the people of Camerinum were the same; but it certainly seems probable that at an earlier epoch the name was used in a more extensive sense, and that the tribe of the Camertes was at one time more widely spread in Umbria. We know that the Etruscan city of Clusium was originally called Camers or Camars, and it is a plausible conjecture of Lepsius that this was its *Umbrian* name. (*Tyrrhener Pelasger*, p. 33.) It is remarkable that Polybius speaks of the battle between the Romans and the Gauls in B. C. 296, as fought in the territory of the Camertes (*ἐν τῇ Καμερτίων χώρᾳ*, ii. 19), while the same battle is placed by Livy *at Clusium* (x. 26). Again, the narrative of Livy (ix. 36) would seem to imply that the Camertes there mentioned were not very remote from the Ciminian forest, and were the first Umbrian people to which the envoys came. Even Cicero speaks of the "ager Camers" in common with Picenum and Gaul (Gallia Togata) (*pro Sull.* 19) in a manner that can hardly be

understood of so limited a district as the mere territory of Camerinum. Perhaps the fact of the recurrence of the name in different forms among the modern towns and villages of this part of Italy—*Camero* near *Foligno*, *Camerata* between *Todi* and *Amelia*, &c.,—may be a remnant of this wider extension of the Camertes.

The CAMERINI mentioned by Valerius Maximus (vi. 5. § 1) as having been conquered and reduced to captivity by P. (?) Claudius can be no other than the people of Camerinum; but it is difficult to reconcile his account with the rest that we know of their history. Probably Appius Claudius, the consul of B. C. 268, who reduced the neighbouring province of Picenum, is the person meant. [E. H. B.]

CAMERTES. [CAMERINUM.]

CAMICUS (Καμικός), a city or fortress of Sicily, which, according to the mythical history of that island, was constructed by Daedalus for Cocalus, the king of the Sicanians, who made it his royal residence, and deposited his treasures there, the situation being so strong and so skilfully fortified as to be altogether impregnable. According to the same legend, it was here also that Minos, king of Crete, who had pursued Daedalus to Sicily, was treacherously put to death by Cocalus, and secretly buried; his bones were said to have been discovered in the time of Theron. (Diod. iv. 78, 79; Strab. vi. pp. 273—279; Arist. *Pol.* ii. 10; Steph. Byz. *v.* Καμικός; Tzetz. *Chil.* i. 506—510.) The same story is alluded to by Herodotus (vii. 170), who tells us that the Cretans sent an expedition to Sicily to avenge the death of Minos, and besieged Camicus for five years, but without success. It was also chosen by Sophocles as the subject of one of his tragedies, now lost, called the Καμίκιοι (Athenae. iii. p. 86, ix. p. 388; Soph. fr. 299—304, ed. Dind.). From the words of Herodotus it has been erroneously inferred that Camicus occupied the site on which Agrigentum was afterwards founded, and the citadel or acropolis of that city has been regarded by many writers as the fortress of Daedalus. (Smyth's *Sicily*, p. 204; Swinburne's *Travels*, vol. ii. p. 273.) But we find mention in historical times of a fortress named Camicus, as existing in the territory of Agrigentum, but quite apart from the city. It was occupied by Hippocrates and Capys, the cousins of Theron, when they were expelled by him from Agrigentum (Schol. *ad Pind. Pyth.* vi. 4.), and is again mentioned among the fortresses reduced by the Romans in the First Punic War, *after* the conquest of Agrigentum. (Diod. xxiii. Exc. Hoesch. p. 503.) We are told also that it was situated on a river of the same name (Steph. Byz. *v.* Ἀκράγας; *Vib. Sequest.* p. 7), which is supposed by Cluverius to be the one now called *Fiume delle Canne*, which flows into the sea about 10 miles W. of *Girgenti;* and the fortress may probably have stood in the neighbourhood of the modern town of *Siculiana*, but its precise site is unknown. (Cluver. *Sicil.* p. 221; Serra di Falco, *Ant. della Sicilia*, vol. iii. pp. 76, 80; Siefert, *Akragas*, pp. 17, 18.) [E. H. B.]

CAMISA (τὰ Κάμισα), a fortress of Camisene or Comisene (comp. Strab. xi. p. 528) in Lesser Armenia, which was destroyed in Strabo's time (xii. p. 560). [E. B. J.]

CAMISE'NE (Καμισηνή). Strabo mentions Culupene or Calupene and Camisene as bordering on the Lesser Armenia, and he includes them within his Pontus. Rock-salt was dug in these districts, and there was a strong place Camisa, which was ruined in Strabo's time (p. 560). In another place (p. 546) he says that the Halys rises in Great Cappadocia, near Pontice, and in Camisene (Καμυσήνη in Casaubon's text). Camisa was on the road from Sebastia to Nicopolis, and 24 Roman miles from Sebastia (*Sevas*). The Camisene, then, is in the upper basin of the Halys or *Kizil Ermak*. [G. L.]

CAMMANE'NE (Καμμανηνή), a division of Cappadocia. (Strab. pp. 534, 540.) Ptolemy (v. 6), who enumerates six places in the division, calls it Cammanene. Zama, one of the towns, is on the road from Tavium to Mazaca or Caesareia. [G. L.]

CAMPAE (Κάμπαι, Ptol.), and Cambe in the Table, is in the Praefectura Ciliciae of Cappadocia, 16 miles N. or NW. of Mazaca or Caesarea; it has been conjectured to be a place called *Enba*. [G. L.]

CAMPA'NIA (Καμπανία), a province or region of Central Italy, bounded on the N. by Latium, on the E. by the mountains of Samnium, on the S. by Lucania, and on the W. by the Tyrrhenian Sea. Its exact limits varied at different periods. The Liris appears to have been at first recognised as its northern boundary, but subsequently the district south of that river, as far as the Massican hills and the town of Sinuessa, was included in Latium, and the boundaries of Campania diminished to the same extent. (Strab. v. p. 242.) On the S. also, the territory between the Silarus, which formed the boundary of Lucania, and the ridge of the Apennines that bounds the Gulf of Posidonia on the N., was occupied by the people called PICENTINI (a branch of the inhabitants of Picenum on the Adriatic), and was not reckoned to belong to Campania, properly so called, though united with it for administrative purposes.

Originally, indeed, the name of Campanians appears to have been applied solely to the inhabitants of the great plain, which occupies so large a portion of the province; and did not include the people of the hill country about Suessa, Cales, and Teanum, which was occupied by the Aurunci and Sidicini. But Campania, in the sense in which the term is used by Strabo and Pliny, was bounded on the N. by the low ridge of the Massican hills, which extend from the sea near Sinuessa to join the more lofty group of volcanic mountains that rise between Suessa and Teanum, and comprised the whole of the latter range. Venafrum and the territory annexed to it, in the valley of the Vulturnus, which had been originally Samnite, were afterwards included in Campania; though Strabo appears in one passage (v. p. 238) to assign them to Latium. The eastern frontier of Campania is clearly marked by the first ridges of the Apennines, the MONS CALLICULA N. of the Vulturnus, and the MONS TIFATA S. of that river, while other ranges of still greater elevation continue the mountain barrier towards the SE. to the sources of the Sarnus. Near this latter point, a side arm or branch is suddenly thrown off from the main mass of the Apennines, nearly at right angles to its general direction, which constitutes a lofty and narrow mountain ridge of about 24 miles in length, terminating in the bold headland called the Promontory of Minerva, but known also as the Surrentine Promontory. It is this range which separates the Gulf of Cumae or Crater, as the *Bay of Naples* was called in ancient times, from that of Posidonia, and which constituted the limit also between Campania in the stricter sense of the term, and the territory of the Picentini. The latter occupied the district S. of this range along the shores of the Posidonian Gulf, as far as the mouth of the Silarus.

The region thus limited is one of the most beautiful and fertile in the world, and unquestionably the fairest portion of Italy. Greek and Roman writers vie with one another in celebrating its natural advantages,—the fertility of its soil, the beauty of its landscape, the softness of its climate, and the excellence of its harbours. Pliny calls it "felix illa Campania—certamen humanae voluptatis." Florus is still more enthusiastic: "Omnium non modo Italia, sed toto orbe terrarum pulcherrima Campaniae plaga est. Nihil mollius caelo. Denique bis floribus vernat. Nihil uberius solo, ideo Liberi Cererisque certamen dicitur. Nihil hospitalius mari." Even the more sober Polybius and Strabo are loud in its praises; and Cicero calls the plains about Capua "fundum pulcherrimum populi Romani, caput pecuniae, pacis ornamentum, subsidium belli, fundamentum vectigalium, horreum legionum, solatium annonae." (Pol. iii. 91; Strab. v. pp. 242, 243; Plin. iii. 5. s. 9; Flor. i. 16; Cic. *de Leg. Agr.* i. 7, ii. 28.) The greater part of Campania is an unbroken plain, of almost unequalled fertility, extending from the foot of the Apennines to the sea. But its uniformity is broken by two remarkable natural features: the one a group of volcanic hills of considerable extent, but of moderate elevation, rising abruptly from the plain between Cumae and Neapolis, and constituting a broken and hilly tract of about 15 miles in length (from E. to W.), and from 8 to 10 in breadth. One of the most considerable of these hills is the MONS GAURUS, so celebrated in ancient times for its wines. The whole range, as well as the neighbouring islands of Aenaria and Prochyta, is of volcanic origin, and preserves evident traces of the comparatively recent action of subterranean fires. These were recognised by ancient writers in the Forum Vulcani, or *Solfatara*, near Puteoli (Strab. v. p. 246; Lucil. *Aetn.* 431; Sil. Ital. xii. 133); but we have no account of any such eruption in ancient times as that which, in 1538, gave rise to the *Monte Nuovo*, near the same town. On the other side of Neapolis, and wholly detached from the group of hills already described, as well as from the chain of the Apennines, from which it is separated by a broad girdle of intervening plain, rises the isolated mountain of VESUVIUS, whose regular volcanic cone forms one of the most striking natural features of Campania. Its peculiar character was noticed by ancient observers, even before the fearful eruption of A. D. 79 gave such striking proof that its subterranean fires were not, as supposed by Strabo (v. p. 247), "extinct for want of fuel." But the volcanic agency in Campania, though confined in historical times to the two mountain groups just noticed, must have been at one period far more widely extended. The mountain called *Rocca Monfina* or *Mte di Sta Croce*, which rises above Suessa, and was the ancient seat of the Aurunci [AURUNCI], is likewise an extinct volcano; and the soil of the whole plain of Campania, up to the very foot of the Apennines, is of volcanic origin, from which circumstance is derived the porous and friable character to which it owes its great fertility. It was, in all probability, from the evidences of subterranean fire so strongly marked in their neighbourhood, that the Greeks of Cumae gave the name of the Phlegraean plains (Campi Phlegraei: τὰ Φλεγραῖα πεδία) to the part of Campania adjoining their city. (Diod. iv. 21; Strab. v. p. 245.) Another appellation by which the same tract appears to have been known, was that of CAMPI LABORINI (Plin. iii. 5. s. 9), from which is probably derived the modern name of *Terra di Lavoro*, now used to designate the whole district of Campania.

It is this extensive plain which was so celebrated in ancient, as well as modern, times for its extraordinary fertility. Strabo calls it the richest plain in the world (πεδίον εὐδαιμονέστατον τῶν ἁπάντων), and tells us that it produced wheat of the finest quality; while some parts of it yielded four crops in the year,—two of spelt (ζειά), one of millet, and the fourth of vegetables (λάχανα). (Strab. v. p. 242.) Pliny also relates that it grew two crops of spelt and one of millet every year; while those parts of it that were left fallow produced abundance of roses, which were employed for the ointments and perfumeries for which Capua was celebrated. The spelt of the Campanian plain was of particularly fine quality, so that it was considered to be the only one fit for the manufacture of "alica," apparently a kind of *pasta*, called by Strabo χόνδρος. (Plin. xviii. 8. s. 9, 11. s. 29.) Virgil also selects the plains around the wealthy Capua and the tract at the foot of Vesuvius as instances of soils of the best quality for agricultural purposes, adapted at once for the growth of wine, oil, and corn. (Virg. *G.* ii. 224.) From the expressions of Cicero already cited, it is evident that the "ager Campanus,"—the district immediately around the city of Capua,—while it continued the public property of the Roman state, was one of the chief quarters from whence the supplies of corn for the public service were derived. There is no doubt that vines were cultivated (as they are at the present day) all over the plain (see Virg. *l. c.*), but the choicest wines were produced on the slopes of the hills; the Massican and Falernian on the sides of the Mons Massicus and the adjoining volcanic hills near Suessa and Cales, the Gauran on the flanks of Mt. Gaurus and the other hills near Puteoli, and the Surrentine on the opposite side of the bay. All these were reckoned among the most celebrated wines then known. Nor was the olive-oil of Campania less distinguished: that of Venafrum was proverbial for its excellence (Hor. *Carm.* ii. 6. 16), and the other hilly tracts of the province were scarcely inferior to it. (Plin. iii. 5. s. 9; Strab. v. p. 243; Flor. i. 16.)

The maritime advantages of Campania were scarcely less remarkable than those which it derived from the natural fertility of its territory. Its coast-line has a tolerably uniform direction towards the SE. from the mouth of the Liris to Cumae: but S. of that city it is interrupted by the bold and isolated group of volcanic hills already described, which terminate towards the S. in the lofty and abrupt headland of Misenum. Between this point and the Promontory of Minerva, which is itself (as already pointed out) but the extremity of a bold and lofty arm of the Apennines, the coast is deeply indented by the beautiful bay, known in ancient times as the CRATER, from its cup-like form, but called also the SINUS CUMANUS and PUTEOLANUS, from the neighbouring cities of Cumae and Puteoli,—and now familiarly known to all as the *Bay of Naples*. (Strab. v. pp. 242, 247.) The two ranges which constitute the two headlands bounding this gulf are farther continued by the outlying islands adjoining them: those of AENARIA and PROCHYTA, off Cape Misenum, being, like the hills on the adjacent mainland, of volcanic origin; while that of CAPREAE, with its precipitous cliffs and walls of limestone, is obviously a continuation of the calcareous range of the Apennines, which ends in the Surrentine Promontory. The shores of this beautiful gulf, so nearly land-locked,

and open only to the mild and temperate breezes from the SW., were early sought by the Romans, as a place of retirement and luxury; and in addition to the numerous towns that had grown up around it, the houses, villas, and gardens, that filled the intervals between them were so numerous, that, according to Strabo, they presented the aspect of one continuous city. (Strab. *l. c.*) Tacitus also calls it "pulcherrimus sinus," though in his time it had not yet recovered from the frightful devastation caused by the great eruption of Vesuvius in A. D. 79. On the N. shore of this extensive bay, immediately within the headland of Misenum, was another smaller bay, known as the SINUS BAIANUS, or Gulf of Baiae; and here were situated two excellent harbours,—that of Misenum itself, close to the promontory of the same name; and, on the opposite side of the bay, that of Puteoli, which, under the Roman empire, became one of the most frequented ports of Italy.

Strabo speaks of the coast of Campania from Sinuessa to Cape Misenum, as forming a gulf (p. 242); but this is incorrect, that portion of the coast presenting but a slight curvature, though it may be considered (if viewed on a wider scale) as forming a part of the great bay that extends from the Circeian Promontory on the N., to Cape Misenum, or rather to the island of Aenaria (*Ischia*), on the S. On the southern side of the Surrentine Promontory opens out another extensive bay, wider than that of *Naples*, but less deep: this was known in ancient times as the Gulf of Posidonia or Paestum (Sinus Posidoniates, or Paestanus, Strab. v. p. 251; Plin. iii. 5. s. 10); but only its northern shores, as far as the mouth of the Silarus, belonged to Campania.

The climate of Campania was celebrated in antiquity for its soft and genial character, an advantage which it doubtless owed to its exposure to the SW., and to the deep bays with which its coast was indented. It was, indeed, thought that the climate had an enervating influence, and it was to the effect of this, as well as the luxurious habits engendered by the richness of the country, that ancient writers ascribed the unwarlike character of the inhabitants and the frequent changes of population that had taken place there. Besides the beauty of its landscape and the mildness of its climate, the shores of Campania had a particular attraction for the Romans in the numerous thermal waters with which they abounded, especially in the neighbourhood of Baiae, Puteoli, and Neapolis. For these it was doubtless indebted to the remains of volcanic agency in these regions; and the same causes furnished the sulphur, which was found in such abundance in the Forum Vulcani (or *Solfatara*), near Puteoli, as to become a considerable article of commerce. (Lucil. *Aetn.* 433.) A peculiar kind of white clay (*creta*) used in the preparation of *alica*, was procured from the hills near the same place, which bore the name of Colles Leucogaei; while the volcanic sand of other hills in the immediate neighbourhood of Puteoli formed a cement of extraordinary hardness, and which was known in consequence by the name of *Puteolanum*. (Plin. xviii. 11. s. 29, xxxv. 6. s. 26.)

All ancient writers are agreed that the Campanians were not the original inhabitants of the country to which they eventually gave their name. Indeed, Campania appears, as might have been expected from its great fertility, to have been subject to repeated changes of population, and to have been conquered by successive swarms of foreign invaders. (Pol. iii. 91.) The earliest of these revolutions are involved in great obscurity: but it seems, on the whole, pretty clear that the original population of this fertile country (the first at least of which we have any record) was an Oscan or Ausonian race. Antiochus of Syracuse spoke of it as inhabited by the Opicans, "who were also called Ausonians." Polybius, on the contrary, attempted to establish a distinction between the two, and described the shores of the Crater as occupied by Opicans *and* Ausonians: while others carried the distinction still farther, and represented the Opicans, Ausonians, and Oscans, as separate races which successively made themselves masters of the country. (Strab. v. p. 242.) The fallacy of this statement is obvious: *Opicans* and *Oscans* are merely two forms of the same name, and there is every reason to believe that the Ausonians were a branch of the same race, if not absolutely identical with them. [AUSONES.] It appears certain that the first Greek settlers in these regions found them occupied by the people whom they called Opicans, whence this part of Italy was termed by them Opicia (Ὀπικία); and thus Thucydides distinguishes Cumae as Κύμη ἡ ἐν Ὀπικίᾳ (vi. 4). At the same time we find numerous indications of Tyrrhenian (i. e. Pelasgic) settlements, especially on the coast, which appear to belong to a very early period, and cannot be referred to the later Etruscan domination. (Niebuhr, vol. i. p. 45; Abeken, *Mittel Italien*, p. 102.) Whether these were prior to the establishment of the Oscans, or were spread along the coasts, while that people occupied principally the interior, is a point on which it is impossible for us to pronounce an opinion.

The earliest fact that can be pronounced *historical* in regard to Campania, is the settlement of the Greek colony of Cumae; and though we certainly cannot receive as authentic the date assigned to this by late chronologers (B. C. 1050), there seems good reason to believe that it was really, as asserted by Strabo, the most ancient of all the Greek settlements in Italy. [CUMAE.] The Cumaeans soon extended their power, by founding the colonies of Dicaearchia, Palaepolis, and Neapolis; and, according to some accounts, it would seem that they had even formed settlements in the interior at Nola and Abella. (Justin. xx. 1.) But it is probable that their progress was checked by the establishment of a new and more formidable power in their immediate neighbourhood. The conquest of Campania by the Etruscans is a fact which we cannot refuse to receive as historical, imperfect as is the information we have concerning it. Polybius tells us that at the same time that the Etruscans held possession of the plains of Northern Italy, subsequently occupied by the Gauls, they possessed also those of Campania about Capua and Nola; and Strabo says that they founded in this part of Italy twelve cities, the chief of which was Capua. (Pol. ii. 17; Strab. v. p. 242.) The Tuscan origin of Capua and Nola is confirmed by the testimony of Cato; and Livy tells us that the original name of the former city was Vulturnum, an obviously Etruscan form. (Liv. iv. 37; Mela, ii. 4; Cato, *ap. Vell. Pat.* i. 7.) The period at which this Etruscan dominion was established is, however, a very doubtful question. If we adopt the date assigned by Cato for the foundation of Capua (Vell. Pat. i. 7), which he places as late as B. C. 471, we cannot suppose that the period of Etruscan rule lasted much above fifty years,—a space apparently much too short: on the other hand, those who placed the origin of Capua more than three centuries earlier (Vell. Pat. *l. c.*)

may not improbably have erred as much in the contrary direction. Whatever may have been the actual date, we are told that these Tuscan cities rose to great wealth and prosperity, but gradually became enervated and enfeebled by luxury, so that they were unable to resist the increasing power of their warlike neighbours the Samnites. The fate of their chief city of Capua, which was first compelled to admit the Samnites to the privileges of citizenship and a share of its fertile lands, and ultimately fell wholly into their power [CAPUA], was probably soon followed by the minor cities of the confederacy. But neither these, nor the metropolis, became Samnite: they seem to have constituted from the first a separate national body, which assumed the name of Campani, "the people of the plain." It is evidently this event which is designated by Diodorus as the "first rise of the Campanian people" (τὸ ἔθνος τῶν Καμπανῶν συνέστη, Diod. xii. 31), though he places it as early as B. C. 440; while, according to Livy (iv. 37), Capua did not fall into the hands of the Samnites till B. C. 423. So rapidly did the new nation rise to power, that only three years after the occupation of Capua they were able to take by storm the Greek city of Cumae, which had maintained its independence throughout the period of the Etruscan dominion. (Liv. iv. 44; Diod. xii. 76, who, however, gives the date B. C. 428.)

The people of the Campanians thus constituted was essentially of Oscan race. The Samnite or Sabellian conquerors appear to have been, like the Etruscans whom they supplanted, a comparatively small body: and it is probable that the original Oscan population, which had continued to subsist, though in a state of subjection, under the Etruscans, was readily amalgamated with a people of kindred race like their new conquerors, so that the two became completely blended into one nation. It is certain that the language of the Campanians continued to be Oscan: indeed it is from them that our knowledge of the Oscan language is mainly derived. Their *name*, as already observed, probably signified only the inhabitants of the plain, and it was at this period confined to that part only of what was afterwards called Campania. Nor does there appear to have been any distinct organisation or national union among them. The Ausones or Aurunci, and the Sidicini, on the N. of the Vulturnus, still continued to exist as distinct and independent tribes. The minor towns around Capua—Acerra, Atella, Calatia, and Suessula—seem to have followed the lead, and probably acknowledged the supremacy of that powerful city: but Nola stood aloof, and appears to have preserved a closer connection with Samnium: while Nuceria in the southern part of the Campanian plain belonged to the Alfaterni, who were probably an independent tribe. Hence the Campanians with whom the Romans came into connection in the fourth century B. C. were only the people of Capua itself with its surrounding plain and dependent cities. They were not the less a numerous and powerful nation: Capua itself was at this time the greatest and most opulent city of Italy (Liv. vii. 31.): but though scarcely 80 years had elapsed since the establishment of the Samnites in Campania, they were already so far enervated and corrupted by the luxurious habits engendered by their new abode, as to be wholly unequal to contend in arms with their more hardy brethren in the mountains of Samnium.

In B. C. 343 the petty people of the Sidicini, attacked by the powerful Samnites, applied for aid to the Campanians. This was readily furnished them: but their new allies were in their turn defeated by the Samnites, in a pitched battle, at the very gates of Capua, and shut up within the walls of their city. In this distress they applied to Rome for assistance; and, in order to purchase the aid of that powerful republic, are said to have made an absolute surrender of their city and territory (*deditio*) into the hands of the Romans. The latter now took up their cause, and the victories of Valerius Corvus at Mt. Gaurus, and Suessula, soon freed the Campanians from all danger from their Samnite foes. (Liv. vii. 29—37.) It is very difficult to understand the events of the two next years, as related to us; and there can be little doubt that the real course of events has been distorted or concealed by the Roman annalists. The Campanians, though nominally subjects of Rome, appear to act a very independent part; and at length openly espoused the cause of the Latins when these broke out into declared hostilities against Rome. The great battle in which the combined forces of the Latins and Campanians were defeated by the Roman consuls T. Manlius and P. Decius was fought near the foot of Mt. Vesuvius, B. C. 340; and was quickly followed by the submission of the Campanians. They were punished for their revolt, by the loss of the whole of that portion of their fertile territory which lay N. of the Vulturnus, and which was known by the name of the "Falernus ager." The knights of Capua (equites Campani), who had throughout opposed the defection from Rome, were rewarded with the full rights of Roman citizens; while the rest of the population obtained only the "civitas sine suffragio." The same relations were established with the cities of Cumae, Suessula, and Acerrae. (Liv. viii. 11, 14, 17; Vell. Pat. i. 14.) Hence we find during the period that followed this war for above 120 years the closest bonds of union subsisting between the Campanians and the Roman people: the former were admitted to serve in the regular legions, instead of the auxiliaries: and for this reason Polybius, in reckoning up the forces of the Italian nations in B. C. 225, classes the Romans and Campanians in one body; while he enumerates the Latins and other allies separately. (Pol. ii. 24.)

The period from the peace which followed the war of B. C. 340, to the beginning of the Second Punic War, was one of great prosperity to the Campanians. Their territory was indeed necessarily the occasional theatre of hostilities during the protracted wars of the Romans with the Samnites: and some of the cities not immediately connected with Capua were even rash enough to expose themselves to the enmity of the Romans, by taking part with their adversaries. But the capture of the Greek city of Palaepolis in B. C. 326, led the neighbouring Neapolitans to conclude a treaty with Rome, which secured them for ever after as its faithful allies; and the conquest of Nola in B. C. 313, and of Nuceria in 308, firmly established the Roman dominion in the southern portion of Campania. This seems to have been admitted and secured by the peace of B. C. 304, which terminated the Second Samnite War. (Liv. viii. 22—26, ix. 28, 41; Niebuhr, vol. iii. p. 259.)

In B. C. 280, Campania was traversed by the armies of Pyrrhus, but his attempts to possess himself of either Capua or Neapolis were ineffectual. (Zonar. viii. 4.) The successes of that monarch do not appear to have for a moment shaken the fidelity of the Campanians. But it was otherwise with those of Hannibal. Immediately after the battle of Cannae

(B. C. 216) the smaller towns of Atella and Calatia declared in favour of the Carthaginian general, and shortly after the powerful city of Capua itself opened its gates to him. (Liv. xxii. 61, xxiii. 2—10.) This was not however followed, as might have been perhaps expected, by the reduction of the rest of Campania. Hannibal took Nuceria and Acerrae, but was foiled in his attempts upon Neapolis and Nola: and even the little town of Casilinum was not reduced till after a long protracted siege. From this time Campania became one of the chief seats of the war, and during several successive campaigns was the scene of operations of the rival armies. Many actions ensued with various success: but the result was on the whole decidedly favourable to the Roman arms. Hannibal never succeeded in making himself master of Nola, while the Romans were able in the spring of B. C. 212 to form the siege of Capua, and before the close of the following year that important city once more fell into their hands. From this time the Carthaginians lost all footing in Campania, and the war was transferred to other quarters of Italy. The revolted cities were severely punished, and deprived of all municipal privileges; but the tranquillity which this part of Italy henceforth enjoyed, together with the natural advantages of its soil and climate, soon restored Campania to a state of prosperity equal, if not superior, to what it had before enjoyed: and towards the close of the Republic Cicero contrasts its flourishing and populous towns and its fertile territory with the decayed Municipia and barren soil of Latium. (*De Leg. Agr.* ii. 35.)

This interval of repose was not however altogether uninterrupted. The Campanians took no part in the outbreak of the Italian nations which led to the Social War: but they were in consequence exposed to the ravages of their neighbours the Samnites, and Papius Mutilus laid waste the southern part of the province with fire and sword, and took in succession Nola, Nuceria, Stabiae, and Salernum: but was defeated by Sex. Julius under the walls of Acerrae. The next year fortune turned in favour of the Romans, and L. Sulla recovered possession of the whole of Campania, with the exception of Nola, which continued to hold out long after all the neighbouring cities had submitted, and was the last place in Italy that was reduced by the Roman arms. (Appian. *B. C.* i. 42, 45, 65; Vell. Pat. ii. 17, 18.) During the civil wars between Sulla and Cinna, Campania was traversed repeatedly by both armies, and was the scene of some conflicts, but probably suffered comparatively little. In B. C. 73 it was the scene of the commencement of the Servile War under Spartacus, who breaking out with only 70 companions from Capua, took refuge on Mt. Vesuvius, and from thence for some time plundered the whole surrounding country. (Appian. *B. C.* i. 116; Plut. *Crass.* 8; Flor. iii. 20.) During the contest between Caesar and Pompey Campania was spared the sufferings of actual war: and neither this nor the subsequent civil wars between Octavian and Antony brought any interruption to its continued prosperity.

Under the Roman Empire, as well as during the later period of the Republic, Campania became the favourite resort of wealthy and noble Romans, who crowded its shores with their villas, and sought in its soft climate and beautiful scenery a place of luxurious retirement. Whole towns thus grew up at Baiae and Bauli: but the neighbourhood of Neapolis, Pompeii, and Surrentum were scarcely less favoured, and the beautiful shores of the Crater were surrounded with an almost continuous range of palaces, villas, and towns. The great eruption of Vesuvius in A. D. 79, which buried under heaps of ashes the flourishing towns of Herculaneum and Pompeii, and laid waste great part of the fertile lands on all sides of it, gave for a time a violent shock to this prosperity; but the natural advantages of this favoured land would soon enable it to recover even so great a disaster: and it appears certain that Campania continued down to the very close of the Western Empire to be one of the most flourishing and populous provinces of Italy.

According to the division of Augustus, Campania together with Latium constituted the First Region of Italy (Plin. iii. 5); but at a later period, probably under Hadrian, Beneventum, with the extensive territory dependent on it, and apparently the other cities of the Hirpini also, were annexed to Campania; while, on the other hand, the name seems to have gradually been applied to the whole of the First Region of Augustus. Hence we find the "Civitates Campaniae," as given in the Liber Coloniarum (p. 229), including all the cities of Latium, and those of Samnium and the Hirpini also; and the Itineraries place the boundary of Campania on the side of Apulia, between Equus Tuticus and Aecae. (*Itin. Ant.* p. 111; *Itin. Hier.* p. 610.) This latter extension of the term does not, however, seem to have been generally adopted: we find Samnium generally separated from Campania for administrative purposes (Treb. Poll. *Tetricus*, 24; Not. Dign. ii. pp. 63, 64), and the name was certainly retained in common usage. On the other hand, the name of Campania appears to have come into general use as synonymous with the whole of the First Region of Augustus, so as to have completely superseded that of Latium; and ultimately, by a change analogous to what we find in several other instances, came to designate Latium *exclusively*, or the country round Rome, which retains to the present day the appellation of *La Campagna di Roma*. The exact period and progress of the change cannot be traced; it was certainly completed in the time of the Lombards; but on the Tabula Peutingeriana Campania already extends from the Tiber to the Silarus. (Tab. Peut.; P. Diac. ii. 17; Pellegrini, *Discorsi della Campania*, vol. i. p. 45—85.)

Ancient writers have left us scarcely any information concerning the national characteristics or habits of the Campanians during the period of their existence as an independent people, with the exception of vague declamations concerning their luxury. But a fact, strangely at variance with the accounts of their unwarlike and effeminate habits, is, that we find Campanians extensively employed as mercenary troops, especially by the despots of Sicily. Here they first appear as early as B. C. 410, in the service of the Carthaginians (Diod. xiii. 44—62), and were afterwards of material assistance to the elder Dionysius. But, not satisfied with serving as mere mercenaries, they established themselves in the two cities of Aetna and Entella, of which they held possession for a long period. (Id. xiv. 9, 58, xvi. 82.) Again the mercenaries in the service of Agathocles, who rendered themselves so formidable under the name of Mamertines [MAMERTINI], were in great part of Campanian origin. It is singular that we find these mercenaries, in the cases of Entella and Messana, repeating precisely the same treacherous conduct by which the Samnites had originally made themselves masters of Capua; and even a Cam-

panian legion in the Roman service was guilty of the same crime, and possessed itself of Rhegium by the massacre of the inhabitants. (Diod. xxii. Fr. 1, 2; Dionys. xix. 1. Fr. Mai.) It is probable, however, as observed by Niebuhr, that these formidable mercenaries were not exclusively natives of Campania, but were recruited also from the Samnites and other tribes of Sabellian and Oscan origin. (Niebuhr, vol. iii. p. 112, note 211.)

In other respects the Campanians, from their being so mixed a race, had probably less marked peculiarities of character than the Samnites or Etruscans. The works of art discovered in Campania, with the exception of such as belong to a late period and show the Roman influence, are almost exclusively Greek. The Greek coins of Nola, as well as the beautiful painted vases discovered there in enormous numbers, and which are all of the purest Greek style, prove that this influence was by no means confined to the cities on the coast. On the other hand the inscriptions are almost all either Latin or Oscan, and the writings on the walls of Pompeii prove that the latter language continued in use down to a late period. It is certainly true, as Niebuhr observes (vol. i. p. 76), that we find no trace among existing remains of the period of Etruscan rule, though this circumstance is hardly sufficient to warrant us in adopting the views of that historian and rejecting altogether the historical accounts of the Etruscan dominion in Southern Italy.

The principal natural features of Campania have been already described. Its only considerable river is the VULTURNUS, which rises in the mountains of Samnium, and enters Campania near Venafrum; it traverses the whole of the fertile plain of Capua, and formed the limit between the "Ager Campanus," the proper territory of Capua, on the S., and the Ager Falernus on the N. It is a deep and rapid stream, on which account Casilinum, as commanding the principal bridge over it, must have been in all times a point of importance. The LIRIS, which originally formed the boundary of Campania on the N., was by the subsequent extension of Latium included wholly in that country, and cannot therefore be reckoned a Campanian river. Between the two was the SAVO, a small and sluggish stream (*piger Savo*, Stat. Silv. iv. 3. 66; Plin. iii. 5. s. 9) still called the *Savone*, which has its mouth little more than two miles N. of that of the Vulturnus. A few miles S. of the same river is the CLANIUS, in ancient times a more considerable stream, but the waters of which have been now diverted into an artificial channel or canal called the *Lagno*. The mouth of this is about 10 miles from that of a small stream serving as the outlet of the *Lago di Patria* (the Literna Palus), which appears to have been called in ancient times the river LITERNUS. (Liv. xxxii. 29; Strab. v. p. 243.) The SEBETHUS or SEBETHIS, which bathed the walls of Neapolis, can be no other than the trifling stream that flows under the *Ponte della Maddalena*, a little to the E. of the modern city of *Naples*, and is thence commonly known as the *Fiume della Maddalena*. The VESERIS, which is mentioned as flowing not far from the foot of Vesuvius (Liv. viii. 9; Vict. *de Vir. Ill.* 26, 28), if it be not identical with the preceding, must have been a very small stream, and all trace of it is lost. The SARNUS, still called *Sarno*, which rises at the foot of the Apennines near the modern city of *Sarno*, between *Nola* and *Nocera*, is a more considerable stream, and waters the whole of the rich plain on the S. of Mt. Vesuvius (quae rigat aequora Sarnus, Virg. *Aen.* vii. 738). The paucity of rivers in Campania is owing to the peculiar nature of the volcanic soil, which, as Pliny observes, allows the waters that descend from the surrounding mountains to percolate gradually, without either arresting them, or becoming saturated with moisture. (Plin. xviii. 11. s. 29.)

The principal mountains of Campania have already been noticed. The arm of the Apennines which separates the two Gulfs of *Naples* and *Salerno*, and rises above *Castellamare* to a height of near 5000 feet, was called in ancient times the MONS LACTARIUS (Cassiod. *Ep.* xi. 10), from its abundant pastures, which belonged to the neighbouring town of Stabiae, and were much frequented by invalids for medical purposes. [STABIAE.] Several of the minor hills belonging to the volcanic group of which Mt. Gaurus was the principal, were known by distinguishing names, among which those of the COLLIS LEUCOGAEUS between Puteoli and Neapolis (Plin. xviii. 11. s. 29), and the MONS PAUSILYPUS in the immediate neighbourhood of the latter city, have been preserved to us.

Campania contains several small lakes, of which the lake AVERNUS is a volcanic basin, in the deep hollow of a crater; the rest are mere stagnant pools formed by the accumulation of sand on the sea shore preventing the outflow of the waters. Such were the LITERNA PALUS, near the town of the same name, now called the *Lago di Patria*; and the ACHERUSIA PALUS, now *Lago di Fusaro*, a little to the S. of Cumae. The Lucrine Lake (LACUS LUCRINUS) was, in fact, merely a portion of the sea shut in by a narrow dike or bar, apparently of artificial construction; similar to the part of the Port of Misenum, which is now called the *Mare Morto*.

The principal islands off the coast of Campania, AENARIA, PROCHYTA, and CAPREAE, have already been noticed. Besides these there are several smaller islets, most of them, indeed, mere rocks, of which the names have been recorded in consequence of their proximity to the flourishing towns of Puteoli and Neapolis. The principal of these is NESIS, still called *Nisida*, opposite the extremity of the Mons Pausilypus; itself the crater of an extinct volcano, which seems in ancient times to have still retained some traces of its former activity. (Lucan. vi. 90.) MEGARIS, called by Statius MEGALIA, appears to be the rock now occupied by the *Castel dell' Uovo*, close to Naples; while the two islets mentioned by the same poet as Limon and Euploea (Stat. *Silv.* iii. 1, 149) are supposed to be two rocks between *Nisida* and the adjoining headland, called *Scoglio del Lazzaretto* and *la Gajola*. [NEAPOLIS.] South of the Surrentine Promontory, and facing the Gulf of Posidonia lie some detached and picturesque rocks, a short distance from the shore, which were known as the SIRENUSAE INSULAE, or the Islands of the Sirens; they are now called *Li Galli*.

The towns and cities of Campania may be briefly enumerated. 1. Beginning from the frontier of Latium and proceeding along the coast were, VULTURNUM at the mouth of the river of the same name, LITERNUM, and CUMAE; MISENUM adjoining the promontory of the same name, and immediately within it BAULI, BAIAE, and PUTEOLI, originally called by the Greeks Dicaearchia. From thence proceeding round the shores of the Crater were the flourishing towns of NEAPOLIS, HERCULANEUM,

POMPEII, STABIAE, and SURRENTUM; besides which we find mention of Retina, now *Resina*, at the foot of Mt. Vesuvius (Plin. *Ep.* vi. 16), and Aequa, still called *Equa*, a village near *Vico*, about half way between Stabiae and Surrentum. (Sil. Ital. v. 464.) Neither of these two last places ranked as towns; they were included among the populous villages or *vici* that lined the shores of this beautiful bay, the names of most of which are lost to us.

2. In the interior of the province, N. of the Vulturnus were: VENAFRUM in the upper valley of the Vulturnus, the most northerly city of Campania, bordering on Latium and Samnium; TEANUM at the foot of the mountains of the Sidicini and Aurunci; SUESSA on the opposite slope of the same group, and CALES on the Via Latina between Teanum and Casilinum. In the same district must be placed TREBULA, probably near the foot of Mons Callicula, and FORUM POPILII, also of uncertain site. URBANA, where Sulla had established a colony, lay on the Appian Way between Sinuessa and Casilinum; and Caedia, a mere village incidentally mentioned by Pliny (xiv. 6. s. 8), on the same road, 6 miles from Sinuessa. AURUNCA, the ancient capital of the people of that name, had ceased to exist at a very early period.

3. S. of the Vulturnus were CASILINUM (immediately on that river), CAPUA, CALATIA, ATELLA, ACERRAE, SUESSULA, NOLA, ABELLA, and NUCERIA, called, for distinction's sake, ALFATERNA. The site of Taurania, which had already ceased to exist in the time of Pliny (iii. 5. s. 9) is wholly unknown, as well as that of HYRIUM or HYRINA, a city known only from its coins.

4. In the territory of the PICENTINI (which, as already observed, was comprised in Campania in the official designation of the province), were: SALERNUM and MARCINA on the coast of the Posidonian Gulf, and PICENTIA in the interior, on the little river still called *Bicentino*. EBURI (*Eboli*), though situated on the N. side of the Silarus, is assigned by Pliny to Lucania. (Plin. iii. 11. s. 15.)

Campania was traversed by the Appian Way, the greatest high road of Italy: this had, indeed, in its original construction by Appius Claudius, been carried only from Rome to Capua; the period at which it was extended from thence to Beneventum is uncertain, but this could hardly have taken place before the close of the Samnite Wars. [VIA APPIA.] This road led direct from Sinuessa (the last city in Latium), where it quitted the sea shore, to Casilinum, and thence to Capua; from whence it was continued through Calatia and Caudium (in the Samnite territory) to Beneventum. It entered the Campanian territory at a bridge over the little river Savo, 3 miles from Sinuessa, called from this circumstance the Pons Campanus. (*Itin. Hier.* p. 611; *Tab. Peut.*) The Via Latina, another very ancient and important line of road, entered Campania from the N. and proceeded from Casinum in Latium by Teanum and Cales to Casilinum, where it fell into the Via Appia. The line of road, which proceeded in a southerly direction from Capua by Nola and Nuceria to Salernum, was a part of the great high road from Rome to Rhegium, which is strangely called in the Itinerary of Antoninus the Via Appia. An inscription still extant records the construction of this line of road from Capua to Rhegium, but the name of its author is unfortunately lost, though it is probable that he was a praetor of the name of Popilius. [FORUM POPILII.] Besides this, another road, given in the Tabula, led direct from Capua to Neapolis, and from thence by Herculaneum and Pompeii to Nuceria, where it joined the preceding; while another branch quitted it at Pompeii and followed the shores of the bay through Stabiae to Surrentum.

Lastly, another great road, which as we learn from Statius (*Silv.* iv. 3) was constructed by the emperor Domitian, proceeded along the coast from Sinuessa to Cumae, and thence by Puteoli to Neapolis. There is no doubt, from the flourishing condition of Campania under the Roman Empire, that all these roads continued in use down to a late period. Milestones and other inscriptions attest their successive restorations from the reign of Trajan to that of Valentinian III. (Mommsen, *Inscr. Neap.* pp. 340, 341.)

Concerning the topography of Campania, see Pellegrini, *Discorsi della Campania Felice* (2 vols. 4to. Napoli, 1771), who is much superior to the common run of Italian topographers. His authority is for the most part followed by Romanelli. (*Topografia Istorica del Regno di Napoli*, vol. iii.)

There exist coins with the name of the Campanians and Greek legends (ΚΑΜΠΑΝΩΝ), but most of these belong to the Campanians who were settled in Sicily at Entella and other cities. There are, however, silver coins with the inscription ΚΑΜΠΑΝΟ (or sometimes ΚΑΠΠΑΝΟ), which certainly belong to Campania, and were probably struck at Capua. (Eckhel, *Num. Vet. Anecd.* p. 19; Millingen, *Numism. de l'Italie*, p. 140.) [E. H. B.]

CAMPI LABORINI. [CAMPI PHLEGRAEI.]

CAMPI MACRI (Μακροὶ Κάμποι, Strab.), a place in Cisalpine Gaul, on the Via Aemilia, between Regium and Mutina. Strabo speaks of it as a small town (*v.* p. 216), where a great fair (*πανήγυρις*) was held every year: and Varro notices it as the scene of a large cattle and sheep fair, the neighbouring plains being indeed among the most celebrated in Italy for the excellence of their wool. (Varr. ii. Praef.; Colum. vii. 2. § 3.) But this fair appears to have fallen into disuse soon after; for a curious inscription, discovered at Herculaneum, dated in A. D. 56, speaks of it as having then ceased to be held, so that the buildings adapted for it were fallen into decay, and the place was become uninhabited. (Orell. *Inscr.* 3115; Cavedoni, *Marmi Modenesi*, p. 60.) It is evident from this that there never was properly a *town* of the name, but merely a collection of buildings for the purposes of the fair. The name of the Campi Macri was originally given to the extensive plains at the foot of the Apennines, extending along the Via Aemilia from Mutina to Parma. They are repeatedly mentioned in this sense by Livy during the wars of the Romans with the Ligurians, who at that time still held possession of the mountains immediately adjoining. (Liv. xli. 18, xlv. 12.) Columella also speaks of the "Macri campi," not as a particular spot, but a tract of country about Parma and Mutina. (*R. R.* vii. 2. § 3.) It is supposed that the village of *Magreda*, on the banks of the *Secchia*, about 8 miles from *Modena*, retains some traces of the ancient name. (Cavedoni, *l. c.* p. 62.) [E. H. B.]

CAMPI PHLEGRAEI (*τὰ Φλεγραῖα πεδία*) was the name given by the Greeks to the fertile plains of Campania, especially those in the neighbourhood of Cumae. The origin of the name was probably connected with the volcanic phenomena of

the neighbouring country, which gave rise to the fable of the giants being buried beneath it (Strab. v. p. 245; Diod. v. 71), though others derived it from the frequent wars of which this part of Italy was in early times the scene, on account of its great fertility. (Pol. iii. 91; Strab. *l. c.*) Pliny considers the Phlegraean plains of the Greeks to be synonymous with what were called in his time the CAMPI LABORINI, or LABORIAE; but the latter term appears to have had a more limited and local signification, being confined, according to Pliny, to the part of the plain bounded by the two high roads leading respectively from Cumae and from Puteoli to Capua. (Plin. iii. 5. s. 9, xviii. 11. s. 29.) The Greek name, on the other hand, was probably never a local term, but was applied without discrimination to the whole neighbourhood of Cumae. Hence Silius Italicus calls the Bay of Baiae and Puteoli "Phlegraei sinus" (viii. 540), and in another passage (xii. 143), he distinctly connects the legend of the Phlegraean giants with the volcanic phenomena of the Forum Vulcani or *Solfatara*. [E. H. B.]

CAMPI RAU'DII, or CAMPUS RAU'DIUS, a plain in Cisalpine Gaul, which was the scene of the great victory of Marius and Catulus over the Cimbri, in B.C. 101. But though this battle was one of the most memorable and decisive in the Roman annals, the place where it was fought is very imperfectly designated.

Florus and Velleius, who have preserved to us the name of the actual battle field ("in patentissimo, quem Raudium vocant, campo," Flor. iii. 3. § 14; "in campis, quibus nomen erat Raudiis," Vell. Pat. ii. 12; Vict. *de Vir. Ill.* 67), afford no clue to its situation. Orosius, who has described the action in more detail (v. 16), leaves us wholly in the dark as to its locality. Plutarch, without mentioning the name of the particular spot, which had been chosen by Marius as the field of battle, calls it the plain about Vercellae (*τὸ πεδίον τὸ περὶ Βερκέλλας*, Plut. *Mar.* 25). There is no reason to reject this statement, though it is impossible for us, in our total ignorance of the circumstances of the campaign, to explain what should have drawn the Gauls from the banks of the Athesis, where they defeated Catulus not long before, to the neighbourhood of Vercellae. Many authors have nevertheless rejected Plutarch's evidence, and supposed the battle to have taken place in the neighbourhood of Verona. D'Anville would transfer it to *Rhò*, a small town about 10 miles NW. of Milan, but this is not less incompatible with the positive testimony of Plutarch; and there is every reason to believe that the battle was actually fought in the great plain between Vercellae and Novaria, bounded by the *Sesia* on the W., and by the *Agogna* on the E.

According to Walckenaer, a part of this plain is still called the *Prati di Rò*, and a small stream that traverses it bears the name of *Roggia*, which is, however, a common appellation of many streams in Lombardy. About half way between *Vercelli* and *Mortara*, is a large village called *Robio* or *Robbio*. Cluver was the first to point out this as the probable site of the Raudii Campi: the point has been fully discussed by Walckenaer in a memoir inserted in the *Mémoires de l'Académie des Inscriptions* (2d series, vol vi. p. 361—373; see also Cluver. *Ital.* p. 235; D'Anville, *Géogr. Anc.* p. 48). [E. H. B.]

CAMPI VE'TERES, a place in Lucania, which, according to Livy (xxv. 16), was the real scene of the death of Tib. Sempronius Gracchus during the Second Punic War (B. C. 212), though other annalists transferred it to the banks of the Calor, near Beneventum. He gives us no further clue to its situation than the vague expression "in Lucanis;" and it is impossible to fix it with any certainty. The resemblance of name alone has led local topographers to assign it to a place called *Vietri*, in the mountains between *Potenza* and the valley of the *Tanagro*. (Romanelli, vol. i. p. 438.) [E. H. B.]

CAMPODU'NUM (*Καμβόδουνον*), a town in the country of the Estiones in Vindelicia. It was situated on the road from Brigantium to Augusta Vindelicorum, and is identified with the modern *Kempten*, on the river *Iller*. (Ptol. ii. 13. § 3; Itin. Ant. p. 258; *Vita S. Magni*, c. 18.) [L. S.]

CAMPO'NI, a people of Aquitania (Plin. iv. 19), perhaps in the valley of *Campan* in the *Bigorre*. [G. L.]

CAMPSA. [CROSSAEA.]

CAMPUS DIOME'DIS. [CANUSIUM.]

CAMPUS FOENICULA'RIUS. [TARRACO.]

CAMPUS JUNCA'RIUS. [EMPORIAE.]

CAMPUS SPARTA'RIUS. [CARTHAGO NOVA.]

CAMPUS STELLA'TIS. [CAPUA.]

CAMPYLUS, a tributary of the Achelous, flowing from Dolopia. [ACHELOUS.]

CAMULODU'NUM. [COLONIA.]

CAMU'NI (*Καμοῦνοι*), an Alpine people, who inhabited the valley of the Ollius (*Oglio*), from the central chain of the Rhaetian Alps to the head of the Lacus Sebinus (*Lago d' Iseo*). This valley, which is still called the *Val Camonica*, is one of the most extensive on the Italian side of the Alps, being above 60 miles in length. Pliny tells us that the Camuni were a tribe of Euganean race; while Strabo reckons them among the Rhaetians.

The name of the Camuni appears among the Alpine tribes who were reduced to subjection by Augustus: after which the inhabitants of all these valleys were attached, as dependents, to the neighbouring towns of Gallia Transpadana ("finitimis attributi municipiis," Plin. iii. 20. s. 24; Strab. iv. p. 206; Dion Cass. liv. 20). At a later period, however, the Camuni appear to have formed a separate community of their own, and we find mention in inscriptions of the "Res Publica Camunorum." (Orell. *Inscr.* 652, 3789.) In the later division of the provinces they came to be included in Rhaetia. [E. H. B.]

CAMUNLODU'NUM, in Britain, mentioned by Ptolemy as a town of the Brigantes. Identified—though, perhaps, on insufficient grounds—by Horsley with the Cambodunum of the Itinerary. [CAMBODUNUM.] [R. G. L.]

CANA (*Κανᾶ*). 1. A village of Galilee, the scene of our Lord's first miracle. (*S. John*, ii.) A village of this name in Galilee is mentioned by Josephus, as his temporary place of residence during his command in that country, and his notices of it appear to indicate that it was not far distant from Sepphoris. (*Vita*, § 16, seq.) The village of *Kephr Kenna*, 1½ hour NE. of Nazareth, is pointed out to modern travellers as the representative of "Cana of Galilee;" but it appears that this tradition can be traced back no further than the 16th century. An earlier, and probably more authentic tradition, current during the period of the Crusades, assigns it to a site 3 miles north of Sepphoris on the north of a fertile plain, now called *el-Büttauf*; where, a little east of *Kephr Menda*, are still found on a hill side

ruins of an extensive village, to which a wavering and uncertain local tradition gives the name of *Kana*. (Robinson, *B. R.* iii. p. 204—207.)

2. There appears to have been another village of this name not far from Jericho, where the army of Antiochus Dionysus perished with hunger after their defeat by the Arabs (Joseph. *B. J.* i. 4. § 7, comp. *Ant.* xiii. 15. § 1), and where Herod the Great was encamped in his war with Antigonus. (*B. J.* i. 17. § 5.) [G. W.]

CANAAN. [PALAESTINA.]

CANAE (Κάναι: *Eth.* Καναῖος), a small place founded by the Locri of Cynus (Strab. p. 615) in Aeolis, opposite to the most southern part of Lesbos, in a district called Canaea. The district extended as far as the Arginusae islands northward, and to the promontory rising above them, which some called Aega. The place is called Cane by Mela (i. 18). Pliny mentions it as a ruined place (v. 32): he also mentions a river Canaeus; but he may mean to place it near Pitane. In the war of the Romans with Antiochus (B. C. 190, 191), the Roman fleet was hauled up at Canae for the winter, and protected by a ditch and rampart. (Liv. xxxvi. 45, xxxvii. 8.)

Mela places the town of Cane at the promontory Cane, which is first mentioned by Herodotus (vii. 42). The army of Xerxes, on the march from Sardes to the Hellespont, crossed the Caicus, and leaving the mountain of Cane on the left, went through Atarneus. The position of Cane or Canae, as Strabo (pp. 615, 581, 584) calls the promontory, is, according to him, 100 stadia from Elaea, and Elaea is 12 stadia from the Caicus, and south of it; and he says that Cane is the promontory that is opposite to Lectum, the northern limit of the Gulf of Adramyttium, of which gulf the Gulf of Elaea is a part. He therefore clearly places the promontory Cane on the south side of the Gulf of Elaea. In another passage (p. 581) he says, "From Lectum to the river Caicus, and the (place) called Canae, are the parts about Assus, Adramyttium, Atarneus, and Pitane, and the Elaeatic Bay, opposite to all which extends the island of the Lesbians." Again, he says, "The mountain (Cane or Canae) is surrounded by the sea on the south and the west; on the east is the level of the Caicus, and on the north is the Elaeitis." This is all very confused; for the Elaeitis is south of the Caicus, and even if it extended on both sides of the river, it is not north of Canae, unless Canae is south of Elaea. Mela, whose description is from south to north, clearly places Cane on the coast after Elaea and Pitane; Pliny does the same; and Ptolemy's (v. 2) Caene is west of the mouth of the Caicus. The promontory then is *Cape Coloni*, west of the mouth of the Caicus. Strabo's confusion is past all explanation. He could not have had any kind of map, nor a clear conception of what he was describing.

Cane was both a mountain tract and a promontory. The old name was Aegā (Αἰγᾶ), as Strabo remarks, and he finds fault with those who wrote the name Aegă (Αἴγα), as if it was connected with the name "goat" (comp. Steph. *s. v.* Αἰγά), or Aex (Αἴξ). Strabo says that the mountain (Cane) is of no great extent, but it inclines towards the Aegean, whence it has its name; afterwards the promontory was called Aegă, as Sappho says, and the rest was Cane or Canae. See the note in Groskurd's Strabo (vol. ii. p. 601). [G. L.]

CANARIA. [FORTUNATAE INSULAE.]

CANAS, a town of Lycia, mentioned by Pliny (v. 27. s. 28). The site is not known. He mentions it next before Candyba. [CANDYBA.] [G. L.]

CANASIS (Κανάσις, Arrian, *Ind.* 29), a small port on the shore of Gedrosia to which the fleet of Nearchus came. Vincent identifies it with a small place called *Tiz*. The country seems to have been then, as now, nearly deserted, and exposed to much suffering from drought. (Vincent, *Voyage of Nearchus*, vol. i. p. 267.) [V.]

CANASTRAEUM (Καναστραῖον, Κάναστρον: *Eth.* Καναστραῖος: *Cape Paliuri*), the extreme point of the peninsula of Pallene. (Herod. vii. 123; Thuc. iv. 110; Strab. vii. p. 330; Apollon. Rhod. i. 599; Ptol. iii. 13; Liv. xliv. 11; Plin. iv. 10; Pomp. Mel. ii. 3. § 1; Leake, *Northern Greece*, vol. iii. p. 156.) [E. B. J.]

CANATE (Κανάτη, Arrian, *Ind.* 29), a desert shore of Gedrosia, the next station to Canasis made by the fleet of Nearchus. Vincent, by some ingenious arguments, has given reasons for supposing it the same as the present promontory of *Godeim*. (Vincent, *Voyage of Nearchus*, vol. i. p. 269. [V.]

CANATHA (Κάναθα). In Josephus (*Ant.* xv. 5. § 1), Κάναθα is a various reading for Κανᾶ, and is apparently the same place as that referred to in the preceding article. In the parallel passage in the War (i. 19. § 2) the reading is Κάναθα τῆς Κοίλης Συρίας, and both Ptolemy (v. 15. § 23) and Pliny (v. 18) mention a city of that name in Coelesyria, which the latter reckons among the cities of the Decapolis. [G. W.]

CANCANORUM PROM. [GANGANI.]

CANDACE (Κανδάκη, Isid. Char. p. 8), a town placed by Isidore in Asia. Nothing is known about it, nor is it mentioned elsewhere. Forbiger thinks it without doubt the same as Cotace (Κοτάκη) in Ptolemy (vi. 17. § 8), but gives no reason for this supposition, which is a mere conjecture. [V.]

CANDARA (Κάνδαρα: *Eth.* Κανδαρηνός), a place "in Paphlagonia, three schoeni from Gangra, and a village Thariba." (Steph. B. *s. v.*) This is a quotation from some geographer, and it is worthy of notice that the distance is given in schoeni. Stephanus adds that there was a temple of Hera Candarene. As the site of Gangra is known, perhaps Candara may be discovered. [G. L.]

CANDARI (Κάνδαροι, Ptol. vi. 12. § 4), a tribe in the NW. part of Sogdiana. They are mentioned by Pliny (vi. 26) in connection with the Chorasmii; but they would appear to be to the E. of the *Kharezm* country. It seems probable that the name is derived from the Sanscrit Gandháras, a tribe beyond the Indus, mentioned in the Mahabhárat. [V.]

CA'NDASA (Κάνδασα), a fort in Caria, according to Stephanus (*s. v.*) who quotes the 16th book of Polybius. He also gives the Ethnic name Κανδασεύς. [G. L.]

CANDA'VIA (Κανδαουΐα, Hierosol. Itin.; Peut. Tab.: *Elbassán*), a mountain of Illyria. The Egnatian Way, commencing at Dyrrhachium, crossed this mountain, which lies between the sources of the river Genusus and the lake Lychnitis, and was called from this Via Candavia. (Strab. vii. p. 323.) Its distance from Dyrrhachium was 87 M. P. (Plin. iii. 33; comp. Cic. *ad Att.* iii. 7; Caes. *B. C.* iii. 79; Sen. *Ep.* xxxi.) Colonel Leake (*Northern Greece*, vol. i. p. 343, iii. p. 280) found its bearing N. 23 W. by compass. [E. B. J.]

CANDIDIA'NA (Κανδιδιανά), a fort on the Danube in Lower Moesia, in which a detachment of

light troops was garrisoned. (Procop. *de Aed.* iv. 7; Itin. Ant. 223.) It was situated near the modern *Kiliman*, and was perhaps the same place as the Nigriniana of the Tab. Peut. and the Geog. Rav. (iv. 7). [L. S.]

CA'NDIDUM PROMONTORIUM (*Ras-el-Abiad, C. Blanco:* all three names meaning *White*), a lofty headland of chalk and limestone, on the N. coast of Zeugitana in Africa, N. of Hippo Regius, and forming the W. headland of the Sinus Hipponensis. (Mela, i. 7. § 2; Plin. v. 4. s. 3; Solin. 27; Shaw, *Travels in Barbary*, p. 74, 2d ed.) Shaw takes it for Livy's PULCHRUM PROMONTORIUM, where Scipio landed; but that headland is the same as the APOLLINIS PROMONTORIUM. [P. S.]

CA'NDYBA (Κάνδυβα: *Eth.* Κανδυβεύς), a town in Lycia (Plin. v. 27) with a forest Oenium near it. Its site is now ascertained to be a place called *Gendevar*, east of the Xanthus, and a few miles from the coast. (Spratt's *Lycia*, vol. i. p. 90, &c. and Map.) The resemblance of the name is pretty good evidence of the identity of the places; but a Greek inscription containing the Ethnic name Κανδυβεύς was copied on the spot. Some of the rock tombs are beautifully executed. One perfect inscription in Lycian characters was found. The forest of Oenium "probably may be recognised in the extensive pine forest that now covers the mountain above the city." A coin procured on the spot from the peasantry had the letters KAND (so in Spratt's *Lycia*, vol. i. p. 95) on it. In the MSS. of Ptolemy the name, it is said, is Κόνδυβα, but this is a very slight variation, arising from the confusion of two similar letters. In the old Latin version of Ptolemy it is Condica. [G. L.]

CANE. [CANAE.]

CANE (Κάνη), an emporium and promontory on the south coast of Arabia, in the country of the Adramitae (Ptol. vi. 7. § 10), which was, according to Arrian, the chief port of the king of the incense country, identified by D'Anville with *Cava Canim* bay, which Lieut. Wellstead and Capt. Haines find at *Hissan Ghorab*, "a square dreary mountain of 456 feet in height, with very steep sides." "It appears to have been formerly insulated, although now connected with the main by a low sandy isthmus." At its base, "which is a dark, greyish-coloured, compact limestone," are ruins of numerous houses, walls, and towers; and ruins are thickly scattered along the slope of the hill on the inner, or north-eastern side, where the hill, for one-third of its height, ascends with a moderate acclivity. A very narrow pathway, cut in the rock along the face of the hill, in a zigzag direction, led to the summit of the hill, which is also covered with extensive ruins; and on the rocky wall of this ascent are found the inscriptions which have so long baffled the curiosity of the learned. They are "on the smooth face of the rock, on the right, about one-third the ascent from the top.... The characters are 2½ inches in length, and executed with much care and regularity." (Wellstead's *Travels in Arabia*, vol. ii. pp. 421—426, cited with Capt. Haines's MS. Journal in Forster's *Arabia*, vol. ii. pp. 183—191, and notes.) [G. W.]

CANE'THUS. [CHALCIS.]

CANGI, a people of Britain, against whom Ostorius Scapula led his army, after the reduction of the Iceni. Their fields were laid waste; and, when this had been effected, the neighbourhood of the Irish Sea was approached ("ductus in *Cangos* exercitus —vastati agri—jam ventum haud procul mari quod *Hiberniam* insulam aspectat, Tac. *Ann.* xii. 32). This was A. D. 50, during the *first* (not the Boadicean) war against the Iceni. Ptolemy has a *Cancanorum* (*Ganganorum*) *Promontorium*, and the Geographer of Ravenna a town called *Canca*. Lastly, there is a station of the *Notitia* called *Concangii*. None of these exactly explain the *Cangi* of Tacitus. The *Canca civitas* is unknown; the *Ganganorum Prom.* is a headland of *North Wales;* the *Concangii* are generally fixed in *Westmoreland*. Ptolemy's promontory, however, is the nearest. All that can be said is that the Cangi lay somewhere between the Iceni (East Anglia) and the Irish Sea. The Index of the *Monumenta Britannica* places them in *Somerset*. *North Wales* is a likelier locality. For remarks on the value of the different statements of Tacitus in respect to Britain, see COLONIA. [R.G.L.]

CANINI CAMPI, a district of Rhaetia Prima, corresponding to the modern *Graubündten*. (Amm. Marc. xv. 4; Sidon. Apollin. *Paneg. Maior.* 376; Greg. Turon. x. 3.) [L. S.]

CANIS FLUMEN, a river of Arabia mentioned by Pliny (vi. 28. s. 32), supposed by Forster to be identical with the "Lar fluvius" of Ptolemy in the country of the Nariti, at the south of the Persian Gulf, now called the Zar, which he takes to be equivalent to Dog River. (*Geog. of Arab.* vol. ii. pp. 222, 236.) One great difficulty of identifying the places mentioned by the classical geographers arises from the fact, that they sometimes translate the native name, and sometimes transcribe it, especially if it resembled in sound any name or word with which they were familiar; nor did they scruple to change the orthography in order to form a more pronounceable name than the original. The inconvenience of representing the Semitic names in Greek characters deterred Strabo (xv. p. 1104) from a minute description of the geography of Arabia, and involves endless difficulty in a comparison of the ancient and modern geography of the peninsula, particularly as the sites are not at all clearly defined, and even Ptolemy, the best informed of the ancient geographers, had a very indistinct notion of the outline of the coast. To illustrate this in the name before us. On the south coast of Arabia are two promontories *Ras Kelb* (i. e. *Cape Dog*) a little east of *Hissan Ghorab;* and *Ras Akanis* a little west of *Ras-el-Hadd*. Either of these names might be represented by Pliny as Canis Promontorium. So with Canis flumen. There can be little doubt that he thought its name was "Dog river," for he also calls it by its Greek equivalent "Cynos flumen" (κύνος πόταμος). But, perhaps, a more probable conjecture can be offered than that of Mr. Forster, as it seems very doubtful whether Lar or Zar can mean Dog. Near the "Canis flumen" Pliny places the "Bergodi" and the "Catharrei;" the former have been already found (*s. v.*) to the west of the Zar river, and the latter are doubtless identical with the *Kadara* of Ptolemy in the same situation, between which and the river Lar Ptolemy places "Canipsa civitas." (Κάνιψα πόλις) next to the river's sources. There can be little doubt that the "Canis flumen" was named by Pliny, from Canipsa, which stood near it. [G. W.]

CANNAE (Κάνναι, Strab. et al. Κάννα, Polyb.: *Eth.* Cannensis: *Canne*), a small town of Apulia on the S. bank of the Aufidus, about 6 miles from its mouth, celebrated for the memorable defeat of the Romans by Hannibal, B. C. 216. Although no doubt exists as to the site of Cannae itself, the ruins of which are still visible on a small hill about 8 miles from *Canosa* (Canusium), and the battle was certainly

fought on the banks of the Aufidus in its immediate neighbourhood, much question has been raised as to the precise locality of the action, which some have placed on the N., some on the S. of the river: and the previous operations of the Roman and Carthaginian armies have been interpreted so as to suit either view. But if the narrative of Polybius (who is much the most clear and definite upon this question) be carefully examined, it is difficult to see how any doubt can remain, and that of Livy, though less distinct, is in no respect contradictory to it. The other accounts of the battle in Appian, Zonaras, and Plutarch afford no additional information on the topographical question.

Hannibal had wintered at Gerunium, and it was not till early in the summer that he abandoned his quarters there, and by a sudden movement seized on Cannae. The town of that name had been destroyed the year before, but the citadel was preserved, and the Romans had collected there great magazines of corn and other provisions, which fell into the power of the Carthaginians. Hannibal occupied the citadel, and established his camp in its immediate neighbourhood. (Pol. iii. 107; Liv. xxii. 43.) The Roman generals, having received orders to risk a general engagement, followed Hannibal after some interval, and encamped at first about 50 stadia distant from the enemy: but the next day Varro insisted upon advancing still nearer, and the Romans now established two camps, the one on the same side of the Aufidus, where they previously were, (that is evidently the S. side), and the other, containing a smaller division of the forces, on the opposite bank, a little lower down the river, about 10 stadia from the larger Roman camp, and the same distance from that of Hannibal. (Pol. iii. 110.) The Aufidus at this season of the year* is readily fordable at almost any point, and would therefore offer no obstacle to their free communication.

On the day of the battle we are distinctly told that Varro *crossed the river* with the main body of his forces from the *larger* camp, and joining them to those from the smaller, drew up his whole army *in a line facing the south.* Hannibal thereupon *also crossed the river* to meet him, and drew up his forces in a line, having its left wing resting on the river, where they were opposed to the Roman cavalry, forming the right wing of the consular army. (Ib. 113; Liv. xxii. 45, 46.) From this account it seems perfectly clear that the battle was fought on the *north* bank of the Aufidus, and this is the result arrived at by the most intelligent travellers who have visited the locality (Swinburne's *Travels*, vol. i. pp. 167—172; Chaupy, *Découv. de la Maison d'Horace*, vol. iii. p. 500), as well as by General Vaudoncourt, who has examined the question from a military point of view. (*Hist. des Campagnes d'Annibal*, vol. ii. p. 9—34, 48—57.) The same conclusion appears clearly to result from the statement of Livy, that after the battle a body of 600 men forced their way from the lesser camp to the greater, and from thence, in conjunction with a larger force, to Canusium (xxii. 50).

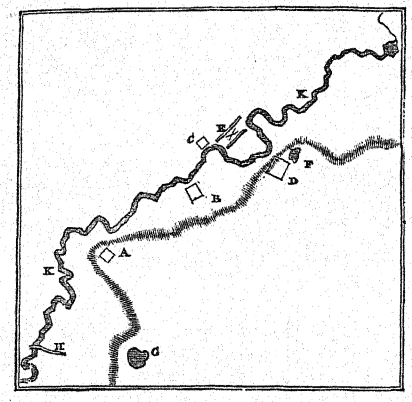
The only difficulty that remains arises from the circumstance that Polybius tells us distinctly that the Roman army faced the S., and the Carthaginian the N. (iii. 114): and this is confirmed by Livy, who adds that Hannibal thereby gained the advantage of having the wind, called the Vulturnus, behind him, which drove clouds of dust into the face of the enemy (xxii. 47). There seems little doubt that the Vulturnus is the same with the Eurus, or SE. wind, called in Italy the *Scirocco*, which often sweeps over the plains of Apulia with the greatest violence: hence this circumstance (to which some Roman writers have attached very exaggerated importance) tends to confirm the statement of Polybius. Now, as the general course of the Aufidus is nearly from SW. to NE., it seems impossible that the Roman army, resting its right wing on that river, could have faced the S., if it had been drawn up on the N. bank, and Chaupy, in consequence, boldly rejects the statement of Polybius and Livy. But Swinburne tells us that "exactly in that part of the plain where we know, with moral certainty, that the main effort of the battle lay, the Aufidus, after running due E. for some time, makes a sudden turn to the S., and describes a very large semicircle." He supposes the Romans to have forded the river at the angle or elbow, and placing their right wing on its bank at that point, to have thence extended their line in the plain to the E., so that the battle was actually fought within this semicircle. This bend of the river is imperfectly expressed on Zannoni's map (the only tolerable one) of the locality; and the space comprised within it would seem too confined for a battle of such magnitude: but there is no reason to doubt the accuracy of Swinburne, who took his notes, and made drawings of the country upon the spot. "The scene of action (he adds) is marked by the name of *Pezzo di Sangue*, the 'Field of Blood;'" but other writers assign a more recent origin to this appellation.

Notwithstanding the above arguments, the scene of the battle has been transferred by local antiquarians and topographers to the S. side of the river, between Cannae and Canusium, and their authority has been followed by most modern historians, including Arnold. Niebuhr, on the contrary, has adopted Swinburne's view, and represents the battle as taking place within the bend or sweep of the river above described. (*Vorträge über Röm. Geschichte*, vol. ii. pp. 99, 100.) It may be added that the objection arising from the somewhat confined space thus assigned as the scene of the battle, applies with at least equal force to the opposite view, for the plain on the right bank of the Aufidus is very limited in extent, the hills on which Canusium and Cannae both stand flanking the river at no great distance, so that the interval between them does not exceed half a mile in breadth. (Chaupy, *l. c.*; Swinburne, *l. c.*) These hills are very slight eminences, with gently sloping sides, which would afford little obstacle to the movements of an army, but still the testimony of all writers is clear, that the battle was fought *in the plain.*

The annexed plan has no pretensions to topographical accuracy, there being no good map of the locality in sufficient detail: it is only designed to assist the reader in comprehending the above narrative.

We have little other information concerning Cannae, which appears to have been, up to this time, as it is termed by Florus, "Apuliae ignobilis vicus," and probably a mere dependency of Ca-

* The battle of Cannae was fought, as we learn from Gellius (v. 17; Macrob. *Sat.* i. 16), on the 2nd of August; but it is probable that the Roman calendar was at this time much in advance of the truth, and that the action really took place early in the summer. (Fischer, *Röm. Zeittafeln*, p. 89.)



PLAN OF CANNAE.

A. First camp of the Romans.
B. Second camp of the greater part of the forces; called the larger camp.
C. The smaller do.
D. Camp of Hannibal.
E. Scene of the actual battle.
F. Town or citadel of Cannae.
G. Canusium.
H. Bridge of Canusium.
KK. The Aufidus.

nusium. But its name occurs again during the Social War, B. C. 89, when it was the scene of an action between the Roman general Cosconius and the Samnite Trebatius. (Appian, *B. C.* i. 52.) It appears to have been at this time still a fortress; and Pliny enumerates the Cannenses "nobiles clade Romana" among the municipal towns of Apulia (iii. 11. s. 16). It became the see of a bishop in the later period of the Roman Empire, and seems to have continued in existence during the middle ages, till towards the close of the 13th century. The period of its complete abandonment is unknown, but the site, which is still known by the name of *Canne*, is marked only by the ruins of the Roman town. These are described by Swinburne, as consisting of fragments of altars, cornices, gates, walls, and vaults, in themselves of little interest. Little or no value can be attached to the name of *Pozzo di Emilio*, said to be still given to an ancient well, immediately below the hill occupied by the town, and supposed to mark the spot where the Roman consul perished. (Romanelli, vol. ii. p. 273; Vaudoncourt, *l. c.* p. 49.) [E. H. B.]

CANNAR (*C. Quilates*), a headland on the N. coast of Mauretania Tingitana, between Abyla and Rusaddi, 50 M. P. from the latter. (*Itin. Ant.* p. 11.) [P. S.]

CANNINEFATES, inhabited a part of the Insula Batavorum, and they were a tribe of the same stock as the Batavi, or only a division of the Batavi. (Tacit. *Hist.* iv. 15; Plin. iv. 15.) They probably occupied the western part of the Insula, the *Rhynland, Delftland*, and *Schieland;* but Walckenaer, who extends the limits of the Insula Batavorum, on the authority of Ptolemy, north of Leyden to a place called *Zandwoort*, gives the same extension to the Canninefates. The orthography of the name is given with some variations. The Canninefates were subdued by Tiberius in the time of Augustus (Vell. Pat. ii. 105), according to Velleius, who places them in Germania; but no safe inference can be drawn from such an expression as to their limits. The Canninefates, with the Batavi and Frisii, rose against the Roman authority in the time of Vitellius (Tac. *Hist.* iv. 15—79), under the command of Civilis. [BATAVORUM INSULA.] [G. L.]

CANO'BUS or CANO'PUS (Quint. *Inst. Or.* i. 5. § 13; Κάνωπος, Steph. B. p. 355 *s. v.*; Herod. ii. 15, 97, 113; Strab. xvi. p. 666, xvii. p. 800 *seq.*; Scylax, pp. 44, 51; Mel. ii. 7. § 6; Eustath. *ad Dionys. Perieg.* v. 13; Aeschyl. *Supp.* 312; Caes. *B. Alex.* 25; Virg. *Georg.* iv. 287; Juv. *Sat.* vi. 84, xv. 46; Senec. *Epist.* 51; Tac. *Ann.* ii. 60; Amm. Marc. xxii. 41, &c.: *Eth.* Κανωβίτης; *Adj.* Κανωβικός, *fem.* Κανωβίς), a town of Egypt, situated in lat. 31° N. upon the same tongue of land with Alexandreia, and about 15 miles (120 stadia) from that city. It stood upon the mouth of the Canobic branch of the Nile [NILUS], and adjacent to the Canobic canal (Κανωβικὴ διῶρυξ, Strab. xvii. p. 800). In the Pharaonic times it was the capital of the nome Menelaïtes, and, previous to the foundation of Alexandreia, was the principal harbour of the Delta. At Canobus the ancient geographers (Scylax; Conon. *Narrat.* 8; Plin. v. 34; Schol. *in Dict. Cretens.* vi. 4) placed the true boundary between the continents of Africa and Asia. According to Greek legends, the city of Canobus derived its name from the pilot of Menelaus, who died and was buried there on the return of the Achaeans from Troy. But it more probably owed its appellation to the god Canobus—a pitcher with a human head—who was worshipped there with peculiar pomp. (Comp. Nicand. *Theriac.* 312.) At Canobus was a temple of Zeus-Canobus, whom Greeks and Egyptians held in equal reverence, and a much frequented shrine and oracle of Serapis. (Plut. *Is. et Osir.* 27.) As the resort of mariners and foreigners, and as the seat of a hybrid Copto-Hellenic population, Canobus was notorious for the number of its religious festivals and the general dissoluteness of its morals. Here was prepared the scarlet dye—the *Hennah*, with which, in all ages, the women of the East have been wont to colour the nails of their feet and fingers. (Herod. ii. 113; Plin. xii. 51.) The decline of Canopus began with the rise of Alexandreia, and was completed by the introduction of Christianity into Egypt. Traces of its ruins are found about 3 miles from Aboukir. (Denon, *Voyage en Egypte*, p. 42; Champollion, *l'Egypte*, vol. ii. p. 258.) [W.B.D.]

CANO'NIUM, in Britain, distant, in the ninth Itinerary, 8 miles from Camulodunum, and 12 from Caesaromagus; the road being from Venta Icenorum (the neighbourhood of *Norwich* to *London*). For all these parts the criticism turns so much upon the position given to CAMELODUNUM and COLONIA, that the proper investigation lies under the latter of these two heads. [COLONIA.] *North Fambridge* is Horsley's locality for Canonium; the neighbourhood of *Kelvedon* that of the *Monumenta Britannica*. Roman remains occur in both. [R. G. L.]

CA'NTABER OCEANUS (Καντάβριος ὠκεανός: *Bay of Biscay*), the great bay of the Atlantic, formed by the W. coast of Gaul and the N. coast of Spain, and named after the CANTABRI on the latter coast. (Claudian. xxix. 74; Ptol. ii. 6. § 75, viii. 4. § 2.) [P. S.]

CANTABRAS, a river of India (in the *Panjab*), mentioned by Pliny as one of the chief tributaries of the Indus, carrying with it the waters of three other tributaries. (Plin. vi. 20. s. 23.) Some assume that it must be the HYDRAOTES, because the latter is not otherwise mentioned by Pliny; but the name

leaves little doubt that Pliny had heard of the ACESINES by its Indian name *Chandrabagha*, and out of this he made another river. The same remark applies to the SANDABAL of Ptolemy (vii. 1. §§ 26, 27, 42). [P. S.]

CANTA'BRIA (Καντάβρια), the country of the CANTABRI (Κάνταβροι; sing. Κάνταβρος, Cantaber, *Adj.* Cantabricus), a people of Hispania Tarraconensis, about the middle of the N. side of the peninsula, in the mountains that run parallel to the coast, and from them extending to the coast itself, in the E. of *Asturias*, and the N. of *Burgos*, *Palencia*, and *Toro*. They and their neighbours on the W., the Astures, were the last peoples of the peninsula that submitted to the Roman yoke, being only subdued under Augustus. Before this, their name is loosely applied to the inhabitants of the whole mountain district along the N. coast (Caes. *B. G.* iii. 26, *B. C.* i. 38), and so, too, even by later writers (Liv. *Epit.* xlviii.; Juv. xv. 108 compared with 93). But the geographers who wrote after their conquest give their position more exactly, as E. of the Astures, the boundary being the river Salia (Mela, iii. 1), and W. of the Autrigones, Varduli, and Vascones. (Strab. iii. p. 167, *et alib.*; Plin. iii. 3. s. 4, iv. 20. s. 34; Ptol. ii. 6. §§ 6, 51.) They were regarded as the fiercest and rudest of all the peoples of the peninsula,—"savage as wild beasts," says Strabo, who describes their manners at some length (iii. pp. 155, 166; comp. Sil. Ital. iii. 329, 361; Hor. *Carm.* iii. 4.) They were subjugated by Augustus, after a most obstinate resistance, in B. C. 25; but they soon revolted, and had to be reconquered by Agrippa, B. C. 19. In this second war, the greater part of the people perished by the sword, and the remainder were compelled to quit their mountains, and reside in the lower valleys. (Dion Cass. liii. 25, 29, liv. 5, 11, 20; Strab. iii. pp. 156, 164, 287, 821; Horat. *Carm.* ii. 6. 2, 11. 1, iii. 8. 22; Flor. iv. 12, 51; Liv. xxviii. 12; Suet. *Octav.* 20, et seq., 29, 81, 85; Oros. vi. 21.) But still their subjugation was imperfect; Tiberius found it necessary to keep them in restraint by strong garrisons (Strab. p. 156); their mountains have afforded a refuge to Spanish independence, and the cradle of its regeneration; and their unconquerable spirit survives in the *Basques*, who are supposed to be their genuine descendants. (Ford, *Handbook of Spain*, p. 554, foll.)

The ethnical affinities, however, both of the ancient and the modern people, have always presented a most difficult problem; the most probable opinion is that which makes them a remnant of the most ancient Iberian population. (W. von Humboldt, *Urbewohner von Hispanien*, Berlin, 1821, 4to.) Strabo (iii. p. 157) mentions a tradition which derived them from Laconian settlers, of the period of the Trojan war.

Under the Roman empire, Cantabria belonged to the province of Hispania Tarraconensis, and contained seven tribes. (Plin. iii. 3. s. 4.) Of these tribes the ancient geographers apologise for possessing only imperfect information, on the ground of the barbarian sound of their names. (Strab. iii. pp. 155, 162; Mela, iii. 1.) Among them were the Pleutauri (Πλεύταυροι); the Bardyetae or Bardyali (Βαρδυῆται, Βαρδύαλοι), probably the VARDULI of Pliny (iii. 3. s. 4, iv. 20. s. 34); the Allotriges (Ἀλλότριγες), probably the same as the AUTRIGONES; the Conisci (Κονίσκοι), probably the same as the Coniaci (Κωνιακοί) or Concani (Κωνκανοί), who are particularly mentioned in the Cantabrian War (Mela, iii. 1; Horat. *Carm.* iii. 4. 34; Sil. Ital. iii. 360, 361); and the Tuïsi (Τουΐσοι), about the sources of the Iberus. These are all mentioned by Strabo (iii. pp. 155, 156, 162). Mela names also the Origenomesci or ARGENOMESCI (iii. 1), and some minor tribes are mentioned by Ptolemy and other writers.

Of the nine cities of Cantabria, according to Pliny, JULIOBRICA alone was worthy of mention. (Plin. iii. 3. s. 4, iv. 20. s. 34.) Ptolemy mentions these nine cities as follows: near the sea-coast, Noegaucesia (Νοιγαουκεσία), a little above the mouth of a river of the same name (ii. 6. § 6); and, in the interior, Concana (Κόγκανα), Ottaviolca (Ὀτταουιόλκα), Argenomescum (Ἀργενομέσκον), Vadinia (Οὐαδινία), Vellica (Οὐέλλικα), Camarica (Καμάρικα), Juliobriga (Ἰουλιόβριγα), and Moroeca (Μόροικα, ii. 6. § 51). Pliny also mentions Blendium (prob. *Santander*); and a few places of less importance are named by other writers. (Ukert, vol. ii. pt. i. pp. 443, 444.)

Strabo places among the Cantabri the sources of the rivers Iberus (*Ebro*) and Minius (*Minho*), and the commencement of Mt. Idubeda, the great chain which runs from NW. to SE. between the central table-land of Spain and the basin of the *Ebro*. (Strab. iii. pp. 153, 159, 161.) [P. S.]

CANTAE, a people of Britain, mentioned by Ptolemy as lying to the NE. of the Caledonian Wood, between that district and the Logi. This gives them the tract between the Murray and Dornoch Firths. As the Kentish CANTIUM PROMONTORIUM was the *North Foreland*, so was the Scottish CANTAE, probably, *Tarbet Ness*. [R. G. L.]

CANTANUS (Κάντανος, Steph. B.; Καντανία, Hierocles: *Eth.* Καντάνιος, Steph. B.), a city of Crete, which the Peutinger Table fixes at 24 M. P. from Cisamos. It was a bishop's see under the Byzantine emperors, and when the Venetians obtained possession of the island they established a Latin bishop here, as in every other diocese. Mr. Pashley (*Trav.* vol. ii. p. 116) found remains of this city on a conical hill about a mile to the S. of *Khádros*. The walls can be traced for little more than 150 paces; the style of their masonry attests a high antiquity. [E. B. J.]

CA'NTHARUS PORTUS. [ATTICA, p. 307, a.]

CANTHI SINUS (Κάνθι κόλπος: *Gulf of Cutch*), a great gulf, on the W. coast of India intra Gangem, between Larice and the mouths of the Indus. (Ptol. vii. 1. §§ 2, 55, 94.) The country on its shores was called SYRASTRENE; and Ptolemy mentions the island of Barace (*Cutch*) as lying in it. The pseudo-Arrian calls it the Irinus Sinus (Εἰρινόν), and the interior portion, behind the island of Cutch (now known as the *Runn*), he calls Baraces (Βαράκης), and states that it contains seven islands (they are, in fact, more numerous); and he describes the dangers of its navigation (*Peripl. Mar. Erythr.* p. 23, Hudson). The *Runn* is now a mere morass. [P. S.]

CANTI'LIA, a place in Gallia, which the Table fixes on the road between Aquae Nerae (*Néris*) and Augustonemetum (*Clermont*). D'Anville supposes that it may be one of the two places called *Chantelle-la-Vieille* and *Chantelle-le-Châtel*, for the name is the same, and the distances agree very well. [G.L.]

CA'NTIUM (Κάντιον), in Britain. Name for name, the county *Kent*. Probably the two areas coincide as well, or nearly so. Mentioned by Caesar as being that part of the coast where the traffic with Gaul was greatest, and where the civilisation was highest. The *North Foreland* was called Cantium

Promontorium. (Caes. *B. G.* v. 13, 14, 22; Strab. i. p. 63, iv. pp. 193, 199; Ptol. ii. 3. § 27; comp. CANTAE.) [R. G. L.]

CANU'SIUM (Κανύσιον, Pol.; Strab.; Steph. B.; Κανούσιον, Ptol.; *Eth.* Κανυσῖνος or Καννσίτης, Canusinus: *Canosa*), one of the most ancient and important cities of Apulia, situated near the right bank of the Aufidus, about 15 miles from its mouth. It was on the line of the high road from Beneventum to Brundusium, and was distant 26 miles from Herdonia, and 23 from Rubi. (*Itin. Ant.* p. 116.) The foundation of Canusium, as well as that of the neighbouring city of Arpi, was generally ascribed to Diomed (Strab. vi. p. 284; Hor. *Sat.* i. 5. 92), though the legends relating to that hero seem to have been in general more intimately connected with the latter city. It is probable that they were both of them of Pelasgian origin, and were the two most powerful cities of the Daunian or Pelasgian Apulians; but there is no historical account of either of them having received a Greek colony, and there seem good reasons for believing that the strong infusion of Hellenic civilisation which we find prevailing at Canusium was introduced at a comparatively late period. The first historical mention of Canusium is during the wars of the Romans with the Samnites, in which the Canusians took part with the latter, until the repeated devastations of their territory by the Romans induced them to submit to the consul L. Plautius in B. C. 318. (Liv. ix. 20.) From this time they appear to have continued steadfast in their attachment to Rome, and gave the strongest proofs of fidelity during the Second Punic War. After the great disaster of Cannae, the shattered remnants of the Roman army took refuge in Canusium, where they were received with the utmost hospitality and kindness; nor did Hannibal at any time succeed in making himself master of the city. (Liv. xxii. 52—54, 56; Appian, *Annib.* 26; Sil. Ital. x. 389.) But in the Social War Canusium joined the other cities of Apulia in their defection from Rome; and during the second campaign of the war (B. C. 89) it was besieged without success by the Roman praetor Cosconius, who was obliged to content himself with ravaging its territory. (Appian, *B. C.* i. 42, 52.) A few years afterwards (B. C. 83) it was the scene of an important battle between Sulla and C. Norbanus, in which the latter was defeated with great loss, and compelled to evacuate the whole of Apulia, and fall back upon Capua. (Id. i. 84.) It probably suffered severely from these wars; and Strabo speaks of it as in his day much fallen from its former greatness. But its name is more than once mentioned during the Civil Wars, and always as a place of some consequence: we learn from other sources that it not only continued to maintain its municipal existence, but appears to have been almost the only city of Apulia, besides the two Roman colonies of Luceria and Venusia, which retained any degree of importance under the Roman empire. (Hor. *l. c.*; Caes. *B. C.* i. 24; Cic. *ad Att.* viii. 11; Appian, *B. C.* v. 57; Capit. *M. Ant.* 8; Plin. iii. 11. s. 16; Ptol. iii. 1. § 72; Mela, ii. 4.) It appears to have received a Roman colony for the first time under M. Aurelius, whence we find it bearing in an inscription the titles of "Colonia Aurelia Augusta Pia." Its deficiency of water, alluded to by Horace, was supplied by the munificence of Herodes Atticus, who constructed a splendid aqueduct, some remains of which are still visible. (*Lib. Colon.* p. 260; Philostr. *Vit. Sophist.* ii. 1. § 6; Orelli, *Inscr.* 2630; Zumpt, *de Coloniis*, p. 427.) Canusium is mentioned both by Procopius and P. Diaconus as one of the principal cities of Apulia (Procop. *B. G.* iii. 18; P. Diac. *Hist.* ii. 22), and appears to have preserved its importance until a late period of the middle ages, but suffered severely from the ravages of the Lombards and Saracens. The modern city of *Canosa*, which contains about 5000 inhabitants, is situated on a slight eminence that probably formed the citadel of the ancient city, which appears to have extended itself in the plain beneath. Strabo speaks of the great extent of the walls as attesting in his day the former greatness and prosperity of Canusium; and the still existing remains fully confirm his impression. Many of these, however, as the aqueduct, amphitheatre, &c., are of Roman date, as well as an ancient gateway, which has been erroneously described as a triumphal arch. (Romanelli, vol. ii. pp. 262—267; Swinburne, *Travels*, vol. i. p. 401.) Great numbers of inscriptions of Imperial date have also been discovered; one of which is curious, as containing a complete list of the municipal senate, or Decurions of the colony, with their several gradations of rank. It has been published with an elaborate commentary by Damadeno. (*Aes Redivivum Canusinum*, fol. Lugd. Bat.) But the most interesting relics of the ancient city are the objects which have been found in the numerous tombs in the neighbourhood, especially the painted vases, which have been discovered here in quantities scarcely inferior to those of Nola or Volci. They are, however, for the most part of a later and somewhat inferior style of art, but are all clearly of Greek origin, and, as well as the coins of Canusium, prove how deeply the city was imbued with Hellenic influences. It is even probable that, previous to the Roman conquest, Greek was the prevailing language of Canusium, and perhaps of some other cities of Apulia. The expression of Horace, "Canusini bilinguis" (*Sat.* i. 10. 30), seems to be rightly explained by the scholiast to refer to their speaking *Greek* and *Latin*. (Mommsen, *U. I. Dialekte*, p. 88.)

The extensive and fertile plain in which Canusium was situated, and which was the scene of the memorable battle of Cannae, is called by some writers CAMPUS DIOMEDIS (Liv. xxv. 12; Sil. Ital. viii 242), though this is evidently rather a poetical designation than a proper name. The whole plain S. of the Aufidus, and probably for some distance on the left bank also, appears to have belonged to the Canusians, and we learn from Strabo (p. 283) that they had a port or emporium on the river at a distance of 90 stadia from its mouth. The territory of Canusium was adapted to the growth of vines as well as corn, but was especially celebrated for its wool, which appears to have been manufactured on the spot into a particular kind of cloth, much prized for its durability. (Varr. *R. R.* i. 8; Plin. viii. 48. s. 73; Martial, ix. 22. 9, xiv. 127; Suet. *Ner.* 30.) The stony or gritty quality of the bread at Canusium, noticed by Horace, has been observed also by modern travellers (Swinburne, p. 166): it doubtless results from the defective quality of the millstones employed. [E. H. B.]

CA'PARA (Κάπαρα: *Eth.* Caparenses: *las Ventas de Caparra*, large Ru. E. of *Plasencia*), a city of the Vettones in Lusitania, on the high road from Emerita to Caesaraugusta. (*Itin. Ant.* p. 433; Plin. iv. 21. s. 35; Ptol. ii. 5. § 8; Florez, *Esp. S.* xiv. p. 54.) [P. S.]

CAPE'NA (*Eth.* Capenas, -ātis), an ancient city

of Etruria, which is repeatedly mentioned during the early history of Rome. It was situated to the NE. of Veii, and SE. of Falerii, about 8 miles from the foot of Mt. Soracte. From an imperfect passage of Cato, cited by Servius (*ad Aen.* vii. 697), it would seem that Capena was a colony of Veii, sent out in pursuance of the vow of a sacred spring. (Niebuhr, vol. i. p. 120; Müller, *Etrusker*, vol. i. p. 112.) It however appears, when we first find it mentioned in history, as an independent city, possessing a considerable extent of territory. It is not till the last war of the Romans with the Veientines, that the name of the Capenates appears in the Roman annals; but upon that occasion they took up arms, together with the Faliscans, in defence of Veii, and strongly urged upon the rest of the Etruscan confederation the necessity of combining their forces to arrest the fall of that city. (Liv. v. 8, 17.) Their efforts were, however, unsuccessful, and they were unable to compel the Romans to raise the siege, while their own lands were several times ravaged by Roman armies. After the fall of Veii (B. C. 393), the two cities who had been her allies became the next object of hostilities on the part of the Romans; and Q. Servilius invaded the territory of Capena, which he ravaged in the most unsparing manner, and by this means, without attempting to attack the city itself, reduced the people to submission. (Liv. v. 12, 13, 14, 18, 19, 24.) The blow seems to have been decisive, for we hear no more of Capena until after the Gaulish War, when the right of Roman citizenship was conferred upon the citizens of Veii, Falerii, and Capena (or such of them at least as had taken part with the Romans), and the conquered territory divided among them. Four new tribes were created out of these new citizens, and of these we know that the Stellatine tribe occupied the territory of Capena. (Liv. vi. 4, 5; Fest. *s. v. Stellatina.*) From this time Capena disappears from history as an independent community, and only a few incidental notices attest the continued existence of the city. Cicero mentions the "Capenas ager" as remarkable for its fertility, probably meaning the tract along the right bank of the Tiber (*pro Flacc.* 29); and on this account it was one of those which the tribune Rullus proposed by his agrarian law to portion out among the Roman people. (Cic. *de Leg. Agr.* ii. 25.) This design was not carried out; but at a later period it did not escape the rapacity of the veterans, and all the more fertile parts of the plain adjoining the river were allotted to military colonists. (Cic. *ad Fam.* ix. 17; *Lib. Colon.* p. 216, where it is, by a strange corruption, called "Colonia Capys.") Numerous inscriptions attest the continued existence and municipal rank of Capena under the Roman empire down to the time of Aurelian (Orell. *Inscr.* 3687, 3688, 3690; Nibby, *Dintorni*, vol. i. p. 377), but from this date all trace of it is lost: it probably was altogether abandoned, and the very name became forgotten. Hence its site was for a long while unknown; but in 1756 a Roman antiquarian of the name of Galetti was the first to fix it at a spot still called *Civitucola* (now more frequently known as *S. Martino*, from a ruined church of that name), about 24 miles from Rome, between the Via Flaminia and the Tiber. The ancient city appears, like those of Alba Longa and Gabii, to have occupied a steep ridge, forming part of the edge of an ancient crater or volcanic basin, now called *Il Lago*, and must have been a place of great strength from its natural position. No remains are visible, except some traces and foundations of the ancient walls; but these, together with the natural conformation of the ground, and the discovery of the inscriptions already cited, clearly identify the spot as the site of Capena. It was about 4 miles on the right of the Via Flaminia, from which a side road seems to have branched off between 19 and 20 miles from Rome, and led directly to the ancient city. It was situated on the banks of a small river now called the *Grammiccia*, which appears to have been known in ancient times as the Capenas. (Sil. Ital. xiii. 85.) Concerning the site and remains of Capena, see Galetti, *Capena Municipio dei Romani*, 4to., Roma, 1756; Gell, *Top. of Rome*, pp. 149—151; Nibby, *Dintorni*, vol. i. pp. 375—380; Dennis's *Etruria*, vol. i. pp. 183—185.

In the territory of Capena, and near the foot of Mount Soracte, was situated the celebrated sanctuary and grove of FERONIA, called by Roman writers Lucus Feroniae and Fanum Feroniae, which seems to have in later times grown up into a considerable town. [FERONIA.] [E. H. B.]

CAPERNAUM (Καφαρναούμ), a town of Galilee, situated on the northern shore of the Sea of Tiberias, frequently mentioned in the Gospel narrative, and so much resorted to by our Lord as to be called "His own city." (*St. Matth.* ix.) It was situated on the borders of Zabulon and Naphthali, and is joined with Chorazin and Bethsaida in the denunciations of our Lord. (*St. Matth.* xi. 23.) It is probably the Κεφαρνώμη of Josephus, to which he was carried when injured in a skirmish near the Jordan. (*Vita*, § 72.) The name, as written in the New Testament, occurs in Josephus only in connection with a fountain in the rich plain of Gennesareth, which he says was supposed to be a branch of the Nile. (*B. J.* iii. 9. § 8.) The fountain of this name has not unnaturally led some travellers to look for the town in the same plain as the synonymous fountain; and Dr. Robinson finds the site of Capernaum at *Khan Minieh* (vol. iii. pp. 288—294), and the fountain which Josephus describes as fertilising the plain, he finds at *'Ain-et-Tin*, hard by the *Khan*, which rises close by the lake and does not water the plain at all. The arguments in favour of this site, and against *Tell Hûm*, appear equally inconclusive, and there can be little doubt that the extensive ruins so called, on the north of the lake, about two miles west of the embouchure of the Jordan, retain traces both of the name and site. As to the former, the Kefr (*village*) has been converted into Tell (*heap*) in accordance with fact, and the weak radical of the proper name dropped, has changed Nahum into Hûm, so that instead of "Village of Consolation," it has appropriately become "the ruined heap of a herd of camels." That *Tell Hûm* is the site described as Capernaum by Arculphus in the 7th century, there can be no question. It could not be more accurately described. "It was confined in a narrow space between the mountains on the north and the lake on the south, extending in a long line from west to east along the sea shore." The remains of Roman baths and porticoes and buildings, still attest its former importance. (Described by Robinson, vol. iii. pp. 298, 299; see also Reland's *Palestine*, pp. 882—884.) [G. W.]

CAPHA'REUS, or CAPHE'REUS (Καφήρευς), a rocky and dangerous promontory, forming the south-eastern extremity of Euboea, now called *Kavo Doro* or *Xyloftigo;* it was known by the latter name in the middle ages. (Tzetzes, *ad Lycophr* 384.) It was off this promontory that the Grecian

fleet was wrecked on its return from Troy. (Eurip. *Troad.* 90, *Helen.* 1129; Herod. viii. 7; Strab. viii. p. 368; Paus. ii. 23. § 1, iv. 36. § 6; Virg. *Aen.* xi. 260; Prop. iii. 5. 55; Ov. *Met.* xiv. 472, 481, *Trist.* i. 1. 83, v. 7. 36; Sil. Ital. xiv. 144; Leake, *Northern Greece*, vol. ii. p. 423.)

CA'PHYAE (Καφύαι: *Eth.* Καφυάτης, Καφυεύς), a town of Arcadia situated in a small plain, NW. of the lake of Orchomenus. It was protected against inundations from this lake by a mound or dyke, raised by the inhabitants of Caphyae. The city is said to have been founded by Cepheus, the son of Aleus, and pretended to be of Athenian origin. (Paus. viii. 23. § 2; Strab. xiii. p. 608.) Caphyae subsequently belonged to the Achaean league, and was one of the cities of the league, of which Cleomenes obtained possession. (Pol. ii. 52.) In its neighbourhood a great battle was fought in B. C. 220, in which the Aetolians gained a decisive victory over the Achaeans and Aratus. (Pol. iv. 11, seq.) The name of Caphyae also occurs in the subsequent events of this war. (Pol. iv. 68, 70.) Strabo (viii. p. 388) speaks of the town as in ruins in his time; but it still contained some temples when visited by Pausanias (*l. c.*). The remains of the walls of Caphyae are visible upon a small insulated height at the village of *Khotússa*, which stands near the edge of the lake. Polybius, in his description of the battle of Caphyae, refers "to a plain in front of Caphyae, traversed by a river, beyond which were trenches (τάφροι), a description of the place which does not correspond with present appearances. The τάφροι were evidently ditches for the purpose of draining the marshy plain, by conducting the water towards the katavóthra, around which there was, probably, a small lake. In the time of Pausanias we find that the lake covered the greater part of the plain; and that exactly in the situation in which Polybius describes the ditches, there was a mound of earth. Nothing is more probable than that during the four centuries so fatal to the prosperity of Greece, which elapsed between the battle of Caphyae and the visit of Pausanias, a diminution of population should have caused a neglect of the drainage which had formerly ensured the cultivation of the whole plain, and that in the time of the Roman empire an embankment of earth had been thrown up to preserve the part nearest to Caphyae, leaving the rest uncultivated and marshy. At present, if there are remains of the embankment, which I did not perceive, it does not prevent any of the land from being submerged during several months, for the water now extends very nearly to the site of Caphyae." (Leake.)

Pausanias says that on the inner side of the embankment there flows a river, which, descending into a chasm of the earth, issues again at a place called NASI (Νάσοι); and that the name of the village where it issues is named RHEUNUS (Ῥεῦνος). From this place it forms the perennial river TRAGUS (Τράγος). He also speaks of a mountain in the neighbourhood of the city named CNACALUS (Κνάκαλος), on which the inhabitants celebrate a yearly festival to Artemis Cnacalesia. Leake remarks that the mountain above *Khotússa*, now called *Kastanià*, seems to be the ancient Cnacalus. The river *Tara* is probably the ancient Tragus. (Leake, *Morea*, vol. iii. p. 118, seq., *Peloponnesiaca*, p. 226; Boblaye, *Recherches*, p. 150.)

CAPIDA'VA (Καπίδαβα), a town in Moesia, where a garrison of Roman cavalry was stationed. It is perhaps to be identified with the modern *Tscher-nawode*. (Itin. Ant. 224; Notit. Imp. c. 28; Geogr. Rav. iv. 5; Hierocl. p. 637.) [L. S.]

CAPISA (Κάπισα or Κάπισσα, Ptol. vi. 18. § 4; Capissa, Plin. vi. 23. s. 25), a city of a district probably named after it, CAPISSENE, and included in the wider district of the Paropamisus or *Hindu Kush* mountains. According to Pliny, it was destroyed by Cyrus; but we have no reason for supposing that Cyrus ever got so far NE., and, if it had been, it would hardly have been noticed by Ptolemy. It is probably the same as the Caphusa of Solinus (c. 54), which was near the Indus. It has been suspected that Capissene represents the valley of the *Kábul* river, and Capisa the town on the Indus now called *Peshâwar*. It is not *Kábul*, which has been satisfactorily proved by Professor Wilson to occupy the site of the ancient Ortospanum. Lassen (*Zur Gesch. d. Kon. Bactr.* p. 149) finds in the Chinese annals a kingdom called *Kiapiche* in the valley of Ghurbend, to the E. of Bamian. It is very probable that Capisa and Kiapiche are identical. [V.]

CAPISSE'NE. [CAPISA.]

CAPI'TIUM (Καπίτιον: *Eth.* Capitinus: *Capizzi*), a city of Sicily, mentioned only by Cicero and Ptolemy, but which appears from the former to have been a place of some importance. He mentions it in conjunction with Haluntium, Enguium, and other towns in the northern part of the island, and Ptolemy enumerates it among the inland cities of Sicily. This name has evidently been retained by the modern town of *Capizzi*, the situation of which on the southern slope of the mountains of *Caronia*, about 16 miles from the Tyrrhenian Sea, and the same distance from *Gangi* (Enguium), accords well with the above indications. (Cic. *in Verr.* iii. 43; Ptol. iii. 4. § 12; Cluver. *Sicil.*) [E. H. B.]

CAPITO'LIAS, a town of Peraea, or Coelesyria, exhibited in the Peutinger Tables, between Gadara and Adraa, and placed in the Itinerary of Antoninus on the road between Gadara and Damascus, between Neue and Gadara, 16 miles from the latter and 38 from the former. It is otherwise unknown, except that we find an Episcopal see of this name in the Ecclesiastical Records. (Reland, p. 693.) [G.W.]

CAPITULUM (Καπίτουλον, Strab.), a town of the Hernicans, which, though not noticed in history, is mentioned both by Pliny and Strabo among the places still existing in their time. (Plin. iii. 5. s. 9; Strab. v. p. 238.) We learn also from the Liber Coloniarum (p. 232) that it had been colonised by Sulla, and it seems to have received a fresh accession of colonists under Caesar. (Zumpt, *de Colon.* pp. 252, 306.) An inscription, in which it is called "Capitulum Hernicorum," proves it to have been a place of municipal condition under the empire. This inscription was discovered on the road from *Palestrina* (Praeneste) to a place called *Il Piglio* a small town in the mountains, about 20 miles from *Palestrina*, and 8 from *Anagni*, which may plausibly be supposed to occupy the site of Capitulum. (Muratori, *Inscr.* p. 2049. 4; Nibby, *Dintorni di Roma*, vol. i. p. 383.) [E. H. B.]

CAPORI. [GALLAECIA.]

CAPOTES (*Dújik Tágh*), a mountain of Armenia, from the spurs of which Pliny (v. 20. s. 24), on the authority of Licinius Mucianus, describes the Euphrates as taking its rise. He fixes its position 12 M. P. above Zimara. Pliny (*l. c.*) quotes Domitius Corbulo in placing the sources of the Euphrates in Mt. Aba, the same undoubtedly as the Abus of Strabo (xi. p. 527). Capotes therefore fo ed

part of the range of Abus. St. Martin (*Mém. sur l'Armenie*, vol. i. p. 43) derives the name Capotes from the Armenian word *Gaboïd*, signifying *blue*, an epithet commonly given to high mountains. Ritter (*Erdkunde*, vol. x. pp. 80, 653, 801, 823) identifies Capotes with the *Dújik* range or great water-shed between the E. and W. branches of the Euphrates. The *Murád-chái*, the E. branch or principal stream of the Euphrates, takes its rise on the S. slope of *Alá-Tágh*. (Chesney, *Exped. Euphrat.* vol. i. p. 42; *Journ. Geog. Soc.* vol. vi. p. 204, vol. x. p. 369.) [E. B. J.]

CAPPADO'CIA (Καππαδοκία: *Eth.* Καππαδόκης, Καππάδοξ, -δοκος). This extensive province of Asia lies west of the Euphrates, and north of Cilicia: its limits can only be defined more exactly by briefly tracing its history.

The names Cappadox and Cappadocia doubtless are purely Asiatic, and probably Syrian names, or names that belong to the Aramaic languages. The Syri in the army of Xerxes, who were armed like the Paphlagones, were called Cappadocae by the Persians, as Herodotus says (vii. 72); but this will not prove that the name Cappadocae is Persian. These Cappadocae (Herod. i. 72) were called Syri or Syrii by the Greeks, and they were first subject to the Medi and then to the Persians. The boundary between the Lydian and the Median empires was the Halys, and this river in that part of its course where it flows northward, separated the Syrii Cappadocae on the east of it from the Paphlagones on the west of it. We may collect from Herodotus' confused description of the Halys, that the Cappadocae were immediately east of that part of the river which has a northern course, and that they extended to the Euxine. In another passage (v. 49) the Cappadocae are mentioned as the neighbours of the Phrygians on the west, and of the Cilicians on the south, who extended to the sea in which Cyprus is, that is to the Mediterranean. Again (v. 52) Herodotus, who is describing the road from Sardes to Susa, makes the Halys the boundary between Phrygia and Cappadocia. But in another passage he places Syrians on the Thermodon and the Parthenius (ii. 104), though we may reasonably doubt if there is not some error about the Parthenius, when we carefully examine this passage. It does not seem possible to deduce anything further from his text as to the extent of the country of the Cappadocians as he conceived it. The limits were clearly much less than those of the later Cappadocia, and the limits of Cilicia were much wider, for his Cilicia extended north of the Taurus, and eastward to the Euphrates. The Syrii then who were included in the third nome of Darius (Herod. iii. 90) with the Paphlagones and Mariandyni were Cappadocae. The name Syri seems to have extended of old from Babylonia to the gulf of Issus, and from the gulf of Issus to the Euxine (Strab. p. 737). Strabo also says that even in his time both the Cappadocian peoples, both those who were situated about the Taurus and those on the Euxine, were called Leucosyri or White Syrians, as if there were also some Syrians who were black; and these black or dark Syrians are those who are east of the Amanus. (See also Strab. p. 542.) The name Syria, and Assyria, which often means the same in the Greek writers, was the name by which the country along the Pontus and east of the Halys was first known to the Greeks, and it was not forgotten (Apoll. *Argon.* ii. 948, 964; Dionys. Perieg. v. 772, and the comment of Eustathius).

Under the Persians the country called Cappadocia in its greatest extent, was divided into two satrapies; but when the Macedonians got possession of it, they allowed these satrapies to become kingdoms, partly with their consent, and partly against it, to one of which they gave the name of Cappadocia, properly so called, which is the country bordering on Taurus; and to the other the name of Pontus, or Cappadocia on the Pontus. (Strab. p. 534.) The satrapies of Cappadocia of course existed in the time of Xenophon, from whom it appears that Cappadocia had Lycaonia on the west (*Anab.* i. 2. § 20); but Lycaonia and Cappadocia were under one satrap, and Xenophon mentions only one satrapy called Cappadocia, if the list at the end of the seventh book is genuine.

Cappadocia, in its widest extent, consisted of many parts and peoples, and underwent many changes; but those who spoke one language, or nearly the same, and, we may assume, were one people, the Syri, were bounded on the south by the Cilician Taurus, the great mountain range that separates the table land of Cappadocia from the tract along the Mediterranean; on the east they were bounded by Armenia and Colchis, and by the intermediate tribes that spoke various languages, and these tribes were numerous in the mountain regions south of the Black Sea; on the north they were bounded by the Euxine as far as the mouth of the Halys; and on the west by the nation of the Paphlagones, and of the Galatae who settled in Phrygia as far as the borders of the Lycaonians, and the Cilicians who occupy the mountainous (τραχεῖα) Cilicia. (Strab. p. 533.) The boundaries which Strabo here assigns to the Cappadocian nation agree very well with the loose description of Herodotus, and the only difference is that Strabo introduces the name of the Galatae, a body of adventurers from Gaul who fixed themselves in Asia Minor after the time of Herodotus. The ancients, however (*οἱ παλαιοί*), distinguished the Cataones from the Cappadocians as a different people, though they spoke the same language; and in the enumeration of the nations, they placed Cataonia after Cappadocia, and then came the Euphrates and the nations east of the Euphrates, so that they placed even Melitene under Cataonia, which Melitene lies between Cataonia and the Euphrates, and borders on Commagene. Ariarathes, the first man who had the title of king of the Cappadocians, attached Cataonia to Cappadocia. (Strab. p. 534, in whose text there is some little confusion, but it does not affect the general meaning; Groskurd's note on the passage is not satisfactory.) The kings of Cappadocia traced their descent from one of the seven who assassinated the usurper Smerdis, B.C. 521. The Persian satraps who held this province are called kings by Diodorus; but their power must have been very insecure until the death of Seleucus, the last of the successors of Alexander, B.C. 281. Ariarathes I., as he is called, died in B.C. 322. He was defeated by Perdiccas, who hanged or impaled him. Ariarathes II., a son of Holophernes, brother of Ariarathes I., expelled the Macedonians from Cappadocia, and left it to Ariamnes, one of his sons, called the second; for the father of Ariarathes I. was called Ariamnes, and he had Cappadocia as a satrapy. Ariamnes II. was followed by Ariarathes III., and he was succeeded by Ariarathes IV., who joined King Antiochus in his war against the Romans, who afterwards acknowledged him as an ally. He died B.C. 162. His successors were Ariarathes V. and VI., and with Ariarathes VI. the royal family of Cappadocia became extinct, about

B. C. 93. Upon this the Romans gave the Cappadocians permission to govern themselves as they liked, but they sent a deputation to Rome to say that they were not able to bear liberty, by which they probably meant that nothing but kingly government could secure tranquillity; upon which the Romans allowed them to choose a king from among themselves, and they chose Ariobarzanes I., called Philoromaeus on his coins. (Strab. p. 540; Justin. xxxviii. 2.) The new king was driven out of his country by Mithridates the Great, but he was restored by L. Sulla (B. C. 92). Again he was expelled (B. C. 88), and again restored, B. C. 84. But this king had no rest. In B. C. 66, this "socius populi Romani atque amicus" (Cic. *pro Leg. Manil.* 2, 5) was again expelled by his old enemy Mithridates. He was restored by Cn. Pompeius, and resigned his troublesome throne to his son Ariobarzanes II. in B. C. 63. This Ariobarzanes II. was king of Cappadocia when Cicero was proconsul of Cilicia, B. C. 51. Cicero gave him his support (*ad Att.* v. 20). It seems, however, that the king whom Cicero protected may have been not Ariobarzanes II., but Ariobarzanes III. If this be so, Ariobarzanes II. died before Cicero was proconsul of Cilicia, and the reigning king in B. C. 51 was a third Ariobarzanes. (*Dict. of Biogr.* vol. i. p. 286.) Cicero had some very unpleasant business to transact with this king, who was a debtor to Cn. Pompeius the Great and M. Junius Brutus, the patriot. The proconsul, much against his will, had to dun the king for his greedy Roman creditors. The king was very poor; he had no treasury, no regular taxes. Cicero got out of him about 100 talents for Brutus, and the king's six months' note for 200 talents to Pompeius (*ad Att.* vi. 1. 3). This Ariobarzanes joined Pompeius against Caesar, who, however, pardoned him, and added to his dominions part of Armenia. (Dion Cass. xli. 63.) When L. Cassius was in Asia (B. C. 42) raising troops for the war against Antonius and Octavius, he sent some horsemen, who assassinated Ariobarzanes, on the pretext that he was conspiring against Cassius. (Appian, *B. C.* iv. 63.) The assassins robbed the dead king, and carried off his money and whatever else was moveable. This king was succeeded by Ariarathes VII.; but Sisinnas disputed the title with him, and M. Antonius, while passing through Asia after the battle of Philippi, gave a judgment in favour of Sisinnas, on account of the beauty of his mother Glaphyre. In B. C. 36, Antonius expelled and murdered Ariarathes, and gave the kingdom to Archelaus, a descendant of the Archelaus who was a general of Mithridates (in B. C. 88). All the kings of Cappadocia up to this Archelaus have Persian names, and probably were of Persian stock. (See Clinton, *Fasti*, on the kings of Cappadocia; *Dict. of Biogr.* vol. i. pp. 284, 285.)

Archelaus received from Augustus (B. C. 20) some parts of Cilicia on the coast, and the Lesser Armenia. (Dion Cass. liv. 9.) In A. D. 15, Tiberius treacherously invited him to Rome, and kept him there. He died probably about A. D. 17, and his kingdom was made a Roman province. (Tac. *Ann.* ii. 42; Dion Cass. lvii. 17; Strab. p. 534.) When Strabo wrote his description of Cappadocia, Archelaus was dead, and Cappadocia was a Roman province. It was governed by a Procurator. (Tac. *Ann.* xii. 49.)

Cappadocia, in its widest extent, is considered by Strabo to be what he calls an isthmus of a great peninsula, this isthmus being contracted by the Gulf of Issus on the south — as far west as Cilicia Trachea or Mountainous Cilicia,—and by the Euxine on the north, between Sinope and the sea-coast of the Tibareni who were about the river Thermodon. The part west of this isthmus is called the Chersonesus, which corresponds to the country which Herodotus calls within (ἐντός), that is, west of, the Halys. But in Strabo's time it was the fashion to designate this western tract as Asia within Taurus, in which he even includes Lycia (p. 534). This isthmus is called a neck (αὐχήν) by Herodotus; but the dimensions which he assigns to it, as they stand in our texts, are very inexact, being only five days' journey to an active man (i. 72). He reckons a day's journey at 200 stadia (iv. 101), and at 150 stadia in another place (v. 53).

The dimensions of Cappadocia from the Pontus, that is, the province of Pontus, to the Taurus, its southern limit, are stated by Strabo to be 1800 stadia; and the length from Phrygia, its western boundary, to the Euphrates and Armenia, the eastern boundary, about 3000 stadia. These dimensions are too large. The boundary between Pontus and Cappadocia is a mountain tract parallel to the Taurus, which commences at the western extremity of Cammanene, where the hill fort Dasmenda stands (it is incorrectly printed Commagene in Casaubon's *Strab.* p. 540), to the eastern extremity of Laviniasene. Commagene and Laviniasene are divisions of Cappadocia. These limits do not include Cilicia Trachea, which was attached to Cappadocia; and Strabo describes this division of Cilicia under CILICIA.

The ten divisions of Cappadocia (Strab. p. 534) are, Melitene, Cataonia, Cilicia, Tyanitis, and Garsauritis, which is incorrectly written Isauritis in Casaubon's text. He calls these the divisions at or about Taurus (*αἱ πρὸς τῷ Ταύρῳ*); and he enumerates them from east to west. For Melitene was on the west bank of the Euphrates, which separated it from Sophene on the east of the river. South-west of Melitene is the basin of Cataonia, which lies between the range of Amanus on the south, and the Antitaurus on the north. The district of Cilicia bordered on Cataonia, and it contained the town of Mazaca, afterwards Caesareia, and the lofty mountain Argaeus [ARGAEUS], the highest point of Cappadocia. The Tyanitis, so called from Tyana, is south-west of Cilicia. Tyana was at the northern base of Taurus, and near the pass into Cilicia, called the Cilician gates. Cilicia and Tyanitis, according to Strabo, were the only divisions of Cappadocia that contained cities. Garsauritis was on the west, on the borders of Phrygia. The other five districts named by Strabo are, Laviniasene, Sargarausene, Saravene, Cammanene, and Morimene; and he names them also from east to west, or nearly so. They occupied the northern part of Cappadocia, bordering on Pontus. The position of Laviniasene is not easy to fix; but, according to Strabo's words, already cited, it must be in the north-east part of Cappadocia. It is wrongly placed in some maps. To these ten divisions were added by the Romans an eleventh, which comprised the country to the south-west about Cybistra and Castabala, and as far as Derbe, which is in Lycaonia.

Armenia Minor did not originally belong to the Roman province of Cappadocia, the limits of which Strabo has described. The Greek geographer fixes the position of Armenia Minor (p. 555) thus. South of Pharnacia and Trapezus, on the Euxine, are the Tibareni and Chaldaei, as he calls them, who extend as far south as Armenia the Less, which is a tolerably

fertile country. The people of this Armenia were governed by a king, like the people of Sophene; and these kings of the small Armenia were sometimes in league with the other Armenians, and sometimes they were not. They extended their dominions even to Pharnacia and Trapezus, but the last of them surrendered to Mithridates the Great. Some time after the defeat of Mithridates this Armenia was attached to the Cappadocian kingdom of Ariobarzanes, as stated above. The Euphrates was the eastern boundary of this Armenia, and separated it from Acilisene.

This boundary seems to have begun about the point where the Euphrates takes a southern course. The northern boundary of Armenia Minor extended to the Paryadres range, and the upper part of the basin of the Halys, and even comprised part of that of the Lycus; for Nicopolis was probably on the Lycus, though it is not certain. Melitene was south of Armenia Minor, and also on the west side of the Euphrates. Ptolemy (v. 7) includes both Melitene and Cataonia in Armenia Minor. It is very difficult to fix any boundary of this Armenia, except that on the side of the Euphrates; and the modern writers on ancient geography do not help us much. Armenia Minor was given by Caligula to Cotys in A.D. 38, and by Nero in A.D. 54 to Aristobulus. It was afterwards attached to the province of Cappadocia, but it is not certain at what time; by Vespasian, as some suppose, or at the latest by Trajan. Its position on the north-east border of Cappadocia, and west of the Euphrates, made it a necessary addition to the province for defence. Melitene was now reckoned a part of Armenia Minor, which had, for the metropolis of the northern part, Nicopolis, the probable position of which has been mentioned; and for the southern part, the town of Melitene, near the west bank of the Euphrates. Cappadocia Proper, so poor in towns, was enriched with the addition of Archelais in Garsauritis, near the western frontier of Cappadocia, by the emperor Claudius; and with Faustinopolis, in the south-western part of Cappadocia, by M. Aurelius.

Pliny's (vi. 3) divisions of Cappadocia do not agree with Strabo; nor can we understand easily whether he is describing Cappadocia as a Roman province or not. He correctly places Melitene as lying in front of Armenia Minor, and Cataonia as bordering on Commagene. He makes Garsauritis, Sargarausene, and Cammanene border on Phrygia. He places Morimene in the NW., bordering on Galatia, "where the river Cappadox separates them (the Galatians and Cappadocians), from which they derived their name, being before called Leucosyri." If the position of the Cappadox can be determined, it fixes the boundary of Cappadocia on this side. Ainsworth (*London Geog. Journal*, vol. x. p. 290) supposes it to be the small river of *Kir-Shehr*, or the *Kalichi-Su*, which joins the Halys on the right bank, a little north of 39° N. lat. *Mojur*, which is in N. lat. 39° 5′, and at an elevation of 3140 feet above the sea, may be Mocissus (Ainsworth). Some geographers place Mocissus at *Kir-Shehr*, which is NW. of *Mojur*.

The Cappadocia of Ptolemy (vi. 1.) comprises a much larger extent of country than Cappadocia Proper. He makes it extend on the coast of the Euxine from Amisus to the mouth of the Apsarus; and this coast is distributed among Pontus Galaticus, Pontus Polemoniacus and Pontus Cappadocicus. All this is excluded from the Cappadocia of Strabo. The praefecturae Cappadocicae which Ptolemy names are seven: Chamanene, Sargarausene (Sargabrasene), Garsaouria (Gardocreta), Cilicia; Lycaonia; Antiochiana, containing Derbe, Laranda and Olbasa; and Tyanitis (Tyanis). These are the divisions as they stand in the old Latin version of Ptolemy: some of the names are corrupt. Ptolemy, as already observed, places Melitene and Cataonia under Armenia Minor, and he gives to Cataonia a greater extent than Strabo does.

The districts of MELITENE, and CATAONIA, are described in separate articles; and also PONTUS GALATICUS, POLEMONIACUS, and CAPPADOCICUS.

Cappadocia in its limited sense comprised part of the upper basin of the Halys, as far west as the river Cappadox. The country to the north of the Halys is mountainous, and the plains that lie between this northern range and the southern range of Taurus, are at a great elevation above the sea. The plain of Caesareia (*Kaisariyeh*) at the foot of the Argaeus is 3236 feet high, according to Ainsworth (*London Geog. Journal*, vol. x. p. 310). Hamilton (*Researches*, &c. vol. ii. p. 280) makes it 4200 feet. The difference between these two estimates is 1000 feet, and one of them must be erroneous. However the great elevation of this part of the country is certain. The plain of Caesareia is covered with corn fields and vineyards. (Hamilton.) Strabo describes the plains around Caesareia in his time as altogether unproductive and uncultivated, though level; but they were sandy and rather stony. The level of the Halys in the longitude of Caesareia must also be at a very considerable elevation above the sea, though much less than that of the plain of Caesareia.

Strabo observes (p. 539) that Cappadocia, though further south than Pontus, is colder; and the country which he calls Bagadania, the most southern part of Cappadocia, at the foot of Taurus, though it is level, has scarcely any fruit-bearing trees; but it is pasture land, as a large part of the rest of Cappadocia is. That part of Strabo's Cappadocia, which is not drained by the Halys, belongs to two separate physical divisions. That to the west and SW. of Caesareia belongs to the high plateaus of Lycaonia and Phrygia, the waters of which have no outlet to the sea. The other part which contains the country east and south-east of Caesareia, belongs to the basins of the Pyramus, and the Sarus, which rivers pass through the gaps of the Taurus to the plains of Cilicia.

Cappadocia was generally deficient in wood; but it was well adapted for grain, particularly wheat. Some parts produced excellent wine. It was also a good grazing country for domesticated animals of all kinds; and it produced good horses. Some add wild asses to the list of Cappadocian animals (Groskurd, Strab. ii. p. 457), in which case they must read *ὀναγρόδοτος* instead of *ἀγρόδοτος* in Strab. (p. 539). But Strabo's observation would be very ridiculous if he were speaking of wild asses. The mineral products were (Strab. p. 540) plates of crystal, as he calls it; a lapis Onychites found near the border of Galatia; a white stone fitted for sword handles; and a lapis specularis, or plates of a translucent stone, which was exported. There are salt beds of great extent near the west side of the Halys, at a place called *Tuz Koi*, probably within the limits of the Garsauritis of Strabo. The great salt lake of Tatta is west of Tuz Koi, and within the limits of Great Phrygia, but the plateau in which it is situated is part of the high land of Cappadocia. The level of the lake is about 2500 feet above the sea. It is

nearly dry in summer. Strabo (p. 568) places the lake immediately south of Galatia, and bordering on Great Cappadocia, and the part of Cappadocia called Morimene. This lake then must be viewed as near the common boundary of Galatia, Phrygia, and Cappadocia.

The routes of Hamilton in Asia Minor (*Researches*, &c.), and of Ainsworth from *Angora* by *Kaisariyeh* to *Bir* (*London Geog. Journal*, vol. x.) contain much valuable information on the geology, and the physical geography of Cappadocia. [G. L.]

CAPPADOX RIVER. [CAPPADOCIA.]

CAPRA'RIA (Καπραρία), a small island in the Tyrrhenian Sea, between Corsica and the coast of Etruria, still called *Capraia*. It is distant about 30 geographical miles from Populonium, the nearest point of the mainland, and is a rocky and elevated island, forming a conspicuous object in this part of the Tyrrhenian Sea, though only about 5 miles long by 2 in breadth. Varro, who writes the name Caprasia, tells us it was derived from the number of wild goats with which it abounded; whence also the Greeks called it AEGILIUM; but it must not be confounded with the island of IGILIUM, now *Giglio*, which is much further south. (Plin. iii. 6. s. 12; Ptol. iii. 1. § 78; Mela, ii. 7; Varr. *R. R.* ii. 3. § 3.) Rutilius tells us that it was inhabited in his time by a number of monks. (*Itin.* i. 435.) [E. H. B.]

CAPRA'RIA. [BALEARES; FORTUNATAE.]

CAPRASIA, a town of Bruttium, placed by the Itineraries on the road from Muranum to Consentia, and distant 28 miles from the latter city. (*Itin. Ant.* pp. 105, 110; *Tab. Peut.*) It is probably the modern *Tarsia*, on the left bank of the Crathis, about the required distance from *Cosenza*. [E. H. B.]

CA'PREAE (Καπρέαι; *Capri*), an island off the coast of Campania, lying immediately opposite the Surrentine Promontory, from which it was separated by a strait only 3 miles in width. (Tac. *Ann.* iv. 67.) Pliny tells us it was 11 miles in circuit, which is very near the truth. (Pliny, iii. 6. s. 12.) Like the mountain range, which forms the southern boundary of the Bay of Naples, and of which it is, in fact, only a continuation, Capreae consists wholly of limestone, and is girt almost all round with precipitous cliffs of rock, rising abruptly from the sea, and in many places attaining to a great elevation. The western portion of the island, now called *Anna Capri* (a name probably derived from the Greek αἱ ἄνω Καπρέαι), is much the most elevated, rising to a height of 1,600 feet above the sea. The eastern end also forms an abrupt hill, with precipitous cliffs towards the mainland; but between the two is a depression, or saddle, of moderate height, where the modern town of *Capri* now stands. The only landing places are two little coves on either side of this.

Of the history of Capreae very little is known prior to the time of Augustus. A tradition alluded to by several of the Latin poets, but of the origin of which we have no explanation, represents it as occupied at a very early period by a people called Teleboae, apparently the same whom we find mentioned as a piratical race inhabiting the islands of the Echinades, off the coast of Acarnania. (Schol. ad Apoll. Rhod. i. 747.) Virgil speaks of them as subject to a king, named Telon, whence Silius Italicus calls Capreae "antiqui saxosa Telonis insula." (Virg. *Aen.* vii. 735; Sil. Ital. viii. 543; Stat. *Silv.* iii. 5; Tac. *Ann.* iv. 67.) In historical times we find that the island passed into the hands of the Neapolitans, and its inhabitants appear to have adopted and retained to a late period the Greek customs of that people. But Augustus having taken a fancy to Capreae, in consequence of a favourable omen which he met with on landing there, took possession of it as part of the imperial domain, giving the Neapolitans in exchange the far more wealthy island of Aenaria. (Suet. *Aug.* 92; Dion Cass. lii. 43.) He appears to have visited it repeatedly, and spent four days there shortly before his death. (Suet. *Aug.* 98.) But it was his successor Tiberius who gave the chief celebrity to Capreae, having, in A.D. 27, established his residence permanently on the island, where he spent the last ten years of his life. According to Tacitus, it was not so much the mildness of the climate and the beauty of the prospect that led him to take up his abode here, as the secluded and inaccessible character of the spot, which secured him alike from danger and from observation. It was here accordingly that he gave himself up to the unrestrained practice of the grossest debaucheries, which have rendered his name scarcely less infamous than his cruelties. (Tac. *Ann.* iv. 67, vi. 1; Suet. *Tib.* 40, 43; Dion Cass. lviii. 5; Juv. *Sat.* x. 93.) He erected not less than twelve villas in different parts of the island, the remains of several of which are still visible. The most considerable appears to have been situated on the summit of the cliff facing the Surrentine Promontory, which, from its strong position, is evidently that designated by Pliny (iii. 6. s. 12) as the "Arx Tiberii." It is supposed also to be this one that was called, as we learn from Suetonius (*Tib.* 65), the "Villa Jovis." Near it are the remains of a pharos or light-house, alluded to both by Suetonius and Statius, which must have served to guide ships through the strait between this headland and the Surrentine Promontory. (Suet. *Tib.* 74; Stat. *Silv.* iii. 5. 100.)

Strabo tells us that there were formerly two small towns in the island, but in his time only one remained. It in all probability occupied the same site as the modern town of *Capri*. (Strab. v. p. 248.)

The name of Taurubulae, mentioned by Statius (iii. 1. 129), appears to have been given to some of the lofty crags and rocks that crown the island of *Capri*: it is said that two of these still bear the names of *Toro grande* and *Toro piccolo*. From its rocky character and calcareous soil *Capri* is far inferior in fertility to the opposite island of *Ischia*: the epithet of "dites Capreae," given it in the same passage by Statius, could be deserved only on account of the imperial splendour lavished on the villas of Tiberius. Excavations in modern times have brought to light mosaic pavements, bas-reliefs, cameos, gems, and other relics of antiquity. These, as well as the present state of the island, are fully described by Hadrava. (*Lettere sull' Isola di Capri*. Dresden, 1794.) [E. H. B.]

CAPRIA LAKE. [ASPENDUS.]

CAPRUS. (Κάπρος: *Lybtzádha*), the port and island of Stageirus to the SW. of the Strymonic Gulf. (Strab. vii. p. 331; comp. Leake, *Northern Greece*, vol. iii. p. 166.) [E. B. J.]

CAPRUS. 1. (Κάπρος, Strab. xvi. p. 738; Polyb. v. 51; Ptol. vi. 1. § 7), a river of Assyria which flowed into the Tigris, not many miles below Nineveh. Its modern name is the *Lesser Zâb*. It is probable that the name of this, and that of the *Greater Zâb*, the Lycus, were imported into Assyria by the Greeks from Phrygia, in which were two rivers of the same names in close propinquity the one to the other. [V.]

2. A tributary of the Maeander, rising in Phrygia. [MAEANDER.]

CAPSA (Κάψα: *Cafsa* or *Ghafsah*, Ru.), an important city in the extreme S. of Numidia (aft. in Byzacium), standing in a fertile and well-watered oasis, in the midst of an arid desert abounding in serpents, SW. of Thelepte, and NW. of Tacape. Its foundation was ascribed to the Libyan Hercules, and it seems to be the Hecatompylos of Polybius (i. 73) and Diodorus (iv. 18; comp. Frag. Lib. xxiv). In the Jugurthine War it was the treasury of Jugurtha, and was taken and destroyed by Marius; but it was afterwards rebuilt, and made a colony. Its names are found on inscriptions at *Cafsa*. (Sallust. *Jug.* 89, et seq.; Flor. iii. 1; Strab. xvii. p. 831; Plin. v. 4; *It. Ant. l.c.; Tab. Peut.*; Ptol. iv. 3. § 39; *Notit. Afr.*; Shaw, p. 124, 2nd ed.). [P. S.]

CA'PUA (Καπύη: *Eth.* Καπυανός, or Καπυήσιος: in Latin Capuensis and Capuanus; but originally, Campanus, which is the only form found in Livy or Cicero: *Sta Maria di Capoua*), the capital of Campania, and one of the most important and celebrated cities of Italy. It was situated about 2 miles from the river Vulturnus, and little more than one from the foot of Mount Tifata. The origin and etymology of the name are much disputed. The most probable derivation is that adopted by Livy, from "Campus," on account of its situation in a fertile plain; it is certain that the name of *Capua* is found inseparably connected with that of *Campania;* the citizens of Capua are constantly called Campani, and the territory "Campanus ager." Thus also Virgil uses "Campana urbs" for Capua. (*Aen.* x. 145.) Strabo, on the other hand, derives it from "caput," as the *chief* city or *head* of the surrounding region; while others, according to custom, derived it from a founder of the name of Capys, whom some represented as the leader of the Samnite conquerors in B. C. 423, while others made him a contemporary of Aeneas, or connected him with the kings of Alba Longa. (Liv. iv. 37; Strab. v. p. 242; Festus, *s.v. Capua;* Virg. *Aen.* x. 145; and Servius *ad loc.*; Stat. *Silv.* iii. 5. 77.)

There is much uncertainty also as to the time when the city first received this name: Livy expressly tells us that its Etruscan name was Vulturnum, and that it first received that of Capua from the Samnites: other writers represent Capua itself as a word of Tuscan origin. (Intpp. ap. Serv. *l. c.*) The name must certainly be of greater antiquity than the date assigned to it by Livy, if we may trust to the accuracy of Stephanus of Byzantium, who cites it as used by Hecataeus, and it is not improbable that it was the *Oscan* name of the city long before the period of the Samnite conquest, and was only revived at that period.

Ancient writers are generally agreed in ascribing the foundation of Capua to the Etruscans: this was the statement of Cato, as well as of those authors who differed from him widely as to its date (Vell. Pat. i. 7); and is confirmed by Strabo (v. p. 242); at the same time it is not improbable that there was already an Oscan town upon the site which was selected by the Tuscans for that of their new capital of Vulturnum. The period of this foundation was a subject of great uncertainty among the ancients themselves. Cato, as we learn from Velleius, referred it to so late a period as B. C. 471; while other authors (whose names are not mentioned) assigned to it a greater antiquity than Rome, and placed the foundation about 800 B. C. The latter may very probably have been adopted with a view to make it agree with the supposed date of its heroic founder Capys; but, on the other hand, it is almost impossible to reconcile the date given by Cato with what we know from other sources of the Etruscan history, or to believe, as Velleius himself observes, that Capua had risen within so short a period to so high a pitch of prosperity and power. The earlier date is adopted by Müller (*Etrusker*, vol. i. p. 172), while Niebuhr follows Cato (vol. i. p. 75). It seems certain that under the Etruscan rule Capua was not only the chief city of the twelve which are said to have been founded by that people in this part of Italy, and as such exercised a kind of supremacy over the rest (Strab. *l. c.*); but that it had attained to a degree of wealth and prosperity surpassing that of most cities in Italy. But the luxurious and effeminate habits which resulted from their opulent condition, unfitted the inhabitants for war, and they were unable to cope with their more hardy neighbours the Samnites, who harassed them with continual hostilities. The Etruscans were at length reduced to purchase peace by admitting the Samnites to all the privileges of citizens, and sharing with them their lands as well as their city. But the new comers were not long contented with a part only of these advantages; and they took the opportunity of a solemn festival to surprise and massacre their Tuscan associates, and thus became sole masters of the city, B. C. 423. (Liv. iv. 37, vii. 38.) The circumstances of this revolution, as related to us, would in themselves prove that the Etruscan occupants of Capua were little more than a dominant aristocracy: the original Oscan population were so far from being expelled or destroyed by the Samnites, that they were probably restored to greater liberty, and were blended together with their new rulers into the Campanian people. Thus it is clearly to this event that Diodorus refers when he uses the phrase that the Campanian nation now first rose into being (*συνέστη*, Diod. xii. 31). He places it, however, seventeen years earlier than Livy, or in B. C. 440.

Capua from henceforth became an essentially Oscan city; but it is probable that the difference of origin between the Samnite rulers and the purely Oscan populace continued to influence its political condition, and that the strongly marked opposition which we find existing on many occasions between the knights or aristocracy and the popular party, in this as well as other cities of Campania, proceeded originally from this cause. The change of rulers did not affect the prosperity of the city, which appears to have continued to exercise a kind of supremacy over those in its neighbourhood, and increased so much in wealth and population that it is called by Livy, in B. C. 343, "urbs maxima opulentissimaque Italiae." (Liv. vii. 31.) But this wealth was not without its disadvantages: eighty years' possession of Capua and its fertile territory reduced the Samnite conquerors to a state of luxury and effeminacy similar to that of their Etruscan predecessors, and rendered them equally unfit to contend with their more hardy brethren who had continued to inhabit their native mountains. (Liv. vii. 29—32.) Hence, when in B. C. 343 their assistance was invoked by the neighbouring petty tribe of the Sidicini, to protect them against the aggressions of the Samnites, though they readily undertook the task, they were totally defeated by the Samnites in the plain between Mt. Tifata and their city; and compelled to shut them-

selves up within their walls, and in their turn implore the assistance of the Romans. The latter speedily relieved them from their Samnite enemies; but the citizens of Capua were very near falling victims to the treachery of a Roman garrison stationed in their city, who are said to have meditated making themselves masters of it by a massacre similar to that by which the Samnites had themselves obtained its possession. (Liv. vii. 38.) The subsequent revolt of the Campanians, their alliance with the Latins, and the defeat of their combined armies have already been related under CAMPANIA. By the treaty which followed, Capua lost the possession of the rich Falernian plain; but obtained in return the right of Roman citizenship; the knights, who had been throughout opposed to the war, receiving apparently the full franchise, while the rest of the population obtained only the "civitas sine suffragio." (Liv. viii. 11, 14; Madvig, *de Colon.* pp. 240, 241.) At the same time it is clear that Capua did not (like some of the cities in this condition) lose its separate municipal organisation; it continued to be governed by its own magistrates, the chief of whom bore the Oscan title of "Meddix Tuticus," and though we are told that in B. C. 317 they were reduced by internal dissensions to apply for the interference of the Roman senate, the new regulations then introduced by the praetor L. Furius appear to have been successful in restoring tranquillity. (Id. ix. 20.)

There was nothing in the condition of Capua as thus constituted to check its internal prosperity, and accordingly it was so far from declining under the Roman rule that it continued to increase in opulence: and at the period of the Second Punic War, was considered to be scarcely inferior to the two great rival cities of Rome and Carthage. (Flor. i. 16. § 6). But this very power rendered its dependent condition more galling, and there were not wanting ambitious spirits who desired to place it on a footing at least of equality with Rome itself. The successes of Hannibal during the Second Punic War appeared to open to them a prospect of attaining this object: and shortly after the battle of Cannae (B. C. 216), the popular party in the city, headed by Pacuvius Calavius and Vibius Virrius, opened the gates of Capua to the Carthaginian general. (Liv. xxiii. 2—10.) Such was the power of Capua at this time that (including the forces of her dependent cities) she was deemed capable of sending into the field an army of 30,000 foot and 4000 horse (*Ib.* 5): yet Hannibal seems to have derived little real additional strength from her accession: the other most considerable cities of Campania, Nola, Neapolis, and Cumae, refused to follow her example, and successfully resisted the efforts of Hannibal. The ensuing winter spent by the Carthaginian troops within the walls of Capua is said to have produced a highly injurious effect upon their discipline, and though there is the grossest exaggeration in the statements of Roman writers on this subject, it is certain that Hannibal would never again expose his soldiers to the luxuries and temptations of a winter in the Campanian capital. The operations of the following campaigns were on the whole favourable to the Roman arms: and instead of the citizens of Capua finding themselves as they had hoped placed at the head of the cities of Italy, in the spring of B.C. 212, they were themselves besieged by the Roman armies. The arrival of Hannibal from Apulia this time relieved the city, and compelled the Romans to retreat: but no sooner had he again withdrawn his forces than the consuls Fulvius and Appius Claudius renewed the siege, and invested the city, notwithstanding its great extent, with a double line of circumvallation all round. All the efforts of Hannibal to break through these lines or compel the consuls to raise the siege, proved fruitless: famine made itself severely felt within the walls, and the Capuans were at length compelled to surrender at discretion B. C. 211.

The revolt of the faithless city was now punished with exemplary severity. All the senators, and other nobles, were put to death, or thrown into dungeons, where they ultimately perished: the other citizens were removed to a distance from their homes, the greater part of them beyond the Tiber; and the whole territory of the city confiscated to the Roman state: all local magistracies were abolished, and the mixed population of strangers, artisans, and new settlers, which was allowed to remain within the walls was subjected to the jurisdiction of the Roman praefect. (Liv. xxvi. 15, 16, 33, 34; Cic. *de Leg. Agr.* i. 6, 11, 28, 32.) The city itself was only spared, says Livy, in order that the most fertile lands in Italy might not be left without inhabitants to cultivate them: but its political importance was for ever annihilated, and the proud capital of Campania reduced to the condition of a provincial town of the most degraded class. The policy of the Romans in this instance was eminently successful: while the advantages which Capua derived from its position in the midst of so fertile a plain, and on the greatest high road of the empire, soon raised it again into a populous and flourishing town, and virtually, though not in name, the capital of Campania, it continued to be wholly free from domestic troubles and seditions, and its inhabitants were remarkable for their fidelity and attachment to Rome, of which they gave signal proof during the trying period of the Social War. (Cic. *de Leg. Agr.* ii. 33.) It is probable that they were on this occasion restored to the possession of municipal privileges, for though Velleius represents them as first recovering these, when they became a colony under Caesar, they certainly appear to have been in possession of them in the time of Cicero. (Vell. Pat. ii. 44; Cic. *pro Sest.* 4, *in Pison.* 12.) Its importance at this period is sufficiently attested by the repeated notices of it that occur during the Civil Wars of Rome. Thus it was at Capua that Sulla had assembled his army for the Mithridatic War, and from whence he turned the arms of his legions against Rome: it was here, too, that the next year Cinna first raised the standard of revolt against the Senate. (Appian, *B. C.* i. 56, 57, 63, 65.) Again, on the outbreak of the war between Caesar and Pompey, the partisans of the latter at first made Capua a kind of head-quarters, which they were, however, soon constrained to abandon. (Id. *B. C.* ii. 29, 37; Caes. *B. C.* i. 14; Cic. *ad Att.* vii. 14.) It is also mentioned on occasion of the conspiracy of Catiline, as one of the places where his emissaries were most active: in consequence of which, after the suppression of the danger, the municipality spontaneously adopted Cicero as their patron. (Cic. *pro Sest.* 4.)

Capua is at this time termed by the great orator "urbs amplissima atque ornatissima." (Id. *de Leg. Agr.* 28.) But the territory which had once belonged to it, the fertile "ager Campanus," was retained by the Romans as the property of the state, and was guarded with jealous care as one of the

chief sources of the public revenue: so that it was exempted even in the general distributions of the public lands by the Gracchi, and by Sulla (Cic. *de Leg. Agr.* i. 7), though the latter seems to have at least trenched upon some portions of it. (*Lib. Colon.* p. 232; Zumpt, *de Colon.* p. 252.) In B. C. 63, the tribune, Servilius Rullus, brought in an agrarian law, of which one of the chief objects was the division of this celebrated district: but the eloquence of Cicero procured its rejection. (Cic. *in Pison.* 2; Plut. *Cic.* 12.) A few years later, however, the same measure was carried into effect by the Lex Julia Agraria passed by Caesar in his consulship, B. C. 59, and 20,000 Roman citizens were settled in the "ager Campanus," and the adjoining district, called the Campus Stellatis. (Dion Cass. xxxviii. 7; Caes. *B. C.* i. 14; Suet. *Caes.* 20; Appian, *B. C.* ii. 10; Vell. Pat. ii. 44; Cic. *ad Att.* ii. 16.)

Capua thus became a Roman colony, and from henceforth continued to enjoy a dignity corresponding to its real importance. But the colonists settled here by Caesar were not long permitted to retain their lands in tranquillity. Among the cities of Italy the possession of which the Triumvirs were compelled to promise to their legions in B. C. 43, Capua held a prominent place (Appian, *B. C.* iv. 3): it appears to have fallen to the lot of the veterans of Octavian, on which account the latter made it the head-quarters of his army previous to the war of Perusia, B. C. 41. (Id. v. 24.) We learn also that he further increased it by the establishment of fresh bodies of veterans after the battle of Actium: in consequence of which repeated accessions, the city appears to have assumed the titles of "Colonia Julia Augusta Felix," which we find it bearing in inscriptions. On the last of these occasions Augustus conferred an additional boon upon Capua (which he seems to have regarded with especial favour) by bestowing upon the municipality a valuable tract of land in the island of Crete, and by constructing an aqueduct, which added greatly to the salubrity of the city. (Vell. Pat. ii. 81; Dion Cass. xlix. 14.)

Under the Roman Empire we hear comparatively little of Capua, though it is clear from incidental notices, as well as from still extant inscriptions, that it continued to be a flourishing and populous city. Strabo calls it the metropolis of Campania, and says that it so far surpassed the other cities of the province, that they were merely small towns in comparison (v. p. 248). It received a fresh colony of veterans under Nero; but during the civil wars of A. D. 69 its steadfast adherence to the party of Vitellius involved many of the chief families of its citizens in ruin. (Tac. *Ann.* xiii. 31, *Hist.* iii. 57, iv. 3.) At a much later period Ausonius speaks of it as having greatly declined from its former splendour, but he still ranks it as the eighth city in the Roman Empire, and it is evident that there was no other in Southern Italy that could for a moment dispute its superiority. (Auson. *Ord. Nobil. Urb.* 6.) Its prosperity, however, probably rendered it an especial object of attack to the barbarians, who desolated Italy after the fall of the Western Empire. It was taken by Genseric, king of the Vandals, in A. D. 456, and, as we are told, utterly destroyed (*Hist. Miscell.* xiv. p. 98, ed. Mur.; Const. Porph. *de Adm. Imp.* 27); but though it appears to have never recovered this blow, it figures again, though in a very reduced condition, in the Gothic wars of Belisarius (Procop. *B. G.* i. 14, iii. 18, 26), and must have subsequently much revived, as P. Diaconus in the eighth century terms it one of the three most opulent cities of Campania. (*Hist. Lang.* ii. 17.) Its final destruction dates from its capture by the Saracens in A. D. 840, who are said to have reduced it to ashes. Its defenceless position in the midst of the plain caused it to be at this period altogether abandoned, its inhabitants taking refuge in the neighbouring mountains: but a few years afterwards (A. D. 856) they were induced, by their bishop Landulfus, to return, and establish themselves on the site of the ancient Casilinum, a position which they converted into a strong fortress, and to which they gave the name of their ancient city. (Chron. Casinat. i. 31, ap. Murat. *Script.* vol. ii. p. 303; Constantin. Porphyr. *l. c.*) It is thus that the modern city of *Capoua* (one of the strongest fortresses in the Neapolitan dominions) has arisen on the site of Casilinum: that of the ancient Capua being occupied by the large village or *Casale*, called *Santa Maria di Capoua*, or *Sta Maria Maggiore*, which, though it does not rank as a town, contains near 10,000 inhabitants.

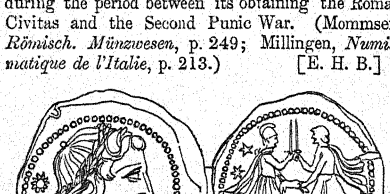
Ancient writers abound in declamatory allusions to the luxury and refinement of the Capuans, which is said even to have surpassed the fabulous extravagance of the Sybarites (Polyb. *ap. Athen.* xii. 36); but they have left us scarcely any topographical notices of the city itself. We learn from Cicero that in consequence of its position in a perfectly level plain, it was spread over a wide extent of ground, with broad streets and low houses. (Cic. *de Leg. Agr.* ii. 35.) Two of these streets or squares (plateae), called the Seplasia and Albana, are particularly celebrated, and seem to have been the most frequented and busy in the city. The former was occupied to a great extent by the shops of perfumers (unguentarii), a trade for which Capua was noted, so that the most luxurious Romans derived their supplies from thence. (Cic. *l. c.* 34; *pro Sest.* 8, *in Pison.* 11; Ascon. *ad Or. in Pis.* p. 10; Val. Max. ix. 1, *Ext.* 1; Athen. xv. p. 288, e. The "Unguentarii Seplasiarii" are mentioned also in inscriptions.) The aqueduct constructed by Augustus, and named the Aqua Julia, was a splendid work, and the pride of the town, for its magnificence as well as its utility. (Dion Cass. xlix. 14.) The amphitheatre, of which the ruins still remain, was certainly not constructed before the time of the Roman Empire: but Capua was already at a much earlier period celebrated for its shows of gladiators, and appears to have been a favourite place for their training and exercise. It was from a school of gladiators here that Spartacus first broke out with 70 companions; at the commencement of the civil war there was a large body of them in training here, in the service of Caesar. (Cic. *ad Att.* vii. 14; Caes. *B. C.* i. 14.) We learn from Suetonius that Capua, like many other cities of the Roman empire, had its Capitolium in imitation of that of Rome. (Suet. *Tib.* 40, *Cal.* 57.)

The existing remains of Capua are, for the most part, of but little interest, and though covering a great space of ground, are very imperfectly preserved. Some portions of the ancient walls, as well as the broad ditch which surrounded them, are still visible, and by means of these and other indications the circuit of the city may be traced with tolerable certainty. According to Pratilli, it was between five

and six miles in circumference, and had seven gates, the site of most of which may be still determined. The name of the Porta Jovis has been preserved to us by Livy (xxvi. 14), but without indicating its situation: it was probably on the E. side of the town, facing Mt. Tifata, on which stood a celebrated temple of Jupiter. The situation of the Porta Vulturnensis, Atellana, and Cumana, mentioned in inscriptions, is sufficiently indicated by their respective names. The remains of a triumphal arch are still visible near the amphitheatre, and those of another subsisted till the middle of the seventeenth century. Some slight traces only are found of the theatre, the existence of which is also recorded by an inscription. The ruins of the amphitheatre, on the contrary, are extensive, and show that it must have been, when perfect, one of the most magnificent structures of the kind existing in Italy. Mazzocchi, a Neapolitan antiquarian, has given an elaborate description of it, in a dissertation on the inscription which records its restoration by Hadrian. The date of its original construction is unknown. (Mazzocchi, *In mutilum Amphitheatri Campani Titulum Commentarius*, 4to. Neap. 1727.) The other remains at Capua are described by Pratilli (*Via Appia*, p. 260—318) and by Romanelli (vol. iii. p. 578—584); but neither the descriptions of the former writer, nor the inscriptions which he cites, can be received without caution. All the inscriptions found at Capua are collected by Mommsen (*Inscr. Regn. Neap.* p. 284—322).

Capua was possessed in the period of its prosperity and power of an extensive territory, extending apparently as far as the mouth of the Vulturnus. Of this the portion S. of that river was distinguished, in later times at least, by the name of the AGER CAMPANUS, as the proper territory of the city, while that on the N. side of the Vulturnus was known as the FALERNUS AGER, a name sometimes applied to the whole of the fertile tracts between the Vulturnus and the mountain ranges that bound the plain on the N.; sometimes restricted to the western portion of this tract, at the foot of the Massican Hills; while the eastern half of the plain, at the foot of Mons Callicula, extending from Cales to Casilinum, was distinguished as the CAMPUS STELLATIS. (Liv. xxii. 13; Cic. *de Leg. Agr.* i. 7, ii. 31; Suet. *Caes.* 20.)

The coins of Capua, with the name of the city, have all of them Oscan legends: they are almost all of copper, those of silver being of extreme rarity. But numismatists are agreed that certain silver coins which are found in considerable numbers, with the legend "Roma" and "Romano," but are certainly not of Roman fabric, were coined at Capua during the period between its obtaining the Roman Civitas and the Second Punic War. (Mommsen, *Römisch. Münzwesen*, p. 249; Millingen, *Numismatique de l'Italie*, p. 213.) [E. H. B.]



COIN OF CAPUA.

CAPUT BOVIS (Καπούδοες), a fort at one end of the famous bridge which the emperor Hadrian made in Moesia across the river Danube. It was situated near the modern *Severin*, between the ruined forts of *Zernigrad* and *Tschernetz*. (Procop. *de Aedif.* iv. 6. p. 288.) [L. S.]

CAPUT VADA. [BRACHODES.]

CARACCA. [ARRIACA.]

CARACA'TES. The "Triboci, Vangiones, et Caracates," are mentioned by Tacitus (*Hist.* iv. 70) in his history of the war of Civilis. Some of the commentators on Tacitus would alter the name, but there is no reason for altering such a name because it occurs nowhere else. D'Anville. finding no place for these people among the Triboci, Nemetes, and Vangiones, supposes that they may have occupied the tract between the Nava (*Nahe*) and the *Rhine*, and that Moguntiacum (*Mainz*) may have been their chief town; for it happens that we never find the name of the people mentioned who had *Mainz*. It may then have belonged to the Caracates. Walckenaer observes (*Géog.* vol. ii. p. 278) that in the environs of *Mainz* there occur the names *Karbach*, *Karlick*, *Karweiler*, *Karthäuser*, which may be taken to be some confirmation of D'Anville's conjecture. [G. L.]

CARACE'NI (Καρακηνοι), a tribe of the Samnites, which according to Ptolemy inhabited the most northern part of Samnium, bordering on the Peligni and the Frentani; but more especially the upper valley of the Sagrus (*Sangro*). The only city that he assigns to them is AUFIDENA, and their name is not mentioned by any other geographer. But it is generally supposed that the CARICINI (Καρίκινοι) of Zonaras, whom he speaks of as a Samnite people (viii. 7), are the same with the Caraceni of Ptolemy. He describes them as possessing a town or stronghold, which was not taken by the Roman consuls Q. Gallus and C. Fabius without difficulty. This town has been supposed by local topographers to be the same with the modern *Castel di Sangro*, which seems, from the inscriptions and other remains discovered there, to have been an ancient town, but there is no authority for this. Nor is there any ground for identifying the Carentini of Pliny (iii. 12. s. 17), whom that author seems to place among the Frentani, with the Caraceni. (Romanelli, vol. ii. pp. 483, 490.) [E. H. B.]

CARAE (Κάραι κώμαι, Diod. xvii. 27), a small place mentioned by Diodorus, and probably in Sittacene, one of the SE. districts of Assyria. It has been conjectured by Mannert (v. 2. p. 342) that it was situated in the neighbourhood of *Kesri-Shirin*, on the river Holwan. [V.]

CA'RALIS, or CA'RALES (the plural form is used by the best Latin writers: Καράλις: *Eth.* Caralitanus: *Cagliari*), a city of Sardinia, the most considerable in the whole island, situated on the S. coast, on the extensive gulf which derived from it the name of Sinus Caralitanus (Καραλιτανὸς κόλπος, Ptol. iii. 3. § 4). Its foundation is expressly assigned to the Carthaginians (Paus. x. 17. § 9; Claudian, *B. Gild.* 520); and from its opportune situation for communication with Africa as well as its excellent port, it doubtless assumed under their government the same important position which we find it occupying under the Romans. No mention of it is found on the occasion of the Roman conquest of the island; but during the Second Punic War, it was the head-quarters of the praetor, T. Manlius, from whence he carried on his operations against

Hampsicora and the Carthaginians (Liv. xxiii. 40, 41), and appears on other occasions also as the chief naval station of the Romans in the island, and the residence of the praetor (Id. xxx. 39). Florus calls it the "urbs urbium," or capital of Sardinia, and represents it as taken and severely punished by Gracchus (ii. 6. § 35), but this statement is wholly at variance with the account given by Livy, of the wars of Gracchus, in Sardinia, according to which the *cities* were faithful to Rome, and the revolt was confined to the mountain tribes (xli. 6, 12, 17). In the Civil War between Caesar and Pompey, the citizens of Caralis were the first to declare in favour of the former, an example soon followed by the other cities of Sardinia (Caes. *B. C.* i. 30); and Caesar himself touched there with his fleet on his return from Africa. (Hirt. *B. Afr.* 98.) A few years later, when Sardinia fell into the hands of Menas, the lieutenant of Sex. Pompeius, Caralis was the only city which offered any resistance, but was taken after a short siege. (Dion Cass. xlviii. 30.) No mention of it occurs in history under the Roman Empire, but it continued to be regarded as the capital of the island, and though it did not become a colony, its inhabitants obtained the rights of Roman citizens. (Plin. iii. 7. s. 13; Strab. v. p. 224; Mela, ii. 7; *Itin. Ant.* pp. 80, 81, 82, &c.) After the fall of the Western Empire it fell, together with the rest of Sardinia, into the hands of the Vandals, but appears to have retained its importance throughout the middle ages, and is still, under the name of *Cagliari*, the capital of the island.

Claudian describes the ancient city as extending to a considerable length towards the promontory or headland, the projection of which sheltered its port: the latter affords good anchorage for large vessels; but besides this, which is only a well-sheltered roadstead, there is adjoining the city a large salt-water lake, or lagoon, called the *Stagno di Cagliari*, communicating by a narrow channel with the bay, which appears from Claudian to have been used in ancient times as an inner harbour or basin. (Claud. *B. Gild.* 520—524.) The promontory adjoining the city is evidently that noticed by Ptolemy (Κάραλις πόλις καὶ ἄκρα, *l. c.*), but the CARALITANUM PROMONTORIUM of Pliny can be no other than the headland, now called *Capo Carbonara*, which forms the eastern boundary of the Gulf of *Cagliari*, and the SE. point of the whole island. Immediately off it lay the little island of FICARIA (Plin. *l. c.*; Ptol. iii. 3. § 8), now called the *Isola dei Cavoli*.

Considerable remains of the ancient city are still visible at *Cagliari*, the most striking of which are those of the amphitheatre (described as extensive, and in good preservation), and of an aqueduct; the latter a most important acquisition to the city, where fresh water is at the present day both scarce and bad. There exist also ancient cisterns of vast extent: the ruins of a small circular temple, and numerous sepulchres on a hill outside the modern town, which appears to have formed the Necropolis of the ancient city. (Smyth's *Sardinia*, pp. 206, 215; Valery, *Voyage en Sardaigne*, c. 57.) [E. H. B.]

CARALITIS. [CARALLIS.]

CARALLIS (Κάραλλις, Καράλλεια: *Eth.* Καραλλεώτης: Steph. *s. v.*), a city of Isauria, supposed by Cramer to be the same which Hierocles and the Councils assign to Pamphylia. There are imperial coins of Carallis with the epigraph Καραλλιωτων. The place appears to be *Kereli* on the north side of the lake of *Bey Sheher*, which is west of Iconium. This lake is that which Strabo (p. 568, ed. Casaub.) calls Coralis (Κώραλις), and Hamilton (*Researches*, &c. vol. ii. p. 349) supposes it to be the same as the Pusgusa or Pasgusa of the Byzantine writers. It is a large lake, and contains many islands. Many modern writers call this lake Caralis or Caralitis, but it does not appear on what authority. Livy (xxxviii. 15) mentions a Caralitis palus, but it is near the Cibyratis. [G. L.]

CARAMBIS (Κάραμβις: *Kerempe*), a promontory of Asia Minor, in the Paphlagonia of Strabo (p. 545), who describes it as a great headland, turned to the north and to the Scythian or Tauric Chersonesus. He considers this promontory and the promontory of Criou Metopon in the Tauric Chersonesus as dividing the Euxine into two seas. He states (p. 124) the distance between the two promontories at 2500 stadia; but this must be an error in the text for 1500 stadia, as a comparison with another passage (p. 309) seems to show; and the fact that many navigators of the Euxine are said to have seen both promontories at once (see Groskurd's note in his *Transl. of Strabo*, vol. i. p. 204). Pliny (iv. 12) makes the distance 170 M. P. This promontory of Carambis is mentioned by all the ancient geographers, and by many other writers. Pliny (vi. 2) makes the distance of Carambis from the entrance of the Pontus 325 M. P., or 350 M. P. according to some authorities. The direct distance from Sinope, which is east of it, was reckoned 700 stadia; but the true distance is about 100 English miles. Carambis is in 42° N. lat. and a little more; and it is not so far north as the promontory Syrias or Lepte, which is near Sinope.

There was also a place called Carambis near the promontory, mentioned by Scylax and Pliny, though the name in Scylax is an emendation of the MS. reading Caramus; but it appears to be a certain emendation. [G. L.]

CARANI'TIS (Καρηνῖτις, Strab. xi. p. 528; Καρανῖτις, Strab. xii. p. 560; Plin. v. 20. s. 24), a canton of Upper Armenia, added by Artaxias to his dominions. This district is at the foot of the mountains which separated the Roman from the Persian Armenia. Carana (Κάρανα, now *Erzrúm* or *Garen*) was the capital of this district. (Strab. xii. p. 560.) It was afterwards called Theodosiopolis, which was given it in honour of the emperor Theodosius the Younger by Anatolius, his general in the East, A. D. 416. (Procop. *de Aedif.* iii. 5; Le Beau, *Bas Empire*, vol. v. p. 446.) It was for a long time subject to the Byzantine emperors, who considered it the most important fortress of Armenia. (Procop. *B. P.* i. 10, 17; Const. Porph. *de Adm. Imp.* c. 46; Cedren. vol. i. pp. 324, 463.) About the middle of the 11th century it received the name of *Arze-el-Rúm*, contracted into *Arzrúm* or *Erzrúm*. (St. Martin, *Mém. sur l'Armenie*, vol. i. p. 67; Ritter, *Erdkunde*, vol. x. pp. 81, 271.) It owed its name to the circumstance that when ARZEK was taken by the Seljuk Turks, A. D. 1049, the inhabitants of that place, which, from its long subjection to the Romans, had received the epithet of *Rúm*, retired to Theodosiopolis, and gave it the name of their former abode. (St. Martin, *l. c.*) [E. B. J.]

CARA'NTONUS, a river of Gallia, which flowed through the territory of the Santones:—

"Santonico refluus non ipse Carantonus aestu."
Auson. *Mosell.* v. 463.

Ptolemy (ii. 7) and Marcianus (p. 47) call it Ca-

nentelus, or Canentellus, if it be the same stream, which may be doubted. The name is enough to show that the Carantonus of Ausonius is the *Charente*, for the names are the same. Ptolemy's Canentelus, according to his geography, is certainly not the *Charente*, but north of it. [G. L.]

CARANUSCA. The Antonine Itin., says D'Anville, gives only xxxiiii between Divodorum Mediomatricorum (*Metz*), on the Mosel, and Augusta Trevirorum (*Trier* or *Trèves*), also on the Mosel but lower down. There must have been intermediate stations between two such important positions, and the Table marks Caranusca and Ricciacum. D'Anville was not able to make anything of the road. Walckenaer (*Géog. &c.* vol. iii. p. 89) has restored the route from the Itin. and the Table. He makes the distance between *Metz* and *Trier* 42 Gallic leagues, or 63 Roman miles; and he places on the road from Divodurum, Theodonis Villa (*Thionville*) 18 M. P.; then Caranusca (*Canach*), 24 M. P.; then Ricciacum (*Munscheeker*), 10 M. P.; and then *Trier*, 10 M. P. But other geographers give quite a different account of the matter. [G. L.]

CARASA, a place in Aquitania, according to the Antonine Itin., on the route from Pompelo (*Pampelona*), in Spain, through the western Pyrenees to Aquae Tarbellicae (*Dax*). After passing the Summus Pyrenaeus and the Imus Pyrenaeus (*St. Jean Pied-de-Port*), we come to *Garis*, a name which corresponds very well to Carasa. The distance, 18 M. P., from *St. Jean Pied-de-Port* seems to fit pretty well, as far as we can judge from the ordinary maps. D'Anville observes that 39 M. P., which the edition of the Itinerary by Surita and that by Wesseling give as the distance between Carasa and Aquae Tarbellicae, is a great deal too much. Walckenaer gives the distance at 28½ M. P., according to the Naples MS. [G. L.]

CARAVIS (Καράουϊς: *Mallen?*), a city of Hispania Tarraconensis, on the right bank of the Iberus (*Ebro*), 37 M. P. above Caesaraugusta. (Appian, *de Reb. Hisp.* 43; *Itin. Ant.* p. 443.) [P. S.]

CARBAE (Καρβαί), a people of Arabia, named by Diodorus Siculus (iii. 46), after Agatharcides, as being contiguous to the Debae, Alilaei, and Gasandi. They are perhaps identical with the warlike Cerbani of Pliny (vi. 28. s. 32), and are assigned by Forster to the great *Harb* tribe, which name he also finds in the classical forms. They extended, he thinks, "eastward of the Tehama, the entire length of the Hedjaz, or at least between the latitudes of Yembo and Haly (the seat of the Alilaei), where Burckhardt found "the mighty tribe of Harb." (Forster's *Geog. of Arabia*, vol. ii. pp. 134—136.) [G. W.]

CA'RBANA (Κάρβανα: *Eth.* Καρβανεύς, Steph. B. *s. v.*), a city of Lycia, the name of which may be worth recording, as other discoveries may be made in that country. [G. L.]

CARBANTORIGUM, in Britain, mentioned by Ptolemy, and probably, under the name Carbantium, by the Geographer of Ravenna. The word is evidently a compound of the British term *Caer*. Its locality is in the south-western part of Scotland, as, along with Uxelum, Corda, and Trimontium, it is one of the four towns of the Selgovae. It has been variously identified with *Caerlaverock*, with *Drumlanrig*, and with *Kirkcudbright*. [R. G. L.]

CARBINA (Κάρβινα), a city of the Messapians, mentioned by Clearchus (*ap. Athen.* xii. p. 522), as having been destroyed by the Tarentines, on which occasion they inflicted such outrages on the inhabitants as subsequently brought down the divine vengeance upon all persons concerned in their perpetration. No subsequent notice of it is found; but the conjecture which identified it with *Carovigno* (a considerable modern town about 12 miles W. of *Brindisi*), derives some plausibility from the fact that inscriptions have been discovered there in the Messapian dialect, thus proving it to have been an ancient Messapian town. (Romanelli, vol. ii. p. 142; Mommsen, *U. I. Dialecte*, p. 63.) [E. H. B.]

CARBIS (Καρβίς, Arrian, *Ind.* 26), the name of a shore of the sea-coast of Gedrosia which was visited by the fleet of Nearchus. It does not appear to have been identified with any modern name. [V.]

CA'RCASO (*Carcassone*), a town in the Provincia of Caesar (*B. G.* iii. 20), and the Gallia Narbonensis of Pliny (iii. 4), who calls it "Carcasum Volcarum Tectosagum." Ptolemy (ii. 10) also mentions it as one of the towns of the Volcae Tectosages. It is on the Atax (*Aude*), and is now the capital of the department of *Aude*. In the campaign of P. Crassus in Aquitania during Caesar's government of Gaul, B. C. 56, Carcaso, Tolosa, and Narbo, furnished many brave soldiers for Crassus. They were summoned by the general from a muster roll. A column a few feet high, erected in honour of M. Numerius Numerianus, supposed to be the same as the son of the emperor Carus, was found a few miles from *Carcassone*, and is said to be the only monumental evidence that this was once a Roman town. But Numerianus was named M. Aurelius. In the Jerusalem Itinerary it is called Castellum Carcaso. [G. L.]

CARCATHIOCERTA (Καρκαθιόκερτα: *Kharpút*), the capital of SOPHENE, one of the cantons of Armenia. (Strab. xi. p. 527; Plin. vi. 10.) St. Martin (*Mém. sur l'Armenie*, vol. i. p. 188) considers that this was the ancient and heathen name of the city of Martyropolis [MARTYROPOLIS]; but Ritter (*Erdkunde*, vol. x. p. 811) has shown satisfactorily that this cannot be the case. Carcathiocerta does not occur in the Byzantine writers, but must be the same as the strong fortress which Cedrenus (*Hist. Comp.* vol. ii. p. 686) calls Χάρτοσε, and which commanded Mesopotamia. It was called by the Syrians Kortbest (*Chartbist*, D'Anville; *Khartabist*, Herbelot; *Haretbaret*, Assemann; comp. Von Hammer, *Gesch. der Osman*, vol. i. p. 226, vol. ii. p. 345). *Kharpút* is placed on an eminence at the termination of a range of mountains, commanding a beautiful and extensive plain. At no great distance is a lake, which, though described as salt, is really freshwater (*Lake Goljik*), which Kinneir (*Geog. Mem. Pers. Emp.* p. 335) conjectures to be the lake Colchis of the ancients. (Comp. Ptol. v. 13.) The word *Kol*, *Kul*, or *Gul* frequently occurs in the interior of Asia, and signifies a tarn or mountain lake. (Ritter, *Erdkunde*, vol. x. p. 103; *Journ. Geog. Soc.* vol. vi. p. 207, vol. x. p. 365.) [E. B. J.]

CARCICI, for so D'Anville affirms that we ought to read the name in the Maritime Itinerary instead of Carsici. His authority for Carcici is an inscription which Barthelemi read on the spot. The measures are very confused along this part of the coast of Gallia, but D'Anville contends that the Carsicis Portus is *Cassis*, a place on the coast of France between *Toulon* and *Marseille*. (D'Anville, *Notice*, &c.; Walckenaer, *Géog.*, &c., vol. iii. p. 120.) [G. L.]

CA'RCINA (Κάρκινα, Ptol. iii. 5. § 27), CAR-

CINE (Plin. iv. 12. s. 26), CARCINI'TIS (Καρκινῖτις, Herod. iv. 55, 99; Hecat. *ap.* Steph. B. *s. v.*: *Eth.* Καρκινῖται), a city of Sarmatia Europaea (or Scythia, according to Herodotus), near the mouth of the river Hypacyris (Herod. iv. 55), or, as later writers name the river, Carcinites (Καρκινίτης, Strab. vii. p. 307; Ptol. iii. 5. §§ 8, 9; Plin. *l. c.*) This river fell into the gulf of the same name (Καρκινίτης κόλπος, Strab. *l. c.*; Mela, ii. 1. § 40; Plin. *l. c.*; Marcian. p. 55; Anon. *Per.* pp. 7, 9; formerly called Ταμυράκης κόλπος: *Gulf of Perekop*), which lies on the W. side of the isthmus of the Chersonesus Taurica (*Crimea*). The river was regarded as the boundary between the "Old Scythia" of Herodotus (iv. 99) and Taurica (comp. Plin. *l. c.*, who calls the country W. of the river Scythia Sendica). The river is generally supposed to be the small stream of *Kalantchak*. The site of the city cannot be determined with any certainty. (Eichwald, *Geogr. d. Kasp. Meer.* p. 305; Ukert, vol. iii. pt. ii. pp. 164, 193, 438, 458.) [P. S.]

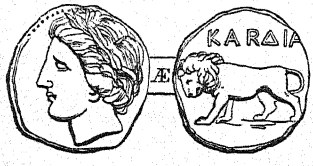
CARCINI'TES FL. et SIN. [CARCINA.]

CARCINI'TIS. [CARCINA.]

CA'RCORAS (Καρκόρας: *Gurk*), a river of southern Pannonia, flowing from the heights of Illyricum into the Savus. (Strab. vii. p. 314; Geog. Rav. iv. 21, where it is called Corcac.) [L. S.]

CARDAMYLE (Καρδαμύλη: *Eth.* Καρδαμυλίτης), a town of Messenia, and one of the seven places offered by Agamemnon to Achilles. (*Il.* ix. 150, 292.) It was situated on a strong rocky height at the distance of seven stadia from the sea, and sixty from Leuctra. (Paus. iii. 26. § 7; Strab. viii. p. 360, seq.) It is called a Laconian town by Herodotus (viii. 73), since the whole of Messenia was included in the territories of Laconia at the time of the historian. It again became a town of Messenia on the restoration of the independence of the latter; but it was finally separated from Messenia by Augustus, and annexed to Laconia. (Paus. *l. c.*) Pausanias mentions at Cardamyle sanctuaries of Athena and of Apollo Carneius; and in the neighbourhood of the town a temenus of the Nereids. There are considerable ruins of the town to the NE. of the modern *Skardhamúla*, at the distance of 1300 (French) metres from the sea. (Comp. Plin. iv. 5. s. 8; Ptol. iii. 16. § 22; Steph. B. *s. v.*; Leake, *Morea*, vol. i. p. 329, seq.; Boblaye, *Recherches*, p. 93.)

CA'RDIA (Καρδία: *Caridia*), one of the chief towns of the Thracian Chersonesus, situated at the head of the gulf of Melas. It was originally a colony of the Milesians and Clazomenians; but subsequently, in the time of Miltiades, the place also received Athenian colonists. (Herod. vii. 58, vi. 33, ix. 115; Scym. Chius, 699; Dem. *c. Philip.* i. p. 63, *de Halon.* pp. 87, 88, and elsewhere.) The town was destroyed by Lysimachus (Paus. i. 9. § 10), and although it was afterwards rebuilt, it never again rose to any degree of prosperity, as Lysimachia, which was built in its vicinity and peopled with the inhabitants of Cardia, became the chief town in that



COIN OF CARDIA.

neighbourhood. (Strab. vii. p. 331; Paus. i. 10. § 5, iv. 34. § 6; Appian, *B. C.* iv. 88; Ptol. iii. 12. § 2; Steph. B. *s. v.*) Cardia was the birthplace of king Eumenes (Nep. *Eum.* 1) and of the historian Hieronymus. (Paus. i. 9. § 10.) [L. S.]

CARDU'CHI (Καρδοῦχοι, Xen.). The wild tribes who occupied the high mountainous tract, which lies between the great Upland or Plateau of Persia, and the low-lying plains of Mesopotamia, went in antiquity under the different names of Καρδοῦχοι, Γορδυαῖοι (Strab. xvi. p. 747), Κάρδακες from a Persian word, signifying manliness (Strab. xv p. 734), Κύρτιοι (Strab. xi. p. 523), Carduchi, and Cordueni (Plin. vi. 15). They are now the *Kúrds* inhabiting the district of *Kúrdistan*, who are proved by their peculiar idiom to be a branch of the Arian race. (Prichard, *Nat. Hist. of Man*, p. 178.) These barbarous and warlike tribes owed no allegiance to the Great King, though he possessed some control over the cities in the plains. They were separated from Armenia by the Centrites (*Bohtan-Chai*), an eastern affluent of the Tigris, which constitutes in the present day a natural barrier between *Kúrdistan* and Armenia. (Grote, *Hist. of Greece*, vol. ix. p. 157.) Xenophon in his retreat performed a seven days' march through the mountains of the Carduchians under circumstances of the utmost danger, suffering, and hardship. (*Anab.* iv. 1—3; Diod. xiv. 27.) They dwelt in open villages, situated in the valleys, and enjoyed an abundant supply of corn and wine. Every attempt to subdue them had proved fruitless, and they had even annihilated mighty armies of invaders. The neighbouring satraps could only secure a free intercourse with them by means of previous treaties. Their bowmen, whose arrow resembles that of the *Kúrd* of the present day (comp. Chesney, *Exped. Euphrat.* vol. i. p. 125), exhibited consummate skill: and the sufferings of the Greeks were far more intolerable than anything they had experienced from Tissaphernes and the Persians. For a description of the country occupied by these nomad tribes, and their further history, see CORDUENE. [E. B. J.]

CA'REIAE, a station on the Via Clodia in Etruria, probably a mere village, is placed by the Itineraries 15 M. P. from Rome; and appears, therefore, to have occupied the site of the modern village of *Galera*. It was here that the aqueduct from the Lacus Alsietinus was joined by a branch from the Lacus Sabatinus. (*Itin. Ant.* p. 300; *Tab. Peut.*; Frontin. *de Aquaeduct.* § 71.) [E. H. B.]

CARE'NE, or CARINE (Καρήνη, Καρίνη: *Eth.* Καρηναῖος), a town of Mysia. The army of Xerxes, on the route from Sardis to the Hellespont, marched from the Caicus through the Atarneus to Carine; and from Carine through the plain of Thebe, passing by Adramyttium and Antandrus (vii. 42). In the text of Stephanus (*s. v.* Καρήνη) the name is written Carene, and he quotes Herodotus, and also Craterus (περὶ Ψηφισμάτων) for the form Καρηναῖοι. In the text of Pliny (v. 32) the name is also written Carene; and he mentions it as a place that had gone to decay. Carene is also mentioned in a fragment of Ephorus (Steph. *s. v.* Βέννα) as having sent some settlers to Ephesus, after the Ephesians had sustained a defeat from the people of Priene. There seems no doubt that the true name of the place is Carene. There appear to be no means of fixing the site any nearer than Herodotus has done. [G. L.]

CARE'NI, a people in Britain, mentioned by Ptolemy as lying to the east of the CARNONACAE.

and west of the Carnavii. This gives them the NE. parts of the county of *Sutherland*. [R. G. L.]

CARENTOMAGUS, a town in Gallia, is placed by the Theodosian Table between Divona (*Cahors*), and Segodunum (*Rhodez*). It is XV. from Segodunum. The site is not known. [G. L.]

CARES. [CARIA.]

CARESE'NE (Καρησήνη), a mountainous tract in the Troad, which contained many villages, and was well cultivated. (Strab. p. 602.) It bordered on the Dardanice as far as the parts about Zeleia and Pityeia. It was named from the Caresus, a river mentioned by Homer (*Il.* xii. 20), which flows into the Aesepus. The Caresus has a considerable valley (αὐλῶν), but less than that of the Aesepus. Strabo says that the Andrius, which flows into the Scamander, also rises in the Caresene, part of which is therefore probably a high plateau, on which the Andrius and Caresus rise. The Caresus springs between Palaescepsis and Achaeum, which is opposite to the island Tenedos. There was a city Caresus, but it was ruined before Strabo's time. [G. L.]

CARE'SUS (Κάρησος). [CARESENE.]

CA'RIA (ἡ Καρία: *Eth.* Κάρ, Κᾶρος, *fem.* Κάειρα: *Adj.* Καρικός, Κάριος), a country in the south-west angle of Asia Minor. Strabo (p. 632) makes the southern boundary of Ionia to be the promontory Poseidion, in the territory of Miletus, and the Carian mountains, as the text stands (τῶν Καρικῶν ὀρῶν). Groskurd (*Transl. Strab.* vol. iii. p. 2) writes ὄρων for ὀρῶν; and so Strabo is made to say that the southern boundary of Ionia is the Poseidium and the Carian boundaries; but as Caria borders on Ionia, if Strabo wrote so, he has in this passage fixed no boundary, except Poseidion, which is south of the Maeander. If by the Carian mountains he means the range of Messogis, which forms the northern boundary of the basin of the Maeander, he does not seem to have expressed his meaning very accurately; for if the Messogis which is north of the Maeander is the southern boundary of Ionia, it appears inconsistent to speak of a promontory south of the Maeander also as a boundary. But Strabo's text is still capable of explanation. Miletus, which was south of the Maeander, and in a tract once occupied by the Carians, was an Ionian city, and the whole coast line from Phocaea and the Hermus to Poseidion, according to Strabo, was Ionia. It is therefore consistent to make Ionia extend to Poseidium along the coast, and yet to speak of the Carian mountains as a boundary, if he means the Messogis, the mountain range that terminates on the coast in the promontory of Mycale. The Messogis, which lies between the basin of the Cayster and the basin of the Maeander, would form a natural boundary between Caria and the country to the north of the Messogis. Strabo, in another passage (p. 648), says that the plain of the Maeander is occupied by Lydians, Carians, Ionians, Milesians, the people of Myus, and also the Aeolians, who had Magnesia on the Maeander. Again (p. 577), after describing the source of the Maeander, he says that it flows through Phrygia, and then separates Lydia and Caria in the plain of the Maeander; and near the lower part of its course it flows through Caria itself (καὶ Καρίαν αὐτὴν, according to the emended text), that part which is now occupied by the Ionians, and enters the sea between Miletus and Priene. Herodotus places in Caria not only Miletus and Myus, but also Priene, which is north of the Maeander (i. 142). It seems, then, a fair conclusion that the Carians once possessed all the plain of the Maeander in its middle and lower course, and that the Messogis was their northern limit. Immediately south of the Maeander, says Strabo (p. 650), all is Carian, the Carians there not being mingled with the Lydians, but being by themselves, except as to the sea-coast parts which the Myusii and Milesians have appropriated. In Strabo's time, then, or according to the authorities that Strabo followed, the stock of purer Carians commenced immediately south of the Maeander, and there were only traces of the former population in the plain on the north side of the river. On the north-east Caria bordered on Phrygia. Strabo (p. 663) makes Carura on the upper Maeander the boundary between Phrygia and Caria. The range of Cadmus forms a natural boundary to Caria on the north-east, occupying the country between the upper basin of the Maeander and of the Indus, one of the large rivers which enters the sea on the south coast of Caria. The natural limit of Caria on the east would be the high land that bounds the basin of the Indus on the west, and not the range of Daedala, which is in Lycia (Strab. p. 664), and forms the eastern boundary of the basin of the Indus or Calbis of Strabo. But the most eastern place on the coast of Caria, according to Strabo, is Daedala, east of the Indus, and north of Daedala is the mountain range that has the same name. According to this geographer, the small river Glaucus, which enters the bay of Glaucus, is the eastern boundary of Caria on the south coast, and thus he includes within Caria, at least the lower part of the valley of the Indus or Calbis, and the towns of Daedala, Araxa, and that of Calynda, though the site of Calynda is not certain. [CALYNDA.]

The whole coast of Caria, including the bays, is estimated at 4900 stadia. (Strab. p. 651.) The part of the south coast from Daedala westward to Mount Phoenix, opposite to the small island Elaeussa, and to the northern extremity of Rhodes, 1500 stadia in length, was called the Peraea. This Peraea belonged to the Rhodians, and is accordingly sometimes called ἡ περαία τῶν Ῥοδίων (Polyb. xvii. 2), who appear to have had part of this coast at least from a very early period; for Scylax (p. 38) mentions a tract south of Cnidus as belonging to the Rhodians.

The Carians maintained that they were an autochthonous continental people, the original inhabitants of Caria, and that they had always this name. As a proof of it, they pointed to the temple of the Carian Zeus at Mylasa, which was open to the Lydians and Mysians also, for Lydus and Mysus were the brothers of Car. (Herod. i. 171.) The proof might show that there was some fraternity among these three nations, but certainly it would not prove that the Carians were autochthonous in Caria. But the Cretans had a different story. They said that the Cares inhabited the islands of the Aegean, and were subject to Minos, king of Crete, being then called Leleges, but they paid no tribute. They were a warlike race, and manned the ships of Minos. They were afterwards driven from the islands by the Dorians and Ionians, and so came to the mainland. Strabo (p. 661) follows this tradition, and adds that the continental people whom they displaced were themselves Leleges and Pelasgi. But this tradition does not explain the origin of the name Carians. In the Iliad (x. 428), Cares, Leleges, Caucones, and Pelasgi are mentioned among the Trojan auxiliaries; and we may assume them all to be continental

people. The Leleges [LELEGES] seem to have once occupied a considerable part of the west coast of Asia Minor. Strabo (p. 611) observes, that "in all Caria and in Miletus tombs of the Leleges, and forts and vestiges of buildings, are shown." The true conclusion seems to be that Cares and Leleges are different peoples or nations, whatever relationship there may have been between them. In proof of the former occupation of some of the islands of the Aegean by Carians, Thucydides (i. 8) states that when the Athenians, in the Peloponnesian war, removed all the dead bodies from the sacred island of Delos, above half appeared to be Carians, who were recognised by their arms, which were buried with them, and by the manner of their interment, which was the same that they used when Thucydides wrote. He states that the early inhabitants of the islands of the Aegean were pirates, and they were Carians and Phoenicians. According to him, Minos expelled the Carians from the Cyclades (i. 4), which is not the tradition that Herodotus followed. The Carians of Homer occupied Miletus, and the banks of the Maeander, and the heights of Mycale; and consequently, according to Homer, they were both north and south of this river. Strabo even makes the original inhabitants of Ephesus to have been Cares and Leleges.

Within the limits of Caria was a people named Caunii, who had a town Caunus, on the south coast. Herodotus (i. 171) believed them to be autochthonous, but they said that they came from Crete. Herodotus also says that they approximated in language to the Carian nation, or the Carians to them; he could not tell which. But in customs they differed from the Carians and from every other people. The remark about the language is not very clear, but as Herodotus was a native of Caria, he may be supposed to be right as to the fact of some resemblance between the languages of these two people.

The settlements of the Ionians in Asia displaced the Carians from Mycale, near which Priene was built, from Myus on the south side of the Maeander, and from the territory of Miletus, which, according to Homer, was a Carian city (*Il.* ii. 866). The Dorians drove them from Halicarnassus, from Cnidus and the Triopia, and probably the Dorians found the Carians in the island of Cos, which they also seized. The possessions of the Rhodians on the south coast probably belong to the same epoch. But it was only the sea-coast that the early Greek settlers occupied, according to their usual practice, and not all the sea-coast, for in the time of Xerxes (B. C. 480), the Carians contributed 70 ships to the Persian fleet, and the Dorians of Caria supplied only thirty. Homer designates the Carians by the epithet Βαρβαροφώνων (*Il.* ii. 865), the exact meaning of which is a difficulty to us, as it was to Strabo and others of his countrymen (p. 661). We may conclude that there was some intermixture between the Greek settlers and the Carians, as is always the case when two peoples live near one another. But the Carians maintained their language, though many Greek words were introduced into it, as Strabo says (p. 662), on the authority of Philippus, who wrote a history of the Carians. The Carians lived in small towns or villages (κῶμαι), united in a kind of federation. Their place of meeting was a spot in the interior, where the Macedonians, after the time of Alexander, founded the colony of Stratonicea. They met at the temple of Zeus Chrysaoreus to sacrifice and to deliberate on their common interests. The federation was called Chrysaoreum, consisting of the several comae; and those who had the most comae had the superiority in the vote, an expression that admits more interpretations than one. This federation existed after the Macedonian conquest, for the people of Stratonicea were members of the federation, by virtue of their territorial position, as Strabo observes (p. 660), though they were not Carians. The Carians may have formed this confederation after they were driven into the interior by the Ionians and Dorians. This temple was at least purely Carian, and not a common temple like that at Mylasa, mentioned above. The Carians, at the time of the Persian conquest of Caria, had also a Zeus Stratios, whose temple was at Labranda. (Herod. v. 119.)

The Carians were included in the Lydian kingdom of Croesus (Herod. i. 28), as well as the Dorians who had settled in their country. On the overthrow of Croesus by Cyrus, they passed under Persian dominion, without making any great resistance (Herod. i. 174); and they were included in the first nome of Darius with the Lycians and others. (Herod. iii. 90.) In the Ionian revolt (B. C. 499) the Carians made a brave resistance to the Persians. They fought a great battle with the Persians south of the Maeander, on the river Marsyas, and though the Carians were defeated, the enemy lost a great number of men. In a second battle the Carians fared still worse, but the Milesians, who had joined them, were the chief sufferers. At last, the Persian commander Daurises fell into an ambuscade by night, which the Carians laid for him in Pedasus, and perished with his men. The commander of the Carians in this ambuscade was Heracleides, of Mylasa, a Greek. In this war we see that Carians and Greeks fought side by side (Herod. v. 119—121). After the capture of Miletus (B. C. 494), the Persians received the submission of some of the Carian cities, and compelled the submission of the rest. (Herod. vi. 25.)

The Persians established kingly government in Caria, and under their protection there was a dynasty of Carian princes, who may, however, have been of Greek stock. Halicarnassus was the residence of these kings. [HALICARNASSUS.] Artemisia, the daughter of Lygdamis, and of a Cretan mother, accompanied Xerxes to the battle of Salamis with five ships (Herod. vii. 99). She was more of a man than a woman. The Athenians, during their naval supremacy, made the people of the Carian coast tributary, but they did not succeed in establishing their tyranny in the interior. (Thucyd. ii. 9, iii. 19.) When Alexander, in his Persian expedition, entered Caria, Ada, queen of the Carians, who had been deprived of the royal authority, surrendered to him Alinda, a town in the interior, and the strongest place in Caria. Alexander rewarded her by re-establishing her as queen of all Caria, for she was entitled to it as the sister and widow of her brother Idrieus. (Arrian, *Anab.* i. 23; Diod. xvii. 24.) It seems that the early Macedonian kings of Egypt somehow got a footing somewhere in Caria. (Polyb. iii. 2.) After the Romans had finally defeated Antiochus, king of Syria (B. C. 190), who seems to have added Caria to his dominions, the Romans gave part of Caria to Eumenes, king of Pergamus, and part to the Rhodians. (Polyb. xxii. 27; Liv. xxxvii. 56; Appian, *Syr.* c. 44.) According to the terms of the Senatusconsultum, as reported by Livy, the Romans gave to Eumenes, Caria called Hydrela, and the

territory of Hydrela which lies towards Phrygia, with the forts and villages on the Maeander, with the exception of such places as were free before the war with Antiochus. They gave to the Rhodians the part of Caria which was nearest to them, and the parts towards Pisidia, except those towns which were free before the war with king Antiochus in Asia. But the Romans took from the Rhodians their Carian possessions after the war with king Perseus (B. C. 168); or, as Polybius (xxx. 5) expresses it, they made those Carians free whom they had put under the Rhodians after the defeat of Antiochus. (Liv. xliv. 15.) About B. C. 129 the Romans added Caria to their province of Asia; but the Peraea was reserved for the Rhodians, if Strabo's statement applies to his own time. Caunus at least was given to the Rhodians by Sulla. (Cic. *ad Q. Fr.* i. 1. § 11.)

The Carians are represented by the Greeks as a warlike race; and Herodotus (i. 171), whom Strabo copies, says that the Greeks adopted the fashion of helmet plumes from them, handles for the shields, and devices on the shields They were not a nation of traders, like the Greeks. They served as mercenary troops, and, of course, would serve anybody who would pay them well; and they were reproached with this practice by the Greeks, who, however, followed it themselves. Apries, the king of Egypt, had a body of Carians and Ionians in his service (Herod. ii. 163); and Psammenitus, the son of Amasis, had also Hellenic and Carian troops (Herod. iii. 11).

The great plain of Caria is the valley of the Maeander, bounded on the north by the range called Messogis The range of Cadmus, or some high range that is connected with it, appears to run through Caria southward, then west, and to terminate in the peninsula in which Halicarnassus is situated. This high land, called Lide, forms the northern boundary of the Gulf of Ceramicus, and is parallel to the south coast of Caria and near it; for there are only a few small streams that flow from the southern slope to the south coast, while three considerable streams run from the north slope and join the Maeander on the left bank, the *Kara Su*, perhaps the Mossinus or Mosynus, the *Arpa Su*, the Harpasus, and the *Tshina Chi*, the Marsyas, which rises in the tract called Idrias (Herod. v. 118). The valley of the Calbis or Indus is separated by the high lands of Cadmus and by its continuation from the basin of the Meander, though the lower part of this valley is included in Caria by the ancient geographers. The valleys of these three streams, which run at right angles to the direction of the Maeander, are separated by tracts of high land which are offsets from the central range of Caria. One of these transverse ranges, which forms the western boundary of the valley of the Marsyas, is the Latmus; and the high lands called Grion occupy the peninsula between the bay of Iasus and the bay of Latmus.

This general direction of the mountain ranges has determined the irregular form of the western coast of Caria. On the north side of the peninsula of Miletus was the bay of Latmus, so called from the neighbouring range of Latmus, but the bay has disappeared, and a large tract of sea has been filled up by the alluvium of the Maeander, which once entered the sea on the north side of the bay of Latmus. (Chandler, *Travels in Asia Minor, &c.* vol. i. ch. 53, French ed.; MAEANDER.) South of the bay of Latmus was the bay of Iasus, also called Sinus Bargylieticus, the northern side of which terminated in the promontory Posidium, and the southern side was the north coast of the peninsula of Halicarnassus. The Ceramicus (Κεραμεικὸς κόλπος, Herod. i. 174), or Doris of Pliny, now the Gulf of *Boodroom*, is a deep inlet, the north side of which is formed by the mountain range already described as running through Caria from east to west, and terminating in the peninsula of Halicarnassus. The southern side of the bay is bounded by the long Triopian peninsula, at the western extremity of which Cnidos was situated; and in the mouth of the gulf is the long narrow island of Cos, which looks like a fragment of the mountains of the continent. The peninsula of Cnidos is contracted to a narrow neck in two places, and thus is divided into two peninsulas. The more eastern of these two necks seems to be the termination of the Triopian peninsula [BUBASSUS], which forms the northern boundary of the picturesque gulf of *Syme*. The south side is formed by another peninsula, a continuation of a mountain range from the interior of Caria, which terminates on the coast, opposite to the island Elaeussa, in Mount Phoenix, which Ptolemy (v. 2) enters in his list as one of the great mountains of the western side of Asia; and it is the highest mountain in those parts (Strab. p. 652). The Peraea of the Rhodians commenced at Phoenix and ran eastward along the coast between the mountains of the interior and the sea (Strab. pp. 651, 652). The bay of Syme has a rugged and uneven coast, and itself contains several other bays, which Mela, proceeding from east to west in his description of the coast of Caria (i. 16), names in the following order: — Thymnias, Schoenus, and Bubessius. The Thymnias, then, is the bay right opposite to the island of Syme, bounded on the north side by the promontory Aphrodisium; the Schoenus is the next bay further north; and the bay of Bubassus is the bay north of the Schoenus, and the termination of the gulf of Syme. Close to this bay of Bubassus is the narrow neck of land which connects the Cnidian peninsula with the mainland. (See Hamilton's *Asia Minor, &c.* vol. ii. p. 77.) Some geographers place the bay of Bubassus on the south side of the Triopian peninsula, where also the land is contracted to a narrow neck; but if the Cnidian isthmus of Herodotus is rightly determined, this is not the bay of Bubassus. [BUBASSUS.] If this is the right position of the Bubassus, the Bubassie of Herodotus (i. 174) is the long peninsula to the east of the Triopia, or the rocky tract that contains the mountain Phoenix. And this peninsula is what Diodorus (v. 60, 62) calls the Chersonesus opposite to the Rhodians; Pliny also (xxxi. 2) speaks of the Chersonesus Rhodia. This peninsula, or Rhodian Chersonese, terminates in the Dog's Tomb (Cynossema) or Ass' jaw (Onugnathos), right opposite to the island of Rhodes, and in the Paridion promontory perhaps of Pliny opposite to the island of Syme. (Comp. Plin. v. 28, and Mela, i. 16.)

The neck of this Rhodian Chersonese is the narrow tract between the head of the gulf of Syme and a land-locked bay on the east, at the head of which was the town of Physcus. Between this last-mentioned bay and another small bay, Panormus, to the east, is another Chersonesus; and further east, between the mouth of the Calbis and the gulf of Glaucus, *Macri*, is another Chersonesus, which terminates in the promontory Pedalium or Artemisium. The irregular coast of Caria is most picturesque,

and in some parts the rocks rise abruptly from the sea.

There was a road from Physcus in the Peraea of the Rhodians to Ephesus. The distances were, from Physcus to Lagina, in the territory of Stratonicea, 850 stadia; to Alabanda, 250; to the passage of the Maeander, 80 stadia: in all 1180 stadia from Physcus to the Maeander (Artemidorus, quoted by Strabo, p. 663). At the Maeander Strabo places the limits (*ὅροι*) of Caria, an expression which may seem to support Groskurd's emendation mentioned at the beginning of this article.

Though a large part of Caria is mountainous, it contains some extensive valleys and a great deal of good land in the basin of the Maeander and its tributary streams. The Peraea is a beautiful country, and contains some fertile tracts. There is still a good deal of timber on the hills in many parts of Caria, firs, oaks, and many fine plane trees. The country produces good grain and fruits, the fig and the olive. The vine grows to the top of the highest trees. Oil is made in Caria. The variation in altitude causes a great difference in climate, for the higher tracts are cold, wintry, and snow-covered, while it is hot in the lower grounds. In the upper valley of the Mosynus it is still winter in the month of March. Some sheep are fed in Caria; and we may conclude that, as Miletus was noted for its wool, the high lands of Caria formerly fed a great number of sheep. The green slopes near Alabanda, *Arab Hissá*, in the valley of the Marsyas, are now covered with flocks. The limestone of the country furnished excellent building material; and there are hot springs and gaseous flames. (Fellows, *Discoveries in Lycia, Asia Minor, &c.*) The palm tree grows luxuriantly, and the orange about the ancient Halicarnassus. The wine of Cnidus was highly esteemed in ancient times.

The islands off the Carian coast are too remote to be considered as appendages of the mainland, with the exception perhaps of Cos, already mentioned, and the island of Syme, which is off the bay of Thymnias. There are many small rocky islands along the coast. The numerous towns are described under their several heads. [G. L.]

CARIATAE (*Καρίατα*, Strab. xi. p. 517), a small town of Bactriana which was destroyed by Alexander the Great. It is said by Strabo to have been the place where Callisthenes was secured by Alexander's guards. (Arrian, *Anab.* iv. 14; Curt. viii. 5. § 8; Plut. *Alex.* 55.) [V.]

CARILOCUS (*Charlieu*), a town of the Aedui, according to some of the Latin texts of Ptolemy; but the name is said not to appear in any of the Greek texts, which is suspicious. Nor is it mentioned by any ancient writer. It appears under the name of Carus locus in the documents of the 10th century. *Charlieu* is near the right bank of the Loire, between *Semur* and *Roanne*. [G. L.]

CARINE. [CARENE.]

CARISA or CARISSA (Coins: *Κάρισσα*, Ptol. ii. 4. § 13: Regia Carissa cognomine Aurelia, Plin. iii. 1. s. 3: Rn. with inscriptions at *Carixa*, near *Bornos*, in the neighbourhood of *Seville*), a city of the Turdetani in Hispania Baetica, in the conventus of Gades, having the *civitas Latina*. Several of its coins are extant. (Caro, *Ant. Hisp.* iii. 19; Morales, *Antig.* p. 8, b.; Florez, *Med. de Esp.* vol. i. p. 285, vol. iii. p. 30; Mionnet, vol. i. p. 8, Suppl. vol. i. p. 16; Sestini, pp. 20, 38; Eckhel, vol. i. p. 16). [P. S.]

CARMAEI, a tribe of the Minaei [MINAEI], mentioned by Pliny (vi. 28. s. 32), probably the same as the *Ἀκαρμὰν βασίλειον* of Ptolemy (vi. 16), which Forster identifies with the modern town *Karn-al-Manzil* in the *Hedjaz* between *Tayif* and *Mekka*, about 50 miles SE. of the latter (*Arabia*, vol. i. pp. 133, 134, vol. ii. pp. 255—258). [G.W.]

CA'RMALAS (*Καρμάλας*), a Cappadocian river. Strabo (p. 537) says that in Cataonia there is a hill fort, Dastarcum, round which the river Carmalas runs. Then he says, in Sargarausene of Cappadocia, there is a small town Herpa, and a river Carmalas, "which *also* flows into Cilicia;" that is like the Pyramus, which he has described a little before. And again, king Ariarathes dammed up the Carmalas, but it burst the dike and damaged some land about Mallus in Cilicia, which is near the coast (p. 539). There is great confusion here, for Sargarausene is one of the northern divisions of Cappadocia. In another passage (p. 663) Strabo fixes a place called Herphae, which seems to be the same name as Herpa, in Melitene, near the Euphrates. Finally, Ptolemy (v. 6, 7) places a town Carmala in Melitene and near the junction of the Melas and the Euphrates. Some geographers have assumed from this that the Carmalas and the Melas are the same river: and that Strabo is mistaken about the Carmalas flowing into Cilicia. This cannot be admitted, though it is true that there is confusion in the passages quoted from Strabo. If the Carmalas is a river of Cataonia, it must be a branch of the Pyramus, and one of the branches of the Pyramus is marked *Charma Su* in some maps. [G. L.]

CARMA'NA. [CARMANIA.]

CARMA'NIA (*Καρμανία*, Strab. xv. p. 726; Arrian, *Anab.* vi. 28, *Ind.* 32; Pol. xi. 32; Steph. B.; Plin. vi. 23; Marcian, *Peripl.* p. 20; Ptol. vi. 8; Amm. Marc. xxiii. 6), an extensive province of Asia along the northern side of the Persian Gulf, extending from Carpella (either *C. Bombareek* or *C. Iask*) on the E. to the river Bagradas (*Nabend*) on the W. According to Marcian, the distance between these points was 4250 stadia. It appears to have comprehended the coast line of the modern *Laristán*, *Kirman*, and *Moghostán*. (Burnes' Map, 1834.) It was bounded on the N. by Parthia and Ariana, on the E. by Drangiana and Gedrosia, on the S. by the Persian Gulf, and on the W. by Persis. It was a district but little known to the ancients, though mentioned in Alexander's expedition against India, in Nearchus's voyage, and in the wars of Antiochus and Ptolemy.

Ptolemy divides Carmania into Carmania Deserta and Carmania. In the former, which was the inland country, now called *Kirman*, he mentions no towns or rivers, but gives simply a list of places which are otherwise unknown to us. In Carmania, or Carmania Vera, as it has been called by the old geographers, he mentions many rivers and places, which have been identified with more or less certainty. The principal mountain ranges were the Mt. Semiramidis (*ὄρος Σεμιραμίδος*, Arrian, *Peripl.*; Marcian, p. 20), perhaps that now called *Gebal Shemil*, a high land on the coast at the narrowest part of the Persian Gulf; and on the confines of Gedrosia, a mountain named Strongylus. The principal capes were Carpella (either *C. Bombareek* or *C. Iask*), the eastern extremity of a mountain which terminated at the entrance of Paragon Bay; Harmozon (*Kohistug?*), and Tarsia, near the Persian frontier (*C. Sertes* or *Ras-el-Jerd?*). The chief

rivers were the Anamis, Andanis, or Addanis (*Ibrahim Rud*), which flows down from the Persian mountains, and falls into the Persian Gulf near Harmozon; the Corius or Carius (either the *Shur* or *Div Rud*), and the Bagrada (*Nabend*).

Ptolemy divides the territory of Carmania into several subdivisions, the names of which are not met with in other authors; they are the Rudiana or Agdinitis, Cabedena, Paraepaphitis, and Modomastite. Other names which he mentions, as the Camelobosci, are merely descriptive of the occupation or mode of life of particular tribes. The inhabitants of Carmania were called Carmanii (Καρμάνιοι, Diod. ii. 2, Tacit. vi. 36) or Carmani (Καρμανοί, Polyb. v. 79; Mel. iii. 8; Plin. vi. 26, &c.), and comprehended several nations, or probably tribes, whose names are given by Ptolemy. They appear to have been a warlike independent race, exhibiting, according to Strabo (xv. p. 727) and Arrian (*Ind.* 38), a great resemblance in their manners and customs to the Medians and Persians. Little more is known of the various cities which are placed in Carmania by ancient writers than of the subdivisions of that territory, according to its nations or races. Ptolemy mentions Harmuza, whose name implies a Persian origin, and which was visited, if not founded, by Nearchus (Arrian, *Ind.* 33), and Tarsiana, on the coast; and Arrian (*Ind.* 37) adds Sidodone; and in the interior of the country, Ora, Cophanta, Throasca or Oroasca, Sabis, Alexandreia, and Carmana. The latter is called by Ptolemy Metropolis (μητρόπολις), and is without doubt the town now called *Kirman*, which gives its name to the whole province of *Kirman*. It was in the time of Ammianus (xxiii. 6) a place of wealth and luxury.

Along the coast of Carmania were several islands, Organa, Cataea, Aphrodisias, and Ooracta or Ooractha, Carmana or Carminna, about which, however, little more is known than their names.

The ancient accounts of the province of Carmania speak of it as a land fruitful in corn and wine (Strab. xv. p. 726; Arrian, *Anab.* vi. 28, *Ind.* i. 32; Amm. Marc. xxiii. 6; Curt. ix. 10), but it appears that the olive could not be cultivated there (Strab., Arrian, *ll. cc.*); but from its mountainous and rugged character its wealth in minerals was probably the greatest. Silver, copper, and cinnabar are mentioned among its productions, and even gold was found in some of its water-courses. (Strab. *l. c.*; Plin. vi. 23. s. 26.) The land also possessed abundance of wild asses, but few horses. (Strab. *l. c.*; Vincent, *Voyage of Nearchus*, vol. i. p. 370, &c.) [V.]

CARMEL, a city of Judah, mentioned between Maon and Ziph, in Joshua (xv. 55), the same that occurs with Maon in the history of David. (1 *Sam.* xxv. 2.) The three sites retain their ancient names, and are found two or three hours south of Hebron, *Kurmel* lying between the other two 1½ hour distant from *Zif*, and only half an hour from *Mâin*. The ruins of *Kurmel* are very extensive. (Robinson, *Bib. Res.* vol. ii. pp. 196—200.) [G. W.]

CARMELUS MONS (Χερμήλ, Κάρμηλος, LXX.; Κάρμηλος, Strab. xvi. p. 758; Καρμήλιον ὄρος, Joseph. *Ant.* xiii. 15. § 4), a mountain in Palestine, insignificant in height and extent, but celebrated in history, sacred and profane. It forms the southern extremity of the Gulf of Khaifa, and separates the great western plain of Philistia from the Plain of Esdraelon and the coast of Phoenicia. It falls abruptly to the sea, and its bluff head forms a bold promontory. From this point it rises rapidly to the elevation of about 1,500 feet, and runs in a south-easterly direction for about 18 miles, where it is connected by a range of lower hills with the great range that passes down the whole of Palestine, known in its various parts under various appellations, as the Mountain of Samaria, Mount Ephraim, the Hill country of Judaea, and the Mountains of Hebron. It is a limestone formation, and was formerly celebrated for its fertility, as its name implies.

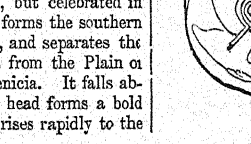
In the division of the land among the 12 tribes, it formed the southern boundary of Asher (*Josh.* xix. 68), and is chiefly celebrated in Holy Scriptures for the sacrifice of Elijah (2 *Kings*, xxiii.), and there can be little doubt that it owes its fame for sanctity among the Pagans to the tradition of that miracle.

It is mentioned by Iamblichus, in his life of Pythagoras, as a mountain of pre-eminent sanctity, where this philosopher passed some time in solitude, in a temple. He was seen there by the crew of an Egyptian vessel, descending from the summit of the Mount, walking leisurely, without turning back, unimpeded by the precipitous and difficult rocks. He went on board their vessel and sailed with them for Egypt (cap. 3).

It was on this mountain that Vespasian consulted the oracle (Oraculum Carmeli Dei, Suet. *Vesp.* 5). Tacitus also informs us that there was a god synonymous with the mountain. He adds "Nec simulacrum Deo aut templum, sic tradidere majores: aram tantum et reverentiam" (*Hist.* ii. 78). The altar was doubtless the traditional site of that erected by Elijah, the memory of which has been preserved by the natives to this day, at the south-eastern extremity of the range. The celebrated convent at the north-western extremity is said to mark the spot where Elijah and Elisha had their abode. (Reland, *Palest.* p. 327—330; Ritter, *Erdkunde von Asien*, vol. viii. p. 705, &c.)

Pliny speaks of "Promontorium Carmelum et in monte oppidum eodem nomine, quondam Acbatana dictum" (v. 19. s. 17). Possibly he means the town of PORPHYRIUM, now *Khaifa*, at the foot of the mountain. [G. W.]

CARMO (Κάρμων, Strab. iii. p. 141: *Eth.* Carmonensis: *Carmona*), a strongly fortified city of Hispania Baetica, ENE. of Hispalis, at the distance of 22 M.P. on the road to Emerita (*Itin. Ant.* p. 414), on a hill by the side of a S. tributary of the Baetis, now called the *Corbones*. It is first mentioned as one of the headquarters of the rebellion in Baeturia, B. C. 197 (Liv. xxxiii. 21; *validas urbes, Carmonem et Bardonem*), and again in the Julian Civil War, when Caesar calls it by far the strongest city in the whole province of Further Spain (*B. C.* ii. 19; comp. Hirt. *B. Alex.* 57, 64, where it is called Carnona). It is probably the place mentioned by Appian (*Hisp.* 25, 58, where the name has been corrupted into Καρεώνη or Καρβώνη, and Καρμένη); and also the



COIN OF CARMO.

Carmelis of Livy. (Freinsheim, Epit. Lib. xlviii. 24.) Several of its coins are extant; all, with one exception, being of the type here represented, namely, on the obverse the heads of various deities; on the reverse, the name of the city between two ears of corn placed horizontally. (Florez, *Esp. Sagr.* vol. ix. pp. 113—115; *Med. de Esp.* vol. i. p. 288. vol. iii. p. 31; Caro, *Ant. Hispal.* iii. 41; Mionnet. vol. i. p. 9, Suppl. vol. i. p. 17; Sestini, p. 40; Eckhel, vol. i. p. 17). [P. S.]

CARMYLESSUS (Καρμυλησσός), a town of Lycia, placed by Strabo (p. 665) between Telmissus and the mouth of the Xanthus. After Telmissus he says, "then Anticragus, an abrupt mountain on which is the small place Carmylessus, lying in a ravine." The site is unknown. (Fellows, *Lycia*, p. 247; Leake, *Asia Minor*, p. 182.) [G. L.]

CARNA (Κάρνα), the capital of the Minaei, a tribe of Arabia Felix (Strab. xvi. p. 768), mentioned also by Ptolemy (vi. 16) as an inland town; probably the same as Pliny's "Carnon" (vi. 28. s. 22). [G. W.]

CARNASIUM. [Oechalia.]

CARNE. [Antaradus.]

CARNI (Κάρνοι), an Alpine tribe, who inhabited the ranges of those mountains which separated Venetia from Noricum, extending from Rhaetia on the W. to the confines of Istria on the E. Their limits, however, are not very clearly defined. Strabo appears to confine them to the mountain country, and regards the plain about Aquileia as belonging to Venetia (iv. p. 206, v. p. 216). Ptolemy, on the contrary, divides the province into two portions, distinguishing the territory of the Carni from Venetia, and assigning to the former the two cities of Aquileia and Concordia near the coast, as well as Forum Julii in the interior. (Ptol. iii. 1. § 29.) Pliny also calls the district about Aquileia "Carnorum regio," but no mention is found of the Carni in the account given by Livy of the foundation of that city, which he certainly appears to have regarded as situated in Venetia. (Liv. xxxix. 22, 45, 55.) The proper abode of the Carni would therefore seem to have been the mountain ranges that sweep in a kind of semicircle round the plain of the *Frioul;* and which were thence distinguished as the Alpes Carnicae, though in later times better known as the Alpes Juliae. [Alpes.] Here they were bounded by the Rhaetians on the W., by the Noricans on the N., and by the Taurisci and Iapodes on the E. Tergeste, on the very confines of Istria, was, before it became a Roman town, a village of the Carni. (Strab. vii. p. 314.) We have no express statement in any ancient author, concerning their origin, but there seem to be good reasons for believing them to be a Celtic race; and the Fasti Triumphales record the triumph of M. Aemilius Scaurus in B. C. 115, "de Galleis Karneis." (Gruter. *Inscr.* p. 298. 3.) This is the only notice we have of the period of their conquest by the Romans, none of the extant historians having deemed the event worthy of mention; nor have we any account of the period at which they were reduced to a state of more complete subjection; but the names of Julium Carnicum, and Forum Julii, given to the two Roman towns which were established within their territory, sufficiently point out that this took place either under Caesar himself, or (more probably) under Octavian. The construction of a Roman road through the heart of this territory, which led from Aquileia up the valley of the Tilavemptus (*Tagliamento*) to Julium Carnicum (*Zuglio*), and thence across the southern chain of the Alps to Aguntum (*Innichen*), in the valley of the *Drave*, must have completely opened out their mountain fastnesses. But the Carni continued to exist as a distinct tribe, down to a late period of the Roman Empire, and gave to the mountain region which they occupied the name of Carnia or Carniola. The latter form, which first appears in Paulus Diaconus (*Hist.* vi. 52), has been retained down to the present day, though the greater part of the modern duchy of *Carniola* (called in German *Krain*), was not included within the limits of the Carni, as these are defined by Strabo and Pliny. The name of the adjoining province of *Carinthia* (in German *Kärnthen*) is evidently also derived from that of the Carni. The name of that people may very probably be derived from the Celtic root *Carn*, a point or peak (connected with the German *Horn*), and have reference to their abode among the lofty and rugged summits of the Alps. (Zeuss, *Die Deutschen*, p. 248.)

The topography of the land of the Carni is given under the general head Venetia: it being impossible to define with certainty the limits of the Carni and Veneti, the distinction established by Ptolemy having certainly not been generally observed. The only two towns of any consideration which we can assign with certainty to the Carni, are Julium Carnicum (*Zuglio*), and Forum Julii (*Cividale*), the latter of which became, towards the close of the Roman Empire, a place of great importance, and gave to the whole surrounding province the name, by which it is still known, of the *Friuli*, or *Frioul*. Pliny mentions two other towns, named Ocra and Segeste, as belonging to the Carni, but which no longer existed in his time. (Plin. iii. 18. s. 23.) [E. H. B.]

CARNIA (Καρνία), a city of Ionia, mentioned by Nicolaus of Damascus in the fourth book of his history. It is otherwise unknown. (Steph. *s. v.* Καρνία.) [G. L.]

CARNONACAE, a people in Britain, mentioned by Ptolemy as lying between the Creones and the Careni. This gives them the NW. parts of the county of *Sutherland*. [R. G. L.]

CARNUNTUM (Καρνοῦς), an ancient and important Celtic town in the north of Pannonia, on the southern bank of the Danube. Extensive ruins of the place are still visible near *Haimburg*, between *Deutsch-Altenburg* and *Petronell*. Even before Vindobona rose to eminence, Carnuntum was a place of arms of great importance to the Romans; for the fleet of the Danube, which was subsequently transferred to Vindobona, was originally stationed there, together with the *legio xiv gemina*. In some inscriptions we find it stated that the town was raised to the rank of a colony, and in others, that it was made a municipium. (Orelli, *Inscript.* Nos. 2288, 2439, 2675, 4964; Vell. Pat. ii. 109; Plin iv. 25.) The town appears to have reached its highest prosperity during the war of the Marcomanni, when the emperor M. Aurelius made it the centre of all his operations against the Marcomanni and Quadi, on which occasion he resided there for three years, and there wrote a portion of his Meditations. (Eutrop. viii. 13.) Carnuntum also contained a large manufactory of arms, and it was there that Severus was proclaimed emperor by the army. (Spartian. *Sever.* 5.) In the fourth century Carnuntum was taken and destroyed by German invaders, in consequence of which the Danubian fleet and the fourteenth legion were transferred to Vindobona. (Amm. Marc. xxx. 5.) It was, however, rebuilt; and in the reign of Valentinian,

who made there his preparations against the Quadi, it seems to have quite recovered from the catastrophe, for it again became the head-quarters of the fourteenth legion. The town does not seem to have been finally destroyed until the wars against the Magyars, in the middle ages. Whether the fort Carnus mentioned by Livy (xliii. 1) is the same as Carnuntum, or a place in Illyricum, cannot be determined. [L.S.]

CARNUS (*Kálamo*), a small island off the coast of Acarnania, inhabited in the most ancient times by the Teleboae and Taphii. (Scylax, p. 13; Steph. B. *s. v.*; Leake, *Northern Greece*, vol. iv. p. 16.)

CARNUS. [CARNUNTUM.]

CARNU'TES or CARNU'TI (Καρνοῦτοι). Tibullus (i. 7, 12) has the form Carnūti. Plutarch (*Caes.* c. 25) calls them Carnutini. A Celtic people who are mentioned by Livy (v. 34), among the tribes that invaded Italy under Bellovesus, in the time of Tarquinius Priscus. In Caesar's time, the Carnutes occupied a considerable territory, extending from the *Seine* to the *Loire*, and south of the *Loire*. Their principal town, Genabum (*Orléans*), was on the north side of the Loire (*B. G.* vii. 11); and they had another town, Autricum (*Chartres*, Ptol. ii. 8), which derives its modern name from that of Carnutes, which was the name of Autricum under the later Roman empire. Strabo (p. 191) describes the position of *Orléans* pretty correctly by saying that it is about the middle of the course of the *Loire*. Caesar says, that the territory of the Carnutes was reckoned the central part of all Gallia (*B. G.* vi. 13), and that the Gallic Druids met in this country once a year in a consecrated place. The territory comprehended the dioceses of *Chartres*, *Orléans*, and *Blois*. Two places called *Fins* (Fines), on the borders of the diocese of *Chartres* and *Orléans*, and a place called *Terminier*, show that the division of the territory of the Carnutes belongs to the Roman period. The *Chartrain* of the ante-revolutionary divisions of France, in which *Chartres* was included, is derived from the ancient Celtic name.

The Bituriges were the neighbours of the Carnutes on the south, and the Senones on the east. The Carnutes had kings before Caesar's invasion, but it seems that they had got rid of them. Tasgetius, a member of the royal family, did Caesar service in the early part of his Gallic war, and he set up Tasgetius on the seat of his ancestors. The new king was murdered by his subjects in the third year of his reign. (*B. G.* v. 25.) The Carnutes afterwards gave Caesar hostages (*B. G.* vi. 4), and the Remi interceded for them with the Roman proconsul. At this time they are described by Caesar as being dependent on the Remi (in clientela), the meaning of which we are not told, but it may be conjectured from comparing this with other passages in his history of the Gallic war, that Caesar had assigned them (attribuit) to his friends the Remi, who would get something out of them. Yet the Remi were not the neighbours of the Carnutes, for the Senones and some other tribes lay between them. Perhaps this clientela did not exist till after the death of Tasgetius. In the seventh year of the war (B. C. 52), the Carnutes began the general rising against Caesar (vii. 8), by murdering the Roman negotiatores at Genabum, and a Roman eques who was in Caesar's commissariat department. The proconsul paid them back very soon by burning Genabum, and giving the plunder to his soldiers (vii. 11). The Carnutes sent 12,000 men with the other Galli to relieve Vercingetorix, when Caesar was besieging him in Alesia (vii. 75), and they were routed with the rest of the Gallic army. They were in arms again in the following winter (*B. G.* viii. 5), and had to endure the horrors of war in a campaign with the Romans during a very severe season. Again they submitted and gave hostages, and their example induced the Celtae west of them finally to yield to the Roman governor (viii. 31). The last event in the history of the Carnutes mentioned by the author of the eighth book of the Gallic War, is Caesar's flogging to death Gutruatus, a Carnut, who had excited his countrymen to rise against the Romans in B. C. 52.

Pliny (iv. 18) places the Carnuti, as he calls them, in the division of Gallia Lugdunensis, and he entitles them "foederati," a term which we know the meaning of in the time of Cicero; but as we have no records of the history of Gallia of this period, it is difficult to say what is the precise import of the term in Pliny.

The territory of the Carnutes contained a few other small places: Durocasis (*Dreux*); Diodurum; the places called Fines; and Belca. [G. L.]

CAROCOTINUM, a place in Gallia, the commencement of a road in the Antonine Itin., which passes through *Paris* to Augustobona (*Troyes*). The first station from Carocotinum is Juliobona (*Lillebone*), at the distance of 10 Gallic leagues, or 15 M. P. The place thus indicated seems to be *Harfleur*, on the north side of the outlet of the *Seine*. Carocotinum was therefore in the country of the Caleti. [G. L.]

CARON PORTUS (Καρῶν λιμήν), a port town in Moesia, on the coast of the Euxine, in a district called Caria or Cariae, and to the SE. of the modern town of *Gülgrad*. (Mela, ii. 2; Arrian, *Peripl.* p. 24; Anonym. *Peripl.* p. 13.) As to the probability of Carians having established colonies in those parts, see Raoul-Rochette, *Hist. des Colon.* vol. iii. p. 318. [L. S.]

CARO'POLIS (Καρόπολις: *Eth.* Καροπολίτης), or the city of the Carians, a place in Caria, mentioned by Alexander in the first book of his Carica. (Steph. *s. v.* Καρόπολις.) [G. L.]

CARPA'SIA (Καρπασία, Strab., Ptol., Diod., Steph. B.; Καρπασεία, Stadiasm.; Καρπάσιον, Hierocl.; Plin. v. 31. s. 35; Κάρπασος, Const. Porph.: *Eth.* Καρπασεώτης, Καρπασεύς, Steph. B.: *Carpas*), a town and port of Cyprus, to the NE. of the island, facing the promontory of Sarpedon on the Cilician coast. (Strab. xiv. p. 682; Ptol. v. 14. § 4; Scylax.) According to legend, it was founded by Pygmalion. (Steph. B. *s. v.*) It was taken by Demetrius Poliorcetes, together with a neighbouring place called Urania. (Diod. xx. 48.) Pococke (*Trav.* vol. ii. p. 219) speaks of remains at *Carpas*, especially of a wall nearly half a mile in circumference, with a pier running into the sea. (Engel, *Kypros*, vol. i. pp. 83, 174; *Mém. de l'Acad. des Inscrip.* vol. xxxii. p. 543; Mariti, *Viaggi*, vol. i. p. 163.) [E. B. J.]

CARPATES MONS (ὁ Καρπάτης ὄρος: *Carpathian Mountains*). The *name* first occurs in Ptolemy, who applies it to a range of mountains beginning in 46° long and 48° 30′ lat., about 1° W. of the source of the river Tibiscus (*Theiss*), and extending to the E. as far as the source of the Tyras (*Dniester*), forming a portion of the boundary between Dacia on the S. and Sarmatia on the N. (Ptol. iii. 5. §§ 6, 15, 18, 20, 7. § 1, 8. § 1). This description corresponds tolerably well to the *W. Carpathian Moun-*

tains, but Ptolemy insulates the range, taking no notice of its prolongation to the SE. through Dacia (the *E. Carpathian Mountains*), and expressly separating it, on the W., from the Sarmatici M. The earlier writers accurately describe the range as a continuation of the Hercynia Silva, and as running through Dacia, but they do not call it by any specific name (Caes. *B. G.* vi. 25; Strab. vii. p. 295; Plin. iv. 12. s. 25). In the Peutingerian Table it is called Alpes Bastarnicae. It contains the sources of the great rivers flowing through Dacia, southward, into the Danube. (Ukert, vol. iii. pt. 2. pp. 126, 355, 602.) [P. S.]

CARPA'THIUM MARE. [CARPATHUS.]

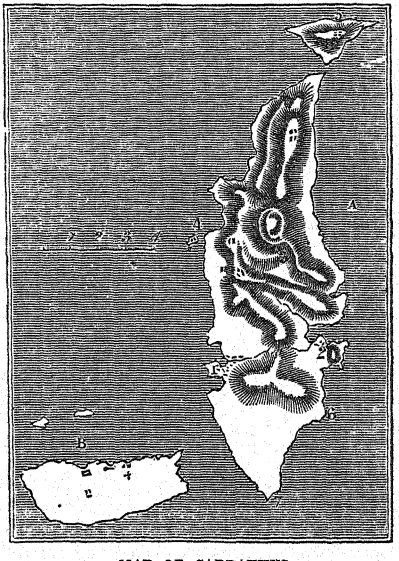
CA'RPATHUS (Κάρπαθος; Carpathum, Plin.; in Hom. *Il.* ii. 676, Κράπαθος: *Eth.* Καρπάθιος: *Scarpanto*), an island in the sea between Crete and Rhodes, which was named after it the Carpathian sea. (Καρπάθιον πέλαγος, Strab. x. p. 488; Carpathium mare, Hor. *Carm.* i. 35. 8.) Carpathus is described by the ancient authorities as 100 stadia in length (Scylax, p. 56), and 200 stadia in circuit (Strab. p. 489); but according to Bondelmonte, the old Italian traveller, it is 70 Italian miles in circumference. The island consists for the most part of lofty and bare mountains, full of ravines and hollows; and the coast is generally steep and inaccessible. The principal mountain, which is in the centre of the island, and is called *Lastos*, appears to be 4000 feet in height.

Carpathus is said to have been subject to Minos and to have been afterwards colonized by Argive Dorians. (Diod. v. 54.) It always remained a Doric country. At the time of the Trojan war it is mentioned along with Nisyrus, Casus and Cos (Hom. *Il.* ii. 676); but at a later period it was under the rule of the Rhodians. It would seem never to have possessed complete independence, as no autonomous coins of Carpathus have been discovered; while Rhodian coins are commonly found in the island.

Carpathus appears to have been well peopled in antiquity. According to Scylax it contained three towns; according to Strabo, four. The only name which Strabo gives is Nisyrus (Νίσυρος). Ptolemy (v. 2. § 33) mentions another town, called Poseidium (Ποσείδιον). The name of a third, Arcesine (Ἀρκεσίνη), is only preserved in an inscription containing the tribute of the Athenian allies. The site of Arcesine has been determined by Ross. It is now called *Arkássa*, and is situated upon a promontory in the middle of the west coast of the southern part of the island. Poseidium was situated upon a corresponding cape upon the eastern side of the island, and is now called *Pigadin* or *Posin*.

There are ruins of an ancient town upon a rock, *Sókastron*, off the western coast, and of another town upon the island *Saría*, which is ten miles in circuit, and is separated by a narrow strait from the northern extremity of Carpathus. The ruins in *Saría*, which are called *Palátia*, may possibly be those of Nisyrus. (Comp. the names Σαρία, Νισυρία.)

Ptolemy (*l. c.*) mentions two promontories, one called Thoanteium (Θοάντειον), probably the southern extremity of the island, the modern *Akrotéri*, and the other Ephialtium (Ἐφιάλτιον), which Ross conjectures to be a promontory S. of Poseidium, of which the modern name *Aphiartis* is perhaps a corruption. The accompanying map of Carpathus is taken from Ross, who is the only modern traveller that has given an account of the island. (Comp. Herod. iii. 45; Dionys. Per. 500; Plin. iv. 12. s. 23, v. 31. s. 36; Pomp. Mel. ii. 7; Steph. B. *s. v.*; Ross, *Reisen auf den Griech. Inseln*, vol. iii. p. 50.)



MAP OF CARPATHUS.

A. Carpathus.
B. Casus.
1. Arcesine (*Arkássa*).
2. Poseidium.
3. *Mt. Lastos.*
4. *Sókastron.*
5. *Saria.*
6. Prom. Epialtium.
7. Prom. Thoanteium (*Akrotéri*).

CARPE'IA. [CARTEIA.]

CA'RPELLA. [CARMANIA.]

CARPENTORACTE (*Carpentras*), a town of Gallia Narbonensis, mentioned only by Pliny (iii. 4), who calls it Carpentoracte Meminorum: the Memini would therefore be between the Cavares and Vulgientes. *Carpentras* is in the department of *Vaucluse*, NE. of *Avignon*. There is a Roman triumphal arch at *Carpentras*, situated in the highest part of the town. Some time back it was built up in the kitchens of the palace of Bichy, but it is said that it is now set free. It is not known when or on what occasion this arch was erected. Antiquities found at *Carpentras* are mentioned by Caylus (vol. viii. p. 252, pl. 72).

Ptolemy (ii. 10) mentions the Memini, and a place called Forum Neronis. The Memini are otherwise unknown. It seems unlikely that these obscure people—who, if they were really a distinct people, must have had a very small territory—should have had two towns; and it is not easy to explain why Ptolemy should not mention Carpentoracte. The probable conclusion seems to be that Carpentoracte and Forum Neronis are the same place. D'Anville, however, supposes Forum Neronis to be *Forcalquier*, relying on a small resemblance of name; and Walckenaer (*Géog.* &c. vol. ii. p. 219) thinks that "the conjecture which tends to fix Forum Neronis at *Mornas* is preferable to that which fixes it at *Forcalquier*." Carpentoracte kept its name to the sixth century of our æra, which is an argument against it being identical with Forum Neronis. At *Vénasque*, a village about two leagues south of

Carpentras, there are some remains of a Roman temple. This place also is probably within the limits of the Memini. There is also cited an inscription, Col. Jul. Meminorum, which may belong to Carpentras, or to some other place of the Memini.

Strabo (p. 185) speaks of two streams which flow round πόλιν Καουάρων καὶ Οὐάρων, a passage which has caused the critics great difficulty. Groskurd (*Trans. Strab.* vol. i. p. 319) changes καὶ Οὐάρων into Καρπένταρον or Καρπεντάρωνα. It is obvious that καὶ Οὐάρων is only Καουάρων written over again, and divided into two words. It is not likely that Strabo would thus speak of a city without naming it, and we may therefore conclude that in place of καὶ Οὐάρων there should be the name of the city; but the emendation of Groskurd is not accepted by the writer of this article. [G. L.]

CARPE'SII. [CARPETANI.]

CARPESSUS. [CARTEIA.]

CARPETA'NI, CARPE'SII (Καρπήσιοι, Polyb. iii. 14; Liv. xxiii. 26; Steph. B.; Καρπητανοί, Polyb. x. 7; Strab. iii. pp. 139, 141, 152, 162; Ptol. ii. 6. § 57; Liv. xxi. 5; Plin. iii. 3. s. 4), a people of Hispania Tarraconensis, one of the most numerous and most powerful in the whole peninsula, in the very centre of which they inhabited the great valley of the Upper Tagus, and the mountains on its S. margin, to the Anas, from the borders of Lusitania on the W. to the Oretani and Celtiberi on the S. and E., having on the N. the Vaccaei and Arevacae and some smaller tribes. Their country, called CARPETANIA (Καρπητανία), extended over great part of *Old and New Castile*, and a portion of *Estremadura*. (Appian. *Hisp.* 64; Polyb., Liv., Strab., &c. *ll. cc.*) Their chief city was TOLETUM (*Toledo*), and Ptolemy mentions 17 others, most of them upon the great road from Emerita to Caesaraugusta, along the Tagus, which was crossed at Titulcium, above Toletum, by another running from Asturica Augusta to Laminium near the source of the Anas. There was also a road from Toletum to Laminium. On the first of these roads no town is named below Toletum: above it were Titulcia, 24 M. P., the Tituacia (Τιτουακία) of Ptolemy (*Getafe* or *Bayona*); COMPLUTUM (Κόμπλουτον), 30 M. P.; ARRIACA, 22 M. P., the Caracca (Κάρακκα) of Ptolemy, between which and Caesada, 24 M P. the road passed into Celtiberia. (*Itin. Ant.* pp. 436, 438.) On the second road, 24 M.P. NW. of Titulcia, and the same distance from Segovia, and at the foot of the mountains, was Miacum, of which it is not clear whether it belonged to the Carpetani or the Arevacae (*Itin. Ant.* p. 435). Some identify this place with the modern capital *Madrid*, which others take for the Mantua (Μάντουα) of Ptolemy: but both opinions are probably wrong: Mantua is perhaps *Mondejar*. Again, to the SE. of Titulcia, on the road to Laminium, was Vicus Cuminarius, 18 M. P., the name of which is illustrated by Pliny's statement, that the cumin of Carpetania was the best in the world (xix. 8. s. 47): cumin is still grown at *Santa Cruz de la Zarza*, which has therefore been identified with Vicus Cuminarius, but the numbers of the Itinerary better suit *Ocaña*, SE. of Aranjuez: Alce 24 M. P. (near *Alcazar:* comp. Liv. xi. 48, 49); 40 M. P. from Alce was LAMINIUM (*Itin. Ant.* p. 445). On the road from Toletum to Laminium, were Consabrum, 44 M.P. (*Consuegra*), a municipium, belonging to the conventus of Carthago Nova (*Itin. Ant.* p. 446; Plin. iii. 3. s. 4; Geogr. Rav. iv. 44; Frontin. *Stratag.* iv. 5. § 22; Inscr. *ap.* Grnter, p. 402, no. 5, p. 909, no. 14): and Murus (prob. *Morotales*) 28 M. P. from Laminium, and 28 from Consabrum (*Ant. Itin. l. c.*). Among the other cities of the Carpetani were AEBURA (probably the Λιέβρα of Ptolemy); HIPPO; Alea (Ἀλέα, Steph. B.; prob. *Alia*, E. of *Truxillo*); and other places of less importance. The name of Varcilenses is mentioned in inscriptions at *Varciles*, where Roman ruins are found (Morales, *Antig.* pp. 17, 26, 28). Besides the dwellers in these cities, there was a people, called Characitani (Χαρακιτανοί), whose only abodes were the caverns in the hills on the banks of the Tagonius (*Tajuña*), and whose conquest by Sertorius by the stratagem, not of *smoking*, but of *dusting* them out of their caves is related with admiration by Plutarch (*Sertor.* 17) and Mr. Landor (*Fawn of Sertorius*). Their caves are seen in the neighbourhood of *Alcalá* and *Cuenca*, and their name is preserved in that of the town of *Caracena*, W. of the latter place. (Ukert, vol. ii. pt. i. p. 429; Laborde, *Itin.* vol. iii. p. 323.)

At the time of Hannibal's campaigns in Spain, before the breaking out of the second Punic War, the Carpetani are mentioned as the most powerful people beyond the Iberus. United with the Olcades and Vaccaei, they brought 100,000 men into the field against Hannibal, who had some trouble in defeating them (Polyb. iii. 14; Liv. xxi. 5), and found them ready to seize the least opportunity for revolt (Liv. xxi. 11), a disposition which they again showed during the war between Hasdrubal and the Scipios (Liv. xxiii. 26; Polyb. x. 7. § 5), and also towards the Romans in the Celtiberian War, of which their country was one of the chief seats (Liv. xxxix. 30, xl. 30, 33). Their country, which is described as being very productive, suffered much in the war with Viriathus (Appian. *Hisp.* 64).

The names of this people suggest an interesting inquiry. According to general analogy, the *Carpetani* would be the people of *Carpe*, that is, they should have a chief city Carpe. Now we find a city of that name, in the celebrated place on the Straits, variously called Calpe, Carpeia, Carteia, &c. [CARTEIA]; and, moreover, in the other, and apparently more ancient form of the name, *Carpesii*, we may fairly trace a connection with *Carpessus*, which is only another form of *Tartessus*, the still more ancient name of Calpe or Carteia. The obvious inference would be that the Carpetani had been displaced, in the course of time, probably by the growing power of the Phoenician settlers, from their original possessions in the S. of the peninsula, and driven back over the mountains into the great table-land of the centre. But, without doubting that such a process may have taken place, it deserves consideration whether the people may not have originally possessed the central districts in which history finds them, as well as the southern regions in which the names above referred to mark their former presence; whether, in short, the name which we find in the earliest records in the various forms of Tarshish, Tartessus, Carpessus, Carpe, Calpe, Carteia, &c., was not applied to the peninsula as far as those who have recorded the names possessed any knowledge of it. Nay, we even find a people Calpiani beyond the boundary of the peninsula, near the *Rhone* (Herodor. *ap.* Const. Porph. *de Adm. Imp.* ii. 23; Ukert, vol. ii. pt. 1. p. 252). At all events, there can be little doubt that the Carpetani were a part of the old Iberian population of Spain, notwithstanding the vague statement of Stephanus (*s. v.* Ἀλέα) that they were a Celtic race. [P. S.]

CARPI, CARPIA'NI (Καρπιανοί, Ptol. iii. 5.

§ 24), CARPIDES (Κάρπιδες, Anon. *Per. Pont. Eux.* p. 3), a people of Sarmatia Europaea, with whom the Romans were frequently at war (Capitol. *Maxim. et Balb.* 16; Vopisc. *Aurel.* 30; Eutrop. ix. 25; Aurel. Vict. 39, 43; Herodian. viii. 18, et seq.; Zosim. i. 20, 27). They are placed in different positions by different writers. The anonymous author of the *Periplus* places his Carpides, on the authority of Ephorus, immediately N. of the Danube, near its mouth; while Ptolemy places his Carpiani N. of the Carpates M., near the Amadoca Palus, and between the Peucini and Basternae. The latter position agrees well enough with the notices of the Carpi by the historians of the empire. (Ukert, vol. iii. pt. 2. p. 436). [P. S.]

CA'RPIA. [CARTEIA.]

CARPIA'NI. [CARPI].

CARPIS (Κάρπις, Ptol. iv. 3. § 7) or CARPI (Plin. v. 3. s. 4), a town of Zeugitana, on the Gulf of Carthage, NE. of Maxula, and probably identical with AQUAE CALIDAE. [P. S.]

CARPIS (Καρπίς), a river which, according to Herodotus (iv. 49), flowed from the upper country of the Ombricans northward into the Ister, whence it has been supposed that this river is the same as the Dravus. [L. S.]

CA'RREA POTE'NTIA, a town of Liguria, mentioned only by Pliny (iii. 5. s. 7), who enumerates it among the "nobilia oppida" which adorned that province on the N. side of the Apennines. No other trace is found of it; and its site has been variously fixed at *Chieri* near *Turin*, and at *Carrù* on the *Tanaro*, a few miles S. of *Bene;* the latter has perhaps the best claim. [E. H. B.]

CARRHA FLUMEN. [CARRHAE.]

CARRHAE (Κάρραι, Dion Cass. xxxvii. 5, xl. 25; Strab. xvi. p. 747; Ptol. v. 18. § 12; Steph. B.; Amm. Marc. xxiii. 3; Plin. v. 24; Flor. iii. 11; Eutrop. vi. 15; Lucan. i. 104; Κάραι, Isid. Char.; HARAN or CHARRAN, O. T.; Κοραία ἡ ἐν Βαπάνῃ LXX., *Genes.* xi. 31, xxiv. 10; Joseph. *Ant.* i. 16; Zonar. *Annal.* p. 14), a town in the NW. part of Mesopotamia, which derived its name, according to Stephanus, from a river Carrha in Syria, celebrated in ancient times for its Temple of Lunus or Luna (*Anaitis*, Spartian. *Carac.* 7; Amm. Marc. xxiii. 3; Herodian. iv.), and a colony said to have been founded by the Macedonians, and still more as the scene of the celebrated overthrow of Crassus by the Parthian general Suraena. (Strab., Dion Cass., Plut., *ll. cc.*) Ammianus states that Julian here secretly invested Procopius with the purple, in case that fate should befall him.

It has been generally supposed that Carrhae represents the place which in Sacred history is called Haran or Charran; a view which seems to be supported by the spelling of the name in Josephus, Zonaras, &c. (*ll. cc.*) It is also stated that the name still remains in the country, though the place is now deserted. (Niebuhr, vol. ii. p. 410; Pococke, vol. ii. p. 235.) Several coins exist, in which Carrhae is spoken of as a colony and a metropolis. They belong to the times of Alexander Severus and the Gordians. One of M. Aurelius is curious, as it bears the inscription Καῤῥηνων φιλορωμαιων. There appears to be some doubt about the correct name of the neighbourhood on which the town of Carrhae was situated. Stephanus (*s. v.* Βόγχαι) speaks of a river Cyrus, between which and the Euphrates this place stood. It is most likely that Carrha was the true name, and Cyrus the mistake of some transcriber of the MSS. [V.]

CARRHODU'NUM (Καῤῥόδουνον). 1. A town of the Lygians in Germania Magna, probably the modern *Zarnowice*, on the *Pilica*, in *Poland*. (Ptol. ii. 11. § 29.)

2. A town in Pannonia, also called Cardunum (Itin. Hier. p. 562), and probably the modern *Sandrovecz*. (Ptol. ii. 15. § 5.)

3. A town in European Sarmatia, the situation of which is unknown. (Ptol. iii. 5. § 30.) [L. S.]

CARRU'CA, a city of Hispania Baetica, only mentioned in the *Bellum Hispaniense* (c. 27). It lay somewhere to the N. of Munda. [P. S.]

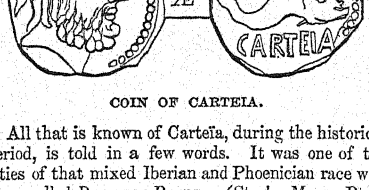
CA'RSEAE (Κάρσεαι), a town so called, as it is supposed, by Polybius (v. 77). But perhaps Polybius uses the Ethnic name (πρὸς Καρσέας), as one may infer from the words which follow. King Attalus, with some Galatae, made an incursion against this place or people, and he reached them after crossing the river Lycus. A reading Καρησέας instead of Καρσέας is mentioned by Bekker (ed. Polyb.). There is some probability in Cramer's conjecture, that the place which is meant is the Caresus of Strabo [CARESUS]; and there is nothing in the narrative of Polybius that is inconsistent with this supposition. This river Lycus is unknown. [G. L.]

CARSE'OLI (Καρσέολοι, Strab.; Καρσίολοι, Ptol.: *Eth.* Carseolanus), a city of the Aequians or Aequiculi, situated on the Via Valeria, between Varia and Alba Fucensis: it was distant 22 miles from Tibur and 42 from Rome. (Strab. v. p. 238; Itin. Ant. p. 309.) Livy expressly tells us that it was a city of the Aequiculi, and this is confirmed both by Pliny and Ptolemy, but when in B. C. 301 it was proposed to establish a colony there, the Marsians occupied its territory in arms, and it was not till after their defeat and expulsion that the Roman colony (to the number of 4,000 men) was actually settled there. (Liv. x. 3, 13.) Its name appears in B. C. 209, among the thirty Coloniae Latinae enumerated by Livy: it was one of the twelve which on that occasion declared their inability to furnish any further contingents: and were punished in consequence at a later period by being subjected to increased burdens. (Liv. xxvii. 9, xxix. 15.) It appears to have been a strong fortress, and was hence occasionally used as a place of confinement for state prisoners. (Id. xlv. 42.) It is next mentioned by Florus (iii. 18) during the Social War, when it was laid waste with fire and sword by the Italian allies. But it must have quickly recovered from this blow: it received a fresh accession of colonists under Augustus, and is noticed both by Pliny and Ptolemy as one of the chief towns of the Aequiculi; its continued existence as a flourishing town can be traced throughout the period of the Roman Empire, and we learn from inscriptions that it retained its colonial rank. As late as the 7th century P. Diaconus speaks of it as one of the chief cities of the province of Valeria. (Plin. iii. 12. s. 17; Ptol. iii. 1. § 56; Lib. Colon. p. 239; Orell. *Inscr.* 994; Murat. *Inscr.* p. 515. 2; P. Diac. ii. 20.) The period of its decay or destruction is unknown; but the modern town of *Carsoli* is distant above 3 miles from the site of the ancient one, the remains of which are still visible at a place called *Civita* near the *Osteria del Cavaliere*, a little to the left of the modern road from Rome to *Carsoli*, but *on* the Via Valeria, the remains of which may be distinctly traced. Great part of the walls of Carseoli are still visible, as well as portions of towers, an aqueduct, &c. These ruins were overlooked by Cluverius, who erroneously placed Carseoli

at *Arsoli*, but were pointed out by Holstenius (*Not. in Cluv.* p. 164); they are described in detail by Promis (*Ant. d'Alba Fucense*, p. 57, &c.). The upper part of the valley of the *Turano*, in which Carseoli was situated, is at a high level, and hence its climate is cold and bleak, so that, as Ovid tells us (*Fast.* iv. 683), it would not produce olives, though well suited for the growth of corn. [E. H. B.]

CARSULAE (Κάρσουλοι), a city of Umbria, situated on the Via Flaminia between Mevania and Narnia. (Strab. v. p. 227.) Tacitus tells us that it was 10 miles from the latter city, and was occupied by the generals of Vespasian when advancing upon Rome by the Flaminian Way, while the Vitellians had posted themselves at Narnia. (Tac. *Hist.* iii. 60.) This is the only notice of it in history, but we learn from Strabo and Pliny that it was a place of consideration under the Roman Empire, and this is confirmed by the ruins still visible at a spot about half way between *S. Gemino* and *Acqua Sparta*, and just about 10 miles N. of *Narni*. According to Holstenius the site was still called in his time *Carsoli*, and there existed remains of an amphitheatre and a triumphal arch in honour of the emperor Trajan. (Strab. *l. c.*; Plin. iii. 14. s. 19; Plin. *Ep.* i. 4; Holsten. *Not. in Cluv.* p. 99.; D'Anville, *Anal. Geogr. de l'Italie*, p. 151.) [E. H. B.]

CARTE'ĬA (Καρτηία: *Eth.* Carteïenses), a very ancient city in the S. of Hispania Baetica, near M. Calpe (*Gibraltar*). Its exact site has been much disputed; but there can be no doubt that it stood upon the small bay which opens out of the straits immediately on the W. of the rock of *Gibraltar*, and which is called the Bay of *Gibraltar* or *Algesiras*. It is true that Livy describes it as on the shore of the Ocean, where it first expands outside of the straits; but his words will, by themselves, quite bear, and indeed the context shows that they require, the interpretation which the statements of other writers compel us to put upon them, that, when he speaks of the narrow straits (*e faucibus angustis*), he refers to the mere passage between the opposite rocks of Calpe and Abila, and assigns all W. of them to the Ocean. (Liv. xxviii. 30, xliii. 3.) The mistaken interpretation, which makes Livy place Carteïa really outside of the straits in the wider sense, only deserves notice as being the opinion of Cellarius, who identifies Livy's Carteïa with the Besippo of other writers (*Geogr. Ant.* vol. i. p. 88). Similarly, but with greater accuracy of expression, Florus describes the place as *in ipso ostio Oceani* (Flor. iv. 2. § 75, compared with Dion Cass. xliii. 31, where the name is corrupted into Κραντία). Strabo, who only mentions it incidentally, at least under the name of Carteia (but see below), says that Munda is distant from it 460 stadia (iii. p. 141, with Casaubon's emendation), and Hirtius (*B. H.* 32) places it 170 M. P. from Corduba (*Cordova*). Mela, whose testimony is the more important in this case from his having been born in the neighbourhood, expressly places it on the bay to the W. of Calpe (ii. 6). Pliny mentions it in conjunction with M. Calpe and the straits (iii. 1. s. 3: *fretum ex Atlantico mari, Carteïa, Tartessos a Graecis dicta, mons Calpe*). The Antonine Itinerary names Calpe and Carteïa together, as one position, Calpe Carteïa, 10 M. P. from Barbariana, and 6 from Portus Albus (*Algesiras*); and Marcian reckons 50 stadia (5 geog. miles) by sea from M. Calpe to Carteïa, which he describes as lying on the right hand to a person sailing from Calpe "into the strait and the Ocean," and 100 stadia from Carteïa to Barbesula, the Barbariana of the Itinerary. (Marcian. Heracl. *Peripl.* p. 39, Hudson.) Ptolemy also mentions it between Barbesula and Calpe (ii. 4. § 6). These numbers, and the evidence of ruins and coins, fix the site of Carteïa, with tolerable certainty, at the very head of the bay, on the hill of *El Rocadillo*, about halfway between *Algesiras* and *Gibraltar*. (Conduit: *A Discourse tending to show the situation of the ancient Carteïa*, in the *Philosophical Transactions*, vol. xxx. pp. 903, foll., 1719; Carter, *Journey from Gibraltar to Malaga*, Lond. 1777, 2 vols.) Ford describes the position as follows:—"The bay is about 5 miles across by sea, and about 10 round by land. The coast road is intersected by the rivers *Guadaranque* and *Palmones:* on crossing the former is the eminence *El Rocadillo*, now a farm, and corn grows where once was Carteïa. . . . The remains of an amphitheatre exist, and part of the city may yet be traced. The Moors and Spaniards destroyed the ruins, working them up as a quarry in building *San Roque* and *Algesiras*. The coins found here are numerous and beautiful. Mr. Kent, of the port-office at Gibraltar, has formed quite a Carteïan museum.....From *El Rocadillo* to *Gibraltar* is about 4 miles." (Ford, *Handbook of Spain*, pp. 19, 20.) The coins belong, for the most part, to the times of the early Roman emperors. They bear the epigraphs CAR. KAR. CART. CARTEIA. In addition to other types, we find on some of them the club, as a symbol of the worship of Hercules, the instrument with which he severed the neighbouring rocks of Calpe and Abila from one another. (Florez, *Med. de Esp.* vol. i. p. 293, vol. ii. p. 637, vol. iii. p. 36; Mionnet, vol. i. pp. 9, 10; Sestini, *Med. Isp.* p. 41; Eckhel, vol. i. pp. 17, 18; Rasche, *Lex. Rei Num. s. v.*)



COIN OF CARTEIA.

All that is known of Carteïa, during the historical period, is told in a few words. It was one of the cities of that mixed Iberian and Phoenician race who were called Bastuli Poeni. (Strab., Marc., Ptol., *ll. cc.*) It is mentioned in the Second Punic War as an important naval station, and as the scene of a sea-fight, in which Laelius defeated Adherbal, B. C. 206. (Liv. xxviii. 30, 31.) In the year of the city 583, B. C. 171, it was assigned by the senate as the residence of above 4000 men, the offspring of Roman soldiers and Spanish women, who had not been united by the *connubium*, upon their manumission by the praetor, L. Canuleius: such of the Carteïans as pleased to remain were enrolled in the number of the colonists, and took their share of the lands; and the city was made a *Latina colonia libertinorum*. (Liv. xliii. 3.) Clear as this testimony is, it is curious that Carteïa is never styled a colony on its coins; but they bear frequent reference to the well-known chief magistrates of a colony, the *quatuorviri*. In the civil war in Spain, Carteïa appears to have been the chief naval station of Cn. Pompeius, who took refuge there after his defeat at Munda, but was compelled to leave it on account of the disaffection of a

party in the city, B. C. 45. (Strab. iii. p. 141; Hirt. *B. H.* 32—37; Appian, *B. C.* ii. 105; Dion Cass. xliii. 40, who also mentions a previous naval engagement off Κραντία, where Carteïa is evidently the place meant, c. 31; comp. Flor. iv. 2. § 75.) These events are alluded to in a letter of Cicero's (*ad Att.* xii. 44. § 4), and in a subsequent letter he refers to the reception of Sextus Pompeius at Carteïa, after the murder of Caesar (*ad Att.* xv. 20. § 3).

A very interesting discussion has been long since raised by the different names under which this city appears to be mentioned by the ancient writers. In the first place, we have the slightly varied form Καρθαία. (Appian, *B. C.* ii. 105; Artemidor. *ap. Steph. B. s. v.*) Strabo mentions a city of the name of Calpe, in a position exactly corresponding with Carteïa (iii. p. 140). Adjacent, he says, to the mountain of Calpe, at the distance of 40 stadia (4 geog. miles or 5 M. P.), is the important and ancient city of Calpe, which was formerly a naval station of the Iberians; and some, too, say that it was founded by Heracles, among whom is Timosthenes, who states that it was anciently named Heracleia (Ἡρακλείαν), and that the great circuit of its walls, and its docks (νεωσοίκους) are shown." Here the distance from M. Calpe corresponds exactly to that given by Marcian (see above), and to the site of the ruins at *El Rocadillo;* the connection of the city with the worship of Heracles is a fact already established in the case of Carteïa, and we know that Carteïa was a great seaport. In fact, so striking are the points of identity, that Casaubon altered the reading from Κάλπη to Καρτηία; and this emendation is supported by the argument that, in each of the subsequent passages in which Strabo mentions Carteïa, he refers to it incidentally as he would to a place he had already mentioned (pp. 141, 145, 151), while he never again speaks of Calpe as a city. That the emendation should not be too hastily admitted, will appear presently; but meanwhile most of the commentators have overlooked an important difficulty in the way of identifying Calpe and Carteïa. When Strabo describes the ancient city and port, on the authority of an old writer, would he omit to mention its identity with Carteïa, a place so well known, as we have seen, in the events of his own times? The most reasonable answer seems to be that Strabo fell, by the necessary fate of compilers, even the most careful, into the mistake of not seeing the identity of an object through the disguise of the different names applied to it by different authorities; and that thus, Timosthenes having mentioned the place by what seems to have been its usual Greek name, Strabo quotes his description, without perceiving the identity of the place with the well-known Roman colony of Carteïa. Why he omits to mention the latter here, remains an unsolved difficulty. Groskurd, who, with some other scholars, maintains a distinction between the cities of Calpe and Carteïa, contends that Strabo also mentions the former in the following passages:—iii. pp. 51, 141, 142; but it seems far more natural to understand each of them as referring to the mountain. An inference of some importance seems fairly deducible from the passage (iii. p. 140), compared with those in which Strabo mentions Carteïa, namely, that Calpe was the prevailing form of the name of the city among the *Greeks*, when Timosthenes wrote, about 100 years before its colonization by the Romans, and that Carteïa was the form commonly used by the Romans. The Antonine Itinerary, as we have seen, uses both names in conjunction, CALPE CARTEÏAM, where all the MSS. but one have *Carpe*, and the great majority have *Carceïam* (one has *Cartegam*, a form also found in the Geogr. Rav.). Nicolaus Damascenus (p. 482, Vales., p. 103, Orelli) and Tzetzes (*Chil.* viii. 217) have the form Καλπία. Stephanus names the harbour of Κάλπη, and adds that some call the people Καρπηιανοί (Καρπηιανοὺς ὡς Καλπεινούς), and the city Καρπήια or Κάρπεια. (Steph. B. *s. vv.* Κάλπαι and Καρπήϊα.) Pausanias calls the city *Carpia* (vi. 19. § 3: Καρπίαν Ἰβήρων πόλιν). Thus, then, we have, chiefly in the Greek writers, the various forms, *Calpe*, *Calpia*, *Carpia*, *Carpeïa*, all connected with one another, and the last with *Carteia*, by the easiest and simplest laws of etymological change. *l* = *r*, *p* = *t*. (In Ptol. ii. 4. § 6, the Palatine Codex reads Κάρπη for Κάλπη, the name of the mountain.) Besides this, a medal is cited by Spanheim and others, bearing the inscription C. I. CALPE (Colonia Julia Calpe), but the legend is confessedly very indistinct, and the fact of its being a medal of Philip the Younger is regarded by Eckhel as decisive against its belonging to Calpe in Spain. (Spanheim, *de Usu et Praest. Numism.* vol. ii. p. 600; Eckhel, vol. i. p. 16.)

But there is a still more interesting identification of the city with the renowned TARTESSUS Strabo, while adopting the theory which placed Tartessus at the mouth of the Baetis, tells us that some identified it with Carteïa (iii. p. 151: ἔνιοι δὲ Ταρτησσὸν τὴν νῦν Καρτηίαν προσαγορεύουσι), and Pausanias (*l. c.*) makes the same statement respecting his city Carpia (εἰσὶ δ' οἳ Καρπίαν Ἰβήρων πόλιν καλεῖσθαι νομίζουσι τὰ ἀρχαιότερα Ταρτησόν). Strabo elsewhere quotes the statement of Eratosthenes, that the country adjacent to Calpe was called Tartessis (p. 148). Mela says: "Carteïa, ut quidam putant, aliquando Tartessus (ii. 6. § 8, where some of the MSS. read *Cartheïa* and *Tartheïa* for *Carteïa*, and *Tarthessus* for *Tartessus*). Pliny: "Carteïa, Tartesos a Graecis dicta" (iii. 1. s. 3: *VRR. Cartheïa, Cartegia, Cartesus, Carthesos, Carchesos*). Pherecydes (*Fr.* 33, ed. Didot) and Apollodorus (ii. 5. § 10) seem clearly to place Tartessus *on the Straits* and close to the Pillars of Hercules (Calpe and Abila). Lastly, Appian (*Iber.* 3) gives it as his opinion that the Tartessus of ancient legends was that city on the sea-coast which, in his time, was called *Carpessus* (Καρπησσός, an etymological mean between *Tartessus* and Carpeïa or Carteïa). He adds that the temple of Hercules, at the Columns (τὸ ἐν στήλαις), appeared to him to have been founded by the Phoenicians; that the worship was still conducted in the Phoenician manner; and that the people regarded their Hercules as the Tyrian deity, not the Theban. It is in this worship of Hercules (already noticed from other sources) that Bochart seeks the original root of the name of the city, in all its various forms, that original root being the name of the Phoenician deity, whom the Greeks and Romans identified with Hercules *Mel-*CARTH. (Bochart, *Canaan*, i. 34, p. 615.) Be this etymology sound or not, it is clear that one and the same root is the basis of all the forms of the name, which is thereby identified with the name by which the S. part of the peninsula was originally known to the Phoenicians, Hebrews (*Tarshish*), and Greeks; and hence that this city was a great seaport from the earliest period of history. (Comp. TARTESSUS.)

The extension of the name in the interior of the peninsula is noticed under CARPETANI; and we might perhaps find another indication of it in the Carteïa

mentioned by Livy as the chief city of the Olcades. (Liv. xxi. 5.) It is true that Greek writers call the place ALTHAEA; but if, as so often happens, the latter word has lost a guttural at the beginning, the forms are etymological equivalents,—Calthaea = Carthaea, one form, as we have seen, of Carteïa. (On the whole discussion, see Cellarius, *Geogr. Ant.* vol. i. p. 90; Wesseling, *ad Itin. Ant.* p. 406; Becker, in Ersch and Gruber's *Encyklopädie, s. v.*: the last writer suggests that *Calpe* was the ancient *Iberian* name, *Tartessus* (i. e. *Tarshish*) the *Phoenician*, and *Carteïa* the Punic; the last form being naturally adopted by the Romans from the Carthaginians, while *Calpe* remained in use through having been the form employed by the Greek writers.) [P. S.]

CARTENNA (Καρτέννα ἡ Κάρτιννα, Ptol. iv. 2. § 4; Cartinna, Mela, i. 6. § 1: *Tenez*), a considerable city on the coast of Numidia, or, according to the later division, of Mauretania Caesariensis; under Augustus, a colony and the station of the second legion. (Plin. v. 2. s. 1: VR. *Carcenna.*) The Antonine Itinerary (p. 14) places it 18 M. P., by sea, east of Arsenaria (*Arzeu*), and 70 M. P. west of Caesarea (*Zershell*). These numbers led Shaw to identify it with *Mostaghanem;* but an inscription found by the French places it without doubt at *Tenez*, much further to the E., and furnishes a striking proof of the danger of trusting implicitly to the *numbers* of the ancient geographers. In fact, the distances of the Itinerary and the longitudes of Ptolemy would have made the positions on this coast one mass of confusion, but for the remarkable clue furnished by the resemblance between the ancient and the modern names; the results deduced from which have been, for the most part, confirmed by the discoveries made since the French occupation. Of this we have a striking proof in the position of Caesarea Iol [IOL], which Shaw identified with *Zershell* on the evidence of the name only; the whole "weight of evidence" being against the site; and inscriptions have proved that he was right and all the ancient authorities wrong. Just so is it with *Tenez* and Cartenna; but in this case Shaw also is wrong. (Pellissier, in the *Exploration Scientifique de l'Algérie*, vol. vi. p. 330.) Ptolemy (*l. c.*) mentions a river Cartennus a little W. of Cartenna. He makes the longest day at Cartenna 14½ hours, and its distance above 3½ hours W. of Alexandreia. (Ptol. viii. 13. § 7.) [P. S.]

CARTHAEA. [CEOS.]

CARTHA'GO (ἡ Καρχηδών), in Africa, the renowned rival of Rome.

I. NAMES. — As there can be no doubt that the Greek and Roman names of the city are but forms of its native name, we must look to the Phoenician, or cognate languages, for the original form; and this is at once found in the Hebrew, where *Kereth* or *Carth* (קרת) is the poetical word which signifies *a city*, and which enters into the names of other cities of Phoenician (or Carthaginian) and Syrian origin, such as *Cirta*, in Numidia, and *Tigranocerta* in Armenia. On the coins of Panormus in Sicily, which was subject to Carthage, we find on the reverse the legend, in Phoenician, *Kereth-hadeshoth*, i. e. *New City*, which is in all probability the name of Carthage. Some read it as *Carth-hadtha*, which is merely a dialectic variety. This etymology is confirmed by a tradition preserved by Solinus, who says (c. 40): — "Istam urbem Carthadam Elissa dixit, quod Phoenicum ore exprimit *Civitatem Novam.*" The reason of the name can be conjectured with a near approach to certainty, for the name of the more ancient Phoenician city in the immediate neighbourhood, Utica, signifies, in Phoenician, the *Old City*, in contradistinction to which Carthage was called *New;* one among many examples of the permanence of an appellation the most temporary in its first meaning. In later times, this *New City* was called *Carthago Vetus*, to distinguish it from the celebrated *Carthago Nova* in Spain. (Bochart, *Phaleg*, p. 468; Gesen. *Gesch. d. Hebr. Sprache*, pp. 228, 229, and *Hebrew Lexicon, s. v.* קִרְיָת; Bayer, *ad Sallust.* p. 347; Mionnet, *Descript. des Médailles*, pl. 20.) Another explanation is given by Niebuhr, namely, that the *New City* (Carthada) was so called in contradistinction to Byrsa (Bozrah), the original city, "just as Neapolis arose by the side of Parthenope." (*Lectures*, vol. i. p. 104, 1st ed.) It is remarkable that, in transferring the name to their own languages, the Greeks changed one, and the Romans the other, of the dental consonants in the word into a guttural. The ancient Roman form, as seen on the *Columna Rostrata*, is CARTACO.

The ethnic and adjective forms are partly derived from the name of the city itself, and partly from that of the mother country. In Greek we have Καρχηδόνιος (*Eth.* and *Adj.*, but the commoner *Adj.* is Καρχηδονιακός, or Καρχηδονικός), and in Latin *Carthaginiensis* (*Eth.* and *Adj.*); but the more usual ethnic is *Poenus*, with the adjective form *Punicus* (equivalent to, and sometimes actually written, *Poenicus:* the poets used *Poenus* for the adjective); while in Greek also, the Carthaginians, as well as the original Phoenicians, are called Φοίνικες (Herod. v. 46; Eurip. *Troad.* 222; Böckh, *Expl. Pind. Pyth.* i. 72. s. 138).

The territory of Carthage is called *Carchedonia* (Καρχηδονία, Strab. ii. p. 131, vi. p. 267, xvii. pp. 831, 832), a term sometimes applied also to the city. (Strab. vi. pp. 272, 287).

II. AUTHORITIES. — This great city furnishes the most striking example in the annals of the world of a mighty power which, having long ruled over subject peoples, taught them the arts of commerce and civilization, and created for itself an imperishable name, has left little more than that name behind it, and even that in the keeping of the very enemies to whom she at last succumbed. Vast as is the space which her fame fills in ancient history, the details of her origin, her rise, her constitution, commerce, arts, and religion, are all but unknown.

Of her native literature, we have barely the scantiest fragments left. The treasures of her libraries were disdained by the blind hatred of the Roman aristocracy, who made them a present to the princes of Numidia, reserving only the 32 books of Mago *on Agriculture* for translation, as all that could be useful to the republic. (Plin. xviii. 4. s. 5: it is worthy of notice, as showing the value of the traditions preserved by Sallust respecting the early population of N. Africa, that he derived them from these Punic records, though through the medium of interpreters; *Jug.* 17.) Of the records respecting her, preserved at Tyre, we have only a single notice in Josephus. (See below, No. III.)

The Greeks and Romans relate only that part of her story with which they themselves were closely connected; a part only of her external fortunes, which does not commence till she has passed the acme of her prosperity, and the relation of which is distorted by political animosity. At the very

outset, we meet with a striking deficiency in the chain even of Greek and Roman testimony. The great historian, whose design so fortunately for us embraced an account of all that was known of the great nations of his day, for some reason or other omitted Carthage from his plan; but yet his few incidental references to her are of great value. Aristotle's brief notice of the Carthaginian constitution (*Polit.* ii. 11), precious and trustworthy as it is, only makes the want of fuller information the more apparent, and compels us the more to regret the loss of his treatise on Governments, in which that of Carthage was discussed at length. Among the historians of the wars of Carthage with the Greeks of Sicily and the Romans, Polybius stands first, in authority and accuracy, as well as in time. Commanding all the means of knowledge which the Romans possessed up to his time, he used them in a spirit above the narrow and selfish patriotism of the Romans. He gives abundant proofs of careful research into the internal state of Carthage, and he has preserved some genuine Punic documents. The chief value of Diodorus, in this inquiry, consists in his narrative of the wars with Syracuse. Livy relates the wars with Rome in the worst spirit of partizanship, and with utter indifference to the internal state, or even the distinctive character of one of the peoples who contended to the death in that "bellum maxime omnium memorabile quae unquam gesta sint." (Liv. xxi. 1.) With less literary power, Appian is a more faithful annalist; but the carelessness of the mere compiler sorely damages his work. In spite of glaring faults, Justin deserves mention as the only writer who has attempted a continuous narrative of the early history of Carthage; which he abridged from Trogus Pompeius, whose account seems to have been founded chiefly on Theopompus. (Heeren, *de Fontibus et Auctoritate Justini*, in the *Comment. Soc. Scient. Götting.* vol. xv. pp. 225, foll.)

Among modern authorities, the following are the most important: — on the *History, Constitution, and Commerce* of the city, Böttiger, *Geschichte der Carthager*, Berlin, 1827; Campomanes, *Antiguedad Maritima de la Republica de Cartago;* Klnge, *Aristoteles de Politia Carthaginiensium;* Mövers, *Geschichte der Phoenizier;* Becker, in Ersch and Gruber's *Encyklopädie;* Barth, *Ueber die friedlichen Verhältnisse zwischen den Karthagern und Hellenen*, in the *Rheinisches Museum*, 3rd Series, vol. vii. p. 65, for 1850; Niebuhr, *Lectures on the History of Rome*, vol. ii. lect. ii. 1st edition; Arnold, *History of Rome*, vol. ii. c. 39; Grote, *History of Greece*, vol. x. pp. 539, foll.; and the chief writers on general history: on its *Mythology*, Münter, *Religion der Karthager*, Kopenh. 1821; and Gesenius, in Ersch and Gruber's *Encyklopädie;* on the *Geography and Topography*, besides the general works of Mannert, Georgii, Forbiger, and others, Shaw, *Travels in Barbary, &c.*, vol. i. pp. 150, foll., p. 80, 2nd ed.; Estrup, *Lineae Topographicae Carthaginis Tyriae*, Havn. 1821; Falbe, *Recherches sur l'Emplacement de Carthage*, Paris, 1835; Dureau de la Malle, *Recherches sur la Topographie de Carthage*, Paris, 1835; Chateaubriand, *Itinéraire*, vol. iii. p. 186; Temple, *Excursions in the Mediterranean, &c.*, Lond. 1835; Barth, *Wanderungen durch die Küstenländer des Mittelmeeres*, vol. i. pp. 80, foll., Berlin, 1849; Ritter, *Erdkunde*, vol. i. pp. 916, foll.; *Ausland*, 1836, Nos. 122, 124, 128, 1837, Nos. 110, 140: and on the whole subject, the admirable dissertation of Heeren, *Ideen*, vol. ii. pt. 1, or, in the English translation, *Historical Researches into the Politics, Intercourse, and Trade of the Ancient Nations of Africa*, vol. i pp. 21—285, and Appendix.

III. FOUNDATION.—No account of Carthage would be complete which should pass by in silence the legend related by the old chroniclers, and adorned by the muse of Virgil; how Dido, or Elissa, the daughter of a king of Tyre, escaped from the power of her brother Pygmalion, with the treasures for the sake of which he had murdered her husband, and with a band of noble Tyrians who shared her flight; how, having touched at Cyprus, and carried off thence eighty maidens to be the wives of her followers in their future home, she arrived at a spot on the coast of Africa marked out by nature for the site of a mighty city; how she entered into a treaty with the natives, and purchased from them, for an annual tribute, as much land as could be covered with a bull's hide, but craftily cut the hide into the thinnest strips possible, and so enclosed a space of 22 stadia, and on this ground built her city, which afterwards, as the place grew, became the citadel, and retained in its name BYRSA (Βύρσα, *a bull's hide*), the memory of a bargain which, however mythical, has many a counterpart for deceitfulness in later times; how, in the laying of the foundations of the city, its future power was presaged through the discovery, first of the head of a bull, and afterwards of that of a horse, a still better omen; how the city grew by the influx of colonists from the surrounding country, and by the friendship of the older Phoenician settlements, especially UTICA; how its growing prosperity excited the envy of Hiarbas, king of the surrounding Libyans, who offered Dido the choice of war or marriage; how, debarred from the latter alternative by her vow of fidelity to her late husband, but urged to embrace it by the importunities of her people, she stabbed herself to death before their eyes on a funeral pyre which she had erected to her husband's honour; and how the Carthaginians enrolled her among their deities (Justin, xviii. 4, foll.; Virg. *Aen.* i.—iv., with the commentaries of Servius; Appian. *Pun.* 1; Sil. Ital. *Pun.* i. ii.; Procop. *B. V.* ii. 10; Euseb. *Chron. ll. inf. cit.*; et alii; the introduction of Aeneas into the story is Virgil's poetic version, without any foundation in the original legend as related by the historians). Based as this legend plainly is, in part at least, on old traditions, it contains some points worthy of notice. It testifies to the Tyrian origin of the city, and to its inferiority in point of time to Utica and other Phoenician cities on the coast; it indicates that the impulse which originated the colony was not merely commercial activity, but civil dissension: it describes the relations of the new colony to the natives and older colonists in a manner perfectly consistent with later history, as to the occupation of the country by a comparatively civilized race of Libyans (comp. Sallust. *Jug.* 21), from whom the land for the city was acquired not by conquest but by a peaceful bargain, the tribute for which continued to be paid in the time of recorded history; and as to the friendship and support of the older colonies. The part of the tale about the ox-hide is a mere etymological legend arising from the hellenized form of the native Phoenician name, BOZRA, *a fortress*. [Comp. BOSTRA, p. 425, b.] It may be worth while to mention another etymological legend, which ascribes the foundation of the city to Tyrian colonists led by Ezorus, Azorus, or

Zorus, and Carchedon (Philist. *ap. Syncell.* p. 172, s. 324, Fr. 50, ed. Didot; Appian. *Pun.* 1; Euseb. *Chron. s. a.* 978). Dido's name, and that of the city too, are also given in the form of Carthagena, and Dido is represented as the daughter of Carchedon (Καρθαγένα; Syncell. p. 183, s. 345). The name of the city is also said to have been at the first Origo (Syncell. p. 181, s. 340).

All writers are agreed that Carthage was a colony of Tyre, and that it was one of the latest Phoenician settlements on the African coast of the Mediterranean (287 years later than Utica, according to Aristotle), but further than this we have no certain knowledge of its origin. Regard being had to the traditions of its peaceful settlement, and to the earlier establishment of great commercial cities by the Phoenicians on the same coast, and also to the fact, which may be regarded as pretty well established (see below), that the city was founded at the period of the highest commercial prosperity of Tyre, there would seem to be much probability in the conjecture (Becker, in Ersch and Gruber's *Encyklopädie*), that the city originated in a mere emporium (or, in modern language, a *factory*, like that in which the Anglo-Indian empire had its first beginning), established jointly by the merchants of the mother city and of Utica, on account of the convenience of its position; and that it rose into importance by the natural process of immigration, from Utica especially.

Such a gradual origin would in part account for the great variety of dates to which its foundation is ascribed; though another cause of this variety is, doubtless, to be sought in the assigned date from which the Greek and Roman authors have made their computations, sometimes from the fall of Troy, sometimes from the foundation of Rome, and sometimes from the commencement of the Olympiads. Besides these, and the era used by Eusebius, namely, from the birth of Abraham, there is an important computation, from the building of the temple by Solomon, which Josephus gives from old Phoenician documents preserved in his time at Tyre, as well as from Menander of Ephesus.

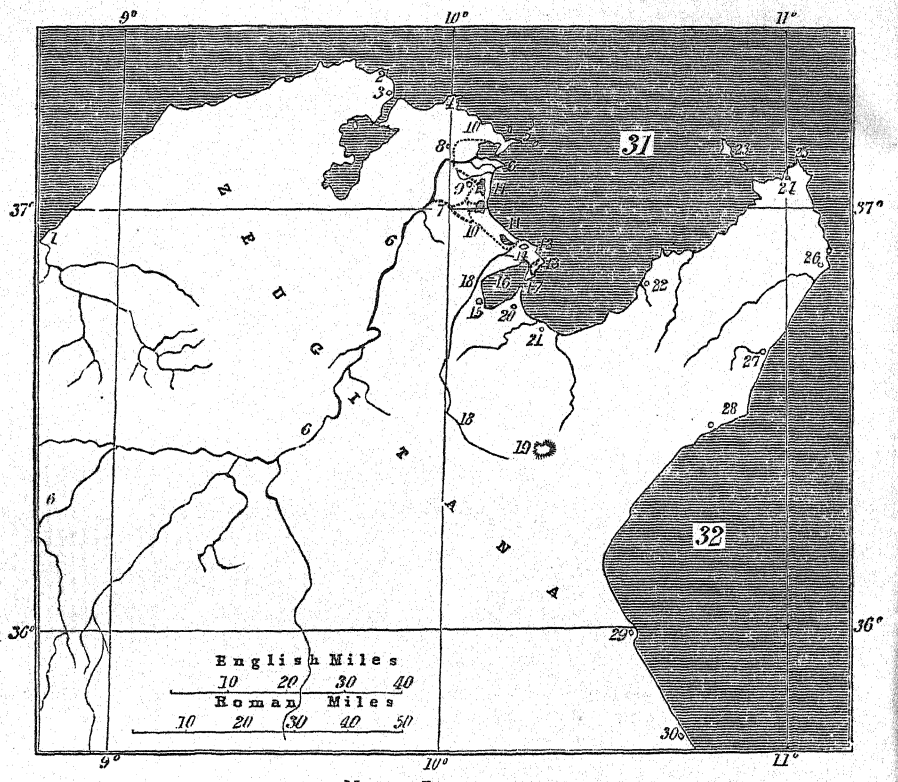
In order to exhibit the various statements in one view, they are here presented in a tabular form, showing the dates as actually given by the several authorities, and also the corresponding years B. C. To facilitate the comparison, the dates of the eras themselves are also stated.

B. C.	Ann. Abr.	Troy.	Rome.	Authorities.
[2015				BIRTH OF ABRAHAM. Euseb. Common date B. C. 2151.]
1234		50		Appian. *Pun.* 1
				Philistus places it about the same time, but his exact date is not quite clear. Syncell. p. 172. s. 324.
[1184		0		TAKING OF TROY. Common date.]
[1181	835	0		Ditto. Euseb. *Chron. Arm. s. a.*]
1038	978	143		Euseb. *Chron. Arm. s. a.* 38th year of David's reign.
1028		133		Syncell. p. 181. s. 340.
1011	1005			Euseb. *Chron. Arm. s. a.* 25th year of Solomon.
878				Common date. Solin. 30.
862				143 years and 8 months after the building of Solomon's temple. Joseph. *c. Ap.* i. 17, 18; Euseb. *Chron. Arm.* pt. i. pp. 173, 179, 181, ed. Aucher, pp. 79, 82, 83, ed. Mai; Syncell. p. 183. s. 345.
852	1164			Euseb. *Chron. Arm. s. a.*
845			92	In the 700th year before its destruction by the Romans. Liv. *Epit.* li.
825			72	Trogus Pompeius, *ap.* Justin. xviii. 7; Oros. iv. 6.
818			65	Vell. Pater. i. 6.
814				Timaeus, *ap.* Dionys. Hal. i. 74, F. 21, ed. Didot: Rome and Carthage, founded about the same time, in the 38th year before the first Olympiad.
793			40	Serv. *ad Virg. Aen.* iv. 459.
[753	1263	431	0	FOUNDATION OF ROME.]
[0	2015	1184	753	CHRISTIAN ERA.]

IV. SITUATION.—A general description of that part of the coast of Africa on which Carthage stood has been given under AFRICA. On the W. side of the great gulf (anciently called Sinus Carthaginiensis, and now *G. of Tunis*), formed by the Apollinis Pr. (*C. Farina*) on the W. and Mercurii Pr. (*C. Bon*) on the E., there is a line of elevated ground between the salt marsh called *Sebcha-es-Sukara*, on the N., and the Lagoon which forms the harbour of *Tunis* on the S., terminating eastward in the two headlands of *Ras Ghamart* and *Ras Sidi Bou Said* (or *C. Carthage*, or *Carthagena*), of which the former lies a little NW. of the latter. *Ras Ghamart* is above 300 feet high, *C. Carthage* above 400 feet. The latter lies in 36° 52′ 22″ N. lat., and 10° 21′ 49″ E. long., and forms the culminating point of the ridge of elevated land just referred to, which sinks on the W. to the level of the adjacent plains. This ridge was in ancient times an isthmus, uniting the peninsula on which Carthage stood to the mainland. Its breadth at the time of the destruction of Carthage did not exceed 25 stadia (2½ geog. miles, Polyb. i. 73; Strab. xvii. p. 832), which still corresponds to the distance in some places between the salt-marsh on the N. and the port of *Tunis* on the S. The width, however, must have been much less at the time of the foundation of Carthage; for the same causes must have been continually acting to enlarge

the isthmus as those which ultimately effected its union on the N. side with the mainland, namely, the alluvial deposits of the river *Mejerdah* [BAGRADAS], and the casting up of silt by the force of the NW. winds, to which the coast of the gulf is exposed without a shelter. Through these influences, the sea which washed the peninsula on the N. has been converted partly into the salt-marsh already mentioned, and partly into firm land, upon which the village of *El-Mersa* (i. e. *the Port*), adorned with the villas of the Tunisians, bears witness by its name to the change that has taken place; and by the same causes, the port or bay of *Tunis*, once a deep and open harbour, has been converted into a mere lagoon, with only 6 or 7 ft. of water, and a narrow entrance called *Fum-el-Halk* or *Halk-el-Wad*, i. e. *Throat of the River*, or *Goletta*, i. e. the *Gullet*. (Shaw, p. 150, p. 80, 2nd ed.; Barth, *Wanderungen, &c.*, pp. 72, 80—82, 192.) Dr. Henry Barth, the latest and best describer of the site, is inclined to believe that the whole isthmus is of late formation, and that the peninsula once presented the appearance of two islands, formed by the heights of *Ras Ghamart* and *C. Carthage*; a conjecture which remains to be tested, as its author observes, by geological investigations. On one side, however, namely, at the SE. extremity of the peninsula, between *C. Carthage* and the mouth of the harbour of *Tunis*, the currents of the gulf have not only kept the coast clear of deposit, but have caused an encroachment of the sea upon the land, so that ruins are here found under water to the extent of nearly 3 furlongs in length, and a furlong or more in breadth (Shaw, *l. c.*). Shaw estimates the whole circuit of the peninsula at 30 miles.

On this commanding spot, just where the African



MAP OF ZEUGITANA.

1. Tusca Fl.: *Wady Zain;* boundary towards Numidia.
2. Candidum Pr.: *C. Blanco.*
3. Hippo Diarrhytus or Zaritus: *Bizerta.*
4. *Ras Sidi Bou Shusha*, or *C. Zibceb:* Pr. Pulcrum?
5. Apollinis Pr.: *Ras Sidi Ali-al-Mekki*, or *C. Farina.*
6. Bagradas Fl.: *Wady Mejerdah:* showing, at and near its mouth, its present course.
7. Ancient course of the river near its mouth (the dotted line).
8. Utica: *Bou-shater.*
9. Castra Cornelia: *Ghellah.*
10. Ancient coast-line (the dotted line).
11. Present coast-line.
12. *Ras Ghamart.*
13. *Ras Sidi Bousaid* or *C. Carthage.*
14. SITE OF CARTHAGE, and ruins of the Roman city: the oval line marks the site of *El-Mersa.*
15. Tunes: *Tunis.*
16. Lagoon or Bay of *Tunis.*
17. The *Goletta.*
18. Aqueduct of Carthage.
19. *Jebel Zaghwan:* one source of the aqueduct.
20. Maxula: *Rhades.*
21. Aquae Calidae: *Hammam l'Enf.*
22. Carpis: *Gurbos.*
23. Aegimurus I.: *Zowamour* or *Zembra.*
24. Aquilaria: *Alhowareah*, quarries.
25. Mercurii Pr.: *Ras Addar* or *C. Bon.*
26. Clypea or Aspis: *Aklibiah.*
27. Curubis: *Kurbah.*
28. Neapolis: *Nabal.*
29. Horrea Caelia: *Herklah.*
30. Hadrumetum: *Sousah.*
31. Sinus Carthaginiensis.
32. Sinus Neapolitanus.

coast juts out into the very centre of the Mediterranean, and approaches nearest to the opposite coast of Sicily; between the old Phoenician colonies of UTICA and TUNIS (Polyb. i. 73), and in sight of both; stood the successive Punic, Roman, Vandal, and Byzantine cities, which have borne the renowned name of CARTHAGE; but not all of them within the same limits. The details of the topography are much disputed; and their discussion will be best postponed to the end of this article. Meanwhile the position of the peninsula, and its relation to the surrounding sites will be seen from the subjoined map, which gives an outline of the whole region known under the Romans as ZEUGITANA.

V. HISTORY AND ANTIQUITIES. — The history of Carthage is so interwoven with the general course of ancient history, especially in the parts relating to its wars with the Greeks of Sicily and with the Romans, that it would be alike impracticable and superfluous to narrate it here with any approach to fulness. We can only attempt a brief sketch, to be filled up by the reader from the well-known histories of Greece and Rome. The great work of composing a special history of Carthage, worthy of the present state of ancient scholarship, remains to be performed by some one who may superadd to a perfect knowledge of Greek and Roman history a thorough acquaintance with the language and antiquities of the Semitic races, and a vast power of critical research. The *History of Carthage* is usually divided into three periods:—the *first* extending from the foundation of the city to the beginning of the wars with Syracuse, in B. C. 480, and ending with the defeat of the Carthaginians by the Greeks under Gelon at Himera (but see just below); the *second* from this epoch to the breaking out of the wars with Rome, B. C. 480—265; the *third* is occupied with the Roman, or (as they are usually called, from the Roman point of view) the *Punic Wars*, and ends with the destruction of the city in B. C. 146. It seems a far better arrangement to extend the first period down to B. C. 410, when the Carthaginians resumed those enterprises in Sicily to which the battle of Himera had given a complete check; and thus to include in one view the great development of their power. The second period will then be devoted almost entirely to her struggle with the Greeks, during which her empire was not materially increased, and her decline can hardly be said to have begun. The third period is that of her "Decline and Fall." To these must be added the history of the restored city under the Romans, the Vandals, and the Byzantine rule, down to the Mohammedan conquest, and the destruction of the city by the Arabs in A.D. 698. In round numbers, and allowing for the uncertainty of the date of the original foundation, the histories of the two cities fill the respective spaces of 750 and 850 years.

i. *First Period.— Extension of the Carthaginian Empire.* 9th century—410 B. C.— The first period is by far the most interesting, but unfortunately the most obscure, from the want of native authorities. It embraces the important questions of the *Internal Constitution and Resources of the State*, its *Commerce, Colonies, and Conquests*, and its *Relations* to the surrounding *Native Tribes*, to the older *Phoenician Colonies*, and to its own *Mother City*.

1. *Relations to the Mother City.* — With respect to Tyre, Carthage seems to have been almost from its foundation independent; but the sacred bond which united a colony to her metropolis appears to have been carefully observed on both sides. For we find the Tyrians refusing to follow Cambyses when he meditated to attack Carthage by a naval expedition (B. C. 523), and appealing to the mighty oaths by which their paternal relation to her was sanctified. (Herod. iii. 17—19.) On the other hand, in the second commercial treaty with Rome, B. C. 348, the parties to the treaty are "the Carthaginians, *Tyrians*, Uticeans, and their allies." (Polyb. iii. 24: where the idea that either *Tysdrus* or some unknown *Tyrus* in Africa is intended is merely an arbitrary evasion of an imaginary difficulty.) Again, we find the Tyrians, when attacked by Alexander, turning their eyes naturally towards Carthage, first as a source of aid, and afterwards as a place of refuge, whither the women and children and old men were actually sent. (Diod. xvii. 40, 41, 46; Q. Curt. iv. 2.) The religious supremacy of the mother city was acknowledged by an annual offering to the temple of Hercules at Tyre of a tithe of all the revenues of Carthage, as well as of the booty obtained in war (Justin. xviii. 7); a custom, it is true, omitted in the period of prosperity, but at once resorted to again under the pressure of calamities, which were ascribed to the anger of the neglected deity. (Diod. xx. 14.)

2. *First steps towards Supremacy.*—At what time, and from what causes, Carthage began to obtain her decided pre-eminence over the other Phoenician colonies, is a point on which we have no adequate information. Much must doubtless be ascribed to her site, which, we may assume, was discovered to be better than those even of Utica and Tunes; and something to the youthful enterprise which naturally distinguished her as the latest colony of Tyre. The conquests of the Assyrian and Babylonian kings in Phoenicia, and their repeated attacks on Tyre [TYRUS], would naturally drive many of the inhabitants of the old country to seek a new abode in the colonies, and especially in the most recent, the strength of which would, at the same time, receive a new development from the diminished power of the metropolis; and, as the Greek maritime states obtained much of the lost commerce of Tyre in the Levant, so would Carthage in the West. But the want of historical records prevents our tracing the steps of this transference of power.

3. *Relations to the older Phoenician Colonies.* — A like obscurity surrounds the relations of Carthage to the older Phoenician colonies of N. Africa, such as UTICA, TUNES, HIPPO, LEPTIS (the Greater and the Less), HADRUMETUM, and others; all of which appear to have been at an early period, like Carthage herself, practically independent of the mother country; and all of which are found, in the historical period, acknowledging, in some sense, the supremacy of Carthage. But that supremacy was not an absolute dominion, but rather the headship of a confederacy, in which the leading state exercised an undefined, but not always undisputed, controul over the other members, whose existence as independent states seems always to have been recognised, however much their rights may have been invaded. The treaties with Rome, already referred to, mention the *allies* of Carthage, by which we can hardly be wrong in understanding these cities, which therefore were not *subjects*. In the case of Utica especially, it is remarkable that her name is not mentioned in the first treaty; but in the second, she appears on an equality with Carthage, as one of the contracting

powers; which obviously suggests that, in the interval, changes had been effected in the position of the allies towards Carthage, which Utica alone had successfully resisted. It seems, in fact, that all these cities, except Utica, had been rendered tributary to Carthage, though preserving their municipal organization. Leptis Parva, for example, paid the enormous assessment of a talent a day, or 365 talents every year. (Liv. xxxiv. 62.) The period during which the change took place must have been that which followed the battle of Himera, when, induced by that defeat to abandon for a time her projects of further conquests in Sicily, she turned her attention to the consolidation of her power at home. As for Utica, to the very latest period of the existence of Carthage, she retained her separate political existence, in such a manner as to be able to side with Rome against Carthage, and to take her place as the capital of the new Roman province of Africa.

The temper in which Carthage used her supremacy over these allies is one of those points in her history on which we need the guidance of more impartial authorities than we possess. The Greek and Roman writers accuse her of arrogance and oppression; and we can easily believe that she pursued the selfish policy of a commercial aristocracy. In the hour of danger from the revolts of her African subjects, some of the chief Phoenician cities refused to abandon her; but their support may have been prompted by the motive of common safety. They were faithful to her cause in the Second Punic War, but in the Third most of them deserted her. Their fidelity in the former case is more to the credit of her rule than their ultimate defection is against it; for her cause in the final struggle was so hopeless, that self-interest is a sufficient motive for the course they pursued in abandoning her. But, even then, examples of fidelity were by no means wanting; and while the rewards obtained by Utica attest the selfish motives of her defection, the severe penalties inflicted on the allies of Carthage show that her deepest danger had called forth proofs of attachment to her, which indicate better antecedents than mere oppression on the one side, and resentment on the other.

But however exaggerated the statements of her enemies may be, and however little their own conduct gave them the right to become accusers; to deny that they contain much truth would not only be contrary to the laws of evidence, but inconsistent with all we know of the maxims of government pursued by even the best of ancient states. The chief difficulty is to distinguish, in such statements, what refers to her Phoenician allies, and to her African subjects: the strongly condemnatory evidence of Polybius, for example, applies primarily to her treatment of the latter; though the former may possibly be included under the denomination of ταῖς πόλεσι. (Polyb. i. 72.) On the whole, we may suppose that the case of Leptis gives a fair example of that of the Phoenician allies; and that the chief hardship they endured was the exaction of a heavy tribute, which their commerce enabled them, however reluctantly, to pay.

4. *Relations to the Peoples of Africa.* — With respect to the native tribes, we must carefully observe the distinction, which is made both by Herodotus and Polybius, between those who had fixed abodes and who practised agriculture, and those who were still in the nomad state. This distinction is confirmed by the curious tradition already mentioned as preserved by Sallust (*Jugurth.* 18); but it is probably to be accounted for, not by referring the two peoples to a different origin, but by a regard to the different circumstances of those who roamed over the scattered oases of the desert and semi-desert regions, and those who inhabited the fertile districts in the valley of the Bagradas and the terraces above the N. coast. (Comp. AFRICA and ATLAS.) Herodotus distinctly assigns the river Triton, at the bottom of the Lesser Syrtis, as the boundary between the Libyans who were nomads, and those who had fixed abodes and tilled the land; the former extending from the confines of Egypt to the Lesser Syrtis, the latter dwelling in the districts afterwards known as Byzacium and Zeugitana, a portion of which districts formed the original territory of Carthage. All these tribes are included by Herodotus under the general name of Libyans; the several peoples, whether nomad or agricultural, being called by their specific names, such as AUSENSES, MAXYES, ZAUECES, GYZANTES, &c. The distinction runs through the whole Carthaginian history, although different names are used to mark it. Polybius applies the name of *Libyans* to the immediate subjects of the Carthaginians and inhabitants of the original Carthaginian territory; while he designates the free people of Africa, who served in their armies as mercenaries, by the collective name derived from their mode of life, *Nomads* or *Numidians;* still calling each tribe by its proper name. That he does not, like Herodotus, distinguish those also whom he calls Libyans in general by the specific names of their tribes, may be taken as a proof that their very names had been lost in their complete subjection to Carthage. The new position taken up by certain of these nomad tribes, under Masinissa and other chieftains, in the later period of the Punic Wars, gave a territorial sense to the Numidian name; but the primary distinction, which we have here to observe, was between the comparatively civilized tribes of Zeugitana and Byzacium, with fixed abodes and agricultural pursuits, whom Polybius calls *Libyans*, and the *Nomad* tribes who surrounded them on the E., the S., and the W.

a. *The Libyans.* — With the former the Carthaginians were of course brought into contact from their first settlement on the tongue of land, for which tradition assures us they paid a tribute to the Libyans even down to the time of Darius the son of Hystaspes (Justin xviii. 5). But such a relation could no more be permanent than the treaties of white men with American Indians. As they increased in strength, the Carthaginians not only ceased to pay the tribute, but reduced the Libyans to entire subjection. The former lords of the country, driven back from the coast and pent up in the interior, tilled the soil for the profit of their new masters, whether as tenants or still as nominal owners we know not, nor does it matter, for all that they might call their own was held at the mere pleasure of the sovereign state. They were subject to the caprice of Carthaginian officers, and to any exaction of money and men which the exigencies of Carthage might seem to demand. Their youth formed the only regular army (as distinguished from mercenaries) which Carthage possessed; and, as a specimen of their taxation, they were made, in the first Punic War, to contribute fifty per cent. on the produce of their land, while those of them who inhabited the cities had to pay twice their former amount of tribute. No respite or remission was given to the poor, but their persons were seized in default of payment. Their

uneasiness under this heavy yoke is shown by the ardour with which they joined the mercenary soldiers in their revolt from Carthage. (Polyb. i. 72.)

This relation is continually dwelt upon, not only as the main cause of the ruin of Carthage, but as a decided proof of her short-sighted policy. On this point Arnold has the following excellent remarks (*History of Rome*, vol. i. pp. 480, foll.): — "The contrast between Carthage exercising absolute dominion over her African subjects, and Rome surrounded by her Latin and Italian allies, and gradually communicating more widely the rights of citizenship, so as to change alliance into union, has been often noticed, and is indeed quite sufficient to account for the issue of the Punic Wars. But this difference was owing rather to the good fortune of Rome and to the ill fortune of Carthage, than to the wisdom and liberality of the one and the narrow-mindedness of the other. Rome was placed in the midst of people akin to herself both in race and language; Carthage was a solitary settlement in a foreign land. The Carthaginian language nearly resembled the Hebrew; it belonged to the Semitic or Aramaic family. Who the native Africans were, and to what family their language belonged, are among the most obscure questions of ancient history... But whatever may be discovered as to the African subjects of Carthage, they were become so distinct from their masters, even if they were originally sprung from a kindred race, that the two people (peoples) were not likely to be melted together into one state, and thus they remained always in the unhappy and suspicious relation of masters and of slaves, rather than in that of fellow-citizens or even of allies."

b. *The Libyphoenicians.* — Besides these pure native Libyans, another race grew up in the land round Carthage (in Zeugitana and perhaps on the coast of Byzacium), from the mixture of the natives with the Phoenician settlers, or, as Mövers supposes, with a Canaanitish population, akin in race to the Phoenicians, but of still earlier settlement in the country. (Diod. xx. 55; Mövers, *Gesch. d. Phoenizier*, vol. ii. pt. ii. pp. 435—455, *ap.* Grote, vol. x. p. 543.) Of these half-caste people, called Libyphoenicians (Λιβυφοίνικες), our information is but scanty. They seem to have been the chief occupiers and cultivators of the rich land in the immediate vicinity of the city, especially in the valley of the Bagradas; while the Libyans in the S., towards the lake Triton, remained so free from Phoenician or Punic blood, that they did not even understand the Phoenician language. (Polyb. iii. 33.) Like all half-castes, however, the Libyphoenicians seem to have been regarded with suspicion as well as favour: and means were devised to dispose of their growing numbers with advantage to the state as well as to themselves, by sending them out as the settlers of distant colonies, in Spain, for instance, and the W. coast of Africa, beyond the Straits. (Scymn. 195, 196.) The voyage of Hanno, of which we still possess the record, had for its object the establishment of 30,000 Libyphoenician colonists on the last-named coast. (Hanno, *Peripl.* p. 1; comp. LIBYPHOENICES.)

The region occupied by the people thus described, and entirely subject to Carthage, never extended further than the lake of Triton on the S., nor than Hippo Regius (if so far) on the W.; and this district may therefore be considered as the *territory of Carthage*, properly so called, the περιοικίς of the city, as a Greek would say. It included at first the district of Zeugitana, and afterwards Byzacium also, and corresponded very nearly to the present Regency of *Tunis*. (Respecting the precise boundaries, see further under AFRICA, p. 68.) Its inhabitants were, as we have seen, the people of Cartnage herself and the other Phoenician colonies, the native Libyans who were not nomads, the mixed race of Libyphoenicians, and further, the people of colonial settlements which the Carthaginians established from time to time on the lands of the district, as a means of providing for her poorer citizens, to whom the Libyan cultivators were assigned with their lands. (Arist. *Polit.* ii. 8. § 9, vi. 3. § 5.) "This provision for poor citizens as emigrants (mainly analogous to the Roman colonies), was a standing feature in the Carthaginian political system, serving the double purpose of obviating discontent among their town population at home, and of keeping watch over their dependencies abroad." (Grote, *Hist. of Greece*, vol. x. p. 545.) All these, except the Phoenician cities, were in absolute subjection to Carthage. The marvellous density of the population within these limits is shown by the statement that, even in the last period of her decline, just before the third Punic War, when she had been stripped of all her possessions W. of the Tusca and E. of the Triton, Carthage still possessed 300 tributary cities in Libya. (Strab. xvii. p. 833.)

c. *The Nomads.*—Beyond these limits, along the coast to the E. and to the W., in the valleys of the Atlas, and in the oases of the half-desert country behind the sea-board, from the Pillars of Hercules and the W. coast to the frontier of Cyrenaica, the land was possessed (except where Phoenician and Carthaginian colonies were founded, and even in such cases up to their very walls) by the Nomad tribes, whom Carthage never attempted to subdue, but who were generally kept, by money and other influences, in a sort of rude and loose alliance. They were of service to Carthage in three ways: they furnished her army with mercenary soldiers, especially with the splendid irregular cavalry of whose exploits we read so much in the Punic Wars: they formed, on the E., a bulwark against Cyrene, and they carried on the important land traffic with the countries on the Niger and the Nile, which was a chief source of Carthaginian wealth. The nomad tribes of the country between the Syrtes were those most intimately connected with Carthage. It may be added that Diodorus expressly divides the inhabitants of Libya (meaning the part about Carthage) into four races, namely, the Phoenicians who inhabited Carthage; the Libyphoenicians, of whom his account is unsatisfactory; the Libyans, or ancient inhabitants, who still (in the time of Agathocles) formed a majority of the population, and who bore the greatest hatred to Carthage for the severity of her rule; and lastly the Nomads, who inhabited the great extent of Libya, as far as the deserts. (Diod. xx. 55.)

5. *Colonies of Carthage in Africa.*— It is evident that the rule of Carthage over the settled Libyans, and her influence over the Nomads, would have been confined within the limits of her immediate neighbourhood, but for the system of colonization, which gave her at least the appearance of imperial authority over the whole N. coast of Africa, W. of Cyrenaica. The original purpose of her colonies, as of every other part of her proceedings, was commercial; and accordingly, with the exception of those already referred to as established in her immediate territory

for her poor citizens, they were all on or near the coast. The most important of them were those on the E. coast of Byzacium, and along the shores from the Lesser to the Greater Syrtis, which were called pre-eminently the EMPORIA (*τὰ Ἐμπορεῖα* or *Ἐμπόρια*, Polyb. i. 82, iii. 23; Appian, *Pun.* 72; Liv. xxxiv. 62), and which were so numerous as to give the Carthaginians complete commercial possession of the region of the Syrtes, the proper territorial possession of which was comparatively worthless from the physical character of the region. The colonies on the W. portion of the coast, known as the Urbes METAGONITAE (*αἱ Μεταγωνῖται πόλεις*), were more thinly scattered: their number and positions are noticed under MAURETANIA and NÚMIDIA. Besides their commercial importance, these colonies formed so many points of command, in a greater or less degree according to their strength or skill, over the nomad tribes; they contributed regularly to the revenue of the mother city, and bore the chief expense of her wars. They contributed 4000 men to the armies of the republic; but, on the other hand, they often needed aid from the mother city in their contests with the neighbouring barbarians. Many of the cities on this coast were colonies, not of Carthage, but of Phoenicia, and their submission to Carthage seems never to have been with much good will. None of them seem to have had a territory of any considerable extent. The colonies in the neighbourhood of Carthage were in stricter subjection to her, as is denoted by the application of them of the significant Greek term *περιοικίδες*, the colonies in general being called *αἱ πόλεις*: they were kept unfortified, and hence fell an easy prey to the invader: Regulus and Agathocles, for example, whose operations did not extend beyond Zeugitana, are said each to have taken about 200 of them; and a single district, that on the Tusca, is mentioned as containing 50 towns. (Diod. xx. 17; Appian, *Pun.* 3, 68.)

6. *Extent of the Carthaginian Empire in Africa.* — Thus, at a period little subsequent to her first distinct appearance on the stage of recorded history, Carthage possessed an imperial authority, in a greater or less degree, over the N. coast of Africa, from the Pillars of Hercules to the bottom of the Great Syrtis, a space reckoned by Polybius at 16,000 stadia, or 160 geographical miles. (Polyb. iii. 39; comp. Scylax, pp. 51, 52: *ὅσα γέγραπται πολίσματα ἢ ἐμπόρια ἐν τῇ Λιβύῃ, ἀπὸ τῆς Σύρτιδος τῆς παρ' Ἑσπερίδας μέχρι Ἡρακλείων στηλῶν ἐν Λιβύῃ, πάντα ἐστὶ Καρχηδονίων.*) On the W. her power extended over her colonies on the Atlantic coast at least as far as the end of the Atlas range; and on the E., after a long contest with Cyrene, the only foreign power with which she came into contact in Africa, the boundary was fixed at the bottom of the Great Syrtis, at a period so early that the transaction had already acquired a mythic character in the age of Herodotus. [ARAE PHILAENORUM.]

But of all this extensive empire, it should be carefully remembered, the only part immediately and entirely subject to the dominion of Carthage was the territory which extended S. of the city to a distance of about 80 geographical miles, and the boundaries of which were about the same as those of ZEUGITANA; and further S. the strip of coast along which lay BYZACIUM and the EMPORIA. These two districts comprised nearly all the reliable resources of the state. Their fertile plains were cultivated to the highest pitch under the eyes of the nobles, who were always famous for their devotion to agriculture; and they supplied the greater part of the corn required for the consumption of the city.

7. *Earliest Foreign Conquests.* — Like every other great commercial state, both in ancient and modern times, Carthage found that her maritime enterprise led her on, by an inevitable chain of circumstances, to engage in foreign conquests; for effecting which she possessed remarkable opportunities. Surrounded by coasts and islands, which afforded an ample scope for her ambition; supplied with armies from her Libyan subjects and nomad mercenaries, she had likewise the advantage of that systematic traditional policy, which is always followed by governments composed of a few noble families, and in which the very steadfastness with which the end is kept in view is a motive for moderation in its pursuit. The end was the dominion of the western seas for the purposes of her commerce; and to it the means employed were admirably adapted.

Next to an insular position, like that of England, no object is of more consequence to a great maritime power than the possession of islands in the great highways of maritime intercourse; affording, as they do, stations for her fleets and factories, cut off from those attacks of powerful neighbours, and those incursions of vast and warlike peoples, to which continental settlements are exposed. Sensible of this, the Carthaginians turned their first efforts at conquest upon the islands of the W. Mediterranean, resisting the temptation presented by Spain to effect territorial aggrandisement on a much larger scale. Of these enterprises a very brief notice will suffice here, further details belonging rather to the articles on the respective countries.

It should be observed that these expeditions were naturally attended by a development of the military power of the Carthaginians, which manifested itself in successful wars with the Africans at home; and also that they brought Carthage into collision with foreign powers, and gradually involved her in the wars which ended in her ruin.

Of the earliest of these conquests we possess no other information than the brief notices in Justin, according to whom expeditions were undertaken both to Sicily and Sardinia, about the first half of the 6th century B. C., under a general whom he calls MALCHUS (which is simply the Phoenician for *king*), who had also performed great exploits against the Africans. After considerable successes in Sicily, Malchus transported his forces to Sardinia, where he suffered a great defeat, and was in consequence banished. Upon this he led his army against Carthage, and took the city, but made a moderate use of his victory. It was not long, however, before he was accused of a design to make himself king, and was put to death. It is worthy of notice that the first foreign wars of Carthage are associated with the first attempt to overthrow her constitution. (Justin. xviii. 7.)

The enterprise of Malchus was resumed with more success, in the latter half of the same century, by MAGO, the head of a family to whom the Carthaginians were indebted at the same time for the earliest organization of their military resources, and the foundation of their foreign empire. (Justin. xviii. 7: "*Huic [Malcho] Mago, imperator successit, cujus industria et opes Carthaginiensium, et imperii fines, et bellicae gloriae laudes creverunt;*" and directly after, "*Mago, . . . cum primus omnium, ordinata disciplina militari, imperium Poenorum condi-*

disset.") His sons, HASDRUBAL and HAMILCAR, carried on the wars both in Sardinia and in Africa. The cause of the latter war was the refusal of Carthage to continue the payment of tribute or ground-rent for their city; but the Africans were successful, and the Carthaginians had to purchase peace. In Sardinia the Punic arms were more fortunate: Hasdrubal fell in battle, after holding the chief military command in the republic (*dictator*) eleven times, and enjoyed four triumphs. He left the command to his brother Hamilcar, who afterwards fell in Sicily, B.C. 480. (Justin. xix. 1.) Each brother left three sons, who continued to lead the armies of the state, and, while striving to extend her foreign possessions, protected her at home against the Nomads, and compelled the Africans at length to remit the ground-rent for the city. Their names were HIMILCO, HANNO, and GISCO, the sons of Hamilcar; and HANNIBAL, HASDRUBAL, and SAPPHO, the sons of Hasdrubal. The details of their actions are not related further; and the chronology is uncertain, resting only on the probable identification of Justin's Hamilcar with the celebrated commander who fell in the battle of Himera. The following were the earliest foreign conquests of the Carthaginians:—

(1.) *Sardinia* was their earliest province. It belonged to them at the time of their first commercial treaty with Rome, B.C. 509. Its capital, CARALIS (*Cagliari*), and SULCI were founded by them. The island always ranked as the chief among their foreign possessions. It was the great emporium for their trade with W. Europe, and the chief source of their supply of corn, next to their own territory in Africa. There is reason to suppose that they worked gold and silver mines in the island, and that they obtained from it precious stones. They guarded all access to it with the greatest strictness. The Romans, it is true, were allowed to sail to it by the first treaty, under certain restrictions; but, by the second, even this limited permission was withdrawn, and Strabo (xvii. p. 802) informs us that the Carthaginians sank every foreign ship which ventured to touch at the island. It was occupied by a garrison, chiefly of mercenaries; and was governed, like the other foreign possessions of Carthage, by an officer called Boetharch (βοήθαρχος), that is, the commander of the auxiliaries (mercenaries) in time of peace, and in war by a commander (στρατηγός), specially sent out from Carthage. (Polyb. i. 79.) As the Carthaginian power declined, their possession of the island was frequently endangered by revolts of the mercenaries, and at length it fell into the hands of the Romans a little after the end of the First Punic War, B.C. 237. [SARDINIA.]

(2.) *Corsica* was early occupied, as Sardinia also is said to have been, by the Tyrrhenians; but the Carthaginians also obtained a footing in it very early; and the union of the two peoples to resist the enterprizes of other foreign settlers led to the first recorded collision of Carthage with a Greek state; when the combined fleets of the Tyrrhenians and Carthaginians yielded to the Phocaeans of Aleria a victory so dearly bought that the conquerors soon afterwards retired from the island, B.C. 536. [ALERIA.] The power of the two occupants seems to have long been pretty evenly balanced, but that of Carthage at length prevailed. In B.C. 450, Corsica is spoken of as belonging to the Tyrrhenians, but in the Punic Wars it appears as a Carthaginian province, like Sardinia, together with which it fell into the hands of the Romans. This poor, rugged, and sterile island could not, however, be compared to Sardinia in point of its value to its possessors. [CORSICA.]

(3.) *Sicily*, as we have seen, was one of the first objects of the military enterprize of Carthage. Phoenician colonies existed at an early period on all its coasts, especially on the commanding promontories; but many of them succumbed to the steadily advancing power of the Greek colonies; till the Phoenicians only retained their footing on the W. portion of the island, their principal settlements being MOTYA, PANORMUS, and SOLOEIS. As the power of Tyre declined, and that of Carthage grew, these colonies, like others in the W. Mediterranean, came under the power of the latter (Thucyd. vi. 2); but Carthage does not seem to have founded new colonies in Sicily. She appears to have obtained first those settlements which were nearest to her (Thucyd. *l. c.*); and their proximity to her resources enabled her to keep them from falling under the power of the Greeks. With this firm footing in the island, the Carthaginians proceeded to foment the dissensions of the Greek cities till they were prepared to venture on a great battle for the supremacy. They had already been engaged in war with Gelon, the tyrant of Syracuse, as we learn from Gelon's speech to the Greek envoys, who sought aid from him against the threatened Persian invasion (Herod. vii. 158); and, when they saw that that invasion was about to furnish the Greeks of the mother-country with full occupation, they determined on a grand effort against the Sicilian colonies. An occasion was furnished by the expulsion of Terillus, tyrant of Himera, a city in amity with Carthage, by Theron of Agrigentum, the ally of Syracuse, about B.C. 481. Terillus applied for aid to the Carthaginians, who sent over to Panormus a fleet of 3000 ships of war, which disembarked 300,000 men under the command of Hamilcar, B.C. 480. The list of the peoples who contributed to this army, given by Herodotus, is a remarkable testimony to the extent of the empire and alliances of Carthage at this epoch. They were Phoenicians, Libyans, Iberians, Ligyes (Ligurians from the Gulfs of *Lyon* and *Genoa*), Helisyci (which Niebuhr supposes to mean Volsci), Sardinians, and Corsicans. Hamilcar laid siege to Himera: Gelon advanced to raise the siege; and a battle ensued, in which Hamilcar was slain and his army was utterly defeated. (Herod. vii. 165—167; Diod. xi. 21—24.) This great battle of Himera was fought, according to Herodotus, on the very day of the battle of Salamis; according to Diodorus, on that of Thermopylae. The discrepancy may be taken as a proof that the Greeks, ignorant of the exact day of the battle, tried to improve on a coincidence which was sufficiently remarkable. For Himera, no less than Salamis, was one of "the decisive battles of the world;" and that in a sense of which no contemporary could form the least anticipation. Had the event of the day been different, there would seem to have been no obstacle to the establishment of a Carthaginian empire in Sicily and Italy, which might have advanced over all the shores of the Mediterranean. (See a similar observation, with reference to a later period, in Polyb. v. 104.) But, as it was, the Carthaginians were driven back upon their old limits in the W. part of the island, and they seem to have abandoned, for a time, further efforts there, and to have turned their attention to the complete establishment of their power in Africa, and to the extension of their colonies in the West. They did not resume their designs on Sicily till B. C. 410, and from that time the

wars with the Greek colonies, which are the chief events in the second period of the Carthaginian history, fully occupied their armies until Rome had acquired strength to engage in that contest which deprived Carthage not only of Sicily, but at last of her own existence. [SICILIA.]

(4.) *The Balearic and smaller islands*, most of which had been colonized by the Phoenicians, were all occupied by the Carthaginians as emporia or factories. [BALEARES]. Among the smaller islands referred to, were Melita (*Malta*), Gaulos (*Gozo*), and Cercina (*Karkenah*), besides others of less importance, as, for example, Lipara. (Polyb. i. 24.) These islands afforded naval stations of importance, and some of them furnished valuable articles of produce. Malta was made the seat of flourishing manufactories, especially of fine cloth. In fine, we are distinctly told by Polybius that all the islands of the Western Mediterranean belonged to Carthage at the commencement of the Punic Wars. (Polyb. i. 10.)

(5.) *Spain* was long an object of peaceful commerce, rather than of conquest, to the Carthaginians. Phoenician settlements had existed on its shores from a time earlier than history records; and to these Carthage added colonies of her own; but her relations with the natives were peaceful, and she does not appear to have attempted the subjugation of the country till after the loss of Sardinia and Sicily. But around her colonies and marts she doubtless obtained possession of considerable tracts of land; and hence Polybius (*l. c.*) tells us that "many parts of Spain" belonged to her when she entered on her contest with Rome. The Spanish mines were a most important source of wealth to the republic.

Of the general character of the rule of Carthage over her foreign possessions, we have very little information, beyond the fact that the oppressions of their governors disposed them continually to revolt. In this respect their sufferings seem to have been far less than those of the Roman provinces; but they were likewise borne with far less patience at the hands of a state whose authority was sustained only by a mercenary soldiery, who were themselves in a condition of chronic discontent.

8. *Foreign Colonies.*—Beyond the limits of the countries or districts of which Carthage took possession, she established many colonies on distant shores, to serve as harbours for her ships, marts for her commerce, and outlets for her surplus population. These settlements occupied many points on the coasts of the W. Mediterranean, not only in Africa, the islands, and Spain, but also in Gaul and Liguria (see above); and beyond the Pillars of Hercules they extended far both N. and S. along the shores of Europe and Africa, and into some of the islands of the Atlantic. Of the colonies in Africa we have had occasion to speak in describing the Carthaginian empire in that continent. Especial interest attaches to those founded on the W. coast of Africa by Hanno, on account of the Greek translation which we still possess of the narrative of his voyage, which he suspended, on his return, in the temple of Cronos at Carthage (Hudson, *Geographi Graeci Minores*, vol. i. Oxon. 1798). Simultaneously with this expedition, another was sent out under Himilco to explore the western shores of Europe. The narrative of this voyage, which the ancient geographers possessed, has been lost to us; but several particulars of it are preserved in the *Ora Maritima* of Festus Avienus, and some of the chief points have been noticed under ATLANTICUM MARE. Of the colonies which Himilco, like Hanno, doubtless planted, no traces have come down to us: the supposition that they reached as far as the British islands can neither be positively accepted nor rejected without more evidence than we possess. As to the time of these two great expeditions, there seems good reason to believe that their leaders were the Hanno and Himilco who are mentioned by Justin (*vid. suprà*) as sons of Hamilcar, and that the date is therefore about the end of the 6th century B. C.

9. *Relations to Foreign States.*—The points of connection or collision between Carthage and other states during this first period, though few, are very interesting.

(1.) *Greeks.*—The sea-fight with the Phocaeans off the coasts of Corsica, and her wars with the Greeks of Sicily, have already been noticed.

(2.) *Persians.*—The time of her great enterprise in Sicily coincided so remarkably with the attacks of Persia upon Greece, as to cause some of the ancient writers to ascribe it to an understanding with the Persian kings. Justin (xix. 1) tells of an embassy, which Darius I. sent to the Carthaginians, in the assumption of that supreme authority which he was at the same time claiming over Greece, requiring them to discontinue the offering of human sacrifices and the practice of burying their dead instead of burning them, and also demanding aid in his war against the Greeks. The wars of Carthage with the neighbouring tribes furnished her with a reason, or pretext, for refusing the desired military aid; but, not to offend the king, she readily complied with his other requests. (The well-ascertained inaccuracy of this last statement is an example of the care required in following the authority of Justin.) The Persian claim of supremacy over Carthage, as a colony of Tyre, is one very likely to have been made; and Ephorus represents the Phoenicians as united with the Persians in another embassy which Xerxes sent to the Carthaginians, to induce them to fit out a great fleet against the Greeks of Sicily and Italy, and so to disable those colonies from affording to the mother-country that aid which she was at the same time seeking at the hands of Gelon. (Ephor. *ap. Schol. Pind. Pyth.* i. 146, Fr. 111, ed. Didot; Diod. xi. 1, 2, 20.) Doubts are raised respecting the whole transaction by the silence of Herodotus; but, at all events, it would seem that a direct request from Persia was not needed to induce the Carthaginians to seize the opportunity of pushing her schemes in Sicily when the Greek colonies could receive no aid from the mother-country. That the *first* wars did not originate in the agreement with Xerxes is clear from the narrative of Justin, and from the allusion made by Gelon, in his reply to the Greek ambassadors, to a war in which he had already been engaged with Carthage (Herod. vii. 158). The war thus alluded to would seem to be the "*grave bellum*" (Justin. xix. 1), in which the Greek cities made a united application for assistance to the Spartans; but we have no information of any collision from this cause between Carthage and Sparta.

(3.) *Cyrene.*—Another Grecian state, Cyrene, was the only civilized neighbour of Carthage in Africa; but they were almost separated naturally by the deserts which come down to the sea-coast between the Syrtes; and the only collision between them was the obscure and petty war which led to the settlement of their frontier at the bottom of the Great Syrtis. [ARAE PHILAENORUM.]

(4.) *Egypt and Ethiopia.* — The relations of Carthage with Egypt and Ethiopia were entirely commercial, and chiefly indirect, as will be seen presently. But that much was known of Carthage in Egypt may be inferred from the incidental notices of Herodotus, who no doubt obtained his information from Carthaginians in Egypt.

(5.) *Tyrrhenians.* — On the side of Europe, Carthage had relations with other peoples besides the Greeks. The *Tyrrhenians* appear as her allies in Corsica; and Aristotle alludes incidentally to well-known treaties between the two peoples. These treaties evidently arose out of the common interests of the two great maritime powers of the W. Mediterranean, and also from the desire of Carthage to protect herself by treaties against the piratical habits of the Tyrrhenians. (Aristot. *Polit.* iii. 5. §§ 10, 11, where the threefold description deserves attention: συνθῆκαι περὶ τῶν εἰσαγωγίμων καὶ σύμβολα περὶ τοῦ μὴ ἀδικεῖν καὶ γραφαὶ περὶ συμμαχίας).

(6.) *Rome.—First Treaty.* — Somewhat similar to these conventions was the treaty which furnishes the first instance of any relations between Rome and Carthage. This celebrated document is preserved by Polybius (iii. 22), who tells us that it was made in the consulship of L. Junius Brutus and M. Horatius, the first consuls after the expulsion of the kings, and 28 years before the invasion of Greece by Xerxes, that is, in B. C. 509. It was still preserved, inscribed on tablets of bronze, among the archives of the aediles in the temple of Jove in the Capitol (c. 26), but its old Latin idiom was, in some passages, hardly intelligible to the most learned antiquarians. Its substance is as follows:— That there shall be friendship between the Romans and their allies, and the Carthaginians and their allies, on these conditions: the Romans and their allies are restricted from sailing beyond (*i. e.* to the W. or S. of) the Fair Promontory (τὸ καλὸν ἀκρωτήριον), which seems here to indicate the Mercurii Pr., *C. Bon*, the E. headland of the Gulf of Carthage, rather than, as elsewhere in Polybius, Apollinis Pr., *C. Farina*, its W. headland, the object of this restriction being, in the opinion of Polybius, to keep foreigners from a share in the trade of the colonies on the coast of Byzacium and the Emporia on the Lesser Syrtis: if forced into the forbidden seas by weather or war, they are neither to buy nor take anything except necessaries for refitting the ship, and offering sacrifice, and they must depart within five days: but they are allowed to trade with Carthage herself, and the part of Africa immediately adjacent (at least this seems to be the meaning), with Sardinia, and with the part of Sicily possessed by Carthage, under certain conditions, the object of which was as much to give additional security to such commerce, as to impose restrictions on it, namely, the goods must be sold by public auction, and then the public faith was pledged to the foreigner for his payment: on the other hand, the Carthaginians are bound to refrain from injuring the cities of Ardea, Antium, Laurentum (or more probably Aricia), Circeii, and Terracina, or any other Latin cities which were subject to the Romans, and not to meddle with (*i. e.* not to make their own) the cities which were not under the Roman dominion, but if they shall have taken any of the latter, they are to restore such uninjured to the Romans: they are to build no fort on the Latin territory, nor, if they should land there in arms, to remain a single night. This treaty clearly indicates the respective dominions, and the relative positions of the two states at the end of the sixth century B. C.; for it is ridiculous to suppose that it was designed to anticipate relations which might occur at some future time, and not to settle questions which had actually arisen. Rome, at the height of the prosperity which she attained in the regal period, and in possession of the chief cities on the Latin coast, even beyond the later limits of Latium, is beginning to extend her commerce over the W. parts of the Mediterranean; while Carthage is pushing hers to the very coasts of Latium, and is also carrying on military operations there for its defence. It is an interesting fact, as Polybius observes (c. 23), that the treaty is wholly silent respecting the parts of Italy beyond the Roman territory: the Tyrrhenians and the Greeks are not referred to, unless tacitly as among the enemies against whose interference with their commerce the Carthaginians may have to conduct military operations. With the Tyrrhenians we have seen that the Carthaginians dealt, as with Rome, by separate treaties, as the occasion arose: of their relations with Magna Graecia it is much to be regretted that history is almost silent; but we may fairly conjecture that any serious efforts of commerce or conquest in that quarter were postponed until Sicily should be made their own.

The genuineness of the first treaty with Rome has been disputed on the very ground which affords its strongest confirmation; the position, namely, to which it represents Rome as having already attained at this early period of her history. The only difficulty arises from the mis-statements of the Roman annalists, who refused to acknowledge the depression which Rome suffered as the first consequence of the revolution which made her a republic; and from which she was so long in recovering. (Niebuhr, *History of Rome*, vol. i. pp. 533, foll.) Accordingly, when, a century and a half later, B. C. 348, the Roman republic was sufficiently recovered from its long struggle for existence, to have a foreign commerce worth the protection of a second treaty with Carthage, we find, amidst a general similarity to the provisions of the first treaty, this important difference, that the Romans are excluded from Sardinia and Libya as rigidly as from the seas beyond the Fair Promontory, with the exception that their traders may expose their goods for sale at Carthage; and the same privilege is granted to the Carthaginians at Rome.

The date assigned to this treaty is on the authority of Livy (vii. 27), who only just refers to it. Polybius, who recites it in full (iii. 24), does not mention its date. Several of the best critics hesitate to assume the identity of the treaty in Polybius with that referred to by Livy. Grote (vol. x. p. 541) supposes that the former was made somewhere between 480—410 B. C., chiefly on the ground that it "argues a comparative superiority of Carthage to Rome, which would rather seem to belong to the latter half of the fifth century B. C., than to the latter half of the fourth." Niebuhr (vol. iii. p. 87), on the other hand, thinks that Polybius was not acquainted with the transaction mentioned by Livy, and that the treaty which he speaks of as the second, was the one of the year 447, B. C. 306. It is seldom fair to play off great authorities against each other; but it may be done in this case, for there is really no good ground for doubting that Livy and Polybius each meant by the second treaty that which really was the second and the same.

This *Second Treaty between Rome and Carthage* belongs chronologically to the second period of Carthaginian history; but the natural connection of the events demands the notice at one view of the relations between the states, from the beginning, to their quarrel about Sicilian affairs. Livy, with his usual partiality, represents the Carthaginians as sending ambassadors to Rome, to sue for this alliance. But we know that Carthage was mistress of the Tyrrhenian seas, along the coasts of Italy (Diod. xvi. 66); and that the coasts of Latium were insulted and plundered by a Greek fleet. Against such invaders, Niebuhr supposes, the Romans sought protection from the great maritime power of Carthage (Niebuhr, vol. iii. pp. 85—87); and they would readily consent to renounce a commerce, which they had already lost, with Sardinia and Africa, for the sake of safety on their own coasts.

The amicable relations between the two republics, and the concord of their views respecting Italy, are further attested by the congratulations which the Carthaginians sent to Rome, on the conclusion of the first Samnite War (B.C. 342), with the present of a gold crown of 25 pounds' weight for the shrine of Jupiter in the Capitol. (Liv. vii. 38.) And again, in B.C. 306, the ancient treaty between Rome and Carthage was renewed for the third time, with a fresh offering of rich presents. (Liv. ix. 43.)

But such friendships between ambitious republics necessarily involve jealousies, the sure presage of alienation, quarrel, and internecine war; and both the friendship and the jealousy are further shown in the history of the more intimate alliance which was formed by Rome and Carthage in view of a common danger. Each state had evidently come to regard Grecian Italy as its future prize, when the aid brought by Pyrrhus to the Tarentines raised an obstacle to their designs, which they at once united to remove, with a cordiality precisely measured and limited by the interests of each. Carthage had doubtless viewed the progress of the Roman arms in S. Italy with feelings which her own position in Sicily compelled her to dissemble; and Rome, on her part, showed no disposition to seek aid from Carthage, till the war with Pyrrhus became very critical. In the third year of the war, B.C. 279, Rome and Carthage concluded a close defensive alliance, which Livy (*Epit.* xiii.) expressly calls the *fourth*, and Polybius (iii. 25) the *last*, treaty between the two republics. The provisions of the former treaties were renewed, with additional articles, which, with the events that ensued, we give in Niebuhr's words (vol. iii. p. 506):—"It was provided, that neither should make a treaty of friendship with Pyrrhus without the accession of the other, in order that if he attacked the latter, the former might still have the right of sending succours. The auxiliaries were to be paid by the state, which should send them; the ships to convey them to and fro were to be given by Carthage. The latter was also to afford assistance with ships of war, in case of need; but the marines were not to be compelled to land against their will. This clause in 'case of need' Carthage, with the wish of compelling Pyrrhus to return to Epirus, may probably have interpreted in such a way that, without waiting for a summons from Rome, a fleet of one hundred and thirty galleys under Mago cast anchor near Ostia, at the disposal of the senate. It was dismissed with thanks without being used, probably because Rome did not wish the Poenians to carry off the population and wealth of Italian towns, or because it feared lest they should establish themselves in Italy. There was no need of their assistance. The Punic admiral now went to Pyrrhus as a neutral and unsuccessful mediator of peace, as the latter was already known to have directed his thoughts to Sicily. (Justin. xviii. 2.)" The events which followed the transference of the war to that country belong to the history of the Carthaginian affairs in Sicily; but they may be dismissed here, partly because they led to no permanent result, and partly because their progress furnishes another proof of the deeply rooted jealousy which now existed between Rome and Carthage. Pyrrhus spent three years in Sicily, B.C. 278—276, attempting to do his part to fulfil the bright prospects held out by the Greeks who had called him thither, of a Greek kingdom over which he was to rule after the expulsion of the Carthaginians. The faithlessness of the Greeks to their promises and their interests alone spoiled the scheme; and, after wasting his efforts on the impregnable fortress of Lilybaeum, he abandoned the enterprize in disgust. During these three years Rome was steadily pursuing her own interests in Italy, by subduing the states which had aided Pyrrhus, and Carthage was left to fight her own battle in Sicily. "That there prevailed a deeply founded mistrust between the two republics," says Niebuhr (vol. iii. p. 511), "is clear even from the fact, that Roman auxiliaries were either not demanded, or else were not given for the defence of the Punic province: though Carthage, it is true, raised soldiers in Italy." (Zonaras, viii. 5.)

From this view of the relations of the two republics, during their state of amity, it is impossible not to be struck with the fact, remarked by Niebuhr elsewhere, how the order in which Rome was called to deal with her successive enemies contributed to fulfil the designs of providence for her advancement to universal empire, and how different would have been her fate, and that of Carthage, and of the world, had Carthage deserted her during her struggles with the Etruscans and other peoples of Italy, with the Gauls, and with Pyrrhus.

(7.) *Athens.*—There was another foreign power, with whom Carthage never came actually in contact, but whom nevertheless she watched with deep interest and anxiety (Thucyd. vi. 34), and whose fortunes had no small influence on her own. Had the Athenian expedition to Sicily been successful, a conflict must have ensued with Carthage; but she was relieved from this danger, and left the more free to pursue her own designs in Sicily by the destruction of that ill-fated armament, B.C. 411.

10. *Summary.*—Such was the growth of the Carthaginian empire, and such her relations to foreign states, during a time partly extending into the second period of her history, though belonging chiefly to the first. To sum up, in a few words, her position at the great historical epoch marked by the renewal of her wars with the Greeks of Sicily:—In *Africa* she had subdued the Libyans immediately round the city; formed relations with the Nomads, which enabled her to purchase their services as mercenaries in her wars, and carriers for her inland commerce; planted agricultural colonies in the fertile districts about the city, and others, both commercial and agricultural, along the coasts of Byzacium and the Lesser Syrtis, and even to the Great Syrtis, so far as the physical character of the district permitted; as well as on the W. portion of the N. coast, to the Pillars of Her-

rules. Beyond these limits she held possession of Sardinia, Corsica (at least in part), the W. part of Sicily, and all the islands of the W. Mediterranean; and her colonies extended along the Mediterranean coasts of Iberia and Liguria, and beyond the Pillars far towards the Equator on the one side, and the Arctic regions on the other. Towards her mother city she continued to acknowledge the filial duties of a colony: with her nearest neighbour, Cyrene, she had settled a disputed boundary line: she had met the Greeks in a sea-fight off Corcyra; and had retired from a brief struggle with them in Sicily, which she was about to renew, after an interval of 70 years spent in improving her resources; she had avoided the double dangers of Persian alliance and resentment, and had seen the naval force of her most formidable rival for the empire of the seas destroyed in the Syracusan expedition: in the Tyrrhenian seas she had protected her own commerce by treaties with the Italian states, one of which laid the foundation of an intercourse destined to end in her destruction.

To complete the review of this first period of her history, it is necessary to turn to her internal condition and resources. On this subject, as well as in the preceding account of her empire, it is well to bear in mind the remark of Grote, that all "our positive information, scanty as it is, about Carthage and her institutions, relates to the fourth, third, and second centuries B. C.; yet it may be held to justify presumptive conclusions as to the fifth century B. C., especially in reference to the general system pursued." (*Hist. of Greece*, vol. x. p. 542.)

11. *Political Constitution.* — Our information on this subject is of the most tantalizing kind; just enough to show us how interesting is the problem, which we have no sufficient materials to solve. The brief account of Aristotle, and the incidental notices of Polybius (especially vi. 51, et seq.), and other writers, are very elaborately discussed by Heeren (*African Nations*, vol. i. chap. 3), and Kluge (*Aristoteles de Politia Carthaginiensium*, Wratisl. 1824); whose dissertations the inquirer should study, with Grote's caution that "their materials do not enable them to reach any certainty." As a summary of the subject, it would be fruitless to attempt to improve on the condensed account of Grote (vol. x. pp. 548, foll.): — "Respecting the political constitution of Carthage, the facts known are too few, and too indistinct, to enable us to comprehend its real working. The magistrates most conspicuous in rank and precedence were, the two Kings or Suffetes, who presided over the Senate. There were in like manner two Suffetes in Gades, and each of the other Phoenician colonies (Liv. xxviii. 37)." The name of these Suffetes is probably identical with the Hebrew *Shofetim*, i. e. *Judges*. "They seem to have been renewed annually, though how far the same persons were reeligible or actually re-chosen, we do not know; but they were always selected out of some few principal families or Gentes. There is reason for believing that the genuine Carthaginian citizens were distributed into three tribes, thirty curiae, and three hundred gentes, — something in the manner of the Roman patricians. From these gentes emanated a Senate of three hundred, out of which again was formed a smaller council or committee of thirty *principes* representing the *curiae* (Mövers, *die Phönizier*, vol. ii. pt. 1. pp. 483—499); sometimes a still smaller of only ten *principes*. These little councils are both frequently mentioned in the political proceedings of Carthage; and perhaps the Thirty may coincide with what Polybius calls the Gerusia or Council of Ancients, — the Three Hundred, with that which he calls the Senate. (Polyb. x. 18; Liv. xxx. 16.) Aristotle assimilates the two Kings (Suffetes) of Carthage to the two Kings of Sparta, and the Gerusia of Carthage also to that of Sparta (Pol. ii. 8. § 2); which latter consisted of thirty members, including the Kings, who sat in it. But Aristotle does not allude to any assembly at Carthage analogous to what Polybius calls the Senate. He mentions two councils, one of one hundred members, the other of one hundred and four (comp. Niebuhr, vol. i. p. 85); and certain Boards of Five — the Pentarchies. He compares the Council of one hundred and four to the Spartan Ephors; yet again, he talks of the Pentarchies as invested with extensive functions, and terms the Council of one hundred the greatest authority in the state. Perhaps this last Council was identical with the assembly of one hundred Judges (said to have been chosen from the Senate as a check upon the generals employed), or Ordo Judicum; of which Livy speaks after the second Punic war, as existing with its members perpetual, and so powerful that it overruled all the other assemblies and magistracies of the state. Through the influence of Hannibal, a law was passed to lessen the overweening power of this Order of Judges; causing them to be elected only for one year, instead of being perpetual. (Liv. xxxiii. 46; Justin. xix. 2, mentions the 100 select Senators set apart as judges.)

"These statements, though coming from valuable authors, convey so little information, and are withal so difficult to reconcile, that both the structure and working of the political machine at Carthage may be said to be unknown. But it seems clear that the general spirit of the government was highly oligarchical; that a few rich, old, and powerful families divided among themselves the great offices and influence of the state; that they maintained themselves in pointed and even insolent distinction from the multitude (Val. Max. ix. 5. § 4); that they stood opposed to each other in bitter feuds, often stained by gross perfidy and bloodshed; and that the treatment with which, through these violent party antipathies, unsuccessful generals were visited, was cruel in the extreme. (Diod. xx. 10, xxiii. 9; Val. Max. ii. 7. § 1.) It appears that wealth was one indispensable qualification, and that magistrates and generals procured their appointments in a great measure by corrupt means. Of such corruption, one variety was, the habit of constantly regaling the citizens in collective banquets of the *curiae*, or the political associations; a habit so continual, and embracing so wide a circle of citizens, that Aristotle compares these banquets to the *Phiditia*, or public mess of Sparta. (*Pol.* iii. 5. § 6.) There was a Demos or people at Carthage, who were consulted on particular occasions, and before whom propositions were publicly debated, in cases where the Suffetes and the small Council were not all of one mind. (Aristot. *Pol.* ii. 8. § 3.) How numerous this Demos was, or what proportion of the whole population it comprised, we have no means of knowing. But it is plain that, whether more or less considerable, its multitude was kept under dependence to the rich families by stratagems such as the banquets, the lucrative appointments, with lots of land in foreign dependencies, &c. The purposes of government were determined, its powers

wielded, and the great offices held, — Suffetes, Senators, Generals, or Judges, — by the members of a small number of wealthy families; and the chief opposition they encountered was from their feuds against each other. In the main, the government was conducted with skill and steadiness, as well for internal tranquillity, as for systematic foreign and commercial aggrandisement. Within the knowledge of Aristotle, Carthage had never suffered either the successful usurpation of a despot, or any violent intestine commotion. (Aristot. *Pol.* ii. 8. § 1.) He briefly alludes to the abortive conspiracy of Hanno (v. 6. § 2), which is also mentioned in Justin (xxi. 4). Hanno is said to have formed the plan of putting to death the Senate, and making himself despot. But he was detected, and executed under the severest tortures; all his family being put to death along with him, B. C. 340." His attempt is compared by Aristotle to that of Pausanias at Sparta. The other attempt was that of Bomilcar, B. C. 308. (*Dict. of Greek and Roman Biog.*, arts. *Bomilcar* and *Hanno*.) The resemblance of the Carthaginian constitution to that of Venice is by no means so close as some writers fancy.

In the later ages of the republic, when bitter factions divided the state, we read of popular tumults which are compared to those of Alexandria for their violence, as well as for the strange spectacle of boys joining in them as eagerly as the men. (Polyb. xv. 30.)

12. *Military Resources and Organization.* — In order to understand both the progress and the decline of Carthage, no part of her polity requires more attentive consideration than her military system. Founded as the state was without difficulty, at a distance from any formidable enemies, and soon raised by commerce to the highest prosperity, it would have been strange if her citizens had displayed any great measure of military spirit, such as that which is inseparably identified with the Roman character. There are not wanting examples of the greatest devotion in times of extreme danger; but how little occasion there was for their display, in the age during which the military system was formed, is clear from the consideration that the first invasion of the Carthaginian territory was made by Agathocles in B. C. 316, more than five centures from the foundation of the city. As to the Libyan tribes, their predatory incursions on the cultivators of the soil were curbed by the simple defence of a line of ditch. (Appian. *Pun.* 32, 54, 59; Phlegon, *Mirab.* 18: this trench must not be confounded with that dug by the younger Scipio Africanus for a boundary between the Carthaginian and Numidian territory: AFRICA.) The military system of Carthage therefore grew entirely out of that necessity for foreign conquest which was entailed upon the state, as we have seen, by the extension of her commerce. Men do not risk their lives in war merely for the acquisition of wealth, least of all when a force of dependents and mercenaries can easily be found to fight their battles for them. Nay, it would at first sight seem good policy thus to throw the burthen upon others, while the state reaped the profit; and it required the bitter lessons of experience to prove that such a force was a broken reed, in the double sense of the Hebrew prophet, piercing the hand which it failed to support. Such a resource was at hand for the Carthaginians in a threefold form: the enforced service of her Libyan subjects; the mercenary aid of the Nomad tribes; and the labour of her slaves.

(1.) *Naval Forces.* — From the nature of the case, the earliest warlike enterprizes of Carthage were upon the sea. She not only required a powerful navy to transport her forces to Sardinia and Sicily; but she must be prepared to encounter the fleets of the Tyrrhenians and those of the Greeks of Sicily and Massilia; and, as we have seen, her first actual encounter was with the Phocaeans of Sardinia. Fortunately, our information on her naval resources and arrangements is tolerably complete: we derive most of it from Polybius and Appian. (On the general subject, see especially Polyb. i. 20, 39, vi. 52.)

One of the earliest works of the first settlers was the excavation of a spacious harbour (Cothon), within the city; with an outer harbour for transports and merchant vessels; and with docks and magazines containing everything required for the outfit of the ships. (See below under *Topography*.) The number of vessels of war (besides transports) thus provided for is stated at 220 (Appian. *Pun.* 96); but it is natural to suppose that extra arrangements could be made for a much larger number. Accordingly, we find the Carthaginians, in their Sicilian wars, with from 150 to 200 ships of war; but, in the first Punic War, they had 350 ships of war, carrying 150,000 men, at the great sea-fight with Regulus, B. C. 254. This was at the climax of their naval power; which not only suffered greatly from its repeated defeats by the Romans, but must also have lost very much of its importance when the state was deprived of its possessions in Sicily (B. C. 241), Sardinia, and Corsica (B. C. 238); besides which it was always the policy of the Barcine family (whose ascendancy dates from B. C. 247) to fight the battles of Carthage by land rather than by sea.

Triremes seem to have constituted the Carthaginian fleet during their Sicilian wars; and it seems probable that they followed the Syracusan models. (Heeren, p. 246.) A tradition preserved by Pliny from Aristotle makes them the inventors of quadriremes. (Plin. vii. 57.) The war with Pyrrhus in Sicily naturally led them to adopt the larger vessels which had been introduced by the Greeks (especially by Demetrius Poliorcetes); and in the wars with Rome they generally used quinqueremes (Polyb. i 20, 27, 59, 63, *et alib.*; Liv. xxi. 22): and the same form was adopted by the Romans from a Punic model. (Polyb. i. 20.) The admiral's ship in the battle with Duilius, which had seven banks of oars, had been taken from Pyrrhus. (Polyb. i. 23.) Polybius computes the ships *lost* in the First Punic War at 500 quinqueremes on the side of the Carthaginians, and 700 on that of the Romans (i. 63). Fire ships were used in the defence of the city in the Third Punic War. (Appian. *Pun.* 99.) The complement of men to a quinquereme was 420, namely 120 fighting men, and 300 rowers. (Polyb. i. 26.*) The rowers were public slaves, who were procured chiefly from the interior of Africa, in such numbers

* Polybius makes this statement of the numbers of the Roman crews; but it agrees with the totals of ships and men given for the Carthaginian fleet. Heeren ascribes to a larger number of rowers in the Punic ships, that superiority over the Syracusans and Romans in manoeuvre, which his authorities refer expressly to greater skill. (Polyb. i. 22, 51; Diod. xx. 5.) The models being alike, the number of rowers could not well be different; but those of the Carthaginians were thoroughly trained galley slaves.

that Hasdrubal, in the Second Punic War, bought 5000 at one time (Appian. *Pun.* 9); and they were doubtless kept in constant exercise: hence the rapidity with which Carthage prepared her fleets. The accounts in Polybius of the sea-fights in the First Punic War should be carefully studied, especially that with Regulus, in which the Romans adopted the manoeuvre now so well known under the name of "breaking the line." In combined operations, the admiral acted under the commander of the land forces, as in the case of Hamilcar and Hasdrubal (Polyb. ii. 1); but sometimes he took out sealed orders from the senate or the commander-in-chief. (Diod. xiv. 55; Polyaen. v. 10. § 2.) The ships of Carthage were placed under the protection of her sea-deities, whose images seem to have been carved upon the sterns. (Sil. Ital. xiv. 572; Munter, pp. 97, foll.)

(2.) *Land Forces.* — The bulk of the Carthaginian army was composed of their Libyan subjects and of mercenaries, not only from Africa, but from nearly all the shores of Western Europe. Small, however, as was the purely Punic portion, it deserves particular attention. The chief commands were assigned, of course, to Carthaginian citizens; but, besides this, motives of honour were held out to lead them into the service, each citizen wearing as many rings as he had served campaigns. (Aristot. *Pol.* vii. 2. § 6: as Heeren observes, this custom gives significance to Hannibal's message sent to Carthage with the rings of the Roman knights who were slain at Cannae.) It would even seem, if we are to trust Diodorus, that the honour to be reaped from the Sicilian wars moved the citizens of Carthage so strongly, as to lead considerable bodies of them into destruction, and to induce the state to be more sparing of their lives. (Diod. xvi. 70, 71, xix. 106.) The expensive service of the cavalry seems to have had a strong attraction for the higher classes. But, above all, we generally find in a Punic army a small body of 2500 citizens, called the *Sacred Band*, chosen for their station, wealth, and courage, and distinguished by the splendour of their arms and by their vessels of gold and silver plate. They appear to have fought on foot, and to have formed the general's body-guard. (Diod. xvi. 80, xx. 10, *et seq.*; Plut. *Timol.* 27, 28; Polyb. xv. 13.) In the extreme danger of the state, all the citizens formed a Sacred Band, and could furnish an army as formidable for its numbers as for its desperate bravery. The city poured out 40,000 heavy-armed infantry, with 1000 cavalry and 2000 war-chariots, to meet Agathocles (Appian. *Pun.* 80); and the desperate defence of the city, at the close of the Third Punic War, showed that the Carthaginians would have made no mean soldiers.

Of their other forces, for the full detail of which our space is inadequate, Heeren has given an admirable account. He remarks the resemblance between the Persian and Carthaginian armies, the former uniting nearly all the nations of the East, and the latter of the West: had their league with Xerxes against Greece succeeded, and had the two armies joined on the soil of Sicily, "they would have presented the remarkable exhibition of a muster of nearly all the varieties of the human species at that time known." (*African Nations*, vol. i. p. 252.) Polybius ascribes this mixture of peoples to design, that the difference in their languages might be an obstacle to conspiracies and revolt, which, however, when they did occur, were for the same reason the more difficult to allay. (Polyb. i. 67.) The main dependence was placed on the subject Libyans, who, armed with long lances, formed the bulk of the infantry and heavy cavalry. Next came the Iberians, equipped with white linen vests, and swords fit both to cut or thrust; of whose conspicuous valour many examples occur: and then their rude and savage neighbours, the Gauls, from the Gulf of Lyon, who fought naked, with a sword only made for striking, and were renowned for their perfidy: both peoples served as infantry and cavalry. (Polyb. ii. 7, iii. 114; Liv. xxii. 46; Diod. v. 33.) Besides these, there were Campanian mercenaries, who had deserted the Greeks in the Sicilian wars; Ligurians, who are first mentioned in the Punic Wars; and Greeks, who appear about the same time, and who may have been introduced into the service through the campaigns of Pyrrhus in Sicily. To these must be added two descriptions of force peculiar to the Carthaginian armies; the Balearic slingers, who skirmished in front [BALEARES], and the light cavalry of the Nomads, who were levied by deputations sent out by the senate, from the Maurusii near the Pillars of Hercules, to the frontiers of Cyrenaica. Mounted without a saddle on small active horses, so well trained as not to need even the rush halter, which formed their only bridle; equipped with a lion-skin for dress and bed, and a piece of elephant-hide for a shield; rapid alike in the charge, the flight, the rally; they were to the Carthaginians far more than the Cossacks are to the Russians. (Diod. xiii. 80; Strab. xvii. p. 828; Polyb., Liv., *passim.*) *Chariots*, derived doubtless from their Phoenician ancestors, were used by the Carthaginians in their wars with Timoleon and Agathocles (Diod. xvi. 80, xx. 10); but they were superseded by the *elephants* of whom we hear so much in the wars with Rome. Having borrowed from Pyrrhus, as is supposed, the idea of training these beasts to war, they kept up the supply by means of their inland trade with Africa, and also by demanding them as tribute from some of the subject cities. A tract of land near the city was set apart for their maintenance; and vaulted chambers were provided in the triple landward wall for 300 elephants and their food. Another row of such chambers contained stables for 4000 horses, and stores for their food; and in the same line of defences there were barracks for 20,000 infantry and 4000 cavalry, besides immense magazines of provisions and military stores. The total force, which Carthage could raise with ease, may be computed at 100,000 men. Though the *standing armies* of modern states were then unknown, a military force must always have been kept on foot to garrison the city and the foreign possessions; and in both cases these garrisons were composed of mercenaries.

Such was the army of Carthage, equally wanting in consistence and security. The discipline of such a motley host was as difficult as it was necessary; and Livy justly adduces, as one proof of Hannibal's genius, his maintenance of authority over his troops. (Liv. xxviii. 12.) The general results of the system are well summed up by Grote: — "Such men had never any attachment to the cause in which they fought, seldom to the commanders under whom they served; while they were often treated by Carthage with bad faith, and recklessly abandoned to destruction. (Polyb. i. 65—67; Diod. xiv. 75—77.) A military system such as this was pregnant with danger, if ever the mercenary soldiers got footing in Africa; as happened after the First Punic War, when the city was brought to the brink of ruin. But on

foreign service in Sicily, these mercenaries often enabled Carthage to make conquest at the cost only of her money, without any waste of the blood of her own citizens. The Carthaginian generals seem generally to have relied, like Persians, upon numbers—manifesting little or no military skill; until we come to the Punic wars with Rome, conducted under Hamilcar Barca and his illustrious son Hannibal." (*Hist. of Greece*, vol. x. pp. 547, 548.) Another source of danger in the system is pointed out by Heeren: — "Upon the whole, however, this system could afford the republic but little internal security. The impossibility of calling an army like this together in a short time must have made every sudden attack dreadful. Their enemies soon found this out; and repeated examples have shown that their fleets were not always sufficient to repel invasion. As often as this happened, a struggle for life or death must have ensued; and although they might easily make good the loss of a foreign defeat, yet, in every war upon their own ground, their ALL rested upon the cast of a die." (Heeren, *African Nations*, vol. i. pp. 259, 260.)

13. *Financial Affairs.* — One of the obscurest parts of the whole subject is the mode of raising and administering those enormous revenues, which must have been required to support the colonial and military expenses, as well as the home government of the state.

(1.) *Sources of Wealth in general.*— It is wrong to think of Carthage as a purely commercial state. Her prosperity rested, as already intimated in speaking of her territory, on the solid basis of the land. *Agriculture* was the favourite pursuit of her nobles, citizens, and colonists; her immediate territory was so fertile, that the soil of Byzacium is said to have yielded a hundred-fold return (Plin. v. 4. s. 3.); and her foreign possessions, especially Sardinia and Sicily, were made to contribute large supplies of corn for the consumption of the city. The devotion of her chief men to agriculture is indicated by the great work of Mago, in 28 books, which alone of all the treasures of Punic literature the Romans thought worth preserving. That the taste for agriculture declined with the growth of commerce, is affirmed by Cicero, who regards the change as a main cause of the decline of Carthage (*Repub.* ii. 4) ; but the decline was only comparative, as is shown by the great prosperity of the city in the period preceding the Third Punic War, when she was shut up to her own immediate territory. Neither were *manufactures* and the *mechanical arts* neglected; and great wealth flowed into the city by the *import of the precious metals* from Spain and other parts. It is true that the mines were generally reserved by the state, but that they were sometimes private property is proved by the example of Hannibal. (Plin. xxxiii. 6. s. 31: unless the passage refers to Hannibal in his public capacity.)

(2.) *Expenses of the State.* — The chief offices of state being held without a salary, the expenses of the home government were probably light. The great demands upon the public resources were for the maintenance of her military forces, and the expenses of her colonial and commercial expeditions; but in both cases the actual demands in money were partly lightened by payments in kind, and the use of barter in commercial intercourse with foreigners.

(3.) *Revenue.* — The following were the chief sources of the public revenue.

a. The *Tribute* paid by the subject nations and allies. In Africa the country districts paid taxes in produce, and the cities in money, the greatest contributions being derived from the rich district of Emporia. It is supposed that the amount of the assessment, in both cases, was ordinarily fixed: reference has already been made to its great increase upon emergencies. The same system appears to have been pursued in the provinces, among which Sardinia was the chief contributor. In this case we have ample proof that the tribute was raised for the most part in produce, of which a portion was retained for the maintenance and pay of the garrison, and the remainder was remitted to Carthage, where large magazines were provided for its reception.

b. *Customs.* — In all the ports of the colonies and provinces, as well as of the city, import duties were rigorously levied. The importance attached to this branch of revenue is attested by the existing treaties with Rome, and by those with the Tyrrhenians referred to by Aristotle. (See above.) The heavy amount of the customs is shown by the active contraband trade which was carried on across the desert frontier of Cyrenaica. (Strab. xvii. p. 836.) In the last age of the republic, and as the result of the financial reforms made by Hannibal after the Second Punic War, the customs seem to have been the principal source of revenue. (Liv. xxxiii. 47, assuming, with Heeren, that *vectigalia* here means *customs.*)

c. *Mines.* — A chief branch of the Punic, as of the Phoenician, trade was the import of the precious and useful metals; gold, silver, tin, &c. Where they could obtain a secure footing on the soil, they worked the mines themselves, partly by the labour of the natives and partly by slaves. The Spanish mines were the great source of the precious metals; and Diodorus tells us that all of them, known in his time, had been opened by the Carthaginians during their possession of the country. (For further particulars, see HISPANIA.) The produce of these mines was enormous; and it sufficed to pay the military expenses of the state, probably with a large surplus. The possession of these resources dates chiefly from the conquests of the Barcine family in Spain (a certain importation, especially from Baetica, had been made from very early times); and accordingly, while the want of money, during and after the First Punic War, forced Carthage to make terms with Rome, and involved her in the war with her mercenaries, her pecuniary resources, during the Second War, seem to have had no limit.

d. *Extraordinary Resources.*—Under this head, Heeren mentions an attempt to obtain a loan from Ptolemy Philadelphus, during the First Punic War, which, though unsuccessful, is worthy of notice as an early example of the financial expedient so familiar to modern states; and also a system of privateering, which seems, however, to rest on the false reading of Καρχηδόνιοι for Καλχηδόνιοι in Aristotle. (*Oecon.* ii. 2. § 10.)

(4.) *Financial Administration.* — Under this head, unfortunately, there is nothing to be said but what we do *not* know. That the management of the finances was entrusted to one of the committees or *Pentarchies*, under the controul of the senate, and by means of an executive officer, whom the Romans call *Quaestor*, are rather conjectures from the general character of the government than facts established by evidence. "But how many questions still remain which we either cannot answer at all, or at best only by conjecture? Before whom did the managers lay their accounts? Who fixed the taxes;

was it the people, or, as seems most probable, the senate? But it is better to confess our ignorance than to advance empty conjectures. Even the little that might be deduced from the passage of Livy, already mentioned (xxxiii. 45, 46), would only perhaps lead us to false conclusions; since he only speaks of *abuses*, from which we cannot infer the state of things during the flourishing period of the republic." (Heeren, *African Nations*, vol. i. pp. 154, 155.)

(5.) *Money.*—The entire absence of Punic coins (for those which are extant belong to the restored Roman city) has raised the interesting question, whether this great power was without a mint of her own. Gold and silver were the standard of value at Carthage, as elsewhere, but we have no evidence that the republic coined money. Some of the Sicilian states which were subject to Carthage, especially Panormus, struck coins with epigraphs in the Punic language, which are still extant; and such money was doubtless current at Carthage, as well as other foreign coinages. The only money we hear of as peculiar to Carthage was a sort of token, consisting of a substance enclosed in leather, sealed, and bearing the stamp of the state, the whole being of the size and value of a tetradrachm: the exact composition of the enclosed substance was kept secret. (Aesch. *Dial. Socrat.* p. 78, ed. Fischer; Aristid. *Orat. Platon.* ii. p. 145; Eckhel, *Doctr. Num. Vet.* vol. iv. pp. 136, 137, where the whole subject of the Punic money is discussed.)

14. *Trade of Carthage.*—On this subject, which is fully discussed by Heeren in two of the best chapters of his most valuable essay, we have only space for a few brief remarks. The whole foreign trade of Carthage was, as far as possible, a rigid system of monopoly. Other great maritime states have generally sought to develope the commerce of their colonies; but Carthage regarded her colonies and possessions merely as staples for her own trade; and made every effort, as the treaties with Rome show, to exclude foreign merchants from all ports except her own.

(1.) Her *Maritime commerce* of course included all her colonies and possessions, and extended also to the shores of other states. The chief scene of its activity was the W. Mediterranean, including, besides her own ports, those of the Greek states of Sicily and Southern Italy, whence she imported oil and wine for her own use and for the market of Cyrene; giving in return the agricultural produce and cloth manufactures of her own territory, with gold, silver, and precious stones, and negro slaves from Inner Africa. Among her other chief imports were linen cloths from Malta for the African market; alum from Lipara; from Corsica, wax and honey, and slaves, who were most highly esteemed; iron from Aethalia (*Elba*); and from the Balearic islands mules and fruits, giving in return the commodities of which the islanders were fondest, wine and women. [BALEARES.] But these islands were chiefly of importance as a station off the coast of Spain, for the trade with the peninsula in oil and wine, as well as in the precious metals. This trade is thought by Heeren to have been the channel also for that with Gaul, on the coast of which the Carthaginians had no colonies, and where the only foreign maritime state, Massilia, was always at enmity with Carthage; for that the Carthaginians had relations with Gaul, directly or indirectly, is proved by the lists of mercenaries in their armies. Beyond the Straits, their trade extended northwards as far as the CASSITERIDES, whence they imported tin, and even to the amber-producing coasts of N. Europe (Fest. Avien. *Or. Marit.* 95, foll., 375, foll.; comp. BRITANNICAE INSULAE). On the W. coast of Africa, their colonies extended as far S. as the island of CERNE, the great mart of their trade, in which they exchanged ornaments, vessels, wine, and Egyptian linen, for elephants' teeth and the hides of beasts. They seem even to have reached the gold-producing countries about the Niger. (See the curious account in Herod. iv. 196, as illustrated by the narratives of recent travellers in Heeren, *Afr. Nat.* vol. i. pp. 175. foll.) Beyond the parts they had reached, they pretended that the Atlantic became unnavigable through fogs, shallows, and sea-weed; tales founded doubtless upon the marine vegetation which surrounds the Azores and other islands of the Atlantic; but exaggerated for the purpose of deterring other mariners from dividing with them a lucrative commerce. [ATLANTICUM MARE.]

(2.) *Land Trade.*—By the agency of the Nomad tribes, especially the NASAMONES, Carthage carried on a very extensive trade in Inner Africa, to the banks of the Nile, on the one side, and of the Niger on the other, and in the intervening space to the oases of Augila, the Garamantes (*Fezzan*), and others; whence their chief importations seem to have been a few precious stones and a vast number of negro slaves. But this subject is so mixed up with the caravan routes over the desert, and with the geography of Africa in general, that it cannot be discussed here.

15. *Religion.*—Those who wish to study this most interesting but obscure branch of Carthaginian antiquities may consult the works of Munter and Gesenius mentioned above. Not having space for speculation, we here set down merely the few ascertained facts. The Punic worship, though influenced by foreign elements, especially the Greek, was doubtless at first identical with that of the Phoenicians, which was a form of the Sabaeism so generally prevalent in the East. They adored the following divinities, who are mentioned, of course, by the ancient writers, under the names of their supposed equivalents in the Greek and Roman systems.

(1.) *Kronos* or *Saturn*, who is generally identified with the *Moloch* of the Canaanites, and by some with *Baal*, and whose natural manifestation is supposed by some to be the Sun, as the chief power of Nature; by others the planet Saturn, as the most malignant of celestial influences. To him they had recourse in the disasters of the state, propitiating him with human sacrifices, sometimes of captives taken in war, and at others, as the most acceptable offering, of the best beloved children of the noblest citizens. (Diod. xiii. 86, xx. 14, 65; Justin. xviii. 6; Oros. iv. 6.) Certainly the description of this deity and his rites answers exactly to that of

> "Moloch, horrid king, besmeared with blood
> Of human sacrifice and parents' tears;
> Though, for the noise of drums and timbrels loud,
> Their children's cries unheard, that passed through fire
> To his grim idol." (Milton, *Par. Lost*, ii.)

(2.) The *Tyrian Hercules*, the patron deity of the mother city and all her colonies, whose Phoenician name was *Melcarth*, i. e. *King of the City*, is by some identified with Baal and the Sun, by others with the Babylonish Bel and the planet

Jupiter, the most genial of celestial influences. On account of her worship of this her tutelar deity, Carthage is personified as the daughter of Hercules. (Cic. *N. D.* iii. 16.)

(3.) The female deity associated with him is the Phoenician Astarte, or Tanith, the goddess of the elements, whom the Romans commonly mention by the name of Coelestis. She was sometimes identified with Vesta, sometimes with Diana, on account of her symbol, the crescent moon, and sometimes with Venus, on account of her worship which was celebrated with the most lascivious abominations, as in Phoenicia, so also at Carthage and other places in the territory, especially SICCA VENERIA. (Val. Max. ii. 6. § 16; Appul. *Met.* xi. p. 257, Bip.; Salvian, *de Prov.* viii. p. 95; Morcelli, *Afr. Christ. s. aa.* 399, 421; Augustin. *Civ. Dei*, ii. 4, iv. 10; Tertull. *Apol.* 12, *et alib.*)

(4.) *Esmun*, the god of the celestial vault, whose temple occupied a conspicuous place in the city, is identified by the Greeks and Romans with Aesculapius.

(5.) *Apollo*, whose temple and golden shrine stood near the form, is supposed to be Baal-Hamman. (Barth, p. 96.)

(6.) *Poseidon* and *Triton* are mentioned by Herodotus as Libyan deities; but he does not give their native names. (Herod. ii. 50, iv. 179.) The latter deity had an oracle, with a sacred tripod, like that at Delphi. [Comp. TRITON, TRITONIS PALUS.]

(7.) Among *Genii* and *Heroes*, we find that the following were worshipped: a *Genius of Death*, to whom also hymns were sung at Gades (Philostr. *Vit. Apoll.* v. 4); *Dido*, as the foundress of the city (Justin. xviii. 6); *Hamilcar*, who fell at Himera, and whose worship was connected with the story of his supernatural disappearance on that day (Herod. vii. 167); the brothers *Philaeni* [ARAE PHILAENORUM]; and *Iolaüs*, a hero of Sardinia (Polyb. vii. 9.)

(8.) *Foreign Deities.* — The influence upon Carthage of intercourse with Greece is shown by her adoption, from Sicily, of the worship of Demeter and Persephone. (Diod. xiv. 77.) The motive to this step was the fearful pestilence which had destroyed their victorious army before Syracuse (B. C. 395), and which they attributed to the wrath of the goddesses for the pillage by Himilco of their temple in the suburb of Achradina.

There seems to have been no sacerdotal caste at Carthage; but the offices of the priesthood were filled by the highest persons in the state; and in war we find the generals offering sacrifices, sometimes during the heat of battle. (Herod. vii. 167; Diod. xiv. 77; Justin. xvii. 7.) The armies were attended by prophets, whose voice controuled their movements. The enterprizes of commerce and colonization were placed under the sanction of religion, monuments of them being dedicated in the temples, as in the cases of the voyage of Hanno, which has come down to us, and the memorials of the mysterious death of Hamilcar at Himera, which were dedicated in all the colonies, as well as at Carthage. (Herod. vii. 167.) Of the sanctuaries which they established in connection with their colonies, we have examples in that of Hercules at CARTHAGO NOVA, and that of Poseidon founded by Hanno on the W. coast of Africa. [SOLOEIS.]

Such was the state of Carthage during the time of her greatest prosperity; and such the system which seems to have been fully developed at the epoch which we have marked as the termination of the first period of her history, B. C. 410. The two remaining periods are so closely mixed up with the Hellenic and Roman histories, and are so fully treated of in the works of our great historians, that the briefest possible outline will serve the purpose of this work.

ii. *Second Period of Carthaginian history*, B. C. 410—264.—The wars with the Greeks of Sicily, which were renewed in B. C. 410, by the appeal of EGESTA to Carthage for aid in her quarrel with SELINUS, occupied nearly all the century and a half which intervenes till the commencement of those with Rome. The most marked epochs in them are the conflicts in Sicily with Dionysius I. (B. C. 410—368), and Timoleon (B. C. 345—340), and in Africa with Agathocles (B. C. 311—307), whose invasion, though ultimately defeated, pointed out where the power of Carthage was most vulnerable, and gave the precedent for the fatal enterprizes of the Scipios. Our chief ancient authority for this period is Diodorus, compared with Plutarch, Appian, and Justin. The chief details are related in this work, under SICILIA, SYRACUSAE, EGESTA, SELINUS, AGRIGENTUM, &c., in the several articles in the *Dictionary of Greek and Roman Biography* (HANNIBAL, HIMILCON, MAGO, DIONYSIUS, TIMOLEON, AGATHOCLES, &c.), and in the histories of Greece, especially Grote (vol. x. chaps. 81, 82), whose very full narrative, however, only extends as yet to the destruction of the victorious Carthaginian army before Syracuse by pestilence rather than by the arms of Dionysius, B. C. 394. The ultimate issue of these campaigns was in favour of the Carthaginians, whose conquest of the island seemed about to be completed, when the invasion of Pyrrhus effected a brief diversion (B. C. 277—275). His retreat seemed to leave the Carthaginians, at length, free to snatch the prize, which they had coveted as their first foreign conquest, and had so perseveringly pursued. But the Roman eagle was already watching the same rich prize from the other bank of the narrow straits; the affair of Messana and the Mamertines gave a pretext for interposition; and the landing of a Roman host in Sicily, B. C. 264, sealed the fate both of the island and of Carthage.

The other principal events of this period were the second, third, and fourth treaties with Rome, the revolutionary attempts of Hanno (B. C. 340) and Bomilcar (B. C. 308), already mentioned, and a dangerous revolt of the subject Libyans after the great disaster before Syracuse in B. C. 394. To this period belongs also the reception at Carthage of the fugitives from the destruction of Tyre by Alexander, already noticed. The success of the Macedonian conqueror and his alliance with Cyrene, seem to have excited some alarm at Carthage; and the republic is said to have sent an embassy to Alexander, to congratulate him on his return from India. (Diod. xvii. 113; comp. Justin. xxi. 6; Oros. iv. 6.)

iii. *Third Period.— Wars with Rome*, B. C. 264—146.

1. The *First Punic War* was a contest for the dominion of Sicily. Though virtually decided in its second and third years by Hiero's adhesion to the Romans (B. C. 263), and by the fall of Agrigentum (B. C. 262), the great resources of Carthage prolonged it for twenty-three years (B. C. 264—241), and it was only brought to a close by the exhaustion of her finances. Besides the loss of Sicily, it cost

her the dominion of the W. Mediterranean, and placed Rome on more than an equality with her as a naval power. But there were two results of the war still more fatal to the republic.

2. The total want of money at the end of the war led to the *Revolt of the Mercenaries*, who were joined by most of the subject Libyans and allied cities in Africa, and carried on for three years and a half a civil war which reduced the city to the brink of ruin (B. C. 240—237), and, extending to Sardinia, it gave the Romans a pretext for taking possession of that island, and soon afterwards of Corsica and the smaller islands.

3. From the very source, whence Carthage obtained her salvation in this war, sprang the baneful feud which infected all her subsequent being; that of the house of Hamilcar Barca and Hanno. In this great party struggle we first trace the breaking up of Carthage into an aristocratic and democratic faction, which not only distracted her councils, but exposed her to the danger, which a divided state always incurs in presence of a powerful enemy, of her intestine parties either strengthening themselves by the foreign influence, or determining their relations of war or peace by selfish, instead of patriotic, considerations. The influence of these factions on the fate of Carthage is admirably traced by Heeren, in his chapter on her *Decline and Fall*.

4. Closely connected with these party contests is the event which gives a deceitful appearance of prosperity to the period between the First and Second Punic Wars, the *Conquest of Spain* by Hamilcar Barca and his son-in-law, Hasdrubal, B. C. 237—221. [HISPANIA.] This great enterprize, while advancing the power of the Barcine family, was acceptable to the people as a compensation for the loss of Sicily and Sardinia; but it committed them, as Hamilcar desired, to a final struggle for the mastery with Rome.

5. The *Second Punic War* was a decisive conflict which, like the war of 1793 between England and France, may have been the inevitable consequence of the relative positions of the states, but of which, as of that war, the immediate occasion was the supposed interest of one of the two parties in the state; and the same motives which led Hannibal to plunge into it, induced him to prolong it to the utmost. It lasted seventeen years, B. C. 218—201, and resulted in the utter prostration of Carthage before her rival. She lost her fleet and all her possessions out of Africa, and even there Masinissa was planted as a thorn in her side, at the head of a powerful new state, and restlessly eager to pick a new quarrel, which might give Rome a pretext for her destruction. [AFRICA, NUMIDIA].

6. Still the *Administration of Hannibal* shed one ray of hope upon the dark prospects of the devoted state. He overthrew the despotism of the *Ordo Judicum*, notwithstanding that its undue power had been the creation of the democratic party which supported his family, by confining to a year the term of office, which had before been for life; and he introduced such order into the finances, that ten years sufficed to pay the tribute imposed by the peace with Rome. Meanwhile, a new rival of Rome was rising in the East; and if, as Hannibal meditated, Carthage could have brought what force she yet had to the aid of Antiochus the Great, the career of the triumphant republic might perhaps yet have been checked. But, denounced by the opposite faction, and proscribed by Rome, Hannibal was compelled to fly to Antiochus, B. C. 195. With his departure his party became extinct, and the influence of Rome became supreme even within the state.

7. After this it could not be doubted that the tongue of Cato uttered the decree of fate as much as the voice of hatred, in the celebrated sentence *Carthago delenda est*. Amidst the conflicts which Rome had yet before her in the East, Carthage, fallen as she was, and though daily suffering more and more from the encroachments of Masinissa [AFRICA], might yet be troublesome if not formidable. The chance of such a danger was exaggerated in the reports carried back to Rome by Cato from his embassy to settle the disputes with Masinissa, his failure in which added the stimulus of personal resentment to the hatred which his party bore to Carthage; and the pretext of the armed resistance, to which Masinissa at length drove the Carthaginians, was eagerly seized for commencing the *Third Punic War*. The affecting story of that heroic struggle almost obliterates the memory of the faults for which Carthage was now doomed to suffer. It lasted three years, B. C. 150—146, and ended with the utter destruction of the city, in the very same year in which the fall of Corinth completed the conquest of Greece. Thus the two peoples who had so long contended on the plains of Sicily for the dominion of the Mediterranean, fell at once before the rival, whose existence they had then hardly recognised. It is not within the province of this work to meditate on such a fall.

The statistics given by Strabo (xvii. p. 833; comp. Polyb. xxxvi. 4; Appian. *Pun.* 80), of the resources and efforts of Carthage at the time of this war are very valuable. At the commencement of the war, she had 300 subject cities in Libya, and the population of the city was 700,000. When, in the first instance, she accepted the terms imposed by the Romans, in the vain hope of their being satisfied with this submission, she gave up 200,000 stand of arms and 3000 (or 2000) catapults. When war broke out again, manufactories of arms were established, which turned out daily 140 shields, 300 swords, 500 spears, and 1000 missiles for catapults, while the female servants gave their hair to make strings for the catapults. Though, as bound by the treaty at the end of the Second Punic War, they had for fifty years possessed only twelve ships of war, and though they were now besieged in the Byrsa, they built 120 decked vessels in the space of two months, from the old stores of timber remaining in the dockyards; and, as the mouth of their harbour was blockaded, they cut a new entrance, through which their fleet suddenly put to sea.

VI. ROMAN CARTHAGE. — The final destruction of the city, the curse pronounced upon her site, the constitution of her territory as the new Roman province of Africa, and the history of that province down to its final conquest by the Arabs, are treated of under AFRICA. It remains to state a few facts relating specifically to the city.

Notwithstanding the prohibition of any attempt to rebuild Carthage, its admirable site and the fertility of the surrounding country rendered its remaining long desolate unlikely; and its restoration seems to have been a favourite project with the democratic party in Rome. Only twenty-four years had elapsed, B. C. 122, when C. Gracchus sent out a colony of 6000 settlers to found on the site of Carthage the new city of JUNONIA, a name to which old traditions would seem to give a peculiar significance. But

evil prodigies at its foundation gave the sanction of superstition to the decision of the senate, annulling this with the other acts of Gracchus. (Appian. *Pun.* 136; Plut. *C. Gracch.* 13; Liv. *Epit.* lx.; Vell. Paterc. i. 15; Solin. 27). The project was revived by Julius Caesar, who with a sort of poetical justice planned the restoration of Carthage and of Corinth in the same year, B. C. 46; but, by his murder, the full execution of his design devolved upon his successor. (Appian. *l. c.*; Plut. *Caes.* 57; Strab. xvii. p. 833; Dion Cass. xliii. 50, comp. lii. 43; Paus. ii. 1.) Lepidus seems to have deprived the new colony of its privileges, during his short rule in Africa; but it was restored by Augustus (B. C. 19), under whom 3000 colonists were joined with the inhabitants of the neighbouring country to found the new city of Carthage, which, already when Strabo wrote, was as populous as any city of Africa (*καὶ νῦν εἴ τις ἄλλη καλῶς οἰκεῖται τῶν ἐν Λιβύῃ πόλεων*: Strab., Dion, Appian., Solin., *ll. cc.*). It was made, in place of the Pompeian Utica, the seat of the proconsul of Old Africa. [AFRICA.]

It continued to flourish more and more during the whole period till the Vandal invasion. Herodian (vii. 6) calls it the next city after Rome, in size and wealth; and Ausonius thus compares it with Rome and Constantinople (*Carm.* 286): —

> "Constantinopoli adsurgit Carthago priori,
> Non toto cessura gradu, quia tertia dici
> Fastidit."

Ecclesiastically, it was one of the most important of the numerous bishoprics of Africa: among the great names connected with it, are Cyprian, as its bishop, and Tertullian, who was probably a native of the city. In A. D. 439, it was taken by Genseric, and made the capital of the Vandal kingdom in Africa. It was retaken by Belisarius, in 533, and named Justiniana. It was finally taken and destroyed, in 647, by the Arabs under Hassan. (Clinton, *Fasti Romani, s. aa.*; Gibbon, vol. vi. p. 26, vol. vii. pp. 180, foll., 350—352, vol. ix. pp. 450, 458.) "Whatever yet remained of Carthage was delivered to the flames, and the colony of Dido and Caesar lay desolate above two hundred years, till a part, perhaps a twentieth of the old circumference, was repeopled by the first of the Fatimite caliphs. In the beginning of the sixteenth century, the second capital of the West was represented by a mosque, a college without students, twenty-five or thirty shops, and the huts of five hundred peasants, who, in their abject poverty, displayed the arrogance of the Punic senators. Even that paltry village was swept away by the Spaniards, whom Charles V. had stationed in the fortress of Goletta. The ruins of Carthage have perished; and the place might be unknown if some broken arches of an aqueduct did not guide the footsteps of the inquisitive traveller." (Gibbon.)



COINS OF CARTHAGE.

Very few of its coins are extant, a large number of those ascribed to it being spurious. Among the genuine ones, besides those of the Roman emperors, there is a very rare and valuable medal of Hilderic, the Vandal king, with the legend FELIX KART. (Eckhel, vol. iv. pp. 136, &c.) The cuts above represent a gold coin, the actual size, and one of bronze, two-thirds the size of the original.

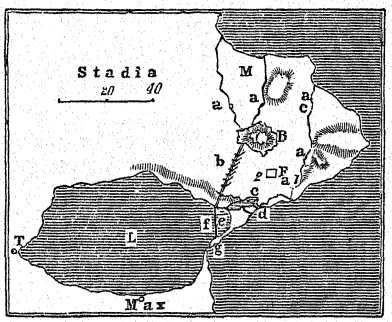
VII. TOPOGRAPHY OF CARTHAGE.—The general situation of the city has already been described; but, when we come to the details of its topography, we find the same tantalizing want of certain information, which renders all else respecting her so difficult.

The present remains are insufficient to guide us to an understanding of the obscure and often apparently contradictory statements of the ancient writers; and the inquirer often sighs over the loss of that picture, representing the site and size of Carthage, which Mancinus, the commander of the fleet in the Third Punic War (B. C. 148), exhibited to the Roman people in the forum, and won the consulship by his zeal in explaining its details. Appian (*Pun.* 95, foll.) is almost the only ancient author who has left any considerable details; and he is, as usual, very inexact, and in some points evidently quite wrong. Of the main difficulty, it is scarcely an exaggeration to compare it with a doubt among the future antiquaries twenty-five centuries hence, whether London or Southwark stood on the N. side of the Thames. We know that the old Punic city grew up round the original Bozra or Byrsa (whether the citadel called Byrsa in historical times stood on the old site is even doubtful), and that it gradually covered the whole peninsula; aud we know that it had a large suburb called Megara or Magalia, and also the New City (Diod. xx. 44). We also know that the Roman city stood on a part of the ancient site, and was far inferior to the Old City in extent. But, whether the original Punic city, with its harbours, was on the N. or S. part of the peninsula; on which side of it the suburb of Megara was situated; and whether the Roman city was built on the site of the former, or of the latter; are questions on which some of the best scholars and geographers hold directly opposite opinions.

Upon the whole, comparing the statements of the ancient writers with the present state of the locality and the few ruins of the Punic city which remain, it seems most probable that the original city was on the SE. part of the peninsula about *C. Carthage*. The subjoined ground-plan from Mannert is given merely as an approximation to the ancient positions. For the details of the topography, the latest and best authority is Dr. H. Barth, who has compared the researches of Falbe with his own observations. (*Wanderungen*, &c. pp. 80, foll.)

The following are the most important details of the topography:—

1. The *Taenia* (*ταινία*), was a tongue of land of a considerable length, and half a stadium in breadth, mentioned again and again by Appian in



PLAN OF CARTHAGE (MANNERT).

C. The Punic city.
M. The suburb of Megara.
L. Lagoon, anciently the bay of Tunis.
T. City of Tunis.
Max. City of Maxula.
B. The byrsa.
F. The forum.
aa. Walls towards the sea.
b. Triple wall on the land side.
c. The Cothon, with its island.
d. Entrance to Cothon, made when Scipio had blocked up the proper entrance.
e. Outer harbour.
f. Scipio's mole.
g. The *Goletta* or present mouth of the Lagoon of Tunis.
1. Temple of Aesculapius (Esmun).
2. Temple of Apollo.

such a manner that the determination of its position goes far to settle the chief doubt already referred to. It jutted out from the isthmus (ἀπὸ τοῦ αὐχένος), towards the W., *between the lake and the sea* (μέσῃ λίμνης τε καὶ τῆς θαλάσσης), and in the closest proximity to the harbours, and also at the weaker extremity of the strong landward wall of the city. (See below.) All the particulars of Appian's description seem to point to the sandy tongue of land which extends SW. from the S. extremity of the peninsula to the *Goletta*, or mouth of the Lagoon of Tunis, and divides in part this lagoon (the λίμνη of Appian) from the open sea. That this tongue of land is larger than he describes it, is a confirmation of the identity, considering the changes which we know to have been going on; and the slight discrepancy involved in his making the *taenia* jut out from the *isthmus*, whereas it actually proceeds from the *peninsula*, is surely hardly worthy of discussion. No room would have been left for doubt, had Appian told us *what lake* (λίμνη) he meant; but that he omits to tell us this, seems of itself a strong proof that he meant the Lagoon of Tunis. The other and much less probable opinion is that the *lake* was on the N. side of the isthmus, where we now find the salt marsh of *Sebcha-es-Sukara:* this view of course inverts the whole topography of the peninsula, by involving the necessity of seeking the Byrsa and the harbours on its N. side. Those writers, including even Ritter, who have adopted the latter view, seem to have been misled by Shaw, who, finding on the N. side the village now called *El-Mersa*, i. e. *the Port*, in a position which, though now inland, must anciently have been on the sea shore, proceeds to identify this site (though indeed rather by implication than positive assertion) with the ancient harbour of Carthage. (Shaw, *Travels*, &c., p. 150.)

2. The *Walls* are especially difficult to trace with any certainty. At the time when the city was most flourishing, it is pretty clear that they encompassed, as might have been expected, the whole circuit of the peninsula, speaking generally; and Appian informs us that on one side (evidently towards the sea, but the words are wanting) there was only a single wall, because of the precipitous nature of the ground; but that on the S., towards the land-side, it was threefold. But when we come to particulars, first, as to the sea-side, it is not certain whether the two eminences of *C. Ghamart* and *C. Carthage* were included within the fortifications, or were left, either wholly or in part, unfortified on account of their natural strength. In the final siege, we find Mancinus attacking from the side of the sea a part of the wall, the defence of which was neglected on account of the almost inaccessible precipices on that side, and establishing himself in a fort adjacent to the walls (Appian. *Pun.* 113). On the whole, it seems probable that on both the great heights the walls were drawn along the summit rather than the base, so that they would not include the N. slope of *C. Ghamart*, nor the E. and S. slopes of *C. Carthage*. (Barth, pp. 83, 84.)

The land side presents still greater difficulties. The length of the wall which Scipio drew across the isthmus to blockade the city, and which was 25 stadia (or 3 M. P.) from sea to sea (Appian. *Pun.* 95, 119; Polyb. i. 73; Strab. xvii. p. 832), gives us only the measure of the width of the isthmus (probably at its narrowest part), not of the landface of the city, which stood on wider ground. Strabo (xvii. p. 832) assigns to the whole walls a circumference of 360 stadia, 60 of which belonged to the wall on the land side, which reached from sea to sea. Explicit as this statement is, it seems impossible to reconcile it with the actual dimensions of the peninsula, for which even the 23 M. P. assigned to it by Livy (Epit. li.; Oros. iv. 22, gives 22 M. P.) would seem to be too much (Barth, p. 85). Attempts have been made to obtain the 60 stadia of Strabo by taking in the walls along the N. and S. sides of the peninsula, as well as that across it on the land side, which is quite inconsistent with the plain meaning of the writer; or by supposing that Strabo gives the total length of the triple line of wall, a most arbitrary and improbable assumption. Besides, the language of Strabo seems obviously to refer to the actual width of that part of the isthmus across which the wall was built (τὸ ἑξηκονταστάδιον μῆκος αὐτὸς ὁ αὐχὴν ἐπέχει, καθῆκον ἀπὸ θαλάττης ἐπὶ θάλατταν). The only feasible explanation seems to be, that the wall was not built across the narrowest part of the isthmus, but was thrown back to where it had begun to widen out into the peninsula; and it seems also fair to make some allowance for deviations from a straight line. A confirmation of the length assigned to the wall by Strabo is found in Appian's statement, that Scipio made simultaneous attacks on the land defences of Megara alone at points 20 stadia distant from each other, the whole breadth of the isthmus being, as we have seen, only 25 stadia.

Be this as it may, we know that this land wall formed by far the most important part of the defences of the city. It consisted of three distinct lines, one behind the other, each of them 30 cubits high without the parapets. There were towers at the distance of 2 plethra, 4 stories high, and 30 feet deep. Within each wall were built two stories of vaulted chambers, or casemates, in the lower

range of which were stables for 300 elephants, and in the upper range stables for 4000 horses, with ample stores of food for both. In the spaces between the walls (*τόπος εὐρυχωρής*, Strab. xvii. p. 832), there were barracks for 20,000 infantry, and 4000 cavalry, with magazines and stores of proportionate magnitude; forming, in fact, a vast fortified camp between the city and the isthmus. It would seem from Appian (viii. 95) that this description applies only to the S. part of the landward wall, behind which lay Byrsa (*τὰ πρὸς μεσημβρίαν ἐς ἤπειρον, ἔνθα καὶ ἡ Βύρσα ἦν ἐπὶ τοῦ αὐχένος*). The N. part of the landward wall, surrounding the suburb of Megara, seems to have been less strongly fortified, and accordingly we find some of the chief attacks of Scipio directed against it. Appian adds to his description of the triple wall, that its corner which bent round towards the harbours, by the *Taenia*, or tongue of land mentioned above, was the only part that was weak and low; and on this point also we find the Romans directing their attacks.

The limits of the Roman city can be defined with greater certainty. It remained, indeed, without a fortified enclosure, down to the fourteenth year of Theodosius II. (B. C. 424), when the increasing dangers of the African province both from the native and foreign barbarians suggested the policy of fortifying its capital. The remains of the wall then built can still be traced, and sufficient ruins of the city are visible to indicate its extent; while the limits are still further marked by the position of the great reservoirs, which we know to have been without the walls. But as the city was far gone in its decline when these walls were built, it might be supposed that the limits indicated by them were narrower than the original boundaries, were it not for a most interesting discovery made by Falbe, to whose researches during a long residence at Tunis, we owe most of our knowledge of Carthaginian topography. Struck by the fact, that the land W. and NW. of the Roman city is divided into regular rectangles by roads utterly different from the crooked ways which are common in Mohammedan countries, he suspected that these roads might mark out the divisions of the land among the Roman colonists; and, upon measuring the rectangles, he found that they were of equal area, each containing 100 *haeredia*, or 200 *jugera*. Of such plots, 28 are clearly visible, and the land which has been broken up to form the gardens of *El-Mersa* furnishes space for 2 more; so that we have the land without the walls of the Roman city divided into 30 centuries of *haeredia*, precisely the proper quantity for the 3000 colonists whom Augustus settled in the new city. (Appian. *Pun.* 138.)

That Roman Carthage stood on the site of the ancient Punic city, and not, as some maintain, on that of the suburb of Megara, seems tolerably clear. Not to lay too much stress on Pliny's phrase (v. 2), "in vestigiis magnae Carthaginis," it appears that the new city was supplied from the same aqueduct and reservoirs, and had its citadel and chief temples on the same sites, as of old. The restored temple of Aesculapius was again the chief sanctuary, and that of the goddess Coelestis became more magnificent than ever. (Barth, p. 83.)

3. *Harbours.* — In accordance with that view of the topography which we follow, the double harbour of Carthage must be looked for on the S. side of the peninsula, at the angle which it forms with the *Taenia* described above, within the *Lagoon of Tunis* The fact that Scipio Africanus the elder could see from Tunis the Punic fleet sailing out of the harbour (Appian. *Pun.* 24), seems a decisive proof of the position, which is confirmed by many other indications. (Barth, p. 88.)

The port consisted of an outer and an inner harbour, with a passage from the one into the other; and the outer had an entrance from the sea* 70 feet wide, which was closed with iron chains. The outer harbour was for the merchantmen, and was full of moorings. The inner harbour was reserved for the ships of war. Just within its entrance was an island called Cothon (*Κώθων*, whence the harbour itself was called Cothon also), rising to a considerable elevation above the surrounding banks, and thus serving the double purpose of a mask to conceal the harbour from without, and of an observatory for the port-admiral (*ναύαρχος*), who had his tent upon it, whence he gave signals by the trumpet and commands by the voice of a herald. The shores of the island and of the port were built up with great quays, in which were constructed docks for 220 ships (one, it would seem, for each), with storehouses for all their equipments. The entrance of each dock was adorned with a pair of Ionic columns, which gave the whole circuit of the island and the harbour the appearance of a magnificent colonnade on each side.† So jealously was this inner harbour guarded, even from the sight of those frequenting the outer, that, besides a double wall of separation, gates were provided to give access to the city from the outer harbour, without passing through the docks. (Appian. *Pun.* 96, 127.) That the inner harbour at least, and probably both, were artificial excavations, seems almost certain from their position and from the name *Cothon* (Gesen. *Mon. Phoen.* p. 422), to say nothing of Virgil's phrase (*Aen.* i. 427):—"hic portus alii *effodiunt*," which, remembering the poet's antiquarian tastes, should hardly be regarded as unmeaning.

The remains of two basins still exist, near the base of the tongue of land, the one more to the S. being of an oblong shape, and the other of a rounder form, with a little peninsula in the middle; both divided from the sea on the E. by a narrow ridge. These basins would be at once identified as the harbours of Carthage, but for their apparently inadequate size; an objection which, we think, Barth has successfully removed. (pp. 88—90). Whatever size the harbours had at first, was necessarily preserved, for the adjacent quarter was the most populous in the city. A calculation made by Barth of the circuit of the inner basin and island (now a penin-

* The general term *ἐκ πελάγους* which Appian here uses is not inconsistent with the view that the port opened into the lagoon.

† When Appian (*Pun.* 127) distinguishes the *square* part of the Cothon (*τὸ μέρος τοῦ Κώθωνος τὸ τετράγωνον*) from its *round* (or *surrounding*) part *on the opposite side* (*ἐπὶ θάτερα τοῦ Κώθωνος ἐς τὸ περιφερὲς αὐτοῦ*), he seems to mean by the former the island, and by the latter the bank on the land side. The Punic fleet, which had put out to sea by the new mouth (see below), being destroyed, Scipio naturally first storms the island in the Cothon; meanwhile Laelius seizes the opportunity for a sudden attack upon the other bank, which proves successful, and the Romans, thus possessed of the whole enclosure of the Cothon, are prepared to attack the Byrsa.

sula) shows at least a probability that they could contain the 220 vessels; while, for the general traffic, the *Lagoon of Tunis* could be used as a roadstead: and that it was so used in later times is proved by the fact that Misua, on its opposite shore, was the port of Carthage under the Vandals. (Procop. *B. V.* i. 16.) Further, we know that extra accommodation was provided, at some early period, for the merchantmen, in the shape of a spacious quay on the *sea*-shore (not that of the lagoon) outside of the city walls (Appian. *Pun.* 123), of which the foundations are still visible; the ancient purpose of the existing substructions being confirmed by their resemblance to those at Leptis Magna.

But what, then, has become of all the masonry of the quays and docks and colonnades which surrounded the Cothon and its island, but of which the present inner basin exhibits no remains? The doubt is easily removed. Carthage, like Rome, has been the quarry of successive nations, but for a much longer period, for doubtless even the Roman city was built in great measure from the remains of the Punic one; and the masonry of the docks, lying in the very midst of the city, and at the part which would be the first rebuilt to form a port, would naturally be among the first used. The substructions on the sea-coast, on the contrary, have been preserved, and afterwards in part uncovered, by the waves of the Mediterranean.

The manner in which the harbours ran up close along the SE. shore of the peninsula enables us to understand the resource adopted by the Carthaginians when Scipio, in the Third Punic War, shut up the common outer entrance of their harbours by a mole thrown across from the *Taenia* to the *isthmus:* they cut a new channel from the Cothon into the deep sea, where such a mode of blockade was impracticable, and put out to sea with their newly constructed fleet. (Appian. *Pun.* 121, 122; Strab. xvii. p. 833.) Whether, after the restoration of the city, Scipio's mole was removed, and the ancient entrance of the port restored, we are not informed. Probably it was so: but the new mouth cut by the Carthaginians would naturally remain open, and this, with the part of the Cothon to which it gave immediate access, seems to be the *Mandracion* or *Portus Mandracius*, of later times. (Procop. *B. V.* i. 20, ii. 8.)

4. *Byrsa.* — This name is used in a double sense, for the most ancient part of the city, adjoining to the harbours, and for the citadel or *Byrsa*, in the stricter sense. When Appian (*Pun.* 95) speaks of the triple land wall on the S., *as where the Byrsa was upon the isthmus* (ἔνθα καὶ ἡ Βύρσα ἦν ἐπὶ τοῦ αὐχένος), it may be doubted in which sense he uses the term; but, when he comes to describe the storming of the city (c. 127, foll.), he gives us a minute description of the locality of the citadel.

Close to the harbours stood the Forum, from which three narrow streets of houses six stories high ascended to the Byrsa, which was by far the strongest position in the whole city. (Appian. *Pun.* 128.) There can be little doubt of its identity with the *Hill of S. Louis*, an eminence rising to the height of 188 Paris feet (about 200 English), and having its summit in the form of an almost regular plateau, sloping a little towards the sea. Its regularity suggests the probability of its being an artificial mound (probably about a natural core) formed of the earth dug up in excavating the harbours; a kind of work which we know to have been common among the old Semitic nations. (Barth, pp. 94, 123; comp. Strab. ix. p. 512.) The obvious objection, that it could not then be the post first occupied by the Phoenician colonists, Barth boldly and ingeniously meets by replying that *it was not;* that they would naturally establish themselves first on the lofty eminence of *C. Carthage;* and that, when they descended to the lower ground, there built their city, and excavated their port, and made a new citadel in its neighbourhood, they still applied to it the ancient name. The summit of the hill is now occupied by a chapel to the memory of S. Louis, the royal crusader who died in his expedition against *Tunis;* and, in the mutations of time, the citadel of Carthage has become a possession of the French! The chambers which surround the chapel contain an interesting museum of objects found at Carthage and among other ruins of Africa.

On the sides of the hill there are still traces of the ancient walls which enclosed the Byrsa and made it a distinct fortress, and which seem to have risen, terrace above terrace, like those of the citadel of Ecbatana. (Herod. i. 98.) Orosius (iv. 22) gives 2 M. P. for the circuit of the Byrsa, meaning, it is to be presumed, the base of the hill.

On the summit stood the temple of Aesculapius (Esmun), by far the richest in the city (Appian. *Pun.* 130), raised on a platform which was ascended by sixty steps, and probably resembling in its structure the temple of Belus at Babylon. (Herod. i. 181; Barth, p. 95). It was in this temple that the senate held in secret their most important meetings.

The Byrsa remained the citadel of Carthage in its later existence; and the temple of Aesculapius was restored by the Romans. (Appul. *Florida*, pp. 361, foll.) On it was the *praetorium* of the proconsul of Africa, which became successively the palace of the Vandal kings and of the Byzantine governors. (*Passio Cypriani*, ap. Ruinart, *Acta Martyrum*, pp. 205, foll.; Barth, p. 96.)

5. *Forum and Streets.* — As we have just seen, the forum lay at the S. foot of the hill of Byrsa, adjacent to the harbours. It contained the senate house, the tribunal, and the temple of the god whom the Greeks and Romans call Apollo, whose golden image stood in a chapel overlaid with gold to the weight of 1000 talents. (Appian. *Pun.* 127). The three streets already mentioned as ascending from the forum to the Byrsa formed an important outwork to its fortifications; and Scipio had to storm them house by house. The centre street, which probably led straight up to the temple of Aesculapius, was called, in Roman Carthage, *Via Salutaris*. The other streets of the city seem to have been for the most part straight and regularly disposed at right angles. (Mai, *Auct. Class.* vol. iii. p. 387.)

6. *Other Temples.* — On the N. side of the Byrsa, on lower terraces of the hill, are the remains of two temples, which some take for those of Coelestis and Saturn; but the localities are doubtful. We know that the worship of both these deities was continued in the Roman city. (Barth, pp. 96—98.)

7. On the W. and SW. side of the Byrsa are ruins of *Baths*, probably the *Thermae Gargilianae*, a locality famous in the ecclesiastical history of Carthage; of a spacious *Circus*, and of an *Amphitheatre*. (Barth, pp. 98—99.)

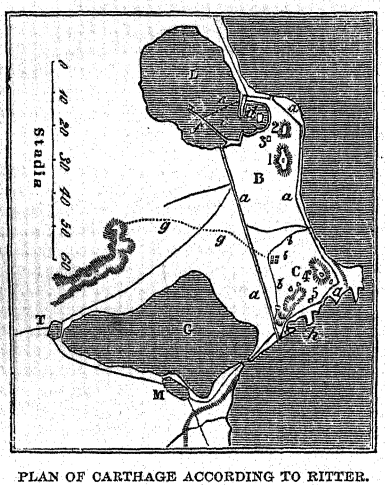
8. *Aqueduct and Reservoirs* — The great aqueduct, fifty miles long, by which Carthage was supplied with water from *Jebel Zaghwan* (see Map, p. 532), is supposed by some to be a work of the Punic age; but Barth believes it to be Roman. It

is fully described by Shaw (p. 153) and Barth (pp. 100. foll.). The *Reservoirs* are among the most interesting remains of Carthage, especially on account of the peculiarly constructed vaulting which covers them. They are probably of Punic workmanship. Besides some smaller ones, there are two principal sets; those on the W. of the city, where the aqueduct terminated, and those on the S., near the Cothon. (Shaw; Barth.)

9. Besides the above, there are ruins which seem to be those of a *Theatre*, and also the remains of a great building, apparently the largest in the city, which Barth conjectures to be the temple of Coelestis. These ruins consist, like the rest, only of broken foundations. (Barth, 105, 106.)

10. The Suburb of Megara, Magar, or Magalia, afterwards considered as a quarter of the city, under the name of the New City (Νεάπολις), was surrounded by a wall of its own, and adorned with beautiful gardens, watered by canals. (Diod. xx. 44; Appian. viii. 117; Serv. *ad Virg. Aen.* i. 372; Isidor. *Etym.* xv. 12.) It seems to have occupied the site on the NW. side of the peninsula, now called *El-Mersa*, and still the site of the beautiful gardens of the wealthy citizens of Tunis.

11. *Necropolis.*—From the few graves found in the rocky soil of the hill of *C. Ghamart*, it seems probable that here was the ancient necropolis, N. of the city, a position in which it is frequently, if not generally, found in other ancient cities. There is, however, some doubt on the matter, which the evidence is insufficient to decide. (Tertullian. *Scorp.* 42; Barth, p. 107.)



PLAN OF CARTHAGE ACCORDING TO RITTER.

B. BYRSA, the ancient Phoenician city.
C. MEGARA, afterwards CARTHAGO NOVA and MAGNA CARTHAGO, the Roman city.
L. Lagoon, formerly an open bay of the sea, now partly firm land and partly a salt-marsh.
G. Gulf of Tunis, now a lagoon, and much diminished.
T. The city of TUNES.
M. The city of MAXULA.
aa. Carthaginian walls.
bb. Roman walls.
c. Outer harbour.
d. Inner harbour and island.
e. Scipio's mole.
f. Taenia.
g. Aqueduct.
h. Portus Mandracius.
1. The citadel (Byrsa) and temple of Aesculapius.
2. Cothon.
3. Forum and temple of Apollo.
4. Other temples.
5, 6. Reservoirs.

It has been already intimated that the views now stated are those only of one party among the geographers and scholars who have studied the topography of Carthage. Of their general correctness, we are more and more convinced; but it seems only fair to those who desire to pursue the subject further to exhibit the results of the opposite views, in the form of the above ground-plan, copied from the *Atlas Antiquus* of Spruner, who has taken it from the *Erdkunde* of Karl Ritter.

A very complete plan of the ruins in their present state, by Falbe, is given in the periodical entitled *Ausland*, for 1836, No. 122. [P. S.]

CARTHA'GO NOVA (Καρχηδὼν ἡ νέα, Polyb., Strab., Ptol., Liv., Mel., Plin., Steph. B., *s. v.*, &c.; Καίνη πόλις, Polyb. ii. 13, iii. 13, &c., Steph. B. *s. vv.* Ἀλθαία, Καρχηδών; ἡ κατὰ τὴν Ἰβηρίαν Καρχηδών, Polyb. x. 15, Ath. iii. p. 92; Hispana Carthago, Flor. ii. 6; Καρχηδὼν σπαρταγενής, Appian. *Iber.* 12, Steph. B.; Carthago Spartaria, Plin. xxxi. 8. s. 43, *Itin. Ant.* pp. 396, 401; Isidor. *Orig.* xv. 1; very often simply Carthago: *Eth.* and *Adj.* Καρχηδόνιος, Carthaginiensis: *Cartagena*), a celebrated city of Hispania Tarraconensis, near the S. extremity of the E. coast, in the territory of the Contestani (Ptol. ii. 6. § 14) on the frontiers of the Sidetani. (Strab. iii. p. 163.) It was a colony of Carthage, and was built B.C. 242 by Hasdrubal, the son-in-law of Hamilcar Barca, and his successor in Spain. (Strab. iii. p. 158; Polyb. ii. 13; Mela, ii. 6. § 7; Solin. 23; Diod. Sic. xxv. 2; Polyaen. *Strateg.* viii. 16, πόλις Φοινίσσα.) There was a legend of an older settlement on its site by Teucer, in his wanderings after the Trojan War. (Justin. xliv. 3. § 3; Sil. Ital. iii. 368, xv. 192.) The epithet *Nova* was added to distinguish it from Carthage in Africa the double introduction of the word *New* (*New New City*) thus made has been mentioned under CARTHAGO.

Its situation was most admirable, lying as it did near the middle of the Mediterranean (or, as the ancients choose to call it, the S.) coast of Spain, at a most convenient position for the passage to Africa (*i. e.* the Carthaginian territory), and having the only good harbour on that coast. (Polyb. ii. 13, x. 8; Strab. iii. p. 158; Liv. xxvi. 42.) Polybius estimates its distance from the Columns of Hercules at 3000 stadia, and from the Iberus (*Ebro*) 2600 (iii. 39). Scipio's army took seven days to reach it from the Ebro, both by land and sea (Polyb. x. 9; Liv. xxvi. 42); but at another time ten days. (Liv. xxviii. 32.) Strabo makes its distance along the coast from Calpe 2600 stadia (iii. p. 156), and from Massilia (*Marseille*) above 6000; and, across the Mediterranean, to the opposite cape of Metagonium, on the coast of the Massaesyli, 3000 stadia (xviii. pp. 827, 828, from Timosthenes; Liv. xxviii. 17). Pliny (iii. 3. s. 4) gives 187 M. P. for the distance from the neighbouring headland Saturni Pr. (*C. de Palos*) to Caesareia in Mauretania. The Maritime Itinerary gives 3000 stadia to Caesareia, and 400 stadia to the island of Ebusus (*Itin. Ant.* pp. 496, 511).

New Carthage stood a little W. of the promontory just named (*C. de Palos*), at the bottom of a bay looking to the S., in the mouth of which lay an island (Herculis or Scombraria I.*), which sheltered

* Σκομβραρία, Strab. iii. p. 159; Σκομβρασία,

it from every wind except the SW. (*Africus*), and left only a narrow passage on each side, so that it formed an excellent harbour. (Sil. Ital. xv. 220:—

"Carthago impenso Naturae adjuta favore,
Excelsos tollit pelago circumflua muros.")

Polybius gives twenty stadia for the depth of this bay, and ten for its breadth at the mouth. Livy, who copies the description of Polybius, gives by some mistake 500 paces (instead of 2500) for the depth, and a little more for the breadth. The city was built on an elevated tongue of land, projecting into the bay, surrounded by the sea on the E. and S., and on the W., and partly on the N. by a lake having an artificial communication with the sea, the remaining space, or isthmus, being only 250 paces wide; and it was only accessible from the mainland by a narrow path along the ridge. The city stood comparatively low, in a hollow of the peninsula, sloping down to the sea on the S.; but on the land side it was entirely surrounded on all sides by heights, the two at the extremities being mountainous and rugged, and the three between them lower, but steep and rocky. On the eastern height, which jutted out into the sea, stood the temple of Aesculapius (Esmun), the chief deity here, as Carthage; on the western, the palace built by Hasdrubal; of the intervening hills, the one nearest to the E. was sacred to Hephaestus, that on the W. to Saturn, and the middle one to Aletes, who received divine honours as the discoverer of the silver mines in the neighbourhood. Livy mentions also a hill sacred to Mercury, perhaps that of Aletes (xxvi. 44). We see here an interesting example of the worship on "high places" practised by the race. On the W., the city was connected with the mainland by a bridge across the channel cut from the sea to the lake. (Polyb. x. 10; Liv. xxvi. 42; Strab. iii. p. 158.) The city was most strongly fortified, and was twenty stadia in circumference. (Polyb. x. 11.) Polybius distinctly contradicts those who gave it double this circuit on his own evidence as an eye-witness; and he adds that, in his time (under the Romans), the circuit was still more contracted.

Besides all these advantages, New Carthage had in its immediate vicinity the richest silver mines of Spain, which are incidentally mentioned by Polybius in the preceding account, and were more fully described by him in another passage (xxxiv. 9), a part of which is preserved by Strabo (iii. pp. 147, 148, 158). The description is taken from their condition under the Romans, who probably only continued the operations of their predecessors. The mines lay twenty stadia (two geog. miles) N. of the city in the mountain spur, which forms the junction of M. Idubeda and M. Orospeda (Strab. iii. p. 161); and extended over a space 400 stadia in circumference. They employed 40,000 men, and brought into the Roman treasury 25,000 drachmae daily. After condensing Polybius's description of the mode of extracting the silver, Strabo adds that in his time the silver mines were no longer the property of the state, but only the gold mines; the former belonged to individuals.

Such was the city founded by the second head of the great house of Barca, not perhaps without some view to its becoming the capital of an independent kingdom, if the opposite faction should prevail at Carthage (Polyb. x. 10, says that the palace there was built by Hasdrubal *μοναρχικῆς ὁρενόμενον ἐξουσίας*). During their government of Spain, it formed the head-quarters of their civil administration and their military power. (Polyb. iii. 15. § 3: *ὡσανεὶ πρόσχημα καὶ βασίλειον ἦν Καρχηδονίων ἐν τοῖς κατὰ τὴν Ἰβηρίαν τόποις*; Liv. xxvii. 7, *caput Hispaniae*.) There we find Hannibal regularly establishing his winter quarters, and receiving the ambassadors of Rome (Polyb. iii. 13. § 7, 15. § 4, 5, 33. § 5; Liv. xxi. 5, 6); and thence he started on the expedition which opened the Second Punic War, B. C. 218. (Polyb. iii. 39. § 11.) It remained the Punic head-quarters during the absence of Hannibal (Polyb. iii. 76. § 11), who had taken care, before setting out, to make every provision for its safety (iii. 33). Here were deposited the treasures, the baggage of the Punic army, and the hostages of the Spanish peoples. (Polyb. x. 8. § 3; Liv. xxvi. 42.) The military genius of P. Scipio (afterwards the elder Africanus) at once, on his arrival in Spain, B. C. 211, pointed out the capture of New Carthage as a stroke decisive of the war in Spain; and, as soon as spring opened*, seizing an opportunity when, by some fatal oversight, the garrison was reduced to 1000 men fit for service, he made a rapid march from the Ebro with nearly all his forces, 25,000 infantry and 2500 cavalry, at the same time sending round his fleet under Laelius, who alone was in the secret, and took the city by storm, with frightful slaughter, and the gain of an immense booty, B. C. 210. (Polyb. x. 8—19; Liv. xxvi. 42—51.) It was on this occasion that Scipio gave that example of continence, which is so often celebrated by ancient writers. (Polyb.; Liv.; Val. Max. iv. 3; Gell. vi. 8.)

The important city thus gained by the Romans in Hispania Ulterior naturally became the rival of Tarraco, their previous head-quarters in Hispania Citerior. We find Scipio making it his head-quarters (in addition to Tarraco), and celebrating there the games in honour of his father and uncle, B. C. 206. (Liv. xxviii. 18, 21, *et alib.*) Under the early emperors it was a colony (Plin. iii. 3. s. 4), with the full name of COLONIA VICTRIX JULIA NOVA CARTHAGO (coins), and the seat of a conventus juridicus, including 65 peoples, besides those of the islands. (Plin. *l. c.*; BALEARES.) It shared with Tarraco the honour of the winter residence of the Legatus Caesaris, who governed the province of Tarraconensis. (Strab. iii. p. 167.) Its territory is called by Strabo Carchedonia (*Καρχηδονία*, p. 161; ager Carthaginiensis, Varr. *R. R.* i. 57. § 2). It was the point of meeting of two great roads, the one from Tarraco, the other from Castulo on the Baetis; it was 234 M. P. from the former place, and 203 from the latter. (*Itin. Ant.* pp. 396, 401.) As has been seen, its size was already diminished in the time of Polybius; but still it was, in the time of Strabo, a great emporium, both for the export and the import trade of Spain, and the most flourishing

Ptol. ii. 6. § 14, from the shores abounding in the fish called *σκόμβρος*, a kind of tunny or mackerel, from which was made the best sort of the sauce called *garon*. (Strab. *l. c.*; Plin. xxxi. 8. s. 41.) It is still called *Escombrera*, as well as simply *La Islota*, *the Islet*. Strabo mentions just above the extensive manufacture of cured fish at New Carthage and its neighbourhood (*πολλὴ ἡ ταριχεία*, iii. p. 158).

* There was, among the contemporary historians, some doubt respecting the true date, which Polybius removes by authority (x. 9; Liv. xxvii. 7).

city of those parts. (Strab. iii. p. 158.) It continued to rival TARRACO in importance, till it was almost entirely destroyed by the Goths. S. Isidore, who was a native of the place, speaks of it as desolate in A.D. 595. (*Orig.* xv. 1.)

Among the natural productions of the land around New Carthage, Strabo mentions a tree, the spines off which furnished a bark, from which beautiful fabrics were woven (iii. p. 175). This was the *spartum* (σπάρτος: a sort of broom), which was so abundant as to give to the city the name of CARTHAGO SPARTARIA (see names above), and that of *Campus Spartarius* (τὸ Σπαρτάριον πέδιον, Strab. p. 161) to the surrounding district, for a length of 100 M. P., and a breadth of 30 M. P. from the coast: it also grew on the neighbouring mountains. It was used for making ropes and matted fabrics, first by the Carthaginians, and afterwards by the Greeks and Romans; its manufacture being similar to that of flax. (Plin. xix. 2. s. 7, 8; comp. Plat. *Polit.* p. 280, c.; Xen. *Cyn.* ix. 13; Theophr. *H. P.* i. s. 5. § 2.)

New Carthage was one of Ptolemy's points of recorded astronomical observation, having its longest day 14 hrs. 20 min., and being distant 10 hrs. 3 min. W. of Alexandria. (Ptol. viii. 4. § 5.)

Numerous coins are extant, with epigraphs which are interpreted as those of New Carthage; but many of them are extremely doubtful. Those that are certainly genuine all belong to the early imperial period, under Augustus, Tiberius, and Caligula. Their types are various. The usual epigraphs are V. I. N. K. or C. V. I. N. K. (explained above), and more rarely V. I. N. C. (Florez, *Med. de Esp.* vol. i. p. 316; Mionnet, vol. i. p. 36, Suppl. vol. i. p. 70; Sestini, p. 123; *Num. Goth.*; Eckhel, vol. i. pp. 41, foll.) [P. S.]

CARTHA'GO VETUS (Καρχηδὼν παλαιά, Ptol. ii. 6. § 64: prob. *Carta la Vieja*), an inland city of the Ilercaones, in the neighbourhood of Tarraco, in Hispania Tarraconensis. From its name we may safely conjecture that it was an old Punic settlement, and that the epithet *old* was added, after the building of New Carthage, to distinguish it from that far more famous city. (Marca, *Hisp.* ii. 8; Ukert, vol. ii. pt. ii. p. 419.) [P. S.]

CARU'RA (τὰ Καρουρά), a town which was on the north-eastern limit of Caria (Strab. p. 663); its position east of the range of Cadmus assigns it to Phrygia, under which country Strabo describes it. It was on the south side of the Maeander, 20 M. P. west of Laodiceia, according to the Table, and on the great road along the valley of the Maeander from Laodiceia to Ephesus. The place is identified by the hot springs, about 12 miles NW. of *Denizli*, which have been described by Pococke and Chandler. Strabo (p. 578) observes that Carura contained many inns (πανδοχεῖα), which is explained by the fact of its being on a line of great traffic, by which the wool and other products of the interior were taken down to the coast. He adds that it has hot springs, some in the Maeander, and some on the banks of the river. All this tract is subject to earthquakes; and there was a story, reported by Strabo, that as a brothel keeper was lodging in the inns with a great number of his women, they were all swallowed up one night by the earth opening. Chandler (*Asia Minor*, c. 65) observed on the spot a jet of hot water, which sprung up several inches from the ground; and also the remains of an ancient bridge over the river. On the road between Carura and Laodiceia was the temple of Men Carus, a Carian deity; and in the time of Strabo there was a noted school of medicine here, under the presidency of Zeuxis. This school was of the sect of Herophilus. (Strab. p. 580.) Chandler discovered some remains on the road to Laodiceia, which, he supposes, may be the traces of this temple; but he states nothing that confirms the conjecture.

Herodotus (vii. 30) mentions a place called Cydrara, to which Xerxes came on his road from Colossae to Sardes. It was the limit of Lydia and Phrygia, and King Croesus fixed a stele there with an inscription on it, which declared the boundary. Leake (*Asia Minor*, &c. p. 251) thinks that the Cydrara of Herodotus may be Carura. It could not be far off; but the boundary between Lydia and Phrygia would perhaps not be placed south of the Maeander in these parts. [G. L.]

CARUS VICUS, a place in Bithynia, on a route of the Antonine Itin., which runs from Claudiopolis in Bithynia through Cratia or Flaviopolis, and Carus Vicus to Ancyra in Galatia. Carus Vicus was 30 M. P. from Flaviopolis. [G. L.]

CARU'SA (Καροῦσα or Κάρουσσα), a Greek trading place on the coast of Paphlagonia, south of Sinope, and 150 stadia from it. (Arrian, p. 15; Marcian. p. 73.) It is also mentioned by Scylax as a Greek city; and by Pliny (vi. 2). The place is *Gherséh* on the coast, which is identified by the name, and the distance from Sinope, *Sinab*. (Hamilton, *Asia Minor*, &c. vol. i. p. 304.) He observes that it is a good harbour when the wind blows from the west, and he thinks that this must be the meaning of the somewhat ambiguous words of the anonymous Periplus, though they are rendered differently in the Latin version. [G. L.]

CARVANCAS (Καρουάγκας), a mountain forming the northern bonudary between Pannonia and Noricum. It extended from Mount Ocra in the W. to Mount Cetius in the E., in the neighbourhood of Aemona. It must accordingly be identified with the range between the *Sömmering* and *Schöckl*. (Ptol. ii. 14. § 1, iii. 1. § 1, where, however, the common reading is Καρουσαδίᾳ.) [L. S.]

CARVENTUM (Καρούεντον: *Eth.* Carventanus), an ancient city of Latium, mentioned in the list given by Dionysius of the thirty states of the Latin League (v. 61, where the reading Καρνεντανοί for Κορνεντανοί is clearly proved by Steph. B *s. v.*). No subsequent mention occurs of the city, which was probably destroyed at an early period by the Aequians or Volscians, but the citadel, Arx Carventana, which appears to have been a fortress of great strength, is repeatedly mentioned during the wars of the Romans with the Aequians. It was twice surprised by the latter people; the first time it was retaken by the Romans, but on the second occasion, B. C. 409, it defied all the efforts of the consul, and we are not told when it was subsequently recovered. (Liv. iv. 53, 55.)

From the circumstances in which the Arx Carventana here occurs, it seems probable that it was situated not far from Mount Algidus, or the northern declivities of the Alban Hills; but there is no clue to its precise position. Nibby and Gell incline to place it at *Rocca Massima*, a castle on a rocky eminence of the Volscian mountains, a few miles from Cora. (Nibby, *Dintorni*, vol. iii. p. 17; Gell, *Top. of Rome*, p. 374.) [E. H. B.]

CARVETII, in Britain. An inscription now lost, but one which Cambden expressly states to have seen from the neighbourhood of Old Penrith, in Cumberland, ran thus:

D. M.
FL MARTIO SEN
IN C. CARVETIOR.
QVESTORIO
VIXIT AN XXXXV
MARTIOLA FILIA ET
HERES PONEN
. . CVRAVIT.

(Horseley, *Britannia Romana*, ii. 3.) [R. G. L.]

CARVO, a place on the road from Lugdunum Batavorum (*Leyden*) to Vemania (*Immenstadt*). The Antonine Itin. makes one station between *Leyden* and Trajectum (*Utrecht*), and another between *Utrecht* and Carvo. The Itin. places Harenatio or Arenacum next after Carvo; but the Table makes Castra Herculis the next station, and the distance from Carvo to Castra Herculis is xiii., which is assumed to be M. P. D'Anville affirms that we cannot look for this place lower down than *Wageningen*, on the right bank of the *Neder Rhyn*. Walckenaer places it a little lower at *Rhenen*, which must be near the mark. Some other geographers have fixed Carvo where it cannot be. [G. L.]

CARYAE (Κάρυαι: *Eth.* Καρυάτης), a town of Laconia upon the frontiers of Arcadia. It was originally an Arcadian town belonging to Tegea, but was conquered by the Spartans and annexed to their territory. (Phot. *Lex. s. v.* Καρυάτεια; Paus. viii. 45. § 1.) Caryae revolted from Sparta after the battle of Leuctra (B. C. 371), and offered to guide a Theban army into Laconia; but shortly afterwards it was severely punished for its treachery, for Archidamus took the town and put to death all the inhabitants who were made prisoners. (Xen. *Hell.* vi. 5. §§ 24—27, vii. 1. § 28.) Caryae was celebrated for its temple of Artemis Caryatis, and for the annual festival of this goddess, at which the Lacedaemonian virgins used to perform a peculiar kind of dance. (Paus. iii. 10. § 9; Lucian. *de Salt.* 10.) This festival was of great antiquity, for in the second Messenian war, Aristomenes is said to have carried off the Lacedaemonian virgins, who were dancing at Caryae in honour of Artemis. (Paus. iv. 16. § 9.) It was, perhaps, from this ancient dance of the Lacedaemonian maidens, that the Greek artists gave the name of Caryatides to the female figures which were employed in architecture instead of pillars. The tale of Vitruvius respecting the origin of these figures, is not entitled to any credit. He relates (i. 1. § 5) that Caryae revolted to the Persians after the battle of Thermopylae; that it was in consequence destroyed by the allied Greeks, who killed the men and led the women into captivity; and that to commemorate the disgrace of the latter, representations of them were employed in architecture instead of columns.

The exact position of Caryae has given rise to dispute. It is evident from the account of Pausanias (iii. 10. § 7), and from the history of more than one campaign that it was situated on the road from Tegea to Sparta. (Thuc. v. 55; Xen. *Hell.* vi. 5. §§ 25, 27; Liv. xxxiv. 26.) If it was on the direct road from Tegea to Sparta, it must be placed, with Leake, at the *Khan of Krevatá:* but we are more inclined to adopt the opinion of Boblaye and Ross, that it stood on one of the side roads from Tegea to Sparta. Ross places it NW. of the *Khan of Krevatá*, in a valley of a tributary of the Oenus, where there is an insulated hill with ancient ruins, about an hour to the right or west of the village of *Arákhova*. Although the road from Tegea to Sparta is longer by way of *Arákhova*, it was, probably, often adopted in war in preference to the direct road, in order to avoid the defiles of *Klisura*, and to obtain for an encampment a good supply of water. Boblaye remarks, that there are springs of excellent water in the neighbourhood of *Arákhova*, to which Lycophron, probably, alludes (Καρικῶν or Καρικῶν ποτῶν, Lycophr. 149). (Leake, *Peloponnesiaca*, p. 342, seq.; Boblaye, *Recherches*, p. 72; Ross, *Reisen im Peloponnes*, p. 175.)

CARYANDA (Καρύανδα: *Eth.* Καρυανδεύς). Stephanus (*s. v.* Καρύανδα) says that Hecataeus, made the accusative singular Καρύανδαν. He describes it as a city and harbour (λίμην) near Myndus and Cos. But λιμήν, in the text of Stephanus, is an emendation or alteration: the MSS. have λίμνη "lake." Strabo (p. 658) places Caryanda between Myndus and Bargylia, and he describes it, according to the common text, as "a lake, and island of the same name with it;" and thus the texts of Stephanus, who has got his information from Strabo, agree with the texts of Strabo. Pliny (v. 31) simply mentions the island Caryanda with a town; but he is in that passage only enumerating islands. In another passage (v. 29) he mentions Caryanda as a place on the mainland, and Mela (i. 16) does also. We must suppose, therefore, that there was a town on the island and one on the mainland. The harbour might lie between. Scylax, supposed to be a native of Caryanda, describes the place as an island, a city, and a port. Tzschucke corrected the text of Strabo, and changed λίμνη into λίμην: and the last editor of Stephanus has served him the same way, following two modern critics. It is true that these words are often confounded in the Greek texts; but if we change λίμνη into λίμην in Strabo's text, the word ταύτῃ, which refers to λίμνη, must also be altered. (See Groskurd's note, *Transl. Strab.* vol. iii. p. 53.)

Leake (*Asia Minor*, p. 227) says "there can be little doubt that the large peninsula, towards the westward end of which is the fine harbour called by the Turks *Pasha Limáni*, is the ancient island of Caryanda, now joined to the main by a narrow sandy isthmus." He considers *Pasha Limáni* to be the harbour of Caryanda "noticed by Strabo, Scylax, and Stephanus." But it should not be forgotten that the texts of Strabo and Stephanus speak of a λίμνη, which may mean a place that communicated with the sea. The supposition that the island being joined to the main is a remote effect of the alluvium of the Maeander, seems very unlikely. At any rate, before we admit this, we must know whether there is a current along this coast that runs south from the outlet of the Maeander.

Strabo mentions Scylax "the ancient writer" as a native of Caryanda, and Stephanus has changed him into "the ancient logographus." Scylax is mentioned by Herodotus (iv. 44): he sailed down the Indus under the order of the first Darius king of Persia. He may have written something; for, if the Scylax, the author of the Periplus, lived some time after Herodotus, as some critics suppose, Strabo would not call him an ancient writer. [G. L.]

CARYSIS (Κάρυσις) an island off the coast of Lycia, belonging to the town of Crya. (Steph. *s. v.* Κρύα.) [G. L.]

CARYSTUS. 1. (Κάρυστος: *Eth.* Καρύστιος: *Karysto*), a town of Euboea, situated on the south coast of the island, at the foot of Mt. Oche. It is mentioned by Homer (*Il.* ii. 539), and is said to

have been founded by Dryopes. (Thuc. vii. 57; Diod. iv. 37; Scymn. 576.) Its name was derived from Carystus, the son of Cheiron. (Steph. B. *s. v.*; Eustath. *ad Hom. l. c.*) The Persian expedition under Datis and Artaphernes (B. C. 490) landed at Carystus, the inhabitants of which, after a slight resistance, were compelled to submit to the invaders. (Herod. vi. 99.) Carystus was one of the towns, from which Themistocles levied money after the battle of Salamis. (Herod. viii. 112.) A few years afterwards we find mention of a war between the Athenians and Carystians; but a peace was in the end concluded between them. (Thuc. i. 98; Herod. ix. 105.) The Carystians fought on the side of the Athenians in the Lamian war. (Diod. xviii. 11.) They espoused the side of the Romans in the war against Philip. (Liv. xxxii. 17; Pol. xviii. 30.)

Carystus was chiefly celebrated for its marble, which was in much request at Rome. Strabo places the quarries at Marmarium, a place upon the coast near Carystus, opposite Halae Araphenides in Attica; but Mr. Hawkins found the marks of the quarries upon Mt. Ocha. On his ascent to the summit of this mountain he saw seven entire columns, apparently on the spot where they had been quarried, and at the distance of three miles from the sea. This marble is the Cipolino of the Romans, — a green marble, with white zones. (Strab. x. p. 446; Plin. iv. 12. s. 21, xxxvi. 6. s. 7; Plin. *Ep.* v. 6; Tibull. iii. 3. 14; Senec. *Troad.* 835; Stat. *Theb.* vii. 370; Capitol. *Gordian.* 32; Hawkins in Walpole's *Travels*, p. 288.) At Carystus the mineral asbestus was also obtained, which was hence called the Carystian stone (λίθος Καρύστιος, Plut. *de Def. Orac.* p. 707; Strab. *l. c.*; Apoll. Dysc. *Hist. Mirab.* 36.) There are very few remains of the ancient Carystus. (Fiedler, *Reise durch Griechenland*, vol. i. p. 428.)

Antigonus, the author of the Historiae Mirabiles, the comic poet Apollodorus, and the physician Diocles were natives of Carystus.



COIN OF CARYSTUS IN EUBOEA.

2. A town in Laconia, in the district Aegytis, near the frontiers of Laconia. Its wine was celebrated by the poet Alcman. Leake supposes that Carystus stood at the *Kalývia* of *Ghiorghitzi*. (Strab. x. p. 446; Athen. i. p. 31, d.; Steph. B. *s. v.* Κάρυστος; Leake, *Peloponnesiaca*, pp. 350, 366.)

CASCANTUM. [VASCONES.]

CASCI. [LATINI.]

CASEIRO'TAE (Κασειρῶται, Ptol. vi. 17. § 3), one of the ten tribes into which Ptolemy divides Aria. They lived in the south part, on the confines of Drangiana. [V.]

CA'SIA RE'GIO (ἡ Κασία χώρα), a district of Scythia extra Imaum, SW. of the Issedones, touching on the W. the Imaus and the caravan station for merchants going from the Sacae to Serica [ASCATANCAS], and extending E. as far as the CASII M. (Ptol. vi. 15. § 3.) [P. S.]

CA'SII MONTES (τὰ Κάσια ὄρη: *Khara M.*), a range of mountains in the E. of Central Asia, being a continuation of the ASCATANCAS range, and forming part of the S. boundary of Scythia extra Imaum and of Serica. The range intersects the great desert of Gobi in a line from W. to E. Ptolemy places the W. extremity of the chain in 152° long. and 44° lat., and its E. extremity in 171° long. and 40° lat. It contained the N. source of the river BAUTIS. (Ptol. vi. 15. § 2, 16. §§ 3, 5.) [P. S.]

CASILI'NUM (Κασιλῖνον: *Eth.* Casilinas: *Capoua*), a town of Campania, situated on the river Vulturnus, about 3 miles W. of Capua. We have no account of it prior to the Roman conquest of Campania, and it was probably but a small town, and a dependency of Capua. But it derived importance as a military position, from its guarding the principal bridge over the Vulturnus, a deep and rapid stream which is not fordable; and on this account plays a considerable part in the Second Punic War. It was occupied by Fabius with a strong garrison, in the campaign of B. C. 217, to prevent Hannibal from crossing the Vulturnus (Liv. xxii. 15); and the following year, after the battle of Cannae, was occupied by a small body of Roman troops (consisting principally of Latins from Praeneste, and Etruscans from Perusia), who, though little more than a thousand in number, had the courage to defy the arms of Hannibal, and were able to withstand a protracted siege, until finally compelled by famine to surrender. (Liv. xxiii. 17, 19; Strab. v. p. 249; Val. Max. vii. 6. §§ 2, 3; Sil. Ital. xii. 426.) Livy tells us on this occasion that Casilinum was divided into two parts by the Vulturnus, and that the garrison, having put all the inhabitants to the sword, occupied only the portion on the *right* bank of the river next to Rome: such at least is the natural construction of his words, "partem urbis quae *cis* Vulturnum est;" yet all his subsequent accounts of the operations of the siege imply that it was the part *next to Capua* on the *left* bank which they held, and this is in fact the natural fortress, formed by a sharp elbow of the river.

Casilinum was recovered by the Romans in B. C. 214 (Liv. xxiv. 19), and from this time we hear no more of it until the period of the Civil Wars. It appears that Caesar had established a colony of veterans there, who, after his death, were, together with those settled at Calatia, the first to declare in favour of his adopted son Octavian. (Appian, *B. C.* iii. 40; Cic. *Phil.* ii. 40.) This colony appears to have been strengthened by M. Antonius (Cic. *l. c.*), but did not retain its colonial rights; and the town itself seems to have fallen into decay; so that, though Strabo notices it among the cities of Campania, Pliny speaks of it as in his time going fast to ruin. (Strab. *l. c.*; Plin. iii. 5. s. 9.) It however continued to exist throughout the Roman empire, as we find its name both in Ptolemy and the Tabula. (Ptol. iii. 1. § 68; *Tab. Peut.*) The period of its final decline or destruction is uncertain; but in the 9th century there appears to have been no town on the spot, when the citizens of Capua, after the destruction of their own city, established themselves on the site of Casilinum, and transferred to the latter the name of Capua, which it continues to retain at the present day. [CAPUA.] The importance of its bridge, and the facilities which it afforded for defence, were probably the reasons of the change, and have led to the modern *Capoua* becoming a strong fortress, though a poor and unimportant city. [E. H. B.]

CASINOMAGUS, in Transalpine Gaul, is placed by the Table on a road from Mediolanum Santonum (*Saintes*) to Ausritum, Augustoritum (*Limoges*), 25½ Roman miles from *Limoges*. It seems to be *Chassenon*, on the left bank of the *Vienne*, which is a probable corruption of Casinomagus. D'Anville discusses the position of another Casinomagus somewhere between *Auch* and *Toulouse*, but nothing can be made of it. [G. L.]

CASI'NUM (Κάσινον: *Eth.* Casinas, -ātis: *San Germano*), a considerable city of Latium, in the more extended use of the term, situated on the Via Latina, 7 miles from Aquinum, and 16 from Venafrum. It was distant about 5 miles from the left bank of the river Liris, and was the last city of Latium towards the frontier of Campania. (Strab. v. p. 237; *Itin. Ant.* p. 303.) From its situation it must have been included in the Volscian territory, and probably belonged originally to that people; but it was subsequently occupied by the Samnites, from whom it was wrested by the Romans. (Varr. *de L. L.* vii. 29.) In B. C. 312 a Roman colony was sent there, at the same time as to Interamna, both evidently for the purpose of securing the rich valley of the Liris. (Liv. ix. 28.) As its name is not found in the list of the thirty Latin colonies given by Livy in B. C. 209, it is probable that it was a "colonia civium" (Madvig. *de Colon.* p. 264), but no subsequent notice is found of it as such. Its name is repeatedly mentioned during the Second Punic War, and on one occasion Hannibal encamped in its territory, which he ravaged for two days, but did not attempt to reduce the town itself. (Liv. xxii. 13, xxvi. 9.) After this we hear no more of it as a fortress, but it became a flourishing and opulent municipal town, both under the Republic and the Empire. (Cic. *pro Planc.* 9; Strab. v. p. 237.) Its territory, like that of the neighbouring Venafrum, was particularly favourable to the growth of olives, but the broad level tract from the city to the banks of the Liris was in all respects very rich and fertile. (Varr. *R. R.* ii. 8. § 11, Fr. p. 207; Cic. *de Leg. Agr.* ii. 25, iii. 4.) These favoured lands were among those which it was proposed by the agrarian law of Rullus to portion out among the Roman citizens (Cic. *l. c.*); they actually underwent that fate a little later, when a military colony was established there by the Second Triumvirate. (*Lib. Colon.* p. 232; Zumpt, *de Colon.* p. 336.) Casinum is not termed a colony by Pliny, though it bears that title in several inscriptions (Murat. *Inscr.* p. 1104. 7, 8; Orell. 2797); but whatever may have been its rank, it is clear, both from inscriptions and extant remains, that it must have continued a flourishing and considerable town under the Roman Empire. It appears to have been destroyed, at least in great part, by the Lombards in the 6th century; the modern city of *San Germano* has grown up on its ruins, while the name of *Monte Casino* has been retained by the celebrated monastery founded (A. D. 529) by St. Benedict on the lofty hill which towers immediately above it.

San Germano, however, occupies but a part of the site of the ancient Casinum, the ruins of which spread over the lower slopes of the hill for a considerable distance. Among them are the remains of an amphitheatre, of small size but in unusually perfect preservation, which was erected, as we learn from an inscription still extant, at her own private cost by Ummidia Quadratilla, the same person celebrated by the younger Pliny. (*Ep.* vii. 24; further notices of the same family are found in Varro *de R. R.* iii. 3. 9; and an inscription given by Hoare, p. 270.) Some ruins of a temple erected at the same time are also visible; as well as fragments of a theatre, a small temple or sepulchral monument of a remarkable style, considerable portions of a paved road, and some parts of the ancient walls. The monastery of *Monte Casino*, on the summit of the mountain, is said to have replaced a temple of Apollo which occupied the same lofty site. (P. Diac. i. 26; Gregor. Magn. *Dial.* ii. 8.)

In the plain below *S. Germano*, and on the banks of the little river now called *Fiume Rapido*, are some fragments of ruins that are considered with much probability to have belonged to the villa of Varro, of which he has left us a detailed description; it contained a museum, an aviary, and various other appendages, while a clear and broad stream of water, embanked with stone and crossed by bridges, traversed its whole extent. (Varr. *R. R.* iii. 5.) It was this same villa that M. Antonius afterwards made the scene of his orgies and debaucheries. (Cic. *Phil.* ii. 40.) The stream just mentioned was probably not the *Rapido* itself, but one of several small but clear rivulets, which rise in the plain near Casinum. The abundance of these springs is alluded to by Silius Italicus, as well as the foggy climate which resulted from them, and which at the present day renders the town an unhealthy residence. (Sil. Ital. iv. 227, xii. 527.) Pliny also notices one of these streamlets, under the name of Scatebra (ii. 96), for the coldness and abundant flow of its waters.

The name of VINNIUS, found in some editions of Varro, appears to be a false reading (Schneider, *ad loc.*), nor is there any authority for the name CASINUS as applied to the river *Rapido*, which has been introduced into the text of Strabo. (Kramer, *ad loc. cit.*) The ruins, still visible at *S. Germano*, are described by Romanelli (vol. iii. pp. 389—394), Hoare (*Class. Tour*, vol. i. pp. 268—277), and Keppel Craven (*Abruzzi*, vol. i. pp. 40—46.) [E. H. B.]

CA'SIUS MONS (Κάσιον: *Jebel-el-Akrá*), a mountain of N. Syria, near Nymphaeum (Strab. xvi. p. 751) and Seleuceia (Plin. v. 22). Its base was bathed by the waters of the Orontes. (Amm. Marc. xiv. 8. § 10.) This great mass of rock, rising abruptly from the sea, with the exception of some highly crystalline gypsum near its foot on the E. side, and some diallage rocks, serpentine, &c. towards the SE., is entirely composed of supracretaceous limestone. The height has been ascertained to be 5318 feet, falling far short of what is implied by Pliny's (*l. c.*; comp. Solin. 39) remark, that a spectator on the mountain, by simply turning his head from left to right, could see both day and night. The emperor Hadrian, it was said, had passed a night upon the mountain to verify this marvellous scene; but a furious storm prevented his gratifying his curiosity. (Spartian. *Hadrian*, 14.) A feast in honour of Zeus was celebrated in the month of August at a temple situated in the lower and wooded region, at about 400 feet from the sea. Julian, during his residence at Antioch, went to offer a sacrifice to the god. (Amm. Marc. xxii. 14. § 8; Julian, *Misop.* p. 361; Le Beau, *Bas Empire*, vol. iii. p. 6.) A feast in honour of Triptolemus was also celebrated on this mountain by the people of Antioch. (Strab. p. 750.)

Coins of Trajan and Severus have the epigraph ZEYC KACIOC CEΛEYKEΩN ΠΕΙΕΡΙΑC. (Rasche, vol. i. pt. ii. p. 428.) The upper part of

Mons Casius is entirely a naked rock, answering to its expressive name *Jebel-el-Akrá*, or the bald mountain. (Chesney, *Exped. Euphrat.* vol. i. p. 386.) [E. B. J.]

CA'SIUS MONS (Κάσιος ὄρος, Strab. i. p. 38, seq. xvii. pp. 758—796; Mel. i. 10, iii. 8; Plin. v. 11. s. 12, xii. 13; Lucan. *Phars.* viii. 539, x. 433), the modern *El. Katieh*, or *El. Kas*, was the summit of a lofty range of sandstone hills, on the borders of Egypt and Arabia Petraea, immediately south of the Lake Sirbonis and the Mediterranean Sea. Near its summit stood a temple of Zeus-Ammon, and on its western flank was the tomb of Cn. Pompeius Magnus. The name of Mons Casius is familiar to English ears through Milton's verse.

"A gulf profound as that Serbonian bog,
'Twixt Damiata and mount Casius old."

[W. B. D.]

CA'SIUS FL. [Albania.]

CA'SMENAE (Κασμένη, Herod. Steph. B., Κασμέναι, Thuc.: *Eth.* Κασμεναῖος, Steph.), a city of Sicily founded by a colony from Syracuse, 90 years after the establishment of the parent city, or B. C. 643. (Thuc. vi. 5.) It is afterwards mentioned by Herodotus as affording shelter to the oligarchical party called the Gamori, when they were expelled from Syracuse; and it was from thence that they applied for assistance to Gelon, then ruler of Gela. (Her. vii. 155.) But from this period Casmenae disappears from history. Thucydides appears to allude to it as a place still existing in his time, but we find no subsequent trace of its name. It was probably destroyed by some of the tyrants of Syracuse, according to their favourite policy of removing the inhabitants from the smaller towns to the larger ones. Its site is wholly uncertain: Cluverius was disposed to fix it at *Scicli*, but Sir R. Hoare mentions the ruins of an ancient city as existing about 2 miles E. of *Sta Croce* (a small town 9 miles W. of *Scicli*), which may very possibly be those of Casmenae. They are described by him as indicating a place of considerable magnitude and importance; but do not appear to have ever been carefully examined. (Cluver. *Sicil.* p. 358; Hoare's *Class. Tour*, vol. ii. p. 266.) [E. H. B.]

CASPATYRUS (Κασπάτυρος, Herod. iii. 102, iv. 44) or CASPAPYRUS (Κασπάπυρος, Hecat. ap. Steph. B. *s. v.*, Fr. 179, ed. Didot: πολίς Γανδαρικὴ, Σκυθῶν ἀκτή), a city on the N. confines of India, in the district of Pactyïce, whence Scylax of Caryanda commenced his voyage down the Indus, at the command of Dareius, the son of Hystaspes; in which voyage he sailed to the E. down the river into the sea, crossing which to the W. he arrived at the head of the Red Sea in the thirtieth month. (Herod. iv. 44.) In the other passage, Herodotus tells us that those Indians, who are adjacent to the city of Caspatyrus and the district of Pactyïce, dwell to the N. of the other Indians (who are described just before), have customs similar to the Bactrians, and are the most warlike of the Indians. These also are the Indians who obtain gold from the ant-hills of the adjoining desert, in the marvellous manner which he proceeds to relate (iii. 102, foll.).

On these simple data great discussions have been conducted, which our space prevents our following. The two chief opinions are, that Caspatyrus is *Cabul*, and again, that it is *Kashmir*. On the whole, the latter seems most probable, but certainty seems almost unattainable. The Sanscrit name of *Kashmir* is *Kasyapa pur*, which, condensed to *Kaspapur*, gives us the form found in Hecataeus; and further, the very similar name Caspeiria certainly designates the country of *Kashmir*. As to the expedition of Scylax, remembering that the true source of the Indus in *Tibet* was unknown to the ancients, and therefore that the voyage must have commenced near the source of one of the chief tributaries, assuredly no better starting point could be found than the *Jelum*, at the lake formed by it below *Kashmir*. The eastward course of the voyage is the great difficulty. (Heeren, *Ideen*, vol. i. pt. i. p. 371; Ritter, *Erdkunde*, vol. iii. pp. 1087, foll.; Bohlen, *Alte Indien*, vol. i. p. 64; Schlegel, *Berlin Taschenbuch*, 1829, p. 17; Von Hammer, *Annal. Vien.* vol. li. p. 36; Bähr, *Excurs. ad Herod.* iii. 102; Mannert, *Geogr. d. Griech. u. Röm.* vol. x. pt. i. pp. 7, foll.; Forbiger, *Alte Geogr.* vol. ii. p. 511.) [P. S.]

CASPEI'RIA (Κασπειρία), a district of India intra Gangem, about the sources of the rivers Hydaspes (*Jelum*), Sandabal (which is no doubt the Acesines, *Chenab;* see Cantabras), and Adris or Rhoadis. (Ptol. vii. 1. § 42.) The people called Caspeiraei (Κασπειραῖοι) are presently afterwards mentioned as E. of those on the Hydaspes, and W. of the Gymnosophistae, who are near the Upper Ganges. They have numerous cities (Ptolemy names 18), one of which is Caspeira (Κάσπειρα), evidently the capital (§§ 47—50). The name, the position, and the number of cities, all concur to identify Caspeiria with the rich valley of *Kashmir*, which is watered by the upper courses of the *Jelum* and *Chenab*, besides smaller rivers; and Caspeira is probably, therefore, the city of *Kashmir* or *Srinagar*. Mannert would read Κασμειρια (μ and π being letters easily confused); but the alteration is unnecessary, for a reason stated under Caspatyrus.

Caspeira is one of Ptolemy's points of recorded astronomical observations, having 14 hrs. 5 min. in its longest day, and being distant about 4½ hrs. E. of Alexandria. The latter number, compared with those assigned to Bucephala and neighbouring places, confirms the position given to Caspeira, viz., *Kashmir*. (Ptol. viii. 26. § 7.) [P. S.]

CASPEI'RIA INS. [Fortunatae.]

CASPE'RIA, a town of the Sabines, known only from the mention of its name by Virgil (*Aen.* vii. 714), and by his imitator Silius Italicus (viii. 416). The latter tells us it derived its name from the Bactrians, probably connecting it absurdly with the Caspian Sea. Both authors associate it with Foruli, and it seems probable that its site is correctly fixed at *Aspra*, a village about 15 miles SW. of *Rieti*, and 13 N. of *Correse* (Cures). (Cluver. *Ital.* p. 676; Westphal, *Röm. Kampagne*, p. 133.) Vibius Sequester (p. 11) tells us that the river Himella, mentioned by Virgil in the same line, flowed near Casperia; it is supposed to be the small stream now called the *Aia*. [Himella.] [E. H. B.]

CA'SPIAE PORTAE. [Caspii Montes.]

CA'SPIAE PYLAE (αἱ Κάσπιοι πύλαι, Pol. v. 44; Strab. xi. pp. 522, 526; αἱ Κάσπιαι πύλαι, Hecat. *Fr.* 171; Ptol. vi. 2. § 7; Arrian, *Anab.* iii. 19; Κασπίαδες πύλαι, Dionys. P. 1064), a narrow pass leading from North-Western Asia into the NE. provinces of Persia: hence, as the course which an army could take, called by Dionysius (1036) Κληῖδες γαίης Ἀσιήτιδος. Their exact position was at the division of Parthia from Media, about a day's journey from the Median town Rhagae. (Arrian, iii. 19.) According to Isidorus Charax, they were immediately below M. Caspius. As in the case of the people

called Caspii, there seem to have been *two* mountains, each called *Caspius*, one near the Armenian frontier, the other near the Parthian. It was through the pass of the Caspiae Pylae that Alexander the Great pursued Dareius. (Arrian, *Anab.* iii. 19; Curt. vi. 14; Amm. Marc. xxiii. 6.) It was one of the most important places in ancient geography, and from it many of the meridians were measured. (Strab. i. p. 64, xi. pp. 505, 514, xv. p. 720, &c.) The exact place corresponding with the ancient Caspiae Pylae is probably a spot between *Hark-a-Koh* and *Siah-Koh*, about 6 parasangs from *Rey*, the name of the entrance of which is called *Dereh*. (Morier, *Second Journey.*) [V.]

CASPIA'NA. [CASPII.]

CA'SPII (Κάσπιοι), a nation apparently originally inhabiting a district of Media, near the mouth of the Cyrus (*Kur*), and adjacent to a mountain which bore the name of M. Caspius. Their exact position and their extent are equally uncertain and indefinite, as the name might apply to any of the tribes who lived near the Caspian Sea, which derived its own name from them. Hence it is that we find mention of a similar named people in another locality on the eastern confines of Media near Hyrcania, and at the Caspian gates (Herod. iii. 29; Strab. *Epit.* xi.), and also in Albania (Strab. xi. p. 502), occupying a district which bore the technical name of CASPIANE, and to whom Strabo attributes the name of the Sea. According to Strabo (xi. pp. 517—520), the manners of these people were of the most barbarous character, and resembled those of the people of Bactriana and Sogdiana. Ptolemy placed the Caspii rather more to the SE. than other geographers. (Ptol. vi. 2. § 5; Mel. i. 2, iii. 5; Curt. iv. 12.) [V.]

CA'SPII MONTES (Κάσπια ὄρη), a western portion of the great chain of the Orontes and Coronus (*Demawend*), which extended along the SE. shores of the Caspian Sea, on the borders of Media, Hyrcania, and Parthia, about 40 miles N. of the modern town of Teheran. They doubtless derived their name from one of the tribes who lived on the borders of that sea. [CASPII.] [V.]

CASPI'NGIUM, is placed by the Table on a road from Lugdunum Batavorum (*Leyden*) to Noviomagus (*Nymegen*). It is 45 Roman miles from Noviomagus. Walckenaer fixes it at *Gorkum* and *Spyck*; other geographers fix it at *Aspern*. [G. L.]

CA'SPIUM MARE (ἡ Κασπία θάλαττα, Herod. i. 203; Ptol. v. 9. § 7, vii. 5. § 4; Strab. ii. p. 71, xi. pp. 502, 506, &c.; τὸ Κάσπιον πέλαγος, Strab. xi. p. 508), the largest of the inland seas of Asia, extending between lat. 48° and 37° N., and long. 48° and 55° E., and the shores of which were Scythia intra Imaum, Hyrcania, Atropatene, and Sarmatia Asiatica. It derived its name, according to Strabo, from the Caspii. [CASPII.] It bore also the name of the MARE HYRCANIUM (Plin. vi. 13; M. Hyrcanum, Prop. ii. 23, 66; Sinus Hyrcanus, Mela, iii. 5; ἡ Τρικανία θάλαττα, Hecat. *Fragm.* ex Athen. ii.; Polyb. v. 44; Strab. ii. p. 68, xi. p. 507; Ptol. v. 13. § 6; Diod. xvii. 75.) In many authors these names are used indifferently the one for the other; they are, however, distinguished by Pliny (vi. 13), who states that this sea commences to be called the Caspian after you have passed the river Cyrus (*Kur*), and that the Caspii live near it; and, in vi. 16, that it is called the Hyrcanian Sea from the Hyrcani who live along its shore. The western side would, therefore, in strictness, be called the Caspian, the Eastern, the Hyrcanian. Of the size, form, and character of this inland sea, there was a great variety of opinions among the ancients; and it is not a little remarkable that the earliest account of it which we have in Herodotus (i. 202, 203) is by far the most accurate. According to him, it took a vessel with oars 15 days to traverse its length, and 8 days to cross its broadest part. Herodotus maintained that it was a truly inland sea, having no connection with the external ocean. It seems clear, also, that Herodotus made its greatest length from S. to N. (which is its true direction), and not, as the later writers supposed, from W. to E. The real length of the sea is 740 miles from its most N. to its most S. point; its average breadth is about 210 miles.

In the earliest times (as would appear from a fragment of Hecataeus, p. 92, ed. Klausen) it was supposed that the Caspian Sea was connected with the Pontus Euxinus by means of the river Phasis, and still later through the Palus Maeotis (Strab. xi. p. 509), a view which has also been taken by some modern writers and travellers. (Kant, *Phys. Geogr.* i. 1. p. 113, and iii. 1. p. 112; F. Parrot's *Reise z. Ararat*, i. p. 24, Berl. 1834.) Aristotle (*Meteor.* i. 13. § 29, and ii. 1. § 10) appears to have been acquainted with the true nature of this sea; yet the majority of writers certainly held opinions more or less erroneous. The prevalent one was that it was connected with the Northern Ocean, and even Strabo (xi. p. 519) seems to have sanctioned this view (compare also Mela, iii. 5; Plin. vi. 13; Curt. vi. 4), an error which perhaps arose from a statement of Eratosthenes. (Strab. xi. p. 507.) Diodorus (xviii. 5), however, described this sea correctly, and Ptolemy (vii. 5. § 4,) confirmed his view. It seems extremely probable that much of the confusion which appears to have existed in antiquity with regard to this sea may have arisen from indistinct accounts of the connection between it and the Oxiana Palus (*Sea of Aral*). There seems to be no doubt that these seas were originally connected by an arm of the Oxus (*Gihon*), and it is not unlikely that the Caspian and Aral Sea were considered by many as the basins of one and the same sea, following the indistinct and uncertain accounts which prevailed respecting them, and perhaps thereby originating the distinctive names of M. Hyrcanium and M. Caspium for the Eastern and Western Seas, which were strictly true of one only. (Malte-Brun, *Gesch. d. Erdkunde*, i. p. 71; Kephalides, *Comm. de Mari Caspio*, Gotting. 1814; Eichwald, *Alte Geogr. d. Casp. Meeres*, Berlin, 1838.) [V.]

CASSANDREIA (Κασσάνδρεια, Κασάνδρεια: *Eth.* Κασσανδρεύς: *Pinaka*), a town situated on the narrow isthmus which connects the peninsula of Pallene with the main land, on which formerly stood the rich and flourishing city of Potidaea. (Strab. vii. p. 330; Plin. iv. 10.) POTIDAEA (Ποτίδαια: *Eth.* Ποτιδαιάτης, Ποτιδαιεύς) was a Dorian city originally colonised from Corinth (Thuc. i. 56; Scymn. Ch. v. 628), though at what period is not known; it must have existed before the Persian wars. It surrendered to the Persians on their march into Greece. (Herod. vii. 123.) After the battle of Salamis it closed its gates against Artabazus, who at the head of a large detachment had escorted Xerxes to the Hellespont. On his return this general laid siege to the place of which he would probably have obtained possession through the treachery of one of its citizens, had not the plot been accidentally discovered. An attempt afterwards

made against it by the Persians was unsuccessful, from a sudden influx of the sea, while the troops were crossing the bay to attack the town; a great part of the Persian force was destroyed, the remainder made a hasty retreat. (Herod. viii. 127.) There was a contingent of 300 men sent by Potidaea to the united Greek forces at Plataea. (Herod. ix. 28.) Afterwards Potidaea became one of the tributary allies of Athens, but still maintained a certain metropolitan allegiance to Corinth. Certain magistrates under the title of Epidemiurgi were sent there every year from Corinth. (Thuc. i. 56.) In B. C. 432 Potidaea revolted from Athens, and allied itself with Perdiccas and the Corinthians. After a severe action, in which the Athenians were finally victorious, the town was regularly blockaded; it did not capitulate till the end of the second year of the war, after going through such extreme suffering from famine that even some who died were eaten by the survivors. (Thuc. ii. 70.) A body of 1,000 colonists were sent from Athens to occupy Potidaea and the vacant territory. (Diod. xii. 46.) On the occupation of Amphipolis and other Thracian towns by Brasidas, that general attempted to seize upon the garrison of Potidaea, but the attack failed. (Thuc. iv. 135.) In 382, Potidaea was in the occupation of the Olynthians. (Xen. *Hell.* vii. § 16.) In 364, it was taken by Timotheus the Athenian general. (Diod. xv. 81; comp. Isocr. *de Antid.* p. 119.) Philip of Macedon seized upon it and gave it up to the Olynthians. (Diod. xvi. 8.) The Greek population was extirpated or sold by him. Cassander founded a new city on the site of Potidaea, and assembled on this spot not only many strangers but also Greeks of the neighbourhood, especially the Olynthians, who were still surviving the destruction of their city. He called it after his own name Cassandreia. (Diod. xix. 52; Liv. xliv. 11.) Cassandreia is the natural port of the fertile peninsula of Pallene (*Kassándhra*), and soon became great and powerful, surpassing all the Macedonian cities in opulence and splendour. (Diod. *l. c.*) Arsinoe, widow of Lysimachus, retired to this place with her two sons. (Polyaen. viii. 57.) Ptolemy Ceraunus, her half-brother, succeeded by treachery in wresting the place from her. Like Alexandreia and Antioch, it enjoyed Greek municipal institutions, and was a republic under the Macedonian dominion, though Cassander's will was its law as long as he lived. (Niebuhr, *Lectures on Ancient History*, vol. iii. pp. 231, 253.) About B. C. 279 it came under the dominion of Apollodorus, one of the most detestable tyrants that ever lived. (Diod. *Exc.* p. 563.) Philip, the son of Demetrius, made use of Cassandreia as his principal naval arsenal, and at one time caused 100 galleys to be constructed in the docks of that port. (Liv. xxviii. 8.)

In the war with Perseus his son (B. C. 169), the Roman fleet in conjunction with Eumenes, king of Pergamus, undertook the siege of Cassandreia, but they were compelled to retire (Liv. xliv. 11, 12.) Under Augustus a Roman colony settled at Cassandreia. (Marquardt, in Becker's *Handbuch der Röm. Alt.* vol. iii. pt. i. p. 118; Eckhel, *D. N.* vol. ii. p. 70.) This city at length fell before the barbarian Huns, who left hardly any traces of it. (Procop. *B. P.* ii. 4, *de Aedif.* iv. 3; comp. Leake, *Northern Greece*, vol. iii. p. 152.)

For coins of Cassandreia, both autonomous and imperial, see Eckhel (*l. c.*). The *type* constantly found is the head of Ammon, in whose worship they seem to have joined with the neighbouring people of Aphytis. [E. B. J.]

CASSANDRES, CASSANITAE. [GASANDI.]

CASSI, in Britain. The name of a population sufficiently eastward to be mentioned by Caesar (*B. G.* v. 21); indeed, *Cassi*-velaunus was their king, and the Oppidum Cassi-velauni (Caes. *l. c.*) was a stockaded village, probably, in the present Hundred of *Cassio*-bury. [R. G. L.]

CASSI'OPE (Κασσιόπη). 1. A town and promontory of Corcyra. [CORCYRA.]

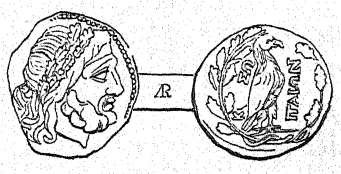
2. A town of Epeirus, more usually called Cassope. [CASSOPE.]

CASSIO'TIS (Κασσιῶτις), a district of northern Syria, containing, according to Ptolemy (v. 15. § 16), the cities of ANTIOCHEIA, DAPHNE, BACTAIALLA, LYDIA, SELEUCEIA, EPIPHANEIA, RAPHANEA, ANTARADUS, MARATHUS, MARIAME, and MAMURGA. It probably was never considered as a political division (comp. Marquardt, *Handbuch der Röm. Alt.* p. 176), but was rather a district marked out by the natural features of the country. [SYRIA.] (Chesney, *Exped. Euphrat.* vol. i.; Thomson, *Bibl. Sacr.* vol. v.) [E. B. J.]

CASSITE'RIDES, in Britain. The tin-county of Cornwall, with which the Scilly Isles were more or less confused. For details see BRITANNICAE INSULAE. pp. 433—435. [R. G. L.]

CASSO'PE (Κασσώπη, Steph. B. *s. v.*; Κασσωπία πόλις, Diod.; Κασσιόπη, Ptol.), the chief town of the CASSOPAEI (Κασσωπαῖοι), a people of Epirus, occupying the coast between Thesprotia and the Ambracian gulf, and bordering upon Nicopolis. (Scylax, p. 12; Strab. vii. p. 324, seq.) Scylax describes the Cassopaei as living in villages; but they afterwards rose to such power as to obtain possession of Pandosia, Buchaetium, and Elateia. (Dem. *de Halon.* 33.) We learn from another authority that Batiae was also in their territory. (Theopomp. *ap. Harpocr. s. v.* Ἐλάτεια.) Their own city Cassope or Cassopia is mentioned in the war carried on by Cassander against Alcetas, king of Epirus, in B. C. 312. (Diod. xix. 88.)

Cassope stood at a short distance from the sea, on the road from Pandosia to Nicopolis upon the portion of the mountain of *Zálongo*, near the village of *Kamarina*. Its ruins, which are very extensive, are minutely described by Leake. The ruined walls of the Acropolis, which occupied a level about 1000 yards long, may be traced in their entire circuit; and those of the city may also be followed in the greater part of their course. The city was not less than three miles in circumference. At the foot of the cliffs of the Acropolis, towards the western end, there is a theatre in good preservation, of which the interior diameter is 50 feet. Near the theatre is a subterraneous building, called by the peasants *Vasilóspito*, or King's House. "A passage, 19 feet in length, and 5 feet in breadth, with a curved roof one foot and a half high, leads to a chamber 9 feet 9 inches square, and having a similar roof 5 feet 7 inches in



COIN OF CASSOPE.

height. The arches are not constructed on the principles of the Roman arch, but are hollowed out of horizontal courses of stone." Leake found several tombs between the principal gate of the city and the village of *Kamarina*. The ruins of this city are some of the most extensive in the whole of Greece. (Leake, *Northern Greece*, vol. i. p. 247, seq.)

CA'SSOTIS. [DELPHI.]

CASTA'BALA (Καστάβαλα: *Eth.* Καστα-βαλεύς), a city of Cilicia, one of the praefectures of Cappadocia. Strabo (p. 537) describes Castabala and Cybistra, as not far from Tyana, but as still nearer to the mountain (Taurus). Pliny (vi. 3) enumerates Castabala with Tyana among the Cappadocian towns. In Castabala there was a temple of Artemis Perasia, where they said that the priestesses walked with bare feet over live coals unhurt. (See Groskurd's *Note*, Strabo, *Transl.* ii. p. 453, on the proposals to amend the reading Perasia, which the context of Strabo shows to be his genuine reading.) The site of this place has not yet been fixed satisfactorily, but it may be at *Nigde*, NE. of *Bor*. The epigraph on the coins of Castabala is ἱεροπολις κασταβ. [G. L.]

CASTA'BALA (τὰ Καστάβαλα), as it is called by Appian (*Mithrid.* c. 105), by Ptolemy (v. 8), and by Pliny (v. 27), who mentions it among the towns of the interior of Cilicia. Alexander marched from Soli to the Pyramus, which he crossed to Mallus, and he reached Castabalum, as Curtius (iii. 7) calls it, on the second day. In order to reach Issus from Castabala, it was necessary to pass through a defile, which Alexander had sent Parmenio forward to occupy. This defile, then, was east of Castabala, and it would seem to be the Amanides Pylae of Strabo (p. 676), now *Dêmir Kapú*.

The Antonine Itin. places Catabolum, which is Castabalum, east of Aegeae or *Ayas*, 26 M. P., or 20 geog. miles. The distance from *Ayas* to a place called *Kara Kaya* is 16 geog. miles, and from *Ayas* to some ruins is 19 geog. miles. This would identify the ruins with Castabalum. But the Itin. gives 16 M. P., or 12 geog. miles from Castabalum to Baiae, and the distance from *Kara Kaya* to *Bayas*, which is Baiae, was determined by Lieut. Murphy to be 13 geog. miles, while the distance from the ruins to *Bayas* is 15 geog. miles. Ainsworth prefers the shorter of the two distances, "as it was determined by Itinerary, while the other distance from *Ayás* to the ruins was determined by a boat survey." Accordingly he identifies Castabala with *Kara Kaya* (Ainsworth, *Travels in the Track*, &c., p. 56; Ainsworth, *London Geog. Journ.*, vol. x. p. 510, &c.) [G. L.]

CASTA'LIA (Κασταλία: *Eth.* Κασταλιώτης, which Steph. *s. v.* observes, is a common form in Cilician names), a place in Cilicia, mentioned by Theagenes in his Carica. [G. L.]

CASTA'LIA FONS. [DELPHI.]

CA'STAMON (*Castamouni*), a town of Paphlagonia, often mentioned by the Byzantine historians. *Castamouni* is a considerable town, which is placed in the maps on the Amnias, a branch of the Halys. (Cramer, *Asia Minor*, vol. i. p. 239.) [G. L.]

CASTAX (Κάσταξ), a city of Baetica, probably identical with CASTULO. [P. S.]

CASTELLA'NI (Καστελλανοί), a people of Hispania Tarraconensis, at the foot of the Pyrenees, W. of the AUSETANI, and E. of the IACCETANI, with the following towns: Sebendunum (Σεβένδουνον), also mentioned on a coin, in conjunction with Ilerda (Sestini, p. 164); Beseda (Βέσηδα: *S. Juan de las Badesas*, coins *ap.* Sestini, p. 183); Egosa (Ἐγῶσα), and Basi (Βάσι: Ptol. ii. 6. § 71; Ukert, vol. ii. pt. 1, p. 426). [P. S.]

CASTELLUM AMERINUM. [AMERIA].

CASTELLUM CARACENORUM. [CARACENI.]

CASTELLUM FIRMANUM. [FIRMUM.]

CASTELLUM MENAPIORUM, mentioned by Ptolemy (ii. 9), who says, "then after the Mosa, the Menapii, and a city of theirs Castellum." It is also supposed by D'Anville that it may be the "Castellum Oppidum quod Mosa fluvius praeterlambit" of Ammianus (xvi. 25). But the words "Castellum Oppidum quod" are said not to be in the MSS. (See the note of Valesius.) As there is a place called *Kessel* on the left bank of the Maas, between *Ruremonde* and *Venloo*, it is supposed that this may be the Castellum Menapiorum; for it would come within the limits of the Menapii. [G. L.]

CASTELLUM (MORINORUM). There are many routes which end at or branch from a place called Castellum, in the northern part of Gallia. On the inscription of the column of Tongern, a road leads from Castellum, through Fines Atrebatum, to Nemetacum (*Arras*). Another route in the Antonine Itin. runs from Castellum, through Minariacum, to Turnacum (*Tournay*); and another from Castellum, through Nemetacum, to Bagacum (*Bavay*). The Table has a route through Taruenna (*Terouenne*) to Castellum Menapiorum, which, as the rest of the route shows, is not the Castellum on the *Maas*, but the Castellum of the Itinerary. This place must be the hill of *Cassel*, in the department of Nord, south of *Dunkerque*, which rises above the flat country, and commands a view of immense extent. It was certainly a Roman station. Many medals have been dug up there. (Bast, *Recueil d'Antiquités*, &c. *trouvées dans la Flandre.*) There appears to be no authority for the name Morinorum; but this place would be within the limits of the Morini. The name Castellum Menapiorum in the Table cannot be right; for if we were to admit that the Menapii extended as far as *Cassel*, which is improbable, we should not expect to find their Castellum there; and it is just the place where we might expect to find the Castellum of the Morini. [G. L.]

CASTELLUM VALENTINIA'NI, a fortress built by the emperor Valentinian, on the river Nicer. (Amm. Marc. xxviii. 2.) Ammianus relates that, as the river was destroying the foundations of the fort, the emperor, in A. D. 319, caused the river to be led in a different direction. It is believed that the place was situated between *Leckenheim* and *Manheim*. (Wilhelm, *German.* p. 69; Kreutzer, *Zur Gesch. altröm. Kultur am Oberrhein*, p. 38, foll.) [L. S.]

CASTHANAEA (Κασθαναία, Strab.; Καστανάια, Lycophr., Steph. B., Mel., et alii: *Eth.* Κασθαναῖος), a town of Magnesia in Thessaly, at the foot of Mt. Pelium, with a temple of Aphrodite Casthanitis. It is mentioned by Herodotus in his account of the terrible storm which the fleet of Xerxes experienced off this part of the coast. Leake places it at some ruins, near a small port named *Tamúkhari*. It was from this town that the chesnut tree, which still abounds on the eastern side of Mt. Pelium, derived its name in Greek and the modern languages of Europe. (Herod. vii. 183, 184; Strab. ix. pp. 438, 443; Plin. iv. 9. s. 16; Pomp. Mel. ii. 3; Lycophr. 907; Nicandr. *Alexiph.* 271; Etym. M. *s. v.* Leake, *Northern Greece* vol. iv. p. 383.)

CA'STNIUM (Κάστνιον), a mountain at Aspendus of Pamphylia. (Steph. *s. v.*) [G. L.]

CASTO'LI CAMPUS (Καστωλοῦ πεδίον). Xenophon (*Anab.* i. 1. § 2), says that king Artaxerxes appointed his brother Cyrus the younger, commander of all the forces that muster at the plain of Castolus. Stephanus (*s. v.* Καστωλοῦ πεδίον) says that Castolus was a city of Lydia, and that the Ethnic name is Καστώλιος. He quotes Xenophon, and adds after Καστωλοῦ πεδίον the words Δωριέων ὡς Ξενοφῶν: and also, "it was so called because the Lydians call the Dorians Castoli;" all which is unintelligible. It does not appear that Stephanus could get his information, except from Xenophon, who simply says of the place what has been stated above. If there were any meaning in the remark of Stephanus, the place would be the plain of the Dorians. It has been proposed to change Καστωλοῦ into Παστωλοῦ, the name of a branch of the Hermus, but there is no authority for this alteration. The place is unknown. [G. L.]

CASTRA, a station on the Candavian or Egnatian way,—the great line of communication by land between Italy and the East. In the Antonine Itinerary it is fixed at 12 M. P. from Heracleia. In the Jerusalem Itinerary, a place called Parembole, which Cramer (*Anc. Greece*, vol. i. p. 83) identifies with the Castra of Antoninus, appears at a distance of 12 M. P. from Heracleia. In the first of the two routes which the Antonine Itinerary gives in this part, a place called Nicia is marked at 11 M. P from Heracleia. The Peutinger Tables mention a town of the same name, and assign to it the same distance. Leake (*Northern Greece*, vol. iii. p. 313) considers that these names, Castra, Parembole, Nicia (Nicaea? comp. Steph. B. *s. v.* Νίκαια) have reference to the military transactions of the Romans in Lyncestis, who not many years after those events constructed a road which passed exactly over the scene of their former achievements. Castra or Parembole, therefore, indicates the first encampment of Sulpicius on the Bevus (Liv. xxxi. 33), and Nicaea (Nicia) the place where he obtained the advantage over Philip's cavalry near Octoluphus, which was 8 M. P. distant from the first encampment (Liv. xxx. 36). It appears, therefore, that Nicaea (Nicia), Parembole or Castra, and Heracleia, formed a triangle of which the sides were 8, 11, and 12 M. P. in length; that the N. route from Lychnidus descended upon Nicaea or Octoluphus, and the two S. routes upon Parembole or Castra on the river Bevus. [E. B. J.]

CASTRA ALA'TA, in Britain. This is the rendering of the Πτερωτὸν στρατόπεδον of Ptolemy. It is twice mentioned by this author (ii. 3. § 13, viii. 3. § 9), and by him only; once as having "its longest day of 18 hours, and one-half," and being "distant from Alexandria to the westward 2 hours and one-sixth;" and again, as being, along with Banatia, Tameia, and Tuaesis, one of the four towns of the Vacomagi,—these lying north of the Caledonians, and north-east of the Venicontes. It has been variously identified, viz. with *Tayne* in Ross, with *Burghead* in Murray, and with *Edinburg*. None of these are certain. [R. G. L.]

CASTRA CAECI'LIA (*Caceres*), a town of Lusitania, in Spain, on the high road from Emerita to Caesaraugusta, 46 M. P. from the former, and 20 M. P. from Turmuli (*Alconeta*) on the Tagus. (*Itin. Ant.* p. 433.) It belonged to the conventus of Emerita, and formed one community with Norba Caesarea (Plin. iv. 22. s. 35, *contributa in Norbam*). It is generally supposed to be identical with the Caecilia Gemellinum of Ptolemy (ii. 5. § 8, Καικιλία Γεμέλλινον ἡ Μετέλλινα: Bivar. *ad Dextri Chron.* p. 179, ap. Wesseling. *ad Itin. l. c.*). [P. S.]

CASTRA CORNE'LIA (Mela. i. 7. § 2; Plin. v. 4. § 3; C. Corneliana, Caes. *B. C.* ii. 24, 25; C. Scipionis, Oros. iv. 22; Κάστρα Κορνηλίων, *Peripl. ap.* Iriart. p. 488; Κορνηλίου παρεμβολή, Ptol. iv. 3. § 6; ὁ Σκίπιωνος χάραξ, Appian. *B. C.* ii. 44: *Ghellah*), a place (*locus*, Plin. *l. c.*) on the E. coast of the Carthaginian territory in N. Africa (Zeugitana), which derived its name from the camp established there by the elder Scipio Africanus immediately after his landing in Africa, B. C. 204. It is fully described by Caesar, in his narrative of Curio's operations against Utica (*B. C.* ii. 24, 25). It lay on the N. side of the Bagradas (*Mejerdah*), between the river and Utica, being distant from the latter place a little more than a mile by the direct road, which was, however, subject to inundation from the sea, and then the route made a circuit of six miles. The site of the camp was a straight ridge, jutting out into the sea, broken and rugged on both its slopes, but the less steep on the side towards Utica. (Comp. Lucan. iv. 589, 590, where, speaking of Curio, he says:—

"Inde petit tumulos, exesasque undique rupes,
Antaei quae regna vocat non vana vetustas:"

the last line appears to refer to some legend which made these hills the tomb of Antaeus.) In this description we have no difficulty in recognizing, in spite of great physical changes, the summit of a chain of hills which rise up to the height of from 50 to 80 feet above the alluvial plain formed by the *Mejerdah* between Utica and Carthage. The alterations made by the deposits of the *Mejerdah* have left this ancient promontory some distance inland, and have so changed the course of the river, that it now flows between Utica (*Bou-shater*) and the Castra (*Ghelluh*), instead of to the S. of the latter. (See BAGRADAS and the map under CARTHAGO.)

The unaccountable neglect of the Carthaginians, in leaving so important a point undefended, seems, however, to be clearly established. Not the least mention is made of any town or fort there; and Scipio establishes his camp without opposition. So in the Roman period: Curio finds the place unoccupied; and Lucan tells us that the traces of Scipio's camp were just discernible in his time (iv. 659: *en veteris cernis vestigia valli*). An obscure passage in Tertullian (*de Pallio*, 3) is supposed to give a doubtful indication of a town or village having grown up and been already destroyed before his time. No traces of ruins is now found. (Shaw, *Travels, &c.* p. 150; Barth, *Wanderungen, &c.*, p. 199.) [P. S.]

CASTRA EXPLORATO'RUM, in Britain, mentioned in the second Itinerary as being the first station between the Vallum and Rutupium, distant 12 miles from *Blatum Bulgium*, and 12 from Lugu-vallum (*Carlisle*). *Netherby* best meets these conditions. [R. G. L.]

CASTRA HANNI'BALIS, a town or port of Bruttium, mentioned by Pliny as situated on the Gulf of Scyllacium, at the point where the two bays, the Sinus Terinaeus and Scyllacinus, approach nearest to one another, so that the isthmus between them is the narrowest part of Italy. (Plin. iii. 10. s. 15; Solin. ii. § 23.) It is evident from the name that the place derived its origin from having been a permanent station of Hannibal during the latter years

of the Second Punic War, when he was shut up within the Bruttian peninsula; but we have no mention of it in the history of that period. It has, however, been suggested that the Castra mentioned by Livy (xxxii. 7: "Castrorum portorium, quo in loco nunc oppidum est") as a seaport, without indicating its locality, may probably be the place in question; and that the small colony of 300 settlers was established there soon after the Second Punic War (B.C. 199), with a view to retain it in being. (Zumpt, *de Colon.* p. 236.) It subsequently appears to have served as the seaport of Scyllacium, where a more considerable Roman colony was established in B. C. 122. (Zumpt, *l. c.*; Mommsen, in *Berichte der Sächsisch. Gesellschaft der Wiss.* 1849, p. 49, foll.) Its name is still found under the corrupt form "Annibali" in the Tabula, which places it 36 M. P. from the Lacinian Promontory. (*Tab. Peut.* The other distances are evidently corrupt.) Its exact site has not been determined, but it was probably situated near the mouth of the little river *Corace.* Earlier topographers had placed it at a spot now called *Le Castelle,* near the north-east extremity of the Gulf of *Squillace;* but this is inconsistent with Pliny's statement, though it would accord better with the accounts of Hannibal's operations in Bruttium, which represent him as generally making his headquarters near Crotona and the Lacinian Promontory. (Liv. xxviii. 46, xxix. 36, xxx. 19, 20; Barrius, *de Sit. Calabr.* iv. 4; Romanelli, vol. i. p. 185.) [E. H. B.]

CASTRA HE'RCULIS. This is one of the seven places on the frontier of the Rhine which Julian repaired; and Ammianus Marcellinus, who enumerates them, places Castra Herculis first, and Bingium (*Bingen*) last. [BINGIUM.] From this we may conclude that it was on the Lower Rhine, and the Itins. place it there. [CARVO.] Castra Herculis may be *Hervelt.* [G. L.]

CASTRA NOVA. [DACIA.]

CASTRA POSTUMIA'NA, a fortified hill 4 M.P. from Attegua and Ucubis, in Hispania Baetica. (*Bell. Hisp.* 8: ATTEGUA.) [P. S.]

CASTRA PYRRHI, a place in Greek Illyria near the river Aous, is placed by Leake at *Ostanitza,* where, however, there are no remains of antiquity. (Liv. xxxii. 13; Leake, *Northern Greece,* vol. i. pp. 387, 396.)

CASTRA TRAJANA. [DACIA.]

CASTRA VETERA, or VETERA, as Ptolemy (ii. 9) and others call it, a Roman camp near the Lower Rhine, in Germania Inferior, which was formed in the time of Augustus, for when Germanicus was in those parts (A.D. 14), Vetera was the station of the mutinous fifth and twenty-first legions (Tacit. *Ann.* i. 48). Indeed, it appears from Tacitus (*Hist.* iv. 23), that Augustus had considered this to be a good post for keeping the Germaniae in check; and during the long period of peace that had existed when Civilis, with the Batavi and Germans, attacked the place, a town had grown up at a short distance from the camp. (*Hist.* iv. 22.) Part of the camp was on rising ground, and part in the plain. Civilis here blockaded two legions that had escaped thither after being defeated by him. The Romans in the camp of Vetera finally surrendered to Civilis (A.D. 70), who afterwards posted himself there as a safe position against the attack of Cerialis. Vetera was protected by the wide and swampy plains, and Civilis had carried a mole into the Rhine for the purpose of keeping the water back and flooding the adjacent grounds. The place was, therefore, near the Rhine, in some spot where there is an elevation in the midst of a level country. It is placed in the table at the distance of 13 M. P. from Asciburgia (*Asburg*). D'Anville places Vetera at *Xanten* in the Rhenish provinces of Prussia, near the Rhine, on the left bank, and the eminence he supposes to be Vorstenberg, where Roman antiquities have been found. This position seems to be more likely to be the true one than Büderich, in an angle of the Rhine, opposite to *Wesel,* where some geographers fix Vetera. This important post was always occupied by one or two legions, while the Romans were in the possession of these parts. [G. L.]

CASTRIMOE'NIUM, a town of Latium, at the foot of the Alban hills about 12 miles from Rome, now called *Marino.* It does not appear to have been in ancient times a place of importance, but we learn from the Liber Coloniarum that it received a colony under Sulla, and that its territory was again assigned to military occupants by Nero. (*Lib. Colon.* p. 233.) Pliny also mentions the Castrimonienses among the Latin towns still existing in his time (iii. 5. s. 9. § 63); but it seems probable that the Munienses enumerated by him among the extinct "populi" of Latium (Ib. § 69), are the same people, and that we should read Moenienses. If this be so, the name was probably changed when the colony of Sulla was established there, at which time we are told that the city was fortified (oppidum lege Sullana est munitum, *Lib. Colon. l. c.*). The form Castrimonium is found both in Pliny and the Liber Colon.; but we learn the correct name to have been Castrimoenium from inscriptions, which also attest its municipal rank under the Roman Empire. (Gruter, *Inscr.* p. 397. 3; Orelli, *Inscr.* 1393). The discovery of these inscriptions near the modern city of *Marino,* renders it almost certain that this occupies the site of Castrimoenium: it stands on a nearly isolated knoll, connected with the Alban hills, about 3 miles from *Albano,* on the road to *Frascati.* (Nibby, *Dintorni,* vol. ii. p. 315; Gell, *Top. of Rome,* p. 310.) [E. H. B.]

CASTRUM ALBUM. [ILICI.]

CASTRUM INUI, an ancient city of Latium, the foundation of which is ascribed by Virgil to the Alban kings. (*Aen.* vi. 772.) No mention of it is found in any historical or geographical writer, and Pliny does not even include it in his list of the extinct cities of Latium; but it is repeatedly alluded to by the Roman poets. Silius Italicus assigns it to the Rutuli, and Ovid places it on the coast between Antium and Lavinium. (Sil. Ital. viii. 361; Ovid, *Met.* xv. 727.) Both these writers call it Castrum simply, Virgil being the only author who has preserved its full name. It is clear that the town had ceased to exist at a very early period, which may account for the error of Servius (*ad Aen. l. c.*) and Rutilius (*Itin.* i. 232), who have confounded it with Castrum Novum on the coast of Etruria. But it left its name to the adjoining district, which is mentioned by Martial under the name of the "Castrana rura," as a tract noted, like the adjacent Ardea, for its insalubrity. (Mart. iv. 60. 1: where, however, some editions read Paestana.) The passage of Ovid is the only clue to its position. Nibby supposes it to have occupied a height on the left bank of the little river called *Fosso dell' Incastro,* which flows by Ardea, immediately above its mouth; a plausible conjecture, which is all that can be looked for in such a case. (Nibby, *Dintorni,* vol. i. p. 440.) [E. H. B.]

CASTRUM MINERVAE, a town or fortress on

the coast of Calabria, between Hydruntum and the Iapygian Promontory. It derived its name from an ancient temple of Minerva, of which Strabo speaks (vi. p. 281) as having been formerly very wealthy. This is evidently the same which Virgil mentions as meeting the eyes of Aeneas on his first approach to Italy; he describes the temple itself as standing on a hill, with a secure port immediately below it. (*Aen.* iii. 531, foll., and Serv. *ad loc.*) Dionysius gives the same account; (i. 51) he calls the spot τὸ καλούμενον Ἀθηναῖον, and says that it was a promontory with a port adjacent to it, to which Aeneas gave the name of the Port of Venus (λιμὴν Ἀφροδίτης), but he adds that it was only fit for summer anchorage (θερινὸς ὅρμος), so that it is evident we must not take Virgil's description too literally. No mention is found either in Strabo or Dionysius of a *town* on the spot; but Varro (as cited by Probus, *ad Virg. Ecl.* vi. 31) distinctly speaks of Castrum Minervae as a town (oppidum) founded by Idomeneus at the same time with Uria and other cities of the Sallentines. It seems to have been but an inconsiderable place under the Romans; but the Tabula marks the "Castra Minervae" at the distance of 8 M. P. south of Hydruntum; and there is every probability that the modern town of *Castro*, which stands on a rocky eminence near the sea-shore, about 10 Roman miles S. of *Otranto*, occupies the site in question. There is a little cove or bay immediately below it, which answers to the expressions of Dionysius: though the little port now called *Porto Badisco*, more than 5 miles further north, would correspond better with the description of Virgil.

The spot is called by the geographer of Ravenna "Minervium," and hence some modern writers (Mannert, Forbiger) have been led to regard this as the colony of Minervium, established by the Romans in B.C. 123. (Vell. Pat. i. 15.) But it is now well established that that name was only a new designation for the previously existing city of Scylacium. [SCYLACIUM.] [E. H. B.]

CASTRUM NOVUM. 1. (Κάστρον νέον, Ptol.: *Eth.* Castronovani, *Inscr.*), a city on the sea-coast of Etruria, between Pyrgi and Centumcellae. We have no account of it prior to the establishment of a Roman colony there, and from the name we may presume that this was a new foundation, and that there was no Etruscan town previously existing on the site. But the period at which this colony was established is unknown; we first find it mentioned in Livy (xxxvi. 3), in B.C. 191, as one of the "coloniae maritimae," together with Fregenae, Pyrgi, Ostia, and other places on the Tyrrhenian Sea. There can therefore be no doubt that the Tuscan town is here meant, and not the one of the same name in Picenum. Mela, Pliny, and Ptolemy all mention it as one of the towns on the coast of Etruria, but it had in their time lost its character of a colony, in common with its neighbours Fregenae, Pyrgi, and Graviscae. (Plin. iii. 5. s. 8; Mela, ii. 4; Ptol. iii. 1. § 4.) Yet we find it termed, in an inscription of the third century, "Colonia Julia Castro Novo" (Orell. *Inscr.* 1009), as if it had received a fresh colony under Caesar or Augustus. Its name is still found in the Itineraries (*Itin. Ant.* pp. 291, 301; *Itin. Marit.* p. 498); but in the time of Rutilius it had fallen into complete decay, and only its ruins were visible, which that author erroneously identifies with the Castrum Inui of Virgil. (Rutil. *Itin.* i. 227—232.) Servius appears to have fallen into the same mistake (*ad Aen.* vi. 776). The site of Castrum Novum seems to have been correctly fixed by Cluver at a place called *Torre di Chiaruccia*, about 5 miles S. of *Civita Vecchia* (Centumcellae), — where considerable remains of it were still visible, — though this distance is less than that given in the Itineraries. (Cluver. *Ital.* p. 488; D'Anville, *Anal. Géogr. de l'Italie*, pp. 122, 123.)

2. (Καστρο'νοουν, Strab.; Κάστρον, Ptol.), a city on the sea-coast of Picenum, which was, as well as the preceding, a Roman colony. There can be little doubt that this is the Castrum, the foundation of which as a colony is mentioned both by Livy and Velleius, though there is much discrepancy between them as to the date. The latter represents Firmum and Castrum as founded at the beginning of the First Punic War, while Livy assigns Castrum to the same period with Sena and Adria, about B.C. 282. (Liv. *Epit.* xi.; Vell. Pat. i. 14; Madvig, *de Colon.* pp. 265, 299.) No subsequent mention of it is found as a colony, the Castrum Novum of which the name occurs in Livy (xxxvi. 3) as a "colonia maritima," being evidently, as already observed, the Tuscan town of the name. But it is mentioned among the maritime towns of Picenum by Strabo, Pliny, and Ptolemy, and we learn from the Liber Coloniarum (p. 226) that its territory, the "ager Castranus," was portioned out to fresh colonists under Augustus, though it did not resume the rank of a colony. The Itineraries place it 12 M.P. from Castrum Truentinum, and 15 from Adria (*Itin. Ant.* pp. 101, 308, 313), from which we may infer that it was situated near *Giulia Nuova*, a little to the N. of the river *Tordino*, the Batinus of Pliny. It probably occupied the site of the now deserted town of *S. Flaviano*, near the bank of the river, and below the modern town of *Giulia Nuova*, the foundation of which dates only from the fifteenth century. (D'Anville, *Anal. Géogr. de l'Italie*, p. 181; Romanelli, vol. iii. p. 303.) [E. H. B.]

CASTRUM TRUENTI'NUM, called also TRUENTUM, from the name of the river on which it stood (Plin. iii. 13. s. 18; Troento civitas, *Itin. Ant.* p. 101), was a maritime city of Picenum, situated at the mouth of the river Truentus (*Tronto*). From the name it would appear to have been a Roman town, though we have no account of its settlement, and it certainly never ranked as a colony. But according to Pliny there was a town previously existing on the spot, which was a Liburnian settlement, and the only one of that people still remaining in Italy. (Plin. *l. c.*) Castrum Truentinum is mentioned during the Civil Wars as one of the places occupied by Caesar during his advance through Picenum from Ariminum (Cic. *ad Att.* viii. 12. B); but this is the only occasion on which its name occurs in history. Its territory (the "ager Truentinus") was among those portioned out by Augustus (*Lib. Colon.* p. 226); and its continued existence throughout the Roman empire is attested by the geographers and the Itineraries. (Strab. v. p. 241; Mel. ii. 4; Sil. Ital. viii. 434; *Itin. Ant.* pp. 308, 313; *Tab. Peut.*) All authorities agree in placing it near the mouth of the Truentus, but its exact site has not been determined. D'Anville placed it at *Monte Brandone*, on the N. bank of the river, a short distance from the sea; but according to Romanelli some vestiges of it are still visible on the right bank of the *Tronto*, at a spot called *Torre di Martin Sicuro*. (D'Anville, *Anal. Géogr. de l'Ital.* p 169; Romanelli, vol. iii. p. 294.) [E. H. B.]

CASTRUM VERGIUM. [BERGISTANI.]

CA'STULO (Καστὰλών, Polyb., Strab. &c., contracted into Κάστλων, Plut. *Sert.* 3, and VRR. to Strabo; Καστουλών, Ptol. ii. 6. § 59, and VRR. to Strabo; Καστολῶν, Appian. *Hisp.* 16: Castulonensis: *Cazlona*), the chief city of the Oretani, in Hispania Tarraconensis, and one of the most important places in the S. of Spain. (Ptol. *l. c.*; Artemidor. *ap.* Steph. Byz.; Strab. iii. p. 152, where the words καὶ Ὠρία are supposed by Ukert to be a later addition; see ORETANI: Plutarch, *l. c.*, assigns it to the Celtiberi.) It lay very near the boundary of Baetica (Strab. iii. p. 166), on the upper course of the Baetis (Strabo, iii. p. 152, observes that above Corduba, towards Castulo, ἐπὶ Καστλῶνος, the river was not navigable), and on the great Roman road from Carthago Nova to Corduba. (Strab. p. 160.) It stood at the junction of four roads, one leading to Carthago Nova, from which it was distant 203 M. P.: two others to Corduba, the distances being respectively 99 M. P. and 78 M. P.; and the fourth to Malaca, the distance being 291 M. P. As to the places near it, it was 22 M. P. from MENTESA BASTIA, 20 M. P. from ILITURGIS, 32 M. P. from UCIENSIS, and 35 M. P. from TUGIA (*Itin. Ant.* pp. 396, 402, 403, 404). A further indication of its position is given by the fact, twice stated by Polybius, that BAECULA was in its neighbourhood. (Polyb. x. 38, xi. 20.) Again, it was near the silver-mines which Strabo mentions as abounding in the mountains along the N. side of the Baetis (*Guadalquivir*), and the term SALTUS CASTULONENSIS seems to have been the general name of a considerable portion of that chain. (Polyb. *ll. cc.*; Liv. xxii. 20, xxvi. 20, xxvii. 20; Cic. *Ep. ad Fam.* x. 31; Strab. iii. p. 142: there were also lead-mines near Castulo, p. 148: Caesar, *B. C.* i. 38, speaks of the Saltus Castulonensis as dividing the upper valleys of the Anas and the Baetis: it corresponds to the *Sierra de Cazorla*, or E. part of the *Sierra Morena*.) All the evidence respecting its site points to the small place still called *Cazlona**, about half a league from *Linares*, on the right bank of the *Guadalimar*, a little above its junction with the *Guadalquivir;* and the site is further identified by ruins with inscriptions, and by the mutilated sculptures frequently found there. "At *Palazuelos* are the supposed ruins of the *palace* of Himilce, the rich wife of Hannibal," who was a native of Castulo (Liv. xxiv. 41; Sil. Ital. iii. 97); and "the fine fountain of *Linares* is supposed to be a remnant of the Roman work which was connected with Castulo." The mines of copper and lead close to the place are still very productive; and in the hills N. of *Linares*, the ancient silver-mines called *Los Pozos de Aníbal* may not improbably have preserved the memory of the rich mine which Hannibal is known to have possessed in Spain, and which has been conjectured to have come to him through his wife. (Plin. xxxiii. 31; Morales, *Antig.* pp. 58—62; Florez, *Esp. S.* vol. vii. p. 136, vol. v. pp. 4, 40; Ford, *Handbook*, p. 166.)

The valley of *Cazlona* has also a certain resemblance to that on the side of Parnassus above Delphi, which is evidently referred to in the epithet applied to it by Silius Italicus (iii. 392, "Fulget praecipuis *Parnasia* Castulo signis"), and in the tradition, preserved by the same poet, that its first inhabitants (hence called *Castalii*) were colonists from Phocis (iii. 97, foll.: whether the name of the place was derived from the tradition or aided its invention, can hardly be determined). It stands on the slope of a mountain of the *Sierra Morena* which has two summits, with a narrow valley between, through which the *Guadalimar* flows, and on the side of the mountain is a spring, like that of Castalia on Parnassus. (Morales, p. 59.)

The close alliance of Castulo with the Carthaginians, implied in the circumstance of Hannibal's marriage, did not prevent its revolt to the Romans, at the time of the successes of P. and Cn. Scipio, in the Second Punic War, B. C. 213 (Liv. xxiv. 41). P. Scipio seems to have made Castulo his headquarters, and was slain under its walls (Appian. *Hisp.* 16), his brother's fate following only 29 days later, and at no great distance, B. C. 212 (Liv. xxv. 36). Upon this, Castulo, and its neighbour Illiturgi (*maxime insignes et magnitudine et nova*, Liv. xxviii. 19), besides other smaller cities, returned to the Punic alliance; and their punishment was one of young P. Scipio's first acts after the Carthaginians were expelled from Spain, B. C. 206 (that is, as we have a story in Livy's somewhat doubtful version). Illiturgi was sacked with the last extremities of military cruelty; but the Spaniards in Castulo, warned by the example, and less obnoxious for the manner of their revolt, hoped to make their peace by a voluntary surrender of their city and of its Punic garrison, and their submission purchased a fate so little milder than that of Illiturgi that Livy seems to labour in shading off the due gradation. (Liv. xxviii. 19, 20.)

Under the Roman empire, Castulo was a *municipium*, with the *jus Latinum*, belonging to the *conventus* of New Carthage; and its inhabitants were called *Caesari venales*. (Plin. iii. 3. s. 4; Inscr. *ap.* Gruter. pp. 323, no. 12, 325, no. 2.) Its coins all belong to the period of its independence: they resemble those of the ancient cities of Baetica (to which, in fact, the city naturally belonged, though politically assigned to Tarraconensis): their usual type is a winged sphinx (Florez, *Med. de Esp.* vol. i. p. 342, vol. iii. p. 44; Mionnet, vol. i. p. 37, Suppl. vol. i. p. 74; Sestini, p. 128; Eckhel, vol. i. p. 44.)

It is not quite certain whether the CASTAX (Κάσταξ) of Appian (*Hisp.* 32) is meant for Castulo. (Comp. Liv. xxiv. 41; Steph. B. *s. v.* Κάσταξ; Wesseling. *ad Itin. Ant.* p. 403; Schweighäuser, *ad Appian.* p. 242.) [P. S.]

CASTULONENSIS SALTUS. [CASTULO.]

CASUA'RIA, in Gallia, is placed in the Antonine Itin. on a road from Darantasia (*Moutiers en Tarentaise*) to Geneva. It is 24 M. P. from Darantasia to Casuaria, which D'Anville fixes near the source of a small river called *La Chaise*, and in the canton of *Ceserieux*, which seems to be the name Casuaria. From Casuaria the road is continued through Bautae [BAUTAE] to Geneva. [G. L.]

CASUARII. [CHASNARI.]

CASUENTUS, a river of Lucania, mentioned only by Pliny (iii. 11. s. 16), who places it between the Acalandrus and Metapontum. It is evidently the river now called *Basiento*, a considerable stream, which runs nearly parallel to the Bradanus (*Bradano*), and flows into the Gulf of Tarentum about 5 miles from the mouth of that river, and a short distance S. of the site of Metapontum. [E. H. B.]

CASUS (Κάσος: *Eth.* Κάσιος), an island between

* Reichard and others, who identify it with *Cazorla*, E. of *Jaen*, seem to have been misled by the idea that Strabo (iii. p. 142) placed it *near the source* of the Baetis, whereas his language refers only to the *upper course* of the river.

Carpathus and Crete, is, according to Strabo, 70 stadia from Carpathus, 250 from Cape Sammonium in Crete, and is itself 80 stadia in circumference. (Strab. x. p. 489.) Pliny (iv. 12. s. 23) makes it 7 M. P. from Carpathus, and 30 M. P. from Sammonium. It is mentioned by Homer (*Il.* ii. 676). It is said to have been formerly called Amphe (Achne) and Astrabe; and it was supposed in antiquity that the name of Mt. Casium in Syria was derived from this island. (Steph. B. *s. vv.* Κάσος, Κάσιον; Plin. v. 31. s. 36.)

Casus has been visited by Ross, who describes it as consisting of a single ridge of mountains of considerable height. On the N. and W. sides there are several rocks and small islands, which Strabo calls (*l. c.*) *αἱ* Κασίων *νῆσοι*. Ross found the remains of the ancient town, which was also called Casus, in the interior of the island, at the village of *Polin* (a diminutive instead of Πόλιον or Πολίδιον). The ancient port-town was at *Emporeion*, where Ross also discovered some ancient remains: among others, ruins of sepulchral chambers, partly built in the earth. He found no autonomous coins, since the island was probably always dependent either upon Cos or Rhodes. In the southern part of the island there is a small and fertile plain surrounded by mountains, called *Argos*, a name which it has retained from the most ancient times. We find also an Argos in Calymna and Nisyrus. Before the Greek revolution, Casus contained a population of 7500 souls; and though during the war with the Turks it was at one time almost deserted, its population now amounts to 5000. Its inhabitants possessed, in 1843, as many as 75 large merchant vessels, and a great part of the commerce of the Christian subjects in Turkey was in their hands. (Ross, *Reisen in den Griech. Inseln*, vol. iii. p. 32, seq.)

CASYSTES (Κασύστης), a port of Ionia. Strabo (p. 644), whose description proceeds from south to north, after describing Teos, says, "before you come to Erythrae, first is Gerae, a small city of the Teians, then Corycus, a lofty mountain, and a harbour under it, Casystes; and another harbour called Erythras" (see Groskurd's *Transl.* vol. iii. p. 24, 25, and notes). It is probably the Cyssus of Livy (xxxvi. 43), the port to which the fleet of Antiochus sailed (B. C. 191) before the naval engagement in which the king was defeated by Eumenes and the Romans. Leake supposes this port to be *Latzáta*, the largest on this part of the coast. [G. L.]

CATABANI (Καταβανεῖς), a people of Arabia, named by Pliny (vi. 28. s. 32), and Strabo (xvi. p. 768), and placed by the latter at the mouth of the Red Sea, i. e., on the east of the Straits of *Bab-el-Mandeb*, and west of the Chatramotitae. Their capital was Catabania, perhaps the same as the Bana of Ptolemy. Forster takes the name to be simply the classical inversion of *Beni Kahtan*, the great tribe which mainly peoples, at this day, Central and Southern Arabia (*Arabia*, vol. ii. p. 155, more fully proved in vol. i. pp. 83, 84, 131, 132), and finds in them the descendants of the patriarch Joktan (*Gen.* x. 25, 26), the recognised father of the primitive tribes of Arabia (*Ib.* i. p. 77). [G. W.]

CATACECAU'MENE (*ἡ* Κατακεκαυμένη, or "the burnt country"), a tract in Asia Minor. Strabo (p. 628), after describing Philadelphia, says, "Next is the country called Catacecaumene, which is about 500 stadia in length, and 400 in width, whether we must call it Mysia or Maeonia, for it is called both names. It is all without trees, except the vine, which produces the wine called Catacecaumenites, which is inferior in quality to none of the wines that are in repute. The surface of the plain country is of ashes, but the mountainous part is rocky, and black, as if it had been burnt." Rejecting certain fanciful conjectures the geographer concludes that this appearance had been caused by internal fires, which were then quenched. He adds, "three pits, or cavities, are pointed out, which they call blast-holes (*φῦσαι*), about 40 stadia from one another; rough hills rise above them, which it is probable have been piled up from the liquid matter that was ejected." Strabo correctly distinguishes the ashes or cinders of this country from the hard rugged lava.

The volcanic region is traversed by the upper Hermus, and contains the modern town of *Koula*. There are three cones, which are more recent than others. They are about five miles apart, and answer to Strabo's description. They are "three remarkable black conical hills of scoriae and ashes, all with deep craters, and well defined. From each of them a sea of black vesicular lava has flowed forth, bursting out at the foot of the cones, and after encircling their bases, rushing down the inclined surface of the country through pre-existing hollows and valleys, until it has reached the bed of the Hermus, flowing from E. to W. to the north of the volcanic hills" (Hamilton). The cones, and their lava streams, seem to be of comparatively recent origin; the surfaces are not decomposed, and contrast with the rich surrounding vegetation. The most eastern of these cones, *Kara Devlit*, near *Koula*, is 2,500 ft. above the sea, and 500 feet above the town of *Koula*. The second is seven miles distant from this cone to the west, in the centre of a large plain. The crater of this cone is perfect. In a ridge between these two cones is a bed of crystalline limestone, which has been subject to the influence of the lava stream. The third, and most westerly of these recent craters, has a cone consisting chiefly of loose cinders, scoriae and ashes; and the crater, which is the best preserved of the three, is about half a mile in circumference, and 300 or 400 feet deep. These three craters lie in a straight line in the tract of country between the Hermus and its branch the Cogamus. Streams of lava have issued from all these cones; and the stream from this third crater, after passing through a narrow opening in the hills, has made its way into the valley of the Hermus, and run down the narrow bed until it has emerged into the great plain of Sardis. There are numerous cones of an older period, and lavas that lie beneath those of the more recent period. This country still produces good wine.

Major Keppel found at *Koula* an inscription with the name Μηιονες, said to have been brought from *Megné*, which lies between the second cone and the most westerly; and Hamilton saw there a large stone built into the walls of a mosque with Μαιωνων in rude characters. The country, as we learn from Strabo, was called Maeonia, and there was a town of the same name, which *Megné* may represent. (Hamilton, *Researches*, &c., vol. i. p. 136, ii. p. 131 &c.) [G. L.]

CATADUPA. [Nilus.]

CATAEA (Καταία, Arrian, *Ind.* 37), an island on the western limit of Carmania, about 12 miles from the shore. It was, according to Arrian, low and desert; a character which it still retains, according to Thevenot, though more modern authorities

(cited by Vincent) speak of its beauty and fertility. Nearchus found it uninhabited, but frequented by visitors from the Continent, who annually brought goats there, and, consecrating them to Venus and Mercury, left them to run wild. Hence the probability that it is the same island which is called Aphrodisias by Pliny (vi. 28), the situation of which is still further determined by his adding "*inde Persidis initium.*" Perhaps the ancient name is preserved in the modern *Keish* or *Ken.* (Vincent, *Voyage of Nearchus*, vol. i. p. 362; Ouseley, *Travels in the East*, i. p. 270.) [V.]

CATALAUNI or CATELAUNI. The Notitia of the provinces mentions the Civitas Catalaunorum among the cities of the Provincia of Belgica Secunda, and between the Civitas Suessionum and the Civitas Veromanduorum. Aurelian defeated Tetricus "apud Catalaunos." (Eutrop. ix. 13.) Ammianus Marcellinus (xv. 11) mentions Catelauni and Remi as states or peoples of Belgica Secunda. The Antonine Itin. places the Durocatelauni on a road from *Autun*, through *Auxerre* and *Troyes*, to Durocortorum (*Reims*); and the Durocatelauni are next to *Reims*, at the distance of 27 M. P. It is easy to see that this place is *Châlons-sur-Marne.* There seems to be no extant authority for the name Durocatalaunum; but as there is Durocortorum, there may have been Durocatalaunum. According to usage in Gallia, the simple name Catalauni finally designated both the people and the town; and *Châlons* is a corruption of Catalauni. At *Châlons* the Roman Aetius defeated Attila, A. D. 451.

It is probable that the Catalauni were dependent on the Remi, or included in their territory. The Catalauni are represented by the old bishopric of *Châlons.* There are medals with the name of this people on them. [G. L.]

CA'TANA or CA'TINA * (Κατάνη: *Eth.* Καταναῖος, Catanensis or Catinensis: *Catania*), a city on the E. coast of Sicily, situated about midway between Tauromenium and Syracuse, and almost immediately at the foot of Mt. Aetna. All authors agree in representing it as a Greek colony, of Chalcidic origin, but founded immediately from the neighbouring city of Naxos, under the guidance of leader named Euarchus. The exact date of its foundation is not recorded, but it appears from Thucydides to have followed shortly after that of Leontini, which he places in the fifth year after Syracuse, or 730 B. C. (Thuc. vi. 3; Strab. vi. p. 268; Scymn. Ch. 286; Scyl. § 13; Steph. B. *s. v.*) The only event of its early history which has been transmitted to us is the legislation of Charondas, and even of this the date is wholly uncertain. (See *Dict. of Biogr.* art. *Charondas.*) But from the fact that his legislation was extended to the other Chalcidic cities, not only of Sicily, but of Magna Graecia also, as well as to his own country (Arist. *Pol.* ii. 9), it is evident that Catana continued in intimate relations with these kindred cities. It seems to have retained its independence till the time of Hieron of Syracuse, but that despot, in B. C. 476, expelled all the original inhabitants, whom he established at Leontini, while he repeopled the city with a new body of colonists, amounting, it is said, to not less than 10,000 in number, and consisting partly of Syracusans, partly of Peloponnesians. He at the same time changed its name to Aetna, and caused himself to be proclaimed the Oekist or founder of the new city. As such he was celebrated by Pindar, and after his death obtained heroic honours from the citizens of his new colony. (Diod. xi. 49, 66; Strab. *l. c.*; Pind. *Pyth.* i., and Schol. *ad loc.*) But this state of things was of brief duration, and a few years after the death of Hieron and the expulsion of Thrasybulus, the Syracusans combined with Ducetius, king of the Siculi, to expel the newly settled inhabitants of Catana, who were compelled to retire to the fortress of Inessa (to which they gave the name of Aetna), while the old Chalcidic citizens were reinstated in the possession of Catana, B. C. 461. (Diod. xi. 76; Strab. *l. c.*)

The period which followed the settlement of affairs at this epoch, appears to have been one of great prosperity for Catana, as well as for the Sicilian cities in general: but we have no details of its history till the great Athenian expedition to Sicily. On that occasion the Catanaeans, notwithstanding their Chalcidic connections, at first refused to receive the Athenians into their city: but the latter having effected an entrance, they found themselves compelled to espouse the alliance of the invaders, and Catana became in consequence the headquarters of the Athenian armament throughout the first year of the expedition, and the base of their subsequent operations against Syracuse. (Thuc. vi. 50—52, 63, 71, 89; Diod. xiii. 4, 6, 7; Plut. *Nic.* 15, 16.) We have no information as to the fate of Catana after the close of this expedition: it is next mentioned in B. C. 403, when it fell into the power of Dionysius of Syracuse, who sold the inhabitants as slaves, and gave up the city to plunder; after which he established there a body of Campanian mercenaries. These, however, quitted it again in B. C. 396, and retired to Aetna, on the approach of the great Carthaginian armament under Himilco and Mago. The great sea-fight in which the latter defeated Leptines, the brother of Dionysius, was fought immediately off Catana, and that city apparently fell, in consequence, into the hands of the Carthaginians. (Diod. xiv. 15, 58, 60.) But we have no account of its subsequent fortunes, nor does it appear who constituted its new population; it is only certain that it continued to exist. Callippus, the assassin of Dion, when he was expelled from Syracuse, for a time held possession of Catana (Plut. *Dion.* 58); and when Timoleon landed in Sicily we find it subject to a despot named Mamercus, who at first joined the Corinthian leader, but afterwards abandoned his alliance for that of the Carthaginians, and was in consequence attacked and expelled by Timoleon. (Diod. xvi. 69; Plut. *Timol.* 13, 30—34.) Catana was now restored to liberty, and appears to have continued to retain its independence; during the wars of Agathocles with the Carthaginians, it sided at one time with the former, at others with the latter; and when Pyrrhus landed in Sicily, was the first to open its gates to him, and received him with the greatest magnificence. (Diod. xix. 110, xxii. 8, Exc. Hoesch. p. 496.)

In the first Punic War, Catana was one of the first among the cities of Sicily, which made their submission to the Romans, after the first successes of their arms in B. C. 263. (Eutrop. ii. 19.) The

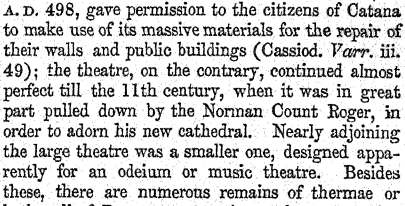
* Roman writers fluctuate between the two forms Catana and Catina, of which the latter is, perhaps, the most common, and is supported by inscriptions (Orell. 3708, 3778); but the analogy of the Greek Κατάνη, and the modern *Catania*, would point to the former as the more correct.

expression of Pliny (vii. 60) who represents it as having been *taken* by Valerius Messala, is certainly a mistake. It appears to have continued afterwards steadily to maintain its friendly relations with Rome, and though it did not enjoy the advantages of a confederate city (foederata civitas), like its neighbours Tauromenium and Messana, it rose to a position of great prosperity under the Roman rule. Cicero repeatedly mentions it as, in his time, a wealthy and flourishing city; it retained its ancient municipal institutions, its chief magistrate bearing the title of Proagorus; and appears to have been one of the principal ports of Sicily for the export of corn. (Cic. *Verr.* iii. 43, 83, iv. 23, 45; Liv. xxvii. 8.) It subsequently suffered severely from the ravages of Sextus Pompeius, and was in consequence one of the cities to which a colony was sent by Augustus; a measure that appears to have in a great degree restored its prosperity, so that in Strabo's time it was one of the few cities in the island that was in a flourishing condition. (Strab. vi. pp. 268, 270, 272; Dion Cass. liv. 7.) It retained its colonial rank, as well as its prosperity, throughout the period of the Roman empire; so that in the fourth century Ausonius in his *Ordo Nobilium Urbium*, notices Catana and Syracuse alone among the cities of Sicily. In B. C. 535, it was recovered by Belisarius from the Goths, and became again, under the rule of the Byzantine empire, one of the most important cities of the island. (Plin. iii. 8. s. 14; Ptol. iii. 4. § 9; Itin. Ant. pp. 87, 90, 93, 94; Procop. *B. G.* i. 5.) At the present day *Catania* still ranks as the third city of Sicily, and is little inferior to *Messina* in population.

The position of Catana at the foot of Mount Aetna was the source, as Strabo remarks, both of benefits and evils to the city. For on the one hand, the violent outbursts of the volcano from time to time desolated great parts of its territory; on the other, the volcanic ashes produced a soil of great fertility, adapted especially for the growth of vines. (Strab. vi. p. 269.) One of the most serious calamities of the former class, was the eruption of B. C. 121, when great part of its territory was overwhelmed by streams of lava, and the hot ashes fell in such quantities in the city itself, as to break in the roofs of the houses. Catana was in consequence exempted, for 10 years, from its usual contributions to the Roman state. (Oros. v. 13.) The greater part of the broad tract of plain to the SW. of Catana (now called the *Piano di Catania*, a district of great fertility), appears to have belonged, in ancient times, to Leontini or Centuripa, but that portion of it between Catana itself and the mouth of the Symaethus, was annexed to the territory of the latter city, and must have furnished abundant supplies of corn. The port of Catana also, which is now a very small and confined one (having been in great part filled up by the eruption of 1669), appears to have been in ancient times much frequented, and was the chief place of export for the corn of the rich neighbouring plains. The little river AMENANUS, or Amenas, which flowed through the city, was a very small stream, and could never have been navigable.

Catana was the birth-place of the philosopher and legislator Charondas, already alluded to; it was also the place of residence of the poet Stesichorus, who died there, and was buried in a magnificent sepulchre outside one of the gates, which derived from thence the name of Porta Stesichoreia. (Suid. *s. v.* Στησίχορος.) Xenophanes, the philosopher of Elea, also spent the latter years of his life there (Diog. Laert. ix. 2. § 1), so that it was evidently, at an early period, a place of cultivation and refinement. The first introduction of dancing to accompany the flute, was also ascribed to Andron, a citizen of Catana (Athen. i. p. 22, c.); and the first sun-dial that was set up in the Roman forum was carried thither by Valerius Messala from Catana, B. C. 263. (Varr. ap. Plin. vii. 60.) But few associations connected with Catana were more celebrated in ancient times than the legend of the "Pii Fratres," Amphinomus and Anapias, who, on occasion of a great eruption of Aetna, abandoned all their property, and carried off their aged parents on their shoulders, the stream of lava itself was said to have parted, and flowed aside so as not to harm them. Statues were erected to their honour, and the place of their burial was known as the "Campus Piorum;" the Catanaeans even introduced the figures of the youths on their coins, and the legend became a favourite subject of allusion and declamation among the Latin poets, of whom the younger Lucilius and Claudian have dwelt upon it at considerable length. The occurrence is referred by Hyginus to the first eruption of Aetna, that took place after the settlement of Catana. (Strab. vi. p. 269; Paus. x. 28. § 4; Conon, *Narr.* 43; Philostr. *Vit. Apoll.* v. 17; Solin. 5. § 15; Hygin. 254; Val. Max. v. 4. Ext. § 4; Lucil. *Aetn.* 602—640; Claudian. *Idyll.* 7; Sil. Ital. xiv. 196; Auson. *Ordo Nob. Urb.* 11.)

The remains of the ancient city, still visible at *Catania*, are numerous and important; but it is remarkable that they belong exclusively to the Roman period, the edifices of the Greek city having probably been destroyed by some of the earthquakes to which it has been in all ages subject, or so damaged as to be entirely rebuilt. The most important of these ruins are those of a theatre of large size and massive construction, the architecture of which is so similar to that of the amphitheatre, at no great distance from it, as to leave no doubt that they were erected at the same period, probably not long after the establishment of the colony by Augustus. The ruin of the latter edifice dates from the time of Theodoric, who, in A. D. 498, gave permission to the citizens of Catana to make use of its massive materials for the repair of their walls and public buildings (Cassiod. *Varr.* iii. 49); the theatre, on the contrary, continued almost perfect till the 11th century, when it was in great part pulled down by the Norman Count Roger, in order to adorn his new cathedral. Nearly adjoining the large theatre was a smaller one, designed apparently for an odeium or music theatre. Besides these, there are numerous remains of thermae or baths, all of Roman construction, and some massive sepulchral monuments of the same period. A few fragments only remain of a magnificent aqueduct, which was destroyed by the great eruption of Aetna



COIN OF CATANA.

in 1669. The antiquities of *Catania* are fully described by the Principe di Biscari (*Viaggio per le Antichità della Sicilia*, chap. 5) and the Duca di Serra di Falco. (*Ant. della Sicilia*, vol. v. pp. 3—30.)

The coins of Catana are numerous, and many of them of very fine workmanship; some of them bear the head of the river-god Amenanus, but that of Apollo is the most frequent. We learn from Cicero that the worship of Ceres was of great antiquity here, and that she had a temple of peculiar sanctity, which was notwithstanding profaned by Verres. (Cic. *Verr.* iv. 45.) [E. H. B.]

CATA'NII (Κατάνιοι), a tribe of Arabia Deserta, bounded by Syria on the west and the Cauchabeni on the east. (Ptol. v. 19.) Burckhardt mentions the Bedouin tribe of *Kahtanys*, "who range the northern desert of Arabia, from Bosra to the neighbourhood of Hauran and Aleppo." These Mr. Forster takes to be the representatives of the ancient Catanii (*Arabia*, vol. ii. p. 238, seq.). [G. W.]

CATAO'NIA (ἡ Καταονία), one of the divisions of Cappadocia [CAPPADOCIA], is described by Strabo (p. 535), who had visited it. Cataonia, he says, is a level and hollow plain. The Greek term hollow (κοῖλον) means a plain surrounded by mountains. It is very productive, except that it has no evergreens. It is surrounded by mountains; on the south by the Amanus, and on the west by the Antitaurus which branches off from the Cilician Taurus in a direction different from that which the Amanus has, which itself is an offset of the Taurus. The Antitaurus turns to the north, a little to the east, and then terminates in the interior. The Antitaurus contains deep narrow valleys, in one of which is situated Comana, a considerable city on the river Sarus, which flows through the gaps of the Taurus into Cilicia and the Mediterranean. Through the plain of Cataonia flows the river Pyramus, which has its source in the middle of the plain, and also passes through the gaps of the Taurus into Cilicia. Strabo, in a corrupt passage, where there is evidently an omission of something in our present texts (p. 536; Groskurd, *Transl.* vol. ii. p. 451, note), speaks of a temple of Zeus Dacius, where there is a salt-lake of considerable extent with steep banks, so that the descent to it is like going down steps. It was said that the water never increased, and had no visible outlet.

The plain of Cataonia contained no city, but it had strong forts on the hills, such as Azamora and Dastarcum, round which the river Carmalas flowed [CARMALAS], which river may be the *Charma Su*, a branch of the Pyramus, which rises in the Antitaurus. It also contained a temple of Cataonian Apollo, which was in great repute in all Cappadocia. Ptolemy (v. 7) has a list of eleven places in his Cataonia, which he includes in his Armenia Minor. One of them is Cabassus [CABASSUS], a site unknown; and Cybistra, which is far beyond the limits of Strabo's Cataonia. In fact Ptolemy's Cataonia, if there is truth in it, is quite a new division of the country: it is, however, unintelligible to us. Cataonia also contains Claudiopolis. Cucusus, mentioned in the Antonine Itin., seems to be *Gogsyn*, on the *Gogsyn Su*, which flows from the west, and joins the Pyramus on the right bank lower down than the junction of the Carmalas and Pyramus. The upper valleys of the Sarus and the Pyramus require a more careful examination than they have yet had. The inhabitants of Cataonia were distinguished by the ancients (οἱ παλαιοί) from the other Cappadocians, as a different people. But Strabo could observe no difference in manners or in language. [G. L.]

CATAROCTONION, in Britain. This is the form of the Geographer of Ravenna, that of Ptolemy being Cat*u*ractonion. In the Itinerary it is Cataractoni (*Cattrick Bridge*). [R. G. L.]

CATARRHACTES (Καταῤῥάκτης), a river of Pamphylia, which entered the sea east of Attalia. Mela (i. 14) describes it as being so called because it has a great fall or cataract. He places the town of Perga between the Cestrus and the Catarrhactes. The Stadiasmus describes it by the term οἱ Καταῤῥάκται, or the Falls. Strabo (p. 667) also speaks of this river as falling over a high rock [ATTALIA]. This river, on approaching the coast, divides into several branches, which, falling over the cliffs that border this part of the coast, have formed a calcareous deposit. Through this calcareous crust the water finds its way to the sea, and the river has now no determinate outlet, "unless," adds Leake, "it be after heavy rains, when, as I saw it, in passing along the coast, it precipitates itself copiously over the cliffs near the most projecting point of the coast, a little to the west of Laara." (Leake, *Asia Minor*, &c., p. 191.) According to the Stadiasmus the outlet of the river was at a place called Masura, probably the Magydus of Ptolemy (v. 5); or the Mygdale of the Stadiasmus may be Magydus. This river, now the *Duden Su*, is said to run under ground in one part of its course, which appears to be of considerable length. It is represented in Leake's map, with the names of the travellers who have seen parts of its course, one of whom is P. Lucas. This river, indeed, is supposed to issue from the lake of *Egerdir*, NE. of *Isbarta*, and after disappearing, to show itself again in the lower country. But this requires better evidence. The ancient writers say nothing of its source and the upper part of it. [G. L.]

CATARRHACTES (Καταῤῥάκτης: *Súdsuro*), a river on the S. coast of Crete, which Ptolemy (iii. 17. § 4) places to the E. of Leben. (Hoeck, *Kreta*, vol. i. p. 394.) [E. B. J.]

CATARRHACTES. [MAEANDER.]

CATARZE'NE (Καταζηνή, Ptol. v. 13. § 9), a district of Armenia, lying near the mountains of the Moschi, by the Avanes. The name Cotacene occurs as a gloss upon Ptolemy, and St. Martin (*Mém. sur l'Armenie*, vol i. p. 108) identifies it with the Armenian name *Godaïkh*, one of the 16 districts of the province of Ararat. The capital of this district was Edschmiadzin, well known in the ecclesiastical history of Armenia. (St. Martin, *l. c.*; comp. Ritter, *Erdkunde*, vol. x. p. 514.) [E. B. J.]

CATENNEIS. [ETENNEIS.]

CATHAEI (Κάθαῖοι), a powerful and warlike people of India intra Gangem (in the *Panjab*) between the rivers Hydraotes (*Ravee*) and Hyphasis (*Gharra*), whose capital city, SANGALA, is supposed to have occupied the site of the modern Sikh capital, *Lahore*. This city was taken and destroyed by Alexander on his march into India, B. C. 326 (Arrian. *Anab.* v. 22, foll.; Diod. xvii. 91). Strabo, who is doubtful between which two rivers of the *Panjab* the people dwelt, relates some of their customs: how they had the highest regard for beauty in dogs and horses, and in men, so that, when a child was two months old, a solemn judgment was held, whether he was beautiful enough to be suffered to live: how they stained their beards

with the beautiful colours which their country produced in abundance: how marriage was contracted by the mutual choice of the bride and bridegroom, and how widows were burned with their deceased husbands, a custom for which he gives a merely imaginary reason. He calls their country Cathaea (Κάθαια: Strab. xv. p. 699.)

Some modern writers suppose the Cathaeans to have been a branch of the *Rajputs* (Mannert, vol. v. pt. i. p. 43), while others, including several of the best Orientalists, trace in their name that of the Hindu warrior caste, the *Kshátriyas*. (Lassen, *Pentapot.* p. 23; Schlegel, *Ind. Bibl.* vol. i. p. 249; Bohlen, *Alte Indien*, vol. ii. p. 22; Ritter, *Erdkunde*, vol. v. p. 461.) [P. S.]

CATHRAPS (Κάθραψ, Ptol. vi. 8. § 4; Marcian. p. 20), a small river of Carmania, about which little more is known than its name. It was 700 stadia NW. of the mouth of the Corius. Reichard considered the Salsus of Pliny to be identical with the Cathraps (or, as in some MSS. it is called, the Araps) of Ptolemy, and that it is represented by the modern *Shiur*; but this seems very doubtful. [V.]

CATOBRI'GA. [CAETOBRIX.]

CATORI'SSIUM, is placed in the Table on a road from Vienna (*Vienne*), in Gallia Narbonensis, through Cularo (*Grenoble*) to the Alpis Cottia (*Mont Genèvre*). It is xii M. P. from Cularo on the route to the Alpis Cottia. Walckenaer places Catorissium at *Petit Col d'Ornon et Quarele*. [G. L.]

CATTARUS (Κάτταρος: *Cattaro*), a fortress of Dalmatia in Illyricum, restored by Justinian, was situated on the east side of the bay called after it. (Procop. *de Aedif.* iv. 4.) It is probably the same as the Decadaron of the Geogr. Rav.

CATTI. [CHATTI.]

CATTIGARA (τὰ Καττίγαρα), a great city and port of the Sinae, S. of Thinae, near the mouth of the river COTTIARIS, on the E. side of the Sinus Magnus, opposite the Chersonesus Aurea. Ptolemy places it at the extreme E. and S. of the known world, in 177° E. long., and 8° 30′ S. lat., and Marcian calls it the southernmost city of the inhabited earth. It is one of Ptolemy's points of recorded astronomical observation, having 12½ hours in its longest day, and being 8 hours E. of Alexandria; and the sun being vertically over it twice in the year, namely, at the distance of about 70° on either side of the summer solstice (Ptol. i. 11. § 1, 14. §§ 1—10, 17. § 5, vii. 3. § 3, viii. 27. § 14; Marcian. p. 30). Following the numbers of Ptolemy, Mannert seeks the city in *Borneo*, while others, relying rather on his general descriptions, after correcting the obvious and gross errors in his views of the SE. part of Asia, identify the place with *Canton*. (Mannert, vol. v. pp. 188, fol.; Forbiger, vol. ii. pp. 478—480.) [P. S.]

CATUA'LIUM, in north Gallia, is placed in the Table on a road from Atuaca (Aduatuca, *Tongern*) to Noviomagus (*Nymegen*). The Table gives thirty Gallic leagues from *Tongern* to Catualium, and twelve leagues beyond Catualium is Blariacum (*Blerick*), which seems to be pretty well fixed; but the site of Catualium is uncertain. [G. L.]

CATUELLANI, a British population, under the dominion of the Boduni, reduced by Aulus Plautius. Dion Cassius (lx. 20) is the authority for this, and *Catuellani* and *Boduni* are his forms. For the likelihood or unlikelihood of the former of these being the Catyeuchlani, and the Dobuni of Ptolemy, see those articles. [R. G. L.]

CATU'RIGES (Κατύριγες). When Caesar crossed the Alps from Italy into Gallia the second time, in the early part of B. C. 58, he went by Ocelum (*Uxeau* or *Ocello*), the last town in Gallia Citerior, to one of the Alpine passes. His route was by the pass of the *Mont Genèvre*, or Alpis Cottia. The Centrones, Graioceli, and Caturiges, occupied the heights and attempted to prevent him from crossing the Alps. (*B. G.* i. 10.) The position of the Caturiges is determined by that of their town Caturiges or Caturigae, which the Itineraries place between Ebrodunum (*Embrun*), and Vapincum (*Gap*); and a place called *Chorges* corresponds to this position. Two inscriptions are reported as found on the spot, which contain the name Cat. or Cathirig. An old temple, called the temple of Diana, now serves as a church. There are also fragments of Roman columns; and a block of marble in front of the church contains the name of the emperor Nero. (*Guide de Voyageur, &c.*, par Richard et Hocquart.) In the Table this town is named Catorimagus, and is placed on the road from Brigantio (*Briançon*), to Vapincum. The Antonine Itin. has the same route, but the town is named Caturiges; and it has the same name in the Jerusalem Itin.

The name of the Caturiges is preserved in the inscription of the trophy of the Alps (Plin. iii. 20), and they are mentioned between the Uceni and Brigiani. Pliny also mentions the Vagienni, who were in Italy on the Tanarus, as sprung from the Caturiges (iii. 5); and in an obscure passage (iii. 17) he speaks of "Caturiges exsules Insubrum," as having disappeared from Gallia Transpadana. We may probably conclude that the Caturiges were among the Galli who entered Italy in the early period of Roman history. Besides the town of Caturiges, they had Ebrodunum (*Embrun*). They possessed, accordingly, part of the upper valley of the *Durance*. In Ptolemy the Caturiges (Κατυρ-γίδαι, iii. 1) are placed in the Alpes Graiae, which is a mistake; and he mentions only one town of the Caturiges, Ebrodunum. Strabo's description of the position of the Caturiges (p. 204) is also incorrect. D'Anville supposes that Brigantium was included in the territory of the Caturiges; but there is no evidence for this, though it seems likely enough. Ptolemy assigns it to the Segusini. [BRIGANTIUM.] [G. L.]

CATUSIACUM, a position in north Gallia, which appears in the Antonine Itin. on the road from Bagacum (*Bavay*) to Durocortorum (*Reims*). It is placed vi Gallic leagues or 9 Roman miles from Verbinum (*Vervins*), and it seems to be *Chaours* at the passage of the *Serre*, a small tributary of the *Oise*. The same route is in the Table, but Catusiacum is omitted. [G. L.]

CATVIACA, or, as it is sometimes written Catuica, in Gallia Narbonensis, is placed in the Table and the Antonine Itin. on the road from Vapincum (*Gap*) to Arelate (*Arles*); and it is xii M. P. from Catviaca to Apta Julia (*Apt*), a position which is known. Catviaca is between Alaunio and Apta Julia. These unimportant places can only be determined by the assistance of the best topographical maps, and even then with no certainty, unless the name has been preserved. [G. L.]

CATYEUCHLANI, in Britain, mentioned by Ptolemy (ii. 3. § 21) — whose geography for these parts is obscure — as next to the Coritani, whose towns were Lindum and Rhage; Salinae and Urolanium being those of the Catyeuchlani themselves.

Next come the Simeni, whose town is Venta; and then, more to the east, near the Imensa Aestuary, the Trinoantes, whose town is Camudolanum. Of all these texts and localities the only one wholly beyond doubt is Lindum = *Lincoln*. With this as a starting-point, Rhage = *Leicester*. Then the Simeni are considered to be the Iceni not otherwise mentioned by Ptolemy; and as Venta = *Norwich*, or the parts about it, we have a limit for the Catyeuchlani on the north and east. The Imensa Aestuary is generally considered to mean that of the *Thames;* the error being, perhaps, that of the MSS. Then come the Trinoantes (Trinobantes), generally placed in Middlesex, but whose capital is here the mysterious Camudolanum. [COLONIA.] Rutland, Hunts, Beds, and Northampton best coincide with these conditions, but they are by no means the counties which best justify us in identifying the Catuellani [CATUELLANI], whose relations were with the Boduni (= Dobuni = *Gloucestershire*), with the Catyeuchlani. [R. G. L.]

CAUCA (Καῦκα: *Eth.* Καυκαῖοι, Caucenses: *Coca*), a city at the extreme E. of the territory of the Vaccaei, in Hispania Tarraconensis; belonging to the *conventus* of Clunia; and lying on the great road from Emerita to Caesaraugusta, 22 M. P. from Nivaria and 29 M. P. from Segovia. (Appian. *Hisp.* 51, 89; *Itin. Ant.* p. 435; Plin. iii. 3. s. 4; Ptol. ii. 6. § 50; Zosim. iv. 24; Geog. Rav. iv. 44; Mariana, *Hist. Hisp.* iii. 2; Florez, *Esp. S.* v. 14; Ukert, vol. ii. pt. 1, p. 432.) [P. S.]

CAUCA'SIAE PORTAE. [CAUCASUS.]

CAU'CASUS, CAUCA'SII MONTES (ὁ Καύκασος, τὰ Καυκάσια ὄρη: also, ὁ Καυκάσις, Herod. iii. 97, Steph. B. *s. v.*; τὸ Καύκασον, Arrian. *Peripl.*; τὸ Καυκάσιον ὄρος, Herod. i. 104, Dion. Per. 663: *Eth.* Καυκάσιος and Καυκασίτης: region Καυκασία, whence *Adj.* and *Eth.* Καυκασιανός, Steph. B. *s. v.*: *Caucasus, Kaukas, Goffkas, Jalbus*), the great mountain chain which extends across the isthmus between the Euxine and Caspian Seas, and now forms the boundary between Europe and Asia, but belonged entirely to Asia in the ancient division of the continents.

This range forms the NW. margin of the great table-land of W. Asia. [ASIA.] It commences on the W. at the base of the tongue of low land (*Peninsula of Taman*), which divides the E. part of the *Sea of Azov* (Palus Maeotis) from the *Black Sea*, in 45° 10′ N. lat., and 36° 45′ E. long.; and it runs first along the NE. shore of the Black Sea, and then across the isthmus, with a general direction from NW. to SE., terminating on the W. coast of the Caspian, in the peninsula of *Apsheron* in 40° 20′ N. lat., and 50° 20′ E. long. Its length is 750 miles, its breadth from 65 to 150 miles. Its elevation varies greatly, the central portion forming some of the loftiest mountains in the world, higher than the Alps, while its extremities sink down into mere hills. The highest summit, *M. Elburz*, in 43° 20′ N. lat., and 42° 30′ E. long., attains a height of not much less than 18,000 feet; and the next in elevation, *M. Kazbek*, in 42° 50′ N. lat., and 44° 20′ E. long. is just 16,000 feet high. The part of the chain W. of *Elburz* sinks very rapidly, and along the shore of the Euxine its height is only about 200 feet; but the E. part of the chain preserves a much greater elevation till it approaches very near the Caspian, where it subsides rather suddenly. Nearly all the principal summits of the central part, from M. Elburz eastward, are above the line of perpetual snow, which is here from 10,000 to 11,000 feet above the sea. The central chain is bordered by two others, running parallel to it; that on the N., called by the inhabitants the *Black Mountains*, forms a sort of shoulder, by which the Caucasus sinks down to the great plain of Sarmatia and the basin of the Caspian; while that on the S., called in Armenian *Sdorin Goffkas*, i. e. the *Lower Caucasus*, branches off from the central mass in 44° E. long., and running between the rivers *Rion* (Phasis) and *Kur* (Cyrus), from WNW. to ESE., connects the main chain with the highlands of Armenia, and with the Taurus system. The mountains are chiefly of the secondary formation, with some primary rocks; and, though there are no active volcanoes, the frequent earthquakes, and the naphtha springs at the E. extremity, indicate much igneous action. The summits are flat or rounded, with an entire absence of the sharp peaks familiar to us in the Alps. The chief rivers of the Caucasus are on the N. side, the *Terek* (Alontas), and the *Kuban* (Hypanis or Vardanes), both rising in *M. Elburz*, and falling, the former into the *Caspian*, the latter into the *Sea of Azov;* and, on the S. side, the *Rion* (Phasis) falling into the Euxine, and the *Kur* (Cyrus) falling into the Caspian. This brief general description of the chain will render more intelligible the statements of the ancient writers respecting it. (The chief modern works on the Caucasus are, Reinegg, *Histor.-topograph. Beschreibung des Kaukasus*, St. Petersb. 1796, 1797, 2 vols. 8vo., and the works of Koch, especially his splendid Atlas, *Karte des Kaukasischen Isthmuss und Armeniens*, Berlin, 1850, consisting of four large maps, repeated in four editions, one coloured *politically*, another *ethnographically*, the third *botanically*, and the fourth *geologically*. The Atlas to Rennell's *Comparative Geography of W. Asia* is also very useful.)

In the early Greek writers, the Caucasus appears as the object of a dim and uncertain knowledge, which embraced little more than its name, and that vague notion of its position which they had also of other places about the region of the Euxine, and which they traced mythically to the Argonautic expedition (Strab. xi. p. 505). In Aeschylus, it is the scene of the punishment of Prometheus, who is chained to a rock at the extremity of the range overhanging the sea, but at a considerable distance from the summit "the Caucasus itself, highest of mountains" (Aesch. *Prom. Vinct.* 719, comp. 422, 89, 1088; *Prom. Sol.* Fr. 179, *ap.* Cic. *Quaest. Tusc.* ii. 10; comp. Hygin. *Fab.* 54; Apollon. Rhod. ii. 1246, et seq.; Val. Flacc. v. 155, where the Caucasus is called *Promethei cubile:* Strab. iv. p. 183, xi. p. 505, who expressly asserts that the Caucasus was the easternmost mountain known to the earlier Greeks; and adds that it was, in later myths, the scene of expeditions of Heracles and Dionysus.)

Hecataeus mentions the Caucasus twice, in connection with the Dandarii and Coli, peoples who dwelt about it; and he adds that the lower parts of the chain were called Colici Montes (Κωλικὰ ὄρη; Fr. 161, 186, *ap.* Steph. B. *s. vv.* Δανδάριοι, Κῶλοι; comp. Plin. vi. 5.) Herodotus shows a general knowledge of the chain, which is accurate as far as it goes: he derived it from the Persians, of whose empire the Caucasus was the N. boundary; a boundary, indeed, never passed by any Asiatic conqueror till the time of Zenghis Khan. (Herod. iii. 97; Heeren, *Ideen*, &c. vol. i. pt. 1. p. 148). He describes it as extending along the W. side of the Caspian Sea, and as the loftiest of mountains, and the greatest in

extent, containing in itself numerous peoples of all kinds (*παντοῖα, i. e.* of all known races), respecting whom, however, the Persians do not seem to have had any exact knowledge to communicate. (Herod. i. 203, 204, followed by Aristot. *Meteor.* i. 13.) He knew of the great pass at the E. extremity of the chain (*Pass of Derbend*), by which, he tells us, the Scythians invaded W. Asia (i. 104, iv. 12). After Herodotus the knowledge of the Greeks respecting Caucasus seems to have gone backward. Impressed with vague ideas of its magnitude and remoteness, they regarded its ascent as an achievement worthy of the greatest of conquerors (Strab. xi. pp. 505, 506); and so, when Alexander passed the Paropamisus, the honour of having scaled the heights of Caucasus was assigned to him by the flattery rather than the ignorance of his followers, who transferred the ancient name to the scene of his achievements. The name is used by the geographers rather more frequently for the Indian than the W. mountain; and the former still retains the name, as the *Hindoo Koosh*. [PAROPAMISUS.]

The glory of having reached, though not of actually crossing, the real Caucasus, was reserved for Pompey, when his pursuit of Mithridates led him into Iberia and Albania, B. C. 65. (Plut. *Pomp.* 34, et seq., *Lucull.* 14; Appian *Mithr.* 103.) The knowledge obtained in this expedition enabled Strabo to give a description of the Caucasus, to which very little was added by later writers (ii. p. 118). His chief passages are in the 11th Book. The mountain, he says, overhangs each of the two seas, the Pontic and the Caspian, and forms a wall across the isthmus which separates them. It is the boundary between ALBANIA and IBERIA on the S. and the plains of the SARMATIANS on the N. It is well wooded with all sorts of timber, including that fit for shipbuilding. It throws out branches towards the S., which surround Iberia, and join on to the mountains of ARMENIA and COLCHIS (comp. pp. 500, 527), and to those called MOSCHICI, and moreover to the chains of SCYDISES and PARYADRES, by which it is connected with the TAURUS system. The natives, according to Eratosthenes, called the Caucasus Caspius. (Strab. xi. p. 497.)

In another passage he gives a more particular description of the inhabitants (xi. p. 506). The loftiest parts of the chain are those on its S. side, adjacent to Albania, Iberia, and the Colchi and Heniochi. The inhabitants, whom he calls by the general name of **Κανκάσιοι**, and among whom he particularly mentions the PHTHEIROPHAGI and SOANES, frequent the city of DIOSCURIAS, chiefly to obtain salt. (Comp. pp. 498, 499.) Some of them inhabit the summits of the mountains (he must mean the lower summits) and others the wooded valleys, and they live for the most part on game, wild fruits, and milk. In winter the summits are inaccessible, but in summer they mount over the snow and ice by means of broad snow-shoes furnished with spikes (one almost wonders that the *alpenstock* does not appear), and they glide down again with their burthens on a hide as a sledge. As you descend the N. slopes, the climate, in spite of the nearer approach to the N., becomes milder, from its proximity to the plains of the Siracae. But there are some Troglodytes, who dwell in caves on account of the cold; and after them are the Chaeonoetae and Polyphagi, and the villages of the Eisadicae, who are able to till the soil, on account of not being too far N.: and thus you descend to the great plain of Sarmatia. Elsewhere he enumerates the peoples on the N. of the Caucasus, between the Euxine and Caspian, namely, the Sauromatae, Scythians (Aorsi and Siraci), Achaei, Zygi, and Heniochi, the last three peoples being within the Caucasus itself (ii. p. 129, xi. pp. 492, 495, 498, 499). In his account of certain extraordinary customs of the Caucasians and other mountaineers (xi. 519, 520), his language is so general, that it may apply to the tribes either of Caucasus Proper or of the Indian Caucasus.

The E. part of the chain, near the Caspian, and forming part of the N. boundary of Albania, he calls the Cerauuii Mtns. (**τὰ Κεραύνια ὄρη**), and in them he places the Amazons (xi. pp. 501, 504; Plut. *Pomp.* 35; comp. CERAUNII M.).

Mela merely makes a passing mention of the Caucasus as one of many names applied to the mountains of the Caucasian isthmus (i. 19); and Pliny scarcely notices them more particularly (v. 27, vi. 4, 5, 10. s. 11, &c.): he tells us that the Scythians called the mountains *Graucasis*, i. e. *white with snow* (vi. 17. s. 19). Seneca calls it *nivosus* (*Herc. Oet.* 1451). Its great height is often noticed (Aristot. *Meteor.* i. 13; Procop. *B. G.* iv. 3); and it is compared, in this respect, by Agathemerus (ii. 9) to the Rhipaean mountains, and by Arrian (*Peripl.* p. 12) to the Alps. To the notices in Ptolemy and Dionysius Periegetes a mere reference is sufficient. (Ptol. v. 9. §§ 14, 15, 22, 10. § 4, 12. § 4; Dionys. Per. 663, comp. Eustath. *ad loc.*: see also Ovid. *Met.* ii. 224, vii. 798: comp. CERAUNII M.)

In ancient times, as is still the case, the Caucasus was inhabited by a great variety of tribes, speaking different languages (Strabo says, at least 70), but all belonging to that family of the human race, which has peopled Europe and W. Asia, and which has obtained the name of Caucasian from the fact that in no other part of the world are such perfect examples of it found, as among the mountaineers of the Caucasus.

Passes of the Caucasus.—There are two chief passes over the chain, both of which were known to the ancients: the one, between the E. extremity of its chief NE. spur and the Caspian, near *Derbend*, was called Albaniae and sometimes Caspiae Pylae [ALBANIA]: the other, nearly in the centre of the range, was called Caucasiae, or Sarmaticae Pylae (*Pass of Dariel*). But there is so much confusion in the names used by the ancient writers, that it is often difficult to make out which of the two passes they mean. (Plin. v. 27, vi. 11. s. 12, 15; Ptol. v. 9. § 11; Suet. *Ner.* 19; Tac. *Hist.* i. 6, *claustra Caspiarum; Ann.* vi. 33, *via Caspia*). [P. S.]

CAUCASUS INDICUS. [PAROPAMISUS.]

CAUCHABE'NI (**Καυχάδηνοι**), a people of Arabia Deserta, bordering on the Euphrates. (Ptol. v. 19.) [G. W.]

CAUCHI. [CHAUCI.]

CAUCI, a population of the eastern coast of Ireland, contiguous to the Menapii. For the difficulties caused by this juxtaposition, see MENAPII. [R. G. L.]

CAUCO'NES (**Καύκωνες**), are mentioned by Homer, along with the Leleges and Pelasgians, as auxiliaries of the Trojans. (*Il.* x. 429, xx. 329.) According to Strabo, they dwelt near the Mariandyni, upon the sea-coast of Bithynia and Paphlagonia, and had possession of the city Tieium. The most different opinions prevailed respecting their origin; some supposing them to be Scythians, others Macedonians, and others again Pelasgians. (Strab. viii. p. 345, xii. p. 542.)

The Caucones are also mentioned among the most ancient inhabitants of Greece. (Strab. vii. p. 321.) As they disappeared in the historical period, little could be known respecting them; but according to the general opinion they were the most ancient inhabitants of that part of Peloponnesus, which was afterwards called Elis. Strabo says that they were a migratory Arcadian people, who settled in Elis, where they were divided into two principal tribes, of which one dwelt in Triphylia, and the other in Hollow Elis. The latter extended as far as Dyme in Achaia, in the neighbourhood of which there was a tributary of the Teutheas bearing the name of Caucon. (Strab. viii. pp. 342, 345, 353.) The Caucones in Triphylia are mentioned by Homer, and are called by Herodotus the Pylian Caucones. (Hom. *Od.* iii. 366; Herod. i. 147.) They were driven out of Triphylia by the Minyae. (Herod. iv. 148.)

CAUDI'NI, a tribe of the Samnites bordering upon Campania. The name is evidently connected with that of the town of Caudium, which must probably have been at one period the capital or chief city of the tribe. But it seems certain that the appellation was not confined to the citizens of Caudium and its immediate territory. Livy speaks in more than one passage of the Caudini as a tribe or people, in the same terms as of the Hirpini (Marcellus ab Nola crebras excursiones in agrum Hirpinum et *Samnites Caudinos* fecit, xxiii. 41; *Caudinus Samnis* gravius devastatus, Id. xxiv. 20), and Niebuhr supposes them to have been one of the four tribes of which the Samnite confederacy was composed. (Nieb. vol. i. p. 107, vol. ii. p. 85.) This is, however, very doubtful, and it is remarkable that we find no mention of the Caudini as a separate tribe during the wars of the Romans with the Samnites. Perhaps, however, they were included as a matter of course, whenever the Samnites were mentioned, as their country must have been continually the scene of hostilities; and Velleius Paterculus (ii. 1) speaks of the *Caudini* as the people with whom the treaty was concluded by the Romans after their defeat at the Forks, where Livy uniformly talks of the *Samnites*. It is impossible to determine with any accuracy the limits of their territory: the great mountain mass of the Taburnus, called by Gratius Faliscus (*Cyneget.* 509) "Caudinus Taburnus," was in the heart of it; and it is probable that it joined that of the Hirpini on the one side and of the Pentri on the other, while on the W. it bordered immediately on Campania. But the name is not recognised by any of the geographers as a general appellation, and appears to have fallen into disuse: the Caudini of Pliny (iii. 11. s. 16) are only the citizens of Caudium. [E. H. B.]

CAUDIUM (Καύδιον: *Eth.* Καυδῖνος, Caudinus), a city of Samnium, situated on the road from Beneventum to Capua. It seems probable that it was in early times a place of importance, and the capital or chief city of the tribe called the Caudini; but it bears only a secondary place in history. It is first mentioned during the Second Samnite War, B. C. 321, when the Samnite army under C. Pontius encamped there, previous to the great disaster of the Romans in the neighbouring pass known as the Caudine Forks (Liv. ix. 2); and again, a few years later, as the head-quarters occupied by the Samnites, with a view of being at hand to watch the movements of the Campanians. (Id. *ib.* 27.) The town of Caudium is not mentioned during the Second Punic War, though the tribe of the Caudini is repeatedly alluded to [CAUDINI]: Niebuhr supposes the city to have been destroyed by the Romans, in revenge for their great defeat in its neighbourhood; but there is no evidence for this. It reappears at a later period as a small town situated on the Appian Way, and apparently deriving its chief importance from the transit of travellers (Hor. *Sat.* i. 5. 51; Strab. v. p. 249): the same causes preserved it in existence down to the close of the Roman empire. (Ptol. iii. 1. § 67; *Itin. Ant.* p. 111; *Itin. Hier.* p. 610; *Tab. Peut.*) We learn that it received a colony of veterans; and it appears from Pliny, as well as from inscriptions, that it retained its municipal character, though deprived of a large portion of its territory in favour of the neighbouring city of Beneventum. (Plin. iii. 11. s. 16; Lib. Colon. p. 232; Orelli, *Inscr.* 128, 131.) The period of its destruction is unknown: the name is still found in the ninth century, but it is uncertain whether the town still existed at that time.

The position of Caudium is fixed by the Itineraries, which all concur in placing it on the Appian Way, 21 Roman miles from Capua, and 11 from Beneventum; and as the total distance thus given from Capua to Beneventum is perfectly correct, there can be no doubt that the division of it is so too. Yet Holstenius and almost all the Italian topographers have placed Caudium at *Arpaja*, which is less than 17 miles from Capua, as is proved by the discovery of the Roman milestone with the number xvi. a short distance from thence, on the road to Capua, as well as by the measurement of the distance. D'Anville is therefore certainly correct in placing the site of Caudium about 4 miles nearer Beneventum, between *Arpaja* and *Monte Sarchio*. It must have stood on or near the little river *Isclero*; though there are no ruins of it on the spot. *Arpaja*, the origin of which cannot be traced further back than the tenth century, probably arose, like so many other towns in Italy, in the stead of Caudium, when the latter was destroyed or abandoned by its inhabitants; which will account for its having been identified by tradition in early times with the latter city. (Holsten. *Not. in Cluver.* p. 267; Pellegrini, *Discorsi della Campania*, vol. i. p. 368; Romanelli, vol. iii. pp. 393—399; D'Anville, *Anal. Géog. de l'Italie*, p. 214—216.) The point is of importance from its connection with the much disputed question concerning the true position of the celebrated pass called the FURCULAE CAUDINAE* or Caudine Forks, the scene of one of the greatest disasters sustained by the Romans in the whole course of their history.

Livy's narrative of this celebrated event is the only one sufficiently detailed to throw any light upon the topographical question. He describes the place known as the Furculae Caudinae as a pass consisting of two narrow defiles or gorges (saltus duo alti, angusti, silvosique, — angustiae, ix. 2), united by a continuous range of mountains on each side, enclosing in the midst a tolerably spacious plain, with good grass and water. The Roman army, supposing the Samnites to be far distant, advanced incautiously through the first pass, but when they came to the second they found it blocked up with trees and stones, so as to be wholly impassable; and when they turned back and retraced their steps to the pass at the entrance of the valley, they found this similarly ob-

* This appears to be the correct form of the name, and is the only one found in prose writers: Lucan alone has "Furcae Caudinae" (ii. 137), for which Silius Italicus (viii. 566) employs "Caudinae Fauces."

structed: hereupon they abandoned themselves to despair, and after encamping in the valley between the two passes for some days, they were compelled by famine to surrender at discretion. (Liv. ix. 2—6.) The exaggeration of this account, so far as it represents the Romans as overcome by the difficulties of the ground alone, without even attempting to engage the enemy, is obvious; and Niebuhr has justly inferred that they must have sustained a defeat before they were thus shut up between the two passes. Cicero also twice alludes to the battle and defeat of the Romans at Caudium (Caudinum proelium, *de Sen.* 13; cum male pugnatum ad Caudium esset, *de Off.* iii. 30); but unless we are to reject Livy's account as wholly fabulous, we must suppose the enemy to have derived great advantage from the peculiarities of the locality; and the same thing is stated by all the other writers who have related, though more briefly, the same event. (Appian, *Samn.* Exc. 4; Flor. i. 16; Eutrop. ii. 9; Oros. iii. 15.)

An ancient tradition, which has been followed by almost all writers on this subject, represents the valley of *Arpaja*, on the high road from Capua to Beneventum, as the scene of the action; and the name of *Forchia*, a village about a mile from *Arpaja*, affords some confirmation to this view. But almost all travellers have remarked how little this valley accords with the description of Livy: it is, indeed, as Keppel Craven observes, "nothing more than an oblong plain, surrounded by heights which are scarcely sufficient to give it the name of a valley, and broken in several parts so as to admit paths and roads in various directions." There is a narrow defile near *Arienzo*, which might be supposed to be the one at the *entrance* of the valley, but there is no corresponding pass at the other extremity; nor is there any stream flowing through the valley. And so far from presenting any extraordinary obstacles to troops accustomed to warfare in the Apennines, there are perhaps few valleys in Samnium which would offer less. (Eustace, *Class. Tour*, vol. iii. p. 69—73, 8vo. edit.; Swinburne's *Travels*, vol. i. p. 421; K. Craven, *Southern Tour*, p. 11—12.)

To this it may be added that it appears very improbable that a pass described as so peculiar in its character should have lain on the Appian Way, and in the great high road from Capua to Beneventum, where it must have been traversed again and again, both by Roman and Samnite armies, without any subsequent allusion being made to it. During the Second Punic War, and again in the Social War, such a pass on the great highway must have been a military position of the highest importance; yet the name of the Furculae Caudinae is never mentioned in history, except on this single occasion.

On the other hand, another pass in the same neighbourhood has been pointed out by an intelligent traveller, which appears to answer well to Livy's description of the Caudine Forks. (See a dissertation by Mr. Gandy, in Craven's *Tour through the Southern Provinces of the K. of Naples*, pp. 12—20.) This is the narrow valley between *Sta Agata* and *Moirano*, on the line of road from the former place to *Benevento*, and traversed by the little river *Isclero*. As this valley meets that of *Arpaja* just about the point where Caudium must have been situated, according to the Itineraries, it would have an equal right to derive its name from that town. And it is a strong argument in its favour that it lay on the direct route from the Samnite Calatia (*Caiazzo*) to Caudium: for we have every reason to believe that the Calatia where the Roman army was encamped at the commencement of the campaign (Liv. ix. 2) was the *Samnite* city of the name, which is mentioned on several other occasions during these wars, and commands the valley of the Vulturnus in a manner that must have given it importance in a military point of view. Those writers, however, who regard the valley of *Arpaja* as that of the Caudine Forks necessarily suppose the Romans to have been advancing from the *Campanian* Calatia on the road to Capua. If the valley of the *Isclero* were really the scene of the disaster, it would account for our hearing no more of the Furculae Caudinae, as this difficult pass would for the future be carefully avoided, armies acquainted with the country taking the comparatively easy and open route from Capua to Beneventum, along which the Via Appia was afterwards carried, or else that from the Via Latina, by Allifae and Telesia, to the same city.

The only argument of any force in favour of the valley between *Arienzo* and *Arpaja*, is that derived from the tradition which gave to it the name of the *Valle Caudina*, as well as to an adjoining village that of *Furculae*, now corrupted into *Forchia*. This tradition is certainly very ancient, as the name of Furculae or Furclae is already found in documents of the ninth and tenth centuries; and it is therefore undoubtedly entitled to much weight; but its credibility must in this case be balanced against that of the narrative of Livy, which is wholly inconsistent with the valley in question. It is singular that all those authors who regard the valley of *Arpaja* as the scene of the events narrated by Livy, at the same time aggravate the inconsistency by admitting *Arpaja* itself to occupy the site of Caudium, though it is quite clear from Livy that the *town* of Caudium was not *in the pass*, which is represented as uninhabited and affording no provisions; and Caudium itself evidently continued in the hands of the Samnites both before and after the action. (Liv. ix. 2, 4; Appian. *Samn. l. c.*) The arguments in favour of the received opinion are fully given by Daniele (*Le Forche Caudine Illustrate*, fol. Napoli, 1811), as well as by Pellegrini (*Discorsi*, vol. i. pp. 393—398), Romanelli (vol. ii. pp. 399—407), and Cramer (vol. ii. pp. 238—245). The same view is adopted by Niebuhr (vol. iii. p. 214), who was, however, apparently ignorant of the character of the valley of the *Isclero*, which may be said to have been brought to light by Mr. Gandy; Cluverius, who first suggested it as the site of the Furculae Caudinae, having misconceived the course of the Appian Way, and thus thrown the whole subject into confusion. Holstenius, on the contrary, supposes the valley beyond *Arpaja* on the road to *Benevento*, to be that of the Caudine Forks, a view still more untenable than the popular tradition. (Cluver. *Ital.* p. 1196; Holsten. *Not. in Cluv.* p. 269.) [E. H. B.]

CAUE (Καύη), a village, as Xenophon calls it (*Hellen.* iv. 1. § 20), in Asia Minor; but it is difficult to say even in what part it was, except that it was within the satrapy of Pharnabazus, and probably in Bithynia or Phrygia. [G. L.]

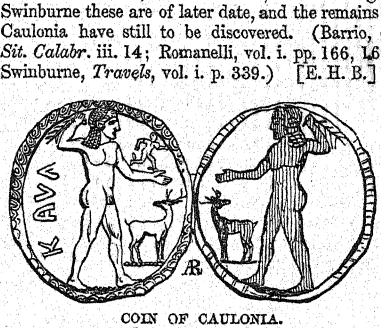
CAULARES. Livy (xxxviii. 15), in his history of the campaigns of Cn. Manlius in Asia, says that after leaving Cibyra he marched through the territory of the Sindenses, and having crossed the river Caulares, he encamped. On the next day he marched past the Lake Caralitis, and encamped at Mandropolis. In Spratt's Lycia (vol. i. p. 249) this lake or swamp (palus) is identified with "a great expanse

of water choked with reeds and rushes." It is named in the map *Soo Ood Guie*, and lies a little north of 37° N. lat. The position of Cibyra is fixed at *Horzoom*, on the upper part of the Indus in Lycia: and in marching past the north part of this swamp eastward from Cibyra, the Romans would cross a river which joins the Indus, a little below Cibyra. This river will certainly be the Caulares, if the palus is rightly identified, for it is less than a day's march from the swamp. [G. L.]

CAULO'NIA (Καυλὼν or Καυλωνία: *Eth.* Καυλωνιάτης), a city on the E. coast of Bruttium, between Locri and the Gulf of Scyllacium. All authors agree that it was a Greek colony of Achaean origin, but Strabo and Pausanias represent it as founded by Achaeans direct from the Peloponnese, and the latter author mentions Typhon of Aegium in Achaia as the Oekist or leader of the colony (Strab. vi. p. 261; Paus. vi. 3. § 12); while Scymnus Chius and Stephanus of Byzantium affirm that it was a colony of Crotona. (Scymn. Ch. 319; Steph. B. *s. v.* Αὐλών.) It is easy to reconcile both accounts; the Crotoniats, as in many similar cases, doubtless called in additional colonists from the mother-country. Virgil alludes to it as if it were already in existence *as a city* at the time of the Trojan War (*Aen.* iii. 552), but this is evidently a mere poetical license, like the mention of the Lacinian temple in the preceding line. Scylax and Polybius both mention it as one of the *Greek* cities on this part of the Italian coast. (Scyl. § 13, p. 5; Pol. x. 1.) We are told that its name was originally Aulonia (Αὐλωνία), from a deep valley or ravine (αὐλών), close to which it was situated (Strab. *l. c.*; Scymn. Ch. 320—322; Hecataeus, ap. Steph. B. *s. v.* Καυλωνία), and that this was subsequently altered into Caulonia: the change must, however, have taken place at a very early period, as all the coins of the city, many of which are very ancient, bear the name Caulonia.

We have very little information as to the early history of Caulonia: but we learn from Polybius that it participated in the disorders consequent on the expulsion of the Pythagoreans from Crotona and the neighbouring cities [CROTONA]; and was for some time agitated by civil dissensions, until at length tranquillity having been restored by the intervention of the Achaeans, the three cities of Caulonia, Crotona, and Sybaris, concluded a league together, and founded a temple to Zeus Homorius, to be a common place of meeting and deliberation. (Pol. ii. 39.) Iamblichus also mentions Caulonia among the cities in which the Pythagorean sect had made great progress, and which were thrown into confusion by its sudden and violent suppression (Iambl. *Vit. Pyth.* §§ 262, 267); and, according to Porphyry (*Vit. Pyth.* § 56), it was the first place where Pythagoras himself sought refuge after his expulsion from Crotona. The league just mentioned was probably of very brief duration; but the part here assigned to Caulonia proves that it must have been at this time a powerful and important city. Yet, with the exception of an incidental notice of its name in Thucydides (vii. 25), we hear no more of it until the time of the elder Dionysius, who in B. C. 389 invaded Magna Graecia with a large army, and laid siege to Caulonia. The Crotoniats and other Italian Greeks immediately assembled a large force, with which they advanced to the relief of the city: but they were met by Dionysius at the river Helorus or Helleporus, and totally defeated with great slaughter. (Diod. xiv. 103—105.) In consequence of this battle Caulonia was compelled to surrender to Dionysius, who removed the inhabitants from the city and established them at Syracuse, while he bestowed their territory upon his allies the Locrians. (*Ib.* 106.) The power of Caulonia was effectually broken by this disaster, and it never rose again to prosperity; but it did not cease to exist, being probably repeopled by the Locrians; as at the time of the landing of Dion in Sicily, we are told that the younger Dionysius was stationed at Caulonia with a fleet and army. (Plut. *Dion*, 26.) At a somewhat later period, during the wars of Pyrrhus in Italy, it was taken by a body of Campanian mercenaries in the Roman service, and utterly ruined. (Paus. vi. 3. § 12.) It is probably this event, to which Strabo also alludes when he says that Caulonia was laid desolate "by the barbarians" (vi. p. 261), though his addition that the inhabitants removed to Sicily would rather seem to refer to its former destruction by Dionysius. Both he and Pausanias evidently regard the city as having remained desolate ever after; but it appears again during the Second Punic War, on which occasion it followed the example of the Bruttians and declared in favour of Hannibal. An attempt was afterwards made to recover it by a Roman force, with auxiliaries from Rhegium, but the sudden arrival of Hannibal broke up the siege. (Liv. xxvii. 12, 15, 16; Plut. *Fab.* 22; Pol. x. 1.) We have no account of the occasion when it fell again into the hands of the Romans, nor of the treatment it met with: but there is little doubt that it was severely punished, in common with the rest of the Bruttians; and probably its final desolation must date from this period. Strabo tells us it was in his time quite deserted: and though the name is mentioned by Mela, Pliny speaks only of the "vestigia oppidi Caulonis," and Ptolemy omits it altogether. (Strab. *l. c.*; Mel. ii. 4; Plin. iii. 10. s. 15.) It must, however, have continued to exist, though in a decayed condition, as the name of Caulon is still found in the Tabula. (*Tab. Peut.*) An inscription, in which the name of the Cauloniatae is found as retaining their municipal condition under the reign of Trajan (Orelli, *Inscr.* 150), is of very doubtful authenticity.

The site of Caulonia is extremely uncertain: the names and distances given in this part of the Tabula are so corrupt as to afford little or no assistance. Strabo and Pliny both place it to the N. of the river Sagras, but unfortunately that river cannot be identified with any certainty. Many topographers place Caulonia at *Castel Vetere*, on a hill on the S. bank of the river *Alaro:* but those who identify the *Alaro* with the Sagras, naturally look for Caulonia N. of that river. Some ruins are said to exist on the left bank of the *Alaro*, near its mouth; but according to Swinburne these are of later date, and the remains of Caulonia have still to be discovered. (Barrio, *de Sit. Calabr.* iii. 14; Romanelli, vol. i. pp. 166, 168; Swinburne, *Travels*, vol. i. p. 339.) [E. H. B.]



COIN OF CAULONIA.

CAUNII. [CARIA, CAUNUS.]

CAUNO'NIUM. [CANONIUM.]

CAUNUS (ἡ Καῦνος: *Eth.* Καύνιος and Καυνάϊος), a city of Caria, in the Peraea. [CARIA.] Strabo (p. 651) places Caunus west of Calynda. Caunus had dockyards and a closed harbour, that is, a harbour that could be closed. Above the city, on a height, was the fort Imbrus. Diodorus (xx. 27) mentions two forts, Persicum and Heracleum. The country was fertile, but unhealthy in summer and autumn, owing to the air and the abundance of fruit, of which we must suppose the people ate too much, as the fruit alone could not cause unhealthiness. Strabo's description of the position is not clear. After mentioning Calynda, he says, "then Caunus, and a river near it, Calbis, deep, and having a navigable entrance, and between, Pisilis;" which means that Pisilis is between the Calbis and Caunus. It is clear, then, that Caunus, according to Strabo, is not on the Calbis, as it is represented in some maps. If the Calbis, which is the Indus, or the large river *Dalamon Tchy*, is east of Pisilis, it is of course still further east of Caunus. Caunus is placed in some maps a little distance south of a lake on a stream which flows from it, and four or five miles from the sea; but the river is usually incorrectly marked the Calbis. The site of Caunus is said to be now *Kaiguez*, or some similar name. But the ancient descriptions of the site of Caunus vary. Mela (i. 16) places Caunus on the Calbis. Ptolemy (v. 2) places it east of the Calbis, and his description of the coast of Caria is exact. But as he mentions no other river except the Calbis till we come to the Xanthus, he has omitted the *Dalamon Tchy*, unless this is his Calbis. Pliny (v. 28), who proceeds from east to west in his description of this part of the coast, mentions the great river Indus, supposed to be the Calbis, and then "Oppidum Caunus liberum." This confusion in the ancient authorities cannot be satisfactorily cleared by the aid of any modern authorities. This part of the coast seems to have been very imperfectly examined. Kiepert places Caunus on the west side of the entrance of Portus Panormus.

Herodotus (i. 172) says that the habits of the Caunii were very different from those of the Carians and other people. It was their fashion for men, women, and children to mingle in their entertainments. They had once some foreign deities among them, but they expelled them in singular fashion. The Caunii made a desperate resistance to the Persian general Harpagus, like their neighbours the Lycians. (Herod. i. 176.) The Caunii also joined the Ionians in their revolt against the Persians after the burning of Sardis, B. C. 499. (Herod. v. 103.) When Thucydides (i. 116) speaks of the expedition of Pericles to the parts about Caunus after the sea-fight at the island of Tragia (B. C. 440), he says, "he went towards Caria and Caunus," as if he did not consider Caunus to be included in Caria Proper. The place is mentioned several times in the eighth book of Thucydides, and in one passage (viii. 39) as a secure harbour against attack. As Caunus was in the Rhodian Peraea, it belonged to the Rhodians, but the islanders were not always able to hold it. There is a story recorded in Polybius (xxxi. 7) of the Rhodians having bought Caunus from the generals of Ptolemaeus for 200 talents; and they alleged that they had received, as a grant from Antiochus the son of Seleucus, Stratoniceia in Caria. Caunus was taken by Ptolemy in B. C. 309 (Diod. xx. 27), and the Rhodians may have bought it of him. A decree of the Roman senate ordered the Rhodians to take away their garrisons from Stratoniceia and Caunus. (Polyb. xxx. 19.) This was in B. C. 167. (Liv. xlv. 25.) The Romans appear to have given Caunus, with other places in Caria, to the Rhodians, after the defeat of Antiochus in Asia. (Liv. xxxvii. 56.) For Appian says that in the massacre of the Romans in Asia, which was planned by Mithridates Eupator, "the Caunii, who had been made tributary to the Rhodians after the war with Antiochus (B. C. 190), and had been set free by the Romans not long before (B. C. 167), dragged out the Italians who had fled for refuge to the Boulaea Hestia, or the hearth of Vesta, in the senate house, and after murdering the children before the eyes of their mothers, they killed the mothers and the husbands on the dead bodies." (Appian. *Mithrid.* c. 23.) This dreadful massacre happened in B. C. 88; and Sulla, after defeating Mithridates, repaid the Caunii by putting them again under their old masters the Rhodians. Strabo (p. 652) says that the Caunii once revolted from the Rhodians, and the case being heard by the Romans, they were brought back under the Rhodians; and there is an extant oration of Molo against the Rhodians. Apollonius Molo was in Rome, B. C. 81, as an ambassador from the Rhodians, and this seems to be the occasion to which Strabo refers (Cic. *Brut.* 90), and which is by some critics referred to the wrong time. Cicero (*ad Q. Fr.* i. 1. § 11) speaks of the Caunii as being still subject to the Rhodians in B. C. 59; but they had lately applied to the Romans to be released from the Rhodian dominion, and requested that they might pay their taxes to the Romans rather than to the Rhodians. Their prayer had not been listened to, as it seems, for they were still under the Rhodians. Though Cicero says lately (nuper) he may be speaking of the same event that Strabo mentions. When Pliny wrote, they had been released from the tyranny of the islanders, for he calls Caunus a free town.

Caunus was the birthplace of one great man, Protogenes the painter, who was a contemporary of Apelles, and therefore of the period of Alexander the Great; but he lived chiefly at Rhodes. Pliny (xxxv. 10) speaks of his birthplace as a city subject to the Rhodians; and though we cannot use this as historical evidence, Caunus may have been subject to the Rhodians at that time. Caunus was a place of considerable trade, and noted for its dried figs (Plin. xv. 19), a fruit that would not contribute to the unhealthiness of the place, even if the people eat them freely. They seem to have been carried even to Italy, as we may infer from a story in Cicero (*de Divin.* ii. 40). [G. L.]

CAUSENNIS, in Britain, mentioned in the 5th Itinerary, the difficulties of which are noticed under COLONIA and DUROBRIVIS. Being the first station south of Lindum, from which it is distant 12 miles, and Lindum (*Lincoln*) being one of the most certain identifications we have, it is safe to prefer *An*-caster to Boston, Nottingham, and other localities as its present equivalent. The termination *-caster*, the present existence of Roman remains, and even the syllable *An* (=caus-*Ennae castra*) all support this view. Besides which it stands upon the *Cliff* Road, which is a Roman one. [R. G. L.]

CAVARES, or CAVARI (Καούαροι, Καύαροι), a people of Gallia Narbonensis. Strabo (p. 186) says that the Volcae on the west bank of the Rhine have the Salyes and Cavari opposite to them on the east side;

and that the name of Cavari was given indeed to all the barbari in these parts, though they were in fact no longer barbari, but most of them had adopted the Roman language and way of living, and some had obtained the Roman citizenship. He says (p. 185), that as a man goes from Massalia (*Marseille*), into the interior, he comes to the country of the Salyes, which extends to the Druentia (*Durance*); and then having crossed the river at the ferry of Cabellio (*Cavaillon*), he enters the country of the Cavari, which extends along the river to the junction of the Rhone and the Isara (*Isère*), a distance of 700 stadia. But the extent which Strabo gives to the Cavari can only be considered correct by understanding him to comprehend other peoples under this name. The town of Valentia (*Valence*), which is south of the *Isère*, is placed by Ptolemy (ii. 10) in the country of the Segalauni, the Segovellauni of Pliny (iii. 4). Between the Segalauni and the Cavari most geographers place the Tricastini; and thus the territory of the Cavari is limited to the parts about *Cavaillon*, Avenio (*Avignon*), and Arausio (*Orange*); and perhaps we may add Carpentoracte (*Carpentras*), though this town is placed in the territory of the Memini [CARPENTORACTE]. But Ptolemy, who places the Cavari next to the Segalauni, assigns to them "Acusiorum Colonia," a place otherwise unknown. Walckenaer (*Geog. &c.* vol. ii. p. 209) endeavours to show, and with some good reason for his opinion, that the Acusiorum Colonia is *Montélimart* on the east bank of the Rhone, about half way between *Valence* and *Orange*, and that it is not another form or a corruption of Acunum, as D'Anville supposes. Accordingly, the Cavari would extend from the *Durance* to *Montélimart* at least. If this is right, the Tricastini are wrongly placed by D'Anville along the Rhone between the Segalauni and the Cavares; for they are east of the Segalauni [TRICASTINI]. Pliny (iii. 4), however, places Valentia in the territory of the Cavares, though it has been proposed to make him say something else by a different pointing of his text, the result of which is that Valentia is not placed anywhere, or, if it is, it is placed in the territory of the Allobroges, which is false. [G. L.]

CAVII, a people in Greek Illyria, between the rivers Panyasus and Genusus. (Liv. xliv. 30.)

CAYSTER, CAYSTRUS (Καΰστρος, and Καΰστριος, Hom. *Il.* ii. 461; *Kara-Su* and *Kutschuk Meinder*, or *Little Maeander*), a river of Lydia, which lies between the basin of the Hermus on the north, and that of the Maeander on the south. The basin of the Cayster is much smaller than that of either of these rivers, for the Cogamus, a southern branch of the Hermus, approaches very near the Maeander, and thus these two rivers and the high lands to the west of the Cogamus completely surround the basin of the Cayster. The direct distance from the source of the Cayster to its mouth is not more than seventy miles, but the windings of the river make the whole length of course considerably more.

The southern boundary of the basin of the Cayster is the Messogis or *Kestane Dagh*. The road which led from Physcus in Caria [CARIA] to the Maeander, was continued from the Maeander to Tralles; from Tralles down the valley of the Maeander to Magnesia; and from Magnesia over the hills to Ephesus in the valley of the Cayster. From Magnesia to Ephesus the distance was 120 stadia (Strab. p. 663). The northern boundary of the basin of the Cayster is the magnificent range of Tmolus or *Kisilja Musa Tagh*, over the western or lower part of which runs the road (320 stadia) from Ephesus to Smyrna. Strabo's notice of the Cayster is very imperfect. According to Pliny the high lands in which it rises are the "Cilbiana juga" (v. 29), which must be between the sources of the Cayster and the valley of the Cogamus. The Cayster receives a large body of water from the Cilbian hills, and the slopes of Messogis and Tmolus. Pliny seems to mean to say that it receives many streams, but they must have a short course, and can only be the channels by which the waters descend from the mountain slopes that shut in this contracted river basin. Pliny names one stream, Phyrites (in Harduin's text), a small river that is crossed on the road from Ephesus to Smyrna, and joins the Cayster on the right bank ten or twelve miles above Aiasaluck, near the site of Ephesus. Pliny mentions a "stagnum Pegaseum, which sends forth the Phyrites," and this marsh seems to be the morass on the road from Smyrna to Ephesus, into which the Phyrites flows, and out of which it comes a considerable stream. The upper valley of the Cayster contained the Cilbiani Superiores and Inferiores: the lower or wider part was the Caystrian plain. It appears that these natural divisions determined in some measure the political divisions of the valley, and the Caystriani, and the Lower and Upper Cilbiani, had each their several mints. (Leake, *Asia Minor*, &c. p. 257.) The lower valley of the Cayster is a wide flat, and the alluvial soil, instead of being skirted by a range of lower hills, as it is in the valleys of the Hermus and the Maeander, "abuts at once on the steep limestone mountains by which it is bounded." (Hamilton, *Asia Minor*, &c. vol. i. p. 541.) After heavy rains the Cayster rises suddenly, and floods the lower plains. The immense quantity of earth brought down by it was a phenomenon that did not escape the observation of the Greeks, who observed that the earth which was brought down raised the plain of the Cayster, and in fact had made it. (Strab. p. 691.) The alluvium of the river damaged the harbour of Ephesus, which was at the mouth of the river. [EPHESUS.]

The flat swampy level at the mouth of the Cayster appears to be the Asian plain (Ἄσιος λειμών) of Homer (*Il.* ii. 461), a resort of wild fowl. (Comp. Virg. *Georg.* i. 383, *Aen.* vii. 699.) Except Ephesus, the valley of the Cayster contained no great town. Strabo (p. 627) mentions Hypaepa on the slope of Tmolus, on the descent to the plain of the Cayster. It was of course north of the river. The ruins at *Tyria* or *Tyre*, near the river, and about the middle of its course, must represent some ancient city. Metropolis seems to lie near the road from Ephesus to Smyrna, and in the plain of the Phyrites; and the modern name of *Tourbali* is supposed to be a corruption of Metropolis. (Hamilton.) [G. L.]

CAYSTRI CAMPUS (τὸ Καΰστρου πεδίον) is Strabo's name for the plain of the Cayster. Stephanus (*s. v.* Καΰστριον πεδίον) assigns it to the Ephesia or territory of Ephesus, with the absurd remark that the Cayster, from which it takes its name, was so called from its proximity to the Catacecaumene or Burnt Region. Stephanus adds the Ethnic name Καϋστριανός; but this belongs properly to the people of some place, as there are medals with the legend Καυστριανων.

Xenophon, in his march of Cyrus from Sardis (*Anab.* i. 2. § 11), speaks of a Καΰστρου πεδίον. Before coming here, Cyrus passed through Celaenae, Peltae, and Ceramon Agora. The march from Celaenae to Peltae is 10 parasangs; from Peltae to

Ceramon Agora, 12 parasangs; and from Ceramon Agora to the plain of Cayster, which Xenophon calls an inhabited city, was 30 parasangs. From the plain of Cayster, Cyrus marched 10 parasangs to Thymbrium, then 10 to Tyraeum, and then 20 to Iconium, the last city of Phrygia in the direction of his march; for after leaving Iconium, he entered Cappadocia. Iconium is *Koniyeh*, a position well known. Celaenae is also well known, being at *Deenair*, on the Maeander. Now the march of Cyrus from Celaenae to Iconium was 92 parasangs, or 2760 stadia, according to Greek computation, if the numbers are right in the Greek text. Cyrus, therefore, did not march direct from Celaenae to Iconium. He made a great bend to the north, for the Ceramon Agora was the nearest town in Phrygia to Mysia. The direct distance from Celaenae to Iconium is about 125 English miles. The distance by the route of Cyrus was 276 geog. miles, if the Greek value of the parasang is true, as given by Xenophon and Herodotus; but it may be less.

The supposition that the plain of Cayster is the plain through which the Cayster flows cannot be admitted; and as Cyrus seems for some reason to have directed his march northwards from Celaenae till he came near the borders of Mysia, his route to Iconium would be greatly lengthened. Two recent attempts have been made to fix the places between Celaenae and Iconium, one by Mr. Hamilton (*Researches*, &c., vol. ii. p. 198, &c.), and another by Mr. Ainsworth (*Travels in the Track of the Ten Thousand*, &c., p. 24, &c.). The examination of these two explanations cannot be made here for want of space. But it is impossible to identify with certainty positions on a line of road where distances only are given, and we find no corresponding names to guide us. Mr. Hamilton supposes that the Caystri Campus may be near the village of *Chai Kieui*, "and near the banks of the *Eber Ghieul* in the extensive plain between that village and Polybotum." *Chai Kieui* is in about 38° 40′ N. lat. Mr. Ainsworth places the Caystri Campus further west at a place called *Surmeneh*, "a high and arid upland, as its ancient name designates," which is traversed by an insignificant tributary to the "*Eber Göl*," Mr. Hamilton's *Eber Ghieul*. The neighbourhood of *Surmeneh* abounds in ancient remains; but *Chai Kieui* is an insignificant place, without ruins. Both Mr. Hamilton and Mr. Ainsworth, however, agree in fixing the Caystri Campus in the basin of this river, the *Eber Ghieul*, and so far the conclusion may be accepted as probable. But the exact site of the place cannot be determined without further evidence. Cyrus stayed at Caystri Campus five days, and he certainly would not stay with his troops five days in a high and arid upland. As the plain was called the Plain of Cayster, we may assume that there was a river Cayster where Cyrus halted. One of Mr. Ainsworth's objections to Mr. Hamilton's conclusion is altogether unfounded. He says that the plain which Mr. Hamilton chooses as the site of the Caystri Campus is "an extensive plain, but very marshy, being in one part occupied by a perpetual and large lake, called *Eber Göl*, and most unlikely at any season of the year to present the arid and burnt appearance which could have led the Greeks to call it Caustron or Caystrus, the burnt or barren plain." But the word Caystrus could not mean burnt, and Stephanus is guilty of originating this mistake. It means no more a burnt plain here than it does when applied to the plain above Ephesus. Both were watery places; one we know to be so; and the other we may with great probability conclude to be. The medals with the epigraph Καυστριανων may belong to this place, and not to a city in the valley of the Lydian Cayster. [CAYSTER.] [G. L.]

CA'ZECA (Καζέκα, Arrian. *Peripl.* p. 20; Anon. *Peripl.* p. 5), a town of the Cimmerian Bosporus, 280 stadia from Theodosia, which has been identified with *Tasch-Katschik*. (Köler, *Mém. de l'Acad. de St. Petersb.* vol. ix. p. 670; Marigny, Taitbout Portulan, *de la Mer Noire*, p. 71; Pallas, *Reise in d. Südl. Statthalt Russlands*, vol. ii. p. 341.) [E. B. J.]

CEBA, a town of Liguria, mentioned by Pliny (xi. 42. s. 97) as celebrated for its cheeses, is evidently the modern *Ceva*, in the upper valley of the *Tanaro*, on the N. slope of the Apennines, near their junction with the Maritime Alps. [E. H. B.]

CEBENNA MONS, or CEVENNA, as it is generally written in the editions of Caesar (*B. G.* vii. 8: also called Gebenna, Plin. iii. 4; Cebennici Montes, Mela, ii. 5; τὸ Κέμμενον ὄρος, Strab. p. 177; τὰ Κέμμενα ὄρη, Ptol. ii. 8; and ἡ Κεμμένη, Strab. p. 177: *Cévennes*), a range of mountains in Southern Gallia which bounds the lower valley of the Rhone on the west, and separated Gallia Narbonensis from the part of Gallia, which is to the west and north-west. Strabo describes the Cebenna as running in a direction at right angles to the Pyrenees, through the plain country of Gallia, and terminating about the middle of the plain country near Lugdunum (*Lyon*). He makes the length 2000 stadia, or 250 Roman miles. He does not say that it is connected with the Pyrenees, as some modern writers misunderstand him; for he knew that there was an easy road from *Narbonne* by the valley of the Atax (*Aude*) to *Toulouse*, in the valley of the *Garonne*, and to the western ocean. This road is in the depression in which the canal of *Languedoc* is made. He says that the Cebenna approaches nearest to the Rhone at the part which is opposite to the junction of the Rhone and the Isara (*Isère*). Perhaps, however, he included the high lands south of the valley of the *Aude*, which belong to the Pyrenees, in the name Cebenna, for he mentions in order from S. to N. the rivers Atax, Obris or Orbis (*Orb*), and Araura, the Arauris or Araris (*Hérault*), as flowing from the Cebenna into Gallia Narbonensis. He correctly describes the Illiberris (*Tech*) and Ruscino (*Tet*), which are south of the valley of the *Aude* as flowing from the Pyrenees; but the *Aude* also has its sources in the Pyrenees. He had not, however, a very exact notion of the relative position of the Pyrenees and the Cebenna. He correctly describes the offsets or lower parts (ὑπάρειαι) of the Cebenna as extending eastward towards the Rhone. The high mountain Lesura (*La Lozère*, in the department of *Lozère*) is mentioned by Pliny, as a district famed for its cheese (xi. 42).

When Caesar commenced his winter campaign of B.C. 52, he crossed the Cebenna from Gallia Narbonensis, then called the Provincia. He describes the Cebenna as separating the Helvii, who were in the Provincia, from the Arverni, who were on the west side of the mountains. He cut his way through snow six feet deep and surprised the Arverni, who thought that the Cebenna protected them like a wall. (*B. G.* vii. 8.) The steep side of this rugged range is turned towards the valley of the Rhone. The Gallic tribes on the east side of the Cebenna in the Roman Provincia were the Helvii and the Volcae Tectosages. On the west side were the Vellavi and

Gabali, the chief part of whose territory was in the mountain region of the Cebenna; for the Gabali whom Caesar does not mention (*B. G.* vii. 8) were between the Helvii and the Arverni. South of the Arverni, on the west side of the Cebenna and in the basin of the *Garonne*, were the Ruteni, the southern part of whose territory, even in Caesar's time, was within the limits of the Roman Provincia.

The extent of the mountainous country comprehended under the name *Cévennes* is much less than the Cebenna of Strabo. The direct distance from the most southern source of the *Orb* to *La Lozère* (4890 ft. high), is about 80 miles. The sources of the *Allier*, a branch of the *Loire*, and of the *Lot* and the *Tarn*, branches of the *Garonne*, are in the mountain regions of the *Lozère*. The direct distance from *La Lozère* to *Mont Mezene*, which is as far north perhaps as we can extend the name of *Cévennes*, is about 45 miles. *Mont Mezene* (5820 feet high), near which are the sources of the *Loire*, is nearly in the latitude of the junction of the *Rhone* and the *Isère*, where Strabo states that the Cebenna approaches nearest to the Rhone. It is true that this part of the *Cévennes* is nearer to the *Rhone* than any part of the range to the south of it, for the direction of the range is from SW. to NE.; but Strabo, as already observed, makes the Cebenna extend further north to the latitude of *Lyon*. [G. L.]

CEBRE'NE (Κεβρήνη) or CEBREN, a town of Mysia, in a district Cebrenia (Κεβρηνία) There was a river Cebren (Κέβρην). The Ethnic names are Κεβρηνός, Κεβρηνεύς, and Κεβρήνιος (Steph. *s. v.* Κεβρηνία); but the Ethnic name is properly Κεβρηνιεύς, as Strabo has it. Cebrenia was below Dardania, and a plain country for the most part. It was separated from the Scepsia or territory of Scepsis by the river Scamander. The people of Scepsis and the Cebrenii were always quarrelling, till Antigonus removed both of them to his new town of Antigonia, afterwards called Alexandria Troas. The Cebrenii remained there; but the Scepsii obtained permission from Lysimachus to go home again. Strabo speaks of a tribe in Thrace called Cebrenii (p. 590), near a river Arisbus; but we cannot conclude any thing from this as to the origin of the Cebrenii. Ephorus, in the first book of his history (quoted by Harpocrat. *s. v.* Κέβρηνα), says that the Aeolians of Cumae sent a colony to Cebren. The city Cebren surrendered to Dercyllidas the Lacedaemonian (Xen. *Hell.* iii. 1. § 17), who marched from thence against Scepsis and Gergitha. Geographers have differed as to the position of Cebrenia. Palaescepsis was near the banks of the Aesepus, and the Scepsis of Strabo's time was 40 stadia lower down than Old Scepsis. Now, Old Scepsis was higher up than Cebrenia, near the highest part of Ida, and its territory extended to the Scamander, where Cebrenia began. Again, the territory of the Assii and the Gargareis was bounded by Antandria (on the east), and the territory of the Cebrenii, the Neandrieis, and the Hamaxiteis. Thus Cebrenia is brought within tolerably definite limits. Leake (*Asia Minor*, p. 274) supposes Cebrenia to have occupied the higher region of Ida on the west, and its plain to be the fine valley of the *Mendere* as far down as *Ene*, probably Neandria. This seems to agree with Strabo's description. Leake also supposes that the town Cebren may be a place called *Kushunlu Tepe*, not far from *Baramitsh*. Dr. E. D. Clarke found considerable remains at *Kushunlu Tepe*; but remains alone do not identify a site. [G. L.]

CEBRUS. [CIABRUS and CIBRUS.]

CECILIONI'CUM (*Itin. Ant.* p. 434; *VR.* Caecilio Vico; *Bannos*), a town of Lusitania, only mentioned in the Itinerary, as on the great road from Emerita to Caesaraugusta, 132 M. P. from the former; but remarkable also on account of the preservation in its neighbourhood of portions of the Roman road, with some of the milestones, on one of which the number CXXXI. is legible. (Laborde, vol. ii. p. 251; Ukert, vol. ii. pt. i. p. 430.) [P. S.]

CECRO'PIA. [ATHENAE, p. 257, a.]

CECRYPHALEIA (Κεκρυφάλεια; Cecryphalos, Plin.: *Kyra*), a small island in the Saronic gulf, between Aegina and the coast of Epidaurus, near which the Aeginetans were defeated by the Corinthians, about B. C. 458. (Thuc. i. 105; Diod. xi. 78; Plin. iv. 12. s. 19; Steph. B. *s. v.*; Boblaye, *Recherches*, &c. p. 63.)

CE'DREAE (Κέδρεαί, Κέδρειαι: *Eth.* Κεδρεάτης. Κεδραῖος), a city of Caria, mentioned by Hecataeus. (Steph. *s. v.* Κέδρεαί.) Lysander took the place, it being in alliance with the Athenians. The inhabitants were μιξοβάρβαροι, a mixture of Greeks and barbarians, as we may suppose. It was on the Ceramicus gulf in Caria; but the site is unknown. (Xen. *Hell.* ii. 1. § 15.) [G. L.]

CEDREI, an Arab tribe, mentioned by Pliny (v. 11), who places them on the confines of Arabia Petraea, to the south, which would correspond with the northern part of the modern district of the *Hedjaz*. Mr. Forster identifies them with the Canraitae or Cadraitae of Arrian, the Cerdanitae or Cedranitae of Stephanus, and the Darrae of Ptolemy, and traces their origin to Cedar, the Ishmaelite Patriarch (*Gen.* xxv. 13), represented by the modern Harb nation, and the modern town of *Kedeyre*. (Forster, *Arabia*, vol. i. pp. 75, 234, seq., 238, seq.) [G. W.]

CEDRISUS (Κεδρισός, Dicaearch. 128; Κέδριος, Theophrast. *Hist. Plant.* iii. 8. § 5: *Kentros*), a mountain of Crete, which forms the SW. spur of Mt. Ida. (Sieber, *Reise*, vol. ii. p. 14; Hoeck, *Kreta*, vol. i. p. 5.) [E. B. J.]

CELADUSSAE, a group of islands off the coast of Liburnia in Illyricum (Plin. iii. 26. s. 30), perhaps the same as the Dyscelados of Mela (ii. 7). Some writers, however, suppose that there were no islands or island of this name: that the name Celadussae in Pliny is a corruption of Dyscelados in Mela; and that the latter is invented from an epithet of Issa in a line of Apollonius (Ἴσσά τε δυσκέλαδός τε καὶ ἱμερτὴ Πιτύεια, Apoll. Rhod. iv. 565).

CELAENAE (Κελαιναί: *Eth.* Κελαινεύς), a city of Phrygia. Strabo (p. 577) says that the Maeander rises in a hill Celaenae, on which there was a city of the same name as the hill, the inhabitants of which were removed to Apameia. [APAMEIA, No. 5.] Hamilton, who visited the source (*Researches*, &c. vol. i. p. 499), says that "at the base of a rocky cliff a considerable stream of water gushes out with great rapidity." This source of the Marsyas, and the cliff above it, may have been within the city of Celaenae; but it did not appear to Hamilton that this cliff could be the acropolis of Celaenae which Alexander considered to be impregnable (Arrian, *Anab.* i. 29; Curt. iii. 1), and came to terms with the inhabitants. He supposes that the acropolis may have been further to the NE., a lofty hill about a mile from the ravine of the Marsyas (vol. ii. p. 366).

Herodotus speaks of Celaenae in describing the march of Xerxes to Sardis (B. C. 481). He says (vii. 26) that the sources of the Maeander are here,

and those of a stream not less than the Maeander: it is named Catarrhactes, and, rising in the Agora of Celaenae, flows into the Maeander. Xenophon, in describing the march of Cyrus (*Anab.* i. 2. § 7), says that Cyrus had a palace at Celaenae, and a large park, full of wild animals; the Maeander flowed through the park, and also through the city, its source being in the palace. There was also a palace of the Persian king at Celaenae, a strong place, at the source of the Marsyas, under the acropolis; and the Marsyas also flows through the city, and joins the Maeander. The sources of the Marsyas were in a cave, and the width of the river was 25 feet; within Celaenae perhaps he means. The Catarrhactes of Herodotus is clearly the Marsyas of Xenophon, and the stream which Hamilton describes, who adds, "it appeared as if it had formerly risen in the centre of a great cavern, and that the surrounding rocks had fallen in from the cliffs above." The descriptions of Herodotus and Xenophon, though not the same, are perhaps not inconsistent. The town, palaces, acropolis, and parks of Celaenae must have occupied a large surface. In Livy's description (xxxviii. 13), the Maeander rises in the acropolis of Celaenae, and runs through the middle of the city; and the Marsyas, which rises not far from the sources of the Maeander, joins the Maeander. When the people of Celaenae were removed to the neighbouring site of Apameia Cibotus, they probably took the materials of the old town with them. Strabo's description of the position of Apameia is not free from difficulty. Leake thinks that it clearly appears from Strabo that both the rivers (Marsyas and Maeander) ran through Celaenae, and that they united in the suburb, which afterwards became the new city Apameia. It is certain that Celaenae was near Apameia, the site of which is well fixed. [APAMEIA, No. 5.]

It was an unlucky guess of Strabo (p. 579), and a bad piece of etymology, to suggest that Celaenae might take its name from the dark colour of the rocks, in consequence of their being burnt. But Hamilton observed that all the rocks are, "without exception, of a greyish white or cream-coloured limestone." The rock which overhangs the sources of the Marsyas contains many nummulites, and broken fragments of other bivalve shells. [G. L.]

CELAENUS TUMULUS (Κελαινὸς λόφος), a mountain in Galatia, mentioned by Ptolemy (v. 4), south of Pessinus, probably. [G. L.]

CE'LEAE. [PHLIUS.]

CELEIA or CALEIA (Κέλεια), an important city in the south-eastern corner of Noricum (Ptol. ii. 14. § 3; Plin. iii. 27). In some inscriptions it is called a Roman colony by the name of Caleia Claudia (Orelli, *Inscript.* n. 501), and in others a municipium (Orelli, *l. c.* n. 3020). During the middle ages Celeia was the chief town of a Slavonian district called Zellia (Paul. Diac. iv. 40); and it still bears the name of *Cilly*, and is rich in ancient architectural remains. (Comp. Itin. Anton. p. 129; Itin. Hieros. p. 560; Muchar, *Noricum*, vol. i. p. 161.) [L. S.]

CELE'NDERIS (Κελενδερίς: *Eth.* Κελενδερίτης: *Chelendreh*), a town of Pamphylia, on the coast. The tradition was that it was a Phoenician settlement, which was afterwards occupied by the Samians. (Mela, i. 13.) There was a temple of Juno near the town, and a river Is. which flowed by them to the sea. (Scymnus, quoted by Herodian.) It is described by Tacitus (*Ann.* ii. 80) as a very strong place, on a high rock nearly surrounded by the sea. Piso attempted to take it. Celenderis had a fort (Strab. p. 670); and Artemidorus, with other geographers, considered this place, and not Coracesium, as the commencement of Cilicia.

Chelendreh has "a snug but very small port, from whence the couriers from Constantinople to Cyprus embark." (Beaufort, *Karamania*, p. 209.) The Turks call it *Gulnar*. None of the remains of Celenderis appear to be older than the early period of the Roman empire. The town "gave name to a region called Celenderitis (Plin. v. 27), and coined those silver tetradrachms, which supply some of the earliest and finest specimens of the numismatic art." (Leake, *Asia Minor*, &c. p. 116.) There are also coins of the Syrian kings, and of the later Roman emperors, with the epigraph Κελενδερίτων. [G. L.]



COIN OF CELENDERIS.

CELENNA, a town of Campania, mentioned only by Virgil (*Aen.* vii. 739) who appears to place it (in conjunction with Rufrae and Batulum) on the borders of the Campanian plain. Servius (*ad loc.*) says "locus est Campaniae, sacer Junoni." We find no other mention of it, and its situation is unknown. [E. H. B.]

CELETRUM (*Kastoriá*), a town of Orestis in Macedonia, situated on a peninsula which is surrounded by the waters of a lake, and has only a single entrance over a narrow isthmus which connects it with the continent. In the first Macedonian campaign of the Romans, in B. C. 200, the consul Sulpicius, after having invested this place, which submitted to him, returned to Dassaretia, and from thence regained Apollonia, the place from which he had departed on this expedition. (Liv. xxxi. 40.) The position is so remarkable that there is no difficulty in identifying it with the modern fortress of *Kastoriá*. The lake, which bears the same name, is about six miles long and four broad. The peninsula is nearly four miles in circumference, and the outer point is not far from the centre of the lake. The present fortification of *Kastoriá* consists only of a wall across the W. extremity of the isthmus, which was built in the time of the Byzantine empire, and has a wet ditch, making the peninsula an island. In the middle of the wall stands a square tower, through which is the only entrance to the town. The ruins of a parallel wall flanked with round towers, which in Byzantine times crossed the peninsula from shore to shore, excluding all the E. part of it. still divide the Turkish and Greek quarters of the town. In A. D. 1084 Alexis I. took Castoria (Καστορία), which was defended by the brave and faithful Bryennius. (Anna Comn. *Alexius*, vi. p. 152; Le Beau, *Bas Empire*, vol. xv. p. 155.) The accurate description of Castoria, as Colonel Leake (vol. i. p. 329) remarks, by Anna Comnena (*l. c.*) shows that no great change has occurred since that time. Forbiger (vol. iii. p. 1060) supposes that one of the numerous towns which derived their name from Diocletian [DIOCLETIANOPOLIS] afterwards stood upon the site of Celetrum, but the positions given by Procopius (*Aed.* iv. 3), and the

Itineraries, to Diocletianopolis are at variance with this statement. On the other hand, Celetrum has been identified with the Κελαινίδιον of Hierocles. (Wesseling *ap. loc.*; Leake, *Northern Greece*, vol. iii. p. 330, vol. iv. p. 121.) [E. B. J.]

CELLAE (Κέλλη, Hierocl.: *Ostrovo*), a town of Macedonia Consularis, and a station on the Via Egnatia in Eordaea, between Heracleia and Edessa (*Peut. Tab.*), at a distance of 28 M. P. from the latter place, according to the Jerusalem Itinerary and that of Antoninus. [E. B. J.]

CELNIUS (Κέλνιος), in Britain, mentioned by Ptolemy (ii. 3. § 5), between the Tuasis aestuary (Τούαισις εἴσχυσις) and the Taezalum Promontory. The former of these is next in order southwards to the Varar aestuary (*Murray Firth*), the latter is to the north of the Deva (*Dee*). Hence the *Spey* is the likeliest equivalent to the Celnius. [R. G. L.]

CELSA (Κέλσα: Celsensis: Ru. at *Velilla* near *Xelsa*), a city of the Ilergetes, in Hispania Tarraconensis, on the Iberus, which was here crossed by a stone bridge, ruins of which still remain. Under the Romans, it was a colony, with the surname *Victrix Julia*, and it belonged to the conventus of Caesaraugusta. Several of its coins are extant, belonging to the reigns of Augustus and Tiberius. (Strab. iii. p. 161; Plin. iii. 3. s. 4; Ptol. ii. 6. § 68; Marca, *Hisp.* ii. 28; Florez, *Esp. S.* vol. xxx. p. 39, *Med. de Esp.* vol. i. p. 349, vol. ii. p. 638, vol. iii. p. 45; Mionnet, vol. i. p. 37, Suppl. vol. i. p. 75: Eckhel, vol. i. pp. 44, foll.) [P. S.]

CELTAE. [GALLIA.]

CELTIBERIA (Κελτιβηρία, Polyb., Strab., Caes., Liv. &c.: *Eth.* Celtiber, pl. Celtiberi, Κελτίβηρες), was the name of a large inland district of Spain, comprising the central plateau (*media inter duo maria*, Liv. xxviii. 1), which divides the basin of the Iberus (*Ebro*) from the rivers flowing to the W., and corresponding to the SW. half of *Aragon*, nearly the whole of *Cuenca* and *Soria*, and a great part of *Burgos*. These were about the limits of Celtiberia Proper; but, the name was used in a much wider sense, through the power which the Celtiberians obtained over the surrounding tribes; so that, for example, Polybius made it extend beyond the sources of the Anas (*Guadiana*) even to those of the Baetis (*Guadalquivir*: Strab. iii. p. 148), and he mentions the mountain range which reaches the sea above Saguntum, as the boundary of Iberia and Celtiberia. (Polyb. iii. 17. § 2.) So we find both Hemeroscopium on the Pr. Dianium (*C. S. Martin*), and CASTULO on the Baetis, named as in Celtiberia. (Artemidor. ap. Steph. B. *s. v.* Ἡμεροσκοπεῖον; Plut. *Sertor.* 3.) In fact, it would seem that, under the Romans, Celtiberia was often used as a term equivalent to Hispania Citerior (excepting, perhaps, the NE. part, between the Pyrenees and the Ebro), and that, as the boundaries of the latter were extended, so was the signification of the former. (Plin. iv. 21. s. 36; Solin. 23; Salmas. *ad Solin.* p. 197; Ukert, vol. ii. pt. 1. p. 305.)

The Celtiberians were believed to have originated in a union of the indigenous Iberians with Celts from Gaul, who were the earliest foreign invaders of the peninsula, and whose union gave rise to a nation distinguished by the best qualities of both peoples, and which speedily became great and powerful. (Diod. v. 33; Strab. i. p. 33, iii. pp. 158, 162; Appian. *Hisp.* 2; Lucan. iv. 9:—

> "Profugique a gente vetusta
> Gallorum Celtae miscentes nomen Iberis:"

comp. CELTICI; and, on the whole subject, see HISPANIA.)

Strabo (iii. p. 162) describes their country as commencing on the SW. side of M. IDUBEDA, which divided it from the basin of the *Ebro*. It was large and irregular, the greater part of it being rugged and intersected with rivers; for it contained the sources of all the great rivers which flow W. across the peninsula, the ANAS, TAGUS, and DURIUS, except the BAETIS, and this too, as we have seen, is assigned by Polybius to Celtiberia. The Celtiberi were bounded on the N. by the BERONES and the Bardyitae or VARDULI; on the W. by some of the ASTURES, Callaïci [GALLAECI], VACCAEI, VETTONES, and CARPETANI; on the S. by the ORETANI and by those of the BASTETANI and EDETANI who inhabit M. OROSPEDA; and on the E. by M. IDUBEDA. This description applies to the Celtiberi in the widest sense of the name. They were divided, he adds, into four tribes, of whom he only mentions two, the AREVACAE, who were the most powerful, and the LUSONES. Pliny (iii. 3. s. 4) mentions, as Celtiberians, first the Arevacae (*Celtiberi Arevacae*), and afterwards the PELENDONES (*Pelendones Celtiberorum, quatuor populis, quorum Numantini clari*: where it is doubtful whether the *IV. populis* refers to *Pelendones* or *Celtiberorum*: if to the former, he disagrees with Strabo and others, who assign Numantia to the Arevacae). The BELLI and the TITTI (or Dittani) are also mentioned as Celtiberian peoples (Polyb. xxxv. 2; Appian. *Hisp.* 44). Ptolemy uses the name in a narrower sense: his Celtiberi are bounded on the N. by the Arevacae (whom he places S. of the Pelendones and Berones), on the W. by the Carpetani, on the S. by the Oretani, and on the E. by the Lobetani and Edetani.

The nature of the country and the habits of the people combined to prevent their having many considerable cities; and on this ground Strabo charges Polybius with gross exaggeration in stating that Tiberius Gracchus destroyed 300 cities of the Celtiberians (xxvi. 4), a number which could only be made up by counting every petty fort taken in the war (Strab. iii. p. 163). The chief cities, besides NUMANTIA, SEGEDA, and PALLANTIA, and others which belonged to the AREVACAE, BERONES, and PELENDONES, were the following:—The capital was SEGOBRIGA, which some identify with the Segeda just named, and with the Segestica of Livy (xxxiv. 17). On the great road which ran W. from Caesaraugusta (*Zaragoza*) to Asturica (*Itin. Ant.* pp. 442, 443), were: 37 M. P., CARAVIS; 18 M. P. TURIASO (Τουριασώ, Ptol. *l. c.*, *Tarazona*); and, on a branch road from Turiaso to Caesaraugusta were: 20 M. P. from the former BALSIO or Belliso (comp. *Itin.* p. 451: at or near *Boria*); and, 20 M. P. from Balsio, and 16 from Caesaraugusta, ALLOBON or Alavona (Ἀλαυῶνα: *Alagon*, Ptol. ii. 6. § 67), which Ptolemy assigns to the Vascones. On the road leading SW. from Caesaraugusta to Toletum and Emerita were: 16 M. P. from Caesaraugusta, SEGONTIA (at or near *Epila*), apparently the Segontia which belonged to the Arevacae, and to be distinguished from the other Segontia, to be mentioned directly (*Itin. Ant.* pp. 437, 439): 14 M. P. further, NERTOBRIGA (*Itin. ll. cc.* Νερτόβριγα, Ptol. *l. c.*: *Almunia*); then 21 M. P., BILBILIS, and, 24 M. P., AQUAE BILBITANORUM; then, 16 M. P., ARCOBRIGA; then, 23 M. P., SEGONTIA (*Siguenza*), apparently the *Segontia Celtiberum* of Livy (xxxiv. 19); then 23

M. P. CAESADA (Κέσαδα ἡ Καίσαδα, Ptol. *l. c.*), at or near *Brihuega* on the *Tajuna*, 24 M. P. from ARRIACA of the CARPETANI. Another road ran south through M. Idubeda from Caesaraugusta to LAMINIUM near the source of the Anas (*Itin. Ant.* p. 447), on which were: 28 M. P., SERMO (*Muel?*); CARAE (*Cariñena*); 10 M. P., AGIRIA (*Daroca*); 6 M. P. ALBONICA (probably *Puerta de Daroca*); 25 M. P. URBIACA, seemingly the Urbicua of Livy (xi. 16; but the reading is uncertain, see Drakenborch, *ad loc.*: now *Molina*, Lapie; others identify it with *Alcaroches* or *Checa*); 20 M. P. VALEBONGA or Valeponga (*Valsolebre*, Lapie; *Val de Meca*, Cortes); 40 M. P. AD PUTEA (*Cuenca*, Lapie); 32 M. P., SALTICI (*S. Maria del Campo*, Lapie; *Jorquera*, Cortes); 16 M. P., PARIETINIS (*S. Clemente*, Lapie; *Chinchilla*, Cortes); 22 M. P. LIBISOSIA (*Lezuza*), 14 M. P. from the source of the Anas: but the last place very likely belonged to the Oretani. Among the cities not mentioned in the Itinerary were: ERGAVICA (Plin. iii. 3. s. 4: Ἐργαούικα, Ptol. *l. c.*) or Ergavia (Liv. xi. 50), a municipium belonging to the conventus of Caesaraugusta (coins *ap.* Florez, *Med. de Esp.* vol. ii. p. 426; Mionnet, vol. i. p. 43, Suppl. vol. i. p. 86; Sestini, p. 145; Eckhel, vol. i. p. 50; Inscr. *ap.* Gruter, p. 382, No. 9), the considerable ruins of which, at the confluence of the *Guadiela* and the Tagus, are called *Santaver* (Morales, *Antig.* p. 102; Florez, *Esp. S.* vol. vii. p 61); BURSADA, (Βούρσαδα, Ptol. *l. c.*), near the last place (coins *ap.* Sestini, *Med. Isp.* p. 113); CENTOBRIGA, near Nertobriga, if not the same place [NERTOBRIGA]: ATTACUM: CONTREBIA: COMPLEGA: VALERIA (Οὐαλερία, Ptol. *Valera la Vieja*, in a very strong position near the Sucro, *Jucar*, S. of *Cuenca*, Ru.), a Roman colony, belonging to the conventus of New Carthage (Plin. iii. 3. s. 4: Florez, *Esp. S.* viii. p. 198, comp. v. p. 19, vii. p. 59); EGELASTA (Λάξτα, Ptol.); OCILIS (Ὄκιλις), the Roman headquarters in the Celtiberian war, probably in the SE. of the country (Appian. *Hisp.* 47, foll.); BELSINUM: MEDIOLUM (Μεδίολον) in the N., and CONDABORA (Κονδάβορα), ISTONIUM (Ἰστόνιον), ALABA (Ἄλαβα), LIBANA (Λίβανα), and Urcesa (Οὔρκεσα), in the S. are mentioned only by Ptolemy (*l. c.*); MUNDA and CERTIMA, on the borders of Carpetania, near Alces, only by Livy (xl. 46), and BELGEDA (Βελγήδη) or Belgida, only by Appian (*Hisp.* 44) and Orosius (v. 23). There are also a number of localities in the neighbourhood of Bilbilis, only named by Martial; such as the mountains Calvus and Badavero, and the towns or villages of Boterdum, Platea on the Salo, Tutela, "choros Rixamarum," Cardua, Peteron, Rigae, Petusiae, and others, for the barbarous sound of which to Roman ears he feels it necessary to apologize "Celtiberis haec sunt nomina crassiora terris." (Martial. i. 49, iv. 55, xii. 18, &c.) For the list of cities compare Ukert, vol. i. pt. i. pp. 458—464.)

Of the manners and customs of the Celtiberians, besides the notices in Strabo and other writers, we have an elaborate account by Diodorus (v. 33, 34). As warriors they attained the highest renown by their long and obstinate resistance to the Romans. They were equally distinguished as excellent cavalry, and as powerful and steady infantry, so that, when their cavalry had defeated that of the enemy, they dismounted and engaged the hostile infantry (comp. Polyb. *Fr. Hist.* 13). Their favourite order of battle was the wedge-shaped column, in which they were almost irresistible (Liv. xl. 40). They sang as they joined battle (Liv. xxiii. 16). Their weapons were a two-edged sword of the finest temper [BILBILIS], and the still national dagger (comp. Polyb. *Fr. Hist.* 14; Strab. iii. p. 154); their defensive armour consisted of a bronze helmet, with a purple crest, of greaves made of plaited hair, and a round wicker buckler (κυρτία), or the light but large Gallic targe. A rough black blanket, of wool not unlike goats' hair, formed their sole dress by day, and at night they slept, wrapped up in it, upon the bare ground. They were particularly attentive to cleanliness, with the exception of the strange custom, which is ascribed also to the Cantabri, of washing with urine instead of water. Though cruel to criminals and enemies (comp. Strab. iii. p. 155), they are gentle and humane to strangers; and those of them whose invitations are accepted are deemed favourites of the gods. Their food consists in abundance of various meats; and they drink must (οἰνομέλιτος πόματι), their country supplying plenty of honey, and wine being imported by merchants. Though the country was generally mountainous and sterile, it contained some fertile valleys, and the prosperity of some few of the cities is exemplified by the cases of BILBILIS, and especially NUMANTIA. It is thus that we must explain the statement of Diodorus respecting the excellence of their country, and the large tribute of 600 talents which, according to Poseidonius, M. Marcellus exacted from the country (Strab. iii. p. 162). As to their religion, Strabo says that the Celtiberians and some of their neighbours on the N. celebrated a festival to some nameless deity at the time of the full moon, assembling together in their families, and dancing all night long (iii. p. 164). Several other points in Strabo's description of the manners of the mountaineers of the N. may be regarded as applying to the Celtiberians among the rest. [HISPANIA.]

The Celtiberians are renowned in history for their long and obstinate resistance to the Romans. They had been subdued by Hannibal with great difficulty. In the Second Punic War, after giving important aid to the Carthaginians, they were induced by the generosity of Scipio to accept the alliance of Rome; but yet we find a body of them serving the Carthaginians as mercenaries in Africa. (Liv. xxv. 33, xxvi. 50; Polyb. xiv. 7, 8.) But the cruelty and avarice of later governors drove them, in B. C. 181, into a revolt, which was appeased by the military prowess and the generous policy of the elder Tiberius Gracchus, B. C. 179. The resistance of the city of SEGEDA to the demands of Rome led to a fresh war (B. C. 153), which was conducted on the part of the Romans with varying success by M. Marcellus, who would have made peace with the Celtiberians; but the Senate required their unconditional surrender. The diversion created in Lusitania by Viriathus caused the Celtiberian war to languish till B. C. 143, when the great war with Numantia began, and was not concluded till B. C. 133. [NUMANTIA.] In spite of this great blow, the Celtiberians renewed the war under Sertorius; and it was only after his fall that they began to adopt the Roman language, dress and manners. (Polyb. xxxv. 1, et seq.; Liv. xxi.—xxviii. passim; Strab. iii. p. 151.) [P. S.]

CE'LTICA. [GALLIA.]

CE'LTICA, CE'LTICI (ἡ Κελτική, οἱ Κελτικοί), in Hispania. The repeated occurrence of these names in the geography of Spain is at once

accounted for by the tradition that the population of the peninsula contained a large Celtic element [CELTIBERI; HISPANIA].

1. *Celtica*, the general and at first very vague name for the whole NW. of Europe, is applied specifically to Spain, as, on the other hand, that of Iberia was sometimes extended to Gaul. But the more particular reference of the term Celtica in Spain was to the northern and central portion of the peninsula. (Aristot. *de Mund.* i. p. 850, du Val; Ephor. ap. Strab. iv. p. 199, Fr. 43, Didot; Scymn. Ch. 168, foll.; Eratosthenes ap. Strab. ii. p. 107, gives a like extent to the Γαλαταί.)

2. Strabo mentions a tribe of Celtici in the S. of Lusitania, as inhabiting the country between the Tagus and the Anas, from the point where the latter river makes its great bend to the S., that is, in the S. of *Alemtejo*. (But the district was also partly peopled by Lusitanians.) Their chief city was CONISTORGIS: another was PAX AUGUSTA. On the authority of Polybius, he connects these Celtici with the TURDULI, in kindred as well as proximity. (Strab. iii. pp. 139, 141, 151; Polyb. xxxiv. 9. § 3.)

3. Pliny extends these Celtici into Baetica. The country called BAETURIA, on the left bank of the Anas, is divided, he says, into two parts and two nations, the Celtici, who border on Lusitania, and belong to the conventus of Hispalis, and the TURDULI, whose frontier extends along Tarraconensis as well as Lusitania, and whose judicial capital is Corduba. He considers these Celtici to have migrated from Lusitania, which he appears to regard as the original seat of the whole Celtic population of the peninsula, including the Celtiberians, on the ground of an identity of sacred rites, language, and names of cities; the latter in Baetica, bearing epithets to distinguish them from those in Celtiberia and Lusitania. (Plin. iii. 1. s. 3: this seems to be the general sense of the passage, supported by the names of the cities mentioned; but the phrase "Celticos *a Celtiberis ex Lusitania* advenisse manifestum est" is difficult to interpret precisely). The cities referred to are SERIA Fama Julia, NERTOBRIGA Concordia Julia, SEGIDA Restituta Julia, UCULTUNIACUM or CURIGA, LACONIMURGIS Constantia Julia, Tereses Fortunales, and Callenses Emanici: the last two names are those of the *inhabitants;* of the *cities*, the former is not elsewhere mentioned, the latter is called CALENTUM. The other cities of Celtica, as Pliny calls the district, were ACINIPO, ARUNDA, ARUCI, TUROBRIGA, LASTIGI, SALPESA, SAEPONE, SERIPPO. In like manner Ptolemy mentions the Celtici in Baetica (Βαιτικοὶ Κελτικοί) and assigns to them the cities of Aruci, Arunda, Curgia, Acinippo, and Vama (Οὔαμα), all but the last being included in Pliny's list. (Ptol. ii. 4. § 15.) Of the above names, those ending in *briga* indicate a Celtic dialect; and the remark applies to many other parts of Spain.

4. Celtici are again found in the extreme NW. of Spain, in Gallaecia, about the promontory of NERIUM (*C. Finisterre*), which was also called CELTICUM, in the very same district as the ARTABRI, whom Mela expressly calls a Celtic people. (Strab. iii. p. 153; Mela, iii. 1; Plin. iii. 3. s. 4, iv. 20, 22. s. 34, 35.) Strabo regards these Celtici as sprung from those upon the Anas; and relates how they marched northwards with the Turduli, but quarrelled, and separated from them at the river Limaea (*Lima*). Mela places the Celtici along the whole W. coast up to this Celtic promontory. Pliny refers these Celtici to the conventus of Lucus Augusti (iii. 3. s. 4.), and mentions the tribes, Celtici Neriae and Celtici Praesamarci (iv. 20. s. 34). [P. S.]

CELTICOFLA'VIA, a city of the Vettones in Spain, on the borders of Lusitania, at *Torrecilla de aldea Tejada*, near *Salamanca*, only known by inscriptions, but deserving of mention for the composition of its name, indicating Celtic origin and Roman patronage. [P. S.]

CEL'TICUM PROMONTORIUM. [CELTICI.]

CELURNUM, in Britain, mentioned in the Notitia as the station of the second wing of the Asti. Generally identified with *Walwick Chesters* in Northumberland *per lineam valli*. [R. G. L.]

CELYDNUS. [EPEIRUS.]

CEMA, an Alpine mountain which Pliny (iii. 4) names as the source of the Varus (*Var*); but it does not appear what mountain he means. [G. L.]

CEMENE'LIUM (Κεμενέλιον, Ptol.: *Eth.* Cemenelensis, Inscr.: *Cimiez*), a town of Liguria, at the foot of the Maritime Alps. It was only about two miles distant from Nicaea, on a hill, rising above the torrent of the Paulo, or *Paglione*, and six miles from the river Varus, which formed the boundary of Liguria. Both Pliny and Ptolemy term it the chief city of the Vediantii, apparently a Gaulish tribe, though it was necessarily included in Liguria as long as the Varus was considered the limit between Italy and Gaul. (Plin. iii. 5. s. 7; Ptol. iii. 1. § 43.) At a later period this limit being fixed at the Tropaea Augusti, on the pass of the Maritime Alps, Cemenelium and Nicaea were both included in Gaul. (*Itin. Ant.* p. 296.) It was thenceforth included in the jurisdiction of the "Praeses Alpium Maritimarum" (*Notit. Dign.* ii. p. 72), and was perhaps the seat of his government. Numerous inscriptions, as well as other ancient relics, prove it to have been a place of importance under the Roman Empire: and it seems probable that it was frequented by wealthy Romans, as *Nice* is at the present day, on account of the mildness and serenity of its climate in winter. The hill of *Cimiez* is now occupied by gardens and olive-grounds, but still retains the ruins of an amphitheatre, in tolerable preservation, but of small size: near it are some other Roman ruins, apparently those of a temple and of Thermae. The destruction of Cemenelium dates from the time of the Lombards. It was situated on the high road from Rome to Arelate and Narbo, which passed direct from the Tropaea Augusti (*Turbia*) to Cemenelium, and thence to the mouth of the Varus, leaving Nicaea on the left. (Roubaudi, *Nice et ses Environs*, pp. 54—67. Turin, 1843.) [E. H. B.]

CENABUM. [GENABUM.]

CENAEUM (Κήναιον: *Lithádha*), a promontory of Euboea, forming the north-western extremity of the island, and opposite the Malic gulf. On this promontory was a temple of Zeus, who was hence called Cenaeus. (Strab. x. pp. 444, 446; Thuc. iii. 93; Ptol. iii. 15. § 23; Plin. iv. 12. s. 21; Liv. xxxvi. 20; Hom. *Hymn. in Apoll.* 219; Soph. *Trach.* 238, 753; Ov. *Met.* ix. 136.)

CE'NCHREAE (Κεγχρεαί: *Eth.* Κεγχρεάτης). 1. A city of the Troad, "in which Homer lived while he was inquiring of the things that concerned the Troes," as Stephanus (*s. v.* Κεγχρεαί) says. Another tradition, of no more value, makes it the birthplace of Homer. (Suidas, *s. v.* Ὅμηρος.) The site of Cenchreae is supposed to be a place called *Tshigri*, where there are remains, near the left bank of the

Mendere (the Scamander), lower down than the supposed ruins of Cebrene [CEBRENIA], and near those of Neandria. [G. L.]

2. A town in the Argeia, south of Argos, and on the road from the latter city to Tegea. Pausanias says that it was to the right of the Trochus (*τρόχος*), which must not be regarded as a place, but as the name of the carriage road leading to Lerna. Near Cenchreae Pausanias saw the sepulchral monuments of the Argives, who conquered the Lacedaemonians at Hysiae. The remains of an ancient place, at the distance of about a mile after crossing the Erasinus (*Kephalári*), are probably those of Cenchreae; and the pyramid which lies on a hill a little to the right may be regarded as one of the sepulchral monuments mentioned by Pausanias. [For description of this pyramid, see p. 202.] It is supposed by some writers that the Hellenic ruins further on in the mountains, in a spot abounding in springs, called *τὰ Νερὰ* or *Skaphídaki*, are those of Cenchreae; and the proximity of these ruins to those of Hysiae is in favour of this view; but on the other hand, the remains of the pyramid appear to fix the position of Cenchreae at the spot already mentioned near the Erasinus. The words of Aeschylus (*Prom.* 676) — *εὔποτον Κερχνείας* [al. *Κεγχρείας*] *ῥέος Λέρνης ἄκρην τε* — would seem to place Cenchreae near Lerna, and the stream of which he speaks is perhaps the Erasinus. (Paus. ii. 24. § 7; Strab. viii. p. 376; Leake, *Morea*, vol. ii. p. 343; Boblaye, *Recherches*, &c. p. 46; Ross, *Reisen im Peloponnes*, p. 141, seq.)

3. The eastern port of Corinth. [CORINTHUS.]

CENDEVIA. [BELUS.]

CENICENSES. [CAENICENSES.]

CENIMAGNI, in Britain, mentioned by Caesar (*B. G.* v. 21) as having, along with the Segontiaci, Ancalites, Bibroci, and Cassi, sent ambassadors to Caesar, requesting protection against Cassivelaunus. They have somewhat gratuitously been identified with the Iceni. [R. G. L.]

CENION (*Κενίων*), in Britain, mentioned by Ptolemy (ii. 3. § 4), as a river between the Tamar and the Lizard Point. This may mean either the Grampound river, which falls into the sea at the head of Falmouth Bay, or the Fowey. [R. G. L.]

CENNATI, seems to be the name of a people in Cilicia Trachea. [CILICIA.]

CENNI (*Κέννοι*), a tribe of the Alemanni mentioned by Dion Cassius (lxxvii. 14), with whom the Romans carried on war in the reign of Caracalla. Reimarus believes them to be the same as the Chatti, while others are inclined to identify them with the *Senones* (Scenni, or *Semni*) mentioned by Florus (iv. 12); but nothing certain can be said. [L. S.]

CENOMANI, a Gallic nation of Celtica whom Caesar (vii. 75) names Aulerci Cenomani [AULERCI]. The position of the several peoples named Aulerci was west of the Carnutes, and between the *Seine* and the *Loire*. The Cenomani occupied part of the old diocese of *Mans;* and the town of *Mans* in the department of *La Sarthe* is on the site of the place called Cenomani in the Notitia, from the name of the people. As usual in the case of Gallic chief cities, the name of the people, Cenomani, prevailed in the later empire over that of the original name of the town, which however appears in the Table as Subdinnum. The Table gives two roads on which this name occurs: one passes from Caesarodunum (*Tours*) through Subdinnum to Alauna (*Alleaume à Valognes*); and the other runs from Subdinnum to Mitricum, that is, Autricum (*Chartres*), and to Durocassio (*Dreux*). Ptolemy (ii. 8) names the chief city of the Cenomani, Vindinum, which Valesius proposes that we should alter to Suindinum, a name which is nearer to that of the Table.

The Cenomani joined in the great rising against Caesar in B. C. 52, under Vercingetorix. The contingent that they sent to the siege of Alesia was five thousand men (*B. G.* vii. 75). This was one of the migratory Gallic tribes which at an early period crossed into Italy; and if the tradition recorded by Cato (Plin. iii. 19. s. 23) is true, that they formed a settlement near Massilia (*Marseille*), among the Volcae, this may indicate the route that the Cenomani took to Italy. [G. L.]

CENOMANI (*Κενομάνοι*, Strab. Ptol.; *Γονομάνοι*, Polyb.), a tribe of the Cisalpine Gauls, who occupied the tract N. of the Padus, between the Insubres on the W. and the Veneti on the E. Their territory appears to have extended from the river Addua to the Athesis. Both Polybius and Livy expressly mention them among the tribes of Gauls which had crossed the Alps within historical memory, and had expelled the Etruscans from the territory in which they established themselves and subsequently continued to occupy. (Pol. ii. 17; Liv. v. 35.) It is remarkable that they appear in history almost uniformly as friendly to the Romans, and refusing to take part with their kindred tribes against them. Thus, during the great Gaulish war in B. C. 225, when the Boii and Insubres took up arms against Rome, the Cenomani, as well as their neighbours the Veneti, concluded an alliance with the republic, and the two nations together furnished a force of 20,000 men, with which they threatened the frontier of the Insubres. (Pol. ii. 23, 24, 32; Strab. v. p. 216.) Even when Hannibal invaded Cisalpine Gaul they continued faithful to the Romans, and furnished a body of auxiliaries, who fought with them at the battle of the Trebia. (Liv. xxi. 55.) After the close of the Second Punic War, however, they took part in the revolt of the Gauls under Hamilcar (B. C. 200), and again a few years later joined their arms with those of the Insubres: but even then the defection seems to have been but partial, and after their defeat by the consul C. Cornelius (B. C. 197), they hastened to submit, and thenceforth continued faithful allies of the Romans. (Liv. xxxi. 10, xxxii. 30, xxxix. 3.) From this time they disappear from history, and became gradually merged in the condition of Roman subjects, until in B. C. 49 they acquired, with the rest of the Transpadane Gauls, the full rights of Roman citizens. (Dion Cass. xli. 36.)

The limits of the territory occupied by them are not very clearly defined. Strabo omits all notice of them in the geographical description of Gallia Cisalpina, and assigns their cities to the Insubres. Livy speaks of Brixia and Verona as the chief cities in their territory. Pliny assigns to them Cremona and Brixia: while Ptolemy gives them a much wider extent, comprising not only Bergomum and Mantua, but Tridentum also, which was certainly a Rhaetian city. (Strab. v. p. 213; Liv. v. 35; Plin. iii. 19. s. 23; Ptol. iii. 1. § 31.) It is singular that Polybius, in one passage (ii. 32), appears to describe the river Clusius (*Chiese*), as separating them from the Insubres: but this is probably a mistake. The limits above assigned them, namely, the Addua on the W., the Athesis on the E., and the Padus on the S., may be regarded as ap-

proximately correct. The Alpine tribes of the Camuni and the Triumpilini, which bordered on them on the N., are expressly described by Pliny as of Euganean race, and were not therefore nationally connected with the Cenomani, though in his time at least united with them for administrative purposes.

The topographical description of the country of the Cenomani, as it existed under the Roman Empire, is more conveniently given under the general head of GALLIA CISALPINA. [E. H. B.]

CENTOBRI'GA (or *-brica*), a city of the Celtiberians, in Hispania Tarraconensis, the siege of which, in the Celtiberian War, gave an occasion for a striking display of generosity on the part of Metellus (Val. Max. v. 1. § 5). Florus (ii. 17) relates the same incident as occurring at NERTOBRIGA. It is not clear whether the cities were identical. [P. S.]

CENTRI'TES (Κεντρίτης: *Buhtán Chái*), a river dividing the mountains of the Carduchians from the slopes and plains of Armenia, crossed by the Ten Thousand in their retreat. It is described by Xenophon (*Anab.* iv. 3. § 1) as 200 feet in breadth, above their breasts in depth, and extremely rapid, with a bottom full of slippery stones. The Centrites has been identified with the *Buhtán Chái*, an E. affluent of the Tigris, which falls into that river at the Armenian village of *Til*, and constitutes at the present day a natural barrier between *Kurdistán* and Armenia. (Ainsworth, *Trav. in the Track of the Ten Thousand*, p. 166; Koch, *Zug der Zehn Tausend*, p. 78; Chesney, *Exped. Euphrat.* vol. i. p. 18.) [E. B. J.]

CENTRO'NES (Κέντρωνες, Strab. p. 204). The Centrones were an Alpine people, who with the Graioceli and the Caturiges attempted to stop Caesar on his passage over the Alpes Cottiae in B. C. 58 (*B. G.* i. 10) from Gallia Cisalpina into the territory of the Allobroges. Caesar gives no exact determination of the position of the Centrones. Pliny (iii. 20) places the Centrones next to the Octodurenses, that is the people of Octodurus or *Martigny*. The Octodurenses are the Veragri. Ptolemy (iii. 1) assigns to the Centrones two towns, Forum Claudii and Axima. Axima is *Aisme* in the *Tarentaise* [AXIMA]; and a little place called *Centron* in the same valley retains the name of the people. The Centrones occupied the Alpes Graiae (Ptol. iii. 1) which Pliny (xi. 42) calls the Alpes Centronicae. In another passage (xxxiv. 2) he speaks of copper mines "in Centronum Alpino tractu."

The pass through the Centrones is mentioned by Strabo (p. 205). Those who cross the Alps into Gallia from the country of the Salassi, pass up the great valley of the Salassi, the valley of *Aosta*, which has a bifurcation: one road passes over the Pennine Alps, and the other, which is more westerly, through the Centrones. Both roads lead to Lugdunum, *Lyon* (p. 208). The road through the Centrones is the pass of the *Petit St. Bernard*. These and other Alpine tribes belong neither to Gallia nor Italy. Strabo gives them a separate description. But Ptolemy includes the Centrones with other Alpine peoples in Italy. [G. L.]

CENTUMCELLAE (Κεντουμκέλλαι, Procop.: *Civita Vecchia*), a town on the sea-coast of Etruria, between Pyrgi and Graviscae, and distant 47 miles from Rome. It appears to have owed its origin entirely to the construction of its magnificent port by Trajan, and there is no trace of the previous existence of a town upon the spot. The younger Pliny has left us an account of the construction of this port: and at a later period Rutilius gives a poetical but accurate description of it, which entirely coincides with its present appearance. It appears to have been almost wholly of artificial construction, and was formed by a breakwater or artificial island, with a mole running out towards each extremity of this, and leaving only a narrow entrance on each side of it: the basin within being of nearly circular form, so as to constitute what Rutilius calls a marine amphitheatre. At each end of the breakwater was a tower, serving for a lighthouse as well as for defence. (Plin. *Ep.* vi. 31; Rutil. *Itin.* i. 237—248.) It appears from Pliny that Trajan had a villa here, the existence of which is again mentioned in the time of M. Aurelius (Lamprid. *Commod.* 1): and by degrees a town grew up around the port, the importance of which continually increased, as that constructed by Trajan at the mouth of the Tiber became so choked with sand as to be rendered useless. In the time of Procopius Centumcellae was a large and populous city, and a place of strength as a fortress (Procop. *B. G.* ii. 7): on which account its possession was warmly contested between the Goths and Byzantine generals: it was captured by Belisarius, afterwards besieged and taken by Totila, but soon after recovered by Narses. (Id. *Ib.* iii. 36, 37, 39, iv. 34.) It continued to flourish till the year 812, when it was utterly destroyed by the Saracens: the remaining inhabitants withdrew into the interior where they founded a new settlement, and the ancient city obtained on this occasion the name of *Civita Vecchia*, which it has retained ever since. It soon became again inhabited, and is now one of the principal ports of the Roman States, with a population of about 8,000 inhabitants. The walls that surround the port are based throughout on those erected by Trajan: there exist, besides, the remains of an aqueduct, and numerous fragments of other Roman buildings. (Dennis's *Etruria*, vol. ii. p. 1—4.)

The Itineraries vary considerably in regard to the distance from Rome to Centumcellae, as well as the intermediate stations: the true distance by the line of the Via Aurelia was 47 miles: it was 5 miles from Castrum Novum, erroneously marked as viii. in the Itin. Ant. (D'Anville, *Anal. Géogr. de l'Italie*, p. 123; Dennis, *l. c.* p. 6.) [E. H. B.]

CENTURIONES, AD, a station in Gallia, mentioned in the Antonine Itin. It appears to be the Ad Centenarium of the Table. It lies on a road from Narbo (*Narbonne*), through Ruscino (*Castel* or *Tour de Rousillon*) and Illiberis (*Elne*) to Summus Pyrenaeus (*Bellegarde*). Ad Centuriones is between Illiberris and Summus Pyrenaeus, and 5 M. P. from Summus Pyrenaeus. Its position, therefore, is fixed within certain limits, and it is the chapel of *St. Martin sous le Boulou*, according to Walckenaer, a place on the Illiberris (*Tech*), where there are said to be remains; and this is exactly the point, where we must leave the banks of this river to ascend the valley which leads to *Bellegarde*. [G. L.]

CENTU'RIPA or CENTU'RIPI (τὰ Κεντόριπα, Thuc., Diod., Strab., &c.; Κεντούριπαι, Ptol.: *Eth.* Κεντοριπῖνος, Centuripinus: *Centorbi*), a city in the interior of Sicily, situated on a lofty hill, to the SW. of Mount Aetna, from which it was separated by the valley of the Symaethus (*Simeto*), and 24 miles NW. of Catana (Strab. vi. p. 272: Ptol. iii. 4. § 13; Itin. Ant. p. 93.) It is first mentioned by Thucydides, from whom we learn that it was a city of the Siculi, and appears to have been from a very early period one of the most important

of the strongholds of that people. Hence, at the time of the Athenian expedition (B. C. 414), its commanders thought it worth while to march with their whole force against Centuripa, which was induced to enter into a treaty of alliance with them, and subsequently rendered them good service by attacking the auxiliaries of the Syracusans on their march through the interior of the island. (Thuc. vi. 96, vii. 32.) We are told, indeed, that Gellias of Agrigentum, who was sent thither as ambassador by his countrymen, treated the Centuripans with contempt, as the people of a poor and insignificant city; but this must be understood only with reference to the great Greek colonies, not the Siculian cities. (Diod. xiii. 83.) Shortly after we find Dionysius the Elder, in B. C. 396, concluding an alliance with the ruler of Centuripa, a despot named Damon; but he does not appear to have ever reduced the city under his subjection. (Id. xiv. 78.) In the time of Timoleon it was governed by another despot named Nicodemus, who was expelled by the Corinthian general, and the city restored to liberty, B. C. 339 (Id. xvi. 82): but it subsequently fell into the power of Agathocles, who occupied it with a garrison. During the wars of that monarch with the Carthaginians however, Centuripa, after some ineffectual attempts to throw off his yoke, succeeded in recovering its independence, which it was thenceforth able to maintain. (Id. xix. 103, xx. 56.) Shortly before the First Punic War we find the Centuripans in alliance with Hieron of Syracuse, whom they assisted against the Mamertines, and from whom they received a grant of part of the territory of Ameselum, which that monarch had destroyed. (Id. xxii. 13, Exc. Hoesch. p. 499; Pol. i. 9.)

But this alliance had the effect of drawing upon them the Roman arms, and in the second campaign of the war Centuripa was besieged by the consuls Otacilius and Valerius Messala. It was during this siege that the envoys of numerous Sicilian cities hastened to make their submission to Rome, and though not expressly mentioned, it is evident that Centuripa itself must have early followed the example, as we find it admitted to peculiarly favourable terms, and Cicero speaks of it as having been the faithful ally of the Romans throughout their subsequent wars in Sicily. (Diod. xxiii. Exc. H. p. 501; Cic. *Verr.* v. 32.) In the time of the great orator it was one of the five cities of Sicily which enjoyed the privilege of freedom and immunity from all taxation: and so much had it prospered under these advantages, that it was one of the largest and most wealthy cities in the island. Its citizens amounted to not less than 10,000 in number, and were principally occupied with agriculture; besides the territory of the city itself which was extensive, and one of the most fertile corn-producing tracts in the whole island, they occupied and tilled a large part of the neighbouring territories of Aetna and Leontini, as well as other districts in more distant quarters of the island, so that the "aratores Centuripini" were the most numerous and wealthy body of their class in the whole province. (Cic. *Verr.* ii. 67, 69, iii. 6, 45, 48, iv. 23.) They suffered severely from the exactions of Verres, and still more at a somewhat later period from those of Sex. Pompeius. Their services against the latter were rewarded by Augustus, who restored their city, and it was doubtless at this period that they obtained the Latin franchise, of which we find them in possession in the time of Pliny. (Strab. vi. p. 272; Plin. iii. 8. s. 14.) But it seems probable that the prosperity of the city declined under the empire, and we hear little more of Centuripa from this time, though the name is found in Ptolemy and the Itineraries, and it seems to have continued to occupy the ancient site down to the 13th century, when it was destroyed by the emperor Frederic II. The modern town of *Centorbi* has, however, grown up again upon the ancient site, and still presents some ruins of the Roman city, especially the remains of the walls that crowned the lofty and precipitous hill, on the summit of which it stood: as well as the ruins of cisterns, thermae, and other ancient edifices. (Ptol. iii. 4. § 13; Itin. Ant. p. 93; Tab. Peut.; Fazell. *de Reb. Sic.* x. p. 429; Biscari, *Viaggio per la Sicilia*, p. 53.) Numerous painted vases of pure Greek style have been discovered in sepulchres in the immediate neighbourhood. (Biscari, *l. c.* p. 55; *Ann. d. Inst.* 1835, p. 27—47.)

Pliny speaks of the territory of Centuripa as producing excellent saffron, as well as salt, which last was remarkable for its purple colour. (Plin. xxi. 6. s. 17, xxxi. 7. s. 41; Solin. 5. §§ 13, 19.) It was the birth-place of the physician Appuleius Celsus. (Scribon. Larg. *de Comp. Medic.* c. 171.) [E. H. B.]



COIN OF CENTURIPA.

CEOS (Κέως; Ion. Κέος; Κία, Ptol. iii. 15. § 26; usually CEA by the Latin writers, Plin. iv. 12. s. 20: *Eth.* Κεῖος; Ion. Κήϊος: *Zea*), an island in the Aegaean sea, and one of the Cyclades, situated about 13 English miles SE. of the promontory of Sunium in Attica. The island is 14 English miles in length from north to south, and 10 in breadth from east to west. Pliny (iv. 12. s. 20) says that Ceos was once united to Euboea, and was 500 stadia in length, but that four-fifths of it were carried away by the sea. According to the legend, preserved by Heraclides Ponticus (*Pol.* c. 9), Ceos was originally called Hydrussa, and was inhabited by nymphs, who afterwards crossed over to Carystus, having been frightened away from the island by a lion; whence a promontory of Ceos was called Leon. Ovid apparently alludes to this legend (*Her.* xx. 221):

"Insula, Carthaeis quondam celeberrima Nymphis,
Cingitur Aegaeo, nomine Cea, mari."

Heraclides Pont. further states that a colony was afterwards planted in the island by Ceos from Naupactus. In the historical times it was inhabited by Ionians (Herod. viii. 46; Schol. *ad Dionys. Per.* 526); and the inhabitants fought on the side of the Greeks at the battles of Artemisium and Salamis. (Herod. viii. 1, 46.)

Ceos once possessed four towns, Iulis, Carthaea, Coressia, and Poecessa, but in the time of Strabo the two latter had perished, the inhabitants of Coressia having been transferred to Iulis and those

of Poeëssa to Carthaea. (Strab. viii. p. 486; comp. Plin. *l. c.*)

IULIS (Ἰουλίς: *Eth.* Ἰουλιήτης, Ἰουλιεύς), the most important town in Ceos, is celebrated as the birthplace of the two great lyric poets Simonides and Bacchylides, of the sophist Prodicus, of the physician Erasistratus, and of the peripatetic philosopher Ariston. From the great celebrity of Simonides he was frequently called emphatically the *Cean;* and Horace, in like manner, alludes to his poetry under the name of *Ceae Camenae* (*Carm.* iv. 9. 8), and *Cea Nenia* (*Carm.* ii. 1. 38). Iulis was situated on a hill about 25 stadia from the sea, in the northern part of the island, on the same site as the modern *Zea*, which is now the only town in the island. There are several remains of Iulis; the most important is a colossal lion, about 20 feet in length, which lies a quarter of an hour east of the town. The legend already quoted from Heraclides Pont. probably has a reference to this lion; and the more so as there is a fountain of water gushing from the spot where the lion stands.

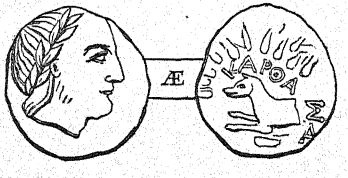
The laws of Iulis were very celebrated in antiquity; and hence "Cean Laws" were used proverbially to indicate any excellent institutions. (Comp. Plat. *Prot.* p. 341, *Leg.* i. p. 638; Böckh, *ad Min.* p. 109.) These laws related to the morals of the citizens and their mode of life. One of them quoted by Menander was particularly celebrated:—

ὁ μὴ δυνάμενος ζῆν καλῶς οὐ ζῇ κακῶς.

It was said that every citizen above 60 years of age was obliged to put an end to his life by poison, for which we find two reasons assigned; one that there might be a sufficient maintenance left for the other inhabitants, and the other that they might not suffer from sickness or weakness in their old age. (Strab. *l. c.;* Steph. B. *s. v.* Ἰουλίς; Aelian, *V. H.* iii. 37; Val. Max. ii. 6. § 8; Heracl. Pont. *l. c.*) Other Cean laws are mentioned by Heraclides Pont. (*l. c.*) and Athenaeus (xiii. p. 610; comp. Müller, *Aeginetica*, p. 132).

CORESSIA (Κορησσία, Strab. *l. c.*; Coressus, Plin. *l. c.*), was the harbour of Iulis. Near it was a temple of Apollo Smintheus, and the small stream Elixus flowed by it into the sea. There are a very few remains of the town on the heights upon the west side of the bay. The harbour is large and commodious.

CARTHAEA (Κάρθαια: *Eth.* Καρθαεύς), was situated on the south-eastern side of the island. There are still considerable ruins of this town, called *'σ ταῖς Πόλαις.* (Pol. xvi. 41; Strab. Plin. *ll. cc.;* Steph. B. *s. v.;* Anton. Lib. 1; Ov. *Met.* vii. 368, x. 109.) The ancient road from Iulis to Ceos, broad and level, and supported in many places by a strong wall, may still be traced.



COIN OF CARTHAEA IN CEOS.

POEESSA (Ποιήεσσα) was situated on the south-western side of the island, on a high and steep promontory. Its ruins are inconsiderable and still preserve their ancient name. (Strab. Plin. *ll. cc.*; Steph. B. *s. v.*)

The population of the island in 1837 did not much exceed 3,000 souls. Its principal article of commerce is the Valonia acorn (the acorn of the Quercus Aegilops), which is exported in large quantities for the use of tanners. (Tournefort, *Travels*, vol. i. p. 252, transl.; Ross, *Reisen auf den Griech. Inseln*, vol. i. p. 127; and especially Brönsted, *Reisen und Untersuchungen in Griechenland*, vol. i., who has given a very detailed account of every thing relating to the island.)

CEPHALAE (Κεφαλαὶ ἄκρον: *Cefalo* or *Msarata*, vulgo *Mesurata*), a lofty and well-wooded promontory of the Regio Syrtica on the N. coast of Africa, forming the western headland, as BOREUM PR. formed the eastern cape of the Greater Syrtis. [SYRTES.] Strabo makes it a little more than 5000 stadia from Carthage. (Strab. xvii. pp. 835. 836; Ptol. iv. 3. § 13; Blaquière, *Letters from the Mediterranean*, vol. i. p. 18; Della Cella, *Viaggio*, &c. p. 61; Barth, *Wanderungen*, p. 322.) [P.S.]

CEPHALE. [ATTICA, p. 332, b.]

CEPHALLE'NIA (Κεφαλληνία, Κεφαληνία: *Eth.* Κεφαλλήν, pl. Κεφαλλῆνες, Κεφαλλήνιος: *Cephalonia*), called by Homer SAME (Σάμη, *Od.* i. 246, ix. 24) or SAMOS (Σάμος, *Il.* ii. 634, *Od.* iv. 671), the largest island in the Ionian Sea, opposite the Corinthian gulf and the coast of Acarnania. Along the northern half of the eastern coast of Cephallenia lies the small island of Ithaca, which is separated from it by a narrow channel about three miles in breadth. (Comp. Hom. *Od.* iv. 671.) Strabo says that Cephallenia was distant from the promontory Leucata in the island of Leucas about 50 stadia (others said 40), and from the promontory Chelonatas, the nearest point in the Peloponnesus, about 80 stadia. (Strab. x. p. 456.) Pliny describes it as 25 (Roman) miles from Zacynthus. (Plin. iv. 12. s. 19.) The first of these distances is tolerably correct; but the other two are erroneous. From *C. Viscardo*, the most northerly point of Cephallenia, to *C. Dukato* (the ancient Leucata), the distance is 5 English miles, or about 40 stadia; but from *C. Scala*, the most southerly point in Cephallenia, to *C. Tornese*, the nearest point in the Morea, the distance is 23 miles, or about 196 stadia; while from *C. Scala* to the northernmost part of Zacynthus the real distance is only 8 miles.

The size of Cephallenia is variously stated by the ancient writers. Strabo (*l. c.*) makes it only 300 stadia in circuit. Pliny (*l. c.*, according to Sillig's edition) says that it is 93 miles in circumference; and Agathemerus (i. 5) that it is 400 stadia in length, both of which measurements are nearer the truth, though that of Agathemerus is too great. The greatest length of the island is 31 English miles. Its breadth is very unequal: in the middle of the island, where a bay extends eight miles into the land, the breadth is about 8 miles, but in the northern part it is nearly double that distance. The area of the island is about 348 square miles.

Cephallenia is correctly described by Strabo as a mountainous country. Homer in like manner gives to it the epithet of παιπαλοέσση (*Od.* iv. 671). A ridge of calcareous mountains runs across the island from NW. to SE., the lower declivities of which cover nearly the whole island. The highest summit of this range, which rises to the height of about 4000 feet, was called AENUS (Αἶνος), and upon it was a temple of Zeus Aenesius. (Strab. *l. c.*) From this

mountain, which is now covered with a forest of fir-trees, whence its modern name, *Elato*, there is a splendid view over Acarnania, Aetolia, and the neighbouring islands. There was also a mountain called BAEA (Βαία) according to Stephanus, said to have been named after the pilot of Ulysses. The principal plain in Cephallenia is that of Same, on the eastern side of the island, which is about 6 miles in length from N. to S., and about 3 miles in width at the sea. From the mountainous character of the island, it could never have been very productive. Hence Livy (xxxviii. 28) describes the inhabitants as a poor people. We read on one occasion of good crops of corn in the neighbourhood of Pale. (Pol. v. 5.) Leake observes that "the soil is rocky in the mountainous districts, and stony even in the plains; but the productions are generally good in their kind, particularly the wine. Want of water is the great defect of the island. There is not a single constantly flowing stream: the sources are neither numerous nor plentiful, and many of them fail entirely in dry summers, creating sometimes a great distress."

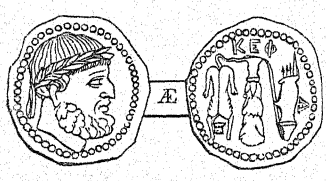
The island, as has been already remarked, is called Same or Samos in Homer. Its earliest inhabitants appear to have been Taphians, as was the case in the neighbouring islands. (Strab. x. p. 461.) It is said to have derived its name from Cephalus, who made himself master of the island with the help of Amphitryon. (Strab. x. p. 456; Schol. *ad Lycophr.* 930; Paus. i. 37. § 6; Heraclid. Pont. *Fragm.* xvii. p. 213, ed. Korai.) Even in Homer the inhabitants of the island are called Cephallenes, and are described as the subjects of Ulysses (*Il.* ii. 631, *Od.* xx. 210, xxiv. 355); but Cephallenia, as the name of the island, first occurs in Herodotus (ix. 28). Scylax (p. 13) calls it Cephalenia (Κεφαληνία, with a single λ), and places it in the neighbourhood of Leucas and Alyzia.

Cephallenia was a tetrapolis, containing the four states of Same, Pale, Cranii, and Proni. This division of the island appears to have been a very ancient one, since a legend derived the names of the four cities from the names of the four sons of Cephalus. (Etym. M. *s. v.* Κεφαλληνία; Steph. B. *s. v.* Κράνιοι.) Of these states Same was probably the most ancient, as it is mentioned by Homer (*Od.* xx. 288). The names of all the four cities first occur in Thucydides. (Thuc. ii. 30; comp. Strab. x. p. 455; Paus. vi. 15. § 7.) An account of these cities is given separately; but as none of them became of much importance, the history of the island may be dismissed in a few words. In the Persian wars the Cephallenians took no part, with the exception of the inhabitants of Pale, two hundred of whose citizens fought at the battle of Plataea. (Herod. ix. 28.) At the commencement of the Peloponnesian war a large Athenian fleet visited the island, which joined the Athenian alliance without offering any resistance. (Thuc. ii. 30.) In the Roman wars in Greece the Cephallenians were opposed to the Romans; and accordingly, after the conquest of the Aetolians, M. Fulvius was sent against the island with a sufficient force, B. C. 189. The other cities at once submitted, with the exception of Same, which was taken after a siege of four months. (Pol. iv. 6, v. 3, xxii. 13, 23; Liv. xxxvii. 13, xxxviii. 28, 29.) Under the Romans Cephallenia was a "libera civitas." (Plin. iv. 12. s. 19.) The island was given by Hadrian to the Athenians (Dion Cass. lix. 16); but even after that event we find Pale called in an inscription ἐλευθέρα καὶ αὐτόνομος. (Böckh, *Inscr.* No. 340.) In the time of Ptolemy (iii. 14. § 12) Cephallenia was included in the province of Epeirus. After the division of the Roman empire, the island was subject to the Byzantine empire till the 12th century, when it passed into the hands of the Franks. It formed part of the dominions of the Latin princes of Achaia till A. D. 1224, when it became subject to the Venetians, in whose hands it remained (with the exception of a temporary occupation by the Turks) till the fall of the Republic in 1797. It is now one of the seven Ionian islands under the protection of Great Britain. In 1833 the population was 56,447.

Of the four cities already mentioned, SAME and PRONI were situated on the east coast, CRANII on the west coast, and PALE on the eastern side of a bay on the west coast. Besides these four ancient cities, there are also ruins of a fifth upon *C. Scala*, the SE. point of the island. These ruins are of the Roman period, and probably those of the city, which C. Antonius, the colleague of Cicero in his consulship, commenced building, when he was residing in Cephallenia after his banishment from Italy. (Strab. x. p. 455). Ptolemy (*l. c.*) mentions a town Cephalenia as the capital of the island. This may have been either the town commenced by Antonius, or is perhaps represented by the modern castle of *St. George* in the middle of the plain of *Livadhó* in the south-western part of the island, where ancient remains have been found. Besides these cities, it appears from several Hellenic names still remaining, that there were other smaller towns or fortresses in the island. On a peninsula in the northern part of the island, commanding two harbours, is a fortress called *Asso*; and as there is a piece of Hellenic wall in the modern castle, Leake conjectures that here stood an ancient fortress named Assus. Others suppose that as Livy (xxxviii. 18) mentions the Nesiotae, along with the Cranii, Palenses, and Samaei, there was an ancient place called Nesus, of which *Asso* may be a corruption; but we think it more probable that Nesiotae is a false reading for Pronesiotae, the ethnic form of Pronesus, the name which Strabo gives to Proni, one of the members of the Tetrapolis. [PRONI.] Further south on the western coast is *Tafió*, where many ancient sepulchres are found: this is probably the site of TAPHUS (Τάφος), a Cephallenian town mentioned by Stephanus. *Rakli*, on the south-eastern coast, points to an ancient town Heracleia; and the port of *Viskárdho* is evidently the ancient Panormus (Πάνορμος), opposite Ithaca (*Anthol. Gr.* vol. ii. p. 99, ed. Jacobs). (Kruse, *Hellas*, vol. ii. pt. ii. p. 431, seq.; Leake, *Northern Greece*, vol. iii. p. 55, seq.)

CEPHALOE'DIUM (Κεφαλοίδιον, Diod., Strab., but Κεφαλοιδὶς, Ptol., and Pliny also has Cephaloedis: *Eth.* Cephaloeditanus: *Cefalù*), a town on the N. coast of Sicily, between Himera and Alaesa. It evidently derived its name from its situation on a lofty and precipitous rock, forming a bold headland (Κεφαλή) projecting into the sea. But though its name proves it to have been of Greek origin, no mention is found of it in Thucydides, who expressly says that Himera was the only Greek colony on this coast of the island (vi. 62); it is probable that Cephaloedium was at this time merely a fortress (φρούριον) belonging to the Himeraeans, and may very likely have been first peopled by refugees after the destruction of Himera. Its name first appears in history at the time of the Carthaginian expedition

under Himilco, B. C. 396, when that general concluded a treaty with the Himeraeans and the inhabitants of Cephaloedium. (Diod. xiv. 56.) But after the defeat of the Carthaginian armament, Dionysius made himself master of Cephaloedium, which was betrayed into his hands. (Id. *ib.* 78.) At a later period we find it again independent, but apparently on friendly terms with the Carthaginians, on which account it was attacked and taken by Agathocles, B. C. 307. (Id. xx. 56.) In the First Punic War it was reduced by the Roman fleet under Atilius Calatinus and Scipio Nasica, B. C. 254, but by treachery and not by force of arms. (Id. xxiii., Exc. Hoesch. p. 505.) Cicero speaks of it as apparently a flourishing town, enjoying full municipal privileges; it was, in his time, one of the "civitates decumanae" which paid the tithes of their corn in kind to the Roman state, and suffered severely from the oppressions and exactions of Verres. (Cic. *Verr.* ii. 52, iii. 43.) No subsequent mention of it is found in history, but it is noticed by Strabo, Pliny, and Ptolemy, among the towns of Sicily, and at a later period its name is still found in the Itineraries. (Strab. vi. p. 266; Plin. iii. 8. s. 14; Ptol. iii. 4. § 3; Itin. Ant. p. 92; Tab. Peut.) It appears to have continued to exist on the ancient site, till the 12th century, when Roger I., king of Sicily, transferred it from its almost inaccessible position to one at the foot of the rock, where there was a small but excellent harbour. (Fazell. *de Reb. Sic.* ix. 3.) Some remains of the ancient city are still visible, on the summit of the rock; but the nature of the site proves that it could never have been more than a small town, and probably owed its importance only to its almost impregnable position. Fazello speaks of the remains of the walls as still existing in his time, as well as those of a temple of Doric architecture, of which the foundations only are now visible. But the most curious monument still remaining of the ancient city is an edifice, consisting of various apartments, and having the appearance of a palace or domestic residence, but constructed wholly of large irregular blocks of limestone, in the style commonly called polygonal or Cyclopean. Rude mouldings approximating to those of the Doric order, are hewn on the face of the massive blocks. This building, which is almost unique of its kind, is the more remarkable, from its being the only example of this style of masonry, so common in Central Italy, which occurs in the island of Sicily. It is fully described and figured by Dr. Nott in the *Annali dell'Instituto di Corrispondenza Archeologica*, for the year 1831 (vol. iii. p. 270—287). [E. H. B.]



COIN OF CEPHALOEDIUM.

CEPHALONE'SUS (Κεφαλόνησος), a small island at the E. end of the ACHILLEOS DROMOS, in the mouth of the Carcinites Sinus, off the W. side of the isthmus of the Chersonesus Taurica (Plin. iv. 13. s. 27; Ptol. iii. 5. § 8). Ammianus Marcellinus erroneously makes it an inland city on the Borysthenes. [P. S.]

CEPHI'SSIA. [ATTICA, p. 326, b.]

CEPHISSIS LACUS. [BOEOTIA, p. 411, b.]

CEPHISSUS (Κήφισσος). 1. A river of Phocis and Boeotia, flowing into the lake Copais. [For details, see pp. 410—412.]

2. A river of Attica, flowing through the Athenian plain. [See p. 323, a.]

3. Also a river of Attica, flowing through the Eleusinian plain. [See p. 323, a.]

4. A river of Argolis, and a tributary of the Inachus. [See p. 200, b.]

5. A river in Salamis. [SALAMIS.]

CEPI MILESIO'RUM (Κῆποι, Κῆποι, Strab. xi. p. 494; Anon. *Peripl.*; Pomp. Mela, i. 19. § 15; Diod. xx. 24; Procop. *Bell. Goth.* iv. 5; Cepi, Cepos, *Peut. Tab.*; Ceppos, *Geog. Raven.*), a town of the Cimmerian Bosporus founded by the Milesians (Scymn.; Plin. vi. 6), and situated to N. of the Asiatic coast. Dr. Clarke (*Trav.* vol. ii. p. 77) identifies *Sienna* with this place, and the remarkable Milesian sepulchres found there in such abundance confirm this position. Near to this spot stood a monument raised by Comosarya, a Queen of the Bosporus, who as it appears from the inscription which has been preserved, was wife of Parysades, and dedicated it to the Syro-Chaldaic deities Anerges and Astara. (Köler, *Mém. sur le Monument de la Reine Comosarye.* St. Petersburg, 1805.) [E. B. J.]

CERAMEICUS (Κεραμεικὸς κόλπος), a bay in Caria (Herod. i. 174), now the gulf of *Boudroun*, so called from a town Ceramus (Κέραμος), which is on the gulf. Strabo (p. 656) places Ceramus and Bargasa near the sea, between Cnidus and Halicarnassus, and Ceramus comes next after Cnidus. D'Anville identifies Ceramus with a place called *Kéramo*, but this place does not appear to be known. (Leake, *Asia Minor*, p. 225.) Ptolemy seems to place Ceramus on the south side of the bay. Some modern maps place it on the north side, but this cannot be true, particularly if Bargasa is rightly determined. [BARGASA.] There are medals which are assigned to Ceramus by some numismatists.

Pliny mentions a Doridis Sinus. Now, as Doris is the country occupied by the Dorian colonies, this name is more appropriate to the Cerameicus, on the north side of which is Halicarnassus, and at the entrance is the island of Cos. Pliny's words are clear, though they have been generally misunderstood; for, after mentioning the bay of Schoenus and the Regio Bubassus [BUBASSUS; CARIA], he mentions Cnidus, and he says that Doris begins at Cnidus. Again, he says that Halicarnassus is between the Cerameicus and the Iasius: the Cerameicus of Pliny, then, is either different from the Sinus Doridis, or it is one of the bays included in the Sinus Doridis, and so called from the town of Ceramus. But Pliny places in the Doridis Sinus, Leucopolis, Hamaxitus, Elaeus, and Euthene; and Mela (i. 16) places Euthane, as he calls it, in a bay between Cnidus and the Cerameicus Sinus: from which it clearly appears that Euthane is in the Sinus Doridis of Pliny, and that Mela's Cerameicus is a smaller bay in the Sinus Doridis. Mela's Littus Leuca is between Halicarnassus and Myndus; and if this is Pliny's Leucopolis, as we may assume, the identity of the Cerameicus and the Sinus Doridis of Pliny is clearly established. [G. L.]

CERAMEICUS. [ATHENAE, pp. 295, 303.]

CE'RAMON AGORA (Κεραμῶν ἀγορά). The

position of this place is doubtful. It is one of the places which Cyrus came to (*Anab.* i. 2. § 10) in his march from Celaenae to Iconium. After leaving Celaenae, he came to Peltae, and then to Ceramon Agora, the nearest town of Phrygia to the borders of Mysia. If the Plain of Cayster can be determined [CAYSTRI CAMPUS], the position of Ceramon Agora may be approximated to. Hamilton (*Asia Minor, &c.*, ii. 204) supposes that it may be NE. of *Ushak*, "a place of considerable commerce and traffic in the present day: many of the high roads of Asia Minor pass through it." He also says, that to a person going to Mysia from Apamea (Celaenae), "and supposing, as Strabo says, that Mysia extended to *Ghiediz* (Cadi), *Ushak* would be the last town through which he would pass before entering Mysia, from which it is separated by a mountainous and uninhabited district." The position of *Ushak* seems a very probable one.

Pliny mentions Caranae in Phrygia (v. 32), which Cramer conjectures to be the Ceramon Agora. He mentions it between Cotyaion and Conium, that is, Iconium; but nothing can be concluded from this passage. Nor is it the Caris or Carides of Stephanus (*s. v.* Καρία), "a city of Phrygia," as it has been supposed; for that name corresponds to the Carina of Pliny (v. 32), or Caria, as it perhaps should be read. [G. L.]

CE'RAMUS. [CERAMEICUS.]

CE'RASAE or CERASSAE (Κέρασαι), in Lydia, is mentioned by Nonnus (xiii. 468) as a wine country. Major Keppel observed remains near *Sirghie*, which is opposite to Bagae. [BAGAE.] There were bishops of Cerasae (Cramer, *Asia Minor*, vol. i. p. 455); and as it was a Lydian bishopric, *Sirghie* may, as Cramer conjectures, be *Cerasae*. There is some resemblance between the names. [G. L.]

CE'RASUS (Κερασοῦς: *Eth.* Κερασούντιος). The Ten Thousand, in their retreat, came to Trapezus, and leaving Trapezus, "they arrive on the third day at Cerasus, an Hellenic city on the sea, a colony of the Sinopeis, in Colchis." (Xen. *Anab.* v. 3. § 2.) As there is a place called *Keresoun* on this coast, west of *Trebizond* (Trapezus), we should be inclined to fix Cerasus there. But it is impossible that the army could have marched through a mountainous unknown country, in three days, a direct distance of 70 miles; and we may conclude that the three days is a right reading, for Diodorus (xiv. 30), who copies Xenophon here, also states the distance at three days. Hamilton found a river called *Keresoun Dere Su*, which he takes to be the river of Cerasus, though he did not see any ruins near the river. The Anonymous geographer places Cerasus 60 stadia east of Coralla, and 90 west of Hieron Oros (*Yoros*), and on a river of the same name.

Keresoun or *Kerasunt* represents Pharnacia, a town which existed before the time of Mithridates the Great. Arrian's statement that Pharnacia was originally called Cerasus, and the fact of the modern name of Pharnacia resembling Cerasus, has led some modern geographers to consider the Cerasus of Xenophon the same as Pharnacia. It seems that the Cerasus of Xenophon decayed after the foundation of Pharnacia, and if the inhabitants of Cerasus were removed to Pharnacia, the new town may have had both names. Strabo indeed (p. 548) mentions Cotyora as a town which supplied inhabitants to Pharnacia, but his words do not exclude the supposition that other towns contributed. He speaks of Cerasus as a distinct place, a small town in the same gulf as Hermonassa; and Hermonassa is near Trapezus. This is not quite consistent with Hamilton's position of Cerasus, which is in a bay between Coralla and Hieron Oros. Pliny also (vi. 2) distinguishes Pharnacia and Cerasus; and he places Pharnacia 100 Roman miles from Trapezus, and it may be as much by the road. Ptolemy also (v. 6) has both Cerasus and Pharnacia, but wrongly placed with respect to one another, for his text makes Pharnacia east of Cerasus. Mela (i. 19) only mentions Cerasus, and he styles Cerasus and Trapezus "maxime illustres;" but this can hardly be the Cerasus of Xenophon, if the author's statement applies to his own time. The confusion between Cerasus and Pharnacia is made more singular by the fact of the name *Keresoun* being retained at Pharnacia, for which there is no explanation except in the assumption that the town was also called Cerasus, or a quarter of the town which some Cerasuntii occupied. Thus Sesamus was the name of a part of Amastris. [AMASTRIS.]

There is a story that L. Lucullus in his Mithridatic campaign sent the cherry to Italy from Cerasus, and that the fruit was so called from the place. (Amm. Marc. xxii. 8; Plin. xv. 25; and Harduin's note.) This was in B. C. 74; and in 120 years, says Pliny, it was carried to Britain, or in A. D. 46. [G. L.]

CERATA. [ATTICA, p. 322, a.]

CERAUNI'LIA (Κεραυνιλία), a town of Samnium or Apulia, mentioned by Diodorus (xx. 26) as taken by the Romans in the Second Samnite War, B. C. 311. The name is otherwise wholly unknown, as well as that of Cataracta (Καταράκτα) which accompanies it; Niebuhr suggests (*Hist. of Rome*, vol. iii. p. 245) that it may be the same with the Cesaunia which appears in the epitaph of Scipio Barbatus; but this is mere conjecture. Italian antiquaries identify it with the modern town of *Cerignola* in Apulia. (Romanelli, vol. ii. p. 259.) [E. H. B.]

CERAU'NII MONTES (τὰ Κεραύνια ὄρη), a range of mountains belonging to the system of Caucasus, at its E. extremity; but its precise relation to the main chain is variously stated. Strabo makes it the name of the E. portion of the Caucasus, which overhangs the Caspian and forms the N. boundary of Albania, and in which he places the Amazons (xi. pp. 501, 504). Mela seems to apply the name to the whole chain which other writers call Caucasus, confining the latter term to a part of it. His Ceraunii are a chain extending from the Cimmerian Bosporus till they meet the Rhipaean mountains; overhanging, on the one side, the Euxine, the Maeotis, and the Tanaïs, and on the other the Caspian; and containing the sources of the Rha (*Volga*); a statement which, however interpreted, involves the error of connecting the Caucasus and Ural chains. (Mela, i. 19. § 13, iii. 5. § 14.) Pliny gives precisely the same representation, with the additional error of making the Ceraunii (i. e. the Caucasus of others) part of the great Taurus chain. (Plin. v. 27, vi. 10. s. 11.) He seems to apply the name of Caucasus to the spurs which spread out both to the NE. and SE. from the main chain near its E. extremity, and which he regarded as a continuous range, bordering the W. shore of the Caspian (vi. 9. s. 10). Eustathius also seems to regard them as a chain running northwards from the Caucasus. (Comment. *ad Dion. Perieg.* 389.) Ptolemy uses the name for the E. part of the chain, calling the W. portion Caucasii M., and the

part immediately above Iberia Caucasus in a narrower sense. (Ptol. v. 9. §§ 14, 15, 20, 22.) On the whole, it would seem that the Greek name Ceraunius and the native Caucasus (*Kawkas*) were applied at first indifferently to the highest mountains in the centre of the Caucasian isthmus, and afterwards extended, in a somewhat confused manner, to the whole, or portions, of the chain; and that the more accurate writers, such as Strabo and Ptolemy, adopted a specific distinction of a somewhat arbitrary character. The Ceraunii M. of Strabo seem to be the great NE. branch which meets the Caspian at the pass of *Derbend*, or perhaps the whole system of NE. spurs of which that is only one. It may fairly be conjectured that Mela and Pliny were ignorant how soon these spurs meet the Caspian, and hence their error in extending to meet the Rhipaei M. [P. S.]

CERAU'NII MONTES (Κεραύνια ὄρη, Strab. pp. 21, 281, 285, 316, seq., 324, et alibi: *Khimára*), a lofty range of mountains in the northern part of Epeirus, said to have derived their name from the frequent thunder storms with which they were visited. (Eustath. *ad Dionys.* 389; Serv. *ad Virg. Aen.* iii. 508.) They are sometimes also called ACROCERAUNII or ACROCERAUNIA, though this is properly the name of the promontory (τὰ ἄκρα Κεραύνια, Dion Cass. xli. 44) running out into the Ionian sea, now called *Glossa*, and by the Italians *Linguetta*.

The Ceraunian mountains extended several miles along the coast from the Acroceraunian promontory southwards, and rendered the navigation very dangerous. Hence Horace (*Carm.* i. 3. 20) speaks of *infames scopulos Acroceraunia* (comp. Lucan, v. 652; Sil. Ital. viii. 632). Inland the Ceraunian mountains were connected by an eastern branch with the mountains on the northern frontier of Thessaly. The inhabitants of the mountains were called Ceraunii. (Caes. *B. C.* iii. 6; Plin. iii. 22. s. 26; Ptol. ii. 16. § 8.) (Leake, *Northern Greece*, vol. i. pp 2, seq., 88.)

CERAUSIUM. [LYCAEUS.]

CERBALUS, a river of Apulia, mentioned only by Pliny (iii. 11. s. 16), who makes it the northern boundary of the Daunians. It is now called the *Cervaro*, a considerable stream, which rises in the Apennines on the confines of Samnium, near *Ariano*, flows by *Bovino* (Vibinum), and after traversing the plain of Apulia, receives the waters of the *Candelaro* just before it enters the Adriatic near Sipontum. Procopius (*B. G.* iii. 18) speaks of a place called Cervarium (Κερβάριον) in Apulia, which derived its name from this river. [E.H.B.]

CERBANI. [CARBAE.]

CERBERION. [CIMMERIUM.]

CERBE'SII (Κερβήσιοι), a Phrygian tribe mentioned in a verse of Alcman, quoted by Strabo (p. 580), but the people were unknown in Strabo's time. He mentions also a hole or chasm, called Cerbesius, which emitted pestilential vapours; but he does not say where it is. [G. L.]

CE'RBIA (Κερβεία, Κερμία, Const. Porph. *de Them.* i. 39; Κιρβοία, Κιρβοΐα, Hierocl.), a town of Cyprus, which D'Anville places near the promontory of Crommyon. Wesseling (*ap. Hierocl. s. v.* Κιρβοΐα) supposes it to be the same place as the Cremaseia of the poet Nonnus (*Dionys.* xiii. 455). (Engel. *Kypros*, vol. i. pp. 77, 158.) [E. B. J.]

CERCASO'RUM, or CERCASO'RA (Κερκάσωρον, Herod. ii. 15, 17, 97; Κερκάσουρα, Strab. xviii. p. 806; Mela, i. 9. § 2: *El Arkas*), was, from its position, as the key of Middle and Lower Egypt, a town of great importance, both in a military and a commercial point of view. Cercasorum stood in lat. 30° 3′ N., at the apex of the Delta, and on the western or Canobic arm of the Nile. At this point, about ten miles below Memphis, the Nile ceases to be a simple stream, and branches off into numerous channels, while the hills which throughout the Thebaid and the Heptanomis embosom or skirt its banks, here diverge right and left, and sink gently down upon the Deltaic level. The Delta, in the present day, commences 6 or 7 miles lower down the river, at *Batn-el-Baharah*. (Rennell's *Geog. of Herod.* vol. ii. p. 133.) [W.B.D.]

CE'RCETAE (Κερκεταί, Strab. &c.; Κερκέτιοι, Dion. Perieg. 682; Κερκεταῖοι, Hellanic. fr. 91), one of the peoples of Sarmatia Asiatica, who occupied the NE. shore of the Euxine, between the Cimmerian Bosporus and the frontier of Colchis, but whose relative positions are not very exactly determined: their coast abounded in roadsteads and villages. (Hellanic. *l. c.*; Strab. xi. pp. 496, 497; Ptol. v. 9. § 25; Steph. B. *s. v.*; Mela, i. 19. § 4; Plin. vi. 5.) Their name is now applied to the whole western district of the Caucasus, in the well known forms of *Cherkas* for the people, and *Cherkaskaia*, or *Circassia*, for the country. [P. S.]

CERCI'NA, or CERCENNA (Κέρκινα, Κέρκιννα: *Karkenah*, or *Ramlah*); and CERCINI'TIS (Κερκινῖτις, Κερκιννῖτις: *Gherba*); two islands off the E. coast of Africa Propria, at the NW. extremity of the Lesser Syrtis, the opposite extremity of which was formed by the island of MENINX, which Strabo reckons about equal in size to Cercinna. The two islands lie NE. and SW. as to the direction of their length, Cercinna being on the NE. and Cercinitis on the SW. They were joined by a mole. Cercina, which was much the larger, is reckoned by Pliny 25 M. P. long, and half as broad. Upon it was a city of the same name. The Maritime Itinerary makes Cercenna (Cercina) 622 stadia from TACAPE at the bottom of the Syrtis (Strab. ii. p. 123, xvii. pp. 831, 834; Ptol. iv. 3. § 45; Dion. Perieg. 480; *Stadiasm.* p. 456; *Itin. Ant.* p. 518; Mela, ii. 7. § 7; Plin. v. 7). Cercina, to which the smaller island seems to have been considered a mere appendage, is often mentioned in history. (Plut. *Dion* 43; Diod. v. 12; Polyb. iii. 96; Liv. xxxiii. 48; Hirt. *Bell. Afr.* 34, comp. Strab. xvii. p. 831; Tac. *Ann.* i. 55, iv. 13; comp. CYRAUNIS.) [P. S.]

CERCINE (Κερκίνη, Thuc. ii. 98; Κερκετήσιον or Βερκετήσιον, Ptol. iii. 13. § 19: *Karadagh*), the uninhabited mountain chain which branched off from Haemus in a SE. direction, and formed the water-shed to the streams which feed the rivers Axius and Strymon. Sitalces, in his route from Thrace into Macedonia, crossed this mountain, leaving the Paeonians on his right, and the Sinti and Maedi on his left descending upon the Axius at Idomene. [E. B. J.]

CERCINI'TIS (Κερκινῖτις λίμνη, Arrian, *Anab.* i. 11. § 3: *Takhyno*), the large lake lying at the N. foot of the hill of Amphipolis, which Thucydides (v. 7) accurately describes by the words τὸ λιμνῶδες τοῦ Στρυμόνος, as it is, in fact, nothing more than an enlargement of the river Strymon, varying in size according to the season of the year, but never reduced to that of the river only, according to its dimensions above and below the lake. Besides the Strymon, the Augitas contributes to the inundation as well as some other smaller streams from the mountains on either side.

The lake PRASIAS (Πρασιάς), with its amphibious inhabitants who are described by Herodotus (v. 16) as living on the piles and planks procured from Mount Orbelus, with which they constructed their dwellings on the lake, was the same as the Strymonic lake, or Cercinitis. (Leake, *Northern Greece*, vol. iii. p. 211.) [E. B. J.]

CERCI'NIUM, a town in Thessaly, near the lake Boebeis. (Liv. xxxi. 41; Leake, *Northern Greece*, vol. iv. p. 449, seq.)

CERCO'PIA (Κερκωπία), a town of Phrygia Magna (Ptol. v. 2). Its site is unknown. [G. L.]

CERDY'LIUM. [AMPHIPOLIS.]

CE'REA (Κερέα, Steph. B. *s. v.* Βήνη; Suid. *s. v.* Ῥιανός: *Eth.* Κερεάτης, Polyb. iv. 53. § 6), a town of Crete, which from its mention by Polybius (*l. c.*), and from a coin with the epigraph KEPAITAN, and presenting the same *type* as those of Polyrrhenia, has been inferred to have been in the neighbourhood of that town. (Eckhel, vol. ii. p. 306; Hoeck, *Kreta*, vol. i. p. 392.) [E. B. J.]

CE'REAE, a place in Asia Minor, fixed by the Table on the road between Amastris (or Mastrum, as it appears in the Table), and Sinope. The Table places Tyca 20 miles east of Amastris, and Cereae 15 miles east of Tyca. The place seems to be unknown. [G. L.]

CEREATAE (Κερεάτε, Strab.; Κιββαιᾶται, Plut.: *Eth.* Cereatinus), a town of Latium, mentioned by Strabo (v. p. 238) among those which lay on the left of the Via Latina, between Anagnia and Sora. There is no doubt that it is the same place called by Plutarch Cirrhaeatae, which was the birth-place of C. Marius. (Plut. *Mar.* 3.) He terms it a village in the territory of Arpinum; it appears to have been subsequently erected into a separate municipium, probably by Marius himself, who seems to have settled there a body of his relations and dependents. It subsequently received a fresh body of colonists from Drusus, the stepson of Augustus. Hence the "Cereatini Mariani" appear among the Municipia of Latium in the time of Pliny. (Plin. iii. 5. s. 9; Lib. Colon. p. 233; Zumpt, *de Colon.* p. 361.) The passage of Strabo affords the only clue to its position; but an inscription bearing the name of the Cereatini Mariani has been discovered at the ancient monastery of *Casa Mara* or *Casamari*, about half way between Verulae and Arpinum, and 3 miles W. of the Liris. It is thus rendered probable that this convent (which is built on ancient foundations) occupies the site of Cereatae, and retains in its name some trace of that of Marius. (*Bull. d. Inst. Arch.* 1851, p. 11.) We learn from another inscription that there was a branch of the Latin way which communicated directly with Arpinum and Sora, passing apparently by Cereatae. (*Ibid.* p. 13.) [E. H. B.]

CEREBELLIACA (Mutatio Cerebelliaca), a station in Gallia, placed in the Jerusalem Itin., between Valentia (*Valence*) and Mansio Augusta (*Aoust*). The Itin. makes it xii. M. P. from Valentia to Cerebelliaca, and x. from Cerebelliaca to Augusta. The Antonine Itin. makes the same distance between Valentia and Augusta, but omits Cerebelliaca. The site can only be guessed at. D'Anville supposes that it may be *Chabeuil*, but adds that this place is nearer *Valence* than *Aoust*. Walckenaer names a place *Les Chaberles Montoison*, as the site of Cerebelliaca. [G. L.]

CERESSUS (Κερησσός), a strong fortress in Boeotia, in the neighbourhood of, and belonging to Thespiae. The inhabitants of Ceressus retreated to this fortress after the battle of Leuctra. It was probably situated at *Paleopanaghía*. (Paus. ix. 14. § 2; Leake, *Northern Greece*, vol. ii. pp. 490, 450.)

CE'RESUS. [IACCETANI.]

CERE'TAPA (τὰ Κερέταπα: *Eth.* Κερεταπεύς), a town of Phrygia Pacatiana. The Ethnic name is known from the coins, which also show that there was near it a river or fountain Aulindenus. The place had also the name Diocaesarea. Some geographers fix it near Colossae. [G. L.]

CERFE'NNIA, a town of the Marsi, not mentioned by Pliny or the other geographers, but placed by the Itineraries on the Via Valeria, 13 miles from Alba Fucensis, and 17 from Corfinium. Its site is fixed by Holstenius at the foot of the hill on which stands the modern village of *Coll' Armeno*, where an old church of *Sta Felicità* still bears in ecclesiastical records the adjunct *in Cerfenna*. It was at the foot of the remarkable pass over the Apennines called in the Tabula the Mons Imeus (now the *Forca Caruso*), which led from thence to Corfinium. From an inscription published by Holstenius (Orell. *Inscr.* 711) we learn that this part of the Via Valeria was first constructed, or at least rendered passable for carriages, by the emperor Claudius, who continued it from Cerfennia to the Adriatic at the mouth of the Aternus. (Itin. Ant. p. 309; Tab. Peut.; Holsten. *Not. in Cluv.* pp. 153, 154; D'Anville, *Anal. Géogr. de l'Italie*, p. 175; Kramer, *Fuciner See*, pp. 60, 61.) For the discussion of the distances along this route, see VIA VALERIA. [E. H. B.]

CERGE (Κέργη), a place in Mysia, mentioned by Hierocles, quoted by Forbiger, who suggests that the name ought to be Certe, as there is a place *Kerteslek*, on the Rhyndacus, where, he says, that there are ruins; but Hamilton (*Lond. Geog. Journ.* vii. 35), who was at the place, does not mention ruins. [G. L.]

CERILLAE, or CERILLI (Κήριλλοι, Strab.; CERILLAE, Sil. Ital. viii. 581), a town of Bruttium, on the coast of the Tyrrhenian Sea, a few miles S. of the river Laus. Silius Italicus tells us (*l. c.*) that it was laid waste by Hannibal during the Second Punic War, and probably never recovered, as its name is not found either in Pliny or Ptolemy, and is merely incidentally noticed by Strabo (vi. p. 255) as a small place near Laus. It is also found under the slightly corrupted form Cerelis in the Tab. Peut., which places it 8 miles S. of the river Laus; and the name is still retained by the village of *Cirella Vecchia*, about 5 miles from that river. (Barr, *de Sit. Calabr.* p. 53; Romanelli, vol. i. p. 23.) Strabo gives the distance from thence across the isthmus of the Bruttian peninsula to the nearest point of the Tarentine Gulf in the territory of Thurium, at 300 stadia, or 30 G. miles, which is almost precisely correct. [E. H. B.]

CERINTHUS (Κήρινθος: *Eth.* Κηρίνθιος), a town upon the north-eastern coast of Euboea, and near the small river Budorus, said to have been founded by the Athenian Cothus. It is mentioned by Homer, and was still extant in the time of Strabo, who speaks of it as a small place. (Hom. *Il.* ii. 538; Scymn. Ch. 576; Strab. x. p. 446; Apoll. Rhod. i. 79; Ptol. iii. 15. § 25; Plin. iv. 12. s. 21.)

CERNE (Κέρνη), an island of the Atlantic, off the W. coast of Africa, discovered and colonized in the voyage of Hanno, and from that time the great emporium for the Carthaginian trade with W. Africa.

It lay in a bay, 3 days' voyage S. and E. of the river LIXUS; was about 5 stadia in circuit; and was reckoned by Hanno as far from the Pillars of Hercules as the Pillars were from Carthage; and as being in a straight line with Carthage (*κατ' εὐθὺ κεῖται Καρχηδόνος*), by which he seems to mean on the same meridian, falling into the error, afterwards repeated by Ptolemy, of making the W. coast of Africa to end E. of S. instead of W. of S. (Hanno, p. 3.) Scylax places it near the river Xion (which no other writer mentions: it seems to be the Lixus of Hanno and others), 7 days' voyage from the promontory SOLOEIS, and 12 days' voyage from the Straits; he adds that the sea was unnavigable beyond it on account of the shoals and mud and seaweed (but Hanno advanced much further); and he proceeds to describe the trade carried on there by the Phoenicians with the Ethiopians. (Scylax, *Peripl.* pp. 53—55.) Dionysius Periegetes places it at the S. extremity of Aethiopia (217—219):—

> Ἐν δὲ μυχοῖσι
> Βόσκοντ' ἠπείροιο πανύστατοι Αἰθιοπῆες,
> αὐτῷ ἐπ' Ὠκεανῷ πυμάτης παρὰ τέμπεα Κέρνης.

Polybius placed the island at the extreme S. of Mauretania, over against M. Atlas, one M. P. from the shore. (Plin. vi. 31. s. 36, comp. x. 8. s. 9.) Ptolemy mentions it as one of the islands adjacent to Libya, in the W. Ocean, in 5° long. and 23° 40′ N. lat., 40′ N. of the mouth of his river SUBUS. (Ptol. iv. 6. § 33; comp. § 5.) Diodorus, in his mythical narrative of the war of the Amazons of the lake Tritonis against the Atlanteans, mentions Cerne as an island and city of the latter, and as taken with immense slaughter by the former (Diod. iii. 54; comp. Palaephat. 32). Strabo only mentions Cerne in order to ridicule Eratosthenes for believing in its existence. (Strab. i. p. 47.)

The position of Cerne has been much discussed by modern geographers; and, indeed, the geography of Hanno's voyage turns very much upon it. [LIBYA.] The extreme views are those of Gosselin and Rennell. The former, who carries the whole voyage of Hanno no further S. than *C. Nun*, in about 28° N. lat., identifies Cerne with *Fedallah*, on the coast of *Fez*, in about 33° 40′ N. lat., which is pretty certainly too far N. Major Rennell places it as far S. as *Arguin*, a little S. of the southern *C. Blanco*, in about 20° 5′ N. lat. Heeren, Mannert, and others, adopt the intermediate position of *Agadir*, or *Santa Cruz*, on the coast of *Marocco*, just below *C. Ghir*, the termination of the main chain of the Atlas, in about 30° 20′ N. lat. A sound decision is hardly possible; but, on the whole, the weight of evidence seems in favour of Rennell's view. (Rennell, *Geography of Herodotus*, sect. 26, vol. ii. pp. 415, 416, 419—423; Heeren, *Researches, &c., African Nations*, vol. i. app. v. pp. 497—500.) [P. S.]

CERO'NES (*Κέρωνες*), in Britain, mentioned by Ptolemy (ii. 3. § 11), as lying next to the Epidii, and to the west of the Creones; the Epidii being to the east of the Promontory Epidium (= *Mull of Cantyre*). Parts of *Dumbarton* and *Argyleshire* are the likeliest modern equivalents. [R. G. L.]

CERRETA'NI (*Κερρῆτανοί*, Strab. iii. p. 162; Ath. xiv. p. 657; *Κερρῖτανοί*, Ptol. ii. 6. § 69), a small people of Hispania Tarraconensis, in the valleys on the S. side of the Pyrenees, especially the upper valley of the river SICORIS (*Segre*), which still retains the name of *Cerdagne*. They were of Iberian race, and were celebrated for the curing of hams, which rivalled those of Cantabria, and brought them large profits. (Strab., Ath. *ll. cc.*; Mart. xiii. 54; Sil. Ital. iii. 358.) They were situated W. of the AUSETANI and N. of the ILERGETES (Ptol.). In Pliny's time, they were divided into the Juliani and Augustani (Plin. iii. 3. s. 4). The only city mentioned as in their country (except perhaps the Brachyle of Stephanus Byz. *s. v.* Βραχύλη) is Julia Libyca (*Ἰουλία Λίβυκα*), near *Puigcerda*. (Marc. *Hisp.* p. 59; Florez, *Esp. S.* vol. v. p. 10, Append. vol. xxiv. p. 27; Ukert, vol. ii. pt. i. p. 427.) [P. S.]

CERSUS (*Κέρσος*, Xen. *Anab.* i. 4. § 4). [AMANUS, p. 116.]

CERTIMA. [CELTIBERIA.]

CERTO'NIUM, or CERTO'NUS (*Κερτώνιον, Κερτωνός*), a place in Mysia, only mentioned by Xenophon (*Anab.* vii. 8. § 8), on the road between Adramyttium and Atarneus. It has been conjectured that it may be the Cytonium (*Κυτώνιον*) of Theopompus (Steph. *s. v.* Κυτώνιον). But Cytonium was between Mysia and Lydia; and Xenophon's Certonus is in Mysia. [G. L.]

CERVA'RIA (*Cervera*), a place in Gallia close to the eastern termination of the Pyrenees, or as Mela (ii. 5) describes it, according to the text of Vossius, "between the promontoria of the Pyrenaeus are Portus Veneris, celebrated for a temple, and Cervaria, the limit of Gallia." It was in the country of the Sordones or Sardones. *Cervera* or *Serbera* is the name of a cape north of Cap *Creux*. At present it is not within the limits of France, but belongs to *Catalonia*. [G. L.]

CERYCEIUM. [BOEOTIA, p. 414, a.]

CERYNEIA (*Κερυνεία*, Scyl.; *Κερυνία, Κερωνία, Κεραυνία*, Ptol. v. 14. § 4; Diod. xiv. 59; *Κορώνεια, Κορώνη*, Steph. B.; *Κυρηνία*, Hierocl.; *Κυρηνεια*, Const. Porph.; *Κυνύρεια*, Nonnus; Corineum, Plin.; Cerinea, *Peut. Tab.*: *Eth.* *Κερυνίτης, Κερονίτης*), a town and port on the N. coast of Cyprus 8 M.P. from Lapethus (*Peut. Tab.*). The harbour, bad and small as it is, must upon so iron a bound coast as that of the E. part of the N. side of Cyprus, have always insured to the position a certain degree of importance. Though little is known of it in antiquity it became famous in the middle ages. (Wilken, *die Kreuzz*, vol. vi. p. 542.) It is now called by the Italians *Cerine*, and by the Turks *Ghirne*. On the W. side of the town are some catacombs, the only remains of ancient Cerynia. (Leake, *Asia Minor*, p. 118; Mariti, *Viaggi*, vol. i. p. 116; Engel, *Kypros*, vol. i. p. 80.) [E. B. J.]

CERYNEIA (*Κερύνεια*, also *Κερυνία, Κεραυνία, Κεραύνεια*, &c.: *Eth.* *Κερυνεύς*; respecting the orthography, see Schweigh. *ad Pol.* ii. 41; Wesseling, *ad Diod.* xv. 48; and Groskurd, *ad Strab.* vol. ii. p. 110: the two former adopt the form *Κερύνεια*, the latter *Κεραυνία*), a town of Achaia, was not originally one of the 12 Achaean cities, though it afterwards became so, succeeding to the place of Aegae. Its population was increased by a large body of Mycenaeans, when the latter abandoned their city to the Argives in 468. Ceryneia is mentioned as a member of the League on its revival in B. C. 280; and one of its citizens, Marcus, was chosen in 255 as the first sole General of the League. In the time of Strabo, Ceryneia was dependent upon Aegium. It was situated inland upon a lofty height, W. of the river Cerynites (*Bokhusia*), and a little S. of Helice. Its ruins have been discovered on the height, which rises above the left bank of the Cerynites, just where it issues from the mountains into the plain. (Pol. ii. 41, 43; Paus. vii. 6. § 1, vii. 25. § 5; Strab.

p. 387; Boblaye, *Recherches, &c.*, p. 25; Leake, *Peloponnesiaca*, p. 388.) Theophrastus stated that the wine of Ceryneia produced abortion. (Theophr. *Hist. Plant.* ix. 20; comp. Athen. p. 31; Aelian, *V. H.* xiii. 6.)

CERYNITES. [ACHAIA, p. 13, b.]

CESA'DA. [AREVACAE.]

CESERO or CESSERO, a town of Gallia Narbonensis, in the territory of the Volcae Tectosages (Ptol. ii. 3). The Itin. and the Table fix its position on the great Roman road from Arelate (*Arles*) to Narbo (*Narbonne*). The distance from Cessero to Baeterrae (*Béziers*) is 12 M. P., and the site of Cessero corresponds to *St. Tiberi* on the river *Hérault*. D'Anville shows that the monastery of *St. Tiberi* is called Cesarion in a document of A. D. 867. As the place was on the river, this explains the fact of its being named in the Antonine Itin. "Araura sive Cessero." [G. L.]

CESTRINE (Κεστρίνη, Thuc. Paus.; Κεστρινία, Steph. B. *s. v.* Καμμανία; Κεστρία, Steph. B. *s. v.* Τροΐα), a district of Epeirus in the south of Chaonia, separated from Thesprotia by the river Thyamis. (Thuc. i. 46.) It is said to have received its name from Cestrinus, son of Helenus and Andromache, having been previously called Cammania. (Paus. i. 11. § 1, ii. 23. § 6; Steph. B. *s. v.* Καμμανία.) The principal town of this district is called Cestria by Pliny (iv. 1), but its more usual name appears to have been Ilium or Troja, in memory of the Trojan colony of Helenus. (Steph. B. *s. v.* Τροΐα.) The remains of this town are still visible at the spot called *Paleá Venetia*, near the town of *Filiátes*. In the neighbourhood are those fertile pastures, which were celebrated in ancient times for the Cestrinic oxen. (Hesych. *s. v.* Κεστρινικοὶ Βοές; Schol. *ad Aristoph. Pac.* 924.) The inhabitants of the district were called Κεστρηνοί by the poet Rhianus (Steph. B. *s. v.* Χαῦνοι). (Leake, *Northern Greece*, vol. iv. pp. 73, 175.)

CESTRUS (Κέστρος), a river of Pamphylia, which rises in the mountains of Selge (Strab. p. 571). The course of the Cestrus is between that of the Catarrhactes and of the Eurymedon; and it is east of the Catarrhactes. It was navigable up to Perge, 60 stadia from its mouth (p. 667). The river is also mentioned by Mela as a navigable river (i. 14). The Cestrus is 300 ft. wide at the mouth, and 15 ft. deep within the bar, which extends across the mouth, and "so shallow as to be impassable to boats that draw more than one foot of water." The swell from the sea meeting the stream generally produces a violent surf. (Beaufort, *Karamania*, p. 142.) It must have been more open in ancient times, according to Strabo and Mela. No modern name is given to this river by Beaufort. Leake (*Asia Minor*, p. 194) names it the *Ak-su*, apparently on the authority of Koehler, and Fellows (*Asia Minor*, p. 194) gives it the same name. [G. L.]

CETAEUM. [TAPROBANE.]

CETA'RIA (Κηταρία, Ptol. iii. 1. § 4: *Eth.* Cetarinus), a small town of Sicily, placed by Ptolemy, the only author who affords any clue to its position, on the N. coast of the island between Panormus and Drepanum, but its exact site is uncertain. Fazello and Cluver fix it at the *Torre di Scupello* on the W. side of the Gulf of *Castellamare;* but if the river Bathys of Ptolemy, which he enumerates immediately after it, be the modern *Iati*, or *Fiati*, the position suggested for Cetaria is untenable. Its name was probably derived from its being the seat of tunny fisheries (cetaria); hence we should probably read Cetarini for Citarini in Cicero as well as Pliny. The former tells us it was a very small town, though enjoying its separate municipal rights. Pliny enumerates it among the stipendiary cities of Sicily. (Cic. *Verr.* iii. 43; Plin. iii. 8. s. 14.) [E. H. B.]

CETIS or CITIS. [CALYCADNUS.]

CE'TIUM, a Roman municipium in the extreme east of Noricum, at the foot of mount Cetius, from which it derived its name. (Itin. Ant. p. 234; Gruter, *Inscript.* p. 462, where it is called *Aelia* Cetiensis.) Its exact site is only matter of conjecture. [L. S.]

CE'TIUS MONS (Κήτιον ὄρος: *Kahlenberg*), a mountain of Noricum on the borders of Upper Pannonia (Ptol. ii. 14. § 1, 15. § 1), extending from Aemona to the Danube, and terminating on the west of Vindobona. [L. S.]

CE'TIUS (Κήτιον), a branch of the Caicus, a river of Mysia. Pliny (v. 30) says "Pergamum, which the Selinus flows through, Cetius flows by, descending from Mount Pindasus." Strabo (p. 616) mentions a mountain torrent Cetion, which rises in the Eleatis, and falls into another like torrent, then into another, and finally into the Caicus. Some maps make this river flow from the north, and join the Caicus on the right bank; but Strabo's river must fall into the Caicus on the left bank. It may have given name to the Ceteii (Κητεῖοι), though Strabo professes not to know who the Ceteii were, nor to understand the verse of the Odyssey (xi. 521) where they are mentioned. [G. L.]

CETOBRI'GA. [CAETOBRIX.]

CEUTRONES, a people mentioned by Caesar (*B. G.* v. 39) as subject to the Nervii. They are not mentioned by any other writer, and their position is unknown. [G. L.]

CEVELUM, a place in North Gallia, according to the Table, on the road between Noviomagus (*Nymegen*) and Atuaca, that is Aduatuca (*Tongern*). It is placed between Noviomagus and Blariacum (*Blerick*), both well known positions. D'Anville supposes that the position of Cevelum may be *Kuik* on the *Maas*, though he admits that the distance from *Nymegen* is twice as much as the Table gives. Walckenaer selects *Clevesburg* as the spot. [G. L.]

CEVENNA. [CEBENNA.]

CHA'BALA (Χαβάλα, Ptol. v. 12. § 6), a city of Albania, evidently the same which Pliny calls Cabalaca, and makes the capital of the country. [ALBANIA.]

CHABO'RAS (Χαβώρας, Ptol. v. 18. § 3; Plin. xxx. 3; CHABURA, Procop. *B. P.* ii. 5; ABORRHAS, Ἀβόρρας, Strab. xvi. p. 747; Zosim. iii. 13; Amm. Marc. xiv. 3, xxiii. 5; ABURAS, Ἄβουρας, Isid. Char. p. 4), a large river of Mesopotamia which rises in M. Masius, about 40 miles from Nisibis, and flows into the Euphrates at Circesium (*Kerkesiah*). Its present name is *Khabúr*. There is no doubt, that though differently spelt, the names all represent the same river, being only dialectical variations, or changes from the use of different aspirates. Procop. (*l. c.*) speaks of it as a river of importance, and Ammianus states that Julianus crossed it "per navalem Aborae pontem." Strabo describes it as near the town of Anthemusia. Bochart conjectured that the Chaboras is the same as the Araxes of Xenophon (*Anab.* i. 4. § 19); but though we have stated elsewhere that this is probable [ARAXES, No. 4], we are disposed, upon reconsideration, to reject the conjecture, since the

distance between Thapsacus, where Cyrus crossed the Euphrates, and this Araxes, is much greater than between Thapsacus and the river Chaboras.

The Chaboras is fed by several smaller streams, the names of which are mentioned in the later classical writers. These are, the SCIRTUS (Procop. *de Aedif.* ii. 7), the CORDES (Ibid. ii. 2), and the MYGDONIUS (Julian. *Or.* i. p. 27).

Ptolemy (v. 18. § 6) mentions a town called CHABORA (Χαβώρα), on the Euphrates, which he places near Nicephorion, and which probably derives its name from the river, and Simocat. (iv. 10) mentions Ἀβορέων φρούριον, which is, as certainly, the same place. [V.]

CHADI'SIUS (Χαδίσιος) or CHADISIA (Plin. vi. 3), a river of Pontus. There was also a town Chadisia (Χαδισία: *Eth.* Χαδίσιος). Hecataeus, quoted by Stephanus (*s. v.* Χαδισία), speaks of Chadisia as a city of the Leucosyri, that is, of the Cappadocians; and he says, "the plain Themiscyra extends from Chadisia to the Thermodon." Menippus, in his Periplus of the two Ponti, also quoted by Stephanus, says: "from the Lycastus to the village and river Chadisius is 150 stadia, and from the Chadisius to the river Iris 100 stadia." The Lycastus is 20 stadia east of Amisus (*Samsun*), and Hamilton (*Researches, &c.* vol. i. p. 288) identifies it with the *Mers Irmak*, a river between two and three miles east of the Acropolis of Amisus. The Chadisius cannot be certainly identified, for the distance from the Lycastus to the Chadisius, according to Arrian, is only 40 stadia. The whole distance from Amisus to the Iris is 270 stadia, according to Marcian, who seems to have followed Menippus, but only 160 according to Arrian. [G. L.]

CHAERONEIA (Χαιρώνεια: *Eth.* Χαιρωνεύς, fem. Χαιρωνίς: *Adj.* Χαιρωνικός: *Kápurna*), a town of Boeotia, situated near the Cephissus, upon the borders of Phocis. The town itself does not appear to have been of much importance; but it has obtained great celebrity in consequence of the battles which were fought in its neighbourhood. Its position naturally rendered it the scene of military operations, since it stood in a small plain, which commanded the entrance from Phocis into Boeotia, and which accordingly would be occupied by an army desirous of protecting Boeotia from an invading force. Chaeroneia was situated at the head of the plain, shut in by a high projecting rock, which formed, in ancient times, the citadel of the town, and was called Petrachus or Petrochus (Πέτραχος, Paus. ix. 41. § 6; Πέτρωχος, Plut. *Sull.* 17). The town lay at the foot of the hill, and is said to have derived its name from Chaeron, who, according to the statement of Plutarch, built it towards the east, whereas it had previously faced the west. (Paus. ix. 40. § 5; Steph. B. *s. v.*; Plut. *de Curiosit.* 1.)

Chaeroneia is not mentioned by Homer; but by some of the ancient writers it was supposed to be the same town as the Boeotian Arne. (Hom. *Il.* ii. 507.) [ARNE, No. 2.] In the historical period it was dependent upon Orchomenus (Thuc. iv. 76). It is first mentioned in B. C. 447. Chaeroneia had previously been in the hands of the party favourable to the Athenians; but having been seized by the opposite party, Tolmides, at the head of a small Athenian force, marched against it. He succeeded in taking the town, but was shortly afterwards defeated by the Boeotians at Cnoneia, and fell in the battle. In consequence of this battle, the Athenians lost the supremacy which they had for a short time exercised in Boeotia. (Thuc. i. 113; Diod. xii. 6.) In B. C. 424 a plot was formed to betray the town to the Athenians, but the project was betrayed, and the place was occupied by a strong Boeotian force. (Thuc. iv. 75, 89.) In the Phocian war Chaeroneia was unsuccessfully besieged by Onomarchus, the Phocian leader, but it was afterwards taken by his son Phalaecus. (Diod. xvi. 33, 39.)

A celebrated battle was fought at Chaeroneia on the 7th of August, B. C. 338, in which Philip, by defeating the united forces of the Athenians and Boeotians, crushed the liberties of Greece. Of the details of this battle we have no account, but an interesting memorial of it still remains. We learn from Pausanias (ix. 40. § 10) and Strabo (ix. p. 414) that the sepulchre of the Thebans who fell in the battle, was near Chaeroneia; and the former writer states that this sepulchre was surmounted by a lion, as an emblem of the spirit of the Thebans. The site of the monument is marked by a tumulus about a mile, or a little more, from the khan of *Kápurna*, on the right side of the road towards Orchomenus; but when the spot was visited by Leake, Dodwell and Gell, the lion had completely disappeared. A few years ago, however, the mound of earth was excavated, and a colossal lion discovered, deeply imbedded in its interior. "This noble piece of sculpture, though now strewed in detached masses about the sides and interior of the excavation, may still be said to exist nearly in its original integrity. It is evident, from the appearance of the fragments, that it was composed from the first of more than one block, although not certainly of so many as its remains now exhibit. . . . This lion may, upon the whole, be pronounced the most interesting sepulchral monument in Greece. It is the only one dating from the better days of Hellas — with the exception perhaps of the tumulus of Marathon — the identity of which is beyond dispute." (Mure.)

The third great battle fought at Chaeroneia was the one in which Sulla defeated the generals of Mithridates in B. C. 86. Of this engagement a long account is given by Plutarch, probably taken almost verbatim from the commentaries of Sulla. (Plut. *Sull.* 17, seq.) The narrative of Plutarch is illustrated by Col. Leake with his usual accuracy and sagacity. Mount Thurium, called in the time of Plutarch, Orthophagium, the summit of which was seized by Sulla, is supposed by Leake to be the highest point of the hills behind Chaeroneia; and the torrent Morius, below Mount Thurium, is probably the rivulet which joins the left bank of the Cephissus, and which separates Mt. Hedylium from Mt. Acontium.

Chaeroneia continued to exist under the Roman empire, and is memorable at that period as the birthplace of Plutarch, who spent the later years of his life in his native town. In the time of Pausanias Chaeroneia was noted for the manufacture of perfumed oils, extracted from flowers, which were used as a remedy against pain. (Paus. ix. 41. § 6.)

Chaeroneia stood upon the site of the modern village of *Kápurna*. There are not many remains of the ancient city upon the plain; but there are some ruins of the citadel upon the projecting rock already described; and on the face of this rock, fronting the plain, are traces of the ancient theatre. In the church of the Panaghía, in the village, are several remains of ancient art, and inscriptions. From the latter we learn that Serapis was worshipped in the

town. Pausanias does not mention the temple of this deity; but he states that the principal object of veneration in his time was the sceptre of Zeus, once borne by Agamemnon, and which was considered to be the undoubted work of the god Hephaestus. At the foot of the theatre there rises a small torrent, which flows into the Cephissus. It was called in ancient times Haemon or Thermodon, and its water was dyed by the blood of the Thebans and Boeotians in their memorable defeat by Philip. (Plut. *Dem.* 19; Leake, *Northern Greece*, vol. ii. pp. 112, seq., 192, seq.; Mure, *Tour in Greece*, vol. i. p. 212, seq.; Ulrichs, *Reisen in Griechenland*, p. 158, seq.)

CHALA (Χάλα, Isid. Char. p. 5), a town in the eastern part of ancient Assyria, probably the capital of the district called CHALONITIS, a name which is preserved in that of the river of *Holwan* (Χαλωνῖτις, Strab. xi. pp. 529, 736; Dionys. Perieg. 1015; Plin. vi. 26. s. 30; Καλωνῖτις, Polyb. v. 54). Chala is within a short distance of the M. Zagros. Diodorus (xvii. 110) relates that Xerxes, on his return from Greece, placed a colony of Boeotians in this neighbourhood, which was called from their native town CELONAE (Κέλωναι). They were most likely placed along the banks of the *Hŏlwan* river. Chala has been sometimes connected with Colacene, but its position does not answer to this identification. Pliny erred in placing the district Chalonitis on the Tigris, as it was clearly to the E. close to the mountains. [V.]

CHALAEUM (Χάλαιον; in Ptol. iii. 15. § 3, Χαλεών: *Eth.* Χαλαῖος), a town upon the coast of the Locri Ozolae, near the borders of Phocis. Leake places it at *Larnáki*. Pliny erroneously calls it a town of Phocis, and says that it was situated seven miles from Delphi: it is not improbable that he confounded it with Cirrha, which is about that distance from Delphi. (Thuc. iii. 101; Hecataeus, *ap. Steph. s. v.*; Plin. iv. 3. s. 4; Leake, *Northern Greece*, vol. ii. p. 594.)

CHALASTRA (Χαλάστρα, Strab. vii. p. 330; Χαλέστρη, Herod. vii. 123; Χαλαίστρα, Plut. *Alex.* 49; Plin. iv. 10. § 17, xxxi. 10. § 46), a town of Mygdonia in Macedonia, situated on the Thermaean gulf at the right of the mouth of the Axius, which belonged to the Thracians and possessed a harbour. (Steph. B. *s. v.*) Perseus, king of Macedonia, barbarously put all the male inhabitants to death. (Diod. *Excerpt.* 308.) Afterwards the population, with that of other towns of Mygdonia, was absorbed in great measure by Thessalonica on its foundation by Cassander. It cannot, therefore, be expected that many remains should be existing. The site may, however, be considered to be at or near the modern *Kulakiá*. (Tafel, *Thessalon.* p. 277; Leake, *Northern Greece*, vol. iii. p. 450.) [E. B. J.]

CHALCEDON (Χαλκηδών: *Eth.* Χαλκηδόνιος or Χαλκιδεύς), "a city of Bithynia, at the entrance of the Pontus, opposite to Byzantium," as Stephanus (*s. v.* Χαλκηδών) describes it; and a colony of the Megareis. (Thuc. iv. 75.)

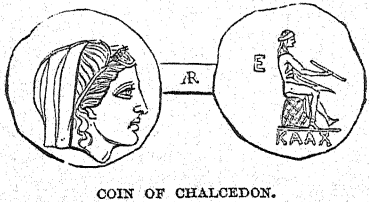
The tract about Chalcedon was called Chalcedonia. (Herod. iv. 85.) According to Menippus, the distance along the left-hand coast from the temple of Zeus Urius and the mouth of the Pontus to Chalcedon was 120 stadia. All the coins of Chalcedon have the name written Καλχήδων, and this is also the way in which the name is written in the best MSS. of Herodotus, Xenophon, and other writers, by whom the place is mentioned. The distance from Chalcedon to Byzantium was reckoned seven stadia (Plin. v. 32), or as it is stated by Pliny elsewhere (ix. 15), one Roman mile, which is eight stadia. Polybius (iv. 39) makes the distance between Chalcedon and Byzantium 14 stadia; which is much nearer the mark. But it is difficult to say from what points these different measurements were made. The distance from *Scutari* (Chrysopolis) to the Seraglio point in Constantinople (according to a survey in the Hydrographical office of the Admiralty) is nearly one nautical mile. In the same chart a place *Caledonia* is marked, but probaby the indication is not worth much. Chalcedon, however, must have been at least two miles south of *Scutari*, perhaps more; and the distance from Chalcedon to the nearest point of the European shore is greater even than that which Polybius gives. Chrysopolis, which Strabo calls a village, and which was in the Chalcedonia (Xenophon, *Anab.* vi. 6, 38), was really at the entrance of the Bosporus on the side of the Propontis, but Chalcedon was not. It is stated that the modern Greeks give to the site of Chalcedon the name *Chalkedon*, and the Turks call it *Kadi-Kioi*. The position of Chalcedon was not so favourable as that of the opposite city of Byzantium, in the opinion of the Persian Megabazus (Herod. iv. 144), who is reported to have said that the founders of Chalcedon must have been blind, for Chalcedon was settled seventeen years before Byzantium; and the settlers, we must suppose, had the choice of the two places. It was at the mouth of a small river Chalcedon (Eustathius ad Dionys. Perieg. v. 803) or Chalcis. Pliny (v. 32) states that Chalcedon was first named Procerastis, a name which may be derived from a point of land near it: then it was named Colpusa, from the form of the harbour probably; and finally Caecorum Oppidum, or the town of the blind. The story in Herodotus does not tell us why Megabazus condemned the judgment of the founders of Chalcedon. Strabo (p. 320) observes that the shoals of the pelamys, which pass from the Euxine through the Bosporus, are frightened from the shore of Chalcedon by a projecting white rock to the opposite side, and so are carried by the stream to Byzantium, the people of which place derive a great profit from them. He also reports a story that Apollo advised the founders of Byzantium to choose a position opposite to the blind; the blind being the settlers from Megara, who chose Chalcedon as the site of their city, when there was a better place opposite. Pliny (ix. 15) has a like story about the pelamys being frightened from the Asiatic shore; and Tacitus (*Ann.* xii. 63) has the same story as Strabo. The remarks of Polybius on the position of Byzantium and Chalcedon are in his fourth book (c. 39, &c.).

Chalcedon, however, was a place of considerable trade, and a flourishing town. It contained many temples, and one of Apollo, which had an oracle. Strabo reckons his distances along the coast of Bithynia from the temple of the Chalcedonii (p. 543, and p. 546). When Darius had his bridge of boats made for crossing over to Europe in his Scythian expedition, the architect constructed it, as Herodotus supposes, half way between Byzantium and the temple at the entrance of the Pontus, and on the Asiatic side it was within the territory of Chalcedon (Herod. iv. 85, 87). But the Chalcedonia extended to the Euxine, if the temple of the Chalcedonii of Strabo (pp. 319, 563) is the temple of Zeus Urius as it seems to be. The territory of Chalcedon therefore occupied the Asiatic side of the Bosporus. Strabo, after

speaking of Chalcedon and Chrysopolis and the temple of the Chalcedonii, adds, "and the country has, a little above the sea, the fountain Azaritia, which contains small crocodiles: then follows the sea-coast of the Chalcedonii, named the bay of Astaeus, a part of the Propontis." According to this the Chalcedonii had once the bay of Astacus, which is very unlikely, for there was Astacus, a colony of the Megareis and of the Athenians, in this bay. The passage of Strabo is probably corrupt, and might easily be corrected. It is not likely at any rate that they had more than the north side of the bay of Astacus. Chalcedon was taken by the Persian Otanes, after the Scythian expedition of Darius (v. 26). When Lamachus led his men from the river Calex in Bithynia (B. C. 424), where he lost his ships by a flood in the river, he came to Chalcedon (Thucyd iv. 75), which must then have been on friendly terms with the Athenians. It afterwards changed sides, and received a Lacedaemonian Harmost (Plut. *Alcib.* c. 29); but the Athenians soon recovered it. However, at the time of the return of the Ten Thousand, it seems to have been again in the possession of the Lacedaemonians (Xenophon, *Anab.* vii. 1, 20). Chalcedon was the birth-place of the philosopher Xenocrates.

Chalcedon was included in the limits of the kingdom of Bithynia, and it came into the possession of the Romans under the testament of Nicomedes, B. C. 74. When Mithridates invaded Bithynia, Cotta, who was the governor at the time, fled to Chalcedon, and all the Romans in the neighbourhood crowded to the place for protection. Mithridates broke the chains that protected the fort, burnt four ships, and towed away the remaining sixty. Three thousand Romans lost their lives in this assault on the city. (Appian. *Mithrid.* 71; Plut. *Lucull.* 8.) Under the empire Chalcedon was made a free city. The situation of Chalcedon exposed it to attack in the decline of the empire. Some barbarians whom Zosimus (i. 34) calls Scythians, plundered it in the reign of Valerian and Gallienus. It was taken by Chosroes the Persian in A. D. 616, and "a Persian camp was maintained above ten years in the presence of Constantinople." (Gibbon, *Decline, &c.* c. 46.) But Chalcedon still existed, and its final destruction is due to the Turks, who used the materials for the mosques and other buildings of Constantinople. Chalcedon, however, seems to have contributed materials for some of the edifices of Constantinople long before the Turks laid their hands on it. (Amm. Marc. xxxi. 1, and the notes of Valesius.)

This place is noted for a General Council, which was held here A. D. 451. [G. L.]



COIN OF CHALCEDON.

CHALCERITIS. [ARETIAS.]

CHALCE'TOR (Χαλκήτωρ: *Eth.* Χαλκήτωρ), a place in Caria. Strabo (p. 636) says that the mountain range of Grion is parallel to Latmus, and extends east from the Milesia through Caria to Euromus and the Chalcetores, that is, the people of Chalcetor. The site of Chalcetor is not ascertained. In another passage (p. 658) Strabo names the town Chalcetor, which some writers have erroneously altered to Chalcetora; but the form Χαλκητόρων (Strab. p. 636) is the Ethnic name (Groskurd, *Transl. of Strabo*, vol. iii. p. 55).

Stephanus has a place Chalcetorium in Crete (*s. v.* Χαλκητόριον); unless we should read Caria for Crete. (See Meineke's ed.) [G. L.]

CHALCIA or CHALCE (Χαλκεία, Χαλκία, Χάλκη: *Eth.* Χαλκίτης and Χαλκαῖος, Steph. *s. v.* Χάλκη: *Chalki*), a small island, distant 80 stadia from Telus and 400 from Carpathus, and about 800 from Astypalaea: it had a small town of the same name, a temple of Apollo and a harbour (Strab. p. 488; Plin. v. 31). Thucydides who mentions the island several times (viii. 41, 44, 55) calls it Chalce. Leon and Diomedon, the Athenian commanders (B. C. 412) after their attack on Rhodes, where the Peloponnesian ships were hauled up, retired to Chalce as a more convenient place than Cos to watch the movements of the enemy's fleet from. Leake (*Asia Minor*, p. 224) mentions an inscription found in Rhodes, which contains the Ethnic name Chalcetes. The island was near the west coast of Rhodes, and probably subject to Rhodes. [G. L.]

CHALCIDEIS. [CHALCITIS, No. 2.]

CHALCI'DICE (ἡ Χαλκιδική, Ptol. iii. 13. § 11; *Eth.* and *Adj.* Χαλκιδεύς), the name applied to the whole of the great peninsula, lying southward of the ridge of Mt. Cissus (*Khortiatzi*), between the Thermaic and Strymonic Gulf. It terminates in three prongs, running out into the Aegaean Sea, called respectively Acte, Sithonia, and Pallene, the first being the most easterly, and the latter the most westerly. The peninsula of Acte, which terminates with Mt. Athos, rising out of the sea precipitously to the height of nearly 6,400 feet, is rugged, and clothed with forests, which leave only a few spots suitable for cultivation. [ATHOS.] The Middle or Sithonian peninsula (Σιθωνία: *Longos*), is also hilly and woody, though in a less degree. The peninsula of Pallene (Παλλήνη: *Kassándhra*), was pre-eminent for its rich and highly cultivated territory. The gulf between Acte and Sithonia was called the Singitic, and that between Sithonia and Pallene the Toronaic or Mecybernaean.

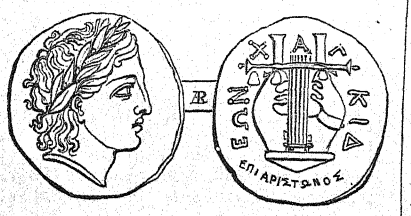
It must be recollected that the original Chalcidice, though the name has been extended in consequence of the influence which the people of the Chalcidic race enjoyed during the meridian period of Grecian history, did not comprehend Crossaea, nor the districts of Acanthus and Stageirus, colonies of Andrus, nor that of Potidaea, a colony of Corinth, nor even Olynthus or the territory around it to the N., which was occupied by a people who had been driven out of Bottiaeis W. of the Lydias in the early times of the Macedonian monarchy.

The principal possession of the Chalcidian settlers from Euboea (Strab. x. p. 447) in the earliest time of their migration, probably in the 7th century B. C., seems to have been the Sithonian headland, with its port and fortress Torone; from thence they extended their power inland, until at length they occupied the whole of Mygdonia to the S. of the ridges which stretched W. from the mountain range at the head of the Singitic gulf (*Nizvoro*) together with Crossaea. Artabazus, on his return from the Hellespont, having reduced Olynthus, together with some other places which had revolted from Xerxes, slew all the Bottiaei who had garrisoned Olynthus, and gave up the place

to the Chalcidians. We find the Bottiaei joined, on two occasions, with the Chalcidians as allies (Thuc. i. 65, ii. 79), and one of their silver coins with the legend Βοττιαίων is precisely similar, both in type and fabric, to those of the Chalcidians, impressed with the head of Apollo and his lyre (comp. Eckhel, vol. ii. p. 70). At the instigation of Perdiccas, the Chalcidians made war upon the Athenians who held Potidaea and other towns in their neighbourhood, and were successful in more than one engagement (Thuc. ii. 79). Brasidas was indebted to their co-operation for his first successes (Thuc. iv. 83), and it was to his expedition into Thrace that the Chalcidian republics owed their final independence. (Thuc. v. 18.) After the Peloponnesian war, in consequence of the complaints of the Apollonians of Chalcidice and Acanthians, the Lacedaemonians sent an army against Olynthus, which, after losing two of its commanders, succeeded in the 4th campaign (B. C. 379) in reducing the city to submission (Xen. *Hell.* v. 8). The history of Chalcidice, after the supremacy which Olynthus obtained over its other towns, follows the fortunes of that city. [OLYNTHUS.]

Ptolemy (*l. c.*) divides the whole peninsula into two parts, Chalcidice and Paralia (for so the word which appears as Paraxia in the printed copies should be read). Paralia contained all the maritime country between the bay of Thessalonica, and Derrhis, the Cape of Sithonia: thus the W. coast of Sithonia was at that time included in Paralia and the E. in Chalcidice, together with Acanthus, the entire peninsula of Acte, and all the coast land in the Strymonic gulf as far N. as Bromiscus, with the exception of Stageira.

An account of the different Chalcidian towns will be found under the separate heads; beginning from the W. they are AENEIA near the cape, which marks the entrance of the inner Thermaic gulf, GIGONUS, ANTIGONEIA and POTIDAEA. Between these towns lay the territory called CROSSAEA. In Pallene were the towns of SAXE, MENDE, SCIONE, THERAMBOS, AEGE, NEAPOLIS, APHYTIS, either wholly or partly colonies from Eretria. In Sithonia were MECYBERNA, SERMYLE, GALEPSUS, TORONE, SARTE, SINGUS, PILORUS, ASSA, all or most of them of Chalcidian origin. At the head of the Toronaic gulf in the interior of Chalcidice lay OLYNTHUS, APOLLONIA, SCOLUS, SPARTOLUS, ANGEIA, MIACORUS or MILCORUS. On the scanty spaces, admitted by the mountain ridge which ends in Athos, were planted some Thracian and Pelasgic settlements of the same inhabitants as those who occupied Lemnos and Imbros, with a mixture of a few Chalcidians, while the inhabitants spoke both Pelasgic and Hellenic. [ATHOS.] Near the narrow isthmus which joins this promontory to Thrace, and along the NW. coast of the Strymonic gulf were the considerable towns of SANE, ACANTHUS, STAGEIRA and ARGILUS, all colonies from Andros, to which may be added STRATONICE, BROMISCUS, and ARETHUSA. (Grote, *Hist. of Greece*, vol. iv. p. 31; Leake, *Trav. in Northern Greece*, vol. iii.; Griesebach, *Reisen*, vol. ii. pp. 6—16.) [E. B. J.]



COIN OF CHALCIDICE IN MACEDONIA.

CHALCI'DICE, a district of Syria. [CHALCIS.]

CHALCIS, in Syria. 1. The chief city of Chalcidice, one of the ten political divisions of N. Syria. (Ptol. v. 15.) It was situated 53 M. P. from Antioch (*Peut. Tab.*) and 18 M.P. from Beroea (*Anton. Itin.*). The Peutinger Tables make it out to be 29 M.P. from the latter place, while Procopius (*B. P.* ii. 12) gives the distance as 84 stadia. Both these statements are incorrect, as *Kinnisrin* is about 12 English miles from Aleppo (Pococke, *Trav.* vol. ii. p. 217; Abú-l-féda, *Tab. Syr.* p. 119.) The Hamath Zobah which was taken by Solomon (2 *Chron.* viii. 3) has been identified with Chalcis (Rosenmüller, *Handbuch der Bibl. Alt.* vol. i. pt. ii. p. 250), and the "salt vale" where David conquered Hadadezer king of Zobah, when he went to recover his border on the Euphrates, is in all probability the lake and marsh of *Jabúl* or *Sabakhah*, which in winter occupies a space to the E. of *Kinnisrin*, extending for about 12 miles, with a breadth varying from 3 to 5 miles. The powerful evaporation of the summer heat causes it to crystallize, and a white coarse-grained salt is formed in large quantities over the whole surface. (Chesney, *Exped. Euphrat.* vol. i. p. 415; Thomson, *Biblioth. Sacr.* vol. v. p. 470; comp. Winer, *Real Wort. Buch*, *s. v. Aram.*) In A. D. 542 the town of Chalcis was taken and plundered by Chosroes (Procop. *l. c.*; Gibbon, *Decl. and Fall*, vol. viii. p. 315; Le Beau, *Bas Empire*, vol. ix. p. 24; comp. vol. iii. p. 54).

2. AD BELUM. Pliny (v. 23. § 19) speaks of a city of this name in the district Chalcidene, which he describes as the most fertile of all Syria. The Chalcis, Χαλκὶς of Strabo (xvi. p. 753), was a city and district subject to Ptolemy, son of Mennaeus, who held besides the city of HELIOPOLIS (*Báalbec*), the plain of Marsyas, and the mountain region of Ituraea. Josephus expressly describes it as under Mount Lebanon (*Antiq.* xiv. 7. § 4, *B. J.* i. 9. § 2). It has been confounded with the Chalcis S. of Aleppo, but the statement of Josephus (comp. *Antiq.* xiv. 3. § 2; Reland, *Palaest.* p. 315) shows that its position must be sought for elsewhere. Ptolemy was succeeded by his son the first Lysanias; whose possessions after his murder by Antony were farmed by Zenodorus. (Joseph. *Antiq.* xv. 10. § 1, *B. J.* i. 20. § 4.) In A. D. 41 Claudius bestowed Chalcis on Herod, a brother of the elder Herod Agrippa. On his death in A.D. 48 his kingdom went to his nephew, the younger Herod Agrippa (*B. J.* ii. 12. § 1). He held it four years, and was then transferred with the title of king to the provinces of Batanaea, Trachonitis, Abilene, and others (*Antiq.* xx. 7. § 1). Afterwards Aristobulus, son of Herod, king of Chalcis, obtained his father's kingdom which had been taken from his cousin Agrippa II., and in A. D. 73 was still dynast of the district (*B. J.* vii. 7. § 1). During the reign of Domitian it appears to have become incorporated in the Roman province, and the city to have received the additional name of Flavia. (Eckhel, vol. iii. p. 263; Marquardt, *Handbuch der Röm. Alter.* p. 181; Noris. *de Epoch. Syro-Mac.* (c. ix. § 3.)

The town of Chalcis was therefore situated somewhere in the *Búkd'a*, probably S. of *Báalbec*. The valley has not yet been examined with reference to the site of this city. It has been suggested that its position may be at or near *Zahle*, in the neighbour-

hood of which at the village of *Heusn Nieha*, are some remarkable remains (comp. Chesney, *Exped. Euphrat.* vol. i. p. 472). Or perhaps at *Majdel Anjar*, where Abú-l-féda (*Tab. Syr.* p. 20) speaks of great ruins of hewn stones. (Robinson, *Biblioth. Sacr.* vol. v. p. 90). [E. B. J.]

CHALCIS (Χαλκίς: *Eth.* Χαλκιδεύς, Chalcidensis). 1. (*Egripo*, *Negropont*), the chief town of Euboea, separated from the opposite coast of Boeotia by the narrow strait of the Euripus, which is at this spot only 40 yards across. The Euripus is here divided into two channels by a rock in the middle of the strait. This rock is at present occupied by a square castle; a stone bridge, 60 or 70 feet in length, connects the Boeotian shore with this castle; and another wooden bridge, about 35 feet long, reaches from the castle to the Euboean coast. In antiquity also, as we shall presently see, a bridge also connected Chalcis with the Boeotian coast. The channel between the Boeotian coast and the rock is very shallow, being not more than three feet in depth; but the channel between the rock and Chalcis is about seven or eight feet in depth. It is in the latter channel that the extraordinary tides take place, which are frequently mentioned by the ancient writers. According to the common account the tide changed seven times in the day, and seven times in the night; but Livy states that there was no regularity in the change, and that the flux and reflux constantly varied, — a phaenomenon which he ascribes to the sudden squalls of wind from the mountains. (Strab. x. p. 403; Mela, ii. 7; Plin. ii. 97; Cic. *de Nat. Deor.* iii. 10; Liv. xxviii. 6.)

An intelligent modern traveller observes that "at times the water runs as much as eight miles an hour, with a fall under the bridge of about 1½ feet; but what is most singular is the fact, that vessels lying 150 yards from the bridge are not in the least affected by this rapid. It remains but a short time in a quiescent state, changing its direction in a few minutes, and almost immediately resuming its velocity, which is generally from four to five miles an hour either way, its greatest rapidity being however always to the southward. The results of three months' observation, in which the above phaenomena were noted, afforded no sufficient data for reducing them to any regularity." (*Penny Cyclopaedia*, vol. x. p. 59.)

Chalcis was a city of great antiquity, and continued to be an important place from the earliest to the latest times. It is said to have been founded before the Trojan war by an Ionic colony from Athens, under the conduct of Pandorus, the son of Erechtheus. (Strab. x. p. 447; Scymn. Ch. 573.) It is mentioned by Homer. (*Il.* ii. 537.) After the Trojan war Cothus settled in the city another Ionic colony from Athens. (Strab. *l. c.*) Chalcis soon became one of the greatest of the Ionic cities, and at an early period carried on an extensive commerce with almost all parts of the Hellenic world. Its greatness at this early period is attested by the numerous colonies which it planted upon the coasts of Macedonia, Italy, Sicily, and in the islands of the Aegaean. It gave its name to the peninsula of Chalcidice between the Thermaic and Singitic gulfs, in consequence of the large number of cities which it founded in this district. Its first colony, and the earliest of the Greek settlements in the west, was Cumae in Campania, which it is said to have founded as early as B. C. 1050, in conjunction with the Aeolians of Cume and the Eretrians. Rhegium in Italy, and Naxos, Zancle, Tauromenium and other cities in Sicily, are also mentioned as Chalcidian colonies.

During the early period of its history, the government of Chalcis was in the hands of an aristocracy, called Hippobotae (Ἱπποβόται, i. e. the feeders of horses), who corresponded to the Ἱππεῖς in other Grecian states. (Herod. v. 77, vi. 100; Strab. x. p. 447; Plut. *Pericl.* 23; Aelian, *V. H.* vi. 1.) These Hippobotae were probably proprietors of the fertile plain of Lelantum, which lay between Chalcis and Eretria. The possession of this plain was a frequent subject of dispute between these two cities (Strab. x. p. 448), and probably occasioned the war between them at an early period, in which some of the most powerful states of Greece, such as Samos and Miletus, took part. (Thuc. i. 15; Herod. v. 99; Spanheim, ad Callim. *Del.* 289; Hermann, in *Rheinisches Museum*, vol. i. p. 85.)

Soon after the expulsion of the Peisistratidae from Athens, the Chalcidians joined the Boeotians in making war upon the Athenians; but the latter crossed over into Euboea with a great force, defeated the Chalcidians in a decisive battle, and divided the lands of the wealthy Hippobotae among 4000 Athenian citizens as cleruchs B. C. 506. (Her. v. 77.) These settlers, however, abandoned their possessions when the Persians, under Datis and Artaphernes, landed at Eretria. (Herod. vi. 100.) After the Persian wars, Chalcis, with the rest of Euboea, became a tributary of Athens, and continued under her rule, with the exception of a few months, till the downfal of the Athenian empire at the close of the Peloponnesian war. In B. C. 445, Chalcis joined the other Euboeans in their revolt from Athens; but the whole island was speedily reconquered by Pericles, who altered the government of Chalcis by the expulsion of the Hippobotae from the city. (Plut. *Per.* 23.)

In the 21st year of the Peloponnesian war, B. C. 411, Euboea revolted from Athens (Thuc. viii. 95), and on this occasion we first read of the construction of a bridge across the Euripus. Anxious to secure an uninterrupted communication with the Boeotians, the Chalcidians built a mole from either shore, leaving a passage in the centre for only a single ship: and fortifying by towers each side of the opening in the mole. (Diod. xiii. 47.) Chalcis was now independent for a short time; but when the Athenians had recovered a portion of their former power, it again came under their supremacy, together with the other cities in the island. (Diod. xv. 30.) In later times it was successively occupied by the Macedonians, Antiochus, Mithridates, and the Romans. It was a place of great military importance, commanding, as it did, the navigation between the north and south of Greece, and hence was often taken and retaken by the different parties contending for the supremacy of Greece. Chalcis, Corinth, and Demetrias in Thessaly, were called by the last Philip of Macedon the fetters of Greece, which could not possibly be free, as long as these fortresses were in the possession of a foreign power. (Pol. xvii. 11; Liv. xxxii. 37.)

Dicaearchus, a contemporary of Alexander the Great, describes Chalcis as 70 stadia (nearly 9 miles) in circumference, situated upon the slope of a hill, and abounding in gymnasia, temples, theatres, and other public buildings. It was well supplied with water from the fountain Arethusa. [See above, p.

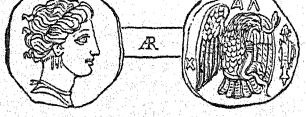
197, b.] The surrounding country was planted with olives. (Dicaearch. *Bios τῆς Ἑλλάδος*, p. 146, ed. Fuhr.) When Alexander crossed over into Asia, the Chalcidians strengthened the fortifications of their city by inclosing within their walls a hill on the Boeotian side, called Canethus, which thus formed a fortified bridge-head. At the same time they fortified the bridge with towers, a wall, and gates. (Strab. x. p. 447.) Canethus, which is also mentioned by Apollonius Rhodius (i. 77), is probably the hill of *Karababá*, which rises to the height of 130 feet immediately above the modern bridge, and is the citadel of the present town.

In the second Punic war, B. C. 207, the Romans, under Sulpicius and Attalus, made an unsuccessful attack upon Chalcis, which was then subject to Philip. (Liv. xxviii. 6.) A few years afterwards, B. C. 192, when the war was resumed with Philip, the Romans surprised Chalcis and slew the inhabitants, but they had not a sufficient force with them to occupy it permanently. (Liv. xxxi. 23.) In the war between the Romans and Aetolians, Chalcis was in alliance with the former (Liv. xxxv. 37—39); but when Antiochus passed over into Greece, at the invitation of the Aetolians, the Chalcidians deserted the Romans, and received this king into their city. During his residence at Chalcis, Antiochus became enamoured of the daughter of one of the principal citizens of the place, and made her his queen. (Liv. xxxv. 50, 51, xxxvi. 11; Pol. xx. 3, 8; Dion Cass. *Fragm.* ex libr. xxxiv. p. 29, ed. Reimar.) Chalcis joined the Achaeans in their last war against the Romans; and their town was in consequence destroyed by Mummius. (Liv. *Epit.* lii.; comp. Pol. xl. 11.)

In the time of Strabo Chalcis was still the principal town of Euboea, and must therefore have been rebuilt after its destruction by Mummius. (Strab. x. p. 448.) Strabo describes the bridge across the Euripus as two plethra, or 200 Greek feet in length, with a tower at either end; and a canal (*σύριγξ*) constructed through the Euripus. (Strab. x. p. 403.) Strabo appears never to have visited the Euripus himself; and it is not improbable that his description refers to the same bridge, or rather mole, of which an account has been preserved by Diodorus (xiii. 47; see above). In this case the *σύριγξ* would be the narrow channel between the mole. (See Groskurd's *Germ. Transl. of Strabo*, vol. ii. p. 149.) Chalcis was one of the towns restored by Justinian, (Procop. *de Aedif.* iv. 3.)

The orator Isaeus and the poet Lycophron were natives of Chalcis, and Aristotle died here.

In the middle ages Chalcis was called Euripus, whence its modern name *'Egripo*. It was for some time in the hands of the Venetians, who called it *Negropont*, probably a corruption of *Egripo* and *ponte*, a bridge. It was taken by the Turks in 1470. It is now the principal, and indeed the only place of importance in the island. There are no remains of the ancient city, with the exception of some fragments of white marble in the walls of houses. (Leake, *Northern Greece*, vol. ii. p. 254, seq.; Stephani, *Reise, &c.*, p. 13.)



COIN OF CHALCIS IN EUBOEA.

2. Also called CHALCEIA, and HYPOCHALCIS (*Χάλκεια*, Pol. v. 94; *Ὑποχαλκίς*, Strab. p. 451; Steph. B. *s.v.*), a town of Aetolia, situated upon the coast, at a short distance E. of the mouth of the Evenus, and at the foot of a mountain of the same name, whence it was called Hypochalcis. Chalcis is one of the 5 Aetolian towns spoken of by Homer, who gives it the epithet of *ἀγχίαλος*, and it continued to be mentioned in the historical period. (Hom. *Il.* ii. 640; Thuc. ii. 83; Pol. v. 94; Strab. pp. 451, 459 460.) There are two great mountains situated between the river *Fidhari* (the Evenus) and the castle of *Rumili* (Antirrhium), of which the western mountain, called *Varassova*, corresponds to Chalcis, and the eastern, called *Kaki-skala*, to Taphiassus. The town of Chalcis appears to have stood in the valley between the two mountains, probably at *Ovrio-kastro*, where there are some remains of an Hellenic fortress. (Leake, *Northern Greece*, vol. i. p. 110.) There was some confusion in the ancient writers respecting the position of mount Chalcis, and Artemidorus, who called it Chalcia, placed it between the Achelous and Pleuron (Strab. p. 460); but this is clearly an error.

3. (*Khaliki*), a town of Epeirus in Mount Pindus, near which the Achelous rises. It is erroneously called by Stephanus a town of Aetolia. (Dionys. Perieg. 496; Steph. B. *s.v.*; Leake, *Northern Greece*, vol. iv. p. 214.)

CHALCITIS (*Χαλκῖτις*). 1. (*Eth.* *Χαλκίτης*: *Khalki* or *Karki*) "an island opposite to Chalcedon with copper mines." (Steph. *s.v.* *Χαλκῖτις*, who cites Artemidorus.) There is a group of small islands called the *Prince's Isles*, in the Propontis, not opposite to Chalcedon, but SE. of that city, and opposite to part of the coast which we may assume to have belonged to Chalcedon. One of these marked *Karki* in a map published by the Hydrographical Office of the Admiralty is Chalcitis. Pliny (v. 32) simply mentions Chalcitis.

2. A tract in Asia Minor in the territory of Erythrae according to Pausanias (vii. 5. § 12), which contained a promontory, in which there were sea baths (as he calls them), the most beneficial to the health of all in Ionia. One of the phylae of Erythrae, the third, derived its name from the Chalcitis.

These inhabitants of the Chalcitis seem to be the Chalcideis of Strabo (p. 644), but the passage of Strabo is not free from difficulty, and is certainly corrupt (see Groskurd's *Transl. of Strabo*, vol. iii. p. 23). The Teii and Clazomenii were on the isthmus, and the Chalcideis next to the Teii, but just within the peninsula on which Erythrae stands. This seems to be Strabo's meaning; and the Chalcideis must have been under the Teii, for Gerae, another place west of Teos, belonged to the Teii. The distance across the isthmus of Erythrae from the Alexandrium and the Chalcideis to a place on the north side of the isthmus, called Hypocremnos, was 50 stadia according to Strabo; but it is more. This Alexandrium was a grove dedicated to Alexander the Great, where games were celebrated by the community of Ionian cities (*ἀπὸ τοῦ κοινοῦ τῶν Ἰώνων*) in honour of Alexander. [G. L.]

CHALCI'TIS. [INDIA.]

CHALCODO'NIUM. [PHERAE.]

CHALDAEA (*Χαλδαία*), in a strict sense, was probably only, what Ptolemy (v. 20. § 3) considered it, a small tract of country, adjoining the deserts of

Arabia, and included in the wider extent of Babylonia. The same view is taken by Strabo (xvi. p. 739), who speaks of one tribe of Chaldaeans (φῦλόν τι τῶν Χαλδαίων), who lived near the Arabians, and on the so-called Persian Sea: this district he considered part of Babylonia (χώρα τῆς Βαβυλωνίας). That this idea prevailed till a late period is clear, since Strabo (xvi. p. 767) calls the marshes near the junction of the Euphrates and Tigris τὰ ἕλη κατὰ Χαλδαίους, and Pliny (vi. 31) Lacus Chaldaici, while the last author in another place extends them almost to the sea, where he states that they were caused by the Eulaeus and the Tigris. In the Etym. Magnum (*s. v.* 'Ασσυρία) is a remarkable notice to the effect that Assyria, which is the same as Babylonia, was first called Εὐφράτις, but afterwards Χαλδαία. From these statements we are justified in believing that at some period of ancient history, there was a district called Chaldaea, in the southern end of Babylonia, near the Persian Gulf and Arabia Deserta, though we have no certain clue to what period of history this name should be assigned. The name probably was lost, on Babylon becoming the great ruling city, and, therefore, not unnaturally imposing its name upon the country of which it was the chief town. [BABYLON.] [V.]

CHALDAEI (Χαλδαῖοι), a people who dwelt in Babylonia, taken in the most extensive sense, as extending from above Babylon to the Persian Gulf, who appear before on the stage of history under different and not always reconcileable aspects.

1. The Chaldaeans would seem to be the inhabitants of Chaldaea Proper, a district in the S. of Babylonia, extending along the Persian Gulf to Arabia Deserta. They were a people apparently in character much akin to the Arabs of the adjoining districts, and living, like them, a wandering and predatory life. As such they are described in Job (i. 17), and if Orchoe represent the Ur from which Abraham migrated (now probably *Warka*), it would be rightly termed "Ur of the Chaldees;" while it is not impossible that the passage in Isaiah (xxiii. 13), "Behold the land of the Chaldees: this people was not till the Assyrian founded it for them that dwell in the wilderness," may have reference to a period when their habits became more settled, and they ceased to be a mere roving tribe.

2. The name came to be applied without distinction, or at least with little real difference, to the inhabitants of Babylon and the subjects of the Babylonian empire. So in 2 Kings (xxv. 1—4), Nebuchadnezzar is called King of Babylon, but his army are called Chaldees; in Isaiah (xvii. 19) Babylon is termed "the glory of kingdoms, the beauty of the Chaldees' excellency;" in Isaiah (xxiii. 13), the country is called "the land of the Chaldaeans;" and in Dan. (ix. i.), Dareius is king "over the realm of the Chaldaeans." Agreeably with this view Pliny calls Babylon, "Chaldaicarum gentium caput." It has been a great question whence the Chaldaeans came, who about the time of Nebuchadnezzar play so important a part in the history of the world: and it has been urged by many modern writers, that some time previous to the reign of that prince, there must have been a conquest of Babylonia by some of the northern tribes, who, under the various names of Carduchi, Chalybes, and Chaldaei, occupied the mountainous region between Assyria and the Euxine. We cannot, however, say that we have been convinced by these arguments, which, as the advocates of these views admit, are not based upon any authentic history. No Chaldaean immigration is any where mentioned or alluded to; while, if there was, as seems most likely, a considerable tribe bearing the name of Chaldaeans at a very early period in S. Babylonia, it is much more natural to suppose that they gradually became the ruling tribe over the whole of Babylonia. The language of Cicero is definite as to his belief in a separate and distinct nation: "Chaldaei non ex artis sed ex gentis vocabulo nominati" (*de Div.* i. 1).

3. They were the name of a particular sect among the Babylonians, and a branch of the order of Babylonian Magi. (Χαλδαῖοι γένος Μάγων, Hesych.) In Dan. (ii. 2) they appear among "the magicians, sorcerers, and astrologers," and speak in the name of the rest (*Dan.* ii. 10). They are described in Dan. (v. 8) as the "king's wise men." From the pursuit of astronomy and astrology and magical arts, which are ever in early times nearly connected, it came to pass that with many ancient writers, and especially with those of a later period, the name Chaldaeans was applied, not only to the learned men of Babylon (as in Cic. *de Div. l. c.*; Strab. xv. p. 508; Diod. ii. 29), but to all impostors and magicians who, professing to interpret dreams, &c., played upon the credulity of mankind. (Joseph. *B. J.* ii. 7. § 3; Appian. *Syr.* c. 58; Curt. i. 10, v. 1; Juv. vi. 553; Cat. *R. R.* v. 4, &c.)

There were two principal schools at Borsippa and Orchoe for the study of astronomy, whence the learned Chaldaeans of those places were termed Borsippeni and Orchoeni. (Strab. xvi. p. 739.)

(Ideler, *über d. Sternkunst d. Chaldäer;* Winer, *Bibl. Real Worterbuch*, art. *Chaldäer;* Ditmar, *über die Vaterland d. Chaldäer.*) [V.]

CHALDAICI LACUS (Plin. vi. 23, 27; τὰ ἕλη τὰ κατὰ Χαλδαίους, Strab. xvi. p. 767), a wide extent of marsh land near the junction of the Euphrates and Tigris. It is not clear from the descriptions of ancient authors what extent they gave these marshes. According to Onesicritus (Strab. xv. p. 29) the Euphrates flowed into the Chaldaean Sea; according to Pliny (vi. 27) it was the Tigris which mostly contributed to form these stagnant waters. It is clear, however, that Pliny's view on the subject was very indistinct, for he says previously (vi. 23) that they comprehended the lake which the Eulaeus and Tigris make near Charax. At the present time nearly all the land above and below the junction of the Tigris and Euphrates is for great part of the year an unhealthy swamp. [V.]

CHALDONE PROMONTORIUM, placed by Pliny (vi. 28) on the Arabian side of the Persian Gulf, near its northern extremity: between a salt river, which once formed one of the mouths of the Euphrates, and his "flumen Achenum." He describes the sea off this promontory as "voraginі similius quam mari per 50 millia passuum orae." It corresponded in situation with the bay of *Koneit* or *Graen* (al. *Grane*) harbour, where Niebuhr places the modern tribe of the *Beni Khaled*, a name nearly identical with the Chaldone of Pliny (Forster, *Arabia*, vol. i. p. 49, 50). It is further determined by modern survey, minutely corroborating the classical notices. "The 'locus ubi Euphratis ostium fuit,' is D'Anville's *ancien lit de l'Euphrate;* the 'Flumen Salsum,' is *Core Boobian*, a narrow salt-water channel, laid down for the first time in the East India Company's Chart, and separating a large low island, off the mouth of the old bed of the Euphrates, from

the main land; the 'Promontorium Chaldone' is the great headland, at the entrance of the Bay of *Doat al-Kusma* from the south, opposite Pheleche island; and the 'voragini similius quam mari,' or sea broken into gulfs, of 50 miles, extending to the 'flumen Achana,' is that along the coast, between the above-named cape and the river of Khadema, a space of precisely 50 Roman miles. This tract, again, is the 'Sacer Sinus' of Ptolemy, terminating at Cape *Zoore*." (*Ib.* vol. ii. p. 213. [G. W.]

CHA'LIA (Χαλία), a town of Boeotia, mentioned by Theopompus, and in an ancient inscription: from the latter we learn that it was an independent state, perhaps one of the cities of the Boeotian league. (Theopomp. *ap. Steph. B. s. v.* Χαλία; Marmor. Oxon. 29, l. p. 67.) Theopompus stated that the Ethnic name was Χάλιοι, but in the inscription it is written ΧΑΛΕΙΔΕΙΣ. Nothing more is known of the place. Leake supposes that it was situated in the Parasopia at *Chalia*. (Leake, *Northern Greece*, vol. ii. p. 473, seq.)

CHALONI'TIS. [CHALA.]

CHALUS (Χάλος), a river of Syria, four days' march from Myriandrus, full of fish, which were held sacred by the inhabitants (Xen. *Anab.* i. 4. § 9). Though the identity has not been made out sufficiently, it is in all probability the same as the *Koweïk* which takes its rise from two sources in the high ground S. of *'Aïntâb;* the larger, owing to the abundance of its fish, has the name *Bâluk Sú* (fish river). From the pass in the *Bëilân* chain advancing NE. and keeping quite clear of the lake of *Agâ Denghiz* and the surrounding marshes, it is about 61 geographical miles to the upper part of the *Balúk Sú*, and about 68 or 70 miles from the town of Beilan, if a greater sweep be made to the N along the slopes of the hills. As there were three rivers to cross, the *Karâ Sú*, the *Aswâd* and the *'Afrin*, four days would be required for this part of the march. (Chesney, *Exped. Euphrat.* vol. i. p. 412, ii. p. 212.) [E. B. J.]

CHA'LYBES (Χάλυβες, or Χάλυβοι, as Hecataeus named them). The Ten Thousand in their march westward from Cerasus [CERASUS] came to the country of the Mossynoeci, and passing through it they came to the country of the Chalybes: the Chalybes were few in number, and most of them got their living by making iron; they were subject to the Mossynoeci (Xen. *Anab.* v. 5. § 1). After passing through the Chalybes, the Greeks came to the Tibareni, whose country was much more level; from which expression we may conclude that the country east of the Tibareni was more mountainous. The Greeks were two days in marching through the country of the Tibareni to Cotyora (*Ordou ?*). The position of these Chalybes is thus fixed within certain limits. Festus Avienus (*Descript. Orb.* v. 956) places the Tibareni and Chalybes together; Strabo (p. 549) places the Chaldaei, who, he says, were originally called Chalybes, in that part of the country which lies above Pharnacia (*Kerasunt*), and thus their position is exactly fixed: Plutarch (*Lucull.* c. 14) also calls them Chaldaei, and mentions them with the Tibareni. The tract along the coast, says Strabo, is narrow, and backed by mountains, which were full of iron ore, and covered with forests. The men on the coast were fishers; and those in the interior were chiefly iron makers: they had once silver mines.

The miners on this coast were known from the earliest recorded times; and Strabo conjectures that the Alybe of Homer (*Il.* ii. 865) may be the country of these Chalybes, whence silver came. As the Greeks called iron or steel χάλυψ, it is possible that they got both the thing and the name from these rude miners. They were the workers of iron (σιδηροτέκτονες) whom the early Greek poets mention (Aesch. *Prom.* 717). Apollonius (*Argon.* ii. 1002) has embellished his poem with a description of these rough workmen "who endure heavy toil in the midst of black soot and smoke." (Comp. Virg. *Georg.* i. 58.) The Chalybes of Herodotus (i. 28) are enumerated by him between the Mariandyni and Paphlagones, from which we may perhaps conclude that he supposed, though incorrectly, that this was their geographical position; for he includes them in the empire of Croesus, which did not extend further than the Halys. Stephanus (*s. v.* Χάλυβες) places the Chalybes on the Thermodon, a position considerably west of that assigned to them by Strabo, whom however Stephanus follows in supposing that they may be represented by the Alybe of Homer. An authority for their position may have been Eudoxus, whom he cites.

Hamilton (*Researches*, &c. vol. i. p. 275) visited in the neighbourhood of *Unieh* (Oenoe) some people who made iron. They find the ore on the hills in small nodular masses in a dark yellow clay which overlies a limestone rock. These people also burn charcoal for their own use. When they have exhausted one spot, they move to another. "All the iron is sent to Constantinople, where it is bought up by the government, and in great demand" (Hamilton). Though these people do not occupy the position of the Chalybes of Xenophon or of Strabo, they live the same laborious life as the Chalybes of antiquity; and these mountainous tracts have probably had their rude forges and smoky workmen for more than twenty-five centuries without interruption.

Before the Ten Thousand reached the Euxine they fell in with a people whom Xenophon (*Anab.* iv. 7, § 15) calls Chalybes, the most warlike people that the Greeks encountered in their retreat. They had linen corslets, and were well armed. At their belt they carried a knife, with which they killed the enemies that they caught, and then cut off their heads. The Greeks came to a river Harpasus after marching through the territory of the Chalybes, who were separated from the Scythini by this river. The Harpasus is the *Arpa Chai*, the chief branch of the Araxes. Pliny (vi. 4), who was acquainted with the Chalybes of the Pontus, mentions also (vi. 10) the Armenochalybes, who seem to be the warlike Chalybes of Xenophon. The iron workers and the fighters may have been the same nation, but we have no evidence of this except the sameness of name. [G. L.]

CHALYBON (Χαλυβών), a city in Syria, afterwards called Beroea [BEROEA, No. 3], from which came the name of Chalybonitis (Χαλυβωνῖτις, Ptol. v. 15. § 17), one of the ten districts of northern Syria, lying to the E. of Chalcidice, towards the Euphrates. [E. B. J.]

CHAMA'VI (Καμανοί, Καμαβοί, Χάμαβοι), a German tribe, perhaps the same as the Gambrivii in Strabo (vii. p. 291; comp. Tac. *Germ.* 2), appears at different times in different localities, probably in consequence of the conquests made by the Romans. They originally dwelt on the banks of the Rhine, in the country afterwards occupied by the Tubantes, and at a still later time by the Usipetes. (Tac. *Ann.* xiii. 55.) Subsequently we find them further in the interior, in the country of the Bructeri, who are said to have been destroyed

by them. (Tac. *Germ.* 33, &c.; comp. ANGRIVARII.) Hence Ptolemy (ii. 11. § 16) mentions the Chaemae, probably a branch of the Chamavi, as occupying a part of the country which formerly belonged to the Bructeri. After this, the Chamavi disappear from history, until a much later period, when they are again mentioned as a tribe belonging to the confederacy of the Franks on the Rhine (Amm. Marc. xvii. 8, 9), and when some of them even settled in Gaul (Eumen. *Panegyr.* 9). [L. S.]

CHAMMANENE. [CAPPADOCIA, p. 507, b.]

CHAON. [ARGOS, p. 201, a.]

CHA'ONES, CHAO'NIA. [EPEIRUS.]

CHARACE'NE. [CHARAX SPASINU.]

CHARACITA'NI. [CARPETANI.]

CHARACOMA (Χαράκωμα, or Χαρακμῶθα, Ptol.), a city of Arabia Petraea mentioned by Ptolemy (v. 17. § 5), the Kir of Moab of Isaiah (xv. 1), and the Χάρακα of 2 Macc. xii. 17, the Hebrew קִיר, signifying *wall* or *fortress*, as the Greek name does a *fosse*. The site of this ancient fortress of the Moabites is still occupied by a town of the same name. *Kerak* is situated about 20 miles to the east of the southern bay of the Dead Sea, and is "built upon the top of a steep hill, surrounded on all sides by a deep and narrow valley, the mountains beyond which command the town." (Burckhardt, *Travels*, p. 379; Irby and Mangles, pp. 361—368.) It was a place of considerable importance in the time of the Crusaders, who built here a strong fortress, the origin of the modern Seraglio, and called it Mons Regalis. (Robinson, *Bib. Res.* vol. ii. pp. 565—570.) [G. W.]

CHARADRA (Χαράδρα: *Eth.* Χαραδραῖος). 1. A city of Phocis, and one of the Phocian towns destroyed by Xerxes, is described by Pausanias as situated 20 stadia from Lilaea, upon a lofty and precipitous rock. He further states that the inhabitants suffered from a scarcity of water, which they obtained from the torrent Charadrus, a tributary of the Cephissus, distant three stadia from the town. (Herod. viii. 33; Paus. x. 3. § 2, x. 33. § 6; Steph. B. *s. v.*) Dodwell and Gell place Charadra at *Mariolátes*, at the foot of Parnassus, but Leake places it at *Suvála*, for two reasons:—1. Because the distance of 20 stadia is nearly that of *Suvála* from *Paleókastro*, the site of Lilaea, whereas *Mariolátes* is more distant; and 2. The torrent at the latter does not join the Cephissus. (Leake, *Northern Greece*, vol. ii. pp. 85, 86.)

2. Or CHARADRUS, a town of Epeirus, situated on the road from Ambracus to the strait of Actium. (Pol. iv. 63, xxii. 9.) It is also mentioned in a fragment of Ennius:—

"Mytilenae est pecten Charadrumque apud Ambraciai."

It is probably represented by the ruins at *Rogús*, opposite the village of *Kanzá*, situated upon the river of *St. George*, a broad and rapid torrent flowing into the Ambraciot gulf. There can be little doubt that this torrent was anciently called Charadrus, and that it gave its name to the town. (Leake, *Northern Greece*, vol. i. p. 258, vol. iv. p. 255.)

3. A town in Messenia of uncertain site, said to have been built by Pelops. (Strab. viii. p. 360.)

CHARADRIAE (Χαραδρίαι), a town on the N. coast of the peninsula of Acte, mentioned by Scylax (p. 26), which Colonel Leake (*North. Greece*, vol. iii. p. 152) identifies with *Vatopedhi* (Βατοπέδιον), the most ancient of all the monasteries in Mt. Athos, as it was founded by Constantine the Great. [E. B. J.]

CHARADRUS (Χάραδρος), a place on the coast of Cilicia, between Platanus and Cragus, according to the Stadiasmus. Strabo (p. 669), who writes it Χαραδροῦς, describes it as a fort with a port below it, and a mountain Andriclus above it. It is described by Beaufort (*Karamania*, p. 194) "as an opening through the mountains with a small river." The natives call the place *Karadran*. The mountain is mentioned in the Stadiasmus under the name Androcus. Beaufort observes that "the great arm of Mount Taurus, which proceeds in a direct line from Alaya (Coracesium) towards Cape Anamour, suddenly breaks off abreast of Karadran, and was probably the Mount Andriclus, which Strabo describes as overhanging Charadrus." The river at *Karadran*, which was also named Charadrus, was mentioned by Hecataeus in his Asia. (Steph. B. *s. v.* Χάραδρος.) [G. L.]

CHARADRUS (Χάραδρος), the name of many mountain torrents in Greece. 1. In Phocis. [CHARADRA, No. 1.]

2. In Epeirus. [CHARADRA, No. 2.]

3. In Achaia. [ACHAIA, p. 13, b.]

4. A tributary of the Inachus in Argolis. [ARGOS, p. 200, b.]

5. In Messenia, flowing by Carnasium. (Paus. iv. 33. § 5.)

6. In Cynuria in Peloponnesus, which Statius describes (*Theb.* iv. 46) as flowing in a long valley near Neris. Leake supposes it to be the *Kani*, or at least its western branch, rising in the heights near the ruins of Neris. (*Peloponnesiaca*, p. 340.)

CHARAX (Χάραξ: *Eth.* Χαρακηνός). Stephanus (*s. v.*) has collected the names of several places called Charax. One is the Charax Alexandri, near Celaenae in Phrygia. Another Charax is the old name of "Tralles in Caria;" but perhaps this is a blunder. A third was a place of great trade (ἐμπόριον) on the Gulf of Nicomedia in Bithynia, and near to Nicomedia. A fourth was in Pontice. The name, applied to a town, ought to mean a stockade or fortified place. [G. L.]

CHARAX (Χάραξ, Strab. xvii. p. 836; Φάραξ, iv. 3. § 14; Κόραξ, Stadiasm. p. 836), a seaport town, belonging to the Carthaginians, at the bottom of the Great Syrtis, very near the frontier of Cyrenaica; whence wine was exported to Cyrenaica, and *silphium* smuggled in return. (Strab. *l. c.*) Its position, like that of so many other places on the Great Syrtis, can hardly be determined with certainty. A full discussion of these localities will be found in Barth (*Wanderungen*, p. 364). [P. S.]

CHARAX MEDIAE (Ptol. vi. 2. § 2), a town, according to Ptolemy, of the Cadusii, one of the tribes of Media Atropatene. It is thought by Forbiger to be the same as the modern *Kesker*. [V.]

CHARAX SPASINU (Χάραξ Σπασίνου, Steph. B. *s. v.*; Ptol. vi. 3. § 2; Dion Cass. lxviii. 28; Plin. vi. 27. s. 31), a town in the southern end of Babylonia, or, perhaps more truly, in Susiana, between the mouths of the Tigris and Eulaeus, and near the Persian Gulf. It gave its name to the district Characene in Susiana, along the banks of the Tigris. The town appears to have borne different names at different periods of its history. It was originally founded by Alexander the Great, and called Alexandreia. Some time later, a flood destroyed the greater part of it, when it was restored by Antiochus Epiphanes, under the name of Antiochia. Lastly, it was occupied by Pasines or Spasines, the

son of Sogdonaeus, the chief of the Arabs who lived in the neighbourhood, from whom it acquired the name by which it has been best known. Pliny states that the original town was only 10 miles from the sea, but that in his time the existing place was as much as 120. These numbers are certainly exaggerated; but Pliny correctly ascribes the advance of the coast into the Persian Gulf to the rivers which flowed into it. It appears to have been a place of considerable extent in Pliny's time. It was the birthplace of Dionysius Periegetes and of Isidorus, both geographers of eminence. [V.]

CHARCHA, a fortress of Mygdonia, which the Romans, in the retreat under Jovian, passed, after leaving Meiacarire. (Amm. Marc. xxv. 6. § 8; comp. xviii. 10. § 1.) The name which in Syria signifies a town, was probably applied to several localities (Le Beau, *Bas Empire*, vol. iii. p. 155; D'Anville, *L'Euphrate et le Tigre*, p. 95). This fortress (Χαρχάς, Evagr. *H. E.* vi. 21) was situated in a fertile and populous district (Theophylact. Simocat. v. 1), and was the scene of the death of Zadesprates, the general of Baram, A. D. 591. (Le Beau, vol. x. p. 317.) The ruin, now called *Kúsr Serján*, of which only the foundations, and parts of two octagonal towers remain, may possibly represent Charcha. (*Journ. Geog. Soc.* vol. x. p. 526; Niebuhr, *Reise*, vol. ii. p. 388; Ritter, *Erdkunde*, vol. xi. pp. 150, 380, 389.) [E. B. J.]

CHARIDE'MII PR. (Χαριδήμου ἀκρωτήριον: *C. de Gata*), one of the principal headlands of the Spanish peninsula, forming the termination of the S. coast, where it first turns to the NE., and being also the S. point of Hispania Tarraconensis. It was directly opposite to the mouth of the river Malva in Mauretania. (Ptol. ii. 4. § 7.) [P. S.]

CHARIEIS (Χαριεῖς, Arrian, *Peripl.* p. 10; Charien, Plin. vi. 4. s. 4), a river of Colchis, flowing into the Euxine Sea, 90 stadia north of the Phasis. Whether it is the same river as the CHARES (Χάρης) of Strabo (xi. p. 499) is doubtful.

CHARINDA (Χαρίνδας, Ptol. vi. 2. § 2; Amm. Marc. xxiii. 6), a small river on the western boundary of Hyrcania, which flowed into the Caspian Sea. By Ptolemy and Ammianus it is reckoned to be a river of Northern Media or Atropatene. A people are met with who are called CHRENDI (Χρῆνδοι, Ptol. vi. 9. § 5). These ought probably to be called Charindi, from the river. [V.]

CHARI'SIA. [ARCADIA, p. 193, a.]

CHARMANDE (Χαρμάνδη, Xen. *Anab.* i. 5. § 10; Steph. B. *s. v.*), a large and prosperous town according to Xenophon, between the river Mascas and the northern boundary of Babylonia, on the edge of the desert. Xenophon mentions that the soldiers of Cyrus crossed the Euphrates to it, on skins stuffed with light hay, and bought there palm, wine, and corn. [V.]

CHARU'DES (Χαροῦδες), a tribe mentioned by Ptolemy (ii. 11. § 12) among the inhabitants of the Chersonesus Cimbrica. They are no doubt the same as the Charilides mentioned in the Monum. Ancyr. (Suet. vol. ii. p. 375, ed. Wolf.) It is not equally certain as to whether they were the same as the Harudes who served in the army of Ariovistus (Caes. *B. G.* i. 31, 37, 51). [L. S.]

CHARYBDIS (Χάρυβδις), a celebrated whirlpool in the Sicilian Straits, between Messana and Rhegium, but much nearer to the former. The prominent part which it assumes (together with the rock of Scylla on the opposite coast) in the Homeric narrative of the wanderings of Odysseus (Hom. *Od.* xii.) sufficiently proves the alarm which it excited in the minds of the earliest navigators of these seas, and the exaggerated accounts of its dangers which they brought home. But with full allowance for such exaggeration, there can be no doubt that the tales of Charybdis and Scylla were really associated with the dangers that beset the navigation of the Sicilian Straits, and that in this instance the identification of the localities mentioned in the Odyssey may be safely relied on. Nor were these perils by any means imaginary: and in the case of Charybdis especially had more foundation than in regard to Scylla. Captain Smyth says of it:—"To the undecked boats of the Greeks it must have been formidable: for even in the present day small craft are sometimes endangered by it, and I have seen several men-of-war, and even a seventy-four gun ship, whirled round on its surface: but by using due caution there is generally very little danger or inconvenience to be apprehended. It appears to be an agitated water, of from 70 to 90 fathoms in depth, circling in quick eddies. It is owing probably to the meeting of the harbour and lateral currents with the opposite point of *Pezzo*." (Smyth's *Sicily*, p. 123.)

Thucydides appears not to have been aware of the existence of this local vortex or whirlpool, and regards the Homeric Charybdis as only an exaggerated account of the fluctuations and agitations caused in the Straits of Messana generally by the alternations of the currents and tides from the two seas, the Tyrrhenian and Sicilian, communicating by so narrow an opening. (Thuc. iv. 24.) The agitations arising from this cause are no doubt considerable, and might often be attended with danger to the frail vessels of the ancient navigators, but the actual whirlpool is a completely local phenomenon, and is situated, as described by Strabo, a short distance from the town of Messana, just outside the low tongue of land that forms the harbour of that city. It is now called the *Galofaro*. (Strab. vi. p. 268; Smyth's *Sicily*, *l. c.*)

Homer indeed appears to describe the two dangers of Scylla and Charybdis as lying immediately opposite one another, on the two sides of the actual strait, and on this account some writers have supposed that the whirlpool was in ancient times situated near Cape Pelorus, or the *Faro Point*, which is full 9 miles from Messana. Local accuracy on such a point is certainly not to be expected from Homer, or the poets who have adopted his description. But it is not impossible that there was really some foundation for this view. Cluver, who made careful inquiries on the spot, and has given a very accurate description of the *Galofaro*, off the port of Messina, adds that there existed another vortex immediately on the S. side of Cape Pelorus, which had been known to produce similar effects. (Cluver, *Sicil.* p. 70.) It is evident, however, that Strabo knew only of the whirlpool off Messana, and this seems to be much the most considerable and permanent phenomenon of the kind: and must therefore be regarded as the true Charybdis. Strabo supposed its fluctuations to be periodical, and connected with the tides (the influence of which is strongly felt in the Straits), and that Homer only erred in describing them as occurring *three* times a day instead of *twice* (Strab. i. pp. 43, 44): but this is erroneous. The action of the whirlpool depends much more upon the wind than the tides, and is very irregular and uncertain. Seneca alludes to its

intervals of tranquillity when not agitated by the south-east wind, and Juvenal represents it as even frequented by fishermen during these periods of repose. (Seneca, *Cons. ad Marc.* 17; Juv. v. 102.) The fact stated by Strabo, and alluded to by Seneca, that the wrecks of the vessels lost in the Charybdis were first thrown up on the coast near Tauromenium, is connected with the strong currents which exist along this coast. (Strab. vi. p. 268; Senec. *Ep.* 79.)

Pliny and Mela content themselves with a mere passing notice of the once celebrated dangers of Scylla and Charybdis. (Plin. iii. 8. s. 14; Mela ii. 7. § 14.) The Latin poets, as well as the Greek ones, abound in allusions to the latter: but these almost all relate to the Homeric or fabulous account of the phenomenon: and no value can be attached to their expressions or descriptions. (Virg. *Aen.* iii. 420; Ovid. *Met.* xiii. 730; Tibull. iv. 1, 73; Apoll. Rhod. iv. 923; Lycophr. *Alex.* 743; Tzetz. *Chil.* x. 969; Eustath. *ad Odyss.* xii. 104; Cic. *Verr.* v. 56.) The name appears to have early become proverbial, in the sense of anything utterly destructive, or insatiably greedy. (Aristoph. *Eq.* 248; Lycophr. *Alex.* 668; Cic. *Phil.* ii. 27.) [E. H. B.]

CHASTIEIS. [ATTICA, p. 329, b.]

CHASUARI (Χαττουάριοι, Καουάριοι, Strab. p. 291; Ptol. ii. 11. § 22), or as Velleius (ii. 105) and Ammianus Marcellinus (xx. 10) call them, ATTUARII, were a German tribe, which, to judge from its name, seems to have been connected with the Chatti. According to Tacitus (*Germ.* 34), they dwelt behind, that is, to the east of the Bructeri. This statement, however, and still more the passage of Ptolemy, render it extremely difficult to determine to what part of Germany the Chasuari ought to be assigned. Latham places them in the country between the rivers *Ruhr*, *Lippe*, and *Rhine;* while others consider the Chasuari and the Chattuarii to be two different people. The latter hypothesis, however, does not remove the difficulties. Notwithstanding the apparent affinity with the Chatti, the Chasuari never appear in alliance with them, but with the Cherusci, the enemies of the Chatti. The most probable supposition as to the original abode of the Chasuari is that of Wilhelm (*German.* p. 189, foll.), who places them to the north of the Chatti, and to the west of the Chamavi and the river *Weser*, a supposition which removes to some extent the difficulty of Ptolemy's account, who places them south of the Suevi (for we must read with all the MSS. ὑπὸ τοὺς Σουήβους, instead of ὑπέρ), and north-west of the Chatti, about the sources of the river *Ems*. At a later period the same people appear in a different country, the neighbourhood of *Geldern*, between the Rhine and the Meuse, where they formed part of the confederacy of the Franks. (Amm. Marc. *l. c.*) In that district their name occurs even in the middle ages, in the *pagus Kattuariorum*. (Comp. Wilhelm, *Germ.* p. 181, foll.; Latham's *Tacit. Germ.* Epileg. p. lxvii. &c.) [L. S.]

CHATENI, an Arab tribe inhabiting the Sinus Capenus, which Pliny places on the west side of the Persian Gulf, and a little north of the Sinus Gerraicus (vi. 28. s. 32): "the Sinus Capenus is at once identified with *Chat*, or *Katiff* Bay, by the mention of its inhabitants, the Chateni." (Forster, *Arabia*, vol. ii. p. 216.) [G. W.]

CHATRAMIS (Χατραμίς), a country of Arabia Felix, mentioned by Dionysius Per. (957), and Eustathius (*ad loc.*) as adjacent on the south to Chaldamis, and opposite to the coast of Persia. It, therefore, corresponded with the modern district of *Oman*, at the SE. of the Arabian Peninsula, and is identified by Forster with *Dar-Charamatah*, and traced to Hadoram the Joctanite patriarch. (*Gen.* x. 27.) [CORODAMUM PROMONTORIUM.] [G. W.]

CHATRAMOTITAE, a people of the south of Arabia. (Plin. vi. 28.) The country he names Atramitae. Both names are but different forms of Adramitae [ADRAMITAE], the ancient inhabitants of that part of the southern coast of Arabia still called *Hadramaut*, originally settled, it would appear, by the descendants of the Joctanite patriarch Hazarmaveth. (*Gen.* x. 26; Forster, *Arabia*, vol. i. p. 113, vol. ii. p. 324.) [G. W.]

CHATRIAEI. [INDIA.]

CHATTI or CATTI (Χάττοι, Χάτται), one of the great tribes of Germany, which rose to great importance after the decay of the power of the Cherusci. Their name is still preserved in *Hessen* (*Hassen*). They were the chief tribe of the Hermiones (Plin. iv. 28), and are described by Caesar (*B. G.* iv. 19, vi. 10) as belonging to the Suevi, although Tacitus (*Germ.* 30, 31) clearly distinguishes them, and that justly, for no German tribe remained in its original locality more permanently than the Chatti. We first meet with their name in the campaigns of Drusus, when they acquired celebrity by their wars against the Romans, and against the Cheruscans who were their mortal enemies. (Tac. *Germ.* 36, *Ann.* i. 55, xii. 27, 28; Dion Cass. liv. 33, 36, lv. 1, lxvii. 4, 5; Tac. *Hist.* iv. 37, *Agr.* 39, 41; Flor. iv. 12; Liv. *Epit.* 140; Suet. *Domit.* 6; Frontin. *Strat.* i. 1; Plin. *Paneg.* 20.) The Romans gained, indeed, many advantages over them, and under Germanicus even destroyed Mattium, their capital (Tac. *Ann.* i. 56), but never succeeded in reducing them to permanent submission. In the time of the war against the Marcomannians, they made predatory incursions into Upper Germany and Rhaetia (Capitol. *M. Anton.* 8). The last time they are mentioned is towards the end of the fourth century. (Greg. Tur. ii. 9; Claud. *Bell. Get.* 419.) After this they disappear among the Franks. Their original habitations appear to have extended from the *Westerwald* in the west to the *Saale* in *Franconia*, and from the river *Main* in the south as far as the sources of the Elison and the *Weser*, so that they occupied exactly the modern country of *Hessen*, including, perhaps, a portion of the north-west of *Bavaria*. Ptolemy (ii. 11. § 22) places them more eastward, perhaps in consequence of their victories over the Cheruscans. The Batavi are said to have been a branch of the Chatti, who emigrated into Gaul. Some have supposed that the Cenni (Κέννοι), with whom the Romans were at war under Caracalla, were no others than the Chatti (Dion Cass. lxxvii. 14); but this is more than doubtful. (Comp. Zeuss, *Die Deutschen u. die Nachbarstämme*, p. 327, foll.; Wilhelm, *German.* p. 181, foll.; Latham, *Tac. Germ.* p. 105, foll.) [L. S.]

CHAUCI, CAUCHI, CAUCI, CAYCI (Καῦχοι, Καῦκοι), a German tribe in the east of the Frisians, between the rivers *Ems* and *Elbe*. (Plin. iv. 28, xvi. 2; Suet. *Claud.* 24; Tac. *Germ.* 35, *Ann.* xi. 18; Dion Cass. liv. 62, lxiii. 30; Vell. Pat. ii. 106; Strab. p. 291; Lucan. i. 463; Claud. *in Eutrop.* i. 379, *de Laud. Stil.* i. 225.) In the east their country bordered on that of the Saxones, in the north-west on that of the Longobards, and in the

north on that of the Angrivarii, so that the modern *Oldenburg* and *Hanover* pretty nearly represent the country of the Chauci. It was traversed by the river Visurgis, which divided the Chauci into Majores and Minores; the former occupying the western bank of the river, and the latter the eastern. (Tac. *Germ.* 35.) The Chauci are described by Tacitus as the most illustrious tribe among the Germans, and he adds that they were as distinguished for their love of justice and peace, as for their valour in case of need. Pliny (xvi. 1. 2), on the other hand, who had himself been in their country, describes them as a poor and pitiable people, who, their country being almost constantly overflown by the sea, were obliged to build their habitations on natural or artificial eminences, who lived upon fish, and had only rain-water to drink, which they kept in cisterns. This latter description can be true only if limited to that portion of the Chauci who dwelt on the sea coast, but cannot apply to those who lived further inland. The Chauci were distinguished as navigators, but also carried on piracy, in pursuit of which they sailed south as far as the coast of Gaul. (Tac. *Ann.* xi. 18; Dion Cass. lx. 30.) They were subdued by Tiberius (Vell. Pat. ii. 106), and for a time they, like the Frisians, were faithful friends of the Romans (Tac. *Ann.* ii. 8, 17, 21), until the latter exasperated them by their insolence. The consequence was, that the Romans were driven from their country, and although Gabinius Secundus gained some advantages over them, to which he even owed the honourable surname of Chaucius (Dion Cass. lx. 8; Suet. *Claud.* 24), and although Corbulo continued the war against them, yet the Romans were unable to reconquer them. (Tac. *Ann.* xi. 19, 20; Dion Cass. lx. 30.) The Chauci are mentioned in history for the last time in the third century, when in the reign of Didius Julianus, they ravaged the coasts of Gaul. (Spart. *Did. Jul.* i.) At that time they belonged to the confederacy of the Saxons, and were one of the most warlike nations of Germany (Julian. *Opera*, pp. 34, 56, ed. Spanh.; Zosim. iii. 6); they had, moreover, extended so far south and west, that they are mentioned as living on the banks of the *Rhine*. (Claud. *de Laud. Stil.* i. 225.) [L. S.]

CHAULOTAEI (Χαυλοταῖοι, Eratosth. *ap. Strab.* xvi. p. 767), an Arab tribe at the NW. of the Persian Gulf, mentioned by Eratosthenes. Dr. Wells, following Bochart and other authorities, has observed of this quarter: "In these parts by Eratosthenes are placed the Chaulothaei; by Festus Avienus the Chaulosii; by Dionysius Periegetes, the Chablasii; and by Pliny, the (Chauclei or) Chavelaei; all retaining, in their name, most of the radical letters of the word Chavilah" (cited by Forster, *Arabia*, vol. i. p. 41). This identification of the names of the classical geographers with the Scripture Havilah is proved and illustrated by Mr. Forster with much research (*l. c.* et seq.). [G. W.]

CHAUS. The Roman general Cn. Manlius marched from Tabae in Pisidia in three days, or perhaps not three whole days to the river Chaus. (Liv. xxxviii. 14.) His line of march was to Thabusion on the Indus, and thence to Cibyra. The Chaus must have been one of the upper branches of the Indus (*Dalamon Tchy*). [G. L.]

CHAZE'NE (Χαζηνή, Strab. xvi. p. 736), one of the districts into which Strabo divides the plain country of Assyria, round Ninus (Nineveh). The other two divisions were named Dolomene and Calachene. [V.]

CHEIMARRHUS. [Argolis, p. 201, a.]

CHEIME'RIUM (Χειμέριον), a promontory and harbour of Thesprotia in Epeirus, between the rivers Acheron and Thyamis, and opposite the southern point of Corcyra. In the two naval engagements between the Corcyraeans and Corinthians just before the Peloponnesian war, Cheimerium was the station of the Corinthian fleet. Leake supposes the promontory of Cheimerium to be *C. Varlám*, and the harbour that of *Arpítza*. (Thuc. i. 30, 46; Strab. vii. p. 324; Paus. viii. 7. § 2; Steph. B. *s. v.*; Leake, *Northern Greece*, vol. iii. p. 5.)

CHELAE (Χῆλαι), a place on the coast of Bithynia, marked in the Table. Arrian (p. 13) places it 20 stadia east of the island Thynias, and 180 west of the mouth of the Sangarius. It is generally identified with a cape named *Kefken* in the maps. [G.L.]

CHELENO'PHAGI. [Aethiopia, p. 58, a.]

CHELIDO'NIA. This name occurs in Strabo (p. 663) in the genitive Χελιδονίων, as the name of a town in Phrygia. Nothing is known of the place. It has been proposed to correct the reading to Φιλομηλίου. (See Groskurd, *Transl. Strab.* vol. iii. p. 63.) [G. L.]

CHELIDO'NIAE INSULAE (Χελιδόνιαι), two rocks (Steph. B. *s. v.* Χελιδόνιοι), according to Phavorinus, one called Corudela, and the other Melanippeia; but the position is not mentioned. Scylax also mentions only two. According to Strabo (p. 520), the Taurus first attains a great elevation opposite to the Chelidoniae, which are islands situated at the commencement of the sea-coast of Pamphylia, or on the borders of Lycia and Pamphylia (p. 651). They were off the Hiera Acra, three in number, rugged, and of the same extent, distant about five stadia from one another, and six stadia from the coast; one of them has an anchorage or port (p. 666). Pliny (v. 33), who places these islands opposite to the "Tauri promontorium," mentions three, and observes that they are dangerous to navigators; but no dangers were discovered by Beaufort. There are five islands off the Hiera Acra, which is now Cape *Khelidonia*: "two of these islands are from four to five hundred feet high; the other three are small and barren." (Beaufort, *Karamania*, p. 38.) The Greeks still call them Chelidoniae, of which the Italian sailors made *Celidoni*; and the Turks have adopted the Italian name, and call them *Shelidan*.

Livy (xxxiii. 41) names the Hiera Acra, or the Sacred Promontory which is opposite to the Chelidoniae, Chelidonium promontorium. [G. L.]

CHELONATAS (Χελωνάτας), a promontory of Achaia, and the most westerly point of the Peloponnesus, distant, according to Pliny, two miles from Cyllene. (Strab. viii. pp. 335, 338, 342; Paus. i. 2. § 4; Agathem. i. 5; Plin. iv. 5. s. 6; Mel. ii. 3.) It has been disputed whether Chelonatas corresponds to *C. Glaréntza* (*Klaréntza*) or to *C. Tornése*, both of them being promontories of the peninsula of *Khlemútzi*. There can be little doubt, however, that *C. Tornése*, the most southerly of the two, is the ancient Chelonatas, both because there is near it the small island mentioned by Strabo (p. 338), and because it is distant two miles from *Glaréntza*, the ancient Cyllene. It is probable, however, that the name Chelonatas was originally given to the whole peninsula of *Khlemútzi*, from its supposed resemblance to a tortoise. (Leake, *Peloponnesiaca*, p. 210.)

CHELO'NIDES LACUS (αἱ Χελωνίδες λίμναι), a series of lakes (apparently three), formed by the river Geir in Lybia Interior, the middle one being placed by Ptolemy in 49° long., and 20° N. lat. They seem to correspond to the three lakes of *Bushashim*, *Mahalu* or *Hadiba*, and *Fittre*, the last and largest of which lies E. of *Lake Tchad*, and the other two in a line to the NE. of *Fittre*. (Ptol. iv. 6. § 13; comp. GEIR and LIBYA.) [P. S.]

CHEMMIS (Χέμμις), the chief town of the Chemmite Nome in the Thebaid, and one of the most ancient cities in Egypt, stood upon the eastern bank of the Nile, opposite to a river-island of similar name. Chemmis subsequently became Panopolis, under which title it is more particularly described. [PANOPOLIS.] From the Chemmite nome, and city of the Thebaid, must be distinguished the Chemmite or Chembite nome, and floating island Chemmis or Chembis, near the city of Buto in the Delta. [BUTO.] The ethnic word *Cham* or *Ham*, and also the Coptic appellation of the Nile Valley—*El Chemi* or the Black Earth,—are apparently contained in the name of Chemmis; and the city was ancient enough to have been nearly contemporary with the aborigines of the Thebaid. [W. B. D.]

CHEN or CHENAE (Χήν, Steph. B. *s. v.*; Χῆναι, Paus., Diod.: *Eth.* Χηνεύς, Χηνιεύς), the birthplace of Myson, whom Plato and others mention as one of the Seven Sages of Greece. (Plat. *Protag.* p. 343, a.) There was a dispute among the ancients respecting this place, some placing it in Thessaly at the foot of Mt. Oeta, and others in Laconia (Diog. Laërt. i. 106); but the balance of authorities is in favour of the former of these two situations. Pausanias (x. 24. § 1) calls it a village on Mt. Oeta; and Diodorus (*Excerpt. de Virt. et Vit.* p. 235) describes Myson as a Malian, who dwelt in the village of Chenae. Stephanus B., on the other hand, places Chen in Laconia. It has been conjectured that this confusion may have arisen from the colony which the Lacedaemonians founded in the district of Oeta. (Thuc. iii. 92.)

CHENOBO'SCIA, or CHENOBO'SCIUM (Χηνοβοσκία, Ptol. iv. 5. § 72; Steph. B. *s. v.*; *Itin. Anton.* p. 166; Χηνοβοσκίον, *Not. Imp.*: *Eth.* Χηνοβοσκιάτης), or the Goose-pens, was a district of the Thebaid in Egypt, on the eastern side of the Nile, 40 miles NW. of Coptos, and in lat. 26° 3′ N. It lay nearly opposite the cities of Diospolis Parva, and Lepidôton Polis, and contained a city, or hamlet, also denominated Chenoboscia. The name of the Goose-pen indicates the purpose to which this tract of water-meadows was appropriated, although, indeed, a geographer cited by Stephanus Byz. (*s. v.*) denies the existence of goose-pastures at Chenoboscia, and says that, on the contrary, the meadows served as a pen, or preserve of crocodiles. But when it is remembered that the goose was a favourite viand of the Egyptian priests (Herod. ii. 37), that the bird was sacred to Isis, and is frequently depicted on the monumental records of Egyptian domestic life (Rosellini, *M. C.* iv., lxix., &c. &c.), and that its quills were used in writing, it seems not unlikely that some districts in the Nile Valley should have been appropriated to the rearing of geese. [W. B. D.]

CHEREU (ἡ Χερέου, or Χαιρέου, Schol. *in Nicand. Theriac.* p. 623; It. Anton. p. 154-5; Greg. Nazianz. *Or.* 21. p. 391, Bened. ed.; Athanas. *Vit. S. Anton.* p. 860), supposed to be the modern village of *Kerîún* in the Delta of Egypt. According to the rather conflicting statements in the Itineraries, Chereu was about mid-way between Alexandreia and Hermopolis, being about 20 or 24 miles from either. The name, however, is comparatively of recent date, and seems to be a purely Coptic appellation, answering to the Hellenic Σχεδία, or Packet-boat. Chereu, according to the above-cited scholiast on Nicander, was near to Schedia (comp. Strab. xvii. p. 800), and seems in Roman times to have superseded it,—such mutations in places of anchorage being common in rivers which, like the Nile, bringing down great volumes of alluvial soil periodically, change the approach to their banks. At Schedia or Chereu, was stationed a general ferry-boat, of which the toll formed part of the revenues of the Hermopolite nome. [W. B. D.]

CHERITH (Χορράθ, LXX.), a brook mentioned only in the history of Elijah (1 *Kings*, xvii. 3—7) without any further notice of its situation than that it was "before Jordan," an expression which might either signify east of the Jordan, or on the way to the Jordan. No value whatever can be attached to Dr. Robinson's attempt to identify it with *Wady Kelt* (*Bib. Res.* vol. ii. p. 288), a small stream which runs through a rocky valley immediately to the north of the road between Jerusalem and Jericho, and which is mentioned in the borders of Judah and Benjamin. (*Josh.* xv. 7.) [G. W.]

CHERSONE'SUS (Χερσόνησος), a name borne by three places in Crete. 1. A point on the W. coast, identified with *Keronisi*, near *Ponto di Corbo* (Ptol. iii. 17. § 2; Hoeck, *Kreta*, vol. i. p. 379.)

2. (Ptol. iii. 17. § 5; *Stadiasm.* § 331, 332, Hierocl.), the haven of Lyctus, with a temple of Britomartis (Strab. x. p. 479), 16 M. P. from Cnossus. (*Peut. Tab.*) Mr. Pashley (*Trav.* vol. i. p. 268) found ruins close to a little port on the shore, and the actual names of the villages *Khersónesos* and *Episcopiamó*, indicate that here is to be found what was once the ancient port of Lyctus, and afterwards became an Episcopal city. (Hoeck, vol. i. p. 408.)

3. Strabo (xvii. p. 838) describes the great harbour of Cyrenaica near the promontory of Ardanaxes as lying opposite to Chersonesus of Crete; the same author (x. p. 479) places Praesus between the Samonian promontory and Chersonesus. There must have been, therefore, a point to the S of the island bearing this name, the position of which is not known. (Hoeck, vol. i. p. 432; Eckhel, vol. ii. p. 307.) [E. B. J.]



COIN OF CHERSONESUS IN CRETE.

CHERSONESUS AUREA. [AUREA.]

CHERSONE'SUS CI'MBRICA (Χερσόνησος Κιμβρική: *Jutland*), the large peninsula terminating on the N. in the *promontorium Cimbrorum*, between the German Ocean on the W. and the *sinus Lagnus* and *Codanus* on the E. (Ptol. ii. 11. § 2; Strab. p. 293.) Strabo is the first ancient authority mentioning this peninsula, for it was only during the campaigns of Tiberius in the north-west of

Germany, that the Romans heard of its existence. According to Pliny (iv. 27), its native name was *Cartris*, which is otherwise unknown. Its common name is derived from its inhabitants, the *Cimbri*, who continued to inhabit it in the time of the Roman emperors. Comp. CIMBRI. [L. S.]

CHERSONE'SUS HERACLEOTICA or PARVA. [TAURICA CHERSONESUS.]

CHERSONE'SUS MAGNA (Χερρόνησος ἄκρα, Strab. xvii. p. 838; Χερσόνησος μεγάλη, Ptol. iv. 5. § 2; also called Χέρρουρα, *Eth.* Χερρούριος, Steph. B. *s. v.* Χερσόνησος: *Ras-et-Tin*, vulg. *Raxatin*), one of the chief promontories of N. Africa, forming the NE. headland of the great convex projection of the Cyrenaic coast, but reckoned as belonging to Marmarica. It had a city and harbour. It was called *Great* in contradistinction to the Chersonesus Parva on the coast of Egypt, half a degree W. of Alexandria. (Ptol. iv. 5. § 9; Barth, *Wanderungen*, &c. pp. 501, 547.) [P. S.]

CHERSONE'SUS TAURICA. [TAURICA CHERSONESUS.]

CHERSONE'SUS THRA'CICA (Χερσόνησος Θρᾳκία), the peninsula extending in a south-westerly direction into the Aegean, between the Hellespont and the bay of Melas. Near Agora it was protected by a wall running across it against incursions from the mainland. (Xenoph. *Hell.* iii. 2. § 10; Diod. xvi. 38; Plin. iv. 18; Agath. 5. p. 108; Plut. *Per.* 19.) The isthmus traversed by the wall was only 36 stadia in breadth (Herod. vi. 36; comp. Scyl. p. 28; Xenoph. *l. c.*); but the length of the peninsula from this wall to its southern extremity, cape Mastusia, was 420 stadia (Herod. *l. c.*). It is now called the *peninsula of the Dardanelles*, or *of Gallipoli*. It was originally inhabited by Thracians, but was colonised by the Greeks, especially Athenians, at a very early period. (Herod. vi. 34, foll.; Nepos, *Milt.* 1.) During the Persian wars it was occupied by the Persians, and after their expulsion it was, for a time, ruled over by Athens and Sparta, until it fell into the hands of the Macedonians, and became the object of contention among the successors of Alexander. The Romans at length conquered it from Antiochus. Its principal towns were, CARDIA, PACTYA, CALLIPOLIS, ALOPECONNESUS, SESTOS, MADYTUS, and ELAEUS. [L. S.]

CHERSONE'SI PROMONTORIUM (Χερσόνησος ἄκρα), placed by Ptolemy (vi. 7) towards the north-eastern extremity of the Persian Gulf, in the country of the Leaniti. It apparently formed the southern promontory of the Leanites Sinus mentioned by the same geographer, and is identified by Forster with *Ras-el-Châr*. (*Arabia*, vol. ii. p. 215, comp. vol. i. p. 48.) [G. W.]

CHERUSCI (Χέρουσκοι, Χηρούσκοι, or Χαιρουσκοί), the most celebrated of all the German tribes, and mentioned even by Caesar (*B. G.* vi. 10) as a people of the same importance as the Suevi, from whom they were separated by the Silva Bacenis. It is somewhat difficult to define the exact part of Germany occupied by them, as the ancients do not always distinguish between the Cheruscans proper, and those tribes which only belonged to the confederation of the Cheruscans But we are probably not far wrong in saying that their country extended from the Visurgis in the W. to the Albis in the E., and from Melibocus in the N. to the neighbourhood of the Sudeti in the S., so that the Chamavi and Langobardi were their northern neighbours, the Chatti the western, the Hermunduri the southern, and the Silingi and Semnones their eastern neighbours. (Comp. Caes. *l.c.*; Dion Cass. lv. 1.; Flor. iv. 12.) After the time of Caesar, they appear to have been on good terms with the Romans; but when the latter had already subdued several of the most powerful German tribes, and had made such progress as to be able to take their winter quarters in Germany, the imprudence and tyranny of Varus, the Roman commander, brought about a change in the relation between the Romans and Cheruscans; for the latter, under their chief Arminius, formed a confederation with many smaller tribes, and in A.D. 9 completely defeated the Romans in the famous battle of the Teutoburg forest. (Dion Cass. lvi. 18; Tac. *Ann.* ii. 9; Vell. Pat. ii. 118; Suet. *Aug.* 49; Strab. vii. p. 291.) After this, Germanicus waged war against them to blot out the stain which the German barbarians had cast upon the Roman name; but the Romans were unsuccessful (Tac. *Ann.* i. 57, foll., ii. 8, foll.), and it was only owing to the internal disputes and feuds among the Germans themselves, that they were conquered by the Chatti (Tac. *Germ.* 36), so that Ptolemy (ii. 11. § 19) knew them only as a small tribe on the south of the HARZ mountain, though it is possible also that several tribes which he mentions in their neighbourhood under different names, were only branches of the great Cheruscan nation. At a later period, in the beginning of the 4th century, the Cheruscans again appear in the confederation of the Franks. (Nazar. *Paneg. Const.* 18; Claudian, *de IV. Cons. Hon.* 450, *de Bell. Get.* 419; comp. Plin. iv. 28; Liv. *Epit.* 138; Zeuss, *Die Deutsch.* pp. 105, 383, foll.; Wilhelm, *Germ.* p. 190, foll.; Latham, on *Tac. Germ.* p. 129, foll.) [L. S.]

CHE'SINUS. [SARMATIA EUROPAEA.]

CHESIUS. [SAMOS.]

CHESULOTH (Χασελωθαίθ, Χασαλώθ, LXX. *Josh.* xix. 12, 18), a town near Mount Tabor, in the borders of Zabulon and Issachar. Dr. Robinson conjectures that the modern village of *Iksâl* may represent this ancient site. It is situated in the plain at the western foot of Mount Tabor, between Little Hermon, and the northern hills that form the boundary of the great plain. He writes "It is probably the Chesulloth and Chisloth-Tabor of the Book of Joshua; the Chasalus of Eusebius and Jerome in the plain near Tabor; and the Xaloth of Josephus, situated in the great plain." (*Bib. Res.* vol. iii. p. 182.) [G. W.]

CHILIOCO'MON (Χιλιόκωμον πεδίον). [AMASIA, p. 118.]

CHIMAERA (Χίμαιρα), a mountain in Lycia, in the territory of Phaselis, where there was a flame burning on a rock continually. Pliny (ii. 106; v. 27) quotes Ctesias as his authority, and the passage of Ctesias is also preserved by Photius (Cod. 72). Ctesias adds, that water did not extinguish the flame, but increased it. The flame was examined by Beaufort (*Karamania*, p. 47, &c.), who is the modern discoverer of it. This *Yanar*, as it is called, is situated on the coast of Lycia, south of the great mountains of Solyma and of Phaselis (*Tekrova*). According to Spratt's *Lycia* (vol. ii. p. 181), near *Adratchan*, not far from the ruins of Olympus, "a number of rounded serpentine hills rise among the limestone, and some of them bear up masses of that rock: at the junction of one of these masses of scaglia with the serpentine is the *Yanar*, famous as the Chimaera of the ancients: it

is nothing more than a stream of inflammable gas issuing from a crevice, such as is seen in several places in the Apennines."

It is likely enough that the story of the Chimaera in the Iliad (vi. 179) had its origin in this phenomenon. Servius (*ad Aen.* vi. 288, "flammisque armata Chimaera") gives a curious explanation of the passage in Virgil. He correctly places the fire on the top of the mountain; but adds, there are lions near it; the middle part of the mountain abounds in goats, and the lower part with serpents; which is obviously an attempt to explain the passage of Homer (comp. Ovid. *Met.* ix. 647, &c.) Strabo connects the fable of the Chimaera with the mountain of Cragus in Lycia; and he says that there is, not far off, a ravine called Chimaera, which opens into the interior from the sea (p. 665). This is not the Chimaera of Ctesias, which is near Phaselis. [G.L.]

CHIMAERA (Χίμαιρα: *Khimára*), a town of Epeirus in the district Chaonia, now gives its name to the Acroceraunian mountains, at the foot of which it stands. At *Khimára* may be seen several pieces of Hellenic work, which serve as foundations to some of the modern houses. (Plin. iv. 1; Procop. *de Aedif.* iv. 4; Leake, *Northern Greece*, vol. i. pp. 7, 82, 89, seq.)

CHIME'RIUM. [CHEIMERIUM.]

CHI'NALAPH (Χιναλάφ, Ptol. iv. 2. § 5; *VR.* Χιναφαλ: *Shellif*), the largest river of Mauretania Caesariensis, and, next to the Malva, of all N. Africa, is yet only mentioned by Ptolemy, who places its source in M. Zalacus. Its chief sources are in *Jebel Amur*, above 34° N. lat., whence it flows nearly N. to about 36° 20′ N. lat., and there turning W. waters the great valley of the Lesser Atlas, which forms one of the most important inland districts of Algeria, and in which, upon the river, are the towns of *Miliana* (Maliana) and *Orleansville* (Castellum Tingitanum). [P. S.]

CHINNERETH (Κενερέθ, LXX.), a fenced city of the tribe of Naphthali (*Josh.* xix. 35.) It was apparently situated near the Sea of Tiberias, which in the earlier books is called the Sea of Chinnereth (*Numb.* xxxiv. 11; *Deut.* iii. 17; *Josh.* xii. 3), and "the plains south of Chinneroth" (*Josh.* xi. 2) is the great valley of the Jordan — the μέγα πεδίον of Josephus. It was supposed by S. Jerome and others to be the ancient representative of the city Tiberias, and certainly Reland's argument is not valid against this theory. (*Palaest.* pp. 161, 724.) [G. W.]

CHIOS (Χίος: *Eth.* Χῖος, contracted from Χίτιος; *Adj.* Χιακός: *Khio, Scio*; *Saki Adassi*, as the Turks call it, or *Sakisadasi*, according to other authorities), an island of the Aegean, opposite to the peninsula in which Erythrae was situated. The various fanciful reasons for the name are collected by Stephanus (*s. v.* Χίος: comp. Paus. vii. 6. § 4). The earlier names of the island were Aethalia, according to Ephorus quoted by Pliny (v. 31), and Macris, an epithet probably derived from its form, and Pityusa or Pine island, from the pine forests. (Plin. *l. c.*; Strab. p. 589.)

A strait 5 miles wide in the narrowest part separates the island from the mainland of Asia. Seen from the sea to the NE. "the bold and yellow mountains of *Scio* form a striking outline against the blue sky" (Hamilton, *Researches*, &c. vol. ii. p. 5). Chios lies from north to south, and its extreme length is about 32 miles. The greatest width, which is in the northern part, is about 18 miles; and in the narrowest part, which is somewhat nearer to the southern than the northern extremity, it is only about 8 miles wide. The circuit (περίπλους) according to Strabo (p. 645) is 900 stadia; but Pliny makes it 125 Roman miles, or 1,000 stadia; and Isidorus, whom he quotes, makes it 134. The real circuit is about 110 English miles by the maps. Pliny's 125 miles may be nearly exact. The area may be somewhat about 400 square miles, English, or about thrice the area of the Isle of Wight. Clinton very erroneously makes it only 257 square miles (*Fasti, Pop. of Ancient Greece*, p. 411).

Strabo's description commences on the east side of the island, where the chief town, Chios, was situated, which had a harbour capable of holding 80 ships. His periplus is southwards. He next mentions the Posidium, now Cape *Mastico*, the southern point of the island; then Phanae (Thuc. viii. 24), where there was a deep recess, a temple of Apollo, and a grove of palm-trees. There was also a point or headland at Phanae (Steph. *s. v.* Φάναι), which Ptolemy also mentions under the name Phanaea. Livy (xliv. 28) mentions the Promontorium Phanae as a convenient place to sail from to Macedonia. It seems to correspond to Port *Mesta*, on the western coast. After Phanae, proceeding northward along the west coast, Strabo mentions Notium, a beach which was adapted for hauling up ships; and then Laii, a beach of the same character, whence the distance to the city of Chios, on the opposite coast, was 60 stadia. The position of Laii is fixed by this description at or near a place marked Port *Alumtha* in some maps. Groskurd (*Transl. Strab.* vol. iii. p. 26) proposes to change this name to Laïnus, or Laïni, "the stony shore." According to Koray, who was a native of Smyrna, the Greeks still call this coast, with the harbour *Mesta*, which belongs to it, by the name of *Lithilimena*; and he remarks that the isthmus at this part is the narrowest. But this is not true of Port *Mesta*, for the island contracts several miles north of that point.

The periplus from the town of Chios to Laii is 360 stadia (Strab.). The real distance is about 60 miles, and Strabo's measure is incorrect.

Strabo mentions no other place on the west coast, till he comes to the promontory Melaena, opposite to the island of Psyra (*Psara*), which island he places only 50 stadia from the cape, which is too little, for it is 11 or 12 miles. Melaena seems to be Cape *S. Nicolo*. After the promontory Melaena comes the Ariusia, a rocky shore without harbours, about 300 stadia in length; but this tract produced the best of all the Greek wines. Then, the mountain Pelinaeus, the highest summit in the island. This is *Mt. Elias*, a common name for mountains in the Greek archipelago. The island has a marble quarry. This is the sum of Strabo's incomplete description of Chios. He makes the distance from Chios to Lesbus 400 stadia; but the nearest points are not more than 30 miles apart.

The northern part of Chios is the most rugged and mountainous, but all the island is uneven, and the epithet παιπαλόεσσα in the Homeric Hymn, quoted by Thucydides (iii. 104), is appropriate. It is a rocky island, generally ill provided with water, and rain comes seldom. It produces, however, some corn and good wine. The wine was exported to Italy under the name of Vinum Arvisium in Pliny's time (xiv. 7), and it is often mentioned by the Roman writers. The Arvisia which produced this fine wine, is the Ariusia of Strabo. (See Vib. Sequester, p. 289, ed. Oberlin). The country about Phanae

was also a wine-growing tract (Virg. *Georg.* ii. 97, "rex ipse Phanaeus," &c.); there was a story that the people of this island claimed to be the discoverers of the art of wine making. (Theopomp. quoted by Athen. p. 26, ed. Cas.) Thevenot (*Travels into the Levant*, Engl. Transl. part i. p. 93, &c.) found the wine thick; but he must have been ill served, or have got hold of some *vino cotto*. Chandler (*Travels in Asia Minor*, c. 16), who was treated by an English resident, found the wines excellent. Another chief product of the island was the gum mastic (Plin. xii. 17), which was in great repute in ancient times, and still forms one of the chief products of the island. This resin is got from the Lentiscus by making incisions, and collecting the fluid when it has hardened. The mode of getting it is described by Thevenot and Tournefort. Chios was also noted for its figs (Varr. *de R. R.* i. 41), which had been transplanted into Italy. The island contained a clay adapted for pottery (Strab. p. 317). In Thevenot's time all the earthenware that was used in the island, was made at a village named *Armolia*. The island is healthy. The beauty of the women is celebrated by ancient writers and modern travellers. The growth of the vine, olive, lemon, orange, citron, and palm, show what the temperature is. Thevenot says that the island is subject to earthquakes; and the fall of a school-house recorded by Herodotus (vi. 27) may have been owing to an earthquake. (Sueton. *Tib.* 8.)

The town or the island of Chios was one of the places that claimed to be the birth-place of Homer, and the natives show a place on the north coast of the island, at some distance from the town, which they call Homer's school. Chandler supposed the place to have been a temple of Cybele, open at the top, and situated on the summit of a rock. It is of an oval form, and in the centre was the figure of the goddess, which wanted the head and arm when Chandler saw it. She was represented sitting, and on each side of the chair, and also behind, was the figure of a lion. Round the inside is a kind of seat. Pococke changed the goddess into Homer, and the two lions on the sides of the chair into Muses. It is a rude piece of workmanship, perhaps of great antiquity, and cut in the rock (Chandler, c. 16, and the note in the French edition). The distinguished natives of Chios were Ion, the tragic writer, Theopompus, the historian, and the sophist Theocritus. (Strabo.) Also, Metrodorus, and the geographer Scymnus.

The chief town of Chios, as already observed, had the name of Chios, though Strabo does not mention the name of the city, but the passage is probably corrupt. (See Groskurd's note, vol. iii. p. 26.) It was on the east side of the island, and is now named *Scio*, though it seems to be called *Kastro* in some maps. The city and its environs are like Genoa and its territory in miniature. Some authorities (Dionys. Perieg. 535) place it at the foot of Pellenaeus, which seems to be the same name as Strabo's Pelinaeus. Probably the name of the high range of Pelinaeus may have extended as far south as the town of Chios. Chandler could not see either stadium, odeum or theatre, the usual accompaniments of every Greek town, and we know that Chios had a theatre. As there was a marble quarry in the vicinity, there was abundance of building materials. The stones of the old Greek town have, doubtless, been used for building the modern town, for marbles and bas-reliefs are seen in the walls of the town and of the houses. On the east side of the island was a town Delphinium, in a strong position, with harbours, and not far from Chios (Thuc. viii. 38; Xen. *Hell.* i. 5. § 15). The modern site is indicated by the name *Delphino*. Bolissus (Thuc. viii. 24) is *Volisso* on the NW. coast, south of Cape *S. Nicolo*. Stephanus (*s. v.* Βολισσός) has made a mistake in placing it in Aeolis, though he quotes Thucydides (*ἐν ὀγδόῃ*), and says that the historian calls it Boliscus. Thucydides (viii. 24) also mentions a place called Leuconium (Λευκώνιον), the site of which does not appear to be known. Cardamyle, also mentioned by Thucydides (viii. 24), as a place where the Athenians landed to attack the people of Chios, is *Khardamli*, a little distance from the NE. coast of the island. According to Thevenot there is a good harbour at *Cardamila*, as he writes it, which he places two miles from the coast. The country round Cardamyle is fertile, abounds in springs, and is well adapted for the cultivation of the vine. The situation of Caucasa (Herod. v. 33), and Polichne (Herod. vi. 26), are not determined. Caucasa was probably on the west side of the island. The situation of the place called Coela (*τὰ Κοῖλα*, Herod. vi. 26) is uncertain.

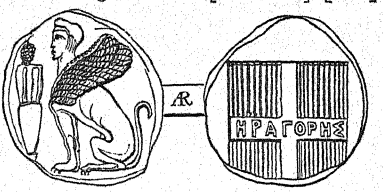
The oldest inhabitants of the island were Pelasgi, according to one tradition (Eustath. *ad Dion. Perieg.* 533); and Strabo affirms (p. 621) that the Chians considered the Pelasgi from Thessaly, as "their settlers," which, if it has any exact meaning, is a statement that they were descendants of Thessalian Pelasgi. In another passage (p. 632) he gives the statement of Pherecydes, that Leleges originally possessed the Ionian coast north of Ephesus, as far as Phocaea, Chios, and Samus, by which is perhaps meant that Leleges occupied Chios, from which they were ejected by the Iones. Ion, a native of Chios, following, we may suppose, local tradition, knew of no inhabitants of Chios before the three sons of Poseidon, who were born in the island: then came Oenopion and his sons from Crete, who were followed by Carians, and Abantes from Euboea. Other settlers came from Histiaea in Euboea under Amphiclus. Hector, the fourth in descent from Amphiclus, fought with the Abantes and Carians, killed some of them, and made terms with the rest for their quitting the island. Things being settled, it came into Hector's mind that the people of Chios ought to join the Ionians in their religious festival at Panionium. (Paus. vii. 4. § 8.) But Ion, as Pausanias observes, has not said how the Chians came to be included in the Ionian confederation. Chios is enumerated by Herodotus (i. 18, 142) among the insular states of the Ionian confederation, and as having the same peculiar dialect or variety of the Greek language as the people of Erythrae on the opposite mainland. At the time of the conquest of Ionia by Cyrus (B. C. 546), the Chians were protected by their insular position, for the Persians at that time had no navy. They obtained from the Persians at that time a grant of the Atarneus [ATARNEUS], for delivering up to them Pactyes, a Lydian.

The Chians joined the rest of the Ionians in the revolt against the Persians (B. C. 499), and they had 100 ships in the great sea-fight off Miletus. After the defeat of the confederates, the Persians landed in Chios, burnt the cities and temples, and carried off all the most beautiful girls (Herod. vi. 8, 32). When Xerxes (B. C. 480) invaded Greece, the Ionians had 100 ships in the Persian navy, but it is not said which states supplied them. (Herod. vii. 94.)

The island was afterwards in alliance with Athens (Thucyd. i. 116); and at the commencement of the Peloponnesian war, the Chians were still the allies or subjects of the Athenians. (Thuc. ii. 9.) At the close of the seventh year of the war, they fell under suspicion of intending to desert the Athenians, and they, that is, the inhabitants of the town of Chios, were compelled to pull down "their new wall." (Thuc. iv. 51.) A few years afterwards (B.C. 412) they did revolt. (Thuc. viii. 14—61.) The Athenians landing at Bolissus and Cardamyle, defeated the Chians and destroyed both these places. Again, the Chians were defeated at Phanae and at Leuconium, and being unable to resist, they shut themselves up in their city, while the Athenians wasted their beautiful and well cultivated island, which had suffered no calamity since the Persian invasion. The Athenians then occupied Delphinium, which was not far from the city of Chios. During the siege, many of the slaves of the Chians made their escape, for the city possessed more slaves than any other Greek city except Lacedaemon. (Thuc. viii. 40.) Their slaves were not the subjugated old inhabitants of the island, but barbarians whom they bought. Being at last closely invested by the Athenians, both on the land side and by sea, the Chians suffered from famine. The town however was not taken, for the Athenians had plenty to look after in other quarters. The Athenians recovered Chios at a later period, but it again revolted, and during the Social War, the Athenians again besieged Chios (B.C. 357), and Chabrias, one of the Athenian commanders, lost his life there.

The subsequent history of Chios consists only of a few disconnected facts, but as they sent ambassadors to Greece at the same time with Ptolemy king of Egypt, the Rhodians, and the Athenians to put an end to the war between king Philip and the Aetolians (B.C. 208), we may infer that they maintained at that time an independent position. (Liv. xxvii. 30; comp. Polyb. v. 24.) It appears from Appian (*Maced.* 3) that Philip took Chios, the town probably, in B.C. 201, about the same time that he ravaged the Peraea of the Rhodians. In the war of the Romans with Antiochus (B.C. 190), the Romans used Chios as a depôt for their supplies from Italy (Liv. xxxvii. 27), at which time the coast of Chios was plundered by pirates, who carried off an immense booty. The Romans rewarded the Chians for their fidelity in this war with a grant of land (Liv. xxxviii. 39), but we are not told where the land was. (Polyb. xxii. 27.) The Chians were the allies of Mithridates in a sea-fight against the Rhodians (App. *Mithr.* 25); but as the king soon after suspected them of favouring the Romans, he sent Zenobius (B.C. 86) there to demand the surrender of their arms, and the children of the chief persons as hostages. The Chians, being unable to resist, for Zenobius had come on them unexpectedly with a large force, complied with both demands. A letter from Mithridates demanded of them 2000 talents, which the people raised by taking the valuable things from the temples, and the ornaments of the women. Zenobius, pretending that the tale was incomplete, summoned the Chians to the theatre, and drove them thence under the terror of the bare sword down to his ships in the harbour, and carried them off to the Black Sea. (Appian. *Mithr.* 46.) Part of them were hospitably received by the Heracleots of Bithynia, as the ships were sailing past their town, and entertained till they could return home. It appears from Appian, that at the time when Mithridates handled the Chians so roughly, Romans had settled in the island, probably in the usual way, as "negotiatores." When Sulla (B.C. 84) had compelled Mithridates to accept his terms, he treated in a friendly way the Chians and others who had been allies with the Romans, or had suffered in the war, declared them free (Liberi), and allies and Socii of the Roman people. Cicero and Pliny speak of Chios as Libera, which term signifies a certain amount of self-government under the Roman dominion, and a less direct subjection to the governor of a province. Chios was one of the places from which Verres carried off some statues. It does not seem to have been included in the Roman province of Asia; and indeed if the term "libera" applied to the whole island, it would not be under a Roman governor. At a later period, Chios was one of the islands included in the Insularum Provincia, a province which seems to have been established by Vespasian.

The modern history of *Scio* is a repetition of old calamities. In the early part of the 14th century, the Turks took the city of Chios and massacred the people. In 1346, it fell into the hands of the Genoese, who kept it for nearly two centuries and a half, when the Turks took it from them. The condition of the people under Turkish rule was on the whole very favourable, and the island was in a prosperous condition till 1822, when the Chiots joined in the insurrection against the Turks, or, as it appears, were driven into it by some Samiotes and other Greeks. The Turks came with a powerful fleet, and slaughtered the people without mercy. The women and children were made slaves, and the town was burnt. This terrible and brutal devastation, which made a frightful desert of a well cultivated country, and a ruin of a town of near 30,000 inhabitants, gives us a more lively image of the sufferings of this unlucky island twenty-three centuries before, when the barbarous Persians ravaged it. The small islands Oenussae belonged to Chios. [OENUSSAE.] [G.L.]



COIN OF CHIOS.

CHLORUS, a river of Cilicia Campestris, which Pliny (v. 27) mentions between the towns of Issus and Aegae. [G. L.]

CHOANA (Χόανα, Ptol. vi. 2. § 14), a place in Media. Forbiger suggests that perhaps it is the same as Χαώνη, a place mentioned by Diodorus (ii. 13) as one of those where Semiramis was in the habit of dwelling. It is probably represented by the modern *Kan*, or *Kum*. [V.]

CHOARE'NE (Χοαρηνή, Ptol. vi. 5. § 1; Χωρηνή, Strab. xi. p. 514; Isid. Charac.; Choara, Plin. vi. 15. s. 17), a district of Parthia immediately adjoining the Caspian Gates. It was a plain country, and had a town in it called Apameia Rhagiana [APAMEIA, No. 6], and two smaller towns, Calliope and Issatis. (Plin. *l. c.*)

2. A district of Ariana, mentioned only by Strabo (xv. p. 725), who describes it as nearest to India of all the countries which the Parthians had subdued.

It is clearly a different district from the one in Media, and ought most probably to be sought for south of the Paropamisus, as it is stated that Craterus passed through it in his march through Arachosia into Carmania. It seems not unlikely that the name is connected with the Indian *Ghaur* or *Ghor*, though it is true that it is not generally safe to trust a mere affinity of names. [V.]

CHOASPES (Χοάσπης), a river of Susiana which rising among the Laristan mountains, and after passing the town of Susa, flowed into the Tigris, a little below the junction of the latter river with the Euphrates.

The indistinctness of the ancient descriptions has led to some confusion between this river and the Eulaeus, which, at the distance of about half a degree of latitude, flows nearly parallel with it into the Tigris. Yet the course of the Choaspes is, on the whole, clearly made out, and it can hardly have been the same as the Eulaeus, though this was at one time the opinion of geographers. Herodotus (i. 188, v. 52) and Strabo (i. p. 46) distinctly state that the town of Susa was on the Choaspes, and Polycletus (*ap.* Strab. xv. p. 728) and Pliny (vi. 27. s. 31) speak of the Choaspes and Eulaeus as different rivers, though the latter states it was the Eulaeus on which Susa was situated. On the other hand, Pliny (*l. c.*) tells the same story of the Eulaeus which Herodotus (i. 188) has given to the Choaspes, viz., that the King of Persia was in the habit of drinking the water of this river only. From the agreement of the description of these two rivers, it has been conjectured by some that the Choaspes was the Persian name, and Ulai (*Dan.* viii. 8) (whence Eulaeus) the Chaldaean appellation. The difference and the similarity of these accounts may perhaps be accounted for in this way. There are two considerable rivers which unite at *Bund-i-Kir*, a little above *Ahwaz*, and form the ancient Pasitigris and modern *Karún*. Of these the western flows near, though not actually beside, the ruins of *Sus* (Susa), and is called the *Dizful* river; the eastern passes *Shuster*, and is called the *Karún*, or river of *Shuster*. It is probable that the former was sometimes supposed to be the Choaspes, though its correct name was the Coprates, and the latter the Eulaeus; while, from the fact of their uniting about 25 miles below Susa, what was strictly true of the one, came with less accuracy to be applied to the other. There seems no doubt that the *Karún* does represent the ancient Eulaeus, and the *Kerkhah* the old Choaspes. At present the main stream of the *Karún* is united with the Tigris by a canal called *Haffar*, near *Mohammerah*, but anciently it had a course direct to the sea. It may be remarked that Ptolemy only mentions the Eulaeus. (Map to Rawlinson's *March from Zohâb to Khuzistân*, in *Journ. R. G. Soc.* vol. ix. p. 116.) [V.]

CHOASPES FL., in India. [COPHEN.]

CHOATRAS (Χοάτρας, Ptol. vi. 1. § 1; Plin. v. 27), a mountain range on the borders of Media and Assyria. It is part of the outlying ranges of the great chain of Taurus, with which it is connected on the N. To the S. and SE. the chain is continued under the names of M. Zagrus and Parachoatras. It was part of the mountains of modern *Kurdistán*. In some editions of Ptolemy the name is called Chaboras. [V.]

CHOATRES, a river of Parthia, mentioned by Ammianus (xxiii. 6). It is not possible to determine which of many small streams he may have intended, but it is probable that it was in the neighbourhood of the M. Choatras. Parthia has no river of any magnitude. [V.]

CHOE'RADES. [PHARNACIA.]

CHOE'RADES (Χοιράδες νῆσοι), two small islands lying off the harbour of Tarentum, about four miles from its entrance: they are now called the *Isole di S. Pietro e S. Paolo*. As their name imports, they are little more than low rocks rising out of the sea, but must have afforded a place of anchorage, as Thucydides tells us that the Athenian generals, Demosthenes and Eurymedon, touched there on their way to Sicily (B. C. 413), and took on board some Messapian auxiliaries (Thuc. vii. 33). [E. H. B.]

CHOE'REAE (Χοιρέαι), a place in Euboea, only mentioned by Herodotus (vi. 101), appears to have been situated between Tamynae and the island Aegilia. Cramer supposes Choereae to be the islets named *Kavalleri* in modern maps.

CHOES FL. [COPHEN.]

CHOLARGUS, a demus of Attica of uncertain site. [See p. 336.]

CHOLLEIDAE. [ATTICA, p. 331, a.]

CHOLON TEICHOS (Χωλὸν τεῖχος: *Eth.* Χωλοτειχίτης), a city of Caria, mentioned by Apollonius in his Carica. (Steph. B. *s. v.*) [G. L.]

CHOMA (Χῶμα), a place in the interior of Lycia, according to Pliny (v. 27), on a river Aedesa. Ptolemy (v. 3) makes Choma one of the four cities of the Milyas, and places it near Candyba.

CHONAE. [COLOSSAE.]

CHONE, CHO'NIA. [CHONES.]

CHONES (Χῶνες), a people of Southern Italy, who inhabited a part of the countries afterwards known as Lucania and Bruttium, on the shores of the Tarentine Gulf. It appears certain that they were of the same race with the Oenotrians, and like them of Pelasgic origin. Aristotle expressly tells us that the Chones were an Oenotrian race (*Pol.* vii. 9), and Strabo (quoting from Antiochus) repeats the statement, adding that they were a more civilized race than the other Oenotrians. (Strab. vi. p. 255.) He describes them as occupying the tract about Metapontum and Siris; and Aristotle also, as well as Lycophron, place them in the fertile district of the Siritis. (Arist. *l. c.* where it seems certain that we should read Σιρῖτιν for Σύρτιν; Lycophr. *Alex.* 983.) Strabo also in another passage (vi. p. 264) represents the Ionians, who established themselves at Siris as wresting that city from the Chones, and speaks of Rhodian settlers as establishing themselves in the neighbourhood of Sybaris in Chonia (xiv. p. 654). But it seems clear that the name was used also in a much wider signification, as the city of CHONE, which, according to Apollodorus, gave name to the nation, was placed near the promontory of Crimisa, in Bruttium. (Apollod. ap. Strab. vi. p. 254.) The existence, however, of a *city* of the name at all is very uncertain: Antiochus says that the land of the Chones was named CHONE, for which Strabo and Lycophron use the more ordinary form CHONIA. (Strab. xiv. p. 654; Lycophr. *l. c.*) It seems clear on the whole, that the name was applied more or less extensively to the tribe that dwelt on the western shores of the Tarentine Gulf, from the Lacinian promontory to the neighbourhood of Metapontum: and that as they were of close kindred with the Oenotrians, they were sometimes distinguished from them, sometimes included under the same appellation. The name is evidently closely connected with that of the CHAONES in Epeirus, and this resemblance tends to

confirm the fact (attested by many other arguments) that both tribes were of Pelasgic origin, and related by close affinity of race. This point is more fully discussed under OENOTRIA, [E. H. B.]

CHORA, or CORA, a place in Gallia, mentioned by Ammianus Marcellinus (xvi. 2) as being on Julian's route from Augustodunum (*Autun*) to Autosiodurum, that is, Autissiodurum (*Auxerre*). This indicates the Roman road from *Autun* to *Auxerre*, for the road mentioned by Ammianus went "per Sedelaucum et Choram." Sedelaucum is the Sidolocum (*Saulieu*) of the Itin. Chora is therefore between *Saulieu* and *Auxerre;* and the river *Cure*, a branch of the *Yonne*, runs in the general direction of the road from *Autun* to *Auxerre*. The next station on the road to *Saulieu* is Aballo (*Avallon*). D'Anville finds a place called *Cure* on the river *Cure*, between *Avallon* and *Auxerre*, which he supposes to be Chora. Others fix Chora at *La Ville Auxerre*, near *St. Moré*, which is also between *Avallon* and *Auxerre* (H.Vales. ad Amm. Marc. xvi. 2; D'Anville, *Notice*, &c.; Walckenaer, *Géog., &c.* vol. i. p. 411, vol. ii. p. 351). [G. L.]

CHORA'SMII (Χωράσμιοι, Her. iii. 93, 117; Strab. xi. p. 513; Dionys. Per. x. 746; Arrian, iv. 15; Curt. vii. 4, viii. 1; Steph. B. *s. v.*; Ptol. vi. 12. § 4; Plin. vi. 16), an extensive tribe of Sogdiana, now represented by *Khawarezm*, in the desert country of *Khiva*, on the banks of the *Gihon*. The name is not always written exactly the same: thus Strabo (xi. p. 513) called the people Chorasmusini, which is probably an error; and in some editions of Ptolemy they are called Choramnii. They appear to have been of a Scythian stock, and are coupled by ancient authors with the Daae, Massagetae, and Soghdi. Stephanus, on the authority of Hecataeus, states that there was also a city called Chorasmia, of which the Chorasmii were the inhabitants. [V.]

CHORAZIN (Χοραζίν), mentioned only in St. Matthew (xi. 26), and the parallel passage in St. Luke (x. 13) in our Lord's denunciation. This site had strangely baffled the inquiries of travellers (Lord Lindsay's *Travels*, vol. ii. p. 91; Robinson, *B. R.* vol. iii. p. 295), until it was recovered and identified by the writer and a friend in 1842. In the hills on the north of the Sea of Tiberias, about two miles north-west of Capernaum (*Tell-Hum*) is a ruined site still called by the Bedouins who pasture it *Gerazi:* in a small plain to the east of the ruins is a fountain called by the same name. It is utterly desolate; a fragment of a shaft of a marble column alone standing in the midst of universal ruin. [G. W.]

CHORI (Χορή, Χορί, Const. Porph. *De Adm. Imp.* c. 44), a district of Armenia, situated on the NW. bank of the lake of *Ván;* if it be identified with the *Canton* of *Khorkkhorhounikh*, which belonged to a race of princes very celebrated in the history of Armenia. (St. Martin, *Mém. sur l'Armenie*, vol. i. p. 100.) [E. B. J.]

CHORSEUS (Χόρσεος, Ptol. v. 16. § 1), a river of Palestine, which formed the boundary between that country and Phoenicia, and fell into the sea between Dora and Caesarea Stratonis, now the *Coradsché* (Von Raumer, *Palestina*, p. 53; Pococke, *Trav.* vol. ii. p. 58), a name which does not occur in the maps, but is probably a mountain stream which flows only in winter. [E. B. J.]

CHORZANE, CHORZIANE'NE (Χορζάνη, Procop. *Aed.* 33; Χορζιανηνή, Procop. *B. P.* ii. 24), a district of Armenia, which Forbiger (vol. ii. p. 601) identifies with the ACILISENE (Ἀκιλισηνή) of Strabo (xi. pp. 528, 530), which lay between the N. and S. arm of the Euphrates and on the boundaries of Cappadocia, and which on account of the worship of the goddess Anahid so prevalent in that district, is undoubtedly the same as the ANAITIS, or ANAITICA of Pliny (v. 24. § 20). The plain of *Erzíngán* now represents this district. (Ritter, *Erdkunde*, vol. x. pp. 73, 81, 550, 576, 774, 796; *Journ. Geog. Soc.* vol. vi. p. 201.) [E. B. J.]

CHORZE'NE (Χορζηνή, Strab. xi. p. 528), a mountainous district, situated to the NW. of the Greater Armenia, which had originally belonged to the Iberians. (St. Martin, Append. to Le Beau, *Bas Empire*, vol. xv. p. 491.) The capital of this district was the town which appears after the 10th century under the name of *Kárs* (Κάρς, Const. Porph. *de Adm. Imp.* c. 44), and was well known as the residence of the Bagratid princes from A. D. 928—961. In A. D. 1064 the last of these princes gave up the district to Constantine Ducas in exchange for a principality in Armenia Minor (St. Martin, *Mém. sur l'Armenie*, vol. i. p. 375). The province has ever since retained the name of *Kárs*. The snow fell to such depth in this mountain tract, that Strabo (*l. c.*) speaks of whole caravans of travellers being buried in the drifts, and having to be dug out. The same author (*l. c.*) describes a curious kind of snow-worm which was found here. Mr. Brant in ascending the *Sapán Tágh* was told by his Kurd guides that they had seen this animal; one of them went to a pool of melted snow to procure a specimen, but did not succeed in the attempt. (*Journ. Geog. Soc.* vol. x. p. 410; Ritter, *Erdkunde*, vol. x. p. 423, foll.) [E. B. J.]

CHRENDI. [CHARINDA.]

CHRETES (Χρέτης), a river on the W. coast of Africa, a little S. of CERNE (Hanno, p. 3), on the position of which its identification of course depends. According to Rennell's view, it must be the river *St. John;* but those who place Cerne in the bay of *Agadir* identify the Chretes with the *Wadi Sus*, the Subus of Ptolemy. [P. S.]

CHRISTO'POLIS (Χριστόπολις), a town of Macedonia, situated on the Via Egnatia, mentioned by the writers of the Lower Empire (Georg. Acrop. c. 43; Niceph. Greg. xiii. 1. § 1, xiii. 5. § 1), which some have supposed to have occupied the site of Datum, but should more properly be identified with Acontisma. [ACONTISMA.] [E. B. J.]

CHRONOS or CHRONIUS FL. [SARMATIA EUROPAEA.]

CHRYSA (Χρύση, Χρύσα: *Eth.* Χρυσεύς). Stephanus (*s. v.*) has a list of various places so called. He does not decide which is the Chrysa of Homer (*Il.* i. 37, 390, 431). He mentions a Chrysa on the Hellespont, between Ophrynium and Abydus. Pliny (v. 30) mentions Chryse, a town of Aeolis, as no longer existing in his time. He also mentions a Chryse in the Troad, and apparently places it north of the promontory Lectum, and on the coast. He says that Chrysa did not exist, but the temple of Smintheus remained; that is, the temple of Apollo Smintheus. The name Smitheus, not Smintheus, appears on a coin of Alexandria of Troas (Harduin's note on Plin. v. 30). The Table places "Smynthium" between Alexandria and Assus, and 4 miles south of Alexandria. Strabo (p. 604) places Chrysa on a hill, and he mentions the temple of Smintheus, and speaks of a symbol, which recorded the etymon of the name, the mouse which lay at

the foot of the wooden figure, the work of Scopas. According to an old story, Apollo had his name Smintheus, as being the mouse destroyer; for Sminthus signified "mouse," according to Apion. Strabo (p. 612) has an argument to show that the Chrysa of the Iliad was not the Chrysa near Alexandria, but the other place of the same name in the plain of Thebe, or the Adramyttene. He says that this Chrysa was on the sea, and had a port, and a temple of Smintheus, but that it was deserted in his time, and the temple was transferred to the other Chrysa. There is, however, little weight in Strabo's argument, nor is the matter worth discussion. [G. L.]

CHRYSA'ORIS (Χρυσαορίς: *Eth.* Χρυσαορεύς), a town of Caria, afterwards called Idrias. According to Apollonius, in his Carica (Steph. B. *s. v.*), it was the first city of those founded by the Lycians. According to Epaphroditus, all Caria was called Chrysaoris. Herodotus (v. 118) mentions a district in Caria, named Idrias, in which the Marsyas of Caria had its source. It has been conjectured that Antiochus built his city Stratoniceia at or near the site of this old town Chrysaoris or Idrias. [G. L.]

CHRYSAO'RIUM. [CARIA; STRATONICEIA.]

CHRYSAS (Χρύσας), a river of Sicily which rises in the Heraean mountains, not far from the modern town of *Gangi*, and after flowing through the territory of Assorus, where its tutelary divinity was worshipped with peculiar honours [ASSORUS], and afterwards through that of Agyrium, joins the river Symaethus about 20 miles from its mouth. It is now called the *Dittaino*. (Cic. *Verr.* iv. 44; Diod. xiv. 95; Vib. Sequest. p. 8; Sil. Ital. xiv. 229; Cluver. *Sicil.* p. 325.) [E. H. B.]

CHRYSE. [LEMNOS.]

CHRYSE RĒGIO. [INDIA.]

CHRYSIPPA (τὰ Χρύσιππα: *Eth.* Χρυσιππανός, Χρυσιππεύς), a city of Cilicia, named from the founder Chrysippus (Steph. *s. v.* Χρύσιππα). [G. L.]

CHRYSOANA FL. [INDIA.]

CHRYSO'CERAS (Κρυσόκερας), i. e. the golden horn, a promontory near Constantinople, part of which was occupied by the ancient city of Byzantium. (Plin. iv. 18, ix. 20; Solin. 10; Mart. Cap. vi. p. 212.) [L. S.]

CHRYSO'POLIS (Χρυσόπολις: *Eth.* Χρυσοπολίτης: *Scutari*), "in Bithynia, near Chalcedon, on the right to one who is sailing upwards," that is, from the Propontis into the Thracian Bosporus. (Steph. *s. v.* Χρυσόπολις) It belonged to the Chalcedonians. Dionysius of Byzantium, in his Anaplus of the Bosporus, says that it was called Chrysopolis either because the Persians made it the place of deposit for the gold which they collected from the cities, or from Chryses, a son of Agamemnon and Chryseis. Polybius (iv. 44) says that those who intend to cross from Chalcedon to Byzantium cannot make a straight course on account of the current which comes down the Bosporus, but they make an oblique course to the promontory Bus, and the place called Chrysopolis, which the Athenians having seized by the advice of Alcibiades, set the first example of levying tolls on vessels bound for the Pontus; and those which sailed out of it too. (Diodor. xiii. 64.) Pliny (v. 32) says of Chrysopolis, "fuit." [CHALCEDON.] [G. L.]

CHRYSO'RRHOAS. [COLCHIS.]

CHRYSO'RRHOAS. [MASTAURA.]

CHRYSO'RRHOAS. [TROEZEN.]

CHUNI. [HUNNI.]

CHUS (Χούς, LXX.), mentioned only in the book of Judith (vii. 18), where *Ekrebel* is said to be "near *Chus*, which is at the torrent (i. e. the valley) of *Mochmur*." These localities were identified by Dr. Schultz in 1847, to the east of the road between Nablus and Jerusalem. "Leaving Turmus Aya, I went by Seiloon and Kariyoot, and Jalood, and *Joorish*, to *Akrabah*. Akrabah is marked nearly in the right place on Robinson's Map, but it is a large village, looking very much like a town, not a ruin. Between Joorish and Akrabah, but nearer to the former, is a valley running from east to west called *Wady Makh Fooriyeh*. Akrabah lies north of Joorish, the two places in sight of each other. Here I think you have the *Ekrebel* of the book of Judith, near *Khoos* at the Wady (Χείμαρρος) Mokhmoor; and Khoos (Χούς) must be corrected into Χουρίς." (Schultz's *Letter* in Williams's *Holy City*, vol. i. Appendix 2. p. 469.) [G. W.]

CHYTRIUM, CHYTRUM. [CLAZOMENAE.]

CHYTRUS, CHYTRI (Χύτρος, Ptol. v. 14. § 6; Χύτροι, Steph. B., Suid.; Χύθροι, Hierocl.; Κυθέρεια, Const. Porph. *De Them.* i. 39; Chytri, Plin.; Citari, *Peut. Tab.*: *Eth.* Χύτριος: *Chytria*), a town of Cyprus which lay on the road between Ceryneia and Salamis, at a distance of 23 M. P. from the former, and 24 M. P. from the latter. (*Peut. Tab.*) It was once governed by sovereign princes, and was probably an Athenian colony. (Mariti, *Viaggi*, vol. i. p. 138; Engel, *Kypros*, vol. i. p. 148.) [E. B. J.]

CIABRUS, CIAMBRUS, or CEBRUS (Κίαβρος, Κιάμβρος, Κέβρος: *Czibru* or *Zibru*), a river forming the boundary between Moesia Superior and Inferior, which, near a town of the same name, emptied itself into the Danubius. (Ptol. iii. 9. § 1, 10. § 1; Dion Cass. li. 24; *Itin. Ant.* p. 220; Not. Imp. 30.) [L. S.]

CIANUS SINUS. [CIUS.]

CI'BALAE (Κιβάλαι), a town in Lower Pannonia. In the *Itin. Hieros.* p. 563, and the *Geogr. Rav.* iv. 19, its name appears in the ablat. Cibalis, whence some writers, mistaking this for the nominative, give its name in the form Cibalis (Κιβαλίς; Dion Cass. lv. 52; Ptol. ii. 16. § 7; Zosim. ii. 18). The town was one of considerable importance, and situated on an eminence near lake Hiulcas, at an equal distance between the rivers Dravus and Savus, on the high road leading from Mursa to Sirmium. It was the birthplace of the emperor Valentinian (Amm. Marc. xxx. 7, 24), and in its vicinity Constantine, in A. D. 314, gained a decisive victory over Licinianus. (Eutrop. x. 5; Zosim. *l. c.*) According to Zosimus, the place had an amphitheatre surrounded by a shady wood. Its exact site has not yet been discovered, but it is generally believed to have been situated near the modern town of *Mikanofzi* or near *Vinkoucze*. (Comp. Aur. Vict. *Epit.* 41, 45; Sozom. *Hist. Eccles.* i. 6; *Itin. Ant.* pp. 131, 261, 267, 268.) [L. S.]

CIBRUS, or CEBRUS (Κίβρος), a town situated at the embouchure of the Ciabrus into the Danube, is now called *Zebru* or *Dsjibra-Palanca*. (*Itin. Ant.* p. 220; *Geogr. Rav.* iv. 7; Procop. *De Aedif.* iv. 6. p. 290.) [L. S.]

CI'BYRA (ἡ Κιβύρα: *Eth.* Κιβυράτης; *Adj.* Κιβυρατικός). 1. MAGNA, the chief city of a district Cibyratis. Strabo (p 631) says, that the Cibyratae are called descendants of the Lydians, of those who once occupied the Cabalis [CABALIS], but afterwards of the neighbouring Pisidians, who settled here, and removed the town to another position in a strong

place, which was about 100 stadia in circuit. It grew powerful under a good constitution, and the villages extended from Pisidia and the adjoining Milyas into Lycia, and to the Peraea of the Rhodians [CARIA]. When the three neighbouring towns of Bubon, Balbura [BUBON; BALBURA], and Oenoanda were joined to it, this confederation was called Tetrapolis. Each town had one vote, but Cibyra had two votes; for Cibyra alone could muster 30,000 infantry and 2000 cavalry. It was always under tyrants, but the government was moderate. This form of government terminated under Moagetes, for Murena put an end to it, and attached Balbura and Bubon to the Lycians. The conventus of Cibyra, however, still remained one of the greatest in Asia. The Cibyratae had four languages, the Pisidian, the Hellenic, the language of the Solymi and of the Lydians; but there was no trace of the Lydian language in Lydia. It was a peculiarity of Cibyra that the iron was easily cut with a chisel, or other sharp tool (see Groskurd's Note, *Transl. Strab.* vol. ii. p. 633, where he unnecessarily make a distinction between τορεύεσθαι and τορνεύεσθαι). The first part of this extract from Strabo is not quite clear.

Strabo (p. 629) does not fix the position of Cibyra precisely. After mentioning Antiochia on the Maeander as being in Caria, he says, "to the south the great Cibyra, Sinde, and the Cabalis, as far as Taurus and Lycia." Ptolemy (v. 3) places Cibyra in Great Phrygia, and assigns the three cities of Bubon, Balbura, and Oenoanda to the Cabalis of Lycia, which is consistent with Strabo. The latitude of Ptolemy as it stands in his text is at least 1° 40′ too far north. The site is now ascertained (Spratt, *Lycia*, vol. i. p. 256) to be at *Horzoom*, on the *Horzoom Tchy*, a branch of the *Dalamon Tchy*, or Indus, in about 37° 10′ N. lat. The place is identified by inscriptions on the spot. "The ruins cover the brow of a hill between 300 and 400 feet above the level of the plain, and about half a mile distant from the village of Horzoom." The material for the buildings was got from the limestone in the neighbourhood; and many of them are in good condition. One of the chief buildings is a theatre, in fine preservation: the diameter is 266 feet. The seats command a view of the Cibyratic plain, and of the mountains towards the Milyas. On the platform near the theatre are the ruins of several large buildings supposed to be temples, "some of the Doric and others of the Corinthian order." On a block there is an inscription, Καισαρεων Κιβυρατων ἡ βουλη και ὁ δημος, from which it appears that in the Roman period the city had also the name Caesarea. The name Καισαρεων appears on some of the coins of Cibyra. A large building about 100 yards from the theatre is supposed to have been an Odeum or music theatre. There are no traces of city walls.

The stadium, 650 feet in length and 80 in breadth, is at the lower extremity of the ridge on which the city stands. The hill side was partly excavated to make room for it; and on the side formed out of the slope of the hill "were ranged 21 rows of seats, which at the upper extremity of the stadium turned so as to make a theatre-like termination." (View in Spratt's *Lycia*.) This part of the stadium is very perfect, but the seats on the hill side are much displaced by the shrubs that have grown up between them. The seats overlook the plain of Cibyra. The seats on the side opposite to the hill were marble blocks placed on a low wall built along the edge of the terrace, formed by cutting the side of the hill. Near the entrance to the stadium a ridge runs eastward, "crowned by a paved way, bordered on each side by sarcophagi and sepulchral monuments. At the entrance to this avenue of tombs was a massive triumphal arch of Doric architecture, now in ruins."

The elevation of the Cibyratic plain is estimated to be 3500 feet above the level of the sea. It produces corn. The sites of Balbura, Bubon, and Oenoanda, which is on the Xanthus, being now ascertained, we can form a tolerably correct idea of the extent of the Cibyratis. It comprised the highest part of the basin of the Xanthus, and all the upper and probably the middle part of the basin of the Indus, for Strabo describes the Cibyratis as reaching to the Rhodian Peraea. The great range of Cadmus (*Baba Dagh*), said to be 8000 feet high, bounded it on the west, and separated it from Caria. The upper part of the basin of the Indus consists of numerous small valleys, each of which has its little stream. Pliny's brief description (v. 28) has been derived from good materials: "the river Indus, which rises in the hills of the Cibyratae, receives sixty perennial rivers, and more than a hundred torrents."

Cibyra is first mentioned by Livy (xxxviii. 14) in his history of the operations of the consul Cn. Manlius, who approached it from the upper part of the Maeander and through Caria. He probably advanced upon it by the valley of *Karaook*, through which the present road leads from the Cibyratis to Laodicea (near *Denizlee*). Manlius demanded and got from Moagetes, the tyrant of Cibyra, 100 talents and 10,000 medimni of wheat. Livy says that Moagetes had under him Syleum and Alimne, besides Cibyra. It is conjectured (Spratt, *Lycia*, vol. i. p. 254) that this Alimne may be identified with the remains of a large town on an island in the lake of *Gule Hissar*, which island is connected with the mainland by an ancient causeway. This lake lies in the angle between the Caulares [CAULARES] and the river of Cibyra. The last tyrant of Cibyra, also named Moagetes, was the son of Pancrates (Polyb. xxx. 9). He was put down by L. Licinius Murena, probably in B. C. 84, when his territory was divided, and Cibyra was attached to Phrygia. Pliny states that twenty-five cities belonged to the Jurisdictio or Conventus of Cibyra; and he adds that the town of Cibyra belonged to Phrygia. This, like many other of the Roman political arrangements, was quite at variance with the physical divisions of the country. Laodicea on the Lycus was one of the chief cities of this Conventus. Under the Romans, Cibyra was a place of great trade, as it appears (Hor. *Ep.* i. 6. 33). Its position, however, does not seem very favourable for commerce, for it is neither on the sea nor on a great road. We may conclude, however, that the Roman negotiatores and mercatores found something to do here, and probably the grain of the valley of the Indus and the wool and iron of Cibyra might furnish articles of commerce. Iron ore is plentiful in the Cibyratis. We know nothing of any artists of Cibyra, except two, whom Cicero mentions (*Verr.* ii. 4. c. 13), who were more famed for their knavery than for artistic skill. Cibyra was much damaged by an earthquake, in the time of Tiberius, who recommended a Senatus Consultum to be enacted for relieving it from payment of taxes (*tributum*) for three years. In this passage of Tacitus (*Ann.* iv. 13), it is called "civitas Cibyratica apud Asiam." [ASIA, p. 239.]

Three Greek inscriptions from Cibyra are printed

in the Appendix to Spratt's *Lycia*. All of them contain the name of the city, and all belong to the Roman period. One of them seems intended to record a statue, or some memorial set up in honour of L. Aelius, the adopted son of Hadrian, and it mentions his being in his second consulship. Aelius died in the lifetime of Hadrian, A. D. 138. L. Aelius Verus was consul for the second time in A. D. 137 (Tillemont, *Hist. des Empereurs*, vol. ii. p. 255), and we may assume that he was alive when this inscription was made. Hadrian certainly was alive then, as we may infer from the terms of the inscription. But Hadrian also died in A. D. 138. The inscription, therefore, belongs to A. D. 137.



COIN OF CIBYRA.

2. CIBYRA THE LESS, was a place in Pamphylia. Strabo (p. 667), after mentioning Side, says, "and near it is the Paralia of the Cibyratae, the Less, and then the river Melas, and a station for ships." The site of Side is well known, and is called by the Turks *Eski Adalia*. The Melas is the *Manavgat*, four miles east of Side. But there could have been no city between Side and the Melas, and it is conjectured that in Strabo's text, the paralia of the Cibyratae should come after the Melas. "The vestiges of Cibyra are probably those observed by Captain Beaufort upon a height which rises from the right bank of a considerable river about 8 miles to the eastward of the Melas, about 4 miles to the west of *Cape Karáburnu*, and nearly 2 miles from the shore" (Leake, *Asia Minor*, p. 196). Ptolemy mentions this Cibyra among the inland towns of Cilicia Trachea; but Scylax places it on the coast. There is a place, Cyberna (Κυβέρνη), mentioned in the Stadiasmus, which is placed 59 stadia east of the Melas. If the conjecture as to Strabo's text is correct, we may identify Cyberna with this Cibyra of Pamphylia. [G. L.]

CICHYRUS. [EPHYRA.]

CI'CONES (Κίκονες), a Thracian people inhabiting the coast district between the rivers Hebrus in the E. and Lissus in the W., where they appear to have lived from very remote times. (Hom. *Il.* ii. 846, *Od.* ix. 39, *seqq.*; Herod. vii. 59, 110; Orph. *Arg.* 77; Steph. Byz. *s. v.* Μαρώνεια; Mela, ii. 2, 8; Plin. iv. 18; Virg. *Georg.* iv. 520: Sil. Ital. xi. 477; Ov. *Met.* x. 2, xv. 313.) [L. S.]

CICYNE'THUS (Κικύνηθος: *Trikeri*), a small island off the coast of Thessaly in the Pagasaean gulf. (Scylax, p. 29; Artemid. ap. Strab. ix. p. 436; Mela, ii. 7; Plin. iv. 12; Leake, *Northern Greece*, vol. iv. p. 396.)

CICYNNA, a demus of Attica, of unknown site. [ATTICA, p. 334.]

CIDRAMUS, a town in Phrygia, known from its coins described by Sestini. The epigraph is Κιδραμηνων. (Cramer, *Asia Minor*, vol. ii. p. 56.) [G. L.]

CIE'RIUM (Κιέριον: *Eth.* Κιεριεύς), a town in Thessaly, which is identified by Stephanus B. with Arne (Steph. B. *s. v.* Ἀρνη), the chief town of the Aeolian Boeotians in Thessaly, from which they emigrated to Boeotia. The site of Cierium was first discovered by Leake, who from inscriptions and coins found on the spot has proved that it stood at the modern village of *Mataránga*, between the Enipeus or Apidanus, and a tributary of that river. The territory of Cierium adjoined that of Metropolis; and we learn from an inscription cited by Leake that the adjustment of their boundaries was a frequent subject of discussion between the two people. The identification of Arne and Cierium is confirmed by an inscription, which mentions Poseidon Cuerius (Κουέριος), a name evidently connected with the river Cuarius or Coralius in Boeotia. (Strab. ix. p. 411.) The expelled Boeotians gave this name to the river, and founded upon its banks a temple of Athena Itonia in memory of their former abode in Thessaly. We may therefore conclude that the river upon which Cierium stood was called Cuerius, Cuarius or Curalius, more especially as Strabo (ix. p. 438) mentions a river Curalius in Thessaly, flowing through the territory of Pharcadon in Histiaeotis past the temple of Athena Itonia into the Peneius; in which the only inaccuracy appears to be that he makes it flow directly into the Peneius. Pausanias (i. 13. § 2) also appears to speak of this temple of Athena Itonia, since he describes it as situated between Pherae and Larissa, which is sufficient to indicate the site of Cierium. Leake supposes with much probability that the name of Arne may have been disused by the Thessalian conquerors because it was of Boeotian origin, and that the new appellation may have been taken from the neighbouring river, since it was not an uncommon custom to derive the name of a town from the river upon which it stood.

Cierium is not mentioned under this name in history; but it occurs under the form Pierium, which is undoubtedly only another appellation of the same place, π and κ being, as is well known, often interchangeable. Pierium was probably the general, and Cierium the local form. Pierium is first mentioned by Thucydides (v. 13). It is called Piera and Pieria by Livy (xxxii. 15, xxxvi. 14), in both of which passages it is mentioned in connection with Metropolis. In the Armenian translation of Eusebius we find the name of Amyntas the Pierian in the list of the Strategi who governed Thessaly after the battle of Cynoscephalae. Aelian (*N. An.* iii. 37) speaks of Pierus in Thessaly. (Leake, *Transactions of Royal Society of Literature*, vol. i., *Northern Greece*, vol. iv. p. 498, seq.; Müller, *Dorians*, vol. ii. p. 476.)

CIERUS. [PRUSA AD HYPIUM.]

CILBIA'NI. [CAYSTER.]

CI'LICES (Κίλικες). The Cilices are mentioned in the Iliad as the inhabitants of the part of Mysia called Troas. Eetion, the father of Andromache, Hector's wife, lived beneath wooded Placos; and his chief city was Thebe Hypoplacie. (*Il.* vi. 395, 415.) He was king of the Cilices. Strabo observes (p. 221) that Homer makes Pelasgi border on these Cilices, for he mentions Larissa as one of the cities of the Pelasgi (*Il.* ii. 840). In another passage (pp. 586, 611) he divides the territory of these Cilices into two parts, one the Thebaice, and the other Lyrnessis; and he makes the territory of the Cilices comprehend the territories of Adramyttium, Atarneus, and Pitane, and extend to the mouth of the Caicus. It seems to have been the opinion of

some of the Greek critics that the Cilices of Homer were akin to the other Cilices; for Strabo (p. 667) observes, "they say that in the tract between Phaselis in Lycia and Attalia there are pointed out a Thebe and Lyrnessus, a part of the Troic Cilices who were ejected from the plain of Thebe having gone to Pamphylia, as Callisthenes has said." Whether Callisthenes stated the emigration of these Cilicians and the existence of these cities as a fact, or as report, seems somewhat doubtful. The passage, perhaps, means that there was a story that ruins were pointed out in these parts, which had the names of Thebe and Lyrnessus. But it was a disputed question which of the two Cilices were the parent stock; for while some pointed to places in Cilicia as evidence of an emigration of Cilicians from the Troad, as in Pamphylia they referred to a Thebe and Lyrnessus, others turned the argument the other way, and referred to an Aleian plain also in the Troad (p. 676). The discussion in Strabo is not very profitable reading. There was, however, a tradition that these Troic Cilicians drove the Syri from the country afterwards called Cilicia. There is no doubt that Cilicia was once occupied by an Aramaic race, but it cannot be determined whether the Cilices of Cilicia in the historical period derived their name from some Cilices who invaded their country from the west, or whether it was the name of the earliest known inhabitants of the country. [G. L.]

CILI'CIA (ἡ Κιλικία). The description of Cilicia is difficult; but the best way of understanding the character of this country is by following Strabo's description. Strabo calls Cilicia, which lies along the coast of the Mediterranean, "Cilicia outside of the Taurus" (ἡ ἔξω τοῦ Ταύρου), for there was a country called Cilicia which was within (ἐντός) the Taurus; which district he has described under Cappadocia. [CAPPADOCIA.] Cilicia Proper was bounded on the west by Pamphylia, on the north by Lycaonia and Cappadocia, and on the east by the range of Amanus, which extends from the interior to the shore of the Mediterranean at the gulf of Issus. The southern boundary is the Mediterranean. Cilicia is naturally divided into two parts. The western and mountainous part was called Cilicia the Rough (Τραχεῖα, Τραχειῶτις: *Eth.* Τραχειώτης). The eastern part contains a considerable extent of plain country, and was called Cilicia the Plain or Campestris (Πεδιάς).

Cilicia Trachea presents to the sea a convex outline, with a narrow tract along the coast, as Strabo describes it, and it has little or no plain country. Strabo makes Coracesium (*Alaya*) the boundary between Pamphylia and Cilicia. Pliny places the boundary at the river Melas (*Manavgat*) 26 miles west of Coracesium. Mela (i. 13) makes Anemurium, *Cape Anamour*, the boundary between Cilicia and Pamphylia. Anemurium is the most southern point of this mountainous coast, and the most southern point of the peninsula of Asia Minor; but it is above 50 miles east of Strabo's boundary. Ptolemy does not seem consistent with himself, for under Pamphylia (v. 5) he makes Side the last town in Pamphylia, his description proceeding from west to east; and he immediately after enumerates Coracesium and Syedra as coast towns of Cilicia Trachea. But under Cilicia (v. 8) he mentions Syedra as a city of Pamphylia, and he makes Cilicia Trachea commence east of Syedra. The coast of Cilicia Trachea presents a rude outline, backed by high mountains from Coracesium to *Cape Cavaliere*, a distance of above 140 miles. To the east of *Cape Cavaliere* the high mountains recede from the coast, and the appearance of the country, as seen from the sea, alters materially. (Beaufort, *Karamania*, p. 219). But Strabo extends the eastern limit of Cilicia Trachea to the river Lamus (*Lamas*), which is between the island Elaeussa and Soli. "Here," observes Beaufort, "the rocky coast finally terminates, being succeeded by a gravelly beach and broad plains, which extend inland to the foot of the mountains." Strabo reckons the distance along the coast from Coracesium to Anemurium to be 820 stadia; and the distance from Anemurium to Soli at about 500 stadia. The distance from Coracesium to Anemurium is 68 English miles; and Strabo's distance is too great. The distance from Anemurium to Soli, afterwards Pompeiopolis, is about 149 miles; and here Strabo's error is very great, or at least the error in his present text.

A branch of the great mountain mass of Taurus runs direct from Coracesium (*Alaya*) towards Anemurium, but it is interrupted off *Karadran* [CHARADRUS]. From Charadrus eastward the mountains still run near the shore; and there are no large rivers on the coast of Cilicia till we come to the Calycadnus. [CALYCADNUS.] This river is represented as rising in the range of Taurus, east of Coracesium, and as having a general eastern course to Seleuceia, below which it enters the sea. The basin of the Calycadnus is separated from the coast by a rough mountain tract, which some geographers have identified with the Imbarus of Pliny (v. 27). The northern boundary of the basin of the Calycadnus and of Cilicia Trachea is the Taurus; from which a considerable stream flows southward, and joins the Calycadnus on the left bank, a little below *Mout*, supposed to be on the site of Claudiopolis. A district named Lalassis by Ptolemy (v. 8) was probably contained in the upper and western part of the basin of the Calycadnus; and Ptolemy's Cetis may have comprehended the middle and lower basin of the same river,—the only level tract in this rugged country. Ptolemy, however, includes in Cetis, both Anemurium, Arsinoe, Celenderis, and other places on the coast.

The route from Laranda (*Karaman*), on the north side of the Taurus, through *Mout* to Celenderis, is described in Leake's *Asia Minor*, p. 103. It is one of the few passes through the Cilician mountains. Ptolemy also mentions a district Lamotis, so named from a town Lamus, which was also the name of the river that was the boundary between the Trachea and the Campestris. The mountains at the back of the coast of Cilicia Trachea contain timber trees; and Strabo mentions Hamaxia, which is between Coracesium and Selinus, as a station to which ship-timber was brought down,—chiefly cedar, which was abundant; and he adds that M. Antonius gave these parts to Cleopatra, because they were suited for the equipment of a navy.

From the Lamus the coast of Cilicia Campestris runs NE. beyond Soli, and then has an ESE. course to Cape *Karadash* (the ancient Magarsus). These two coast-lines form a considerable bay. A long straight beach extends from the Lamus to Soli; and as we advance eastward from the Lamus the mountains recede further from the shores, and leave a greater breadth of level country. The mountains that bound this plain on the north have their peaks covered with snow in June. (Beaufort.) The first river within Cilicia Campestris, which, by its direction from north to south and the length of its course,

indicates the commencement of the Cilician plain, is the Cydnus, which flows past Tarsus (*Tersoos*). Nearly due north of Tarsus is a gorge in the limestone rock of the mountains, through which the Cydnus flows from the high range of the Taurus. This difficult pass, which the Turks call *Gölek Bóghdz*, is that by which the younger Cyrus passed from Dana or Tyana, in Cappadocia, to Tarsus; and it is clearly described by Xenophon (*Anab.* i. 2. § 21). This was also the pass by which Alexander entered Cilicia, and the pass which Niger attempted to defend against Septimius Severus, who was marching against him from Cappadocia. (Herodian, iii. 8, &c.) But there was another pass between that of Laranda and the Pylae Ciliciae, which is mentioned by Xenophon (*Anab.* i. 2. § 19). Cyrus was accompanied in his march from Iconium through Lycaonia by the Cilician queen Epyaxa; and on his route through Lycaonia, he sent her with an escort into Cilicia, by the pass between Laranda and the Ciliciae Pylae. This is the pass which "leads by Kizil Chesmeh and Alan Buzuk, Karahisar and Mezetli, to Soli or Pompeiopolis, and to Tarsus." (Ainsworth, *Travels in the Track, &c.*, p. 40.) After passing through the Ciliciae Pylae, Cyrus and his army descended into the Level Cilicia, which Xenophon describes as a large, beautiful, well-watered plain, full of all kinds of forest trees and vines. It produced sesame, panic, millet, wheat, and barley,—which are cultivated there at the present day,—with rice, cotton, and the sugar-cane; the date tree is indigenous. (Ainsworth,) Xenophon describes the plain as surrounded by rugged and lofty mountains on all sides from sea to sea; by which expression we must understand that he considered the plain of Cilicia as extending eastward to the place where the Amanus runs down to the sea, and terminates in Cape *Hynzyr*, or *Ras-el-Chansir*, as it is sometimes called.

"*Cape Karadash* (Magarsus) is a white cliff, about 130 feet high, and is the first interruption of that low sandy beach, which commences near the river *Lamas*." (Beaufort.) This point may be considered as the commencement of the deep bay of Issus, now the gulf of *Iskenderun;* the corresponding point on the opposite side is Cape *Hynzyr*. The coast of this bay east of Karadash has first a general eastern, and then a north-eastern direction, to the head of the gulf of Issus. "Eastward of Karadash, the same dreary waste of sand, interspersed with partial inundations of water, again recurs, and extends to the river Jyhoon or Jyhan, the ancient Pyramus." (Beaufort.) Immediately north of the outlet of the Pyramus is the bay of *Ayas* [AEGAE], the northern part of which is "a level plain of firm soil, from ten to twenty feet above the sea." (Beaufort.) From the head or most northern part of the gulf of Issus, the coast has a general south direction, nearly as far as Alexandria (*Iskenderun*); and from *Iskenderun* to Cape *Hynzyr*, the direction of the coast is south-west, being nearly parallel to the coast on the opposite side of the bay. The form of the eastern coast is determined by the eastern or Syrian range of Amanus, which has a general southern direction as far as the latitude of *Iskenderun*, and then a SW. direction to Cape *Hynzyr*. There is only a very narrow tract between these mountains and the sea from Cape *Hynzyr* to the head of the gulf of Issus. The level land at the head of the gulf is the plain of Issus, which is bounded on the north and north-west by the other range of Amanus, which descends in a SW. direction as far as the lower course of the Pyramus. This range is crossed in going from Mopsuestia (*Misis*) to the gulf of *Iskenderun;* and the high lands, in fact, descend to the shore of the gulf of Issus, at a place called *Matakh*. This appears to be the station (ὕφορμος) which Strabo mentions as belonging to the Amanides Pylae, for he describes the SW. branch of the Amanus as reaching to the sea at this place. [AMANIDES.] These two ranges of the Amanus, the eastern or Syrian, and western or Cilician, enclose the plain of Issus, and separate it from the more extensive plain to the west, which we may call the Cilician.

Strabo (p. 676) reckons it a voyage of near 1,000 stadia, direct distance from Seleuceia in Pieria, which is the first Syrian city south of Rhosus, to Soli in Cilicia. The real distance is only about 85 English miles. Strabo further says that the south coast of Asia Minor runs eastward from the Rhodian Peraea to the mouth of the Cydnus, and that it then takes a direction nearly ESE. (ἐπὶ τὴν χειμερινὴν ἀνατολήν) as far as Issus, and that from Issus the coast makes a bend to the south as far as Phoenice. Now, this is true of the coast as far as Cape *Karadash*, but no further; and Strabo's notion of the coast east of *Karadash* makes the bay of Issus disappear altogether. Therefore, the geographer has either expressed himself very inaccurately, or he was not acquainted with the form of the bay of Issus.

The lower part of the plain of Cilicia between the Sarus and the Pyramus is the Aleian (Ἀλήιον πεδίον), which was celebrated in the mythi of the Greeks as the place of Bellerophon's wanderings (*Il.* vi. 201). The cavalry of Alexander, in his Asiatic campaign, passed through this plain from Tarsus to the Pyramus (Arrian, *Anab.* ii. 5. § 11). It is seen from the sea by those who follow the coast from the mouth of the Cydnus to Cape *Karadash;* and "as far as the eye could discern, it consists entirely of dreary sandhills, interspersed with shallow lakes." (Beaufort.)

The Cilician plain contains three large rivers. The Cydnus (*Tersoos Tchy*) is described by Strabo as having its source not far above Tarsus, passing through a deep ravine, and then immediately flowing down to Tarsus; and the stream is cold and rapid. He makes it only 120 stadia from the Cilician boundary on the north to Tarsus, and five stadia from Tarsus to the sea. But the Ciliciae Pylae are about 25 miles NNW. of Tarsus; and the distance from Tarsus to the present outlet of the river is at least 12 miles, through a level and well cultivated country. The best maps represent it as rising not further north than the Ciliciae Pylae, and on the south side of the range of Taurus, now called *Bhulgar Dagh*. The Cydnus can now only be entered by the smallest boat, the entrance being obstructed by bars; but inside of the bar "it is deep enough, and about 160 feet wide. It was navigable in ancient times up to Tarsus (Plut. *Anton.* c. 26); and probably much later. It seems that the progress of the alluvium has been very rapid at the mouth of this river, and this is the only way of explaining Strabo, who says that the Cydnus, at its mouth, flows into a kind of lake, called Rhegma, which had ancient dockyards, and the lake was the port of Tarsus. Strabo's five stadia from Tarsus were probably reckoned to the Rhegma, which the alluvium has changed into a sandy plain. But there is some error in the five stadia: the Stadiasmus makes the same distance 70 stadia. The water of the Cydnus is

cold, but not colder "than that of the other rivers which carry down the melted snow of Mount Taurus." (Beaufort.) Alexander, who is said to have been seized with a violent illness from bathing in it, threw himself into the water when he was in a great heat. (Arrian, *Anab.* ii. 4. § 10; Plut. *Alex.* c. 19.)

East of the river Tarsus the Stadiasmus places the mouth of the Sarus (in the Stadiasmus incorrectly written Areius), 70 stadia from the outlet of the Rhegma. The Sarus is the modern *Sihun*, and the coast between the mouths of these two rivers projects in a long sandy spit. This river is 270 feet wide at its mouth, and as difficult to enter as the river of Tarsus. The Sarus is not mentioned by Strabo in his description of Cilicia; but in his account of Cataonia [CATAONIA] he describes the course of the Sarus as being through Comana, and through the gorges of Taurus to the Cilician plain (p. 535). The *Sihun* is represented in some maps as having two sources far to the north, one of which is nearly in the parallel of 39° N. lat., and the other still further north. The course of these two streams is south, and a long mountain tract separates the two river basins, which unite within the mountain region. The stream then takes a very irregular course to Adana, a place which retains its name (*Adanah*); and from Adana it has a SW. course through the Cilician plain to the sea. If the course of these two branches of the Sarus is correctly represented in Kiepert's map, it is one of the large rivers of the peninsula, and at least above 200 miles long. There is, however, a third branch of the Sarus, the course of which is well ascertained, and it is laid down in the map which accompanies Hamilton's work (*Researches*, &c.). This is the branch which rises east of *Eregli* or *Ercle*, abont 37½° N. lat., much further to the south and west than either of the branches already mentioned, and passes through the great range of Taurus; that part of the range west of the gap is called *Bulghar Dagh*. The course of this branch of the river is eastward, and the road follows the waters "for some distance amidst precipitous cliffs and wooded abutments, till they sever the main chain, which is composed of a somewhat narrow and rugged belt of limestone reposing on schistus; the pass is however wide, and would permit of the passage of three chariots abreast." (Ainsworth.) The road then turns up a valley to the south-west, down which flows a stream, and joins the Sarus on the right bank. The road is over wooded rocks and hills up to the head waters of this stream, where there is an extensive flat, "at the summit of which, and at an elevation of 3812 feet, are the fortified posts of Mohammed Ali Pacha; immediately beyond which the waters again run to the S. and SE., rushing through a tremendous gap, and thence flow direct towards the Cydnus or river of Tarsus." (Ainsworth, *London Geog. Journal*, vol. x. p. 499.) Thus the road passes from the basin of this tributary of the *Sihun* into the basin of the Cydnus, and it then follows the waters of the Cydnus, which "soon lead to a deep gorge or fissure in another lofty ridge of limestone rocks; this is the narrowest and most difficult portion of the pass: it is the point to which Xenophon's description applies as just broad enough for a chariot to pass, and that would be with great difficulty; this portion of the road bears evident traces of ancient chiselling." (Ainsworth.) It is also clearly the deep ravine which Strabo describes the river Cydnus as passing through in its course to Tarsus; and that which Niger blocked up to stop the approach of Septimius Severus. Niebuhr (*Reisebeschreibung*, vol. iii. p. 108), who went through this defile, observes that this road, through the *Boghaz* from the pashalik of *Adanah* to that of *Konie*, would be as dangerous for a hostile army as Xenophon and Curtius describe it, for it is narrow, and the rocks on both sides are steep as a wall; yet the caravan, which he accompanied in December 1766 from *Adanah*, made its way through these Ciliciae Pylae without any great difficulty.

When the army of Cyrus (B. C. 401) left Tarsus, it marched to the Sarus or Psarus, as the best MSS. have it (Xenoph. *Anab.* i. 4. § 1). The march was ten parasangs or 300 stadia from Tarsus to the Sarus; and the width of the Sarus was estimated by Xenophon at 300 Greek feet. Mr. Ainsworth found the Sarus, at *Adanah*, in the month of December, 325 feet wide at the bridge, but not fordable. *Adanah*, which is on the site of the old city, is, at present, a town of some trade, and surrounded by a fertile tract of well-cultivated gardens.

From the passage of the Sarus the army of Cyrus marched five parasangs, or 150 stadia, to the Pyramus, the width of which Xenophon estimated at 600 Greek feet (*Anab.* i. 4. § 1.). The present passage of the Pyramus (*Jihun*) is at *Misis*, the site of Mopsuestia, which is on the road from Baiae (*Bayas*), on the bay of Issus, to *Adanah*. Mr. Ainsworth, however, gives some good reasons for supposing that Cyrus crossed the Pyramus below Mopsuestia, and much nearer the old mouth of the river. Niebuhr (A. D. 1766) found a handsome bridge at *Misis*, recently built, and a hundred double steps in length. The Pyramus is the largest of the Cilician rivers, It rises in Cataonia [CATAONIA], and consists of two main branches, one the Carmalas, flowing from the north, and the other from the east. [CARMALAS.] These two branches unite SW. of *Marash*, from which point the river has a SW. course, through the Taurus. It passes the site of Anazarbus and *Misis*, and at present enters the sea a little south of the inlet, already mentioned, at the eastern extremity of which *Ayas* stands. But the old bed of the river seems to have entered the sea some distance from the present mouth, and a little west of Cape *Karadash*, as Beaufort supposes; for here there is a shallow inlet of salt water, about 12 miles long. The present outlet of the *Jihun* is 23 miles east of the supposed former outlet. A short distance NE. of *Karadash*, and near the eastern extremity of this shallow inlet, is the site of Mallus, the chief town of the Mallotis. Thus Mallus would stand on the east side of the old bed of the Pyramus, and near the mouth of the river, which is consistent with all the ancient authorities.

Strabo (p. 536) describes the Pyramus as a navigable river which rises in the middle of the plain of Cataonia. There is a considerable channel, through which the clear water flows unseen for some distance under ground, and then rises to the surface. If a man lets down a spear from above into the channel, the force of the stream is so great that the spear is with difficulty dipped in the water. After its re-appearance the river runs on in a broad deep stream, but on approaching the Taurus, it is wonderfully contracted. Wonderful also is the gap in the mountains through which the bed of the river passes, for as it happens in rocks which have been rent and split asunder, that the projections on one side correspond to the recesses on the other, in such wise that

they may be fitted together, so we observed that the rocks overhanging the river on each side, and rising almost up to the summits of the mountains, at a distance of two or three hundred feet, had the receding parts corresponding to the projecting parts. The bottom between the steep sides is all rock, and has a deep and very narrow fissure in the middle, so narrow that a dog or a hare might leap over. This is the channel of the river which is full to the brim, like a broad canal [to the extent of a thousand stadia]. Owing to the winding course of the stream, and the great contraction, and the depth of the chasm, the noise falls on the ear of persons even as they approach at some distance, like the sound of thunder. Passing through the mountains the river brings down so much alluvium to the sea, some from Cataonia, and some from the Cilician plains, that a prophecy uttered about it is in vogue, to the following effect:

"In time to come broad flowing Pyramus
Shall push his banks to Cyprus' sacred shore."

The same thing happens here, adds Strabo, as in Egypt, where the Nile is continually making land of the sea by its alluvium. (See the notes on this passage of Strabo about the Pyramus, in Groskurd's Transl., vol. ii. p. 450).

Mr. Ainsworth remarks, from his own observations on the plain of Cilicia, as far as the ruins of Anazarbus, that "its bed is throughout the plain deep and narrow, from the nature of the soil, which is alluvial;" and that "in its lower part it divides into several streams on arriving at its delta." He concludes that the army of Cyrus crossed this river in the lower parts, where it is most easily forded, at which time its embouchure was probably at *Karadash*. The prophecy is not yet fulfilled; but the river still brings down a great quantity of earth and sand. This deposit has produced a plain of sand along the side of the gulf, like that formed by the Calycadnus. "The *Jyhoon*, half a mile from its mouth, is 490 feet wide, and is the largest of all the rivers on the south coast of Asia Minor" (Beaufort). It is now as shallow over its bar as the Cydnus and the Sarus; though it appears from a passage of Anna Comnena, quoted by Beaufort, that it was open for galleys even in the time of the crusades.

The remainder of Cilicia contains no large river, and is closed, as already described, by the two branches of the Amanus. It lies aronnd the Gulf of Issus, and the more particular description of this gulf, and the examination of the difficult question of the site of Issus, will come more appropriately in another place. [ISSUS].

The extensive tract of country called Cilicia has a coast line of 430 miles, from Coracesium to Rhosus, at the southern extremity of the bay of Issus. The direct distance from Coracesium to the Syrian Gates on the east side of the gulf of Issus is about 230 miles. It is, aptly enough, divided into the Mountainous (ἡ ὀρεινή, Herod. ii. 34) and the Level, and a ready communication between the extreme west and eastern parts could only be by sea. The coast, however, of the Tracheia, or Mountainous Cilicia, nearly as far east as the outlet of the Calycadnus, though included in Cilicia by the later geographers, is really a distinct country. But the valley of the Calycadnus, which lies from west to east, may be considered one of the three natural divisions of Cilicia; the other two being the plain of Tarsus and Adana, and the plain of Issus. Indeed, from the peninsula of Cape *Cavaliere*, "the last and highest of the series of noble promontories that project from this coast" (Beaufort), the rude outline of the shore is changed, and the land communication along the coast with the eastern part of Cilicia is not difficult. There is a road represented in the Table, all along the coast from the border of Pamphylia to Seleuceia on the Calycadnus, and thence eastward through Corycus, Soli (or Pompeiopolis), the Aleian plain, Mallus, Aegae, and Issus, to Rhosus. Alexander, after reaching Tarsus by the pass in the Taurus, led part of his army to Anchiale, and from Anchiale to Soli; and he afterwards advanced from Soli eastwards to Magarsus and Mallus, on the Pyramus. The two natural chief divisions of Cilicia, the basin of the Calycadnus and the plain country east of the Cydnus, are represented by the modern Turkish governments or pashalicks of *Selefkeh* (Seleuceia on the Calycadnus) and *Adanah*.

It is difficult to estimate the extent of the Cilician plain, through which the Cydnus, Sarus and Pyramus flow. The level country appears to reach somewhat north of Mopsuestia (*Misis*), Adana (*Adanah*), and Tarsus (*Tersoos*); and in this part the plain may be between 40 and 50 miles from east to west. The form of the coast makes the dimensions of the plain from north to south very unequal in different parts. The widest part extends north from Cape *Karadash*, and it may be above 30 miles. The level land, that has been named the plain of Issus, is only a narrow strip, except at the head of the gulf of Issus, where it seems to extend eight or ten miles inland. Cilicia surrounded by mountain barriers, with a long coast and numerous ports, a fertile plain, and mountains covered with forests, possessed great natural advantages. Its position between Syria on one side, and the rest of Asia Minor on the other, made it the highway from the Hellespont and the Bosporus to the eastern shore of the Mediterranean, and the middle course of the Euphrates. Its proximity to Syria invites the cupidity of any one who is master of that country; and the Greek rulers of Egypt coveted the possession of the opposite coast of Cilicia, which contains the materials for shipbuilding, which Egypt does not.

Besides the products of Cilicia mentioned above, Corycus on the coast was famed for its saffron, which was an article of export. A cloth made of goats' hair, which the Romans called Cilicium, was the work of Cilician industry; at least the thing seems to have had its name from the Cilician article.

The Cilicians, Herodotus says (vii. 91), were originally named Hypachaei, and afterwards they had the name of Cilices from Cilix, the son of Agenor, a Phoenician. According to this tradition, they were of the same stock as the Phoenicians. It is probable that they did belong to some branch of the Aramaic nations, and the Assyrian kings seem to have extended their power to the level Cilicia. [ANCHIALE.] Cilicia had a king Syennesis, who is represented as mediating, in conjunction with a king of Babylon, to make peace between Croesus the Lydian king and the Medes, B. C. 610. (Herod. i. 74.) Cilicia was the fourth division in the arrangement of Darius, and it paid the king a yearly tribute of 360 white horses and 500 talents of silver (Herod. iii. 90); of which sum 140 talents were expended on the cavalry on duty in Cilicia, and the rest came into the Persian king's treasury. Herodotus (v. 52) makes Cilicia extend north of the Taurus to the east of Cappadocia, and he makes the Euphrates the boundary between the Cilicians and the Armenians;

so that, if his statement is true, the eastern part of the later province of Cappadocia was in his time Cilician. [CAPPADOCIA.] Cilicia still had its native kings in the time of this Darius; for a Carian, Pixodarus, the son of Mausolus, was married to a daughter of the Cilician king Syennesis. (Herod. v. 118.) Cilicia was one of the subject states which contributed to form a navy for the Persians, and it supplied 100 ships for the great expedition of Xerxes, which were under the command of a Cilician, Syennesis, the son of Oromedon. (Herod. vii. 91, 98.) A king still called Syennesis was the husband of queen Epyaxa, who made herself a partisan of the younger Cyrus, when he was on his road through Cilicia to attack his brother Artaxerxes, and contrived to reconcile her husband to him. (Xen. *Anab.* i. 2. § 26.)

The mythi of the Greeks connected the history of the people of Western Asia with Cilicia [CILICES]; and they had stories of early settlements by their own nation on these shores. Amphilochus, the son of Amphiaraus, settled Posideium on the borders of the Cilicians and the Syrians (Herod. iii. 91). According to another story, Amphilochus, and Mopsus, the son of Apollo, came from Troy and founded Mallus; and in Strabo's time their tombs were pointed out at Magarsus, near the Pyramus. But the Greeks do not appear to have settled in Cilicia, if we look to historical evidence, before the time of Alexander, except in a few places on the coast. Soli is said to have been colonised by Achaei and Rhodians from Lindus. In the time of Xenophon (B. C. 401) the Cilices still appear as a distinct people. It was not till after the time of Alexander that the Greeks got a firm footing in the country, and, under Greek civilisation, Tarsus became one of the great schools of the ancient world. The name of Seleuceia on the Calycadnus, of Antiocheia ad Cragum, and Arsinoe, on the coast of the Trachea, and other Greek names, indicate the connection of Cilicia with the Greek kings of Syria and Egypt. The later Roman occupation of the country is indicated by the names Pompeiopolis, Claudiopolis, Trajanopolis, and others. The native Cilicians probably disappeared from the plain country, or were mingled both with Greeks and other foreigners; but they maintained themselves in the mountains, even to Cicero's time, under the name of Eleutherocilices. Cicero, who was governor of Cilicia, describes them as a fierce and warlike race, and he took their strong town Pindenissus. (Cic. *ad Att.* v. 20.) Strabo says that the Amanus, which lies above Cilicia on the east, was always governed by several kings or chiefs, who had strong places; and in his time, a man of mark was set over all of them, and called King by the Romans for his merits. His name was Tarcondimotus, a genuine free Cilician, no doubt.

Diodotus, surnamed Tryphon, made the stronghold Coracesium his head-quarters at the time that he caused Syria to revolt from the kings, as Strabo expresses it. Antiochus, the son of Demetrius, in B. C. 139 compelled Tryphon to seek refuge in a fort, where he killed himself. This Tryphon, adds Strabo, was the cause of the Cilicians commencing their piratical practices, and the feebleness of the kings who succeeded one another in the government of Syria and Cilicia. The Cilicians were encouraged to man-stealing by the great demand for slaves among the Romans after the destruction of Carthage and Corinth, and they found a ready sale at Delos for all the slaves that they took there. Pirates, pretending to be slave-dealers, soon started up, and did great mischief in these seas. The Romans were too remote to care about what was going on along the coast of Asia, though they knew that these disorders were owing to the weak government of the descendants of Seleucus Nicator. But it was at last necessary for the Romans to make war on the pirates, for their own safety, for even the shores of Italy and the neighbourhood of Rome were not safe against these marauders. (Cic. *pro Leg. Manil.* c. 11, &c.; Plut. *Pomp.* c. 24, &c.) During the war with Mithridates the pirates sided with the king, and when the Romans took them in hand they had to deal with a most formidable enemy. In B. C. 103, M. Antonius had Cilicia as his "provincia," that is, according to the proper sense of that word, for the sphere of his command as propraetor. This was the beginning of the war against the pirates. Also in B. C. 92, L. Sulla had Cilicia for his "provincia;" but it is not correct to infer that Cilicia was then organised as a Province. In B. C. 80 and 79, Cn. Dolabella had Cilicia as his "provincia." (Cic. *Verr.* act. i. 17.) It does not appear that he had under him any part of Cilicia, properly so called; and it has been observed, that all the crimes of Verres and Dolabella, which Cicero mentions, were committed in Lycia, Pamphylia, Pisidia, and Phrygia. But, as he had a province in Asia Minor, and it was called Cilicia, he might, we must suppose, have gone into Cilicia, if he would or could. In B. C. 78—75, P. Servilius Isauricus was sent against the pirates in these seas. He took several places in Lycia and Pamphylia, and Corycus in Cilicia (Eutrop. vi. 3); but he did not enter the Level Cilicia, which was held by Tigranes till B. C. 69, and perhaps even to B. C. 66. Yet, some writers state that Isauricus conquered Cilicia. (Vell. Pat. ii. 19.) Cn. Pompeius, who was appointed (B. C. 67) to command in the war against the pirates, brought Cilicia Trachea under Roman dominion; and, after the surrender of Tigranes, he took from him the Level Cilicia, with other of his acquisitions. The province called Cilicia was now fully organised, and it comprised six parts: Cilicia Campestris, Cilicia Aspera, Pamphylia, Pisidia, Isauria, and Lycaonia; with the greatest part of Phrygia, comprehending the Conventus of Laodicea, Apamea, and Synnada. In B. C. 58 the island of Cyprus was added, which the Romans had taken from the king of Egypt. This was the extent of the Roman province of Cilicia when Cicero was proconsul of Cilicia, B. C. 51—50. It was divided, after Roman fashion, into eight Conventus or Fora: the Conventus of Tarsus, which city was the residence of the governor; the Forum of Iconium for Lycaonia; the Forum Isauricum, conjectured to have been at Philomelium; the Forum Pamphylium, the place of which is unknown; the Forum Cibyraticum [CIBYRA], at Laodicea, on the Lycus; the Forum of Apamea; the Forum of Synnada; and Cyprus.

A change was made shortly after this time and probably by the Dictator Caesar B. C. 47. (*Bell. Alex.* 66). The Forum or Conventus of Cibyra was attached to the province of Asia, together with the greater part of Pisidia, and also Pamphylia, and as it seems, the Conventus of Apamea and Synnada. M. Antonius (B. C. 36) gave Cyprus and Cilicia Aspera to Cleopatra, and eastern Phrygia with Lycaonia, Isauria, and Pisidia, to Amyntas king of Galatia. Augustus reduced the province of Cilicia still further. Cyprus was made a separate province; and Pamphylia with Isauria and Pisidia, after the

death of Amyntas, was also made a separate province. Lycaonia was attached to the province of Galatia, which was established after Amyntas' death; and thus Cilicia was reduced to the original parts Campestris and Aspera. According to Roman fashion however (Strab. p. 671) the mountainous parts, which were not easy for a governor to manage, were left to the native princes. There were three of these native dynasties. One was that of Olbe, in the mountains between Soli and Cyinda; perhaps the Olbasa of Ptolemy. This was a priestly dynasty, which traced its descent from Ajax, a son of Teucer; and hence the rulers were generally called Ajax and Teucer. In B. C. 41, through the favour of M. Antonius, Polemo had the supreme power, who called himself on his coins M. Antonius Polemo, and had the title of chief priest of the Cennati, dynast of the sacred city of the Olbeis and Lalasseis. The name Cennati appears on coins of Diocaesarea, which is called the Metropolis of the Cennati. The Lalasseis are mentioned by Pliny and Ptolemy. As late as the reign of the emperor Claudius, there is mentioned a Polemo, king of Cilicia. Cilicia Aspera, which M. Antonius had given to Cleopatra, and which Archelaus afterwards held (Strab. p. 671), was given by Augustus after the death of Amyntas (B. C. 25) to Archelaus of Cappadocia. He had all the Aspera, except Seleuceia, and he resided in the island Elaeussa, near the mouth of the Lamus, which was called Sebaste in honour of Augustus. And here he had a palace. There is no island here now; "but there is a little peninsula opposite the town, covered with ruins, and connected with the beach by a low isthmus of drift sand; from whence it may be concluded that this peninsula was once the island Elaeussa, and that the isthmus has been of recent formation." (Beaufort, *Karamania*, p. 252.) It seems not unlikely that the family of Archelaus remained in possession of Cilicia Aspera, even after the death of Archelaus, A. D. 17, when Cappadocia was made a Roman province. Vespasian finally attached Cilicia Aspera to the province.

In the Amanus there was a King Tarcondimotus, a name already mentioned above. He assisted Pompeius in the battle at Pharsalus, but he was pardoned by Caesar. The king lost his life at the battle of Actium (Dion Cass. l. 14). Plutarch (*Ant.* 61) calls him Tarcondemus, King of Upper Cilicia. His eldest son Philopator, which is a pure Greek name, was deprived of his father's kingdom; and the younger, Tarcondimotus II., did not obtain possession of it until B. C. 20. His successor Philopator II. died A.D. 17.

Under Augustus, Cilicia was an imperial province, administered by a Legatus Aug., with the title of Propraetor. In Caracalla's time the governor was named Consularis. In the period after Constantine, Cilicia was divided into three parts: Cilicia Prima, the chief town Tarsus, under a Consularis; Cilicia Secunda, chief town Anazarbus, under a Praeses; and Isauria, originally Cilicia Aspera, chief town Seleuceia, under a Praeses.

Six free cities under Roman dominion are mentioned in Cilicia: Tarsus, which was both Libera et Immunis; Anazarbus, called also Caesarea, which had the title of Metropolis, from the time of Caracalla; Corycus; Mopsus or Mopsuestia; Seleuceia, on the Calycadnus, which was taken from under the administration of Archelaus by Augustus, and declared free; and Aegae. Selinus, afterwards Trajanopolis, was probably a Roman colony. (Becker, *Handbuch der Röm. Alter.*, continued by Marquardt.) [G. L.]

CILI'CIAE PYLAE. [CILICIA.]

CILLA (Κίλλα: *Eth.* Κιλλαῖος), a town of Mysia, mentioned in the Iliad (i. 36), with Chryse and Tenedus. Herodotus (i. 149) enumerates Cilla among the eleven old Aeolian cities of Asia. Strabo (p. 612) places Cilla in the Adramyttene: he says, "near to Thebe is now a place named Cilla, where the temple of Apollo Cillaeus is; there flows by it the river Cillos which comes from Ida; both Chrysa [CHRYSA] and Cilla are near Antandrus; also the hill Cillaeum in Lesbos derived its name from this Cilla; and there is a mountain Cillaeum between Gargara and Antandrus; Daes of Colonae says that the temple of Apollo Cillaeus was first built at Colonae by the Aeolians, who came from Hellas; and they say that a temple of Apollo Cillaeus was also built at Chrysa, but it is uncertain whether this Apollo was the same as Smintheus, or another." This river Cillos is said to be called *Zellete* or *Zikeli*, according to some authorities. [G. L.]

CILLA'NIUS CAMPUS (τὸ Κιλλάνιον), is mentioned by Strabo (p. 629) between the plain of Peltae, which is in Phrygia, and the plain of Tabae. It is difficult to say where he places it. Cramer (*Asia Minor*, vol. ii. p. 30) conjectures that it may be "Cyllanticus tractus" of Pliny (v. 42), in which passage the MSS. have "Cyllanicus" (Harduin's note), and it is not said why "Cyllanticus" has been placed in the text. The text of Pliny is hardly intelligible. [G. L.]

CILURNUM. [CELURNUM.]

CIMBRI (Κίμβροι), a tribe which in conjunction with the Teutones and others invaded the south of Europe, and successively defeated six Roman armies, until in the end they were conquered by C. Marius, B. C. 101, in the Campi Raudii near Vercellae. Previous to their joining the Teutones, they had traversed and devastated Gaul and Spain, and in the battle against Marius they are said to have lost 100,000 or even 140,000 men. Who these Cimbri were, what country they inhabited, and what was the cause of their wandering southward, are points which are not clearly defined in our ancient authorities, and modern investigations seem to have made the matter almost more obscure. All our authorities state that the original country of the Cimbri was the Chersonesus Cimbrica, the modern peninsula of *Jutland*, and it is a well known fact that Cimbri continued to dwell there as late as the time of the Roman emperors. (Tac. *Germ.* 37; Plin. iv. 27; Ptol. ii. 11. § 12; Mela, iii. 3.) This fact is further established by the very name of the peninsula, which Pliny calls Promontorium Cimbrorum. Posidonius (*ap. Strab.* vii. p. 293) does not say what country they inhabited, and only describes them as roving pirates; and Strabo (vii. pp. 291, 294), mentioning them by the side of the Brueteri and Chauci, states that they occupied the country west of the Elbe. This statement, however, cannot invalidate the testimony of Tacitus, Pliny, and Strabo, that their original home was in *Jutland*. In the reign of Augustus, moreover, the Cimbri sent an embassy to that emperor from the Cimbrian Chersonesus, to offer him presents and to sue for pardon for what they had done to the Romans a century before. (Strab. vii. p. 293; Monum. Ancyr. in Wolf's edit. of Sueton. vol. ii. p. 375.) Lastly, it is attested by all the ancients that Cimbri came from the north, and not, as some moderns assert, from the

east. (Strab. *l. c.*; Diod. v. 32; Justin, xxxviii. 3; Amm. Marc. xxxi. 5, 12; Claud. *Bell. Get.* 639.) The question as to the nationality of the Cimbri is involved in greater obscurity. Mere resemblance of name led some of the ancients to identify the Cimbri with the Cimmerians in Asia. (Strab. *l. c.*; Plut. *Mar.* 10; Polyaen. viii. 10; Diod. v. 32; Steph. Byz. *s. v.* Ἀξιοι.) This supposition has justly been abandoned by all modern writers, though they are still divided in opinion, some regarding the Cimbri as a tribe of the great Celtic nation, and others as being a Germanic tribe. The testimony of the ancients, which ought not to be set aside, except for most weighty reasons, must here decide the question. The ancients are almost unanimous in representing the Cimbri as Celts or Gauls. (Sall. *Jug.* 114; Flor. iii. 3; Appian, *de Reb. Illyr.* 4, *Bell. Civ.* i. 29, iv. 2; Diod. *l. c.* and xiv. 114; Plut. *Cam.* 15; Dion Cass. xliv. 42; Justin. xxiv. 8; Oros. v. 16.) Against this statement modern critics have urged, that the names *Galli*, *Celtae*, and *Galatae* are used very vaguely and loosely by the ancients, and that sometimes they are applied to Germans also; a second objection is, that a Celtic tribe should have dwelt so far north as *Jutland*, and so far away from other Celtic tribes These objections, however, do not weigh very heavily against the facts, that the very name of the Cimbri bears a strong resemblance to that of the Celtic Kymri; and that the armour and customs of the Cimbri, as described by Plutarch (*Mar.* 25, 27) and Strabo (vii. p. 294), are very different from those of the Germans. All these circumstances render it in the highest degree probable that the Cimbri were a Celtic or Gallic and not a Germanic nation. (Comp. H. Müller, *Die Marken des Vaterlandes*, p. 131, fol.) The circumstances which led the Cimbri to migrate southward, were undoubtedly the same as those which, during those centuries, so often set nations in motion, viz. the love of adventure and warlike enterprise, or the pressure of other immigrating people from the East. The statement that the Cimbri were driven from their country by a fearful inundation of the sea, is a mere invention without any foundation. (Strab. vii. p. 293.) Their name is said to signify "robbers." (Plut. *Mar.* 11; Fest. p. 43, ed. Müller.) For further details respecting the Cimbri, see H. Müller, *l. c.*; Zeuss, *Die Deutschen*, p. 141, foll.; Wilhelm, *Germ.* p. 172, foll.; Schiern, *De Cimbrorum Originibus et Migrationibus*, Havniae, 1842; Latham, *Appendix* to his edit. of *Tac. Germ.* p. clv. foll.) [L. S.]

CI'MBRICA CHERSONESUS. [CHERSONESUS CIMBRICA.]

CIMBRO'RUM PROMONTO'RIUM. [CIMBRI.]

CIMIATE'NE (Κιμιατηνή), a division of Paphlagonia, which took its name from a hill fort, Cimiata, at the foot of the range of Olgassys. Mithridates, called Ctistes, made this his stronghold, and so became master of the Pontus. (Strab. p. 562.) As to the proper form of the name, see Groskurd's note (*Transl. Strabo*, vol. ii. p. 502.) The name of this division is incorrectly written Κινστηνή in Casaubon's text of Strabo. [G. L.]

CI'MINUS, a mountain and lake of Southern Etruria, between Volsinii and Falerii. The former, still called *Monte Cimino*, is a conspicuous object from Rome and the whole surrounding country, and forms the culminating point of a tract or range of volcanic heights, which extend from the neighbourhood of the Tiber in a SW. direction towards the sea at *Civita Vecchia:* and separates the great plain or basin of the Roman *Campagna* from the plains of Central Etruria. The whole of this tract appears to have been covered in ancient times, as a part of it still is, with a dense forest known as the SILVA CIMINIA (Ciminius Saltus, Flor.), which, according to Livy, was regarded by the Romans in early ages with no less awe than the Hercynian forest was in the days of the historian: so that when in B. C. 310, the consul, Q. Fabius Maximus, for the first time approached it with a Roman army, the senate in alarm sent him peremptory orders not to attempt its passage. This, however, he had already effected with safety before he received the prohibition. (Liv. ix. 36—39; Florus, i. 17; Frontin. *Strat.* i. 2. § 2.) The expressions of Livy are, however, certainly exaggerated: though the forest may have presented a formidable obstacle to an invading army, it is impossible that it should not have been traversed by traders and other peaceful travellers, as well as by the armies of the Etruscans themselves, on their advance to Sutrium, in the previous campaigns. The highest point of the range exceeds 3000 feet in height, but it is far from presenting a regular and continuous ridge, the several masses or clusters of hills, of which it is composed, being separated by passes of very moderate elevation. It is across one of these, about 2 miles to the W. of the Ciminian Lake, that the ancient Via Cassia was carried from Sutrium to Forum Cassii: the modern high road from Rome to Florence abruptly ascends the heights above *Ronciglione*, and skirts the basin of the lake on its E. side. The Via Cimnia, of which we find mention in an inscription of the time of Hadrian (Orell. 3306), probably followed much the same direction.

The lake (Ciminius Lacus, Vib. Seq. p. 23; Cimini Lacus, Virg. *Aen.* vii. 697; Sil. Ital. viii. 493; Κιμινία λίμνη, Strab.) is situated in the heart of the mountain, to which the name of Mons Ciminus more properly belongs: the deep basin-shaped depression in which it is formed, is evidently the crater of an extinct volcano. A legend recorded by Servius (*ad Aen. l. c.*) attributed its formation to Hercules, while another, similar to those connected with the Lacus Albanus and Fucinus, represented it as covering the site of a town named Saccumum or Succinium, which was said to have been swallowed up by an earthquake. (Amm. Marc. xvii. 7. § 13; Sotion, *de Mir. Font.* 41.) Strabo and Columella tell us that it abounded in fish and wild fowl. (Strab. v. p. 226; Colum. viii. 16. § 2.) It is about 3 miles in circumference, and is now called the *Lago di Vico*, from a village of that name on its E. bank. [E. H. B.]

CIMME'RICUM (Κιμμερικόν, Scymn. *Frag.* xci; Anon. *Peripl.* 5), a town of the Cimmerian Bosporus situated near the mountain of the same name (Κιμμέριον, Strab. vii. p. 309: *Aghirmisch Daghi*, or *Opouk*) rising in the E. portion of the S. coast of the peninsula of *Kertsch.* (Köler, *Mém. de l'Acad. de St. Petersburg*, vol. ix. p. 649.) [E. B. J.]

CIMME'RII (Κιμμέριοι), a people who belong partly to legend and partly to history. The story of the Odyssey (xi. 14) describes them as dwelling beyond the ocean-stream, plunged in darkness and unblest by the rays of Helios. According to Herodotus, they were originally in occupation of the territory between the Borysthenes and the Tanais, and being expelled from their country by the Scythians, skirted the shores of the Euxine, and having passed through Colchis and over the river Halys, invaded Asia to the W. of that river. In this inroad they

took Sardis, all but the citadel, during the reign of Ardys. His grandson Alyattes was powerful enough finally to deliver Asia from their presence. (Herod. i. 6, 15, 103, iv. 12.) It is said that they, along with the Treres and other Thracian tribes, who are so described as to make it doubtful whether they were distinct nations, or branches of the same race, had desolated Asia Minor before the time of Ardys, and even earlier than that of Homer. (Strab. i. pp. 6, 59, 61.) The fragments preserved of the most ancient elegiac poetry vividly express the feelings with which the Ionians, and Ephesus in particular, saw these barbarous tribes who had taken Sardis, encamped with their waggons on the banks of the Cayster, when the Ephesian poet Callinus earnestly implored Zeus to save his native land from this ferocious horde. (Callin. *Fragm.* 2, 3, ed. Bergk; Strab. xiii. p. 627, xiv. pp. 633—647; comp. Mure, *Hist. of the Language and Literature of Greece*, vol. iii. p. 132; Müller, *Hist. of the Literature of Greece*, c. x. § 4; Grote, *Greece*, vol. iii. pp. 313, 331, foll.) Niebuhr (*Klein Schrift.* vol. i. p. 361) conjectured that the Cimmerians passed through Thrace, as they make their first appearance in Ionia and Lydia. The road by the Euxine, which the narrative in Herodotus presupposes, is almost entirely impassable for a Nomadic people, as the Caucasus extends to the very shores of the Euxine.

The pursuit of the Cimmerians by the Scythians is an imaginary addition. All that can be stated with any certainty of this race is that they seem to have been the chief occupants of the Tauric Chersonesus (*Crimea*). On this peninsula there was formerly a Cimmerian city, adjoining to which were fortifications, enclosing the isthmus by an earthen wall. (Strab. *l. c.*)

As vestiges of the Cimmerians still remaining in his time, Herodotus (iv. 12) mentions the tombs of the Cimmerian kings near the Tyras (*Dniester*) and several places in the Scythian country:—the Cimmerian walls — the Cimmerian ferry (*πορθμήϊα*), and the territory itself was called Cimmerian.

The names of the kings of the Bosporus correspond with Thracian names; and this fact, in connection with the circumstance that there was a Thracian tribe termed Treres, connected with the Cimmerians, has been adduced to prove that the Cimmerians were Thracians, who are supposed to have been related to the Pelasgi and Greeks. (Adelung, *Mithrid.* vol. ii. p. 353.) If the Tauri could be identified with the Cimmerians, this argument would have great weight, but they may have been later inhabitants. On the other hand, if the Caucasus was within the district of the Cimmerians, it may be inferred that the aborigines of that mountain chain, whose descendants yet retain their language and barbarous habits, are the representatives of the ancient Cimmerians, who may then be set down as a people distinct from the Thracians, and from the German or other Indo-European inhabitants of the north.

Posidonius appears first to have conjectured that the Cimbri were the same people as the Cimmerii. His opinion, which was thought to be probable by Strabo (vii. p. 293), was adopted by the Romans (Plut. *Mar.* 11); and this fanciful identity has been laid down in several modern works. There can be little doubt but that this notion rested on no other foundation than the resemblance, perhaps accidental, of two general names, and the geographical error of the ancients, who believed the coast of the Cimbri to be continuous with that which the Cimmerians were supposed to inhabit. (Prichard, *Physical Hist. of Mankind*, vol. iii. p. 100.)

Like their successors, the Scythians, the Cimmerii were a nomade race, "milkers of mares" (Callim. *Hymn. ad Dian.* 252), who moved about with their tents and herds over the grassy steppes of their territory. (Comp. Ukert, *Skythien*, p. 360; Niebuhr, *Lect. on Anc. Hist.* vol. i. p. 154; Bayer, *de Cimmeriis, Acad. Petropol.* vol. ii. p. 419.) [E.B.J.]

CIMME'RIUM (Κιμμέριον, Ptol. iii. 6. § 4; Κιμμερίς, Scymn. *Frag.* cxlviii; Κιμμερικόν, Strab. xi. p. 494; Cimmerium, Pomp. Mela, i. 19. § 15), a town of the Cimmerian Bosporus which Pliny says was situated "ultimo in ostio," and was formerly called CERBERION (vi. 6). Clarke (*Trav.* vol. ii. p. 67) identifies it with *Temruk*; Forbiger (vol. iii. p. 1128) with *Eskikrimm*. [E. B. J.]

CIMO'LIS. [CINOLIS.]

CIMO'LUS (Κίμωλος), a small island in the Aegaean sea, one of the Cyclades, lying between Siphnos and Melos, and separated from the latter by a narrow strait only half a mile in breadth. The extreme length of the island is 5 miles, and its breadth 3½ miles. Pliny relates (iv. 12. s. 23) that Cimolus was also called Echinusa, a name which is not derived from Echidna, viper, as most modern writers have supposed, but from Echinus, the sea-urchin, of which there are several fossil specimens on the west coast, and which are not found in any other of the Cyclades or Sporades, except on the opposite coast of Melos. Cimolus is not mentioned in political history, and appears to have followed the fate of the neighbouring island of Melos; but it was celebrated in antiquity on account of its earth or chalk (ἡ Κιμώλια γῆ, Cimolia Creta), which was used by fullers in washing clothes. This chalk was also employed in medicine. (Strab. x. p. 484; Eustath. *ad Dionys.* 530; Schol. *ad Aristoph. Ran.* 713; Plin. iv. 12. s. 23, xxxv. 17. s. 57; Cels. ii. 33.) This Cimolian earth is described by Tournefort as a white chalk, very heavy, without any taste, and which melts away when it is put into water. The island is covered with this white chalk, whence Ovid (*Met.* vii. 463) speaks of "cretosa rura Cimoli." The figs of Cimolus were celebrated by the comic poet Amphis (Athen. i. p. 306); and though the soil is barren, figs are still produced in the vallies. Another writer (quoted by Athenaeus, iii. p. 123, d) speaks of certain caves of the island, in which water being placed became as cold as snow, though warm before.

Cimolus contained 1200 inhabitants when it was visited by Ross in 1843. The modern town is in the SE. of the island, about a quarter of an hour from the harbour, which is both small and insecure. In the middle of the west coast there is a *Paleokastron*, situated upon a steep rock about 1000 feet in height; but it appears only to have been built as a place of refuge to be used in times of danger. The ancient town was situated at *Daskaliò*, also called *St. Andrew*, on the S. coast, opposite Melos. *Daskaliò*, or *St. Andrew*, is the name given to a rock, distant at present about 200 paces from the island, to which, however, it was originally united. The whole rock is covered with the remains of houses, among which Ross noticed a draped female figure of white marble, of good workmanship, but without head and hands. As long as the rock was united to the island by an isthmus, there was a good, though small harbour, on the eastern side of the rock. Around this harbour was the burial-place of the town; and

several of the sepulchral chambers situated above the water were opened at the end of the last and the beginning of the present centuries, and were found to contain painted vases and golden ornaments, while above them were stelae with reliefs and inscriptions; but at present nothing of the kind is discovered. The strip of coast containing the tombs is called *Hellenikà*. To the E. of *Daskalió* on the S. coast there is a small rock, containing a ruined tower, called *Pyrgos*; and N. of the present town, there is upon the east coast a good harbour, called *Prása*, where there are said to be some Hellenic sepulchral chambers. This harbour, and the one at *Daskalió*, are probably the two, which Dicaearchus assigns to Cimolos (*Descript. Graec.* 138, p. 463, ed. Fuhr):

Ἔπειτα Σίφνος καὶ Κίμωλος ἐχομένη,
Ἔχουσα λιμένας δύο.

The Greeks still call the island *Cimoli;* but it is also called *Argentièra*, because a silver mine is said to have been discovered here. Others suppose, however, that this name may have been given to it even by the ancients from its white cliffs. (Tournefort, *Travels*, &c. vol. i. p. 111, seq., transl.; Fiedler, *Reise durch Griechenland*, vol. ii. p. 344, seq.; Ross, *Reisen auf den Griech. Inseln*, vol. iii. p. 22, seq.)

CINABI, a town of Hispania Baetica, near Gades (*Cadiz*), mentioned by Livy (xxviii. 37). [P.S.]

CINAEDOCOLPI'TAE (Κιναιδοκολπίτων χώρα, Ptol.), a district on the east coast of the Red Sea mentioned by Ptolemy (vi. 7), probably identical with the DEBAE of Diodorus Siculus. [DEBAE; BAETIUS.] [G. W.]

CI'NARA or CINARUS (Κίναρος: *Zinari*), a small island in the Aegaean sea, NE. of Amorgos, named after the artichoke (κίναρα) which it produced. (Plin. iv. 12. s. 22; Mel. ii. 7; Athen. ii. p. 70; Colum. x. 235.)

CINDEVIA. [BELUS.]

CINDYE (Κίνδυη: *Eth.* Κινδυεύς, Herod. v. 118) a place in Caria, near Bargylia, of which the position is uncertain. [BARGYLIA.] [G. L.]

CINGA (*Cinca*), a river of Hispania Tarraconensis, falling into the Sicoris, a tributary of the Iberus. (Caes. *B. C.* i. 48; Lucan. iv. 21, *Cinga rapax.*) The *Cincenses* of Pliny (iii. 3. s. 4) imply a town of the same name. [P. S.]

CINGI'LIA, a town of the Vestini, mentioned only by Livy (viii. 29), among the places taken by the Roman consul, Junius Brutus, in B. C. 325. Its site is quite uncertain, as well as that of Cutina, mentioned in the same passage: Romanelli (vol. iii. p. 284) would place the latter at *Civitella* near *Civita Aquana;* and Cingilia at *Civita Retenga*, about 5 miles SE. of *Ansedonia* (Peltuinum). The names *Civita* and *Civitella* always denote ancient sites, but the identification is wholly conjectural. [E. H. B.]

CI'NGULUM (Κιγγοῦλον: *Eth.* Cingulanus: *Cingoli*), a city of Picenum, situated in the interior of the province, about 12 miles S. of Aesis, and the same distance N. of Septempeda (*S. Severino*). Silius Italicus alludes to its position on a lofty mountain, which rendered it a place of great strength (x. 34). He evidently considered it as having already existed as a fortress in the Second Punic War: but the only mention of it in history is during the Civil War between Caesar and Pompey. It appears to have been rebuilt, and, as it were, founded afresh by T. Labienus shortly before that time: notwithstanding which, it opened its gates to Caesar without a struggle. (Caes. *B. C.* i. 15; Cic. *ad Att.* vii. 11.) It is afterwards mentioned by Pliny and in the Liber Coloniarum as a municipal town of Picenum: Strabo erroneously assigns it to Umbria, from the frontiers of which it was not far distant. (Strab. v. p. 227; Plin. iii. 13. s. 18; Liber Colon. p. 254; Orell. *Inscr.* 86.) The modern town of *Cingoli* retains the same elevated site with the ancient one: and though but a small place, has preserved its episcopal see without interruption since the fifth century.

The coins published by some early numismatic writers with the name of Cingulum, and the head of Labienus, are a modern forgery. [E. H. B.]

CINIUM. [BALEARES.]

CINNERETH. [CHINNERETH.]

CINO'LIS (Κίνωλις) or CIMO'LIS (Κίμωλις), according to Strabo (p. 545), and other authorities, a place on the coast of Paphlagonia. "After Carambis," says Strabo, "come Cimolis and Anticimolis, and Aboni Teichos, a small town, and Armene." But the order of the places is not correct here; for Cinolis is east of Aboni Teichos. A place *Kinla* or *Kinoglu*, is placed in the maps about half way between Carambis (*Kerempe*) and Sinope, which is the *Kinuli* of Abulfeda, and probably the Cinolis or Cimolis of the Greek geographers. Marcian and Arrian place it east of Aboni Teichos, though they do not agree in the distance. Anticinolis was 60 stadia from Cinolis. Both of them were places where ships used to stay in their coasting voyages; and this is the reason that these and other like small spots are mentioned by the authors of Peripli. [G. L.]

CINYPS or CI'NYPHUS (Κίνυψ, Herod. iv. 175, 198; Κίνυφος, Strab. xvii. p. 835: *Cinifo* or *Wadi Quasam*), a small river of N. Africa, between the two Syrtes, rising, according to Herodotus, in the "Hill of the Graces" (Χαρίτων λόφος: probably the extremity of *M. Ghuriano*), but, according to Ptolemy, on M. Zuchabbari, much further inland, and falling into the sea E. of Leptis Magna. The fields through which it flowed were celebrated for goats with very beautiful hair. There was a town of the same name at its mouth. (Sil. Ital. iii. 60, iii. 275; Virg. *Georg.* iii. 312; Martial, vii. 94. 13, viii. 51. 11; Mela, i. 7; Plin. v. 4; Ptol. iv. 3. §§ 13, 20, 6. § 11; Scylax.) [P. S.]

CIRCEII (Κιρκαία, Dionys.: *Eth.* Κιρκαῖοι, Id., Κιρκαῖται, Pol., Circeienses), a town of Latium, situated at the foot of the Mons Circeius (*Monte Circello*), on its northern side, and at a short distance from the sea. No mention is found of a town of the name previous to the reign of Tarquinius Superbus, who established a colony there, at the same time with that of Signia. (Liv. i. 56; Dionys. iv. 63.) But it is probable, from analogy, though we have no express testimony on the subject, that there previously existed an ancient settlement on the spot, either of the Volscians, or more probably of the Tyrrhenian Pelasgians. The advantageous situation of the city for commerce, as well as its position as a bulwark against the Volscians, are mentioned by Dionysius as the motives that induced Tarquin to settle a colony there: and accordingly, we find Circeii mentioned among the maritime and commercial towns of Latium in the treaty concluded between the Romans and Carthaginians immediately after the expulsion of Tarquin. (Pol. iii. 22.) It is afterwards mentioned among the conquests ascribed to Coriolanus, who is said to have expelled the Roman colonists, and given it up to the Volscians

(Liv. ii. 39; Dionys. viii. 14): it probably really fell into the hands of the Volscians about this period, but was reconquered by the Romans, who sent a fresh colony there three years before the Gaulish War. (Diod. xiv. 102.) Not long after that event, however, the Circeians, as well as the citizens of Velitrae, also a Roman colony, revolted, and joined their arms with those of the Volscians. (Liv. vi. 12, 13, 21.) They must at this time have succeeded in establishing their independence, as at the outbreak of the great Latin War in B. C. 340, Circeii appears as one of the cities of the Latin League, and L. Numicius, a Circeian citizen, was one of the two praetors at the head of the whole nation. (Liv. viii. 3; Niebuhr, vol. iii. p. 92.) The fate of Circeii after the war is not mentioned, but it seems certain that it must have been recolonized, because we find it appear again in the Second Punic War among the thirty Latin colonies: it was one of the twelve which professed their inability to furnish their quota of supplies to the army. (Liv. xxvii. 9, xxix. 15.) It is again mentioned in B. C. 198, on occasion of the attempt of the Carthaginian hostages to excite a revolt of the slaves in this part of Italy (*Id.* xxxii. 26), but this is the last time its name is noticed in history. It appears to have declined, and sunk gradually into an insignificant place: Strabo terms it a small town (πολίχνιον), and the disadvantages of its position, cut off to a great extent from all communication with the interior, must have prevented it from rising to any consideration. It appears, however, to have been in some degree resorted to as an agreeable place of retirement by wealthy Romans under the later Republic and the Empire, and we learn that the emperors Tiberius and Domitian had villas there. (Cic. *ad Att.* xv. 10; Suet. *Tib.* 72; Mart. xi. 7. 4; Stat. *Silv.* i. 3. 85.) It possessed a peculiar source of attraction in the abundance and excellence of its oysters, which were among the most celebrated of any known to the Romans. (Hor. *Sat.* ii. 4. 33; Juv. iv. 140; Plin. xxxii. 6. s. 21.) Its insulated position also caused it to be occasionally selected as a place of exile,—and the triumvir Lepidus was banished hither by Octavian after his deposition. (Suet. *Aug.* 16.) The town of Circeii is mentioned for the last time in the Tabula, which places it 19 M. P. from Astura along the coast, and 15 from Tarracina. (Tab. Peut.) The former distance falls short of the truth, while the latter considerably exceeds the direct distance. Considerable ruins of the ancient city of Circeii are still extant on a hill called the *Monte della Cittadella*, on the N. side of the mountain, and about two miles from the sea. The remains of the ancient walls and gateway are constructed of polygonal blocks, in a very massive style of architecture, closely resembling that of Signia, which is said to have been fortified and erected into a colony at the same period. Some remains of a later Roman style are also visible on the hill now occupied by the village of *S. Felice*, nearer the sea on the S. side, but the port of Circeii is considered to have been on the W., where there is still a place of anchorage called *Porto di Paola*. (Holsten. *Not. in Cluv.* p. 208; Abeken, *Mittel Italien*, pp. 141, 148, 160; Brocchi, *Viaggio al Capo Circeo*, p. 269, in the *Bibl. Ital.* vol. vii.) [E.H.B.]

CIRCEII, or CIRCAEUS MONS, or CIRCAEUM PROMONTORIUM (τὸ Κιρκαῖον ὄρος, Strab.; Κιρκαῖον ἄκρον, Ptol.: *Monte Circeo* or *Circello*), a remarkable mountain promontory of Latium on the coast of the Tyrrhenian Sea. It is formed by a bold and abrupt mountain mass, which rises precipitously from the sea, and is wholly isolated on the land side, being separated from the Volscian mountains by the broad level tract of the Pontine marshes; while on the NW. a long strip of unbroken sandy shore extends from thence for 30 miles to the promontory of Antium (*Porto d'Anzo*). Hence when viewed from any distance it appears altogether detached from the mainland, and has the appearance of a lofty island, rather than a promontory. (Strab. v. p. 232; Dionys. iv. 63; Procop. *B. G.* i. 11.) It was hence supposed by many ancient writers that it had originally been an island. But though the alluvial deposits by which alone it is connected with the continent are in a geological sense of very recent formation, it is certain that these cannot have been formed within the period of historical memory. Pliny has strangely misconceived a passage of Theophrastus to which he refers as asserting that the Circeian promontory was still an island in the days of that author: it is quite clear that Theophrastus describes it as a promontory, and only refers to the local tradition for the fact of its having once been an island. (Theophr. *H. Plant.* v. 8. § 3; Plin. iii. 5. s. 9.)

We have no explanation of the circumstances that led the Greeks in very early times to identify this remarkable insulated promontory with the island of Circe, mentioned in the Odyssey. The latter is called by Homer Aeaea (Αἰαίη), and he describes it as a low island in the midst of a boundless sea,

> Νῆσον, τὴν πέρι πόντος ἀπείριτος ἐστεφάνωται.
> Αὐτὴ δὲ χθαμαλὴ κεῖται. *Od.* xi. 135.

The fable of Circe appears indeed to have been connected with the coast of the Tyrrhenian Sea as early as the time of Hesiod, who describes Circe as the mother of Agrius and *Latinus*, "who ruled over the illustrious Tyrrhenians in the far recesses of the sacred islands" (*Theog.* 1011—1015). But this does not explain why a mountain should have been selected, which was not an island at all, in preference to any of the numerous small islands in the same sea. Other accounts connected the name of Circe with the voyage of the Argonauts, but Apollonius, who adopts this version, does not describe the abode of Circe as an island: but expressly terms it "a promontory of the Tyrrhenian mainland" (ἀκτὴν ἠπείρου Τυρσηνίδος, iii. 312) evidently referring to the Circeian Promontory. Virgil, as might be expected, has also followed the received tradition, and places the abode of Circe between Cumae and the mouth of the Tiber. (*Aen.* vii. 10—24.) It is possible that the legend of Circe was really of Italian origin, or that some local divinity (resembling the Angitia of the Marsi) was worshipped here, who was identified by the Cumaean Greeks with the Circe of their own mythology. The mountain was said to abound in herbs of a poisonous character (Pseud. Arist. *de Mirab.* 78; Theophr. *H. P.* v. 8. § 3; Strab. *l. c.*); but this statement, as Strabo justly suggests, may very probably have been invented to confirm its claim to be the dwelling of the enchantress. Circe was certainly worshipped there in later times (Cic. *de N. D.* iii. 19), but this of course proves nothing, any more than the alleged tomb of Elpenor, one of the companions of Ulysses, or the cup of the hero himself, which was still shown by the inhabitants in the days of Strabo. (Strab. *l. c.*; Theophr. *l. c.*, Scylax. § 8.)

Theophrastus (*l. c.*) describes the Circaean moun-

tain as 80 stadia in circumference (which is very near the truth) and covered with wood, consisting of oaks, bay trees and myrtles. It is 10 miles distant from Tarracina, and forms the NW. limit of a bay, of which the other extremity is constituted by the headland of Caieta: this is evidently the Sinus Amyclanus of Pliny (xiv. 6. s. 8; Mare Amuclanum, Tac. *Ann.* iv. 59), so called from the extinct city of Amyclae. But viewed on a larger scale, the Circaean Promontory is the northern extremity of a great gulf which extends from thence to Cape Misenum, with the adjacent islands of Aenaria and Prochyta, forming an arc of which the chord is about 45 geographical miles in length. In early times this remarkable headland constituted the southern limit of Latium, before the Volscian districts (extending from thence to the Liris) were included under that appellation. (Plin. iii. 5. s. 9. § 56.)

The town of Circeii was situated at the northern foot of the mountain [CIRCEII]: besides this Strabo tells us there was a temple of Circe, which perhaps stood on the highest summit of the mountain, which is still known as the *Monte di Circe*, and is crowned by the remains of walls and substructions of a massive character. The mountain, which is wholly of a calcareous rock, contains several caverns, one of which is regarded by popular tradition as the abode of the enchantress Circe. (Brocchi, *Viagg. al Capo Circeo*, pp. 263, &c.) [E. H. B.]

CIRCE'SIUM (Κιρκήσιον, Zosim. iii. 12; Procop. *B. P.* ii. 5; Amm. Marc. xxiii. 6), a town of Mesopotamia, below Nicephorium, at the junction of the Chaboras (*Khabúr*) with the Euphrates. Ammianus speaks of it as an island surrounded by the confluence of these two rivers. Procopius (*B. P.* ii. 5) calls it the φρούριον ἔσχατον of the Romans, who do not appear to have held any fortified place beyond the *Khabúr* eastward. Procopius confirms the account of its position, stating that its fortifications formed a triangular figure at the junction of the two rivers. He adds (*de Aedif.* i. 6) that Diocletian added additional outworks to the place, which Ammianus also states. There is every reason to believe that Circesium represents the place mentioned in the Bible under the name of CARCHEMISH (2 *Chron.* xxv. 20; *Jerem.* xlvi. 2; *Isaiah*, x. 9). The name is written with slight differences by ancient authors, as Circusium (Eutrop. ix. 2), Circessum (Sext. Ruf. c. 22), &c. It is now called *Karkisia*. (Bochart, *Geog. Sac.* iv. 21.) [V.]

CIRPHIS (Κίρφις), a range of mountains in Phocis near the sea, separated from Parnassus by the valley of the Pleistus. (Strab. ix. p. 418; Leake, *Northern Greece*, vol. ii. p. 539.)

CIRRA'DAE (Κιρράδαι, Ptol. vi. 12. § 4), a tribe who lived, according to Ptolemy, along the banks of the Oxus in Sogdiana. Wilson (*Ariana*, p. 164) recognises in them an Indian people called the *Kirâtas*, foresters and mountaineers. [V.]

CIRRHA. [CRISA.]

CIRRHA'DIA. [INDIA.]

CIRTA. (Κίρτα, i. e. simply *the City*, in Phoenician, a name which it obtained from being built by Punic architects: *Eth.* Κιρτήσιοι, Cirtenses: *Constantineh*, Ru.), an inland city of the Massylii in Numidia, 48 M. P. from the sea, in a situation of remarkable beauty and fertility. It was built on a steep rock almost surrounded by a tributary of the river Ampsaga, now called the *Rummel*. It was the residence of the kings of the Massylii, whose palace appears to have been a splendid edifice. Micipsa especially enlarged and beautified it, and settled Greek colonists in it. Under him it could send forth an army of 10,000 cavalry and 20,000 infantry. It is frequently mentioned in the Punic, Jugurthine, and Civil Wars, as the strongest fortress in the country, a reputation which it has maintained in our own day, during the French conquest of *Algeria*. Under the Romans it was a colony with the surname *Julia*; and it was sometimes called *Colonia Sittianorum*, from the partisan chief Sittius, to whom it was granted by Julius Caesar. [AFRICA.] It was the central point for all the Roman roads throughout Numidia.

Having fallen into decay in process of time, Cirta was restored by Constantine, and called CONSTANTINA, the name which it still retains. Among the ruins of the ancient city, the finest remnant is a triumphal arch, which has been removed to Paris. (Strab. xvii. pp. 828, 832; Polyb. xxxvii. 3; Appian. *Pun.* 27, 106, *Numid.* Fr. iii., *B. C.* ii. 96, iv. 53, 55; Dion Cass. xliii. 3; Liv. xxx. 12; Sallust. *Jug.* 2, 21, &c.; Mela, i. 6. § 1; Plin. v. 3. s. 2; *Itin. Ant.* pp. 24, 28, 34, 35, 40, 41, 42; *Tab. Peut.*; Ptol. iv. 3. § 28, viii. 14. § 8; Shaw, *Travels*, p. 60, 2nd ed.; *Ausland*, 1837, No. 224.) [P. S.]

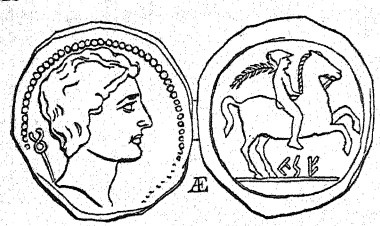
CISAMUS (Κίσαμος). 1. The port of Aptera in Crete. [APTERA.]

2. Another town of this name appears in the Peutinger Tables 32 M. P. to the W. of Cydonia (comp. Ptol. iii. 17. § 8; *Stadiasm.* § 322, 323, Hierocl.; Cisamum, Plin. iv. 12). In and about *Kisamo Kastéli* are 14 or 15 fragments of shafts of marble and granite columns, an Ionic capital, and remains of walls, indicating that there once existed upon this site a flourishing and important city. (Pashley, *Trav.* vol. ii. p. 43.) [E. B. J.]

CISON (Κίσων, LXX.: *Nahr el-Mukúttu*), the "ancient river," which pouring its waters through the plain of Esdraelon in such abundance "swept away" the troops of Sisera during the battle of Deborah and Barak (*Judges* v. 21, comp. iv. 13; *Ps.* lxxxiii. 9.)

The earliest writers place its source in Mt. Tabor (*Onomast. s. v.*), and this statement is correct; but a considerable supply of water flows into its bed from the S. of the plain to the W. of Little Hermon and Mt. Gilboa, as well as from the S. chain which connects Carmel and the hills of Samaria. The Kishon is not now a permanent stream, but flows only during the season of rain, though at the mouth, where it discharges itself into the sea at the S. corner of the bay of Ptolemais by the foot of Mt. Carmel, it is never dry. At the battle of Tabor between the French and Arabs, many of the latter were drowned in the stream which Burkhardt (*Trav.* p. 339) calls the *Debúrieh*, and is formed from the Wadys, NW. of Tabor. (Robinson, *Palestine*, vol. iii. pp. 228, foll.; Ritter, *Erdkunde*, vol. xv. pp. 19, 247, 296; Von Raumer, *Palestina*, p. 52.) [E. B. J.]

CISSA (Κίσσα, Polyb. iii. 76; Coins; Scissis, Liv. xxi. 60; prob. *Guisona*), an inland city of Hispania Citerior, in the neighbourhood of which Cn. Scipio defeated and took the Carthaginian general Hanno and the Spanish chieftain Indibilis, in the first year of the Second Punic War, B.C. 218. Some identify it with the CINNA (Κίννα) mentioned by Ptolemy (ii. 6. § 72) as a city of the [illegible]ni (Marca, *Hisp.* p. 202; Florez, *Esp. S.* [illegible] Sestini, pp. 132, 163; *Num. Goth.*; Ukert, [illegible] pt. i. p. 425.) [P. S.]



COIN OF CISSA.

CISSA, a small town on the river Aegos in the Thracian Chersonesus. (Plin. iv. 18.) It is undoubtedly the same place as that called Cressa (Κρήσσα) by Scylax (p. 28). Mannert (vii. p. 191) believes that it was the same place as Aegos, and identifies it with the modern *Galata*. [L. S.]

CI'SSIA (Κισσία, Herod. iii. 91, v. 49 ; Ptol. vi. 3. § 3 : *Eth.* Κίσσιοι), a district in Susiana, on both sides of the Choaspes and Eulaeus, in which was situated the town of Susa. The name is probably connected with that of the capital. Strabo (xv. p. 728) states that the people of Susa were also called Cissii, and connects the name with Cissia, the mother of Memnon (Aeschyl. *Pers.* 17, 118). This district was in ancient times exceedingly fertile, and formed the eighth satrapy of Dareius. It was probably of nearly the same extent as the modern province of *Khuzistán*. [V.]

CI'SSIDES (Κισσίδες) or CISSIDAE, a place on the coast of Lycia, 80 stadia east of the island Lagusa along the coast, according to the Stadiasmus, and 85 east of Telmessus. Leake (*Asia Minor*, p. 182) concludes that "Cissides was the name of the peninsular promontory, on the south side of which is the island and harbour of St. Nicholas." The ruins which he saw on the cape and island belonged to a late period of the Roman empire. Fellows (*Lycia*, p. 247) thinks that a place called by the Greeks *Lavisse*, of which *Macri* is the port or scala, is the site of Cissides. [G. L.]

CISSUS (Κισσός: *Khortiátzi*), a mountain of Macedonia, on which were found the lion, ounce, lynx, panther, and bear. (Xenoph. *De Venat.* xi. 1.) There was a town of the same name not far from Rhaecelus, which appears to have been the name of the promontory where Aeneas founded his city. (Lycophr. 1236.) Cissus, along with Aeneia and Chalastra, contributed to people Thessalonica. (Strab. Epit. vii. p. 330; Dionys. i. 49.) *Khortiátzi* is the only high mountain which can be conceived to have been the haunt of the beasts of prey mentioned by Xenophon. (Leake, *Northern Greece*, vol. iii. p. 453.) [E. B. J.]

CISTHE'NE (Κισθήνη). 1. A town on the coast of Mysia, deserted in Strabo's time (p. 606). It lay outside of the bay of Adramyttium and the promontory Pyrrha. It had a port. Cisthene was north of Atarneus. It is mentioned by Mela (i. 18) and Pliny (v. 30).

The Gorgoneian plains of Cisthene (Aesch. *Prom. Vinct.* v. 795) are unknown.

2. [Megiste.] [G. L.]

CISTOBO'CI (Κιστοβῶκοι), a people of Dacia (in the N. of *Moldavia*), extending also into Sarmatia Europaea, and even into Sarmatia Asiatica. (Dion Cass. lxxi. 12; Ammian. xxii. 8; Ptol. iii. 8. § 5; Inscr. *ap.* Katancsich, vol. ii. p. 287.) [P. S.]

CITHAERON (Κιθαιρών), a range of mountains, separating Boeotia from Megaris and Attica, of which a description is given elsewhere. [Attica, p. 321, seq.) It is said to have derived its name from Cithaeron, a mythical king of Plataeae, who assisted Zeus with his advice when Hera was angry with him. Hence the summit was sacred to the Cithaeronian Zeus, and here was celebrated the festival called Daedala. (Paus. ix. 2. § 4, 3. § 1, seq.; *Dict. of Ant.* art. *Daedala.*) Cithaeron was also sacred to Dionysus, and was the scene of several celebrated legends, such as the metamorphosis of Actaeon, the death of Pentheus, and the exposure of Oedipus. The forest, which covered Cithaeron, abounded in game; and at a very early period, lions and wolves are said to have been found there. The Cithaeronian lion, slain by Alcathous, was celebrated in mythology. (Paus. i. 41. § 3.)

CITHARISTA, a place in the Maritime Itin. between Telo Martius (*Tou'on*) and *Marseille*. The name which corresponds is *Céreste*, but as this place is above a mile from the coast, the port is that of *Cíotat*. [G. L.]

CITHARISTES, a promontory in the south of Gallia, placed by Ptolemy (ii. 10) between Tauroentum (*Taurenti*) and Olbia (*Eoubo*); and the most southern point on this part of the coast. The promontory then is *Cap Cicier* near *Toulon*. Walckenaer makes it *Cap Cepet* at the entrance of the great road of Toulon. Mela (ii. 5) mentions Citharistes, and apparently intends to make it a town or port. It must therefore be Citharista. [G. L.]

CITHARIZON (Κιθαρίζων), a fortress of Armenia, four days' journey from Theodosiopolis, and in the province Asthianene ('Ασθιανήνη) (Procop. *Aed.* 3. 3), probably the same as the Austanitis (Αὐστανίτις) of Ptolemy (v. 13). The citadel, which was a place of great strength, was built by Justinian and was the residence of one of the five prefects whom that emperor placed over Roman Armenia with the title of "Dux." It has been identified with *Pálú*, a town on the banks of the *Murád Chai*, or E. branch of the Euphrates, where there is an old castle placed upon a mountain, crowning the town. (Ritter, *Erdkunde*, vol. x. p. 713, xi. pp. 76, 78; *Journ. Geog. Soc.* vol. x. p. 367.) [E. B. J.]

CI'TIUM (Κίτιον, Κήτιον, Κύτιον : *Eth.* Κιτιεῖς, Κιττιαῖοι, Κιτταῖοι, Citieus, Citiensis). 1. A town situated on the S. coast of Cyprus. In the Peutinger Tables it is called Cito, and is placed 24 M. P. to the E. of Amathus. Diodorus (xx. 49) is in error when he states its distance from Salamis as 200 stadia, for it is more remote. The ruins of ancient Citium are found between *Larnika* and the port now called *Salines:* to the E. there was a large basin now almost filled up, and defended by a fort the foundations of which remain ; this is probably the κλειστὸς λιμήν of Strabo (xiv. p. 682). The walls were strong, and in the foundations Phoenician inscriptions upon them have been discovered. A number of ancient tombs are still to be seen in and about *Larnika*, as well as the remains of an ancient theatre. (Mariti, *Viaggi*, vol. i. p. 51; Pococke, *Trav.* vol. ii. p. 213 ; Müller, *Archäol.* § 255.) The salt lakes of which Pliny (xxxi. 7 s. 39 ; Antig. Caryst. *Hist. Mirab.* c. 173) speaks, are still worked. The date of this, probably the most ancient city in the island, is not known, but there can be no doubt that it was originally Phoenician, and connected with the Chittim of the Scriptures. (*Gen.* x. 4 ; comp. Joseph. *Antiq.* i. 6, § 1 ; Cic. *de Fin.* iv. 20 ; Diog. Laert. *Zen.* 8 ;

Winer, *Bibl. Realwörterbuch*, *s. v.* Chittim.) From this and other places in the island the Greeks partially embraced and diffused the cruel and voluptuous rites of the Phoenician worship. It was besieged by Cimon at the close of the Persian war (Thuc. i. 12), and surrendered to him (Diod. xii. 3); he was afterwards taken ill and died on board his ship in the harbour (Plut. *Cim.* 18). It was a place of no great importance (πολίχνιον, Suid.), and we have no evidence that it coined money; though it could boast of the philosophers Zeno, Persaeus, and Philolaus, and the physicians Apollodorus and Apollonius. (Engel, *Kypros*, vol. i. pp. 12, 100.)

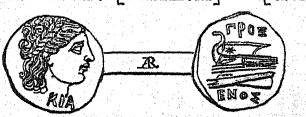
2. (*Máusta*), a town of Macedonia, between Pella and Beroea, in the plain before which Perseus reviewed his army before he marched into Thessaly. (Liv. xlii. 51.) The name, like that of the town in Cyprus, is of Phoenician origin, and may warrant the belief that a colony of that nation occupied at a remote period this most desirable of all the districts at the head of the Thermaic gulf. (Leake, *North. Greece*, vol. iii. p. 447.) At the upper end of a deep rocky glen, between two of the highest summits of the mountain, three tabular elevations, rising one above the other, look from the plain like enormous steps. *Máusta* occupies the middle and widest terrace. (Leake, vol. iii. p. 283.) [E. B. J.]

CITRUM (Κίτρον: *Kítro*), a place which the epitomiser of Strabo (vii. p. 330) and a scholiast on Demosthenes (*Olynth.* i. 1) assert to be the same as the ancient Pydna of Macedonia, but as their authority is of no great weight, and as the facts of history require a more southern position for Pydna, Leake (*North. Greece*, vol. iii. p. 429) fixes the site between Pydna and Methone to the SW. of the latter city. *Kítro* stands at two miles from the sea, upon a low ridge; at one time it appears to have been a place of some importance, and in its churches are to be seen squared blocks of Hellenic times. Two inscriptions, which have been found on sepulchral *stelae* at *Kítro*, are given in Leake (vol. iii. pl. xxxiii.). [E. B. J.]

CIUS (ἡ Κίος or Κῖος: *Eth.* Κιανός: *Kío* or *Ghío*), a city in Bithynia, at the head of a gulf in the Propontis, called the gulf of Cius, or Cianus Sinus. Herodotus calls it Cius of Mysia; and also Xenophon (*Hell.* i. 4. § 7),—from which it appears that Mysia, even in Xenophon's time, extended at least as far east as the head of the gulf of Cius. According to one tradition, Cius was a Milesian colony. (Plin. v. 32.) It was at the foot of Mount Arganthonius [ARGANTHONIUS], and there was a myth that Hylas, one of the companions of Hercules on the voyage to Colchis, was carried off by the nymphs, when he went to get water here; and also that Cius, another companion of Hercules, on his return from Colchis, stayed here and founded the city, to which he gave his name. (Strab. p. 564.) Pliny mentions a river Hylas and a river Cius here, one of which reminds us of the name of the youth who was stolen by the nymphs, and the other of the mythical founder. The Cius may be the channel by which the lake Ascania discharges its waters into the gulf of Cius; though Pliny speaks of the "Ascanium flumen" as flowing into the gulf, and we must assume that he gives this name to the channel which connects the lake and the sea. [ASCANIA.] If the river Cius is not identical with this channel, it must be a small stream near Cius. As Ptolemy (v. 1) speaks of the outlets of the Ascanius, it has been conjectured that there may have been two, and that they may be the Hylas and Cius of Pliny; but the plural ἐκβολαί does not necessarily mean more than a single mouth; and Pliny certainly says that the Ascanius flows into the gulf. However, his geography is a constant cause of difficulty. The position of Cius made it the port for the inland parts. Mela calls it the most convenient emporium of Phrygia, which was at no great distance from it.

Cius was taken by the Persian general Hymees, after the burning of Sardis, B. C. 499. (Herod. v. 122.) Philip V., of Macedonia, the son of Demetrius and the father of Perseus, took Cius, which he gave to Prusias, the son of Zelas. Prusias, who had assisted Philip in ruining Cius, restored it under the name of Prusias (Προυσιάς, Strab. p. 563; Polyb. xvi. 21, &c.). It was sometimes called Prusias ἐπὶ θαλάσσῃ, or "on the sea," to distinguish it from other towns of the same name (Steph. B. *s. v.* Προῦσα; Memnon, *ap. Phot. Cod.* 224, c. 43), or πρὸς Θάλασσαν. In the text of Memnon (Hoeschel's ed. of Photius) the reading is Cierus; but Memnon, both in this and other passages, has confounded Cius and Cierus. But it is remarked that Cius must either have still existed by the side of the new city, or must have recovered its old name; for Pliny mentions Cius, and also Mela (i. 19), Zosimus (i. 35), and writers of a still later date.

There are coins of Cius, with the epigraph Κιανων, belonging to the Roman imperial period; and there are coins of Prusias with the epigraph, Προυσιεων των προς Θαλασσαν. [BRYLLIUM.] [G. L.]



COIN OF CIUS.

CI'ZARI (ἡ Κίζαρι), a place in Pontus, in the district Phazemonitis, on the lake Stiphane. It was a hill fort, deserted in Strabo's time, and there was a palace built near it. (Strab. p. 560.) [STIPHANE.] [G. L.]

CLA'DEUS or CLADAUS. [OLYMPIA.]

CLAMPETIA or LAMPETIA (Λαμπέτεια, Pol *ap.* Steph. B.), a city of Bruttium, placed both by Pliny and Mela on the coast of the Tyrrhenian Sea, between Blanda and Temesa. The Tab. Peut. places it 40 M. P. south of Cerillae, and 10 N. of Temesa. Hence its position has been fixed, with some probability, on the site, or at least in the immediate neighbourhood, of the modern *Amantea*, one of the most considerable towns on this part of the coast. Clampetia is mentioned by Livy among the towns of Bruttium recovered by the Roman consul P. Sempronius during the Second Punic War (xxix. 38, xxx. 19); and it appears to have been one of the few which still continued to exist under the Roman empire, though Pliny calls it only "*locus* Clampetiae," so that it was no longer in his time a municipal town. (Mel. ii. 4. § 9; Plin. iii. 5. s. 10; Tab. Peut.) We learn from Stephanus of Byzantium that the Greek form of the name, as used by Polybius, was Lampetia; and there can be little doubt that the promontory called by Lycophron LAMPETES (Λαμπέτης), was connected with it, though he appears to describe it as the northern headland of the Hipponian gulf. There is in fact no promontory worthy of the name near *Amantea*, the coast being almost perfectly straight from the mouth of the river *Lao*

(Laus) to the headland called *Capo Suvero*, about 14 miles south of *Amantea*, which constitutes in fact the northern boundary of the gulf of Hipponium, and is probably the Lampetes of Lycophron. [E. H. B.]

CLANIS or GLANIS (Κλάνις, Strab.; Γλάνις, App.: *Chiana*), a river of Etruria, flowing through the territory of Clusium, and falling into the Tiber about 14 miles below Tuder. It is mentioned by several ancient writers as one of the principal tributaries of the Tiber (Strab. v. p. 235; Plin. iii. 5. s. 9; Tac. *Ann.* i. 79; Sil. Ital. viii. 455): but we learn from Tacitus that as early as A. D. 15, the project was formed of turning aside its waters into the Arnus. The Clanis is in fact the natural outlet that drains the remarkable valley now called the *Val di Chiana*, which extends for above 30 miles in length from N. to S., from the neighbourhood of *Arezzo* to beyond *Chiusi*, and is almost perfectly level, so that the waters which descend into it from the hills on both sides would flow indifferently in either direction. In ancient times they appear to have held their course entirely towards the S., so that Pliny considers the river as proceeding from Arretium, and calls it "Glanis Arretinus:" it formed, as it still does, a considerable lake near Clusium (Strab. v. p. 226), now called the *Lago di Chiusi*, and had from thence a course of about 30 miles to the Tiber. But repeated inundations having rendered the *Val di Chiana* marshy and unhealthy, its waters are now carried off by artificial channels; some, as before, into the lake of *Chiusi*, others to the N. towards the *Arno*, which they join a few miles from *Arezzo*. The two arms thus formed are called the *Chiana Toscana* and *Chiana Romana*. The latter falls into a stream called the *Paglia*, about 5 miles above its confluence with the Tiber. So slight is the difference of level, that it is even supposed that at one time a part of the waters of the Arnus itself quitted the main stream near Arretium, and flowed through the *Val di Chiana* to join the Tiber. [Arnus.] It is, however, improbable that this was the case in historical times. (Fossombroni, *Mem. sopra la Val di Chiana*, 8vo. 1835; Rampoldi, *Corogr. dell' Italia*, vol. i. p. 656.)

Appian mentions that in B. C. 82, a battle was fought between Sulla and Carbo, on the banks of the Clanis, near Clusium, in which the former was victorious (*B. C.* i. 89). [E. H. B.]

CLA'NIUS (Γλάνις, Dionys.: *il Lagno*), a river of Campania, which rises in the Apennines near Abella, and traverses the whole plain of Campania, falling into the sea about 4 miles S. of the Vulturnus. In the early part of its course it flowed by the town of Acerrae, which frequently suffered severely from the ravages of its waters during floods (vacuis Clanius non aequus Acerris, Virg. *G.* ii. 225; Sil. Ital. viii. 537.). At other times their stagnation rendered the country unhealthy; hence in modern times the stream has been diverted into a canal or artificial course, called *il regio Lagno*, and sometimes by corruption *l'Agno*. This is divided into two streams near its mouth, the one of which flows direct into the sea, and is known as *Foce dei Lagni*, the other takes a more southerly direction, and joins, or rather forms, a marshy lake called the *Lago di Patria* (the ancient Literna Palus), the outlet of which into the sea, about 7 miles S. of the former branch, is now called the *Foce di Patria*. This is evidently the same which was known in ancient times as the river Liternus (Liv. xxxii. 29; Strab. v. p. 243), and appears to have been then the principal, if not the only outlet of the Clanius, as Strabo, who describes the coast of Campania minutely, does not notice the latter river. (Romanelli, vol. iii. p. 496; Rampoldi, *Corogr.* vol. i. p. 37, vol. ii. p. 363). Dionysius, who mentions the Clanius on occasion of the siege of Cumae in B.C. 524, writes the name Γλάνις, as does also Lycophron, who, with his usual vagueness and inaccuracy, would seem to place the city of Neapolis at its mouth (*Alex.* 718). [E. H. B.]

CLANOVENTA, in Britain. The ninth Itinerary is *A Clanoventa Mediolano M.P. cl.* Another reading is *Clamoventa*. Of the nine stations herein given, *Mancunium*, the seventh on the list, is the only one identified with sufficient safety to serve as a basis of criticism. Mancunium is *Man*-chester. The direction of the line is evidently from north to south. This places Clanoventum somewhere on the Scottish border, and it has been variously identified with *Lan-chester*, in Durham, and with *Cockermouth*, in Cumberland. [R. G. L.]

CLANUDDA. [Blaundus.]

CLANUM, a place marked in the Antonine Itin. between Agedincum (*Sens*) and Augustobona (*Troyes*), but the site is not determined. [G. L.]

CLA'RIUS (Κλάριος), a small stream in Cyprus which ran near the town of Aepeia. (Plut. *Sol.* 26; Steph. B. *s. v.* Αἴπεια.) [E. B. J.]

CLARUS (Κλάρος: *Eth.* Κλάριος), a place in Ionia, near Colophon, where there was a temple of Apollo, and an oracle of high antiquity. (Paus. vii. 3. § 1.) Claros is mentioned in the so-called Homeric hymns (i. 40, viii. 5), and by the Latin poets. (Ovid. *Met.* i. 515; Virg. *Aen.* iii. 359.) There was an old story that Calchas, on his return from Troy, came to Clarus, and died of vexation on finding that Mopsus, the grandson of Tiresias, was a better seer than himself. (Strab. p. 642.) When Germanicus was on his way to the East, he consulted the Clarian oracle, which foretold his speedy death. The priest was selected from certain families, and generally brought from Miletus. It was only necessary to tell him the number and names of those who consulted the oracle, on which he went into a cave, drank of the water of the secret fountain, and then delivered in verse an answer to what each had in his thoughts: his answers, as usual with oracles, were ambiguous. (Tac. *Ann.* ii. 54; Plin. ii. 103.)

Chandler (*Asia Minor*, c. 31) supposes that he discovered the site of Clarus at a place called *Zillé*, where he found a spring of water, with marble steps that led down to it; and he considers that this is the sacred fountain. *Aiasaluck*, the site of Ephesus, may be seen from this spot, with the plain of Ephesus and the town of *Scala Nova*. He saw also a confused mass of ruins of a large temple, and remains of Christian churches. Pausanias, who wrote in the second century of the Christian aera, speaks of an unfinished temple of Apollo at Clarus. The French editors of Chandler suggest that the ruins at *Zillé* may be those of Notium. On the coins of Clarus from the time of Domitian to Gallienus, there is Apollo Clarius and Diana Claria. [G. L.]

CLASTI'DIUM (Κλαστίδιον: *Casteggio*), a town of Cisalpine Gaul, situated on the borders of Liguria, about 7 miles S. of the Padus. It was on the high road from Placentia to Dertona, about 18 miles from the latter city (Strab. v. p. 217). Its name is chiefly celebrated on account of the victory gained under its walls in B. C. 222 by Marcellus over the Insubrians and their allies the Gaesatae, in which Virdomarus, king of the latter tribe, was slain by the Roman

consul with his own hand. (Pol. ii. 34; Plut. *Marc.* 6; Val. Max. iii. 2. § 5; Cic. *Tusc.* iv. 22.) On this occasion the Gauls had laid siege to Clastidium, which thus appears to have been already a place of strength and importance. At the commencement of the Second Punic War it was selected by the Romans as a fortress in which they deposited large stores of corn, but the commander of the garrison, a native of Brundusium, betrayed it into the hands of Hannibal, who made it his place of arms for his operations on the Trebia. (Pol. iii. 69; Liv. xxi. 48.) Its name is afterwards repeatedly mentioned during the wars of the Romans with the Cispadane Gauls and their Ligurian allies, and appears to have been one of the most considerable places in this part of Italy. (Liv. xxxii. 29, 31.) In one passage Livy terms it a Ligurian city, but it seems certain that it was properly a Gaulish one: Polybius tells us that it was in the territory of the Andri (ii. 34), but this name is probably a corruption of Anamari or Ananes. (Schweigh. *ad loc.*) After the Roman conquest it seems to have fallen into insignificance, and though noticed by Strabo as still existing in his time, is not mentioned by any later writer, and is not found in the Itineraries. There can however be no doubt that the modern town of *Casteggio* or *Chiasteggio* retains the ancient site as well as name. [E. H. B.]

CLATERNA (Κλάτερνα: *Quaderna*), a town of Gallia Cispadana, situated on the Via Aemilia, between Bononia and Forum Cornelii. The Itineraries place it 10 M. P. from the former and 13 from the latter city. (Itin. Ant. p. 287; Itin. Hier. p. 616; Tab. Peut.) It is mentioned in history during the operations which preceded the battle of Mutina B. C. 43, on which occasion it was occupied with a garrison by Antonius, but this was afterwards expelled, and the place taken by Hirtius. (Cic. *Phil.* viii. 2, *ad Fam.* xii. 5.) Under the Roman empire it appears to have been a considerable municipal town, and as late as the 4th century is still mentioned in the Jerusalem Itinerary as a "civitas." (Strab. v. p. 216; Plin. iii. 15. s. 20; Ptol. iii. 1. § 46; Itin. Hier. *l. c.*) St. Ambrose however speaks of it as much decayed in his time (*Epist.* xxxix. 3). The period of its final decline or destruction is unknown, but it is almost the only town on the Aemilian Way which has not preserved its existence as such in modern times: the name (slightly altered into *Quaderna*) is however retained by a small stream which crosses the road about 9 miles from *Bologna*, and an old church with a few houses adjoining it, about a mile to the N. of the road, is still called *Sta Maria di Quaderna*. The ancient town was however certainly situated on the high road. [E. H. B.]

CLAUDA (Κλαύδη, *Act. Apost.* xxvii. 16; Κλαῦδος, Ptol. iii. 17. § 11), also called GAUDOS (Mel. ii. 7; Plin. iv. 12. s. 20), now *Gozza*, a small island off the SW. coast of Crete.

CLAU'DIA, a town in the northern part of Noricum (Plin. iii. 27), and perhaps the same as *Claudivium* (Κλαυδιούιον or Κλαυδόνιον) mentioned by Ptolemy (ii. 14. § 3). [L. S.]

CLAUDIO'POLIS (Κλαυδιόπολις). 1. Ammianus (xiv. 25) mentions Seleucia and Claudiopolis as cities of Cilicia, or of the country drained by the Calycadnus; and Claudiopolis was a colony of Claudius Caesar. It is described by Theophanes as situated in a plain between the two Tauri, a description which exactly corresponds to the position of the basin of the Calycadnus. [CILICIA, p. 617.] Claudiopolis may therefore be represented by *Mout*, which is higher up the valley than Seleucia, and near the junction of the northern and western branches of the Calycadnus. It is also the place to which the pass over the northern Taurus leads from Laranda. (Leake, *Asia Minor*, pp. 117, 319.) Pliny (v. 24) mentions a Claudiopolis of Cappadocia, and Ptolemy (v. 7) has a Claudiopolis in Cataonia. Both these passages and those of Ammianus and Theophanes are cited by Forbiger to prove that there is a Claudiopolis in Cataonia, though it is manifest that the passage in Ammianus at least can only apply to a town in the valley of the Calycadnus in Cilicia Trachea. The two Tauri of Theophanes might mean the Taurus and Antitaurus. But Hierocles places Claudiopolis in Isauria, a description which cannot apply to the Claudiopolis of Pliny and Ptolemy.

2. A town of the Trocmi in Galatia; the site is unknown. (Ptol. v. 4.)

3. [BITHYNIUM.] [G. L.]

CLAU'DIUS MONS, a mountain range in Pannonia, the eastern slope of which was inhabited by the Taurisci, and the western slope by the Scordisci. (Plin. iii. 28.) This range is probably the same as the mountains near Warasdin on the river Drave. [L. S.]

CLAUDI'VIUM. [CLAUDIA.]

CLAUSENTUM, in Britain, the first station of the seventh Itinerary between Regnum and Londinium, distant from the former 20 miles. Ten miles beyond Clausentum lay *Venta* Belgarum = *Winchester*. This places Clausentum in the neighbourhood of *Southampton*, and it has been identified with that town and also with *Bishop's Waltham*. [R.G.L.]

CLAU'SULA. [BARBANA.]

CLAUTINA'TII (Κλαυτινάτιοι), a Vindelician tribe mentioned by Strabo (p. 206), and apparently the same as the *Catenates* in the inscription in Pliny (iii. 24). [L. S.]

CLAVENNA, a town of Rhaetia, but on the Italian side of the Alps, still called *Chiavenna*, was situated about 10 miles from the head of the Lacus Larius, at the foot of the pass which led from thence over the *Splügen*. The ancient name of this pass is not preserved to us, but we learn from the Itineraries that it was frequented in ancient times; as well as another, which separated from it at Clavenna, and led by a more circuitous route over the *Mt. Septimer* to Curia (*Coire*), where it rejoined the preceding road. (Itin. Ant. pp. 277, 278; Tab. Peut.; P. Diac. vi. 29.) It was by one or other of these passes that Stilicho crossed the Alps in mid-winter, an exploit celebrated by Claudian. (*de B. Get.* 320—358.) Clavenna probably derived some importance from its position at the junction of these two passes: as does the modern town of *Chiavenna*, which is the capital of the surrounding district. [E. H. B.]

CLAZO'MENAE (Κλαζομεναί: *Eth.* Κλαζομένιος: *Kelisman*), one of the cities of Ionia. Strabo (p. 644) fixes its position within certain limits accurately enough. Clazomenae occupied the northern side of an isthmus, of which the Teii had the southern part; and this isthmus is the neck of land that connects the peninsula on which Erythrae stands with the mainland. The Clazomenii had the Smyrnaei for their neighbours on the east, and the Erythraei on the west; and on the west side, at the point where the isthmus commenced, there was a rugged spot which was the boundary of the territories of Erythrae and Clazomenae. Between Erythrae, which was on the west coast of the peninsula, and this rugged boundary was the promontory of Mimas, a mountain

covered with forests. Close upon the boundary was a place called Chytrium, as it is in Strabo's text, which, he says, was the original site of Clazomenae; and next to it was the city of Clazomenae, as it existed in his time, with eight small islands in front of it, which were cultivated. Pliny (v. 31) names numerous islands in this part, and Thucydides (viii. 31) mentions three, which are in Pliny's list, Pele, Drymussa, and Marathussa. Chandler (*Asia Minor*, c. 24) could only count six, and all uncultivated. This name Chytrium is not mentioned by any writer except Strabo, but it is evidently the place which Stephanus (*s. v. Χυτόν*) calls Chytum; and Aristotle (Pol. v. 3) Chytrum.

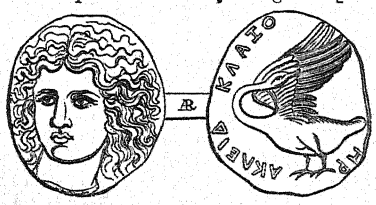
Clazomenae was on the south side of the bay of Smyrna, as Strabo's description shows. The original settlement was on the mainland, but the people through fear of the Persians passed over to *the* island (Paus. vii. 3. § 8). Alexander, as Pausanias says, intended to make Clazomenae a peninsula by uniting it to the mainland by a causeway. It appears that this was done, for Chandler found near *Vourla*, on the south side of the bay of Smyrna, a causeway about a quarter of a mile in length, and about 30 ft. wide, which connected the mainland with a small island. He estimated the length of the island at a mile, and the breadth at a quarter of a mile. The town was small, and the port was to the NNW. Near the sea Chandler found traces of the walls, and on a hill the remains of a theatre. It appears from this that the site of Clazomenae must have been very contracted, and the city inconsiderable.

Clazomenae, it is said, did not exist before the Ionians settled in Asia. The greater part of the first settlers were not Ionians, but people from Cleonae and Phlius, who left these cities when the Dorians came into the Peloponnesus. These emigrants first occupied a place in the territory of Colophon, named Scyppium or Schyphia (Steph. *s. v. Σκυφία*), and finally they removed to the place called Clazomenae (Paus. vii. 3. § 8). This old town was on the mainland, and it successfully resisted the attacks of Alyattes king of Lydia (Herod. i. 16). The enterprise of the people is shown by an early attempt to colonise Abdera in Thrace, and by their trade with Egypt (Herod. i. 168, ii. 178). In the time of Croesus the Clazomenii had a treasury at Delphi (i. 51). Herodotus enumerates Clazomenae among the states of Ionia that were on the mainland, for the only insular states which he names are, Chios and Samos; and yet the city of Clazomenae was on the island in his time. But as the territory of the Clazomenii was on the mainland, and the city was merely their stronghold on a small island close to the main, it could not be properly called an insular state like Chios and Samos (Herod. i. 142). Otanes the Persian took Clazomenae soon after the commencement of the Ionian revolt (Herod. v. 123) and we must suppose that the city at that time was on the island.

Clazomenae became a dependency of Athens, but after the losses of the Athenians in Sicily, it revolted with Chios and Erythrae. The Clazomenii at the same time began to fortify Polichne on the main as a place of refuge, if it should be necessary. The Athenians took Polichne, and removed the people back to the island, except those who had been most active in the revolt; and they went off to a place called Daphnus (Thuc. viii. 14, 23). Clazomenae was now again in alliance with or dependence on Athens; but Astyochus the Lacedaemonian commander arriving soon after bade those who were of the Athenian party, remove from Clazomenae to Daphnus, which they refused to do, and Astyochus failed in the attack that he made on Clazomenae, though it was unwalled (Thuc. viii. 31). Some critics have argued that Polichne is not the name of a place, and that it is Daphnus; but this does not appear to be so. Xenophon (*Hell.* v. 1. § 28) speaks of Clazomenae as an island even after the close of the Peloponnesian War, and this is consistent with the story in Pausanias. The walls of the city may have been built after the construction of the causeway, for Thucydides speaks of Clazomenae as unwalled. Stephanus (*s. v. Λάμψος*), on the authority of Ephorus, names Lampsus as a part of the territory of Clazomenae. Strabo (p. 646) also speaks of a temple of Apollo, and warm springs between Clazomenae and the bay of Smyrna, and he appears to place them in the territory of Clazomenae. These are the springs (*λούτρα*) mentioned by Pausanias (vii. 5. § 11); and those which Chandler visited on the road from *Smyrna* to *Vourla*, a place which is not far from the site of Clazomenae. He found the heat of the water "in the vein" to be 150 degrees (of Fahrenheit).

When the Romans settled the affairs of this part of Asia after their treaty with Antiochus (B.C. 188), they made the Clazomenii "immunes" or tax-free, and gave them the island Drymussa, one of the small islands near Clazomenae, not a very valuable present (Liv. xxxviii. 39; Polyb. xxii. 27). At the time when L. Sulla was in Asia, after bringing Mithridates to terms (B. C. 84), Clazomenae and other places on this coast were plundered by the pirates who infested the Aegean sea. (Appian, *Mithrid.* 63.) Clazomenae was included in the Roman province of Asia.

Clazomenae was the birthplace of Anaxagoras (*ὁ φυσικός*), who was one of the masters of Archelaus, and the dramatist Euripides. Hamilton (*Researches, &c.* vol. ii. p. 9) obtained a few coins of Clazomenae at *Ritri* (Erythrae), and accordingly not far from the site of the place to which they belonged. [G. L.]



COIN OF CLAZOMENAE.

CLEANDRIA. [RHODUS.]

CLEIDES (Κλεῖδες), a group of small islands which lay off the NE. extremity of Cyprus. (Strab. xiv. p. 682.) They were four in number (Plin. v. 31; comp. *Anthol. Graec.* ed. Jacobs, vol. iii. p. 45). The name of these islands has been transferred to the Cape (Herod. v. 108), which Pliny (*l. c.*) calls Dinaretum, and Ptolemy (v. 14. § 3) BOOSURA (Palat. Κλεῖδες). Strabo does not name this headland, but observes that above it was a mountain named Olympus, with a temple consecrated to Aphrodite Acraea from which women were excluded (comp. Claud. *de Nupt. Honor. et Mar.* 49). It is now called *Sant' Andrea*. There is an autonomous coin with the epigraph of Cleides. (Eckhel, vol. iii. p. 88; Engel, *Kypros*, vol. i. p. 88; Pococke, *Trav.* vol. ii. p. 219.) [E. B. J.]

CLEITOR (Κλείτωρ; Clitorium, Plin. iv. 6. s. 10; *Eth.* Κλειτόριος), a town in Arcadia, the name

of which is derived by Müller, from its being situated in an enclosed plain (from κλείω), while others connect it with Clivia and Clusium. (Müller, *Dorians*, vol. ii. p. 444, transl.; Lobeck, *Rhemat.* 293.) It possessed a small territory called Cleitoria (Κλειτορία, Polyb. iv. 10. § 6), bounded on the E. by the territory of Pheneus, on the W. by that of Psophis, on the N. by that of Cynaetha and Achaia, and on the S. by the territories of Caphyae, Tripolis, and Thelpusa. The lofty Aroanian mountains formed the NE. boundary of the territory of Cleitor, separating it from that of Pheneus. In these mountains the river Aroanius (*Katzána*) rises, which flowed through the territory of Cleitor from N. to S., and falls in the Ladon near the sources of the latter. The valley of this river opens out into two plains. In the upper plain, now called the plain of *Sudhená*, was situated Lusi, at one time an independent town, but at a later period a dependency of Cleitor. [Lusi.] In the lower plain, now called the plain of *Katzána*, or *Katzánes*, was the town of Cleitor itself.

Besides the valley of the Aroanius, the upper valley of the Ladon also formed part of the territory of Cleitor. The latter flows through this district, and flowed through the southern part of it in a south-westerly direction. The road from Caphyae to Psophis passed through the Cleitoria, and was traversed by Pausanias (viii. 23. §§ 8, 9). At the distance of seven stadia from Caphyae was Lasi, in the territory of the latter city; and 50 stadia beyond, the road crossed the Ladon, but Pausanias does not mention where the territory of Cleitor began. The road then entered a forest of oaks called Soron, and passed through Argeathae, Lycuntes, and Scotane, till it arrived at the ruins of Paus, situated at the end of the forest, and not far from See, which was distant 30 stadia from Psophis, and was the boundary between the Cleitorii and Psophidii. There are still some remains of this forest, which, in the time of Pausanias, contained bears and wild boars. The position of these places is uncertain; though Leake attempts to identify some of them. (*Peloponnesiaca*, p. 221.) Paus is also mentioned by Herodotus (Παῦον, or Πάγου πόλις, vi. 127), who speaks of it as a town of Azania.

Cleitor was situated in the midst of the plain of *Katzana*, upon a hill of moderate height between two rivulets. The more important of these streams, running S. of the town, was also called Cleitor, now *Klítora*. The other stream, now called the river of *Karnési*, rises in the district of Lusi, and falls into the *Klítora* just beyond the remains of the ancient city. The Cleitor, after flowing rapidly through the plain, falls into the Aroanius, at the distance of seven stadia from the city of Cleitor, according to Pausanias; but the real distance is at least double. (Paus. viii. 21. § 1; "rapidus Clitor," Stat. *Theb.* iv. 289; Athen. v. iii. p. 331, d.; κλειτὸὲν ὕδωρ ποταμὸς Ἀρκαδίας, Hesych.) A little north of the junction of the river Cleitor with the Aroanius is the Kalývia of *Mázi* upon a gentle elevation, in the neighbourhood of which Dodwell discovered the remains of a small Doric temple.

Cleitor is said to have been founded by a hero of the same name, the son of the Arcadian king Azan. (Paus. viii. 4. § 5, viii. 21. § 3.) The Cleitoria formed an important part of the Azanian district. The Cleitorian fountain, of which we shall speak presently, was regarded as one of the curiosities of Azania; and the Aroanian mountains, on the summits of which the daughters of Proetus wandered in their madness, are called the Azanian mountains. (Eudoxus, *ap. Steph. s. v.* Ἀζανία.) The Cleitorians were renowned among the Peloponnesians for their love of liberty (τὸ Κλειτορίων φιλελεύθερον καὶ γενναῖον), of which an instance is cited even from the mythical times, in the brave resistance they offered to Sous, king of Sparta. (Plut. *Lyc.* 2, *Apophth.* p. 234.) Their power was increased by the conquest of Lusi, Paus, and other towns in their neighbourhood. In commemoration of these conquests they dedicated at Olympia a brazen statue of Zeus, 18 feet in height, which was extant in the time of Pausanias, who has preserved the inscription upon it. (Paus. v. 23. § 7.) Cleitor seems to have occupied an important position among the Arcadian cities. In the Theban war it carried on hostilities against Orchomenus. (Xen. *Hell.* v. 4. § 36.) In the Social War it belonged to the Achaean League, and bravely repelled the assaults of the Aetolians, who attempted to scale the walls. (Polyb. iv. 18, 19, ix. 38.) It was sometimes used as the place of meeting of the Achaean League. (Polyb. xxiii. 5; Liv. xxxix. 5.) Strabo (viii. p. 388) mentions Cleitor among the Arcadian towns destroyed in his time, or of which scarcely any traces existed; but this is not correct, since it was not only in existence in the time of Pausanias, but it continued to coin money as late as the reign of Septimius Severus.

Pausanias gives only a brief description of Cleitor. He says that its three principal temples were those of Demeter, Asclepius, and Eileithyia; that at the distance of four stadia from the city the Cleitorians possessed a temple of the Dioscuri, whom they called the great gods; and that further on the summit of a mountain, at the distance of 30 stadia from the city, there was a temple of Athena Coria. (Paus. viii. 21. § 3.) The ruins of Cleitor are now called *Paleópoli*, distant about three miles from a village which still bears the name of the ancient town. It would seem, as Leake remarks, that the river, having preserved its name after the city had ceased to exist, at length gave that name to a village built at its sources. The walls of the ancient city may still be traced in nearly their full extent. They inclose an irregular oblong space, not more than a mile in circumference; they were about 15 feet in thickness, and were fortified with towers. But the space inclosed by these walls seems to have been properly the acropolis of the ancient city, since the whole plain between the river of *Klítora* and the river of *Karnési* is covered with stones and pottery, mixed with quadrangular blocks and remains of columns. There are remains of a theatre towards the western end of the hill.

In the territory of Cleitor was a celebrated fountain, of which those who drank lost for ever their taste for wine:

> "Clitorio quicunque sitim de fonte levarit,
> Vina fugit: gaudetque meris abstemius undis."

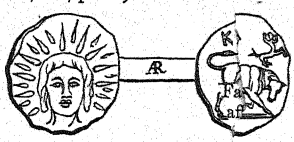
(Ov. *Met.* xv. 322; comp. Phylarch. ap. Athen. ii. p. 43; Vitruv. viii. 3; Plin. xxxi. 2. s. 13.) A spring of water, gushing forth from the hill on which the ruins stand, is usually supposed to be this miraculous fountain; but Curtius places it in the territory of Lusi, because it is said to have been situated upon the confines of the Cleitoria, and is mentioned in connection with the purification of the daughters of Proetus by Melampus, which is said to have taken place at Lusi. (Εἰτισκαὶ πηγὴ παρὰ τοῖς Κλειτορίοις, Hesych.; situated ἀν' ἐσχατιὰς Κλείτορος, Vitruv. *l. c.*; ἐν Κλείτορι in Phylarch. ap. Athen. *l. c.*, is to be understood of the territory.) [Lusi.]

Another marvel in the territory of Cleitor was the singing fish of the river Aroanius. These fish, which were called ποικιλίαι, were said to sing like thrushes. Pausanias relates (viii. 21. § 2) that he had seen these fish caught; but that he had never heard them sing, although he had remained for that purpose on the banks of the river till sunset, when they were supposed to be most vocal. These singing fish are also mentioned by Athenaeus and Pliny. The former writer cites three authorities in proof of their existence, of whom Philostephanos placed them on the Ladon, Mnaseas in the Cleitor, and the Peripatetic Clearchus in the Pheneatic Aroanius. (Athen. viii. pp. 331, 332.) Pliny improperly identifies them with the exocoetus or adonis, which was a sea-fish. (Plin. ix. 19.) The ποικιλία was probably trout, and was so called from its spotted and many-coloured scales. The trout of the Aroanius are described by Dodwell as "of a fine bright colour, and beautifully variegated." (Dodwell, *Classical Tour*, vol. ii. p. 442; Leake, *Morea*, vol. ii. p. 257, seq.; Boblaye, *Recherches*, &c. p. 156; Curtius, *Peloponnesiaca*, p. 374, seq.)

CLEO'NAE (Κλεωναί: *Eth.* Κλεωναῖος). 1. A city in Peloponnesus, described by writers of the Roman period as a city of Argolis, but never included in the Argeia or territory of Argos, in the flourishing period of Greek history. Cleonae was situated on the road from Argos to Corinth, at the distance of 120 stadia from the former city, and 80 stadia from the latter. (Strab. viii. p. 377.) The narrow pass through the mountains, called Tretus, leading from Argos to Cleonae, is described elsewhere [p. 201, a.]. Cleonae stood in a small plain upon a river flowing into the Corinthian gulf a little westward of Lechaeum. This river is now called *Longo:* its ancient name appears to have been Langeia (Stat. *Theb.* iv. 51; Leake, *Peloponnesiaca*, p. 391). In its territory was Mt. Apesas, now called *Fuka*, connected with the Acro-Corinthus by a rugged range of hills. Both Strabo and Pausanias describe Cleonae as a small place; and the former writer, who saw it from the Acrocorinthus, says that it is situated upon a hill surrounded on all sides by buildings, and well walled, so as to deserve the epithet given to it by Homer (*Il.* ii. 570):—ἐὐκτιμένας Κλεωνάς. Statius also speaks of "ingenti turritae mole Cleonae." (*Theb.* iv. 47.) The existing ruins, though scanty, justify these descriptions. They are found at a hamlet still called *Klenes*, not far from the village *Kurtési*. According to Dodwell, they occupy "a circular and insulated hill, which seems to have been completely covered with buildings. On the side of the hill are six ancient terrace walls rising one above another, on which the houses and streets are situated."

Cleonae possessed only a small territory. It derived its chief importance from the Nemean games being celebrated in its territory, in the grove of Nemea, between Cleonae and Phlius. [NEMEA.] Hence the festival is called by Pindar ἀγὼν Κλεωναῖος (*Nem.* iv. 27). Hercules is said to have slain Eurytus and Cteatus, the sons of Actor, near Cleonae; and Diodorus mentions a temple of Hercules erected in the neighbourhood of the city in memory of that event. (Paus. v. 2. § 1, seq.; Pind. *Ol.* x. 36; Diod. iv. 33.)

Cleonae is said to have derived its name either from Cleones, the son of Pelops, or from Cleone, the daughter of the river-god Asopus. (Paus. ii. 15. § 1.) It was conquered by the Dorians, whereupon some of its inhabitants, together with those of the neighbouring town of Phlius, are said to have founded Clazomenae in Asia Minor. (Paus. vii. 3. § 9.) In the Dorian conquest, Cleonae formed part of the lot of Temenus, and in early times was one of the confederated allies or subordinates of Argos. (Grote, *History of Greece*, vol. ii. p. 417.) Indeed in the historical period, Cleonae was for the most part closely connected with Argos. After the Persian wars, the Cleonaeans assisted the Argives in subduing Mycenae (Strab. viii. p. 377); and they fought as the allies of Argos at the battle of Mantineia, B. C. 418. (Thuc. v. 67.) Of their subsequent history nothing is known, though their city is occasionally mentioned down to the time of Ptolemy. (Xen. *Hell.* vii. 2. § 15; Polyb. ii. 52; Liv. xxxiii. 14, xxxiv. 2; Ov. *Met.* vi. 417; Paus. ii. 15; Plin. iv. 6. s. 8; Ptol. iii. 16. § 20; Dodwell, *Classical Tour*, vol. ii. p. 206; Leake, *Morea*, vol. iii. p. 324, seq.; Boblaye, *Recherches*, &c., p. 41.)



COIN OF CLEONAE.

2. A town of Chalcidice, in Macedonia, situated on the peninsula of Mt. Athos, and probably on the western coast, south of Thyssus. (Herod. vii. 22; Thuc. iv. 109; Scylax, p. 26; Strab. vii. p. 331; Mela, ii. 2; Plin. iv. 10. s. 17; Leake, *Northern Greece*, vol. iii. p. 149, seq.)

3. A town of Phocis. [HYAMPOLI.]

CLEOPATRIS. [ARSINOE, No. 1.]

CLEPSYDRA FONS. [ATHENAE, p. 286.]

CLEVUM. [GLEVA.]

CLIMAX (Κλῖμαξ, steps, or a ladder, a name equivalent to the French *Echelle* and Italian *Scala*. It was used by the Greeks to signify a narrow and difficult pass.

1. On the east coast of Lycia the range of Taurus comes close upon the sea, and in the part between Phaselis and Olbia the pass is between the mountains and the sea. (Strab. p. 666.) Strabo describes it accurately: "about Phaselis is the narrow pass on the coast through which Alexander led his army; a mountain called Climax hangs over the Pamphylian sea, leaving a narrow passage along the beach, which is bare when there is no wind, and passable for travellers; but when the sea is swollen, it is for the most part covered by the waves; the road over the mountain is circuitous and steep, and people use the sea-road in fine weather. Alexander happened to be here in the winter season, and, trusting to his fortune, he set out before the waters had abated, and accordingly it happened that the men had to march all day in the water, up to the middle." Arrian (*Anab.* i. 26) says that Alexander made the passage easily, in consequence of the north wind having blown back the water which the south wind had brought upon the coast. He does not give any name to the pass. Mount Climax is that part of the coast which forms the eastern limit of Lycia, and the west side of the bay of *Adalia*. Beaufort observes (*Karamania*, p. 116): "the road along the coast is, however, interrupted in some places by projecting cliffs, which would have been difficult to surmount, but round which the men could readily pass by wading through the water."

He observes that Arrian "ascribes the reflux of the sea to its true cause, the influence of the wind." Alexander himself, in his letters, which Plutarch refers to (*Alex.* c. 17), simply states the fact of his passing by the Climax; but it became a fine subject for embellishment in the hands of many of the historians, who describe the sea as making way for the conqueror.

2. Polybius (v. 72) speaks of the narrow defiles about the so-called Climax (*τὴν καλουμένην κλίμακα*), and he says that one of the defiles leads to Saporda. It seems that the name Climax extended from the mountains on the Lycian coast northward into the interior, and that the range which formed a boundary between Milyas and Pamphylia and Pisidia was named Climax. Saporda was one of the passes that led over this range from Milyas into Pisidia. Garsyeris (Polyb. v. 72) led his troops from Milyas by a pass in the Climax to Perge. When Alexander led his men along the beach at the base of the mountains from Phaselis, he sent a part of the army by an inland route over the hills to Perge. This route was not so far north as that by which Garsyeris reached the same place. Arrian observes that the Thracians had made a road over the hills for Alexander's troops, which shows that though there was then no road in that part, it was possible to make one.

3. Climax is the name of a place on the coast of Paphlagonia between Cytorus and Cape Carambis. Marcian (*Peripl.* p. 71) places it 50 stadia east of Crobialus. Ptolemy (v. 4) mentions it in his Galatia, and it is the first place after Cytorus which he mentions on this coast. [G. L.]

CLIMAX, in the Argeia. [ARGOS, p. 201.]

CLIMAX MONS (Κλίμαξ ὄρος, Ptol.), a mountain of Arabia Felix, mentioned as a landmark several times in Ptolemy's description of the country (vi. 7). Niebuhr identifies it with *Sumâra*, or *Nakil Sumâra*, the largest and highest mountain traversed by him in Yemen. (*Descrip. de l'Arabie*, vol. iii. p. 207.) This is confirmed by Forster (*Arabia*, vol. i. p. 94, vol. ii. p. 270), who suggests that its Greek name, nearly identical in meaning with the Arabic *Nakil*, may be derived from the flights of steps, scooped in the rocky sides of the mountains, by which, according to Niebuhr, the roads ascend the steep hills of the Djebal (*l. c.* n.*). [G. W.]

CLIMBERRIS or CLIMBERRUM, a town of the Ausci, an Aquitanian people, afterwards Augusta. [AUGUSTA.] Vossius says (Mela, iii. 2) that the reading of all the MSS. is *Elium berrum*, except one Vatican MS. which has Climberrum. He adds that the reading of the Table is Cliberrum, and D'Anville also says that it is Cliberre. But Walckenaer observes that in the good edition of the Table by Von Scheyb the name is Eliberre. In the Antonine Itin. it is Climberrum. The termination *berre* is Basque, and is said to mean "new;" and *irum* is said to mean "town." It is doubtful if Climberris is the true form. There is a town and river Illiberris between Ruscino and the Pyrenaeum Promontorium; and this may be the same name as that of the chief town of the Ausci. [G. L.]

CLITAE (Κλεῖται), a place in the interior of Bithynia, mentioned by Ptolemy (v. 1), east of the Parthenius. The site is unknown. [G. L.]

CLITAE, a Cilician people who are mentioned by Tacitus (*Ann.* vi. 41) as subjects of a Cappadocian Archelaus, in the time of Tiberius. This Archelaus appears to have been a king of Cilicia Trachea, certainly not the last king of Cappadocia for he was dead before the time to which Tacitus refers in the passage cited above. [CAPPADOCIA p. 507.] The Clitae refused to submit to the regulations of the Roman census, and to pay taxes, and retired to the heights of Taurus. There they successfully resisted the king, until M. Trebellius was sent by Vitellius, the governor of Syria, who blockaded them in their hill forts, Cadra and Davara, and compelled them to surrender. In the reign of Claudius the Clitae again fortified themselves on the mountains, under a leader Trosobores, whence they descended to the coast and the towns, plundering the cultivators, townspeople, shipmasters, and merchants. They besieged the town of Anemurium, a place probably near the promontory, from which and the other circumstances we collect that the Clitae were a nation in Cilicia Trachea. At last Antiochus, who was king of this coast, by pleasing the common sort and cajoling the leader, succeeded in putting Trosobores and a few of the chiefs to death, and pacified the rest by his mild measures. (Tac. *Ann.* xii. 55.) [G. L.]

CLITE'RNIA, or CLITERNUM. 1. (Κλείτερνον, Ptol.: *Eth.* Cliternius), a city of the Aequiculi, and one of the only two assigned to that people both by Pliny and Ptolemy. It was included in the Fourth Region of Augustus, as well as Carseoli. The discovery of an inscription to a "Duumvir Cliterniae" at a place called *Capradosso* about 9 miles from *Rieti* in the upper valley of the *Salto*, affords some reason for regarding this spot (where there exist vestiges of an ancient town) as the site of Cliternia, though, as the inscription is merely sepulchral, the evidence is far from conclusive. (Bunsen, *Antichi Stabilimenti Italici*, p. 113, in the *Annali dell' Inst. Arch.* vol. vi.; Abeken, *M. I.* p. 88.)

2. A town of Apulia situated in the northern part of the province between the Tifernus and the Frento. (Plin. iii. 11. s. 16; Mela, ii. 4. § 6.) Ancient writers afford no further clue to its position, but local antiquarians have indicated its site at a place called *Licchiano*, on the left of the torrent of *Saccione*, about 5 miles E. of *S. Martino*. The spot, which is now uninhabited, is said to be called in documents of the middle ages Cliternianum, and considerable vestiges of an ancient city are visible there. (Tria. *Storia di Larino*, pp. 17, 18, 356—8; Romanelli, vol. iii. p. 22.) [E. H. B.]

CLITOR. [CLEITOR.]

CLITUMNUS (*Clitunno*), a small river of Umbria, celebrated for the clearness of its waters, and the beauty of the cattle that pastured on its banks. Its source, of which a well-known and very accurate description has been left us by the younger Pliny (*Ep.* viii. 8), is situated about half way between *Spoleto* and *Foligno*, at a place called *Le Vene*, from the numerous sources or springs of water that gush forth from under the limestone rock. These speedily unite into one stream, of sufficient magnitude to be navigable for boats, the waters of which are deep and clear as crystal: it has a course of about 9 miles to Mevania (*Bevagna*), below which it assumes the name of *Timia*: and appears to have been in ancient times also known as the Timia or Tinia from thence to the Tiber. [TINIA.] In the upper part of its course it is still called the *Clitunno*. Pliny describes the source of the Clitumnus in a manner that sufficiently shows it was regarded, not only as a object of local veneration, but as a sight to be visited by

strangers; and accordingly we find the emperor Caligula undertaking a journey for this express purpose, and Honorius turning aside from his progress along the Flaminian Way for the same object. (Suet. *Cal.* 43; Claudian. *de VI. Cons. Hon.* 506.) The hill immediately above the principal source was clothed, in Pliny's time, with a grove of ancient cypresses: close above the water was a temple of Clitumnus himself, while numerous smaller shrines or chapels (*sacella*) of local divinities were scattered around. The peculiar sanctity with which the spot was regarded caused these to be preserved down to a late period; and it is mentioned in the Jerusalem Itinerary (p. 613) under the name of Sacraria, without any notice of the Clitumnus. One only of these numerous small temples still remains, converted into a Christian chapel, but otherwise unaltered; from its position near the principal source it probably occupies the site of the temple of Clitumnus himself, but is certainly not the same building described by Pliny, its architecture being of a debased character, and belonging to the period of the Lower Empire. (Forsyth's *Italy*, p. 324, 4th ed.; Eustace's *Class. Tour*, vol. i. p. 325.) Pliny tells us (*l. c.*) that the temple and grove of Clitumnus were bestowed by Augustus upon the people of Hispellum, who erected public baths and other buildings there. The nearest town to the spot was Trebia (*Trevi*), from which it was only 4 miles distant. (Itin. Hier. p. 613.) The valley through which the Clitumnus flows, from its sources to Mevania, is a broad strip of perfectly level plain, bounded by the lateral ranges of the Apennines on each side. It is a tract of great fertility, and its rich and luxuriant pasturages furnished in ancient times a particularly fine breed of pure white cattle, which on account of their size and beauty were set apart as victims to be sacrificed only on occasions of triumphs or other peculiar solemnities. Their colour was thought to result from their drinking and bathing in the extremely pure waters of the Clitumnus: but though the same tradition is preserved by the inhabitants of the valley, the cattle are no longer remarkable for their whiteness. (Virg. *Geor.* ii. 146; Propert. ii. 19. 25; Sil. Ital. viii. 452; Juv. xii. 13, and Schol. ad loc.; Stat. *Silv.* i. 4. 129; Vib. Seq. p. 9; Cluver. *Ital.* p. 702.) [E. H. B.]

CLODIA'NA, a town in Illyria, situated upon the Via Egnatia, at the point where this road divided, one branch leading to Dyrrhachium, and the other to Apollonia. It probably derived its name from App. Claudius, who encamped upon the river Genusus in B. C. 168. (*Itin. Ant.*; *Tab. Peut.*; Liv. xliv. 30; Leake, *Northern Greece*, vol. iii. p. 279, seq.)

CLODIA'NUS (Κλωδιανός: *Llobregat Meñor* or *Muga*), a river of Hispania Tarraconensis, at the E. end of the Pyrenees, forming at its mouth the harbour of EMPORIAE. (Mela, ii. 6; Ptol. ii. 6. § 20; Strab. iii. p. 160, where it is referred to, but not named.) [P. S.]

CLOTA, in Britain, mentioned by both Tacitus (*Agric.* 23) and Ptolemy. Name for name, and place for place, it is the river *Clyde*. [R. G. L.]

CLUANA, a town of Picenum, mentioned by Mela and Pliny, both of whom place it on the coast between Cupra and Potentia. (Mela, ii. 4. § 6.; Plin. iii. 13. s. 18.) Its site has been fixed by a local topographer, on that of a small town, now called *S. Elpidio a Mare*, about 4 miles from the sea, and the same distance N. of *Fermo*. (Bacci, *Notizie dell' antica Cluana*, 4to. Macerata, 1716; Abeken, *Mittel Italien*, p. 120.) [E. H. B.]

CLUDRUS. [EUMENIA.]

CLU'NIA (Κλουνία κολωνία, Ptol. ii. 6. § 56), a city of the Arevacae in Hispania Tarraconensis, the last considerable place in Celtiberia, on the W. (*Celtiberiae finis*, Plin. iii. 3. s. 4.) It was a colony, and the seat of a *conventus juridicus*, comprising 14 peoples of the Varduli, 4 of the Turmodigi, 5 of the Carietes and Vennenses, 4 of the Pelendones, 18 of the Vaccaei, 7 of the Cantabri, 10 of the Autrigones, 6 of the Arevacae, and 22 of the Astures (at least this appears to be the meaning of Pliny's enumeration). The ruins of the city are visible on the summit of an isolated hill, surrounded with rocks which form a natural wall, between *Coruña del Conde* and *Pennalda de Castro* (Dion Cass. xxxix. 54; Plut. *Galba*, 6; Florez, *Esp. S.* vol. vii. p. 268, v. p. 51: coins, Florez, *Med.* vol. i. p. 364, vol. ii. p. 641; Mionnet, vol. i. p. 39, Suppl. vol. i. p. 79; Eckhel, vol. i. p. 46.) [P. S.]

CLU'SIUM (Κλούσιον: *Eth.* Clusīnus: *Chiusi*), an inland city of Etruria, one of the most ancient and powerful in that country, and without doubt one of the twelve which formed the Etruscan confederation. [On this point, see ETRURIA.] It was situated about 20 miles S. of Cortona, on a gentle hill rising above the valley of the Clanis, near a small lake, to which it gave name (ἡ περὶ Κλούσιον λίμνη, Strab. v. p. 226): this is still called the *Lago di Chiusi*. Strabo says it was distant 800 stadia (100 Roman miles) from Rome; this agrees very nearly with the Antonine Itinerary, which gives the distance by the Via Cassia at 102 miles, and must be very near the truth. (Strab. *l. c.*; *Itin. Ant.* p. 285.) All accounts agree in representing Clusium as a very ancient city, and in accordance with this belief Virgil places it among the cities of Etruria that assisted Aeneas against Turnus (*Aen.* x. 167). We are told that its original name was Camars, whence it has been inferred that it was originally an Umbrian city (a fact in itself highly probable), and that it obtained the name of Clusium when it fell into the hands of the Etruscans. (Cluver. *Ital.* p. 567; Müller, *Etrusker*, vol. i. p. 102.) Servius (*ad Aen.* x. 167) derives its name from Clusius, a son of Tyrrhenus, which may be thought to favour this view; but no dependence can be placed on such statements. When Clusium first appears in history it was one of the most important and powerful of the Etruscan states; but there is no authority for supposing it, as some authors have done, to have been the metropolis of Etruria, or to have exercised any more than a temporary and occasional superiority over the other cities of the League. The prominence that it assumed under the rule of Porsena was evidently owing in great part to the personal abilities and reputation of that monarch (Liv. ii. 9), and neither Livy nor Dionysius represent him as commanding any other forces than those of his own state, though later rhetorical writers call him "rex Etruscorum." (Liv. *l. c.*; Dionys. v. 21; Flor. i. 10; Plut. *Popl.* 16.) At an earlier period also Dionysius speaks of the Clusians as uniting with four other Etruscan cities (Arretium, Volaterrae, Rusellae, and Vetulonia) in a league against Tarquin the Elder, where all five appear on a footing of perfect equality. (Dionys. iii. 51.) It is impossible to say how much of the legendary history of the siege of Rome by Porsena can be received as historical, but there seems no reason to doubt the fact of his expedition, and much ground for supposing that it really ended in the capture of Rome. (Niebuhr, vol. i. pp. 546—548.) He subsequently sent

an army under his son Aruns to attack Aricia, but the young prince was defeated and killed. (Liv. ii. 14; Dionys. v. 36.) From this time we hear no more of Clusium till the invasion of the Senonian Gauls in B.C. 391, an event which was believed to have been brought about by a citizen of Clusium, who sought to avenge his private dishonour by betraying his country to the barbarians. The Gauls, however, though they in the first instance laid siege to Clusium, were soon induced to turn their arms against Rome, and the former city thus escaped from destruction. (Liv. v. 33, 35, 36; Dionys. Exc. Mai, xiii. 14—17; Diod. xiv. 113; Plut. *Camill.* 15—17.) Near a century later Clusium witnessed a second invasion of the same barbarians, the Senones having, in B.C. 295, made a sudden irruption into Etruria, and cut to pieces a Roman legion which was stationed there. (Liv. x. 25, 26; Pol. ii. 19.) During the wars of the Romans with the Etruscans, we hear but little of Clusium, the Clusini being only once mentioned, in conjunction with the Perusians, among the enemies of Rome (Liv. x. 30); and we have no account of the period at which they passed under the Roman yoke. The city is next mentioned in B.C. 225 during the great Gaulish war, when those formidable invaders for the third time appeared under its walls, shortly before their decisive defeat at Telamon. (Pol. ii. 25.) During the Second Punic War, the Clusians were active in supplying corn and timber for the fleet of Scipio (Liv. xxviii. 45); and in the civil wars of Sulla and Marius they appear, in common with many other cities of Etruria, to have espoused the cause of the Marian party. Two successive battles were fought in the immediate neighbourhood of Clusium, in both of which the partisans of Sulla were victorious. (Vell. Pat. ii. 28; Appian. *B. C.* i. 89; Liv. *Epit.* lxxxviii.) Very little is known of Clusium under the Roman empire, but inscriptions attest its continued existence as a municipal town, and Pliny distinguishes the "Clusini novi" and "Clusini veteres," whence it would appear that, like Arretium, it must have received a fresh colony of citizens who enjoyed separate rights; but the period and circumstances of this are wholly unknown. The name of Clusium is still found in the Itineraries, as well as in Ptolemy: it early became the see of a bishop, a distinction which it has retained without interruption to the present day; and it appears certain that it never ceased to be inhabited. Dante speaks of it as in his time going fast to decay, but it has considerably revived, and is now a flourishing though small city, with about 3000 inhabitants. (Plin. iii. 5. s. 8; Ptol. iii. 1. § 49; *Itin. Ant.* p. 285; *Tab. Peut.*; Gori, *Inscr. Etr.* vol. ii. pp. 399—424; Dennis's *Etruria*, vol. ii. p. 331.)

Chiusi retains but very few vestiges of her early greatness in the form of ruins or remains of edifices; but some portion of her walls are still visible, which in their style of construction resemble those of Perusia and Tuder; and a few fragments of architectural decorations are scattered through the buildings of the modern town. But the numerous sepulchres which have been excavated in the neighbourhood have yielded a rich harvest of Etruscan relics,—sepulchral urns, pottery, bronzes, and other objects. Many of these are interesting as exhibiting apparently the purest specimens of Etruscan art, unaltered by Greek influences; much of the pottery in particular is of a very peculiar style, "a coarse, black, unbaked ware, of uncouth forms, grotesque decorations, rude workmanship, and no artistic beauty." The figures with which it is adorned are in relief, and represent for the most part monsters and uncouth figures of a very Oriental character. The painted vases, on the other hand, which have also been found here in considerable numbers, though much less than at Tarquinii and Vulci, uniformly represent subjects from the Greek mythology, and bear the obvious impress of Greek art. The urns in stone and *terra-cotta* resemble those found at *Volterra*, and belong for the most part to a late period. Several of the sepulchral chambers also have their walls painted in a style very similar to those of Tarquinii. (For a full description of these works of art, see Dennis's *Etruria*, vol. ii. pp. 325—384.)

About 3 miles NNE. of *Chiusi* is a hill of conical form, called the *Poggio Gajella*, which has been proved, by recent excavations, to have been converted in ancient times into a vast sepulchral monument, containing numerous tombs, and a number of labyrinthine passages, penetrating in all directions into the heart of the hill. This has been supposed by some writers to be no other than the celebrated tomb of Porsena, of which a marvellous account has been preserved to us by Pliny from Varro; but the only resemblance is the fact that in that case also there was a labyrinth in the basement of the tomb. The description of the superstructure or external monument (which was probably taken by Varro from some Etruscan author) can hardly be received as other than fabulous, and is justly treated as such by Pliny himself, though some modern writers have believed it literally, and attempted a restoration of the monument in accordance with it. (Plin. xxxvi. 13. s. 19; Müller, *Etrusker*, vol. ii. p. 224; Abeken, *Mittel-Italien*, pp. 244, 245; Dennis, *l. c.*, pp. 385—400, where the opinions of numerous modern authors on this much controverted subject are cited and referred to.)

The territory of Clusium probably included several smaller and dependent towns. Etruscan remains have been found at the modern towns of *Cetona*, *Sarteano*, *Chianciano*, and *Montepulciano*, all of them situated within a few miles of *Chiusi;* but we have no trace of the ancient names of any of these places. The district adjoining the city (probably the valley of the Clanis) was celebrated, in ancient as well as modern times, for its great fertility, and the excellence of its wheat and spelt. (Plin. xviii. 7. s. 12; Colum. ii. 6. § 3.) Horace also alludes to its possessing sulphureous springs, frequented for medicinal purposes (*Ep.* i. 15. 9). [E. H. B.]

CLU'SIUS (Κλούσιος), a river of Gallia Transpadana, now called the *Chiese*, which rises in the Rhaetian Alps, and forms a considerable lake now known as the *Lago d'Idro*, but not mentioned by any ancient writer; after emerging from which it has a winding course for some distance through the *Val Sabbia*, and from thence flows for near 30 miles due S. through the plains of Cisalpine Gaul, till it joins the Ollius (*Oglio*), about 20 miles above its confluence with the Padus. Polybius (ii. 32) speaks of it as forming the limit between the Insubrians and the Cenomani, but it is difficult to understand that this could ever have been the case; it certainly was not so in later times. The name is written in the Tab. Peut. "Cleusis," which is a close approximation to its modern form of *Chiese*. [E. H. B.]

CLYDAE (Κλυδαί), a place in Caria in the Rhodian Peraea. (Ptol. v. 3.) The MSS. of Ptolemy and the older editions (Pirckheymer's, for instance) are said to have Chydae; but the name is Clydae

in the Stadiasmus, which places it 30 stadia east of the Promontory Pedalium, probably Cape *Bokomadhi*. [G. L.]

CLY'PEA. [ASPIS.]

CLYSMA (Κλῦσμα), the name given by Eusebius to the Heroopolitan or western gulf of the Red Sea, through which the Israelites passed on dry land. (*Onomast. s. v.* Βεελσεφών.) Philostorgius (*H. E.* iii. 5) says that the gulf was so called from the place where it terminated; which would seem to indicate that the site of the modern *Suez* was anciently occupied by a town of this name. In corroboration of this, Epiphanius (*adv. Haer.* lib. ii. p. 618) mentions τὸ κάστρον τοῦ Κλύσματος as one of the three ports of the Red Sea,—the others being Aïla or Elath, and Berenice (anciently Ezion-geber), both situated on the Elanitic gulf. (Reland. *Palaest.* pp. 471, 472, 556.) [G. W.]

CNA'CALUS MONS. [CAPHYAE.]

CNACION. [LACONIA.]

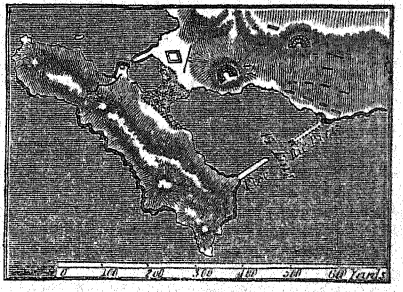
CNAUSUM. [ARCADIA, p. 193, a.]

CNEMI'DES. [CNEMIS.]

CNEMIS (Κνῆμις), a range of mountains forming the boundary between Phocis and the Epicnemidii Locri, who received their distinguishing name from this mountain. Mount Cnemis was a continuation of Callidromus, with which it was connected by a ridge, at the foot of which is the modern town of *Pundonitza*. (Strab. ix. pp. 416, 425; Leake, *Northern Greece*, vol. ii. pp. 66, 180.) A spur of this mountain, running out into the sea, formed the promontory CNEMIDES (Κνημῖδες), opposite the islands called Lichades and the Euboean promontory Cenaeum. Upon this promontory stood a fortress, also called Cnemides, distant 20 stadia from Thronium. It was near the modern *Nikoráki*. (Strab. ix. p. 426; Ptol. iii. 15. § 10; Mela, ii. 3. § 6; called Cnemis by Scylax, p. 23, and Plin. iv. 7. s. 12; comp. Leake, *Northern Greece*, vol. ii. p. 177.)

CNIDUS (Κνίδος, Cnidus: *Eth.* Κνίδιος), a city in Caria, at the western extremity of a long peninsula, which forms the southern side of the bay called Ceramicus. Strabo (p. 656) describes Cnidus accurately: "it has two ports, one of which can be closed, and is intended for triremes, and it has a station for twenty ships; there lies in front of the city an island about seven stadia in circuit, lofty, in the form of a theatre, joined by a causeway to the mainland, and making Cnidus in a manner two cities, for a large part of Cnidus is on the island, which covers both the harbours." This island, now called Cape *Krio*, is united to the main by a sandy isthmus. The island is about 600 yards long, with an average width of about 150 yards. Strabo's dimensions are pretty near the mark. On the west side towards the sea the island is steep in some parts, and it slopes down eastward towards the two harbours, which gives it the appearance that Strabo mentions. "On each side of the isthmus there is an artificial harbour; the smallest (on the north side) has a narrow entrance between high piers, and was evidently the closed basin for triremes which Strabo mentions. The southern and largest port is formed by two transverse moles; these noble works were carried into the sea to the depth of nearly a hundred feet; one of them is almost perfect; the other, which is more exposed to the south-west swell, can only be seen under water." (Beaufort, *Karamania*, p. 81.) A few yards from the end of the west pier there is very deep water at the entrance of the southern harbour: it is marked 17 fathoms in Beaufort's plan. The water shoals from the entrance of each harbour to the sandy isthmus which connects Cape *Krio* with the mainland, and the Cnidians doubtless found no great depth of water between the island and the main when they constructed their causeway. Pausanias, who wrote after Strabo, in two different passages (viii. 30. § 2, v. 24. § 7), says that the island of Cnidus was separated from the mainland by a narrow channel, which he calls Euripus; and in one of the passages he says that there was a bridge over it. He adds that the chief part of the city is on the mainland of Caria, as he calls it, and most of the chief buildings. There is perhaps no inconsistency between Strabo and Pausanias, for if there was a bridge, there was probably a causeway too.

The site of Cnidus is covered with ruins "in every direction, particularly on the NE. side of the harbour. To the SW. are the remains of an ancient quay, supported by Cyclopian walls, and in some places cut out of the steep limestone rocks, which rise abruptly from the water's edge." (Hamilton, *Researches*, &c. vol. ii. p. 39.) Hamilton found the walls of Cnidus very perfect, and traced them throughout their whole extent to the east of the harbour. "The city is enclosed by two walls, one running east and west, the other almost north and south, and united at the summit of the hill to the NE. of the town; the former is partly Cyclopian, and partly pseudisodomous, but the style improves as it ascends. The northern part of the wall is very perfect, and contains two or three towers in a state of great preservation; it is also the best constructed, being probably of a later date and purely isodomous. —The walls in the peninsula are also well preserved, containing a round tower of great beauty at the extremity, near the northern harbour." (Hamilton.) No ancient city has been more mercilessly plundered than Cnidus; its proximity to the sea may account for its present condition. There are two theatres, one of which had a diameter of 400 feet, both in a ruined condition, a Doric stoa, and the basement of a large building which may have been a temple. The two theatres were on the mainland side. On the site of the town there are circular or pear-shaped holes in the ground covered with cement, which must have been cisterns, as Hamilton supposes, for holding rain water; "for there is neither stream nor fountain anywhere near." Cnidus contains examples of Greek architecture of different kinds, both Doric and Ionic. The drawings of the most important remains are published in the Ionian Antiquities of the Dilettanti Society.



HARBOUR AND RUINS OF CNIDUS.

(From Beaufort's *Karamania*.)

About a mile or more from the eastern gate of Cnidus are numerous tombs, some of which are buildings of considerable extent. "One of the largest is a square of 120 feet, with walls of beautiful polygonal construction and a regular coping of flat slabs; within this space are two or three small buildings, apparently tombs." (Hamilton.) The front wall of these tombs is in some few cases built in horizontal courses, but the polygonal blocks are most frequent. In the interior there are either "arched vaults or narrow passages covered with flat stones; the vaults are either formed of large Cyclopian blocks, or of small stones firmly cemented together." (Hamilton.) "The existence of Cyclopian masonry," Mr. Hamilton observes, "thus intimately connected with regular arches, seems to prove that the polygonal style must have been in use at a much later period than is usually believed." He further says, that this Cyclopian masonry, as it is called, is not decisive evidence of the great antiquity of a building; and few good critics will dispute the truth of this remark now. An inscription was found among these Cyclopian tombs which belongs to the Roman period.

The extreme western point of the Cnidian peninsula was the Triopium Promontorium, as Scylax calls it, now Cape *Krio*, and perhaps Herodotus (i. 174) limits the name Triopium to this promontory. But the territory of Cnidus (ἡ Κνιδία) extended eastward to Bubassus at the head of the gulf of *Syme*, and here is the narrow isthmus which the Cnidians attempted to cut through in the time of Cyrus the Persian. [BUBASSUS.] This long narrow peninsula is about 40 miles in length, and its greatest width about 10 miles. It does not seem to have been accurately examined by any modern traveller, but we know its form now from the late British survey. Herodotus certainly calls all this peninsula the Cnidia, and he describes it more clearly than any other writer. Pliny (v. 28) is very brief and confused; perhaps he gives the name Triopia to the small peninsula, or he may include in this term the western part of the whole peninsula. His term Doris may perhaps include the whole peninsula. Pausanias (i. 1. § 3) has no name for it, unless it be the Carian Chersonesus, for he speaks of Cnidus as being in the Carian Chersonesus; but in another passage (v. 24. § 7) he clearly gives the name Chersonesus only to the island, which is now Cape *Krio*, and he says that the chief part of Cnidus is built on the Carian mainland. [Compare BUBASSUS and CARIA.] As the narrow isthmus which the Cnidians attempted to cut through is at the eastern extremity of the peninsula, it is a fair conclusion that all the part west of the isthmus belonged to the Cnidii; and as there is no other city to whose territory it could conveniently be attached, it seems a certain conclusion that they had the whole of the peninsula. Cnidus is mentioned in one of the so-called Homeric hymns, but we can conclude nothing from this. It was a Lacedaemonian colony, and the leader of the colony according to tradition was Triopas. (Paus. x. 11. § 1.) It was one of the members of the Dorian Hexapolis, which was reduced to five cities after the exclusion of Halicarnassus. (Herod. i. 144.) These Dorian colonies, Cnidus, Cos, and Lindus, Ialysus and Camirus in Rhodes, formed a confederation. Their place of meeting was at the temple of the Triopian Apollo, where they had games, and bronze tripods for prizes. The site of the Triopian temple was on the island, now Cape *Krio*. (Thucyd. viii. 35.) The Cnidians traded to Egypt at an early period (Herod. ii. 178); and they had a treasury at Delphi (Paus. x. 11. § 5). The position of the place was favourable for trade, and Cnidus acquired wealth. They colonised Lipara, one of the Aeolian islands off the north coast of Sicily. After their unsuccessful attempt to cut across their isthmus [BUBASSUS], the Cnidians surrendered to Harpagus, the general of Cyrus the Persian, and so far as we know they remained quiet. At the commencement of the Peloponnesian War they were dependents on Athens, for we must suppose that Thucydides (ii. 9) includes them in the term "Dorians dwelling close to the Carians." Cnidus deserted the Athenians after their losses in Sicily, and the Athenians made an unsuccessful attempt to seize the place. Thucydides (viii. 35), after speaking of the Athenians surprising some vessels at the Triopian promontory, says that they then sailed down upon Cnidus, and attacking the city, which was unwalled, nearly took it. The city is evidently the town on the mainland, and as this city was then unwalled, the walls which Hamilton describes must be of later date than the Peloponnesian War. In B. C. 394 Conon, who commanded a Persian and Hellenic fleet, defeated the Lacedaemonians under Pisander off Cnidus and destroyed the supremacy of Sparta. (Xen. *Hell.* iv. 3. § 10; Isocrates, *Panegyr.* c. 39.)

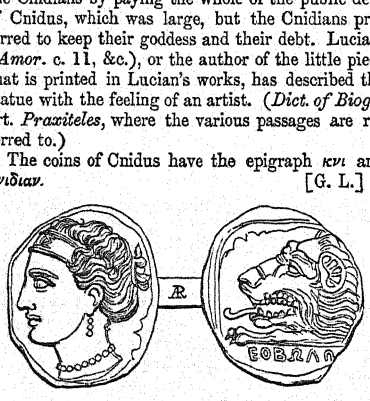
In the war of the Romans with Antiochus the Cnidii readily obeyed the orders of the Romans. (Liv. xxxvii. 16.) One of the very few occasions on which anything is recorded of the military operations of the Cnidii is their sending relief to Calynda, when it had revolted from Caunus (Polyb. xxxi. 17), about B. C. 163. On the settlement of the province of Asia they were included in it, and in Pliny's time Cnidus was "Libera," and probably at an earlier time. It was taken by the pirates who infested these seas before they were cleared out by Cn. Pompeius B. C. 67 (Cic. *Pro Lege Manilia*, c. 12), at the same time that Samos, Colophon and other places on the coast were plundered.

Hamilton (*Researches* and *Appendix*, vol. ii.) copied several inscriptions at Cnidus. None of them are ancient, and most of them belong to the Roman period. The Doric form appears in δαμος and other words. The name of Apollo Carneius occurs in one inscription; and Apollo was worshipped under this name at Corinth, and by all the Dorians (Paus. iii. 13. § 4). This inscription is a memorial in honour of Caius Julius Theopompus (Theupompus in the inscription) the son of Artemidorus (as it stands in Hamilton's copy), and it was erected by his friend Marcus Aephicius Apollonius, the son of Marcus. There was a Theopompus, a native of Cnidus, an historical writer and friend of the dictator Caesar (Strab. p. 656); and Theopompus had a son Artemidorus, but according to this inscription Theopompus was the son of Artemidorus. An Artemidorus informed Caesar of the conspiracy against him. (Plut. *Caes.* c. 65.) The inscription shows that Theopompus was a Greek who had after Greek fashion taken the praenomen and nomen of his patron, and this Theopompus may have been the man whom the dictator patronised. Hamilton conjectures that Apollonius may be Molon, the rhetorician, the teacher of Caesar and Cicero; but if that is so, his father must have received the Roman citizenship, for he is called Marcus in the inscription.

Eudoxus the mathematician, as Strabo calls him, one of the friends of Plato, was a native of Cnidus; but he is chiefly known as an astronomer. Strabo

(p. 119, 806) speaks of his observatory (σκοπή) at Cnidus, from which he saw the star Canopus: his observatory was not much higher than the houses. Ctesias, a physician, and the author of a Persian history, was a native of Cnidus; and also Agatharchides, who wrote a treatise on the Erythraean sea and other works. The Cnidians were fond of art, though the city did not produce artists. They placed a statue of Jupiter at Olympia, with a statue of Pelops on one side of it, and the river Alpheius on the other. (Paus. v. 24. § 7.) They also set up at Delphi a statue of Triopas, the so-called founder of their city, a figure of a man standing by a horse; and a Leto, and Apollo and Artemis, shooting their arrows at Tityus. (Paus. x. 11. § 1.) The painting of Polygnotus, at Delphi, called Lesche, was an offering of the Cnidii. (Paus. x. 25. § 1.) Aphrodite was worshipped at Cnidus, and the place was supposed to be one of her favourite abodes. (Hor. *Od.* i. 30; iii. 28.) Pausanias mentions three temples of Aphrodite at Cnidus; in the oldest she was worshipped as Doritis, in a second as Acraea, and in the third and most recent as Cnidia, or, as the Cnidians called her, Euploea, the deity of mariners (i. 1. § 3). Cnidus possessed the statue of the naked Aphrodite of Praxiteles, of Parian marble, one of the great works of Grecian genius. The statue stood in a chamber with two doors, so that the figure could be seen on both sides. People used to visit Cnidus to see the beautiful goddess. (Plin. xxxvii. 5.) Nicomedes, king of Bithynia, offered to buy this precious work from the Cnidians by paying the whole of the public debt of Cnidus, which was large, but the Cnidians preferred to keep their goddess and their debt. Lucian, (*Amor.* c. 11, &c.), or the author of the little piece that is printed in Lucian's works, has described the statue with the feeling of an artist. (*Dict. of Biogr.* art. *Praxiteles*, where the various passages are referred to.)

The coins of Cnidus have the epigraph κνι and κνιδιαν. [G. L.]



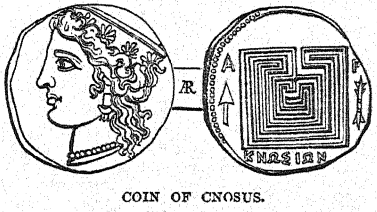
COIN OF CNIDUS.

CNOPU'POLIS. [ERYTHRAE.]

CNOPUS. [BOEOTIA, p. 413, b.]

CNOSUS, or GNOSUS, subsequently CNOSSUS, or GNOSSUS (Κνωσός, Κνωσσός, Γνωσός, Γνωσσός: *Eth.* and *Adj.* Κνώσιος, Κνώσσιος, Γνώσιος, Γνώσσιος, Gnosius, Gnosiacus, *fem.* Gnosis, Gnosias: *Mákro-Teikho*), the royal city of Crete, situated to the N. of the island, SE. of Matium, and 23 M. P. from Gortyna (*Peut. Tab.*). It originally was called CAERATUS (Καίρατος, Strab. x. p. 476) from the small river of that name which flowed beneath its walls. (Callim. *Hymn. Dian.* v. 44.) Tritta (Hesych. *s. v.* Τρίττα), was a name that had been some time applied to it. Pliny (iv. 20), who places Cnossus among the inland cities, and Ptolemy (iii. 17. § 10), are quite wrong in the positions they assign to it. Strabo's text (*l. c.*) is undoubtedly corrupt (comp. Groskurd, *in loc.*; Hoeck, *Creta*, vol. i. p. 402); and this may in part serve to account for the difficulty that has been found in reconciling the statements of this writer, who was so intimately connected with Cnossus, with the known position of the city. Its foundation was attributed to the hero of Cretan romance, Minos, who made it his chief residence. (Hom. *Od.* xix. 178). Cnossus and its neighbourhood was the chosen seat of legend; and the whole district was peculiarly connected with Zeus. At the river Tethris, or Theron, according to tradition, the marriage of Zeus and Hera was celebrated. (Diod. v. 72.) The most received mythus assigned the birth-place as well as the tombs of the "Father of gods and men" to this locality. The well-known Cretan labyrinth is uniformly attached to Cnossus. It was described as a building erected by Daedalus, and the abode of the Minotaur (Diod. i. 61; Apollod. iii. 4). This monument could never have had any actual existence, but must be considered simply as a work of the imagination of the later poets and writers. The Homeric poems, Hesiod and Herodotus, are all equally silent on the subject of this edifice. The labyrinthial construction is essentially Aegyptian, and it would seem probable that the natural caverns and excavated sepulchres still to be seen near Cnossus, and which were originally used for religious worship, suggested, after the introduction of Aegyptian mythology into Greece, the idea of the labyrinth and its fabled occupant. (Comp. Hoeck, *Kreta*, vol. i. pp. 56, foll.)

Cnossus was at an early time colonized by Dorians, and from it Dorian institutions spread over the whole island. It preserved its rank among the chief cities of Crete for some time, and by its alliance with Gortyna obtained the dominion over nearly the whole island. Polybius (iv. 53) has given an account of the civil wars which distracted Crete, and in which Cnossus took part. Afterwards it became a Roman colony. (Strab. x. p. 477.) All the now existing vestiges of the ancient "metropolis" of Crete are some rude masses of Roman brick-work, parts of the so-called long wall, from which the modern name of the site has been derived. (Pashley, *Trav.* vol. i. p. 204.) Chersiphron, or Ctesiphon, and his son Metagenes, the architects of the great temple of Artemis, were natives of this city, as well as Aenesidemus the philosopher, and Ergoteles, whose victories in the Olympian, Pythian, and Isthmian games, are celebrated by Pindar (*Olymp.* xii. 19). For coins of Cnossus, both autonomous and imperial, see Eckhel, vol. ii. p. 307. The usual type is the labyrinth; the forms, since they represent only a poetical creation, are naturally varied. [E. B. J.]



COIN OF CNOSUS.

COBULATUS, or, as Polybius (xxii. 18) writes it, COLOBATUS (Κολόβατος), a river which the Roman general Cn. Manlius crossed on his march from the Caulares [CAULARES] to Isionda (Liv xxxviii. 15). After crossing the Caulares he passed the Caralitis Palus [CARALITIS], and came to Mandropolis; from thence to Lagon, near the source

of the Lysis, and the next day to the Cobulatus. In the map that accompanies Spratt's *Lycia*, the Lysis and the Cobulatus are marked as the two upper branches of the Catarrhactes (*Duden-Su*); but this requires further examination. Arundell (*Asia Minor*, vol. ii. p. 154) supposes the Cobulatus to be the Catarrhactes. [G. L.]

CO'CALA (*τὰ Κώκαλα*, Arrian, *Ind.* 23), a small place on the coast of Gedrosia, where Nearchus spent several days on his return with his fleet from India. Its position is uncertain. [V.]

COCCIUM, in Britain, mentioned in the tenth Itinerary, as being 27 miles from Bremetonacae, and 18 from Mancunium. Rib-*chester* is generally considered to be its modern equivalent. [R. G. L.]

COCHE (*Κωχή* or *Χωχή*, Steph. B.), a small village on the Tigris, not far from Seleuceia, on the authority of Stephanus, who quotes Arrian. There has been considerable doubt, from the indistinct account of ancient authors, whether or not Coche is to be considered to be a different place from Seleuceia, or to be only an earlier name of that town. On the whole, the balance of opinions seems in favour of the former. The words of Arrian, as quoted by Stephanus, are precise enough. Again, in describing the march of Julianus, Ammianus (xxiv. 6) speaks of the army arriving at Coche after having thrown a bridge across the river Tigris. Orosius (vii. 24) speaks of Ctesiphon and Coche as the two most illustrious cities of the Parthians, and Gregor. Nazian. (*Orat. in Julian.* 2) calls Coche a *φρούριον*, of equal strength with Ctesiphon, and so situated that those two places might be considered as one town, divided only by the river. Lastly, Eutropius (ix. 12) calls it "*urbem*" in the time of the emperor Carus. On the other hand, Ammianus (xxiv. 5) has, on the emendation of Gelenius (for before his time the passage was held to be corrupt) "Cochem, quam Seleuciam nominant," which would imply that Coche was the older name: to which Zosimus (iii. 23) probably refers, though he calls the place Zochasa, in the passage *τῆς πρότερον μὲν Ζωχάσης, νῦν δὲ Σελευκείας ὀνομαζομένης*. Pliny (vii. 27) speaks of *Campi Cauchae*, which probably refer to the same place. [V.]

COCHE (*Κώχη* al. *Χόκη*), a town of Arabia Deserta, near the Euphrates, in lat. 72° 30′, lon. 32° 30′, of Ptolemy (v. 19). [G. W.]

COCHLIU'SA (*Κοχλίουσα*, Steph. B. *s. v.*; *Eth.* *Κοχλιούσιος*), an island near the coast of Lycia, which has its name from the shells found there, as Alexander said in his work on Lycia. [G. L.]

COCINTHUS or COCINTHUM (*Κόκυνθος*, Pol.), a promontory of Bruttium, which is described by Polybius (ii. 14) as the southernmost extremity of Italy, on which account he considers it as the point of separation between the Ionian and Sicilian Seas. But it is evident that this is founded upon a very erroneous conception of the geography of this part of Italy. For it is clear from Pliny (who himself alludes to this mistaken idea) that the promontory of Cocinthum lay to the N. of Caulonia, between that city and the Scyllacian gulf (Plin. iii. 10. s. 15), and can therefore be no other than the headland now called *Punta di Stilo*. In another passage (iii. 5. s. 6) Pliny not unaptly compares the configuration of this part of Italy to an Amazonian shield, of which Cocinthus forms the central projection, and the two promontories of Lacinium and Leucopetra the two horns; the latter, however, should rather be the Promontory of Hercules, or *Cape Spartivento*. Mela appears to confound it with the Zephyrian Promontory, which is certainly the modern *Capo di Bruzzano*, much further south. (Mel. ii. 4.) The modern name of *Capo di Stilo* is evidently derived from some column (*στήλη* or *στυλίς*) erected on the headland as a landmark, and appears to date from an early period, as it is already marked by the name of "Stilida" in the Maritime Itinerary. (*Itin. Marit.* p. 490.) The Itinerary of Antoninus, on the contrary, mentions "Cocinto" (p. 114), as if there were a town or village of the name; but it was probably a mere station. [E. H. B.]

COCOSA or COEQUOSA, as it is written in the Antonine Itin., is the first place on a road from Aquae Tarbellicae (*Dax*) to Burdigala (*Bordeaux*). It is placed 24 M. P. from *Dax*, and is supposed to be a place called *Caussèque*. If this is rightly determined, we ascertain the position of the Cocosates, one of the Aquitanian tribes whom P. Crassus compelled to submit to him in the third year of the Gallic war, B. C. 56 (Caes. *B. G.* iii. 27). Pliny (v. 19) calls the people "Cocossates Sexsignani," which seems to mean that it was a garrison town. He calls the Tarbelli "Quatuorsignani." The position of the Cocosates is in the southern part of the department of *Les Landes*; and "the inhabitants of the Landes are still divided into two classes; the Bouges, or those of the north or of the *Tête-de-Buch*; and the Cousiots, those of the south." (Walckenaer, *Géog.*, &c. vol. i. p. 303) [BOII]. [G. L.]

COCY'LIUM (*Κοκύλιον*: *Eth.* *Κοκυλίτης*), a place in Mysia, mentioned by Xenophon with Neandria and Ilium. (Xen. *Hell.* iii. 1. § 16.) In Pliny's time (v. 30) it had disappeared. He mentions it between Cilla and Thebe. A place called *Kutchulan*, or, as others write it, *Cotschiolan-Kuni*, is supposed to represent Cocylium. [G. L.]

COCY'TUS, a tributary of the river Acheron in Epeirus. [ACHERON.]

CODANI, a people of Arabia Felix, mentioned by Pliny between the Arsi and the Yadei (vi. 28). Forster finds them in the tribe of Kodad near Mekka. (*Arabia*, vol. ii. p. 142, note †.) [G. W.]

CODANO'NIA. [SCANDIA.]

CODA'NUS SINUS, the sea to the east of the Chersonesus Cimbrorum (*Jutland*), which, as Pomp. Mela (iii. 4) states, is filled with islands, all of which belong to the modern kingdom of *Denmark*. It was therefore the southern part of the *Baltic*. According to Pliny (iv. 27) it extended north as far as the prom. Cimbrorum. [L. S.]

CODDINUS. [SIPYLUS.]

CODRION, a fortified town in Illyria, which surrendered to the Romans upon the capture of Antipatria, B. C. 200. It was probably near the latter city, upon the river Apsus. (Liv. xxxi. 27.) It was probably the same town, which is called Chrysondyon by Polybius (v. 108). (Leake, *Northern Greece*, vol. iii. p. 326, seq.)

COELA (*τὰ Κοῖλα τῆς Εὐβοίας*), "the Hollows," a part of the coast of Euboea, which was very dangerous to vessels in stormy weather, and where a squadron of the Persian fleet was wrecked just before the battle of Artemisium. (Herod. viii. 13.) Strabo (x. p. 445) describes it as a place between Aulis and Geraestus; but as Aulis is misplaced in a description of the Euboean coast, many critics have proposed to read Chalcis. The Epitomizer of Strabo has Caphareus instead of Aulis, a correction which appears to have been made from Ptolemy (iii. 15. § 25), who places the Coela between Caphareus and the promontory Chersonesus. But Ptolemy is the only

writer who places the Coela on the eastern side of the island; all other ancient writers suppose them to have been on the western coast. (Liv. xxxi. 47; Val. Max. i. 8. § 10; Lucan, v. 196, 230.) The Persian fleet must therefore have sailed round the promontory of Geraestus before they were overtaken by the storm. (Groskurd and Kramer, *ad Strab. l. c.*)

COELE. [ATTICA, p. 302, b.]

COELESYRIA. [SYRIA.]

COELE'TAE, a Thracian people, divided into *majores* and *minores*, the former of whom dwelt at the foot of Mount Haemus, and the latter about Mount Rhodope. (Plin. iv. 18; Liv. xxxviii. 40; Tac. *Ann.* iii. 38.) The district which they inhabited was called *Coeletica*. [L. S.]

COELOS, COELA, COELIA, or CELA (Κοιλὸς λιμήν, Κοῖλα, Κοιλία), a port-town in the Thracian Chersonesus on the Hellespont, near which the Spartans were defeated by the Athenians, and where the latter erected a trophy by the side of the tomb of Hecuba. (Mela, ii. 2. 7; Plin. iv. 18, Ptol. iii. 12. § 4; Nicet. v. p. 81; Anna Comn. xiv. p. 429; Amm. Marc. xxii. 8; Hierocl. p. 634.) There still exist coins of the town of Coelos, respecting which see Eckhel, vol. ii. p. 50. Its modern name is *Kilidbahr*. [L. S.]

COENOPHRU'RIUM, a town on the Thracian coast of the Propontis, on the road from Apollonia to Selymbria; in it the emperor Aurelian was murdered in A. D. 275. (Eutrop. ix. 9; Vopisc. *Aurel.* 35; Itin. Ant. pp. 138, 230, 322, where the place is called Cenophrurium.) It is generally identified with the modern *Bivados*. [L. S.)

COENYRA. [THASUS.]

COEQUOSA. [COCOSA.]

COETAE (Κοῖται), are mentioned by Xenophon at the end of the Anabasis (vii. 8. § 25) among the nations that the Ten Thousand passed through. They are mentioned between the Mossynoeci and the Tibareni. The name does not occur in any other part of the work, nor elsewhere. [G. L.]

COEUS. [PAMISUS.]

COGAEONUM (Κωγαιώνιον), a mountain in the district of the Getae, which, from its connection with the legend of Zamolxis, was considered sacred. A river bearing the same name was in its neighbourhood. (Strab. vii. p. 298.) Neither the mountain nor the river can be identified, as it is uncertain whether we should look for them in the E. Carpathians or in the earlier settlements of the Getae, S. of the Ister. (Comp. Schafarik, *Slavische Alterthum*, vol. i. p. 489.) [E. B. J.]

COGAMUS. [HERMUS.]

COLACEIA (Κολακεία), a town in Malis of uncertain site. (Theopomp. ap. Athen. vi. p. 254, f.)

COLA'NIA, in Britain, mentioned by Ptolemy as one of the cities of the Damnii, to the NE. of the Selgovae (*Solway*). Identified with *Carstairs*, and with *Crawfurd*. [CORIA.] [R. G. L.]

CO'LAPIS, a river in the country of the Iapodes, in Pannonia, the district about the mouth of which was occupied by the tribe called *Colapiani*. (Strab. pp. 207, 214; Plin. iii. 28.) Dion Cassius calls the river *Colops* (xlix. 38, its modern name is *Kulpa*), and, according to Strabo, it flowed from the Alps, and having, in its course, become navigable, emptied itself into the Savus near Siscia or Segestica. [L. S.]

COLCHI INDIAE (Κόλχοι, Peripl. *Mar. Erythr.* p. 33; Tab. Peuting. Colchis Indorum; Κόλχοι ἐμπόριον, Ptol. vii. 1. § 10), a port on the Malabar coast, to the NE. of the present *Cape Comorin*, in that subdivision of India which the ancients called *India intra Gangem*. According to Ptolemy (vii. 1. § 10) it gave its name to a gulf which was called the Κολπὸς Κολχικός. Its present representative has not been determined; but the position is sufficiently identified by the description of the neighbouring coast, which was and is celebrated for its pearl fisheries. Dr. Vincent, in his Commentary on the Periplus (vol. ii. p. 444), has shown that near it, on the northern shore of Ceylon, was the island of Epiodorus (now the island of *Manaar*), and one of the most celebrated seats of the pearl fisheries. It is not improbable that many other names which are mentioned in the immediate neighbourhood, as Colias, Prom. Coliacum, Coniaci (Κωνιακοί, Strab. xv. p. 689), are really connected with that of Colchi. Indeed, the text of the Periplus is so corrupt, that it is difficult to have faith in the emendations even of the very learned men who have made it their study. (Vincent, *Periplus of Erythraean Sea*, vol. ii.; *Asiatic Researches*, vol. v. p. 395.) [V.]

CO'LCHICUS SINUS. [COLCHI INDIAE.]

COLCHIS (ἡ Κολχίς: *Eth.* Κολχός: *Adj.* Κολχικός), a district of western Asia bounded on the SW. by the province of Pontus, from which it was separated by the river Phasis, on the W. by the Pontus Euxinus as far as the river Corax, on the N. by the chain of the Caucasus, which lay between it and Asiatic Sarmatia, on the E. by Iberia and Mts. Moschici, and on the S. by Armenia. There is some little difference in authors as to the extent of the country westward: thus Strabo (xii. p. 498) makes Colchis begin at Trapezus, while Ptolemy, on the other hand, extends Pontus to the river Phasis. It may be gathered from Strab. xi. p 497; Plin. vi. 5. s. 5; Theodor. *Hist. Eccl.* v. 34; Procop. *B. G.* iv. 4; Zosim. i. 32, that Pityûs was the last town to the S. in Colchis, and from Strabo, *l. c.*, Arrian Peripl. p. 11. (ed. Huds.); Mela, i. 19; Ammian. xxii. 15; Ptol. v. 10; that the position of Dioscurias (which, according to Arrian and some other writers, was subsequently called Sebastopolis) was in the northern part of Colchis, and distant from Pityus, according to Strabo 366, and according to Arrian 350 stadia. The order of the tribes on this eastern coast of the Euxine was according to Strabo, and commencing from the N., the Zygi, Heniochi, Cercetae, Moschi and Colchi; it would, however, appear that the whole district popularly known as Colchis occupied the greater part of the territory on which these smaller tribes or subdivisions of people were settled; and may, therefore, as stated, be considered roughly to extend from Trapezus to Dioscurias. The district comprehends the modern provinces of Mingrelia and part of Abbasia, south and west of Mt. Elburz. Aeschylus and Pindar appear to be the earliest authors who have given to this land its historical name of Colchis. The earlier writers only speak of it under the name of Aea, the residence of the mythical king Aeetes. The inhabitants, called Colchi, were according to the opinion of Herodotus (ii. 104, 105) and Diodorus (i. 28) the remains of the army of Sesostris, and therefore of Egyptian origin. Herodotus argues that the people of Colchis were the relics of this army, because of the many customs which were similar to them and to the Egyptians, and not in use originally in other nations, as the rite of circumcision, and the working of linen (which the

Greeks called Sardonic, or, as Larcher thinks, Sardian, from Sardes), and also from their language, from the natural complexion of their skin, which was of a dusky colour, like that of the ancient inhabitants of the valley of the Nile, and from their having curly hair. Strabo (*l. c.*) alludes to, but seems hardly to credit, this story. Yet many modern scholars have held that there is some truth in it, and have attempted variously to account for the connection between the two people. (Comp. Heeren, *Ideen*, vol. i. pt. 1 p.405; Michaelis, *Laws of Moses*, vol. iv. p. 185, &c.) Herodotus is so far a good authority, that he does not speak from hearsay, but from personal observation. Pindar (*Pyth.* 4.378), too, calls the Colchians dark-complexioned. Ammianus (xxii. 8) probably merely copies the words of Herodotus. Dionysius Perieg. (v. 689) confirms the general tradition of the Egyptian descent of the Colchians.

The Colchi were subdivided into numerous tribes, chiefly settled, as we have stated, along the coast of the Euxine: as the Machelones, Heniochi, Zydretae, Lazi, to the S. of the river Phasis: the Apsidae, Abasci, Samigae, Coraxi, to the N. of it; the Coli, Melanchlaeni, Geloni, and Suani, along the mountain range of the Caucasus to the N. and W., and the Moschi to the SE., among the Moschici Montes, an outlying spur of the same great chain. (See under these names.) It may be remarked here, that of these tribes, the Lazi gave their name to the Regio Lazica, a title whereby the whole country was known at a late period of history (Procop. *B. P.* ii. 15, *Goth.* iv. 1; Ptol. v. 10. § 5, as compared with Arrian, *Periplus*, p. 11), and that the Abasci have no doubt perpetuated their name in the modern *Abbasia* (Rennell's Map) or *Abkhasia* (Ritter). It may also be noticed that the names Coli, and Colias, are found in connection with the Indian Colchis; not impossibly through the carelessness of transcribers or editors. [COLCHI INDIAE.] The only river of any importance was the Phasis (now *Fáz* or *Rioni*), which was according to some writers the S. boundary of Colchis, but more probably flowed through the middle of that country from the Caucasus W. by S. to the Euxine, and the Anticites or Afficitus (now *Kuban*). Arrian (*Periplus*, p. 10) mentions many others by name, but they would seem to have been little more than mountain torrents: the most important of them were Charieis, Chobus or Cobus, Singames, Tarsuras, Hippus, Astelephus, Chrysorrhoas, several of which are also noticed by Ptolemy and Pliny The chief towns were Dioscurias or Dioscuris (under the Romans called Sebastopolis) on the sea-board of the Euxine, Sarapana (now *Scharapani*), Surium, Archaeopolis, Macheiresis, and Cyta or Cutatisium (now *Kchitais*), the traditional birth-place of Medea.

The country itself was celebrated, as we have seen, from the earliest times for its cultivation of the trade in linen (Her. ii. 105; Strab. xi. p. 498). During the time of the Romans, and still later under Constantine, many castles and factories occupied its coasts, so as to maintain the general trade of the district (Procop. *B. G.* iv. 2, *B. P.* ii. 28; Zosim. ii. 33); which produced, besides linen, timber for ship-building, hemp, flax, wax, pitch, and gold dust. (Strab. xi. p. 498; Appian. *Mithr.* c. 103.) Among many of the poets of antiquity, and especially among those of the later and Roman times, Colchis, as the scene of the parentage of Medea, and of the subsequent voyage of the Argonauts and the capture of the Golden Fleece, was the native seat of all sorceries and witchcrafts. (Horat. *Carm.* ii. 13. 8, *Epod.* v. 21, xvi. 57; Juv. vi. 643; Propert. ii. 1. 53; Martial. x. 4. 35.) The existence and growth in the country of the Iris plant (Dioscor. *in Proem.* lib. vi.; Plin. xxviii. 9), from the bulbous root of which the medicine we call Colchicum is extracted, may have led to some of the tales of sorcery attributed to Medea. (Ovid. *A. Am.* ii. 89; Lucan. vi. 441.)

We have occasional notices of the history of Colchis incidentally recorded in various passages of the classical writers, from which we may gather:—

1. That during the time of Herodotus it was the northern limit of the Persian empire (Her. iii. 97); though subsequently the people appear to have thrown off this yoke, and to have formed an independent state (Xen. *Anab.* iv. 8. § 9, vii. 8. § 25). Still later, in the time of Alexander the Great, the Colchians were not included in the sway of the Persians. (Arrian, *Anab.* iv. 15. § 4.)

2. During the period of the contests between Mithridates and the Romans, Colchis was considered to be one of the territories which the king of Pontus had annexed to his paternal territory (Appian, *Mithr.* 15), though its allegiance was even then uncertain and doubtful (*Ibid.* 64). During the Second Mithridatic War, Mithridates made his son Machares king of Colchis (*Ibid.* 67), who appears to have held his power but for a short period. Finally, on the overthrow and death of Mithridates, Pompey made Aristarchus the governor of this district. (*Ibid.* 114; comp. Dion Cass. xxxvi. 33, xxxvii. 3.) On the fall of Pompey, Pharnaces, son of Mithridates, took advantage of Caesar being occupied in Egypt, and reduced Colchis, Armenia, and some part of Cappadocia,—defeating Cn. Domitius Calvinus, whom Caesar subsequently sent against him. His triumph was, however, short-lived. (Dion Cass. xlii. 45.)

3. Under Polemon, the son and successor of Pharnaces, Colchis was part of the kingdom of Pontus and the Bosporus. (Strab. xi. pp. 493—499.)

Lastly, from Theoph. Byzant. (*Fragm.* 4), it appears that in the eighth year of Justin, A. D. 572, the Colchians and Abasgi joined the king of Armenia as the allies of Chosroes in his war against Marcian. At this period the district itself, as already remarked, was generally known as Terra Lazica. (Menand. Prot. *Fragm.* 3 of his *Continuation of the History of Agathias.*) [V.]

COLENDA (Κολένδα: perhaps *Cuellar*), a city of the Arevacae in Hispania Tarraconensis, mentioned by Appian (*Hisp.* 99, 100; Ukert, vol. ii. pt. 1, p. 456). [P. S.]

COLI (Κῶλοι), a people of the Caucasus, in the north of Colchis, inhabiting a district called after them, Κωλική. The northern part of the Caucasus was also called Κωλικὰ ὄρη. (Steph. B. *s. v.* Κῶλοι; Scylax, p. 31, where Κωλική should be read for Κωρική; Plin. vi. 5. s. 5; Mela, i. 19.)

COLIAS. [ATHENAE, p. 305, b.]

COLICARIA, a place in Gallia Cisalpina, on the Po, between Mutina and Hostilia, near *Mirandola.* (It. Ant.)

COLIS (Κωλίς, Dion. Perieg. 1148; Mela, iii. 7; Fest. Avienus, v. 1355), a district on the Malabar coast, opposite to Ceylon, and a little to the northward of *Cape Comorin.* As stated elsewhere [COLCHI INDIAE], there is a great confusion in the names which the ancients have preserved of the places on this coast; and it is very likely that the names Calligicum, Co-

liacum, Colis, and Colias, refer to one and the same district. That it was N. of *Cape Comorin* is quite clear; and if Colias and Colis be one and the same, it is clear that it was not far to the N., as Dionysius (v. 951) evidently describes the former as opposite to *Ceylon*. Ptolemy and Marcian connect with Calligicum another promontory, which they call Cory (Κῶρυ ἄκρον), a projecting strip of land to the E. of the *Sinus Colchicus*: it has been supposed by Ritter (*Erdk.* v. p. 517) to be the same as the present *Panban*, opposite the island of *Ramanan Kor*. Pliny (vi. 20. s. 23) speaks of a Promontory Calingon, — doubtless the Calligicum of Ptolemy. [V.]

COLLA'TIA (Κολλατία: *Eth.* Κολλατῖνος, Collatinus: *Castel dell' Osa*), an ancient city of Latium, situated about 10 miles E. of Rome, between Gabii and the Anio. Virgil notices it as one of the colonies of Alba Longa (*Aen.* vi. 774); a clear proof that he considered it as a Latin town; and Dionysius also distinctly attributes it to that people: it is strange, therefore, that Livy speaks of it as if it had been a Sabine city previous to its conquest by the Romans. The first occasion on which its name appears in history is during the reign of Tarquinius Priscus, by whom it was reduced to a state of subjection to Rome. (Liv. i. 38; Dionys. iii. 50.) Livy has preserved to us the formula of "deditio" on this occasion, and there can be no doubt that the fact is historically true, as the city never appears again as an independent state. Tarquin is said to have established a garrison there, whence he is erroneously represented by some late grammarians as the founder of the city (Serv. *ad Aen.* vi. 744): he at the same time appointed his nephew Egerius as governor, who in consequence obtained the surname of Collatinus, which he transmitted to his descendants; and Lucius Tarquinius, the husband of Lucretia, is represented as residing at Collatia at the time of the siege of Ardea. (Liv. i. 57—59; Dionys. iv. 64.) Silius Italicus also represents it as the birthplace of the elder Brutus (viii. 363); but there is no other authority for this. No subsequent mention of Collatia occurs in history; but it appears to have gradually declined. Cicero incidentally notices it as one of the municipal towns of Latium which was in his time in a very decayed condition. Strabo tells us it was reduced to a mere village, and Pliny enumerates it among the "populi" of ancient Latium which were then no longer in existence. (Cic. *de Leg. Agr.* ii. 35; Strab. v. p. 230; Plin. iii. 5. s. 9.) This is the last mention of the name that we meet with; but the memory of its existence was preserved by the Via Collatia or Collatina, which is noticed more than once by Frontinus (*de Aquaeduct.* 5, 10), from whom we learn that it lay to the left of the Via Praenestina, from which it was separated by a short interval. This is the only clue to the position of Collatia, the site of which has in consequence been generally fixed at a place called *Castellaccio* or *Castel dell' Osa*, a ruined castle of the middle ages, on the N. bank of a little stream called the *Osa*, little more than 2 miles from its confluence with the Anio, and about the same distance from the site of Gabii. There remain on this spot some very inconsiderable fragments of walls on the side towards the stream, where it presents a steep and abrupt face of tufo rock, but on the other side it is wholly without defences, and Gell is of opinion that the site was little adapted for that of an ancient city. Hence he inclines (as well as Westphal) to place Collatia at *Lunghezza*, another mediaeval fortress on a bold and nearly isolated hill just above the confluence of the *Osa* with the Anio. The position of *Lunghezza* is certainly one better adapted by nature for the site of an ancient city than that of *Castel dell Osa*, and would accord much better with Virgil's expressions ("Collatinas imponent montibus arces," *Aen. l. c.*) but no ruins have been discovered there. (Gell, *Top. of Rome*, pp. 171—175; Nibby, *Dintorni*, vol. i. pp. 478—482; Westphal, *Röm. Kampagne*, pp. 100, 101; Abeken, *Mittel Ital.* p. 78.) [E. H. B.]

COLLOPS MAGNUS or CULLU (Κόλλοψ μέγας ἢ Κόλλου, Ptol. iv. 3. § 3; Chulli Municipium, *Itin. Ant.* p. 19; Chullu, *Tab. Peut.*; Chulla, Solin. 29; *Collo*, Ru.), a city of Numidia, upon a headland on the W. side of the Sinus Olcachites (*Bay of Stora*), E. of the Pr. Tretum, and 50 M. P. west of Rusicada, celebrated for its purple-dyeing establishments, and probably, therefore, a Phoenician colony. (Brun, *Africa*, p. 214.) Ptolemy mentions a Κόλλοψ μίκρος, considerably to the E. of this, in a position apparently near the opposite side of the bay. (Ptol. *ibid.* § 4.) [P. S.]

COLLYTUS. [ATHENAE, p. 302.]

COLOBATUS. [COBULATUS.]

CO'LOBI (Κολοβοί, Diod. iii. 32; Agatharch. p. 46; Ptol. iv. 7. § 28), a tribe of Troglodytes situated on a strip of land in the vicinity of the promontory of Bazium in lat. 24° N., and on the western shore of the Red Sea. Ptolemy (iv. 7. § 7) mentions a mountain (Κολοβὸν ὄρος, ἄκρον), and Strabo (xvi. p. 771) a forest, of the Colobi (Κολοβῶν ἄλσος) in this region, between Berenice and the harbour of Antiphilos. Pomponius Mela (iii. 8) places a town of Coloba between the promontory of Aeneum and Philoteris. The Colobi, like the entire Troglodytic nation, were the subject of many fables. In the Greek language their name imports "the mutilated," and they seem to have practised the rite of circumcision after a manner peculiar to themselves (Aristot. *Hist. An.* iii. 8. § 6; Diod. iii. 32). They were probably a dwarfish people, and among the varieties of the Aethiopict race whose low stature or deformity led finally to the fable of the Pygmies. The region which they inhabited was barren, and they were excluded from the pasture grounds to the west of it by their stronger kinsmen or neighbours. Hence their diet was principally shell-fish and the casual products of the chase, and their curtailed proportions were confirmed by their poor diet. [W. B. D.]

COLOE (Κολόη λίμνη, Ptol. iv. 7. § 24, 31; Steph. Byz. *s. v.*), a lake in Aethiopia, lat. 12° N., through which flows, but with little intermixture of their several waters, the river Astapus (*Bahr-el-Azrek*), the Blue or Dark River. The lake Coloë is probably the Ψεβώ or Ψέβοα of Strabo (xvii. p. 822), and is the modern Lake *Dembea* or *Tzana*. There was also in Aethiopia a town named Coloë (Κολόη πόλις, Ptol. iv. 7. § 25) of which the site is uncertain (Arrian, *Peripl. Mar. Erythr.* p. 3; Mannert. *Geograph.* vol. xii. p. 167). [W. B. D.]

COLO'NAE (Κολωναί) or COLO'NE, a town in the Troad, 140 stadia from Ilium. (Strab. pp. 589, 604; Thuc. i. 131; Xen. *Hell.* iii. 1. § 13; Paus. x. 14. § 1.) According to tradition, Colonae was in early times the residence of a Thracian prince Cycnus, who possessed the adjoining country and the island of Tenedos, opposite to which Colonae was situated on the mainland. Colonae was probably one of the towns from which the inhabitants were removed to supply the population of Alexandria in Troas. Pliny (v. 30) places it in the interior, and

speaks of it as one of the places that had disappeared.

There was a Colonae near Lampsacus on the Hellespont, a foundation of the Milesians. (Strab. p. 589; Arrian, *Anab.* i. 12. § 11.) [G. L.]

COLO'NIA, in Britain. The criticism which applies to Camulodunum [CAMULODUNUM] has been postponed to the present notice, because the place, to which the general assent of investigators has assigned the honour of having been the first Roman colony in Britain — the *Colonia κατ' ἐξόχην* — is the *Caer Colun* of the British, and the Camulodunum of the classical writers. *Cair Colun* is a name in Nennius's list of British cities. In Beda and the earlier Anglo-Saxon authorities we have such forms as *Colnaceaster*, *Colecestria*, &c., evidently meaning *Colchester* in Essex. Lastly, in Henry of Huntingdon, we find the special statement that the British *Caer Colun* and the A.-S. *Colecestria* are one and the same. The identity of *Camulodunum* with the town thus named from Colonia is another question. Few writers, however, have disconnected them. The chief grounds for the identification lie in two passages of Tacitus.

After the reduction of the Iceni (in Norfolk and Suffolk), and the Cangi (on the Irish Sea); after, too, a diversion against the Brigantes (to the north of the Humber), the fierce nation of Silures required repression. For this purpose a colony is established at Camulodunum — "Silurum gens non atrocitate, non clementia mutabatur, quin bellum exerceret, castrisque legionum premenda foret. *Id quo promptius veniret*, colonia Camulodunum, valida veteranorum manu, deducitur in agros captivos, subsidium adversus rebelles, et imbuendis sociis ad officia legum. Itum *inde* ad Siluras." (*Ann.* xii. 32, 33.) Attention is directed to the words in Italics. Reference is also made to the article CANGI. The section, too, of Tacitus preceding the one quoted should be read. This tells us that Ostorius had already fortified the valleys of the Sabrina and the Autona — the Sabrina meaning the *Severn*, whatever may have been the meaning of Autona (? Aufona).

Now, with stations already effected on the Severn, and another river, which was certainly nearer to Wales than any river of Essex, how can we reconcile the probable movements of Ostorius with either of the accredited sites of Camulodunum? This is well known to have been either *Maldon*, or *Writtle* (near *Colchester*), each in Essex, and each in the very last place imaginable for the operations of a Silurian, a Brigantian, or a Cangian campaign, even if it be allowed to suit an Icenian.

The solution to these difficulties probably lies in the fact of Tacitus's authority being of a high value only for those parts of our island with which his father-in-law Agricola came in contact, and for that period of our early history during which that general was so important an actor. Now, the parts that he knew best lay in the west and north — in Wales and Scotland — rather than in the eastern counties.

In A.D. 61, the name of Camulodunum re-appears (*Ann.* xiv. 31); its geographical and political relations being comparatively clear. Thus, the war is against the famous Queen of the Iceni (Boadicea), and the population of the neighbourhood is that of the Trinobantes (*Middlesex*). At the same time, the campaign in Wales is interrupted by the Icenian revolt; a fact to which we may possibly trace the confusion in the account of Ostorius. The actual movement from west to east directed the attention of the historian towards Wales, whilst the probable rapidity with which Paullinus (the general now under notice) effected it, abridged the distance.

Be this as it may, the Camulodunum of the Icenian campaign is a place of pleasure, rather than a military fortification — "Nullis munimentis septam — dum amoenitati prius quam usui consulitur." This is not quite what we expect. It contains a temple, an image of victory, a *curia*, and a theatre.

Where does Tacitus place it? He is generally said to place Camulodunum on the aestuary of the Thames: by which a slight complication, and the necessity of carrying that river as far north as the *Blackwater*, is engendered. Nevertheless, though the context favours this view, it does not absolutely enforce it — "externos fremitus in curia eorum auditos; consonuisse ululatibus theatrum, visamque speciem *in aestuario Tamesae* subversae coloniae." This by no means says that the population of Camulodunum saw it. It might have been seen in London. The passage continues — "jam oceanum cruento aspectu; dilabente aestu, humanorum corporum effigies relictas, ut Britanni ad spem, ita *veterani* ad metum trahebant." As these *veterans* were the real occupants of Camulodunum, the extract is, *pro tanto*, in favour of Tacitus's having placed it on the Thames. Still, as already stated, it is not conclusive. The chief reason, however, for giving the passage in full will appear in the sequel.

Ptolemy's Camudolanum is a town of the Trinoantes, on the Imensa aestuary, the Trinoantes being east of the Simeni, whose town is Venta. The current explanation of this passage is, that the Simeni are the Iceni of the other authors, and Venta the Venta Icenorum (=*Norwich*). In a previous passage, we have, in the following order, from north to south, (1) the Metaris aestuary (= the Wash), (2) the river *Gariennus* (*Yare*), (3) a promontory, (4) the outlets of the river Idumannia, (5) the Tamissa aestuary. Now, the Tamissa aestuary is the Imensa aestuary, and the Ei-*du*-mannia the *Black*-water. At least, such is the view suggested by the element *du* (= *black*).

Turning from Ptolemy to the Itineraries, we find equal elements of confusion. In the *fifth*, we have *Colonia;* in the *ninth*, *Camulodunum*.

Colonia is 52 miles from London, Camulodunum 51.

From London to	M.P.	*From Camulodunum to*	M.P.
Caesaromagus -	xxviii.		
Colonia - -	xxiiii.	Canonium - -	viii.
		Caesaromagus -	xii.
	lii.	Durolitum - -	xvi.
		London - -	xv.
			li.

The distance between Caesaromagus and Colonia coincides somewhat less closely.

Even the identification of Colonia with *Col*chester is shaded by a doubt. It is difficult to believe that the river *Coln* took its name from *Colonia*, and it is not easy to believe that *Col*-chester is other than the Camp upon the *Colne*.

Notwithstanding the prevalence of the contrary opinion, the present writer, after balancing the conflicting difficulties, finds the best solution in doubting the identity of *Colonia* and *Camulodunum*. The first he believes to have been *Col*-chester, the second *Maldon*, name for name in each case. [R. G. L.]

COLO'NIA AGRIPPI'NA, or AGRIPPINENSIS, or simply AGRIPPI'NA (*Cologne*, as the French and English call it; *Cöln*, and *Köln*, as the Germans call it), a town on the left bank of the Rhine on the Roman road, which ran from Augusta Rauracorum (*Augst* near *Bâle*) past *Strassburg*, *Worms*, *Mainz*, *Bingen*, *Coblenz*, and *Bonn*. The road was continued on the left bank of the Rhine from *Cologne*, through Novesium (*Neuss*), Colonia Trajana (*Kellen* near *Cleves*), Noviomagus (*Nymegen*), and thence to Lugdunum (*Leyden*). The position is determined by the Itineraries and by the name. There are also medals of Colonia Agrippinensis, and the name occurs on inscriptions.

This town was originally called Oppidum Ubiorum (Tacit. *Ann.* i. 36), and it was the chief town of the Ubii, a German nation. The Ubii were on the east side of the Rhine in Caesar's time; but under Augustus they removed across the Rhine under the protection of M. Vipsanius Agrippa, to escape from the attacks of their neighbours the Catti. Agrippina, the wife of Claudius and the daughter of Germanicus Caesar, who was born at the Oppidum Ubiorum while her father commanded in these parts prevailed on her husband (A. D. 51) to send a colony of veteran soldiers there, and from that time the place had her name. (Tacit. *Ann.* xii. 27; Strabo, p. 194.) The Agrippinenses were made Juris Italici (Paulus, *Dig.* 50. tit. 15. s. 8), that is, the place had the Jus Italicum, which was a great privilege; but it does not appear whether it was conferred at the time of the colonisation or afterwards. An inscription in Gruter (p. 436) shows that it was also called Colonia Claudia Augusta Agrippinensium. Tacitus (*Germ.* c. 28; *Hist.* iv. 28) observes that the Ubii were willingly called Agrippinenses, from the name of their founder (conditoris sui), as if Agrippa founded the colony, though, in the passage already cited, Tacitus ascribes the foundation of the colony to Agrippina, or to her interest at least. (See the note of Lipsius on this passage.)

Cologne is well placed for a large town, being just below the point where the flats of the Netherlands commence, in a fertile country, and forming a convenient place of transit between the countries on the east and west sides of the Rhine. Its position on the German frontier involved it in trouble during the insurrection of Civilis, whom the people at length joined. The Transrhenane Germans were jealous of Cologne, which had grown rich. (Tacit. *Hist.* iv. 28.) The Colonia was protected by a wall, which the rude Germans on the other bank of the Rhine considered a badge of slavery. The Roman settlers and the Germans in the place had intermarried. The town had a transit trade, which was burdened with duties; and probably the people levied tolls on the boats that went up and down the river (Tacit. *Hist.* iv. 63—65), an obstacle to commerce which long existed on the Rhine.

Cologne became the chief town of Germania Secunda or Inferior. Aulus Vitellius was at Cologne, as governor of the Lower Germania, when he was proclaimed emperor by the soldiers. (Sueton. *Vitell.* c. 8.) There was a temple of Mars at Cologne, in which a sword was hung up, that was said to have been the sword of Divus Julius. Vitellius went about the most crowded streets of Cologne with this sword in his hand, when he was proclaimed emperor, and carried it off with him. But he sent the sword with which Otho killed himself, to be dedicated in the temple of Mars at Cologne. (*Vitell.* c. 10.)

Trajan was also at Cologne when Nerva died A.D. 98, and he assumed the imperial insignia there. (Oros. vii. 12.) Ammianus (xv. 11) mentions Cologne under the name of Agrippina, and Tungri (*Tongern*), as large and rich cities of Secunda Germania. The place was taken by the Franks, but was recovered by Julian about A. D. 356, at which time it was a strongly fortified place. It is also mentioned by Zosimus (i. 38), under the name of Agrippina, as a very large city. In the Notitia it is called "Metropolis civitas Agrippinensium."

The Roman remains of Cologne consist of what is called the Pfaffenporte, supposed to be the old Porta Claudia, with the inscription C. C. A. A., and some remains of the walls. Many statues, sarcophagi, and other Roman remains have been found there. Some authorities speak of traces of a subterranean passage from Cologne to Trèves, which is an absurd fiction. There was a Roman road from Augusta Trevirorum to Cologne, the line of which appears to be indicated plain enough in some parts by the directions and position of the modern road. The old town of Cologne was that which was surrounded with walls by the Romans, and until near the close of the twelfth century was called the "civitas intra coloniam." The circuit of the ancient Colonia is described by Gelenius (*De admiranda sacra et civili magnitudine Coloniae*, Col. 1645, 4to.; referred to by Eichhorn). About A.D. 1180 a new wall inclosed the suburbs.

Cologne was made a Roman city "juris Italici," which means that the municipal government and a limited jurisdiction in civil matters were in the hands of the city magistrates, whether they were called Duumviri or by any other name, and of an Ordo (Curia). The criminal jurisdiction and the jurisdiction in more important civil matters were in the hands of the Consularis or governor of Germania Secunda, whose residence was at Cologne. It seems a very reasonable conjecture that this important city never entirely lost its original constitution, and that its municipal system as it existed in the middle ages, as they are called, is of Roman original. Though this cannot be proved, it is shown to be very probable by Eichhorn (*Ueber den Ursprung der Städtischen Verfassung in Deutschland. Zeitschrift für Geschicht Rechtswissenschaft*, Band ii). The place fell into the hands of the Franks in the first half of the fifth century, A. D.; and if it be true that the Roman general Aëtius recovered it, as some assume, the Romans did not keep it, for Childeric, the father of Chlodowig, had possession of the place. He spared the fortifications of Cologne, though he destroyed those of Trèves. It was the residence of the Frankish kings in Chlodowig's time, and is often mentioned in Frankish history as a strongly fortified place. It is well known that, as a general rule, the Franks allowed their Roman subjects to retain their own law, and it necessarily follows that they must have allowed them, to some extent at least, to retain the Roman institutions, without which the Roman law could not have been applied. Cologne was the first large Roman town that the Frankish kings got possession of, and there were reasons sufficient why they should allow this ancient and powerful city to retain its municipal constitution; and it is difficult to think of any reasons why they should destroy it. The investigation of this subject by Eichhorn is highly interesting. [G. L.]

COLO'NIA EQUESTRIS NOIODUNUM (*Nyon*), a town in the country of the Helvetii, which the

Itineraries place on the road from *Geneva* to Lacus Lausonius (*Lausanne*). It is first mentioned by Pliny (iv. 7), and then by Ptolemy (ii. 9), who assigns it to the Sequani. Pliny and Ptolemy simply name it Equestris; and so it is named in the Itineraries. On some inscriptions it is called Civ. Equestrium, and Col. Julia Equ.; from which some have concluded that it was founded by C. Julius Caesar. In the Notitia it is called Civ. Equestrium Noiodunum. The name Noiodunum, and the position of Equestris in the Itineraries, determine the site of the place with certainty. The district in which *Nyon* stands is called Pagus Equestricus in a document of the year 1011; and it is said that the people of the country still call this district *Enquestre*. (D'Anville, *Notice, &c.*; Walckenaer, *Géographie, &c., des Gaules*, vol. ii. p. 316.) [G. L.]

COLO'NIA TRAJA'NA, is only mentioned in the Antonine Itinerary and the Table. It is on the road from Colonia Agrippinensis (*Cologne*) to Lugdunum (*Leyden*). Colonia Trajana is between Vetera and Burginatium. It is agreed that the place is *Kellen* or *Kelln*, near *Clèves*, or *Clèves* itself, as some suppose. [G. L.]

COLO'NIDES (Κολωνίδες), a town in the SW. of Messenia, described by Pausanias as standing upon a height at a short distance from the sea, and 40 stadia from Asine. The inhabitants affirmed that they were not Messenians, but a colony led from Athens by Colaenus. It is mentioned by Plutarch (*Philop.* 18) under the name of Colonis (Κολωνίς) as a place which Philopoemen marched to relieve; but according to the narrative of Livy (xxxix. 49) Corone was the place towards which Philopoemen marched. [CORONE.] The site of Colonides is uncertain. Leake places it upon the Messenian gulf at *Kastélia*, where are some remains of ancient buildings, N. of *Koroni*, the site of Asine; but the French commission suppose it to have stood on the bay of Phoenicus, NW. of the promontory Acritas. (Paus. iv. 34. §§ 8, 12; Ptol. iii. 15. § 7, who calls it Κολώνη; Leake, *Peloponnesiaca*, p. 195; Boblaye, *Recherches*, &c., p. 112.)

COLO'NIS, an island mentioned by Pliny (iv. 12. s. 19) as off the coast of Argolis. From the order in which he enumerates the names, and from Colonis occurring in his text in the place of Hydreia ("Tiparenus, Aeropia, Colonis, Aristera, Calauria"), Leake conjectures that Colonis and Hydreia were one and the same island (*Peloponnesiaca*, p. 286); but Kiepert gives the name of Colonis to the small island S. of *Spétzia*.

COLO'NUS AGORAEUS. [ATHENAE, p. 298, b.]

COLO'NUS HI'PPIUS. [ATTICA, p. 326, a.]

COLOPE'NE, CULUPE'NE, or CALUPENE (Καλουπηνή), a district in Pontus on the border of Armenia Minor. (Strab. p. 560.) Pliny (vi. 3) places Sebastia and Sebastopolis in Colopene. As to the position of this district, see PONTUS. [G. L.]

CO'LOPHON (Κολοφών: *Eth.* Κολοφώνιος), one of the Ionian cities of Asia, founded, according to tradition, by Andraemon. The tomb of Andraemon was on the left as a man went from Colophon, after crossing the river Calaon. (Pausan. vii. 3. § 5.) It was 120 stadia from Lebedus, which was north of it; and from Ephesus, which was south of it, 70 stadia, direct sailing, but 120 along the coast. (Strab. p. 643.) The little river Hales or Ales flowed by Colophon, and was noted for the coolness of its water. (Paus. viii. 28. § 3.) The place was a short distance from the coast; and its port was Notium (Νότιον), with respect to which Colophon was called the upper city (ἡ ἄνω πόλις, Thuc. iii. 34).

Colophon and Ephesus did not, like the other Ionian cities of Asia, celebrate the festival of the Apaturia; for some reason or other connected with an affair of blood. (Herod. i. 147.) At an early period in the history of Colophon, some of the citizens being exiled by the opposite faction, retired to Smyrna, where they were received. But, watching an opportunity, they seized the town, and the matter was at last settled by the Smyrnaeans agreeing to go away with all their moveables, and leaving Smyrna in possession of the Colophonian exiles. (Herod. i. 150; compare the confused story in Strabo, p. 633, about Smyrna and Colophon.) Herodotus mentions Notium as an Aeolian city (i. 149); and some critics have supposed that he means the Notium which was the port or lower city of Colophon; a supposition that needs no refutation.

Colophon was taken by Gyges, king of Lydia. (Herod. i. 14.) Alyattes, one of his successors, took "Smyrna, the city that was founded from Colophon" (Herod. i. 16),—in which passage Herodotus appears to allude to the story of Smyrna that he tells in another place (i. 150). Colophon is seldom mentioned. Early in the Peloponnesian War the Persians got possession of the upper town or Colophon, owing to the people quarrelling among themselves. The party who were expelled maintained themselves in Notium; but even they could not agree, and a Persian faction was formed in Notium. The party opposed to the Persians called in Paches, the Athenian commander, who drove the Persian party out of Notium, and gave it back to the Colophonians, except those who had been on the Persian side. Afterwards the Athenians sent some settlers to Notium, and collected there all the Colophonians that they could from the cities to which they had fled. (Thuc. iii. 34.) Notium and Colophon are mentioned by Xenophon (*Hell.* i. 1. § 4) as distinct towns.

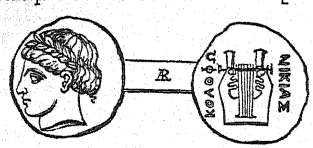
Lysimachus, a Macedonian, and one of Alexander's body-guard, who, after Alexander's death, made himself king of the Thracians, destroyed Lebedus and Colophon, and removed the people to his new city of Ephesus. (Paus. i. 9. § 7, vii. 3. § 4.) The Colophonii were the only people of those removed to Ephesus who resisted Lysimachus and his Macedonians; and those who fell in the battle were buried on the way from Colophon to Clarus, on the left side of the road. Probably a large mound was raised over the dead. Antiochus, king of Syria, in his war with the Romans (B. C. 190), unsuccessfully besieged Notium, which Livy (xxxvii. 26) calls "oppidum Colophonium," and he observes that it was about two miles from Old Colophon. On the settlement of affairs after the war with Antiochus, the Romans gave to the Colophonii "who dwelt in Notium" freedom from taxation (immunitas), as a reward for their fidelity to them in the war. (Liv. xxxviii. 39.) Polybius also calls the Colophonii "those who dwelt in Notium" (xxii. 27). But it was still the fashion to speak of Colophon as Cicero does (*pro Leg. Manil.* c. 12) when he mentions Colophon as one of the cities plundered by the pirates in his own time. This Colophon seems to be Notium. Strabo does not mention Notium; and he speaks of Colophon as if the old city existed when he wrote, though his remarks on the distance from Ephesus seem to apply rather to Notium or New Colophon than to the old town. Mela (i. 17) mentions Colo-

phon, and not Notium. Pliny (v. 29) says that Colophon is in the interior, and that the Halesus (the Ales of Pausanias) flows by it. "Next is the temple of Apollo of Clarus, Lebedus: there was also Notium, a town." This is a good example of Pliny's careless compilation. Thucydides tells us that Notium was the town on the coast or naval town, and that Colophon was the upper town; and Livy distinguishes the two clearly, and gives the distance of Old Colophon from the coast. The site of Notium and Colophon is easily determined, being near to Clarus. [CLARUS.] Chandler says that there are no ruins at Notium, and only some miserable cabins on the site of Colophon. Notium must have been as old as Colophon: it was mentioned by Hecataeus in his Asia as a city of Ionia (Steph. B. *s. v.* Νότιον).

Strabo says that the Colophonians had once a good navy, and an excellent cavalry. Their cavalry was so superior as to assure the victory to the side on which it fought, whence he says came the proverb, "He has put the Colophon to it" (τὸν Κολοφῶνα ἐπέθηκεν) whenever a matter was brought to a certain termination. The Scholiast on the Theaetetus of Plato (on the words τὸν Κολοφῶνα ἀναγκάζω προσθιβάζων) gives a different explanation. He says that when the twelve Ionian states assembled at the Panionium, if the votes were equal, the Colophonii had the casting vote, for they received the Smyrnaeans to live with them, on behalf of whom they had this vote; whence the proverb was used to express a casting or deciding vote.

Colophon was one of the places that claimed to be the birthplace of Homer. It was the native city of Mimnermus, an elegiac poet; of the musician Polymnestus; of Phoenix, a writer of iambi (Paus. i. 9. § 7.); of Hermesianax, an elegiac writer (Athen. p. 597, who quotes a large fragment); of Antimachus, an epic poet; of Xenophanes, a writer of silli; and of Nicander, whose Theriaca is extant.

The resin of Colophon is mentioned by Pliny as an article of commerce; and it is also mentioned by Dioscorides (Pliny, xiv. 20, and Harduin's note) under the name Colophonia, which the French call *Colophane*. The mountain Gallesus, near Colophon (Strab. p. 642.), is a huge mass covered with noble pines, and it abounds in water. The mountain supplied the pine wood for the resin. [G. L.]



COIN OF COLOPHON.

COLOSSAE (Κολοσσαί: *Eth.* Κολοσσηνός, Κολοσσαεύς), a city of Phrygia, first mentioned by Herodotus (vii. 30) as a large city of Phrygia, on the Lycus, a branch of the Maeander. Xerxes, on his march to Sardes, B. C. 481, reached Colossae after leaving Anaua. [ANAUA.] The younger Cyrus, on his march from Sardes towards the Euphrates, B. C. 401, passed through Colossae. He crossed the Maeander, and after a march through Phrygia of 8 parasangs from the river, he came to Colossae, a large and prosperous city. (*Anab.* i. 2. § 6, &c.) The march of Cyrus from Colossae to Celaenae was 20 parasangs. The position of Colossae south of the Maeander is determined by these two authorities. Strabo (pp. 576—578) places Colossae near Laodiceia on the Lycus. In his time Apameia Cibotus and Laodiceia were the largest cities in this part of Phrygia. Laodiceia was then the chief town of a conventus, to which Colossae and more than twenty other towns belonged. Both Laodiceia and Colossae were famed for their wool, and the people of Colossae also derived a great profit from their skill in dyeing it. (See Groskurd's note on the passage of Strabo, p. 578; *Transl. Strab.* vol. ii. p. 533.) The upper valley of the Maeander was a sheep-feeding country.

Colossae had become a place of comparatively little importance in Strabo's time. In the middle ages there arose near it a town called Chonae (Χῶναι, or Χοναί), and Colossae disappeared. Chonae was the birthplace of Nicetas Choniates, one of the Byzantine historians. East of *Denizli* there is a place now called *Khonos*, or *Chonos*, situated at the base of the mountain range of Cadmus. Arundell (*Asia Minor*, vol. ii. p. 159, &c.) supposes that *Khonos*, which is certainly the site of Chonae, is also the site of Colossae; and that the name Chonae superseded that of Colossae under the Byzantine Empire. His description is not clear. Hamilton (*Researches*, &c. vol. i. p. 508) found extensive ruins of an ancient city about three miles north of *Khonos*. On this site are large blocks of stone, foundations of buildings, and fragments of columns, architraves and cornices. He also found "the hollow cavea of a theatre, built on the side of a low sloping hill, and of which several seats were still *in situ*." He does not mention any inscriptions. Herodotus says that the Lycus disappears *in* Colonae by sinking into a cleft (χάσμα γῆς), and after running about five stadia under ground it appears again and flows into the Maeander. If this cleft or hole can be determined, we may be pretty certain that we have ascertained the site of Colossae. Hamilton, who examined the ground carefully, found the necropolis or burying place of this city, of which we have spoken, to be on one side of a river, and the theatre and other ruins on the opposite side. There is a bridge, which crosses a rapid stream, flowing from east to west; and this river is "formed by the junction of three rivers, which unite their waters immediately above the bridge." The chief stream is called the *Tchoruk*, which Hamilton supposes to be the Lycus. Another stream is called *Ak-su* (white water), and possesses highly petrifying qualities. Below the bridge is a narrow gorge, through which the waters of the united rivers flow. He found that the *Ak-su* had once fallen into the Lycus lower down than where it now does, exactly at the place where the chasm is narrowest. Another large stream falls over the cliff on the south side of the river, or the side opposite to the *Ak-su* which runs from the NW. This river has also the same qualities as the *Ak-su*, and makes a great deposit, forming cliffs of travertine, and burying the plants and other substances that are in its way. This operation is going on rapidly, and the cliffs on each side have been formed by it. Hamilton adds, "it is evident, that if the water always flowed in the same channel, these cliffs would approach each other, and continue to overhang the river until a natural bridge were completed by the touching of the opposite sides, while the arch or passage of the river below would be kept clear, the rapidity of the stream not allowing the deposit of the calcareous matter. It is indeed most apparent that this has been the case, that the two cliffs have been here joined, and thus formed the χάσμα γῆς, through which, as Herodotus

reports, the water flowed by a subterranean channel for half a mile, the soft crust having been in all probability subsequently broken up by an earthquake. In the hollow below the bridge are several mills, which are turned by the petrifying stream of the *Ak-su;* in consequence of the rapid accumulation of calcareous matter, it has been frequently necessary to change their position; they would otherwise be soon choked up, and buried in the calcareous silt deposited round them by the spray and overflowings of the mill stream." This very clear and instructive explanation, founded on the examination of the spot by a practised eye, leaves no doubt about the conclusion, that this is the spot within Colossae which Herodotus describes, though, as Hamilton observes, it may still be doubted whether the Lycus is the river which now flows through the centre of the plain, or the *Ak-su.* This, however, is not very material: one of these streams is certainly the Lycus. The passage in Pliny (xxxi. 2) is now fully explained: "at Colossae there is a stream, into which if bricks are thrown, they come out stones." Hamilton observes that the *Ak-su*, which joins the *Tchoruk* in the centre of the town, would soon cover a brick with a thick incrustation, and even fill the pores by infiltration. This is, no doubt, what Pliny means.

Colossae was one of the early Christian churches of Asia, and the apostle Paul addressed one of his epistles to the people of this place. It does not appear from the epistle that he visited Colossae, and an expression (ii. 1, 4) has been cited to show that he had not been there; and also another (ii. 1). But the want of words to prove directly that he was at Colossae, does not justify the conclusion that he never was there, especially as we know that he went over all the country of Galatia and Phrygia.

The epigraph on the coins of Colossae is δημος Κολοσσηνων. [G. L.]

COLTA (τὰ Κόλτα, Arrian, *Indic.* 26), a small place on the coast of Gedrosia, visited by the fleet of Nearchus. Its position is uncertain. [V.]

COLTHE'NE (Κολθηνή, Ptol. v. 13), a district in the E. of Armenia, on the banks of the Araxes. St. Martin (*Mém. sur l'Armenie*, vol. i. p. 127) identifies it with *Koghthen* in *Vasbouragan.* (Comp. Ritter, *Erdkunde*, vol. x. p. 547.) [E. B. J.]

COLUBRA'RIA. [BALEARES.]

COLUMBA. [BALEARES.]

COLY'ERGIA (Κωλυεργία), a promontory of Argolis, placed by Pausanias (ii. 34. § 8) between Bucephala and Buporthmus; but as there are no promontories on this coast, Leake conjectures that Colyergia may have been the eastern cape of the island of Hydreia. (*Peloponnesiaca*, p. 285, seq.; comp. Boblaye, *Recherches*, &c., p. 60.)

COLYTUS. [COLLYTUS.]

COMANA. 1. IN PONTUS (Κόμανα τὰ ἐν τῷ Πόντῳ, or Κόμανα τὰ Ποντικά; *Gumenek*), a place in Pontus above Phanoroea, as Strabo says (p. 557), who has a long notice of this place. Ptolemy (v. 6) fixes it in Pontus Galaticus, but it afterwards belonged to Pontus Polemoniacus. Justinian placed it in one of the four divisions of Armenia, which division he called the Second Armenia, as appears from one of his Novellae (*Nov.* 31. c. 1). The Table places Comana on a road that runs east from Tavium, but it is not possible to make much of this route. Strabo (p. 547) describing the course of the river Iris says, that it flows from the country called Phanaroea, and has its sources in Pontus itself: its course is through Comana Pontica, and through the fertile plain Daximonitis to the west: it then turns to the north at Gaziura. We thus learn that it was in the upper valley of the Iris, and we know from Gregorius of Nyssa that it was near Neocaesarea (*Niksar*). In the book on the Alexandrine War (c. 35), a lofty range of hills, covered with forests, is said to extend from Pontic Comana to Armenia Minor, which range divides Cappadocia from Armenia. Hamilton (*Researches*, &c., vol. i. p. 450) discovered at a place called *Gumenek* on the *Tocat-su*, the modern name of the Iris, some remains of an ancient town, and part of a bridge apparently of Roman construction. There seems no doubt that *Gumenek* is the site of Comana Pontica. It is about seven miles north-east of *Tocat.* Pliny simply speaks of Comana as a Manteium, or the seat of an oracle (vi. 3). It is stated that it appears from inscriptions to have got the name of Hierocaesarea under the Romans (Forbiger, vol. ii. p. 428, note), the prefix Hiero or "sacred," indicating the character of the place. The position of Comana made it a great mart (ἐμπορεῖον) for the merchants that came from Armenia.

Comana was dedicated to the same goddess as Comana in Cappadocia, and was said to be a colony or settlement from the Cappadocian city. The religious ceremonial was nearly the same in both places, and the priests had like privileges. Under the early kings of Pontus, there were annually two great processions in honour of the goddess, on which occasions the chief priest wore a diadem, and he was next in dignity to the king. Dorylaus, the son of a sister of the Dorylaus who was an ancestor of Strabo's mother, once held the high-priesthood of Comana, which Mithridates the Great gave him. After Cn. Pompeius succeeded L. Lucullus in the command in these parts, he gave the high-priesthood to Archelaus, and he added to the lands of the temple a district of 60 stadia, by which expression Strabo probably means all the country round the temple within 60 stadia. Archelaus was sovereign of the people within these limits, and he was the owner of all the hieroduli, or temple slaves, within the city of Comana; but he had not the power of selling them. These slaves seem to have been attached to the soil. Their number was not less than 6000. This Archelaus was the son of the Archelaus who was honoured by L. Sulla and the Roman senate, as Strabo has it, and he was the friend of A. Gabinius. His father was, in fact, the best commander that Mithridates ever had. The son Archelaus, the priest, contrived to marry Berenice, the elder sister of Cleopatra, whose father, Ptolemaeus Auletes, had been driven out of Egypt; and Archelaus had a six months' reign with her. He fell in battle against Gabinius, who restored Auletes (B. C. 55). Archelaus was succeeded in the priesthood by his son Archelaus (Strabo, pp. 558, 796), but C. Julius Caesar, who came into Pontus after defeating Pharnaces, gave the priesthood to Lycomedes (Appian, *Mithrid.* c. 121), who received an addition of territory, as Strabo says. The author of the Alexandrine War (c. 61) says, that it was the priesthood of Comana in Cappadocia that Caesar gave to Lycomedes. It seems that he is perhaps mistaken as to the Comana, but it is clear that he means the Comana in Cappadocia. In a previous chapter (c. 35) he had spoken of Comana in Pontus. He knew that there were two places of the name; and in c. 66 it is certain, both from his description of the place, and the rest of the narrative, that he

means the Cappadocian Comana. Cleon, a robber on Olympus, a friend of M. Antonius, deserted him in the war that ended in the battle of Actium, and went over to Octavianus Caesar, who made a prince and a priest of him. In addition to the priesthood of Zeus Abrettenus, Caesar gave him the rich place at Comana. But he only held this preferment one month, having died of an acute disease, brought on by excess, or the anger of the goddess, it is not certain which, though the ministers of the temple attributed it to the goddess. Within the circuit of the sacred ground (*τέμενος*) were the residences of the priest and the priestess, and among other rules for securing the purity of the place, it was forbidden to eat swine's flesh within the sacred enclosure: indeed, no pig was allowed to come within the city. The robber priest, who had been accustomed to eat swine's flesh in the forests of Olympus, broke the rule immediately on entering on his new office; and it was supposed that his speedy death was the consequence of it. (Strabo, p. 575.)

In Strabo's time Dyteutus was high-priest of Comana. He was the son of Adiatorix, a Galatian chief, whom Octavianus Caesar exhibited in his triumphal procession after the battle of Actium. Adiatorix was guilty of the crime of having been on the side of M. Antonius; and accordingly Caesar, after his triumph, gave orders to put to death the chief, and his eldest son. But the second son persisted in declaring to the executioner that he was the eldest, and the two brothers disputed which should die. Their parents induced the elder to yield, and thus the younger died in his place. Caesar, on hearing this, rewarded the eldest son with the priesthood of Comana. Thus we have a Gaul in the list of the priests of Comana.

Comana was populous. At the processions of the goddess, her *ἐξόδοι*, as Strabo calls them, there was a great concourse of people from the towns and country all around, men and women. The population was also increased by people who resided there pursuant to their vows, and made sacrifices to the goddess. The people were fond of good living, and their lands produced plenty of wine. The number of prostitutes in Comana was large, most of whom belonged to the temple. So it was, says Strabo, a kind of little Corinth, where people, merchants and others, got eased of their money.

There are autonomous and imperial coins of Comana, with the legends *Κομανων* and *Κομανεων*.



COIN OF COMANA IN PONTUS.

2. IN CAPPADOCIA (*τὰ Κόμανα τῆς Καππαδοκίας*), was also called Chryse, or the golden, as appears from one of the Novellae of Justinian (*Nov.* 31. c. 1), to distinguish it from the other Comana. Justinian calls this Comana "the other, which is also named Chryse." It was in the division which he named the Third Armenia, and which, he observes, contained Melitene, near the Euphrates. Comana was in Cataonia in the Antitaurus (Strabo, p. 521), in a deep valley; the river Sarus flowed through the city. It is generally supposed that the modern town of *Al-Bostan*, on the *Sihoon* or Sarus, is on or near the site of this Comana. *Al-Bostan* is situated in a fine plain, well watered, and well cultivated; and is a town of 8000 or 9000 inhabitants. Here was the temple of Enyo, as Strabo (p. 535) names the goddess. It contained a great number of persons devoted to the worship of the deity, and a great number of hieroduli. The inhabitants were Cataonians. They acknowledged the supremacy of the king of Cappadocia, but were under the immediate jurisdiction of the priest. This priest was chiefly (*τὸ πλέον*, whatever that means) master of the temple and of the hieroduli, who, at the time of Strabo's visit, were above 6000, men and women. The temple possessed large estates, the produce of which was enjoyed by the priest, who was next in rank to the king, and the priest was generally a member of the royal family. It was too good a thing to give to any body else. There was a tradition that Orestes, with his sister, brought from Tauric Scythia the sacred rites of this temple, which were those of Tauropolos Artemis. Here Orestes deposited the hair that he cut from his head to commemorate the end of his sufferings (*ἡ πένθιμος κόμη*), and hence, according to an absurd etymology of the Greeks, came the name of the place, Comana. And in later times, to make the name suit the absurd story better, as it was supposed, it was changed to *ἡ Κόμανα*. (Eustath. ad Dionys. v. 694; Procop. *Persic.* i. 17.)

This deity of Comana is supposed to have been called Ma in the language of the country, and to be the moon-goddess, as in Caria the moon-god was worshipped under the name of Men. The passage in Strabo, . . . *τὰ Κόμανα, καὶ τὸ τῆς Ἐννοῦς ἱερὸν ὃ ἐκεῖνοι Κόμανα ὀνομάζουσι*,—so it stands in Casaubon's text,—is certainly corrupt. We cannot suppose that Strabo means to say that they call the temple of Enyo by the name of Comana. Groskurd observes (Transl. Strabo, vol. ii. p. 449), that when Hirtius (*De Bell. Alex.* c. 66) says: "Venit Comana, sanctissimum in Cappadocia Bellonae templum," he means the town; and we cannot justify Strabo's text by this passage. It appears that most of the MSS. of Strabo have *Μᾶ* in place of *Κόμανα*, and Groskurd proposes to read *Μᾶς* with Koray. Accordingly the latter part of the passage means, "which they call the temple of Ma." Groskurd is, however, rather inclined to read *ἣν ἐκεῖνοι Μᾶ* or *Μᾶν ὀνομάζουσι*.

The place was made a Roman colony after the time of Caracalla. Cramer assumes that it was a colony in the time of Antoninus Pius; but Caracalla was also called Antoninus, and this may be the cause of Cramer's mistake, if it is one. The coins have the epigraphs Col. Aug. Comana; and Col. Iul. Aug. Comanenoru, or Comainoru. [G. L.]

COMANIA (*Κομανία*), a place only mentioned by Xenophon (*Anab.* vii. 8. § 15). It appears to be not far from Pergamum in the basin of the Caïcus. [G. L.]

COMARIA (*Κομαρία*, Ptol. vii. 1. § 9), according to Ptolemy, a promontory and town in the S. part of *India intra Gangem*. There can be little doubt that this name is preserved in that of *Cape Comorin*, the most southern cape of the peninsula of Hindostan. [V.]

COMARUS. [NICOPOLIS.]

COMBARISTUM, a place in Gallia, which the Table places 16 Gallic leagues from Juliomagus (*Angers*), on the road to Condate (*Rennes*). The site appears to be *Combré*, though the number 16 is erroneous, and D'Anville suggests that it ought to be 21. [G. L.]

COMBREIA. [CRUSIS.]

COMBRETO'NIUM, in Britain, mentioned in the ninth Itinerary as the second station from Venta Icenorum (*Norwich*), the first being Sitomagus. Horsley places Com-*breton*-ium at the confluence of the rivers *Breton* and Stour, relying upon the similarity of name. This places it near *Strat*-ford, a locality with a Roman name. Others have identified *Stratford* with Ad ansam, the next station to Combretonium. Horsley's view seems the safer. [R.G.L.]

COMBUSTA, a place in Gallia on the road from Narbo (*Narbonne*) to Juncaria (*Jonquière*). The distance from Narbo to Ad Vigesimum in the Antonine Itin. is 20 M. P.; from Ad Vigesimum to Combusta is 14; and from Combusta to Ruscino (*Castel-Roussillon*, near the *Tet*) is 6. The position of Combusta is thus fixed within certain limits, but the exact site is not known. [G. L.]

COMBUSTA INSULA (Κατακεκαυμένη), an island, in the Gulf of Arabia (Ptol. vi. 7), supposed to be *Camaran*, to the south of the *Gulf of Loheia*. [G. W.]

COMENSES, a people of Galatia, mentioned by Pliny (v. 32) among those of some note. Hamilton (*Researches*, vol. i. p. 413) discovered the remains of an ancient town at *Akjah Tash*, NE. of Angora, which he thinks may be the city of the Comenses of Pliny. There is an eminence which may have been an acropolis; and there are many ancient remains in the walls of houses in the village. He copied two Greek inscriptions, one of which (No. 100, Appendix), "was on a large block of stone, with a bas-relief above, representing the bust of a Roman senator." The other inscription (No. 101) "was on a stone in the wall of the same house, with two figures above, and below them a half-length figure with the toga, enclosed within a wreath or garland." He says that the second inscription leads him to think that this place is the site of Come, the capital of the Comenses. But this is very doubtful. The inscription contains κωμης, but it may be part of a word. At any rate, this part of the inscription is not intelligible. [G. L.]

COMIDAVA (Κομίδαυα, Ptol. iii. 8. § 8), a town of Dacia, which Sulzer (*Geschichte Daciens*, vol. i. p. 416) places near the remarkable fortress of *Niamtz*, situated on a hill between the rivers *Bistritza* and *Moldava*. [E. B. J.]

COMI'NIUM (Κομίνιον), a city of Samnium, the situation of which is very uncertain. There are, indeed, strong reasons to suppose that there were two places of the same name. It is first mentioned by Livy (x. 39—43) during the campaign of the Roman consuls Carvilius and Papirius in Samnium, B.C. 293, when Carvilius besieged Cominium, while his colleague assailed Aquilonia. It appears from the detailed narrative of Livy that the two cities were not much more than 20 miles apart, and both sufficiently near to Bovianum for the fugitives of the Samnite armies to find refuge in that city. Cominium was taken by Carvilius, and burnt to the ground. (Liv. x. 44.) Two years later Dionysius speaks of Cominium (evidently the same place) as again in the hands of the Samnites, from whom it was taken by the consul Postumius Megellus, B.C. 291. (Dionys. Exc. xvi. 16, 17.) During the Second Punic War, on the other hand, Livy mentions a town which he calls "Cominium Ceritum," where Hanno received the news of the defeat of his army and the capture of his camp near Beneventum, B.C. 212. (Liv. xxv. 14.) It appears from his narrative that this place could hardly have been very distant from Beneventum, and it is at least a plausible conjecture that the modern town of *Cerreto*, about 16 miles NW. of Beneventum, represents the Cominium Ceritum of Livy. But it is very doubtful whether this is the same place with the Cominium mentioned in the earlier Samnite wars. Holstenius had suggested that this was to be sought in the Apennines near the sources of the Fibrenus; and later Italian topographers have shown that the names of "Cominum" and "territorium Cominense" are still found in medieval writers and documents in reference to the district of *Alvito*, just in this part of the mountains. Hence the ruins still visible at a place called *Santa Maria del Campo*, on the road from *Alvito* to *S. Donato*, and about 5 miles NW. of *Atina*, are supposed by Romanelli to be those of Cominium. (Holsten. *Not. ad Cluv.* p. 223; Giovenazzi, *Sito di Aveja*, p. 50; Romanelli, vol. ii. pp. 496—500, iii. pp. 357—359.) This situation, however, appears too remote from Bovianum, and the position both of Cominium, and the Aquilonia connected with it, must still be regarded as undetermined. [AQUILONIA.]

The Comini mentioned by Pliny as an extinct community of the Aequiculi must be certainly distinct from either of the preceding. [E. H. B.]

COMISE'NE (Κομισηνή, Ptol. vi. 5. § 1; Strab. xi. p. 514), one of the divisions of Parthia, according to Ptolemy, adjoining Hyrcania. Isidorus Charax (p. 7) describes it as adjacent to Choarene or Chorene, and as containing eight villages. Strabo would seem to place it in Armenia. It is not unlikely that a district he calls *Camisene* (xii. p. 559) may be the same as the Comisene of the other geographers. Its present name is said to be *Komis*. [V.]

COMMAGE'NE (Κομμαγηνή, Ptol. v. 15; Strab. xi. p. 521, xii. pp. 533, 535, xvi. p. 749; Plin. v. 12. s. 24; Tac. *Ann.* ii. 42), a district of Syria, lying to the N., bounded on the E. by the Euphrates, on the W. by Cilicia, and on the N. by Amanus. It was celebrated for its rich and fertile country (Strab. xii. p. 535; Tac. *Ann.* xv. 12), and was attached to the Syrian kingdom in the flourishing period of the Seleucidae. But in the civil wars of Grypus and his brothers, and in the disorders which followed, Commagene gradually acquired independence, and had its own sovereigns connected with the Seleucid family. It remained an independent kingdom for upwards of a century. It is only necessary to give here a list of the kings of Commagene; since a full account of them will be found in the *Dictionary of Biography* under each name: ANTIOCHUS I.; MITHRIDATES I.; ANTIOCHUS II.; MITHRIDATES II.; ANTIOCHUS III. After the death of Antiochus III. in A.D. 17, Commagene became for a short time a Roman province, but was afterwards given in A.D. 38 to the son of the late king ANTIOCHUS IV. In A.D. 73, it was again reduced to the condition of a province, and its capital SAMOSATA received the additional name of FLAVIA, and a new aera which commences with the year A.D. 71. (Eckhel, vol. iii. p. 252; Clinton, *F. R.* vol. i. p. 60; Suet. *Vesp.* 8; Eutrop. viii. 19; Oros. vii. 9.)

In later time this district, united with that of Cyrrhestica, received the name of Euphratensis (Amm. Marc. xiv. 8. § 7, xxiii. 6. § 21; Procop. *Aed.* ii. 8, *B. P.* i. 17, ii. 20), or Augusto-phratensis (Aurel. Vict. *Epit.* ix. 13), and was placed under a "praeses." Constantine made HIERAPOLIS the capital instead of Samosata (Malal. *Chron.* xiii. p. 317). In A. D. 543 the Persians under Chosroes made an inroad upon Euphratensis, intending to advance by that route upon Jerusalem, but were compelled to retreat by Belisarius. (Le Beau, *Bas Empire*, vol. ix. p. 68; Norisius, *de Epoch. Syro-Mac.* Diss ii. c. 4; Clinton, *F. H.* vol. iii. p. 343; St. Martin, *Mém. sur l'Armenie*, vol. i. p. 193; Ritter, *Erdkunde*, vol. x. p. 929.) [E. B. J.]

COMMENASES (Κομμενάσης, Arrian, *Indic.* ii. 4), a large river which flowed into the Ganges. There has been some doubt with what modern river it can be identified, and Rennell, Mannert, and Forbiger, have held different opinions on the subject. On the whole, we are inclined to think that Forbiger is right in supposing it to be the *Gumty*, which enters the Ganges on its left bank, between *Benares* and *Ghazipur*. Rennell thought it was the Caramassa, and Mannert the Gogra. (Rennell, *Hindostan;* Mannert, vol. v. pt. 1, p. 70.) [V.]

CO'MMONI (Κομμονοί), the name of a Gallic, or perhaps Ligurian tribe, mentioned by Ptolemy (ii. 10). D'Anville supposes that they may have been a division or tribe of the Salyes. Nothing more is known of them. [G. L.]

COMMORIS, a town of the Eleutherocilices, which M. Cicero took during his proconsulship of Cilicia, in his campaign against the mountaineers of the Amanus (*ad Fam.* xv. 4, *ad Att.* v. 20), or the Amanienses, as he calls them in another passage (*ad Fam.* ii. 10). [G. L.]

CO'MPLEGA (Κομπλέγα), a city of the Celtiberi, in Hispania Tarraconensis, mentioned by Appian (*Hisp.* 42, 43). Its position is very uncertain. [P.S.]

COMPLEU'TICA (*Itin. Ant.* p. 423; Κομπλούτικα, Ptol. ii. 6. § 39), a town of the Callaici Bracarii, in Hispania Tarraconensis, on the high road from Bracara to Asturica. [P. S.]

COMPLU'TUM (*Alcalá de Henares*), a town of the Carpetani, in Hispania Tarraconensis, on the high road from Emerita to Caesaraugusta. (*Itin. Ant.* pp. 436, 438.) It was a *civitas stipendiaria*, and belonged to the *conventus* of Carthago Nova. (Plin. iii. 3. s. 4.) It is not certain whether it stood on the exact site of *Alcalá*, or on the hill of *Zulema*, on the opposite side of the river *Henares*. Its name has become famous in modern times for the Complutensian Polyglott, published at *Alcalá* under the auspices of Cardinal Ximenes. [P. S.]

COMPSA (Κῶμψα, Ptol.: *Eth.* Compsanus and Consanus: *Conza*), a considerable city of the Hirpini, situated near the sources of the Aufidus, and not far from the confines of Lucania, on which account Ptolemy reckons it as a Lucanian town. Livy, on the contrary, expressly assigns it to the Hirpini, and this is confirmed by Pliny; while the Liber Coloniarum erroneously includes it among the cities of Apulia. (Liv. xxiii. 1; Plin. iii. 11. s. 16; Ptol. iii. 1. § 70; *Lib. Colon.* p. 261.) From its position on a lofty eminence immediately above the valley of the Aufidus, it seems to have been a place of great strength, on which account Hannibal, to whom it opened its gates after the battle of Cannae (B. C. 216), deposited there his baggage and booty, while he himself advanced into Campania. It was, however, retaken by the Romans under Fabius Maximus two years afterwards, B. C. 214. (Liv. xxiii. 1, xxiv. 20.) According to Velleius Paterculus (ii. 68), it was in an attack on Compsa that Milo, the rival of Clodius, was killed; but this seems to be certainly a mistake, as that event is said by Caesar to have occurred at Cosa in Lucania. (Caes. *B. C.* iii. 22.) No further mention of Compsa occurs in history; but we learn from Cicero that it enjoyed in his time the rights of a municipium (*Verr.* v. 61, 63), and its continued municipal existence under the Roman empire is proved by inscriptions, in one of which it is called "Res Publica Cossana," so that the confusion between the two forms Cossa and Compsa seems to have been of very early date. In the passages also of Cicero just cited, the MSS. vary between *Consanus* and *Cossanus*, though, according to Zumpt and Orelli, the former reading is the best supported. The strength of its position rendered it a place of great importance in the middle ages, and in the 10th century it became the see of an archbishop, a rank which it still retains, though now but a poor decayed place with only 1100 inhabitants. The only ancient remains there are some inscriptions and sarcophagi of Roman date. (Romanelli, vol. ii. pp. 356—358; Orell. *Inscr.* 3108, 3854; Giustiniani, *Diz. Geogr* vol. iv. p. 119.)

Livy mentions incidentally a temple "in agro Compsano," dedicated to Jupiter *Vicilinus*, an epithet otherwise unknown (xxiv. 44). According to a local antiquary, some remains of it were still visible at a spot named *Voghino* in the neighbourhood of *Conza*. (Romanelli, *l. c.*, p. 360.) [E. H. B.]

COMPSATUS (Κόμψατος), a river of Thrace, which flowing through Lake Bistonis emptied itself into the Aegean. (Herod. vii. 109.) [L. S.]

COMPU'LTERIA or COMBU'LTERIA (*Eth.* Compulterinus), a city of Samnium on the borders of Campania, situated on the right bank of the Vulturnus, between Calatia and Allifae. Livy mentions it among the cities of Samnium which had revolted to Hannibal, but were recovered by Fabius Maximus. (Liv. xxiii. 39, xxiv. 20.) We learn from coins that its Oscan name was Cupelteria; the coins themselves have KVPELTERNVM, which is the genitive plural of the Ethnic name. (Friedländer, *Oskisch. Münz.* p. 5.) Hence even in Latin inscriptions we find the various forms "Cubulteria, Cubulterini, Cupulterini," and are thus enabled to recognise the "Cubulterini" of Pliny (whom he enumerates in the first region of Italy, probably because they were on the right bank of the Vulturnus) as the people of Compulteria, though Livy expressly assigns that city to Samnium, and not to Campania. The exact site of the ancient city was first pointed out by Pellegrini, on a small hill in the territory of *Alvignano*, to the left of the high road from *Caiazzo* to *Alife*, now occupied by the church of *S. Ferrante*. The numerous inscriptions which have been discovered on this spot leave no doubt of the correctness of its determination. One of these mentions a temple of Juno, on the ruins of which it is probable that the church of *S. Ferrante* has been erected. (Orell. *Inscr.* 681, 2418; Muratori, *Inscr.* p. 1040, nos. 1, 2; Romanelli, vol. ii. pp. 435—437; Pellegrini, *Discorsi della Campania*, vol. i. p. 429; Iorio, *Dissertazione sul Sito di Combulteria*, Napoli, 1834.) From others we learn that Compulteria must have been a flourishing municipal town at least as late as the reign of Hadrian: but we have no account of its subsequent history. [E. H. B.]

COMUM (Κῶμον: *Eth.* Κωμίτης, Comensis:

Como), an important city of Cisalpine Gaul, situated at the southern extremity of the Lacus Larius, immediately at the foot of the Alps; and distant 28 miles from Milan. (*Itin. Ant.* p. 278, where we should certainly read xxviii. for xviii. The Tab. Peut. gives xxxv., which considerably exceeds the truth.) It was included in the territory of the Insubrian Gauls (Ptol. iii. 1, § 33); though according to Pliny, Cato assigned the foundation of Comum as well as Bergomum to a people called the Orobii, who are not mentioned by any other author, and would seem to have been extinct in the time of Pliny himself. (Cato ap. Plin. iii. 17. s. 21.) Justin mentions Comum among the cities founded by the Gauls after their occupation of this part of Italy, but without indicating the particular tribe. (Justin. xx. 5.) Its name occurs only once during the wars of the Romans with the Gauls, in B. C. 196, when the Comenses joined their arms with those of the Insubrians; but their united forces were defeated by Marcellus, and the town of Comum itself taken. (Liv. xxxiii. 36.) After the reduction of Cisalpine Gaul, it appears early to have been occupied by a body of Roman settlers; but these having suffered severely from the incursions of the neighbouring Rhaetians, a more considerable body of colonists was established there by Pompeius Strabo, to which 3000 more were soon after added by C. (?) Scipio. A still more important accession to their numbers was made by Julius Caesar, who settled there 5000 new colonists, of whom 500 were Greeks of distinction. (Strab. v. p. 213.) Whether the site of the town was changed at this time does not appear, but the new colony assumed the title of Novum Comum, by which it is designated by Catullus (xxxv. 3): Greek writers term it Νεόκωμον, and the inhabitants Νεοκωμῖται (Appian, *B. C.* ii. 26; Strab. *l. c.*; Ptolemy has *νέα κώμη*, but this is probably erroneous). The new colonists had obtained the Latin franchise; but just before the outbreak of the civil war, the enemies of Caesar endeavoured to cancel this privilege; and the consul C. Marcellus even went so far as to order a magistrate of the colony to be scourged, by way of an insult to Caesar. (Appian, *l. c.*; Suet. *Caes.* 28; Plut. *Caes.* 29; Cic. *ad Att.* v. 11.) But after the victory of the latter, the citizens of Comum obtained the full Roman civitas, in common with the rest of the Transpadane Gauls (B. C. 49); and it from this time ceased to be a colony, ranking only as a municipium, though it was one of the most populous and flourishing towns in this part of Italy. The name of *New* Comum seems to have been early laid aside, and it was called simply Comum. It is probable that it was the birthplace of both the elder and the younger Pliny, though we have no direct testimony to this effect; the latter certainly made the adjoining lake his favourite place of residence, and had several villas on its banks, one of which, about five miles from *Como*, is still known as the *Pliniana*. There is little doubt that his native place (patria), to which he repeatedly alludes, and which he enriched with public works, as well as with a library and other institutions for purposes of education, is no other than Comum. (Plin. *Ep.* i. 3, 8, iii. 6, iv. 13; Orell. *Inscr.* 1172.) With this exception, however, we hear little of it under the Roman Empire: inscriptions prove that it continued to be a flourishing municipal town, and one of these, in honour of a grammarian named Septicianus, shows that the efforts of Pliny to render it a school of learning were not altogether fruitless. (Orell. *Inscr.* 1197, 3898.) It was, however, more noted for its iron foundries, which were among the most celebrated in Italy. (Plin. xxxiv. 14. s. 41.) Its position at the southern end of the Lacus Larius, the fertile and beautiful shores of which were comprised, in great part at least, within its territory, must, in itself, have secured its prosperity: it was also the point from whence travellers, proceeding across the Rhaetian Alps, used to embark on the lake; a route which appears to have been one very much frequented during the latter ages of the Empire. (*Itin. Ant.* p. 279; Claudian. *B. Get.* 319; Cassiod. *Var.* xi. 14.) It appears to have retained its prosperity down to the close of the Roman Empire, and is still mentioned as a flourishing city under the Goths and Lombards. In the 4th century we find that a fleet was stationed there for the protection of the lake; and Cassiodorus speaks of it as one of the bulwarks of Italy in a military point of view, while he extols the beauty of its situation, and the richness of the villas or palaces with which the neighbouring shores were adorned. (Not. Dign. ii. p. 118; Cassiod. *l. c.*; P. Diac. v. 38.) Comum continued to be a city of importance in the middle ages, and is still a populous and flourishing place; but contains no remains of antiquity, except numerous inscriptions, several of which relate to the family of the two Plinies.

The Lacus Larius, now called the *Lake of Como*, was already under the Roman Empire sometimes termed Lacus Comacinus. (*Itin. Ant.* p. 278.) P. Diaconus (v. 38) calls it Comatianus Lacus. [E. H. B.]

CONANA (Κόνανα), a place in Pisidia, which is erroneously written Comana in Ptolemy (v. 5); for there are coins of this place of the Roman imperial period, with the epigraph Κοναγεων. The site is unknown. [G. L.]

CONCANGII, in Britain, mentioned in the Notitia as the station of a *Numerus Vigilum:* Identified with *Ken*-dal, in Westmoreland. [R.G.L.]

CONCANI. [CANTABRIA.]

CONCOBAR (Κογκοβάρ), a place in Media, with a temple of Artemis (Isidor. Char. p. 7; Tab. Peut.; Geogr. Rav.) It still retains its name, but slightly changed, *Kangawâr*. [V.]

CONCO'RDIA, a Gallic town on the Rhine between Brocomagus (*Brumat*) and Noviomagus (*Speyer*), according to the Antonine Itin. D'Anville fixes Concordia at *Alt-stadt* on the *Lauter*, near *Weissenburg;* and Walckenaer at *Lauterburg*. The distances, as usual, do not completely agree; and the exact site cannot be ascertained. Schöpflin, a good authority, fixes it near *Weissenburg*. Chnodomarius, king of the Alemanni, who was defeated by Julian near Argentoratum, had his camp near Concordia, which was a Roman fort. (Amm. Marc. xvi. 12.) [G. L.]

CONCO'RDIA (Κογκορδία: *Eth.* Concordiensis: *Concordia*), a considerable city of Venetia, situated about 10 miles from the Adriatic, on the high road from Altinum to Aquileia, from each of which cities it was distant 31 Roman miles. (*Itin. Ant.* pp. 126, 128.) Both Pliny and Ptolemy notice it as a Roman colony, and we find it bearing on inscriptions the titles Colonia *Julia* Concordia, whence it seems probable that it was one of the colonies founded by Augustus to celebrate the restoration of peace. (Plin. iii. 18. s. 22; Ptol. iii. 1. § 29; Mel. ii. 4; Orell. *Inscr.* 4082; Gruter. *Inscr.* p. 365. 1, 549. 7; Zumpt, *de Colon.* p. 348.) It is reckoned by Strabo (v. p. 214) among the smaller towns of Venetia, but seems to have rapidly risen into importance, and is

repeatedly mentioned during the later ages of the Roman Empire, as one of the most considerable cities in this part of Italy. (Eutrop. viii. 10; Zosim. v. 37; Victor. *Epit.* 16.) In A. D. 452, it was taken and destroyed by Attila (*Hist. Miscell.* xv. p. 549), but seems to have been again partially inhabited at a later period (Cassiodor. *Var.* xii. 26), and retained its episcopal see throughout the middle ages, though most of the inhabitants migrated to *Caorle*, in the adjoining lagunes, as those of Altinum did to *Torcello*. It is now a mere village, with about 400 inhabitants, though still the nominal see of a bishop, who resides at the neighbouring town of *Porto Gruaro*, while *Concordia* retains the ancient site, as well as name, but has no remains of antiquity beyond a few inscriptions. It is situated on a small river, now called the *Lemene*, which appears to have been navigable in ancient times. (Strab. *l. c.*) This must be the same with the "flumen Romatinum" of Pliny, which he places between the Liquentia (*Livenza*) and Tilavemptus (*Tagliamento*): it had a port of the same name at its mouth. [E. H. B.]

CONCO'RDIA JU'LIA. [NERTOBRIGA.]

CONDATE, is the name of several Gallic towns, situated at the angle formed by the junction of two rivers; from which it may be concluded that the Gallic term had a meaning which expressed this fact. The French names *Condat*, *Condé*, or *Cône*, appear to be various forms of Condate.

1. Condate (Κονδάτε: *Rennes*), is mentioned in the Antonine Itin. and in Ptolemy (ii. 8). It was the capital of the Redones, and in the Notitia it is named Civitas Redonum, whence has come the modern name. *Rennes* stands at the point where the *Vilaine* receives a small stream.

2. Another Condate is fixed by the Itin. on the road between Melodunum (*Melun*) and Agedincum (*Sens*). The place was at the junction of the *Yonne* and the *Seine*; but it is now named *Montereau*, a corruption of Monasteriolum.

3. A third is fixed by the Itin. between Noviomagus, the chief town of the Lexovii, and Durocasses (*Dreux*). This is *Condé*, on the *Iton*, at the junction of two branches of that river.

4. A fourth is fixed by the Itin. on the road from Augustodunum (*Autun*) to Paris. It is placed between Nevirnum (*Nevers*) and Brivodurum [BRIVODURUM]; and it corresponds to *Cosne*, at the confluence of the little river *Nouain* with the *Loire*.

5. The Table places another Condate on the road between Mediolanum Santonum or Santones (*Saintes*), and Vesunna or Petrocorii (*Perigueux*). *Cognac*, on the *Charente*, probably represents the ancient place.

6. Ausonius (*Ep.* v. 31) speaks of a Condatis portus:—

> "Unus Domnotoni te litore perferet aestus
> Condatem ad portum, si modo deproperes."

D'Anville supposes this place to be represented by *Condat*, an old castle near *Libourne*, which town is at the junction of the *L'Isle* and the *Dordogne*; nearly due east of *Bordeaux*.

7. The Table places another Condate in the country of the Gabali, west of the Cevenna, and on the road from Anderitum [ANDERITUM] to Revessium. The site is uncertain; but we may certainly assume that it was on the Elaver (*Allier*), which is crossed on the road between Anderitum and Revessium.

8. The Table places a Condate between Etanna (*Yenne*), on the Rhone, and Geneva. The site is supposed to be *Seissel*, at the junction of the *Sier* and the *Rhone*, in the territory of the Allobroges, and the Provincia or Gallia Narbonensis. [G. L.]

CONDATE, in Britain, mentioned twice in the Itinerary; firstly, as being 18 miles from Mancunium (*Manchester*), and 20 from Deva (*Chester*); secondly, as 18 miles from Mancunium, and 18 from Mediolanum. A good measure of the circuitous character of the lines of the Itinerary is to be found in the comparison of these two notices. The Mediolanum, which in the tenth Itinerary is simply eighteen miles from Condate, in the second stands thus: CONDATE—DEVA M. P. XX.; BOVIO M. P. X.; MEDIOLANO M. P. XX. With these numbers, assuming their absolute correctness, it would not be difficult to fix the locality of Condate, if that of Mediolanum were certain. This, however, is scarcely the case. *Congleton*, in Cheshire, on the strength of the partial similarity of name, has been claimed as the representative of Condate; and—with the assumption that Mediolanum = *Drayton* in Shropshire—*Northwich*, on the strength of the locality. This latter view is Horsley's. The present writer favours a notion of Dr. Tilsted's that *Condate*, name for name, is *Kinderton*, near Middlewich. [R.G.L.]

CONDATOMAGUS, another example of a name Condate, with the addition of *mag*, a common Gallic ending. The Table places Condatomagus between Segodunum or Ruteni (*Rodez*) and Luteva (*Lodève*), which was within the limits of the Provincia or Gallia Narbonensis. The site cannot be ascertained, but we may assume that it is on some of the rivers that are crossed on the road from *Rodez* to *Lodève*. [G. L.]

CONDERATES, are only known from a Roman inscription, which records that the boatmen (nautae) of the *Saône* and the *Loire*, and also the boatmen of the *Arconée* and the Conderates, dedicated a funeral monument to the memory of their patron Tauricius Florens. The inscription is as follows: D. M. Tauricio . Florenti Taurici . Tauriciani filio Veneto . allectori . Galliae patrono nautarum Araricorum et Legyricor. Item Areccarorum et Conderatium . Provinciae Galliae. Their position is represented by *Condrieu* on the west side of the *Rhone*, about ten miles below *Vienne*. *Condrieu* is still a small port on the *Rhone*, partly inhabited by people well skilled in the navigation of the river, and by carpenters who build boats. "Allector" is explained by Muratori to be "tributorum susceptor," a tax-collector. Forcellini has an article on the word.

The name Conderates implies a place Conderate, or something like it; and this is another example of the element *Cond* in Gallic names. [CONDATE.] (Walckenaer, *Géog.*, &c., vol. i. p. 337.) [G. L.]

CONDERCUM, in Britain. The station of the first wing of the Asti, according to the Notitia. Generally identified as the *Benwell Hill* in Northumberland. [R. G. L.]

CONDIVICNUM, or (Κονδιουίγκον) CONDIVINCUM, according to Ptolemy (ii. 8), was the name of the capital of the Nannetes or Namnetes, a Celtic people on the lower *Loire*, and on the north side. The name appears to be compounded of the Celtic word *Cond* and another name. The town of *Nantes* represents Condivicnum. The old town of *Nantes* was nearly comprised in the angle formed by the junction of the *Erdre* with the *Loire*. Condivicnum was known to the Romans at an early period

Among several Roman inscriptions found there, one, if it is rightly copied, contains the name of the emperor Tib. Claudius Caesar; and another contains the name of Nero Claudius Caesar Augustus Germanicus. Caesar (*B. G.* iii. 9) built ships on the Loire for his war with the Veneti; and if there was a town on the site of *Nantes* in his time, his ships passed it in their way down the Loire. There was a Roman road from Limonum (*Poitiers*) to *Nantes*, which in the Table is named Portu Namnetu. There was also a road along the north bank of the Loire from Juliomagus (*Angers*) to *Nantes*. A Roman road ran from *Nantes* NW. through Dariorigum (*Vannes*) to Gesocribate (*Brest*). All these routes determine the position of the Portus Namnetum, and show that it was of importance. Parts of the Roman road between *Nantes* and *Vannes* are said to be well preserved. [G. L.]

CONDOCHATES (Κονδοχάτης, Arrian, *Indic.* 4; Plin. vi. 18. s. 22), a river which flowed into the Ganges, and was, according to Pliny, navigable. Modern geographers are agreed that it is now represented by the *Gunduk*. [V.]

CONDRU'SI. The Condrusi are mentioned by Caesar (*B. G.* ii. 4) with other tribes, as called by the general name of Germani. They were within the limits of the Belgae of Caesar, and joined the great Belgic confederation to oppose the Roman proconsul (B. C. 57). The Condrusi and Eburones were dependent on the Treviri (*B. G.* iv. 6.) The chief part of the territory of the Eburones was between the Mosa (*Maas*) and the *Rhine*, and their neighbours on the north were the Menapii. The Segni and Condrusi were between the Eburones and Treviri. Their position is therefore fixed. A document of the middle ages places the Comitatus Condrustus, or Condorustus, between the Arduennenses and the Ripuarii; and the Ripuarii were on the Rhine. There is a district in the *Pays de Liège* still called *Condroz* or *Condrost*, east of the *Maas*. D'Anville states that the archdeaconry of *Condroz*, in the bishopric of Liège, is "along the *Maas*, on both sides of the *Ourthe*," which is not quite clear. Walckenaer makes the Condrusi extend on the east side of the *Maas* from *Liège* to *Dinant*. *Huy*, on the east side of the *Maas*, about half way between *Liège* and *Namur*, is the chief place in *Condroz*.

CONDYLON, in Thessaly, is mentioned by Livy as one of the four fortresses which defended Tempe. (Liv. xliv. 6.) It was also called Gonno-Condylon, and was one of the towns of the Perrhaebi. (Liv. xxxix. 25.) Leake places it on the left bank of the Peneus between *Balamút* and the ascent to *Rápsani*. (Leake, *Northern Greece*, vol. iii. p. 397.)

CONEMBRI'CA (*Leynas*, S. of *Coimbra*), a city of Lusitania, on the high road from Olisipo to Bracara. (*Itin. Ant.* p. 421; Plin. iv. 35; Phleg. Trall. *de Longaev.* 1.) [P. S.]

CONFLUENTES (*Coblenz*), a town in Gallia, at the junction of the *Rhine* and *Mosel*, is first mentioned by Suetonius. [Ambiatinus.] Ammianus (xvi. 3) describes it as a place "ubi amnis Mosella confunditur Rheno." This description and the identity of the name prove the position of Confluentes; but it is said that there is not a trace of Roman remains on the spot. The Antonine Itin., the Table, and the Notitia also mention the place, which must have been an important position on the Rhenish frontier.

Caesar does not mention Confluentes under any name; nor does he mention the *Mosel*, unless he means this river by the words "ad confluentem Mosae et Rheni" (*B. G.* iv. 15); and that he does mean the junction of the *Mosel* and *Rhine* seems to be quite clear from the narrative of his attack on the Germans and their defeat. Confluentes was in the territory of the Treviri, as we may collect from Caesar; and a middle age authority, quoted by D'Anville, says "Cophelince urbs, Treviricae civitatis archiepiscopi."

The term "confluentes" was used by the Romans to express the junction of two rivers, as in Livy (iv. 17).

There is a *Coblenz* in Switzerland in the canton of *Aargau*, at the junction of the Aar and the Rhine. It is said that many Roman antiquities have been found here; and we may infer that the Roman name of the place was Confluentes. [G. L.]

CONGAVATA, in Britain, mentioned in the Notitia as the station of the Second Cohort of the Lergi. Generally identified with *Stanwix* in Cumberland. [R. G. L.]

CO'NGEDUS (*Codes*), a tributary of the Iberus, near Bilbilis, mentioned by Martial (*Epig.* i. 50). [P. S.]

CONGUSTUS (Κόγγουστος), a place in Galatia, mentioned by Ptolemy (v. 4), and apparently the Congusso of the Table, which it places on a road from Amorium to Salaberina. [G. L.]

CONIACI. [Colchi Indiae.]

CONI'ACI, CONISCI. [Cantabria.]

CO'NII or CUNEI (Κούνεοι, Appian, *Hisp.* 57; Κόνιοι, Polyb. x. 7. § 5), a people in the S. of Lusitania, W. of the Pillars of Hercules and of Baetica, with a capital city called Conistorgis or Conistorsis. (Strab. iii. p. 141.) They may perhaps be identified with the Κυνήσιοι, whom Herodotus makes the westernmost people of the whole earth (ii. 33, iv. 49). They dwelt in that part of Lusitania which the Romans called Cuneus, a name appropriate to the shape of the land, and thus furnishing one of the many examples in which the etymological significance of a name coincides accidentally with its historical usage. [P. S.]

CONISTORGIS, CONISTORSIS. [Conii.]

CONNI, in Phrygia Magna, is placed by the Table between Eucarpia and Nacolea, 32 miles from Eucarpia and 40 from Nacolea. Pliny (v. 32) means this place when he speaks of Conium, and Ptolemy (v. 2) has it Conna. Harduin observes on the passage of Pliny (v. 32) that the old reading was Iconium. Under the Byzantine empire Conna was called Cone, and was a bishopric of Phrygia Salutaris, of which Synnada was the metropolis. It is very difficult to fix the position of this place from the Table and from Ptolemy. Leake supposes that Conni may be "not far to the southward of *Altun Tash*, near where the roads to *Altun Tash*, both from *Karahissár* and from *Sandukli*, cross the ancient road." (Leake, *Asia Minor*, p. 166.) *Altun Tash* is a little north of 39° N. lat., and due south of *Kutahiyah*. [G. L.]

CONO'PE, afterwards ARSI'NOE (Κωνώπη: *Eth.* Κωνωπεύς, Κωνωπίτης, Κωνωπαῖος: Ἀρσινόη: *Eth.* Ἀρσινοίτης, Ἀρσινοεύς: *Anghelokastro*), a town of Aetolia, near the eastern bank of the Achelous, and 20 stadia from the ford of this river. It was only a village, till it was enlarged by Arsinoë, the wife and sister of Ptolemy Philadelphus. Polybius, in his history of the Social War (B. C. 220—217), calls it Conope, though elsewhere he calls it Arsinoë or Arsinoia (Ἀρσινοΐα). It is mentioned by Cicero under the name of Arsinoë. Near this town the

river Cyathus flowed into the Achelous from the lake Hyria, which is also called Conope by Antoninus Liberalis. (Strab. p. 460; Pol. iv. 64, v. 6, 7, 13, ix. 45, xxx. 14; Cic. c. *Pis.* 37; Antonin. Lib. 12; Steph. B. *s. v.*; Leake, *Northern Greece*, vol. i. p. 152.) [AETOLIA, p. 64, a.]

CONOPEIUM (Κονωπεῖον or Κονώπιον). East of the mouth of the Halys, Arrian (p. 16) mentions a marsh and port Naustathmus, 90 stadia from the Halys, or 120 according to Marcian. Fifty stadia further along the coast Arrian places Conopeium, a marsh. The site seems to be *Koumjaas*, on the coast SE. of the mouth of the Halys or *Kizil Irmak*. Hamilton (*Researches*, vol. i. p. 293) makes Conopeium 16 miles from Amisus (*Samsun*), which is to the south, and about 5 miles from Naustathmus, which is to the north. [G. L.]

CONO'VIUM, in Britain, one of the four places of the eleventh Itinerary, Segovium, Varis, and Deva being the other three: probably *Conway*. [R. G. L.]

CONSA'BRUM. [CARPETANI.]

CONSE'NTIA (Κωνσεντία, Appian; Κωσεντία, Strab.; Κονσεντία, Ptol.: *Eth.* Consentinus: *Cosenza*), an inland city of Bruttium, situated on a hill rising above the valley of the Crathis, near the sources of that river. Strabo calls it the metropolis of the Bruttians (vi. p. 256); and it appears to have been from an early period the most considerable town belonging to that people, as distinguished from the Greek cities on the coast. It first appears in history during the expedition of Alexander, king of Epeirus, and Livy mentions it among the places taken by that monarch; but this seems to be a mistake, as it was still in the hands of the enemy at the time of his death, which took place near Pandosia, in the same part of Bruttium: after that event his mutilated remains were sent to Consentia, and interred there. (Liv. viii. 24.) During the Second Punic War, Consentia at first held aloof from the rest of the Bruttians, when they espoused the alliance of Hannibal; but it was soon after reduced by the Carthaginian general Himilco. (Id. xxiii. 30.) Three years later (B.C. 213) the Consentini are mentioned as returning to the Roman alliance; but notwithstanding this statement, we find them again appearing among the cities hostile to Rome, and it was not till B.C. 204 that Consentia, together with Pandosia and Clampetia, was reduced or compelled to submit. (Liv. xxv. 1, xxviii. 11, xxix. 38, xxx. 19; Appian, *Annib.* 56.) Appian calls it at this time a large city: it appears to have been less severely treated than most of the Bruttian towns, and continued to be a place of importance. Lucilius alludes to the Consentini as possessing superior refinement to the rest of the Bruttians, and more on a par with the Sicilians and Tarentines. (Lucil. ap. Cic. *de Fin.* i. 3.) It is mentioned as a town of importance during the war of Spartacus (Oros. v. 24), and in B.C. 40 it was besieged for some time by Sextus Pompeius, but without success. (Appian, *B. C.* v. 56, 58.) Under Augustus it received a body of colonists, and continued to enjoy municipal rights under the Roman empire, but did not rank as a colony. (Plin. iii. 5. s. 10; Ptol. iii. 1. § 74; Lib. Colon. p. 209.) Its territory was noted for its apple-trees, which bore fruit twice a year. (Varr. *R. R.* i. 7. § 6.) Towards the close of the Roman empire, Consentia is again mentioned in history as the scene of the death of Alaric, who had made it his head-quarters, while planning a descent upon Sicily, a few months only after the capture of Rome, A.D. 410. He was buried in the bed of a little river or torrent, which falls into the Crathis, just below Consentia. This is now called the *Busento*: the ancient name is variously written Basentus, Basentius, and by Jornandes Basentinus. (Jornand. *R. Get.* 30; P. Diac. *Hist. Miscell.* xiii. p. 535.) Consentia continued to be a place of importance through the middle ages: and the modern city of *Cosenza* is still the capital of the province of *Calabria Citra*.

Consentia stood on the line of the high road which led through Bruttium from Muranum, in Lucania, to Rhegium. The Itinerary places it 49 M.P. from Muranum, and 57 from Vibo Valentia: and these distances are confirmed by a remarkable inscription, found at *Polla* (the ancient Forum Popillii), in which, as well as in the Tab. Peut., the name is written Cosentia. (*Itin. Ant.* p. 110; Orell. *Inscr.* 3308; Mommsen, *Inscr. Neap.* 6276.) [E. H. B.]

CONSILI'NUM or COSILI'NUM, a town of Lucania, mentioned only in the Liber Coloniarum, which enumerates it among the Praefecturae of that province (p. 209), and by Cassiodorus (*Varr.* viii. 33), who calls it "antiquissima civitas." We learn from the latter that a great fair was held every year in a suburb of the town, to which he gives the name of Marcilianum. This is in all probability the same place called in the Itinerary Marcelliana (*Itin. Ant.* p. 110), and a local antiquary has pointed out a spot still called *Marciliana*, between *La Sala* and *Padula*, in the valley of the *Tanagro*, where there is a remarkable fountain, corresponding to one mentioned by Cassiodorus. The situation of Consilinum is said to be indicated by some ruins on a hill near *Padula*. (Romanelli, vol. i. pp. 405—409.) [E. H. B.]

CONSORANI, enumerated by Pliny (iv. 19) among the peoples of Aquitania. He mentions them between the Tarnates and Ausci. In another place, where he is describing the Narbonensis Provincia (iii. 4), he says, "In ora regio Sardonum, intusque Consuaranorum." The Consorani seem to have occupied the country called *Conserans* or *Couserans*, at the base of the Pyrenees, between *Bigorre* and *Foix*. The names Consoranni and Consuarani appear to be the same, and yet Pliny assigns one people to Aquitania, and the other to Narbonensis. The conclusion is, that, according to the divisions of Pliny's time, part of the Consorani were within Aquitania, and part within Narbonensis. We have an instance like this in the case of the Ruteni, who in Caesar's time were divided into Ruteni Provinciales in the Provincia, and Ruteni beyond the limits of the Provincia. It is probable that before the time of Augustus all the Consorani were in the Narbonensis. The modern *St. Lizier*, in the department of *Arriège*, was within the limits of the Consorani. [G. L.]

CONSTA'NTIA or CONSTANTI'NA (Κωνσταντία, Hier. p. 714; Κωνσταντίνα, Suid., Steph. B. *s. v. Nicephorium*; Procop. *B. P.* ii. 13; Amm. Marc. xviii. 7), a town of some importance in Mesopotamia, on the road between Nisibis and Carrhae, at no distance from Edessa, which, after his departure from Nisibis, was the residence of the Dux Mesopotamiae till the foundation of Dara (Procop. *de Aed.* ii. 5). There is considerable variation in different authors in the way in which the name of this town is written. Stephanus B calls it Constantina, and states that it was another name for Nicephorium; Suidas, Constantina and Constanteia, which latter form occurs also in the Itinerary of Hierocles. In the Excerpt. Procop. ap. Photium, it is called

Constantia; so also in the Notit. Imp. Roman. under the Dux Mesopotamiae. Evagrius (*H. E.* i.) entitles Sophronius Κωνσταντιναίων Ἐπισκόπον, and in the list of the bishops who subscribed the Council of Chalcedon, he is called Bishop of Constantinopolis in the province of Osrhoene. It appears to have borne other names, as Antoninopolis and Maximianopolis, in the fourth century, to have been nearly destroyed by an earthquake, but to have been rebuilt by Constantinus. (Chron. Edess. ap. Asseman. *Bibl. Or.* i. p. 395; Malala, *Chron.* xii. p. 312.) [V.]

CONSTA'NTIA (*Coutances*), a place in the NW. of Gallia, which Ammianus (xv. 11) calls Castra Constantia. In the Notitia the Civitas Constantia is mentioned as being in Lugdunensis Secunda. A local tradition assigns the foundation of this place to Constantius Chlorus, the father of Constantine. Ammianus says that the Sequana (*Seine*) enters the sea near Constantia; but his geography of Gallia is very inexact. The name of the Pagus Constantinus is the origin of the name *Côtantin*, which in the ante-revolutionary geography of France designated the peninsula in which *Coutances* is situated. [G.L.]

CONSTA'NTIA CYPRI. [Salamis.]

CONSTA'NTIA PHOENICIAE. [Antaradus.]

CONSTANTIA'NA (Κωνσταντιανά: *Kostendsje*), a town in Moesia, on the coast of the Euxine, south-east of Istropolis. (Procop. *De Aedif.* iv. 11. p. 307; Hierocl. p. 637.) [L. S.]

CONSTANTI'NA. [Cirta.]

CONSTANTINO'POLIS, the capital of the Lower Empire, and founded by Constantine the Great on the site of the ancient Byzantium.

I. History of Byzantium.

Byzantium (Βυζάντιον: *Eth.* Βυζάντιος, Byzantius: *Adj.* Βυζαντιακός, Βυζαντιάς, Βυζαντίς, Βυζαντιανός, Βυζαντειανός). The foundation of this city was ascribed to the Megarians in B.C. 667, a few years later than its neighbour Chalcedon (Euseb. *Chron.*; Clinton, *F. H.* vol. i. p. 194) on the site of a town called Lygos (Plin. iv. 18; Auson. *Clar. Urb.* 13.). In B.C. 628 a second colony was sent out from Megaris under Zeuxippus. (Lydus *de Mag. Rom.* iii. 70; Clinton, *F. H.* vol. i. p. 208.) The transmission of the worship of Hera (whose temple both here and at Argos was on the citadel), and the traditions concerning Io confirm the general assertion of Hesychius of Miletus that the Argives had a share in the foundation of the city. (Müller, *Dor.* vol. i. p. 133. trans.) Byzantium was situated at the apex of the triangle which faces the shores of Asia, and meets the waters of the Thracian Bosporus. The oracle of Apollo which commanded the colonists to build their new city opposite to the "land of the blind," alluding to the superiority of the site of Byzantium to that of Chalcedon (Herod. iv. 144; Strab. vii. p. 320; Tac. *Ann.* xii. 63) did not compromise the infallibility of the Pythoness by its advice. Few cities could boast so magnificent a position: commanding the two opposite shores of Europe and Asia, it united the advantages of security and great facilities for trade, with the choicest gifts of nature, and the most strikingly picturesque scenery. (Polyb. iv. 39; Zosim. ii. 30.) On the S. it was bathed by the waters of the Propontis, on the N. by those of the Golden Horn (τὸ κέρας). The river Lycus poured into this arm of the Bosporus a perpetual stream of fresh water, which cleansed the bottom, and afforded a retreat for the periodical shoals of fish, especially of the Pelamys kind, which come down from the Palus Maeotis, and round by the E. and S. coast of the Euxine into the channel (Strab. *l. c.*). This fishery employed and supported a large number of the poorer class of freemen. (Arist. *Pol.* iv. 4. § 1.) The fish was salted and became an article of considerable traffic, and the harbour obtained its epithet of golden from the riches derived from this source. (Plin. ix. 20.) The port, which is about 7 miles in length, was both secure and capacious; and as the tide is scarcely felt, the constant depth of the water allowed vessels to land their goods conveniently, as the largest ships might rest their heads against the houses, while their sterns float in the water. (Procop. *de Aed.* i. 5.) As the key of the Euxine and the Aegean no vessel could pass from the one sea to the other without the leave of the people of Byzantium, who gained a considerable revenue from the duties they levied on the corn-ships which passed in and out from the Euxine. (Polyb. iv. 38.)

In the reign of Dareius Hystaspis, Byzantium was taken by Otanes, general of the forces on the coast of Thrace. (Herod. v. 26.) Afterwards, it sided with the Ionians in their revolt (Herod. v. 103), but on the arrival of the Phoenician fleet the inhabitants, without even waiting for it, fled to Mesambria. (Herod. vi. 33.) Pausanias, after the battle of Plataea, wrested it from the Medes. (Thuc. i. 94.) And hence Justin (ix. 1. § 3) calls him the founder of Byzantium. After an interval of 7 years Cimon obtained it for the Athenians. (Diod. xi. 60; Plut. *Cim.* 5; Thuc. i. 131.) In 440, the Byzantines joined the Samians and revolted from Athens, but afterwards submitted. (Thuc. i. 117.) In 416, in common with the Chalcedonians, they made an expedition into Bithynia, and perpetrated great cruelties. (Diod. xii. 82.) In 408, Byzantium was besieged by the united forces of the Athenians under Alcibiades, a wall of circumvallation was drawn around it, and various attacks made by missiles and battering engines. These had no effect upon the Lacedaemonian garrison; but when the blockade was strictly kept up, and the population were dying of hunger, in the absence of Clearchus the Spartan commander, Cydon and a Byzantine party opened the gates by night and admitted the Athenians into the wide inner square called the Thrakion. Favourable terms were granted to the town, which was replaced in its condition of a dependent ally upon Athens. (Xen. *Hell.* i. 3. § 15—22; Diod. xiii. 67; Plut. *Alcib.* 31; Frontin. iii. 2. § 3; Polyaen. i. 48. § 2.) In 405, after the battle of Aegos-Potami, Lysander recaptured Byzantium, and placed Sthenelaus there as "harmost" with a garrison (Xen. *Hell.* ii. 2. § 2.). It was under the power of the Lacedaemonians when the Ten Thousand made their retreat; in consequence of the fraud and harsh dealing of the Admiral Anaxibius, the soldiers were exasperated, became masters of the town, and Byzantium would have been sacked had it not been for the energy and eloquence of Xenophon. (*Anab.* vii. i. §§ 5—32.) In 390, Thrasybulus changed the government of Byzantium, which was already in alliance with Athens, from an oligarchy into a democracy, and sold the tenths of the merchant vessels sailing out of the Euxine. (Xen. *Hell.* iv. 8. §§ 25—27.) In 363, Epaminondas visited Byzantium, drove off Laches with the Athenian squadron, and prevailed upon several of the allies of Athens to declare in his favour. (Isocr. *Orat. v. Philip.* 53; Diod. xv. 79.)

In 356, Byzantium, along with Rhodes and Chios, united with the newly-flourishing commonwealth of Cos, and Mausolus king of Caria, in an endeavour to throw off the Athenian dominion: an engagement which was to have taken place by sea, was prevented by a storm. (Diod. xvi. 21.) In 340, the Athenians, urged on by Demosthenes, sent succours to Byzantium, which was besieged by Philip; the combined fleet under the command of Chares met Amyntas and the Macedonian ships, and were defeated. In the following year Chares was superseded by Phocion, when the Athenians behaved with such moderation to their allies, and showed so much courage against the besiegers, that Philip was compelled to raise the siege. (Diod. xvi. 77; Plut. *Phoc.* 14.) During this memorable attack, on a dark night when the Macedonians were on the point of seizing upon the town, a light appeared in the heavens and revealed to the inhabitants their danger. (Steph. B. *s. v.* Βόσπορος; Eustath. *ad Dionys.* 143.) Hesychius the Milesian, who tells the same story, adds that an image in honour of this interference was erected to Torch-bearing Hecate. The crescent, which is found on Byzantine coins (Mionnet, *Descr. des Med.* vol. i. p. 378), and which was adopted by the Turks as their device after the capture of Constantinople (comp. Von Hammer, *Gesch. der Osman*, vol. i. p. 93) is supposed to commemorate the portent. This repulse to the successful career of Philip was one of the proudest feats of the great orator, and in his speech upon the crown Demosthenes often recurs to it. The Byzantines, in gratitude for the valuable assistance they had received, decreed to the Athenians the right of isopolity, the extraordinary privilege of precedence at games and public ceremonies, with exemption from compulsory "liturgies." The decree, which with all the original Dorisms is preserved in Demosthenes (*de Cor.* p. 255), directed that in perpetual memory of the benefit, 3 statues each 16 cubits high, representing the people of Byzantium and Perinthus crowning the Athenians, should be placed in a public part of the city.

The Byzantines were afterwards engaged in perpetual warfare with the neighbouring barbarians, and were unable to keep them off either by resistance or tribute. To crown the other evils of war, their harvests were either carried off or destroyed by the enemy, till, in 279, they agreed to pay the Gauls a yearly tribute of 3000, 5000, and 10,000 pieces of gold, and at last the large sum of 80 talents, on condition that their lands should not be ravaged. (Polyb. iv. 46; Liv. xxxviii. 16; Böckh, *Econ. of Athens*, p. 595, trans.) Their sufferings in this respect compelled them to have recourse to many extraordinary measures for procuring money, and finally to the imposition of the transit duties which involved them in the war with Rhodes. Still, during this time, while suffering the penalty of Tantalus (Polyb. *l. c.*), they enjoyed municipal independence. (Diod. xix. 77.) In this war Byzantium was supported by Attalus, king of Pergamus. Prusias, king of Bithynia, was a partizan of Rhodes, and the Byzantines endeavoured to set up Tibœtes, an uncle of Prusias, as rival for his throne. Prusias seized on their Asiatic possessions, while the Thracians pressed hard upon them on the European side; and in 219 a peace, under the mediation of the Gallo-Grecian king Cavarus, was concluded on very unfavourable terms for Byzantium. (Polyb. iv. 46—52.) While Rome was contending against the pseudo-Philip of Macedon, Antiochus, and Mithridates, it granted to Byzantium, for good services rendered on the occasion, the rank of a free and confederate city. Disputes arose, and an appeal was made to Rome, which resulted in a decree, proposed by Clodius, and put in force by Piso, who exhibited himself rather as a conqueror than an ally and magistrate. (Cic. *de Prov. Consul.* 2—4; Tac. *Ann.* xii. 62.) It appears that Claudius remitted the tribute Byzantium had to pay, for five years, in consequence of the losses of the Thracian war (Tac. *Ann.* xii. 63), and that Vespasian stripped it of its privileges, and reduced it to the condition of a Roman province. (Suet. *Vesp.* 8.) In the civil wars between Severus and Pescennius Niger, Byzantium took the part of the latter, and, after a resistance of three years, was taken in 196. Severus treated the inhabitants with his usual indifference to human life or suffering. The famous walls of massive square stones, so well fastened together by iron bolts that the whole seemed to be one block, were levelled with the earth. The soldiers and magistrates were put to death, the property of the citizens confiscated, and the town itself, deprived of all political existence (τὸ ἀξίωμα τὸ πολιτικόν), made over to the Perinthians. (Dion Cass. lxxiv. 6—14; Herodian, iii. 1—7; Zosim. i. 8.) Severus afterwards relented, and, visiting Byzantium, embellished the town with magnificent baths, porticoes round the Hippodrome, and other buildings. The name of Augusta Antonina was given it, in honour of Antoninus Bassianus. (Suid. *s. v.* Σεβῆρος; Zosim. ii. 30; Cedren. p. 252.) Caracalla restored to the inhabitants their rights and franchises. (Spartian. *Caracall.* 1.) It is remarked by Gibbon (*Decl. and Fall*, vol. i. p. 205), that the charge against Severus of having deprived the Roman people of the strongest bulwark against the barbarians of Pontus and Asia, was but too well justified when, in the succeeding age, the fleets of the Goths covered the Euxine, and passed through the undefended Bosporus into the centre of the Mediterranean. The soldiers of Gallienus massacred most of the citizens, and not one old family remained in later times, except those who had previously left the town. (Trebell. Poll. *Gallien.* 6.) Under Claudius II. the remainder of the Byzantines fought bravely against the Goths. (Trebell. Poll. *Claud.* 9.) In the civil wars which succeeded the abdication of Diocletian, the fortifications of Byzantium had been strengthened: Licinius, after the battle of Adrianople, retired to this stronghold; Constantine pursued the siege so vigorously, by constructing mounds of an equal height with the ramparts, and erecting towers upon their foundation, from which the besieged were galled by large stones and darts hurled by engines, that the town at length surrendered.

The constitution of Byzantium was at first royal; though there is some doubt about this, as Hesychius the Milesian calls Dineus general of the Byzantines. (Müller, *Dor.* vol. ii. p. 174, trans.) It afterwards became an aristocracy,—the native inhabitants, the Bithynians, being in precisely the same condition as the Helots. (Phylarch. *ap. Athen.* vi. p. 271.) The oligarchy which succeeded was, in 390, changed into a democracy by Thrasybulus the Athenian; and equal privileges were at the same time probably granted to the new citizens, who, on account of their demands, had been driven from the city by the ancient colonists. (Arist. *Pol.* v. 2. § 10.) After this the democracy seems to have continued for a long time. (Theopomp. *ap. Athen.* xii. p. 256.) In the document quoted by Demosthenes (*de Cor. l. c.*)

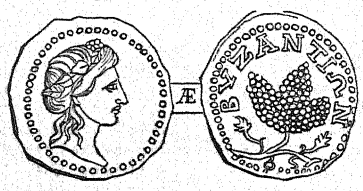
the senate (*βουλά*) transfers a decree in its first stage (*ῥήτρα*) to an individual, in order to bring it before an assembly of the people (*ἁλία*). The office of Hieromnamon occurs in decrees (Dem. *l. c.*; Polyb. iv. 52) and on coins, as also does that of Archon, which probably came in with the democracy. From the habit of the townspeople passing their time in the market-place and harbour, and the number of foreign and native traders who resorted to it, Byzantium displayed the usual characteristics of a large seaport town. They were an idle luxurious race, spending their days in the numerous public-houses, where the excellent wine which was furnished by Maronea and other regions, offered great temptations. They not only tippled in taverns, but also fed like gluttons, according to Diphilus (*ap. Athen.* iv. p. 132). They devoured such quantities of young tunnies that their whole frame became well nigh glutinous, and it was thought they would have been absorbed in mucilage. To sustain their valour, which took fright at the sound of a trumpet, the general, Leo or Leonidas, was obliged during the siege of Philip of Macedon to allow cook-shops and canteens to be established along the ramparts. (Athen. x. p. 442; Aelian, iii. 14; Müller, *Dor.* vol. ii. p. 411, trans.) A democracy of such boon companions was not, as may be supposed, very orderly, and seems to have acted upon the "laissez faire" principle enounced by a certain Byzantine demagogue who, when he was asked what the law enjoined, replied, "whatever I please." (Sext. Empir. *adv. Rhet.* § 37.)

Iron money was coined at Byzantium for the home circulation, that the silver might be used for foreign trade and the purposes of war. It was current in the Peloponnesian war, and bore the Doric name Sidareos (Aristoph. *Nub.* 250; Pollux, vii. § 106, ix. § 78; Hesych. *s. v.*; Böckh, *Econ. Ath.* p. 596, trans.). None of this iron money is now extant. For coins of this city, see Eckhel, vol. ii. p. 26; Rasche, vol. i. p. 1636; Bandur. vol. ii. p. 456.

The dialect of the district appears to have contained many Dorisms. (Dem. *l. c.*; Chandler, *Inscript. Append.* p. 95.)

The origin of the Byzantine church is somewhat uncertain: the modern Greeks, in their zeal not to yield to the Latins the advantage of antiquity, attribute its foundation to the Apostle St. Andrew. It is certain that during the time of Severus there were many Christians at Byzantium. (Le Quien, *Orient. Christ.* vol. i. pp. 8, 196; Tertull. *ad Scapul.* c. 3; Le Beau, *Bas Emp.* vol. i. p. 300.)

Ancient Byzantium was situated on the first of the seven hills upon which, rising one above another, the modern city stands; but its area occupied more than the first region of the later town. In all probability it extended over the three regions which lie behind the triangular space now filled by the Seraglio. According to Dionysius of Byzantium, its circumference was 40 stadia. (Comp. Zosim. ii. 30; Gyllius, *de Top. Const.* i. 2.)



COIN OF BYZANTIUM.

II. Foundation of Constantinople.

It was upon this gently sloping promontory, which serves as a connecting link between the Eastern and the Western world, and which nature has intended for the centre of a great monarchy, that Constantine, after determining to remove the seat of empire from the banks of the Tiber, determined to fix the city which bore the name of its founder. The modern European, as well as the Arabic (*Constanije*) name of the city, preserves the memory of the first emperor of the East. The Turkish *Istambul* or *Stambul*, is a corruption of the Greek *εἰς τὴν πόλιν*. Like the ancient mistress of the world, its foundations were to be laid upon seven hills, and the emperor called it the New Rome,—a title which he confirmed by a law, engraved on a column of marble, in a place called the *Strategion;* but, however much his capital might outwardly resemble the elder Rome, it was not permitted to bear the name of the Eternal City.

The foundations of the city were laid according to an Imperial edict (Theodos. *Cod.* xiii. 5. s. 7), in obedience to the commands of Heaven. On foot with a lance in his hand, the emperor led a stately procession which was to mark the boundaries of Constantinople. As he did not pause, the attendants, astonished at the enormous size of the future capital, asked him how far he intended to advance. Constantine replied "when He that goes before me shall stop." (Philostorg. ii. 9.) At a later period, the honour of having inspired the choice of a founder was attributed to the Virgin Mother, who became the tutelary guardian of the city. Constantinople arose, if not a Christian, certainly not a Pagan city. The ceremonial of the dedication exhibited that strange compound of religions of which Constantine himself was a type. After a most splendid exhibition of chariot games in the Hippodrome, the emperor was carried in a magnificent car through the most public part of the city, surrounded by his guards, in the attire of some religious ceremonial with torches in their hands. The emperor bore a golden statue of the Fortune of the city in his hands. The rites of inauguration lasted forty days, though the 11th of May, A. D. 330, is considered as the birth-day of the city.

III. Extent, Limits, and Population.

The walls of Constantine across the enlarged breadth of the triangle, were begun at a distance of 15 stadia from the old fortifications, and stretching from the port to the Propontis, enclosed five out of the seven hills upon which the city stood, but were not finished before the reign of Constantius. In 401, Arcadius repaired these walls which had fallen in the earthquake that had taken place in that year. In 413, during the minority of Theodosius II., Anthemius, the Praetorian praefect, razed the old fortifications and built a new inclosure of walls. In 447 this was thrown down by an earthquake, and rebuilt in three months by the diligence of the praefect Cyrus. This double line of strong and lofty stone walls have, except on the land side, almost disappeared, but in a dilapidated state they still exist, extending from the port to the sea of Marmora for about 4 English miles, presenting magnificent and picturesque specimens of mural ruins. The wall was flanked at short intervals by towers, mostly rectangular. The extreme length of the city at this period, and it never to any great extent exceeded these limits, was about 3 M. P.,

and the circuit rather less than 13 M. P. The Sycae, or fig trees, formed the thirteenth region beyond the harbour, and were much embellished by Justinian. The suburb of Blachernae was not taken into the city till the reign of Heraclius. Constantine had been most anxious to have his capital frequented: he summoned senators from Rome, and, according to the vague expression of Eusebius, drained other cities in its behalf, yet its population never became considerable when compared with ancient Rome, and modern capitals. By far the larger part of the inhabitants were Christians, but these were not estimated by Chrysostom (*In Act. Apost.* hom. xi. vol. ix. p. 108) at more than 100 000.

IV. History.

Were it even possible in any form which could be useful to the reader to trace the fortunes of the Lower Empire, within the limited space of an article like this, a sketch of Byzantine history would not fall within the province of a work, which confines itself to the age of Grecian and Roman civilisation. But as the topography of the city can hardly be understood without some knowledge of the facts of the history being presupposed, it has been thought advisable to subjoin a short summary of the most memorable events connected with Constantinople itself.

The city of Constantine, the birth of an elder and effete age, has throughout its long history borne the stamp of its parentage, and displayed the vices of its original conformation. The position of the Byzantine empire is unique; geographically it was European, but nationally it reflected the Oriental type of character. It had indeed Roman blood, but the people who had sprung from the loins of Mars, and were suckled by the she-wolf, gave it little but their name. It did not speak their tongue, and was completely severed from the old republican associations and free spirit which still survived the fall of Roman liberty. The despotism of the court of Constantinople could not endure even the forms of free institutions, and the relics of municipal privileges which inherited from Rome have had so much influence in moulding the law and constitution of modern Europe. The Caesar of the East was the counterpart of his Moslem conqueror, and the change from the Proto Sebast to the Sultan would have been one simply of name, had it not been for the superior energy and virtues of the first Osmanli princes. The one like the other had his viziers, his janissaries, his slaves, and his eunuchs alternately cajoling and tyrannizing over prince and people. Through the dreary monotony of the history of the Eastern empire, so deficient in moral and political interest, there are always coming into view the characteristic features of Asiatic tyranny:—the domestic treason,—the prince born in the purple,—the unnatural queen-mother,—the son or the brothers murdered or blinded,—the sudden revolutions of the throne,—the deposition of the sovereign, but the government remaining the same,—and the people careless as to who or what their tyrant might be. Every thing by which a people can outwardly show what is within—literature, art, and architecture, displays the influence of the East. The literature learned, artificial, florid, but deficient in elegance and grace, and without a spark of genius to illumine it. The art but the figure of their ceremonial life, deficient in all deep and sincere feeling, and showing, under the hardness of the shape, and the sameness of the expression, the dull and slavish constraint to which it was subject. A purer faith had indeed freed the later Greeks from the degradation of the seraglio, had given an impulse to intellectual development, and infused a sense of the responsibilities of power to which their Ottoman conquerors were strangers. But even Christianity failed to reconcile the conflicting elements and hostile influences of the East and West, and was itself penetrated by an admixture of Oriental thought and sentiment. And in later times, after the severance of Constantinople from the Latin Communion, the rest of Europe had no sympathy for what was considered an alien creed. Standing in this isolated position on the very outposts of Western civilisation, and cut off from that by differences of language, manners, and religion, Constantinople, unable to comprehend but rather despising that vigorous Teuton stock upon which the elder races were engrafted, did not incorporate any of those elements which have gone to make up the aggregate of modern Europe; while, on the other hand, it is difficult to trace the slight reaction that the Greek empire has had upon the West, till its fall, when it contributed so mainly to the revival of letters and the modern spirit, by the dispersion of ancient literature and culture. Up to A. D. 1204, Constantinople remained the capital of the E., or Lower Roman Empire: in that year it was captured by "the blind old Dandolo" and the French. From A. D. 1204 to 1261 it became the seat of the Latin Empire, and on the morning of the 25th of July, 1261, reverted to the undisputed possession of the Greeks.

On the 29th of May, 1453, Constantine XIII., the last of the Palaeologi, fell upon the walls of his capital, with the words, Θέλω δανεῖν μᾶλλον ἢ ζῆν. Since that period it has been looked up to by the people of the East as the seat of the supreme temporal and spiritual power, and the Sultan has become the heir of the Caesars.

More cannot be done here than enumerate a few of the leading events of which Constantinople itself has been the theatre during this long period of its existence. It would be unnecessary to refer those who wish to know more on this subject to the masterly work of Gibbon. Le Beau (*Histoire du Bas Empire*) is a writer less known, and though deficient in criticism, his work contains much information. The notes appended by St. Martin, the well-known Oriental scholar, will be found eminently useful. The History of the Iconoclast Princes can be read in Schlosser (*Geschichte der Bilder-Stürmenden Kaiser*).

The empire of the East began with the reign of Arcadius, A. D. 395. Justinian, A. D. 527—595, has the honour of being considered the second founder of Constantinople. In the fifth year of his reign the factions of the Circus and the memorable sedition of the *Nika* almost laid the city in ashes. A description of the buildings with which the emperor adorned his ruined capital is reserved for the topography of the city. In 616 Chosroes maintained his camp for ten years in the presence of the city. In 626 Heraclius delivered it from the Persians and Avars. In 668—675, the Arabs for the first time besieged Constantinople, but, baffled by the strength of the walls, and the strange effects of the Greek fire, fell to the number of 30,000 men. In the second siege, 716—718, they were again compelled to retreat. In 865 the

first expedition of the Russians against Constantinople took place; followed by a second in 904; a third in 941; and a fourth in 1043. In 1203 the Latins first besieged and conquered, and in 1204 took by storm and pillaged the imperial city: A. D. 1261 forms a new aera for Constantinople, in consequence of its recovery by the Greeks. In 1422 Constantinople was besieged by Amurath II., but the Byzantine empire was respited for a space of thirty years till it fell, in 1453, before the conquering sword of Mohammed II.

It would be interesting to trace the domestic character and training of the citizens which hastened the ruin of the Eastern empire. The writers of Byzantine history do not furnish many distinct statements, but hints and allusions are to be found in the rebukes of the pulpit orator, or from the petty prohibitions of the imperial code. On this subject much valuable information may be obtained in Montfaucon (*Mém. de l'Acad. des Inscrip.* vol. xiii. p. 474; Müller, *De Genio, Moribus, et Luxu Aevi Theodosiani;* Milman, *Hist. of Christianity;* and the *Quarterly Review*, vol. lxxviii. p. 346). While the life of the upper classes was characterised by the pomp and prodigality of civilisation without any of its ennobling or humanizing influences, the lower ranks were inordinately devoted to amusement. The athletic games of ancient Greece had given way to the vulgar exhibitions of juggling, rope-dancing, and tumbling. The drama was supplanted by mimes and pantomimes; and though no gladiator was butchered to make a holiday for the populace of Constantinople, it would seem that the interest which was concentred upon the chariot races and the Circus was a compensation for the excitement of those games which were forbidden by the new religion. The passion and animosity which sprung from the struggle of the Blue and Green factions was as furious and as bitter as any that has arisen among contending parties, where the most sacred rights of liberty or faith were at stake.

V. Architecture and Buildings.

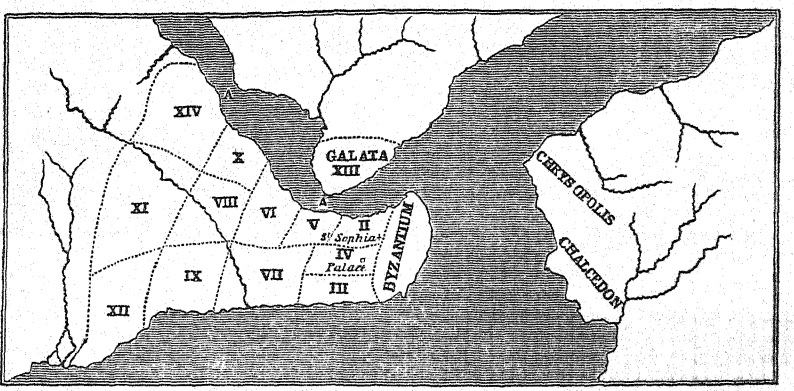
In the new capital of Constantine, emancipated from the restraint of Pagan associations and art, the Byzantine builders founded an architecture peculiarly their own. Of this the cupola was the great characteristic, to which every other feature was subordinate. In consequence of this principle, that which at Athens was straight, angular, and square, became in Constantinople curved and rounded, concave within, and convex without. Thus the old architecture of Greece owed its destruction to the same nation from which it had taken its first birth. (Comp. Hope, *Architecture*, p. 121; Freeman, *Hist. of Architecture*, p. 164; Couchaud, *Choix d'Eglises Bysantines en Grèce.*)

In describing the buildings of the city, it is more convenient to follow the historical succession than to take the topographical arrangement. For, it must be recollected, how little now remains. Where they first arose there they also fell. Constantinople, ravaged by earthquakes, fires, the internal strife, and the foreign foe, when the last of the Constantines lost his empire and life, possessed perhaps not one edifice which the first Constantine or even Justinian had seen; especially, too, as the fury of the Latin crusaders destroyed every work of art that had escaped former disasters. A plan of the city, as it existed in the reign of Arcadius, divided into its 14 regions, is given on the next page, by which the position of the different buildings may be clearly seen.

At the siege of Byzantium, Constantine had pitched his tent upon the second hill; to commemorate his success, he chose this site for the principal forum (Zosim. ii. 31, 35), which appears to have been of an elliptical form. The two opposite entrances formed triumphal arches; the porticoes, which enclosed it on every side, were filled with statues of the tutelar deities of Greece.

At each end were two shrines, one of which held the statue of Cybele, which was said to have been placed by the Argonauts upon Mt. Dindymus, but deprived of her lions and of her hands from the attitude of command distorted into that of a suppliant for the city; in the other was the Fortune of Byzantium (Euseb. *Vit. Const.* iii. 54; Sozomen. *H. E.* ii. 5). The centre of the forum was occupied by a lofty pillar, which, formed of marble and porphyry, rose to the height of 120 feet. On this column Constantine, with singular shamelessness, placed his own statue with the attributes of Christ and Apollo, and substituted the nails of the Passion for the rays of the Sun; Constantine was replaced by Julian, Julian by Theodosius. In A. D. 1412 the keystone was loosened by an earthquake. The statue fell under Alexius Comnenus, and was replaced by the Cross. The Palladium was said to be buried under the pillar. (Von Hammer, *Constantinopel und die Bosporus*, vol. i. p. 162.) Besides the principal forum was a second one, which has been sometimes confounded with the other; it was square, with porticoes surrounding it, consisting of two ranks of columns; in this the Augusteum, or court of the palace, stood the Golden Miliarium, which, though it served the same purpose as its namesake at Rome, did not resemble it in appearance, as this was an elevated arcade, embellished with statues.

The Circus or Hippodrome was a stately building. The space between the two metae or goals was filled with statues and obelisks. The Turks retain the translated name of the horse-course (*Atmeidan*), but the ancient splendour of the place has disappeared; it is no longer a circus, but an oblong open space, about 300 paces long by 150 wide. (Hobhouse, *Albania*, vol. ii. p. 950.) At the upper end is a granite obelisk of rather mean proportions, and covered with hieroglyphics of poor workmanship. It is called after Theodosius, but was probably moved by that emperor, after it had been erected by Constantine, to some other part of the city. An epigram on the pedestal records the success of Proclus, praefect of the city, under Theodosius the Great, in setting the obelisk upright. (*Anthol. Graec.* iv. 17.) Near this stands the wreathed column of bronze, which, according to legend, bore the golden tripod of Delphi, and was shattered by the iron mace of Mohammed II. Clarke (*Trav.* vol. ii. p. 58) treated the latter circumstance as a fiction of Thévenot; be the former true or not, the relic is now a poor mutilated thing, with one end in the ground, above which it does not rise more than 7 feet, and the end open and filled with rubbish. Fourteen churches, fourteen palaces, several triumphal arches, and eight public baths are assigned to the founder of the city. Constantine, and in this his example was followed by his successors, imitated Ancient Rome in the construction of sewers. Two large subterranean cisterns or reservoirs of water, constructed by the Greek emperors in case of a siege, still remain; one called by the Turks the



PLAN OF CONSTANTINOPLE. (AA, Chrysoceras, Golden Horn.)

I. REGION.

House of Placidia Augusta.
House of Marina.
Baths of Arcadius.
29 streets, 118 houses, 2 porticoes of great length.

II. REGION.

Church of S. Sophia.
The old Church.
Senate House.
Tribunal with porphyry steps.
Baths of Zeuxippus.
A Theatre.
An Amphitheatre.
34 streets, 98 large houses, 4 great porticoes.

III. REGION.

The Circus Maximus.
House of Pulcheria Augusta.
The New Port.
The Sigma Portico.
Tribunal of the Forum of Constantine.
94 great houses, 5 large porticoes.

IV. REGION.

Miliarium Aureum.
Augusteum.
Basilica.
Nymphaeum.
Portico of Phanio.
Marble *Galley*.
Church of S. Menna.
A Stadium.
Stairs of Timasius.
32 streets, 375 great houses, 4 large porticoes.

V. REGION.

Baths of Honorius.
Cistern of Theodosius.
Theban Obelisk.
Storehouses.
Nymphaeum.
Granaries of Troas.
Prytaneum.
Baths of Eudocia.
The Strategium.
The Forum of Theodosius.
Granaries of Valens and Constantius.
The Bosporian Ports.
23 streets, 184 great houses, 7 large porticoes.

VI. REGION.

Porphyry pillar of Constantine.
Senate House.
Neorian Port.
Stairs of Sycoena.
22 streets, 484 great houses, 1 large portico.

VII. REGION.

S. Irene.
S. Anastasia.
S. Paul.
Pillar of Theodosius.
Two large Equestrian Statues.
Part of the Forum of Theodosius.
Baths of Corosia.
85 streets, 711 great houses, 6 large porticoes.

VIII. REGION.

Forum of Constantine.
Portico on left side of Forum.
Basilica of Theodosius.
The Capital.
22 streets, 108 great houses, 5 large porticoes.

IX. REGION.

Church of Caenopolis.
Church of Omonaea.
Granaries of Alexandria.
Granaries of Theodosius.
Baths of Anastasia.
16 streets, 116 great houses, 2 large porticoes.

X. REGION.

Church of S. Achatius.
Baths of Constantine.
House of Augusta Placidia.
House of Augusta Eudocia.
House of Arcadia.
Large Nymphaeum.
20 streets, 636 great houses, 6 large porticoes.

XI. REGION.

Church of the Apostles.
Palace of Flacilla.
House of Augusta Pulcheria.
The Brazen Bull.
Cistern of Arcadius.
Cistern of Modestus.
8 streets, 503 great houses, 4 large porticoes.

XII. REGION.

Porta Aurea.
Portico of Troas.
Forum of Theodosius.
Column with winding stairs.
Mint or Treasury.
Port of Theodosius.
11 streets, 363 great houses, 3 large porticoes.

XIII. REGION.

Church.
Baths and Forum of Honorius.
Theatre.
Docs for ship-building.
431 great houses, 1 large portico.

XIV. REGION.

Church.
Palace.
Nymphaeum.
Baths.
Theatre.
Lusorium.
Wooden Bridge.
11 streets, 167 great houses, 2 large porticoes.

palace of the "Thousand and One Pillars," is now perfectly dry. The other still existing as a cistern, and called the "Subterranean Palace," may be described as an underground lake, with an arched roof to cover it, supported on 336 marble pillars.

From the throne, seated upon which the emperor viewed the games of the Circus, a winding staircase called cochlea descended to the palace. This was a magnificent building, covering a great extent of ground, on the banks of the Propontis, between the Hippodrome and the church of S. Sophia, now the Seraglio. The baths of Zeuxippus, the site of which it is difficult to fix, as, while history seems to connect them with S. Sophia and the palace, the original plan places them on the other side of the city, near the harbour, were so embellished by Constantine with statues of marble and bronze, that they became famed as the most beautiful in the world. These statues were brought from their local sanctuaries to adorn the squares and baths of Constantinople,—the Athene of Lyndus, the Muses of Helicon, the Amphitrite of Rhodes, the Pan which was consecrated by the Greeks after the defeat of Xerxes. Theodosius the younger pulled down the Dioscuri, who overlooked the Hippodrome. It was reserved

for the Latin crusaders to destroy these precious remains of ancient art, and the four bronze horses of San Marco at Venice are the only remains of the handywork of the Grecian artists with which Constantinople was peopled.

While private houses and public buildings for business, for convenience, for amusement, and splendour rose with the rapidity of enchantment, one class of edifices was wanting. A few temples, such as those of the Sun, the Moon, and Aphrodite, were permitted to stand in the Heropolis, though deprived of their revenues. (Malala, *Constant.* x.) But few churches were built; of these one was dedicated to the Supreme Wisdom. The ancient Temple of Peace, which afterwards formed part of Santa Sophia, was appropriately transformed into a church. The Church of the Twelve Apostles appears from Eusebius (*Vit. Const.* iv. 58) to have been finished a few days before the death of Constantine; it fell to ruin 20 years afterwards, was repaired by Constantius, rebuilt by Justinian, and demolished by Mohammed II.

Theodosius the Great built the principal gate of Constantinople, "The Golden Gate," so celebrated by the Byzantine writers; this gate, on the S. of the town, was that by which the emperors made their solemn entry, and stood at the beginning of the principal street, which crossed the town up to the Bosporus. Gyllius (Bandur. *Imp. Orient.* vol. ii. p. 595), in the 16th century, saw the remains of it. It is now sought for in vain, though a gate entirely blocked up is sometimes shown to travellers for it. The Empress Eudoxia, wife of Arcadius, ornamented her city with a palace and baths. Theodosius II. loved the arts, and himself cultivated painting and sculpture; he encouraged architecture, and executed considerable works; in his reign the walls of Constantinople were in great measure rebuilt, and the city adorned with thermae, a forum, and two palaces for the sisters of Pulcheria. In 447, after the great earthquake, the edifices of Constantinople were restored with renewed splendour. Marcian turned his attention chiefly to the aqueducts; Leo I. Thrax to the churches of Constantinople. Nothing is recorded as having been constructed under Zeno and Anastasius. Justin I., besides his great works at Antioch, contributed to the embellishments, or rather restoration of Constantinople. The reign of Justinian is the most brilliant epoch of the Neo-Greek or Byzantine architecture; and, like Hadrian, this emperor was entitled to the proud distinction of being called by his contemporaries "reparator orbis." The great ornament of Constantinople was the temple reared by Justinian in honour of the Eternal Wisdom (S. Sophia). This, the principal church of Constantinople, had been twice destroyed by fire, after the exile of John Chrysostom, and during the *Nika* of the Blue and Green factions. Anthemius of Tralles, and Isidorus of Miletus, were the builders employed by Justinian to rebuild the church on a plan in which, as Mr. Hope (*Hist. of Architecture*, p. 126) remarks, the wisdom of man shows but little. Disregarding the cardinal rule that all architectural trick is inconsistent with good taste, they endeavoured to make it appear entirely hovering in air without the least earthly resting-place. The attempt was unsuccessful, for, in A.D. 558, twenty-one years after the dedication, an earthquake nearly destroyed it; another Isidorus, nephew of the former, was employed to restore it; an elevation of 20 feet more than it had before its fall was given to the dome, and the originally circular was changed to an elliptical form. Though such was the lightness of the dome that it appeared suspended "by a chain from Heaven," the circle which encompasses the dome rested on four strong arches, supported on four massive piles, assisted on the N. and S. side by four columns of granite, each of a shaft 40 feet long. Two larger and six smaller semi-domes sprouted out and encircled the central cupola. The ground-plan describes the figure of a Greek cross within a quadrangle, but on the inside was oval. (Comp. Procop. *de Aed.* i. 1; Agath. v. pp. 152, 153; Paul. Silentiar. ad calc. Ann. Comnen. *Alex.*; Evag. iv. 31; Dallaway, *Ancient and Modern Constantinople*, p. 52.) The best description of this magnificent church is to be seen in Batissier (*Histoire de l'Art Monumental*, p. 386, foll.). Besides this great model of Eastern architecture, Justinian erected more than twenty-five churches in Constantinople and its suburbs. In honour of himself a colossal statue, representing the emperor mounted on horseback and in an attitude of defiance, was placed upon a column in the Augusteum before S. Sophia. This statue existed as late as the 16th century, when it was melted into cannon by the Turks. (Gyllius, *de Top. Const.* ii. 13.) The palace was also restored by Justinian, and magnificently adorned with bronze, many coloured marbles and mosaics, representing the glories of the African and Italian triumphs. From the time of Heraclius to the hour of her fall, the outward glories of Constantinople shared the same fate as her renown and greatness. Here and there some emperor might endeavour to repair the ravages which time, nature, or violence had wrought upon the mighty works of his predecessors. In the 10th century the palace, the ceremonies of which have been described by Constantine Porphyrogenitus (*de Caer. Aul. Byz.*), was pre-eminent for its size, strength, and magnificence. (Ducange, *Constantinop. Christian.* ii. 4.) A large and irregular building, each separate part bore the character of its founder, and the times.

The Latin crusaders, Mohammed II., and subsequent neglect and recklessness, have effected such results, that it may be said, with almost literal truth of the city of Constantine and Justinian, not one stone resteth upon another.

VI. Government and Administration.

With the foundation of a new capital a new order of things in the civil and military administration was introduced; commenced by Diocletian it was perfected by Constantine.

In the hierarchy of the state the magistrates were divided into 3 classes,

I. The "Illustrious."

II. The "Spectabiles."

III. The "Clarissimi."

There were 2 inferior ranks conferred on those who were not raised to the senatorial dignity.

IV. The "Perfectissimi."

V. The "Egregii."

The 3rd epithet belonged to the senatorial rank, the 2nd to those of superior distinction; the 1st was granted only to

I. Consuls and patricians.

II. The Praetorian praefects, with the praefects of Rome and Constantinople.

III. The masters-general of the infantry and cavalry.

IV. The seven ministers of the palace who ex-

ercised "sacred" functions about the person of the emperor.

1. The consuls who, though their office had degenerated into an empty name, were still the highest officers of the state, were inaugurated at the imperial residence with the utmost splendour. The title of patricians became, under Constantine, a personal and not an hereditary distinction, bestowed on the ministers and favourites of the court.

2. The praetorian praefects were the civil magistrates of the provinces, as the immediate representatives of the imperial majesty: everything was under their control. The accompanying table taken from Marquardt (*Handbuch der Röm. Alterthum*, p. 240), gives the division of the empire under these four great officers. Rome and Constantinople were alone exempted from their jurisdiction, but were respectively under a praefect of the city, and a perfect equality was established between the two municipal and the four praetorian praefects. The "spectabiles," in which were included the 3 proconsuls of Asia, Achaia, and Africa, with the lieutenant-generals and military counts and dukes, formed an intermediate class between the "illustrious" praefects and "honourable" magistrates of the provinces.

DIVISION OF THE ROMAN EMPIRE, A.D. 400.

I. Praefectus Praetorio Galliarum.

A. *Vicarius Hispaniae.*

1. Consularis Baeticae.
2. " Lusitaniae.
3. " Gallaeciae.
4. Praeses Tarraconensis.
5. " Carthaginiensis.
6. " Tingitaniae.
7. " Insularum Balearium.

B. *Vicarius Septem Provinciarum.*

1. Consularis Viennensis.
2. " Lugdunensis.
3. " Germaniae I.
4. " Germaniae II.
5. " Belgicae I.
6. " Belgicae II.
7. Praeses Alpium Maritimarum
8. " Poeninarum et Graiarum
9. " Maximae Sequanorum.
10. " Aquitanicae I.
11. " Aquitanicae II.
12. " Novempopulanae.
13. " Narbonensis I.
14. " Narbonensis II.
15. " Lugdunensis II.
16. " Lugdunensis III.
17. " Lugdunensis Senoniae.

C. *Vicarius Britanniarum.*

1. Consularis Maximae Caesariensis.
2. " Valentiae.
3. Praeses Britanniae I.
4. " Britanniae II.
5. " Flaviae Caesariensis.

II Praefectus Praetorio Italiae.

A. *Vicarius Urbis Romae*

1. Consularis Campaniae.
2. " Tusciae et Umbriae.
3. " Piceni Suburbicarii.
4. " Siciliae.
5. Corrector Apuliae et Calabriae.
6. " Bruttiorum et Lucaniae
7. Praeses Samnii.
8. " Sardiniae.
9. " Corsicae.
10. " Valeriae.

B. *Vicarius Italiae.*

1. Consularis Venetiae et Histriae.
2. " Aemiliae.
3. " Liguriae.
4. " Flaminiae et Piceni Annonarii.
5. Praeses Alpium Cottiarum.
6. " Rhaetiae I.
7. " Rhaetiae II.

Illyrium Occidentale.
8. Consularis Pannoniae II.
9. Corrector Saviae.
10. Praeses Pannoniae I.
11. " Dalmatiae.
12. " Noricum Mediterraneum.
13. " Noricum Ripense.
14. Dux Valeriae Ripensis.

C. *Vicarius Africae.*

1. Consularis Byzacii.
2. " Numidiae.
3. Praeses Tripolitanae.
4. " Mauritaniae Sifetensis.
5. " Mauritaniae Caesariensis.

The Proconsul of Africa was directly under the Emperor, and not under the Praefectus Praet. Ital.

III. Praefectus Praetorio Illyrici.

A. *Directly under the Praefect*

The Diocese of Dacia.

1. Consularis Daciae Mediterraneae.
2. Praeses Moesiae I.
3. " Praevalitanae.
4. " Dardaniae.
4. Dux Daciae Ripensis.

B. *Under a Proconsul*

Achaia.

C. *Under the Vicarius Macedoniae.*

1. Consularis Macedoniae.
2. " Cretae.
3. Praeses Thessaliae.
4. " Epiri Veteris.
5. " Epiri Novae.
6. " Macedoniae Salutaris.

A part of this last belonged to the Diocoesis Dacia.

IV. Praefectus Praetorio Orientis.

A. *Comes Orientis.*

1. Consularis Palaestinae I
2. " Phoenices.
3. " Syriae I.
4. " Ciliciae.
5. " Cypri.
6. Praeses Palaestinae II.
7. " Palaestinae Salutaris.
8. " Phoenices Libani.
9. " Euphratensis.
10. " Syriae Salutaris.
11. " Osrhoënae.
12. " Mesopotamiae.
13. " Ciliciae II.
14. Comes Rei Militaris Isauriae.
15. Dux Arabiae.

B. *Praefectus Augustalis.*

1. Praeses Lybiae Sup.
2. " Lybiae Inf.
3. " Thebaidos.
4. " Aegypti.
5. " Arcadiae.
6. Corrector Augustamnicae.

C. *Vicarius dioceseos Asianae.*

1. Consularis Pamphyliae.
2. " Lydiae.
3. " Cariae.
4. " Lyciae.
5. " Lycaoniae.
6. " Pisidiae.
7. " Phrygiae Pacatianae.
8. " Phrygiae Salutaris.

D. *Vicarius Ponticae.*

1. Consularis Bithyniae.
2. " Galatiae.
3. Corrector Paphlagoniae.
4. Praeses Honoriados.

(Praefectus Praetorio Orientis.)

5. " Galatiae Salutaris.
6. " Cappadociae I.
7. " Cappadociae II.
8. " Helenoponti.
9. " Ponti Polemoniaci.
10. " Armeniae I.
11. " Armeniae II.

E. *Vicarius Thraciarum.*

1. Consularis Europae.
2. " Thraciae
3. Praeses Haemimonti.
4. " Rhodopae.
5. " Moesiae II.
6. " Scythiae.

Directly under the Emperor, the Proconsul of Asia was under him,

1. Consularis Hellesponti.
2. Praeses Insularum.

The great framework of the Roman empire was broken up into 116 provinces, each of which supported an expensive establishment. Of these 3 were governed by "Proconsules;" 37 by "Consulares;" 5 by "Correctores;" 71 by "Praesides."

All these were entrusted with the administration of justice and the finances in their respective districts. They were drawn from the profession of the law.

The defence of the Roman empire on the im-

portant frontiers of the Rhine, the Upper and Lower Danube and the Euphrates, was committed to 8 masters-general of cavalry and infantry: under them were stationed 35 military commanders in the provinces; 3 in Britain; 6 in Gaul; 1 in Spain; 1 in Italy; 5 on the Upper Danube; 4 on the Lower Danube; 8 in Asia; 3 in Aegypt; 4 in Africa. These were distinguished by the titles of "dux" or duke, and "comes," counts or companions. There were 583 stations or garrisons established on the frontiers, and the effective force of the troops under the successors of Constantine was computed at 645,000 soldiers. From the difficulty of the levies, they were compelled to have recourse to barbarian auxiliaries.

Besides these magistrates and generals 7 great officers of state remained at court.

1. The eunuch, "praepositus," or praefect of the bed-chamber, under whom were "comites" to regulate the wardrobe and table of the emperor.

2. The "masters of the offices," the supreme magistrate of the palace, who inspected the discipline of the civil and military schools. In his office the public correspondence was managed in the 4 *scrinia* or bureaux.

3. The "quaestor," who may be compared with a modern chancellor.

4. The "count of the sacred largesses," or treasurer general of the revenue.

5. The "count of the private estate," or privy purse.

6, 7. The "counts of the domestics," or officers in command of the horse and foot guards, consisting of 7 battalions of 500 men each.

To facilitate intercourse between the court and the provinces "posts" were established: by an intolerable abuse the agents employed for this purpose became the official spies; and as in the new jurisdiction of the empire the "quaestio" or torture was permitted in any offence where "hostile intention" against prince or state was presumed, the terrors of malicious informations were materially increased.

The treasury was supplied by a system of direct taxation, and the word *indiction* was transferred from the solemn edict of the emperor to the measure of tribute which it prescribed, and the term allowed for payment. The "decurions," who formed the corporations of the cities, were charged with assessing according to the census of property prepared by the "tabularii" the payment due from each proprietor. Besides the land-tax, which was in its operation a proprietor or landlord's tax, there was a capitation tax on all who were not possessed of landed property. Certain classes were gradually exempted, till at length it fell solely on the "coloni" and agricultural slaves. (Comp. Savigny, *Abhand. der Berlin. Acad.* 1822-23. p. 27.) Besides these general taxes upon industry "benevolences," under the name of "coronary gold," were also exacted from communities on certain occasions.

It must be admitted that the Byzantine fiscal system, though so rapacious that it extracted for the government the whole annual surplus of the people's industry, was constructed with great financial skill. One fact may be cited to show how wisely this branch of the public service was administered. From the fall of the Western Roman Empire to the conquest of Constantinople by the Crusaders the gold coinage of the Empire was maintained constantly of the same weight and standard. The concave gold byzants of Isaac II. are precisely of the same weight and value as the solidus of Leo the Great and Zeno the Isaurian.

Gold was the circulating medium of the Empire, and the purity of the Byzantine coinage rendered it for many centuries the only gold currency that circulated in Europe.

An admirable account of the internal administration of the empire, and the social condition of the people will be found in Mr. Finlay's learned volumes, *Greece under the Romans*, and *Mediaeval Greece*. See also Hullmann, *Geschichte der Byzantischen Handels*.

For the topography of Constantinople the following works can be consulted:—Von Hammer, *Constantinopel und die Bosporus;* Dallaway, *Constantinople, Ancient and Modern;* Andreossy, *Constantinople et le Bosphore;* Carbognano, *Descr. Topograph. di Const.;* Banduri, *Imp. Orient.;* Codinus, *de Orig. Constant.;* Ducange, *Constant. Christ.* [E. B. J.]

CONSUANTAE, or CONSUANTES (Κονσουανται), a Celtic tribe of Vindelicia, on the upper *Lech*, in the neighbourhood of *Schwangau*. (Ptol. ii. 13. § 1; Plin. iii. 24, who calls them *Consuanetes.*) [L. S.]

CONTACOSSYLA (Κοντακόσσυλα, Ptol. vii. 1 § 15), a place called by Ptolemy an emporium in the country of Maesolia or Masalia, in the S. of India. It has been conjectured, with good reason, to be the same as the modern *Masulipatam.* [V.]

CONTENEBRA, a town of Etruria, mentioned only by Livy (vi. 4), from whom it appears that it was situated in the territory of Tarquinii. It was taken and destroyed by the Romans in B.C. 388, at the same time with Cortuosa, the site of which is equally unknown. [E. H. B.]

CONTESTA'NI (Κοντεστανοί), a people in the SE. of Hispania Tarraconensis, E. of the Bastetani. Their country, called Contestania, extended along the coast from the city of Urci, at the E. extremity of Baetica, to the river Sucro, and corresponded to *Murcia* and the S. part of *Valencia*. Besides CARTHAGO NOVA, and Saetabis, they possessed the following less important cities: on the coast, Lucenti or LUCENTUM (Λουκέντοι ἢ Λούκεντον), Alonae (Ἄλωναι), the port ILICI (Ἰλλικιτανὸς λιμήν: the city itself stood a little inland); and, in the interior, MENLARIA (Μενλαρία), VALENTIA (Οὐαλεντία), Saetabicula (Σαιταβίκουλα), and Iaspis (Ἴασπις: Ptol. ii. 6. §§ 14. 62; Plin. iii. 3. s. 4; Liv. Fr. xci.). [P. S.]

CONTHYLE (Κονθύλη), a demus of Attica of unknown site. [See p. 334.]

CONTOPO'RIA. [ARGOS, p. 201, b.]

CONTRA AGINNUM is placed by the Anton. Itin. half way between Augusta Veromanduorum (*St. Quentin*) and Augusta Suessionum (*Soissons*), 13 M. P. from each. The Table makes the distance 25 M. P. between these two places, and does not mention Contra Aginnum. D'Anville places Contra Aginnum at *Condran* on the *Oise*. The Notitia mentions a body of Batavi Contraginnenses who were stationed at Noviomagus Belgicae Secundae or *Noyon*. [G. L.]

CONTRE'BIA (Contrebienses). 1. One of the chief cities, and, according to Valerius Maximus, the capital of Celtiberia. It is conspicuous in the history of the Celtiberian War; and in the Sertorian War, it was the scene of one of those obstinate defences which so often occur in Spanish history its reduction costing Sertorius forty-four days and

many lives. Its site appears to have been near *Albarracin*, SE. of Caesaraugusta. (Liv. xi. 33; Val. Max. ii. 7. § 10, vii. 4. § 5; Flor. ii. 7; Vell. Paterc. ii. 5; Liv. Fr. xci.; Geogr. Rav. iv. 43; Ukert, vol. ii. pt. 1. pp. 461, 462.)

2. CONTREBIA LEUCAS, in the territory of the Berones, is a different place. [BERONES.] [P.S.]

CONVALLIS. [FORTUNATAE INSULAE.]

CO'NVENAE (Κονουέναι), a people on the north side of the Pyrenees, in Aquitania according to Pliny (iv. 19), who says, "in oppidum contributi Convenae." Strabo (pp. 190, 191) says, "close to the Pyrenees is the country of the Convenae, that is, of those who were a mixed people; where there is a town Lugdunum, and the warm springs of the Onesii." [AQUAE CONVENARUM.] He adds that they received the Jus Latii. It appears from the name "Convenae," the expression of Pliny "contributi," and Strabo's explanation of the term, that it contains the elementary parts of the Latin verb "convenire." Hieronymus (*Adv. Vigilantium*) has a story that Cn. Pompeius, after terminating the war with Sertorius, settled a number of Spanish robbers and such like people here. In this neighbourhood was Calagorris, an Iberian name; but this place may be of older date than the settlement of the Convenae. The town Lugdunum, afterwards Convenae, is *St. Bertrand de Cominge* in the district of Cominge. De Valois observes that the "fugitivi ab saltu Pyrenaeo praedonesque" (Caes. *B. C.* iii. 19) mean the Convenae, which seems very doubtful.

The name Convenae appears in Ptolemy (ii. 7) in a corrupt form Κομονένοι; in the old Latin version, Cumueni. [G. L.]

COPAE (Κῶπαι: *Eth.* Κωπαιεύς, Thuc.; Κωπαΐτης, Steph. B.: *Topolia*), a town of Boeotia, and a member of the Boeotian confederacy, was situated upon the northern extremity of the lake Copais, which derived its name from this town. It is mentioned by Homer (*Il.* ii. 502); but it was a small place, and its name rarely occurs in Grecian history. It was still in existence in the time of Pausanias, who mentions here the temples of Demeter, Dionysus and Sarapis. (Thuc. iv. 93; Strab. ix. pp. 406, 410; Paus. ix. 24. § 1, seq.; Plin. iv. 7. § 12.) The modern village of *Topólia* occupies the site of Copae. It stands upon a promontory in the lake which is connected with the mainland by only a narrow causeway. (Dodwell, *Classical Tour*, vol. ii. p. 56; Leake, *Northern Greece*, vol. ii. p. 306; Ulrichs, *Reisen in Griechenland*, p. 216.)

COPA'IS LACUS. [BOEOTIA, pp. 410, 411, 414, b.]

COPHANTA. [COPHAS.]

COPHAS (Κωφάς, Marcian. p. 23; Arrian, *Indic.* c. 27; Κωφάντα λιμήν, Ptol. vi. 8. § 9; Κωφάντα πόλις, Ptol. vi. 8. § 14), a small port in Gedrosia to which the fleet of Nearchus came on their way from the Indus to *C. Jask*. Vincent places it to the east of *C. Guadel*, because this appears on the whole to coincide best with the words of Arrian. There can be little doubt that Cophas was the real name, though Ptolemy has Cophanta. [V.]

COPHEN or COPHES (Κωφήν, -ῆνος, Arrian. *Ind.* i. 4, *Anab.* iv. 22, v. 1; Κώφης, -ου, Dionys. Per. 1140; Strab. xi. p. 697; Plin. vi. 17. s. 21, 20. s. 23; Mela, iii. 7. § 6), a river in the western part of India, which flowed into the Indus. From the order in which the rivers of the *Panjáb* are mentioned, it seems likely that the Cophes is represented by the river of *Kábul*. (Lassen, *z. Gesch. d. Kon. v. Baktrien*, v. p. 129; Ritter, *Erdkunde*, vol. iii. p. 420, vol. v. p. 449.) Its principal tributaries are the Choaspes (Strab. p. 697; Curt. viii. 10), the modern *Attok*, and the Choes (Χόης, Arrian, *Anab.* iv. 23), the modern *Kameh*. [V.]

COPHEN (Κωφήν, Steph. B. *s. v.* Ἀραχωσία; Plin. vi. 23), a name given by Stephanus and Pliny to the town of Arachosia. Some editions of Pliny read "Cutin" instead of Cophen. It is not improbable that there has been some confusion between the name of this town and that of the most westerly of the great rivers of the *Panjáb*, mentioned above. [ARACHOSIA.] [V.]

COPHUS (Κωφός: *Kufó*), the harbour of Torone in Sithonia, which was so called because, being separated from the outer sea by two narrow passages, the noise of the waves was not heard in it; hence the proverb Κωφότερος τοῦ Τορωναίου λιμένος. (Zenob. *Prov. Graec.* cent. 4, pr. 68; Strab. Epit. vii. p. 330; Mela, ii. 3.) Leake (*North. Greece*, vol. iii. p. 119) suggests that it may be the same as what Thucydides (v. 2) called the harbour of the Colophonians, and that we should read Κωφῶν instead of Κολοφωνίων. The modern harbour of *Kufó* still preserves the ancient name. [E. B. J.]

COPIA. [THURII.]

COPRATES (Κοπράτης, Strab. xv. p. 729; Diod. xix. 18), a river of Susiana, which rises in the NE. mountains of *Laristan* near *Buru-jird*, and according to Diodorus flows into the Tigris. It is clear, however, from his context, that for Tigris we must read Pasitigris. Antigonus was marching to meet Eumenes, whose camp was pitched on the banks of the Pasitigris (now *Karun*), and he was as would seem at least one day's march beyond Susa. Diodorus (xvii. 67) calls the Pasitigris Tigris, when describing the march of Alexander from Susa, ἐπὶ τὸν Τίγριν; and Curtius (v. 3) translates this passage "ad flumen, Pasitigrim incolae vocant." The Coprates is now called the river of *Dizful*. [V.]

COPTOS (Κοπτός or Κοπτίς, Ptol. iv. 5. § 73; Κοπτώ, Plut. *de Is. et Osir.* c. 14), in hieroglyphics KOBTO, the modern *Kouft* or *Keft*, was the principal city of the nome Coptites in the Upper Thebaid, the Thebais Secunda of the Itineraries. It was situated in lat. 26° N., on the right bank of the Nile, and about a mile in distance from the river. In the immediate neighbourhood of Coptos a valley opened to the south-east leading to the porphyry-quarries in the Arabian desert, and to Berenice (*Cosseir*) on the Red Sea. When in B. C. 266, Ptolemy Philadelphus constructed the town and harbour of Berenice, he erected also four public inns or watering places between his new city and Coptos, in order that the caravans might have convenient halting-places during their twelve days' journey through the eastern desert. From this epoch Coptos was enriched by the active commerce between Libya and Egypt, on the one part, and Arabia and India on the other, and the city continued to flourish, until it was nearly destroyed by the emperor Diocletian in A. D. 292. It survived however this calamity; and remained a considerable place down to the latest period of the Roman empire. In the reign of Justinian, in the first half of the 7th century A. D., Coptos for a brief interval bore the name of Justinianopolis. (*Notit. Eccles.*) Coptos being comparatively a modern town of the Thebaid possesses no monuments of the Pharaonic era. In the church, however, which the Christian population of the present *Kouft* have built, are imbedded stones inscribed with the ovals of Thothmes III. and Nec-

tanebus. (Wilkinson, *Mod. Egypt and Thebes*, ii. p. 123.) Neither, as might have been expected from its origin, does it exhibit any remarkable Hellenic remains. The principal objects of interest there are the ruins of Roman buildings. The neighbouring hills contained emeralds and a few other precious stones: and the vineyards produced a thin and not much esteemed wine, which, however, from its lightness of body was administered in febrile disorders. (Aelian, *H. An.* vii. 18; Athen. i. p. 33: Plin. *N. H.* xxxvii. 17, 18, 55. 56.) [W. B. D.]

CORA (Κόρα: *Eth.* Κορανός: Coranus: *Cori*), a city of Latium, situated on the left of the Appian Way, between Velitrae and Norba, and about 37 miles distant from Rome. It stands on a bold hill, on the outskirts of the Volscian mountains, and overlooking the plain of the Pomptine Marshes. All accounts agree in representing it as a very ancient city. Virgil notices it as one of the colonies of Alba Longa, and this is confirmed by Diodorus and the author of the *Origo Urbis Romae*, both of whom include it in their lists of the colonies founded by Latinus Silvius. (Virg. *Aen.* vi. 776; Diod. vii. *Fr. ap. Euseb. Arm.* p. 184; *Orig. U. Rom.* 17.) Pliny, on the contrary, ascribes its foundation to Dardanus (Plin. iii. 5. s. 9; Solin. 2. § 7), while another tradition seems to have represented it as deriving both its name and its origin from Coras, a brother of Tiburtus, the eponymous hero of Tibur. (Serv. *ad Aen.* vii. 672; Solin. 2. § 8.) Both these last traditions may be regarded as pointing to a Pelasgic origin. It is certain that it was at a very early period one of the most considerable cities of Latium. Thus Cato mentions it as one of those which took part in the consecration of the grove and sanctuary of Diana in the Nemus Aricinum; and we find it included by Dionysius in the list of the thirty Latin cities which composed the League in B. C. 493. (Cato *ap. Priscian.* iv. 4. § 21; Dionys. v. 61; Niebuhr, vol. ii. p. 17, note.) At an earlier period also one of the two generals chosen to command the confederate armies was Ancus Publicius of Cora. (Dionys. iii. 34.) Its subsequent relations both with Latium and Rome are very obscure. In B. C. 503, Livy calls it a "colonia Latina," and speaks of it as revolting, together with Pometia, to join the Aurunci, but shortly after both Cora and Pometia appear as Volscian towns. (Liv. ii. 16, 22; Niebuhr, vol. ii. pp. 108, 261.) It appears certain that it must have fallen into the hands of the Volscians at the time that nation was at the height of its power: and it was probably occupied by a fresh body of colonists when it was recovered by the Romans and Latins. Propertius (iv. 10. 26) appears to place this reconquest *before* B. C. 428, but it is doubtful whether we can trust to his historical accuracy on this point. It is, however, probable that Cora resumed the position of a Latin colony about this period, as well as Norba and Setia, and on this account we find no mention of any of the three in the great Latin War of B. C. 340, or the pacification that followed. But a few years later, B. C. 330, their territories were laid waste by the Privernates under Vitruvius Vaccus. (Liv. viii. 19.) It seems certain therefore that they were at this time dependencies of Rome. Livy includes Cora among the twelve Latin colonies, which, in B. C. 209, refused any further supplies (xxvii. 9): but where the same list is repeated (xxix. 15), the name is written *Sora*, and it seems most probable that this is the town really meant. (Madvig. *de Colon.* p. 268, note.) In another passage he notices it among the Municipia on the Appian Way (Liv. xxvi. 8), and it seems to have been at this time still a considerable town, but from henceforth we hear little of it. According to Florus, it was ravaged by Spartacus (iii. 20. § 5, but this reading is probably corrupt); and there seems reason to suppose that it suffered severely during the Civil Wars. (Lucan. vii. 392.) But no subsequent mention of it occurs in history; and though the name is still found in Strabo and Pliny, and an inscription attests its municipal rank in the first century of the empire, it seems probable that it must have soon after fallen into complete decay. Nor is any trace of its existence found in the middle ages till the 13th century, when it reappears under its ancient name, which it still retains, and is now a considerable town. (Plin. iii. 5. s. 9; Strab. v. p. 237; Nibby, *Dintorni*, vol. i. p. 493.)

Few cities of Latium possess more considerable remains of antiquity than Cora. Among these are numerous portions of the ancient walls, constructed of massive polygonal blocks, together with terraces and substructions of a similar character, resembling in style the massive fortifications of Norba and Signia, but inferior in extent and preservation. They appear when perfect to have formed three successive tiers or circuits, the uppermost of which enclosed the highest summit of the hill, and constituted the citadel of the ancient town. Within this enclosure, and on the highest point of the whole city, stands a small Doric temple (commonly known, but without any authority, as that of Hercules), the tetrastyle portico of which is in good preservation, and an inscription over the entrance records its construction by the Duumvirs of the town. From the orthography of this inscription, as well as the style of architecture, there seems reason to assign the erection of it to the last century of the Roman Republic. Lower down the town are the remains of another temple of far superior style and execution, but of which only two columns now exist: they are of Corinthian order and of beautiful workmanship; from a fragment of the inscription on the architrave, we learn that it was consecrated to Castor and Pollux; its date is uncertain, but it must certainly be referred to the best period of Roman architecture. Many other fragments of buildings are to be found in the town, and several inscriptions, but all belonging to the early ages of the Roman empire, or the end of the Republican period. Just outside the town, on the road to Norba, is an ancient bridge of a single arch, thrown over a deep ravine, which is one of the most remarkable monuments of its kind in Italy. From the irregularity of its construction, it is probable that this is the work of an early period, and belongs to the old Latin colony of Cora. Many of the other remains, and some parts at least of the fortifications, may probably be referred to the time of Sulla. (Nibby, *Dintorni di Roma*, vol. i. pp. 497—512. The bridge and specimens of the walls are figured by Dodwell, *Pelasgic Remains*, pl. 88—91.) [E. H. B.]

CORACE'SIUM (Κορακήσιον), Strabo's boundary on the coast of Asia Minor between Pamphylia and Cilicia. [CILICIA, p. 617.] At *Alâya*, which is the site of Coracesium, begins the mountainous coast which extends eastward to Cape *Cavalière*. A mountain a little east of *Alâya*, and near the coast, is marked 4800 feet high in Beaufort's map. "The promontory of *Alâya* (Coracesium) rises abruptly

from a low sandy isthmus, which is separated from the mountains by a broad plain; two of its sides are cliffs of great height, and absolutely perpendicular; and the eastern side, on which the town is placed, is so steep that the houses seem to rest on each other: in short, it forms a natural fortress that might be rendered impregnable; and the numerous walls and towers prove how anxiously its former possessors laboured to make it so." (Beaufort's *Karamania*, p. 172.) "The bay is open to southerly winds, the anchorage indifferent, and there is no harbour or pier." (Beaufort.) Beaufort supposes that there may, however, have been a mole constructed here, but circumstances prevented him from examining into that matter. The cliffs at *Alâya* are from 500 to 600 feet above the sea, and their perpendicular direction is continued for 60 or 70 feet below it. They are of compact white limestone, "tinged by a red dross on the outside." On the summit of the hill there are the remains of a Cyclopian wall, and a few broken columns; but no Greek inscriptions were discovered.

Strabo's brief description of Coracesium (p. 668) agrees with the facts. The natural strength of this position, a lofty and almost insulated rock, resembling Gibraltar, will explain its historical importance. Antiochus, king of Syria, was occupied with the siege of Coracesium when the Rhodians sent him the message which is mentioned by Livy (xxxiii. 20). It was the only place on the Cilician coast that had not submitted to him. The rebel Tryphon afterwards maintained himself for some time at Coracesium. [CILICIA, p. 621.] The pirates of Cilicia, against whom the Romans sent Cn. Pompeius, kept their plunder in the strong places of the Taurus, but their naval station was Coracesium, where with their fleet they awaited the attack of the Roman admiral, who defeated them. (Plut. *Pomp.* c. 28.) "In the old maps *Alâya* is called *Castel Ubaldo*, which may possibly have been the name given to it by the Venetians and Genoese, when in possession of this and other strongholds upon the Caramanian coast, but there is no recollection of the name in this country at present." (Leake, *Asia Minor*, p. 126.) [G. L.]

CORA'CIUS MONS (τὸ Κοράκιον ὄρος) is placed by Strabo (p. 643) between Colophon and Lebedus. As the word Κοράκιον is an adjective, the name of the mountain may be Corax. When Strabo speaks of a mountain between Colophon and Lebedus, he means that some high land is crossed in going from one place to the other; but this high land runs north, and occupies the tract that extends from Colophon and Lebedus north, towards the gulf of Smyrna. Chandler therefore may be right when he gives the name Corax to the mountains which were on his left hand as he passed from Smyrna to *Vourla*, near the site of Clazomenae. (*Asia Minor*, c. 23.) [G. L.]

CORALIS. [CARALLIS.]

CORA'LIUS. [BOEOTIA, p. 412, b.]

CORALLA (τὰ Κόραλλα), a cape on the coast of Pontus, now Cape *Kereli*. It is identified clearly enough by the name. (Hamilton's *Researches*, &c., vol. i. p. 252.) It is placed by Arrian, and the anonymous author of the Periplus, 100 stadia east of Philocalia, and Philocalia is 110 stadia east of Tripolis, *Tireboli*, a well-known position. [G. L.]

CORANITAE, an inland people of Arabia, mentioned by Pliny (vi. 28. s. 32), without any further clue to their position (Forster, *Arabia*, vol. ii. p. 55.) [G. W.]

CORA'SSIAE or CO'RSEAE (Κορασσίαι, Strab. x. p. 488; Plin. iv. 12. s. 23; Κορσίαι, or Κορσεαί, Strab. xiv. p. 636; Agathem. i. 4; Steph. B. *s. v.* Κορσεαί), a group of islands between Icaria and Samos, distant, according to Agathemerus, 30 stadia from the promontory Ampelos in Samos. They are now called *Phurni* and *Krusi*. (Ross, *Reisen auf den Griech. Inseln*, vol. ii. pp. 134, 156.) Some modern writers suppose that Corassiae and Corseae are names of two different groups of islands, the former being SW. of Icaria, and the latter near Samos; but upon a comparison of the two passages of Strabo in which the names occur, it would appear that he speaks of the same groups under these two names.

CORAX. [AETOLIA, p. 63.]

CORAX (Κόραξ, Ptol. v. 9. §§ 7, 10, 31, v. 10. § 1), a small river placed by Ptolemy in Sarmatia Asiatica, and which, rising in the Coraxici Montes, —a western portion of the chain of the Caucasus,— flowed SW. into the Euxine Sea. It was the northern limit of Colchis. It is probable that the Chariens of Arrian (*Peripl.* p. 10), the Charien of Pliny (vi. 3. 4), the Charis of Strabo (xi. p. 499), and the Charistos of Ptolemy (v. 10. § 2), are one and the same river with it. Its present name is *Sukum*. [V.]

CORAXI. 1. (Κόραξοι, Aristot. *Meteor.* i. 13; Hecat. *Fragm.* 185; Steph. B. *s. v.*; Mela, i. 19, iii. 5; Scylax, p. 31; Plin. vi. 5. s. 5), a tribe of Pontus to the NW. of Colchis, and close to the outlying spurs of the Caucasus. They probably occupied the western bank of the Corax in the neighbourhood of Dioscurias. In the same district, according to Stephanus, was Coraxicus Murus and Coraxica Regio.

2. A Scythian tribe mentioned by Ptolemy (vi. 14. § 10), but not, that we are aware, noticed in any other author. [V.]

CORA'XICI MONTES (Mela, i. 19. § 3; Plin. vi. 9. s. 10, vi. 12. s. 15; Mart. Cap. c. 6; ὁ Κόραξ ὄρος, Ptol. v. 9. §§ 14, 15, 18), the western part of the chain of the Caucasus to the N. of Colchis. It was the source, according to Ptolemy, of the river Cambyses; according to Mela and Pliny, of the Cyrus and Cambyses. [V.]

CO'RBASA (Κόρβασα), a town of Pisidia (Ptol. v. 5. § 6), the same apparently as the Colbasa of Hierocles. Ptolemy's Corbasa seems to be somewhere about Termessus. [G. L.]

CORBEUS (Κορβεούς), a city of the Tectosages, in Galatia, according to Ptolemy (v. 4. § 8). It is Gorbeius (Γορβειούς) in the text of Strabo (p. 568). Corbeus was the residence of Castor the son of Saocondarius. Saocondarius married the daughter of Deiotarus, who murdered his son-in-law and his own daughter, destroyed the castle, and ruined the greater part of Corbeus. As to these Galatian princes see Orelli *Onomasticon Tull.* (*s. v. Castor*). The name Corbeus occurs in the Antonine Itin. and in the Table, but the Table is quite unintelligible. In the Antonine Itin. Corbeus is placed between Ancyra (*Angora*), and a place called Rosologiacum, XX. M. P. from Ancyra and XII. M. P. from Rosologiacum. Cramer (*Asia Minor*, vol. ii. p. 97) says that "Corbeus answers doubtless to the site of *Corbega*, a few miles from the modern road leading from *Angora* to *Kaisarieh*." [G. L.]

CORBIANA (Κορβιανή, Strab. xvi. p. 745), one of the three praefectures into which Elymais was anciently divided. They were Massabatica, Gabiana, and Corbiana. [V.]

CO'RBILO (Κορβίλων), a trading town in Gallia

on the *Loire*. It was a flourishing place in the time of Pytheas. (Strab. p. 190.) No extant writer except Strabo mentions the place. De Valois and D'Anville would fix it at *Coeron*, about two leagues below *Nantes*, and on the same side of the river. Walckenaer supposes that it may be *Corsep*, because Corsep is nearer the mouth of the *Loire;* but Strabo simply says that Corbilo was on the river. [G.L.]

CORBIO (Κορβιών: *Rocca Priore*), an ancient city of Latium, situated on the NE. side of the Alban Hills, which plays a considerable part in the wars between the Romans and the Aequians in the early ages of the Republic. It appears probable that it was at one period one of the cities of the Latin League, as the name of the Κορβίνται, which is found in the best MSS. of Dionysius in the catalogue of the thirty cities, must certainly mean the citizens of Corbio. (Dionys. v. 61; Niebuhr, vol. ii. p 17., note 21.) Yet Dionysius represents it as a fortress in the hands of the Romans, and wrested from them by the Latins at the outbreak of the war (vi. 3). There can at least be no doubt that it was originally a Latin city, but fell into the power of the Aequians, as they gradually extended their conquests over the neighbouring towns of Latium; and in accordance with this view we find it included among the conquests attributed to Coriolanus. (Liv. ii. 39; Dionys. viii. 19.) At a somewhat later period it appears as an Aequian city, which, according to the received history, fell into the hands of the dictator Cincinnatus in consequence of his great victory on Mount Algidus, B. C. 458. It was again taken by the Aequians the following year, but recovered by the Roman consul Horatius Pulvillus, who is said to have utterly destroyed it. (Liv. iii. 28, 30; Dionys. x. 24, 26, 30.) The name, indeed, appears again some years later B. C. 446, when a fresh victory was obtained over the Volscians and Aequians by Quintius Capitolinus "ad Corbionem" (Liv. iii. 66, 69); but this does not prove that the city itself was re-established; and from this time it altogether disappears; nor is the name found in any of the geographers. All the accounts of the military operations in which Corbio appears point to it as being in close proximity to Mount Algidus, and a place of great natural strength. Hence there is little doubt that Holstenius was correct in fixing it on the site of *Rocca Priore*, a mediaeval fortress, occupying the summit of a lofty hill, about 3 miles from Tusculum, and one of the range which sweeps round from thence to join the heights of Mt. Algidus, and constitutes the NE. side of the great encircling barrier of the Alban Mountains. Some slight remains of antiquity are still visible at *Rocca Priore*, and the position was one well adapted for an ancient fortress, and must always have been of importance in connection with military operations on Mt. Algidus. The site appears to have been occupied in imperial times by a Roman villa. (Holsten. *Not. ad Cluv.* p. 162; Nibby, *Dintorni di Roma*, vol. iii. pp. 21—24; Abeken, *Mittel-Italien*, p. 68.) [E. H. B.]

CORBULO'NIS MUNIMENTUM, a fort built by Corbulo in the country of the Frisians, which probably was the foundation of the modern town of *Groningen*. In the year 1818 a bridge was discovered in the neighbourhood, leading through a marsh, about 3 miles long, and 12 feet broad: this bridge was probably connected with the fort of Corbulo. (Tac. *Ann.* xi. 19; comp. Wilhelm, *German.* p. 154.) [L. S.]

CORCY'RA (Κέρκυρα, Herod., Thuc.; Κόρκυρα, Strab. and later writers, and always on coins: *Eth.* Κέρκυρ, -υρος, Alcman. ap. Etym. M.; usually Κερκυραῖος, Κορκυραῖος, Corcyraeus: *Corfu*), an island in the Ionian sea, opposite the coast of Chaonia in Epeirus. The channel, by which it is separated from the mainland, is narrowest at its northern entrance, being only about 2 miles in width; it then expands into an open gulf between the two coasts, being in some places 14 miles across; but S. of the promontory Leucimme it again contracts into a breadth of 4 or 5 miles. The length of the island from N. to S. is about 38 miles. Its breadth is very irregular; in the northern part of the island it is 20 miles; it then becomes only 6 miles; widens again near the city of Corcyra to about 11 miles; south of which it contracts again to about 3 or 4 miles, terminating in a high narrow cape. The island contains 227 square miles.

Four promontories are mentioned by the ancient writers: — 1. CASSIOPE (Κασσιόπη, Ptol. iii. 14. § 11; *C. St. Catherine*), the NE. point of the island. 2. PHALACRUM (Φαλακρόν, Strab. vii. p. 324; Ptol. *l. c.*; Plin. iv. 12. s. 19; *C. Drasti*), the NW. point. 3. LEUCIMME or LEUCIMNA (Λευκίμμη, Thuc. i. 30, 47; Λεύκιμμα, Strab. vii. p. 324; Ptol., Plin. *ll. cc.*: *C. Léfkimo*), a low sandy point on the E. coast, about 6 or 7 miles from the southern extremity of the island. 4. AMPHIPAGUS (Ἀμφίπαγος, Ptol. *l.c.*: *C. Bianco*), the southern extremity of the island.

Corcyra is generally mountainous. The loftiest mountains are in the northern part of the island, extending across the island from E. to W.: the highest summit, which is now called *Pandokrátora* by the Greeks, and *San Salvatore* by the Italians, is between 3000 and 4000 feet above the sea, and is covered with luxuriant groves of olive, cypress, and ilex. From these mountains there runs a lower ridge from N. to S., extending as far as the southern extremity of the island. The position of Mt. ISTONE (Ἰστώνη), where the nobles entrenched themselves during the civil dissensions of Corcyra, is uncertain. (Thuc. iii. 85, iv. 46; Polyaen. *Strat.* vi. 20; Steph. B. *s. v.*) It was evidently at no great distance from the city; but it could hardly have been the summit of *San Salvatore* as some writers suppose, since the nobles, after their fortress on Mt. Istone had been captured, took refuge on higher ground. (Thuc. iv. 46.) Istone has been identified by Cramer and others with the hill mentioned by Xenophon (*Hell.* vi. 2. § 7) as distant only 5 stadia from the city; but this is purely conjectural. The only other ancient name of any of the mountains of Corcyra, which has been preserved, is MELITEIUM (Μελιτεῖον, Apoll. Rhod. iv. 1150, with Schol.); but as to its position we have no clue whatsoever.

Corcyra was celebrated for its fertility in antiquity, and was diligently cultivated by its inhabitants. Xenophon (*Hell.* vi. 2. § 6) describes it as ἐξειργασμένην μὲν παγκάλως καὶ πεφυτευμένην; and one of the later Roman poets celebrates it as "Corcȳra compta solum, locupleti Corcȳra sulco." (Avien. *Descr. Orb.* 663.) These praises are not undeserved; for modern writers celebrate the luxuriance and fertility of its numerous vallies. The chief production of the island now is oil, of which large quantities are exported. It also produces wine, which, though not so celebrated as in antiquity (Athen. i. p. 33, b.; Xen. *l. c.*), is still used in the town of *Corfu* and in the adjacent islands.

The most ancient name of the island is said to have been Drepane (Δρεπάνη), apparently from its

resemblance in shape to a scythe. (Apoll. Rhod. iv. 983, with Schol.; Callimach. ap. Plin. iv. 12. s. 19.) It is further said that its next name was Scheria (Σχερίη), which Homer describes as a fertile and lovely island, inhabited by the Phaeacians, an enterprizing seafaring people, the subjects of king Alcinous. (*Od.* v. 34, seq.) Although the Corcyraeans identified their island with the Homeric Scheria, and prided themselves upon the nautical fame of their Phaeacian ancestors (Thuc. i. 25), yet it is very doubtful whether the Homeric Scheria ought to be regarded as an island, which ever had any real existence. It is not unlikely that the Phaeacians are only a creation of the poet, to whom he assigns a place in the far distant West, the scene of so many marvels in the Odyssey. (Comp. Welcker, *Ueber die Homerischen Phaeaken*, in *Rheinisches Museum*, vol. i. pp. 219—283.)

The first historical fact recorded respecting Corcyra is its colonization by the Corinthians; for we may pass over the earlier Eretrian colony, which rests upon the authority of Plutarch alone. (*Quaest. Graec.* c. 11.) Archias, the founder of Syracuse, is said to have touched at Corcyra on his way to Sicily, and to have left behind him Chersicrates, one of the Heraclidae, who expelled the Liburnians, then inhabiting the island, and built the city of Corcyra, which he peopled with Corinthian settlers. (Strab. vi. p. 269; Timaeus, ap. Schol. ad Apoll. Rhod. iv. 1216.) This event we may place in B. C. 734, the date usually assigned to the foundation of Syracuse. [SYRACUSAE.] Corcyra rapidly rose to be one of the first maritime powers in Greece. We are told that it was at variance with the mother country almost from the very time of its foundation (Herod. iii. 49), which was no doubt owing to its being the commercial rival of Corinth in the western seas of Greece. The dissensions between the two states broke out into open hostilities as early as B. C. 665, when a naval engagement took place between them, which is mentioned by Thucydides as the first sea-fight on record. (Thuc. i. 13.) In B. C. 617 the Corcyraeans founded Epidamnus on the Illyrian coast; but notwithstanding their hostility to the mother country, they so far complied with Grecian usages as to choose a Corinthian as the Oekist or founder of the new colony. (Thuc. i. 24.) Periander, who ruled at Corinth from B. C. 625 to 585, reduced Corcyra to subjection in the course of his reign; but of the details of its subjugation we have no account. Herodotus tells an interesting story of the murder of Lycophron, the son of Periander, by the Corcyraeans, and of the cruel way in which Periander attempted to take revenge. (Herod. iii. 49, seq.) It was during the time that Corcyra was subject to Periander, that Apollonia and Anactorium were founded by the two states conjointly.

After the death of Periander the Corcyraeans seem to have recovered their independence; but in the Persian wars they made use of it in a manner little creditable to their Hellenic patriotism. Having promised their aid to the confederate Greeks, they sent a fleet of 60 ships, but with orders to advance no further than the promontory of Taenarus, there to await the issue of the struggle between the Persians and the Greeks, and to join the victorious party. (Herod. vii. 168.) Of their subsequent history till the time of the Peloponnesian war, we know nothing. Having quarrelled with the Corinthians respecting Epidamnus, a war ensued between the states, which was one of the immediate causes of the Peloponnesian war. As the history of this quarrel and of the war which followed is related at length in all histories of Greece, it is only necessary in this place to mention the leading events, and such as chiefly serve to illustrate the geography of Corcyra.

The first fleet, which the Corinthians sent against the Corcyraeans, was completely defeated by the latter off Cape Actium, B. C. 435. (Thuc. i. 29.) Deeply humbled by this defeat, the Corinthians spent two whole years in preparations for retrieving it; and by active exertions among their allies, they were in a condition in the third year to put to sea with a fleet of 150 sail. The Corcyraeans, unable to cope single-handed with so formidable an armament, applied for aid to the Athenians, who concluded a defensive alliance with them, fearing lest their powerful navy should fall into the hands of the Peloponnesians. Soon afterwards the war was renewed. The Corinthian fleet of 150 ships took up its station at Cape Cheimerium on the coast of Epeirus, a little south of Corcyra. The Corcyraean fleet of 110 sail, together with 10 Athenian ships, were posted at one of the islands called Sybota (Σύβοτα), now *Sývota*, which lie off the coast of Epeirus to the north of Cape Cheimerium, and opposite the coast of Corcyra, between Capes Leucimme and Amphipagos. Their land force was stationed at Leucimme. The engagement took place in the open sea between Cape Cheimerium and the Sybota; the Corcyraeans were defeated; and the Corinthians were preparing to renew the attack in the afternoon, but were deterred by the arrival of a fresh Athenian squadron, and sailed away home. (Thuc. i. 44, seq.) Each party claimed the victory. The Corinthians erected their trophy at "the continental Sybota" (ἐν τοῖς ἐν τῇ ἠπείρῳ Συβότοις), and the Corcyraeans set up theirs at the "insular Sybota" (ἐν τοῖς ἐν τῇ νήσῳ Συβότοις, Thuc. i. 54). We learn from Col. Leake that there is a sheltered bay between the two principal islands, called *Sývota*, and another between the inner island and the main. The "continental Sybota" was probably the name of a village on the inner strait. (Leake, *Northern Greece*, vol. iii. pp. 2, 3.) Shortly afterwards the island was distracted by civil dissensions between the aristocratical and democratical parties, in which the latter finally gained the upper hand, and massacred all their opponents with the most frightful atrocities, B. C. 425. (Thuc. iv. 46—48.)

Corcyra remained in the Athenian alliance till the close of the Peloponnesian war. It was the place of rendezvous for the fleet of the Athenians and their allies, which was destined to invade Sicily, B. C. 415. (Thuc. vi. 42.) Whether Corcyra was enrolled a member of the Spartan confederacy after the downfall of Athens, we are not informed: but in B. C. 375 Timotheus brought the island again under the dominion of Athens. (Xen. *Hell.* v. 4. § 64; comp. Corn. Nep. *Tim.* 2; Diod. xv. 36.) Two years afterwards, B. C. 373, a large Peloponnesian force, under the command of the Lacedaemonian Mnasippus, was sent to wrest the island from the Athenians. The Athenian fleet had already quitted Corcyra; and the inhabitants, having been defeated in battle by the invaders, were obliged to take refuge within the walls of their city. Xenophon, in a passage already referred to, describes the country at that time as in the highest state of cultivation, abounding in beautiful houses, the cellars of which were stored with excellent wine. After ravaging the country, Mnasippus laid siege to the city, which soon began

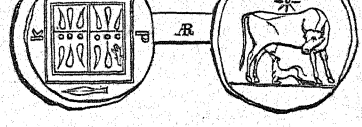
to suffer from want of provisions; but the Corcyraeans availing themselves of the negligence of the besiegers, who had become careless, through certainty of success, made a vigorous sally from the city, in which they slew Mnasippus, and many of his troops. Shortly afterwards news arrived of the approach of an Athenian fleet, whereupon the Peloponnesians quitted the island in haste. (Xen. *Hell.* vi. 2. §§ 3—26; Diod. xv. 47.)

After the death of Alexander the Great the Corcyraeans appear to have taken an active part in opposition to Cassander. In B.C. 312, they expelled the Macedonian garrisons from Apollonia and Epidamnus. (Diod. xix. 78.) In B.C. 303 Cleonymus, the Spartan king, who had collected a body of mercenaries in Italy, invaded the island and became master of the city. (Diod. xx. 104, 105.) Cleonymus appears to have quitted the island soon afterwards; for it was again independent in B.C. 300, when Cassander laid siege to the city. From this danger it was delivered by Agathocles, the tyrant of Syracuse, who burnt the Macedonian fleet. (Diod. xxi. Eclog. 2. p. 489, ed. Wesseling.) But Agathocles only expelled the Macedonians in order to appropriate the island to himself, which he is recorded to have laid waste, probably in consequence of the opposition of the inhabitants to his dominion. (Plut. *de Ser. Num. Vind.* p. 557.) Shortly afterwards Agathocles gave Corcyra as a dowry to his daughter Lanassa upon her marriage with Pyrrhus, king of Epeirus. It remained in his hands for some years; but Lanassa, indignant at being neglected by Pyrrhus for his barbarian wives, withdrew to Corcyra, and offered her hand and the island to Demetrius, king of Macedonia. Demetrius accepted her proposal, and, sailing to Corcyra, celebrated his nuptials with her, left a garrison in the island, and returned to Macedonia. This happened shortly before he was expelled from Macedonia by Pyrrhus, B.C. 287. (Plut. *Pyrrh.* 9, 10; Diod. xxi. p. 490.) Pausanias says (i. 11. § 6) that Pyrrhus conquered Corcyra soon after he had recovered his hereditary dominions; but as Pyrrhus began to reign some years before he deprived Demetrius of the Macedonian throne, it has been conjectured that he may have invaded Corcyra, while it was in the possession of Agathocles, and that the latter was contented to cede to him the island, together with his daughter Lanassa. At a later period, probably after his return from Italy, B.C. 274, Pyrrhus recovered Corcyra by the energy of his son Ptolemaeus. (Justin, xxv. 3.)

After the death of Pyrrhus Corcyra again enjoyed a brief period of independence; but the Illyrian pirates, in the reign of their queen Teuta, conquered the island after defeating the Achaean and Aetolian fleets which had come to the assistance of the Corcyraeans. Almost immediately afterwards a Roman fleet, which had been sent to punish these pirates, appeared before Corcyra; whereupon Demetrius, the Pharian, who had been left in charge of the island with an Illyrian garrison, surrendered it to the enemy without striking a blow, B.C. 229. (Pol. ii. 9—11.) From this time Corcyra continued in the hands of the Romans, and was an important station for their fleet in their subsequent wars in Greece. The Romans made the capital a free state (Plin. iv. 12. s. 19); but its inhabitants were so little liked even at this period, as to give rise to the proverb ἐλευθέρα Κόρκυρα, χέζ' ὅπου θέλεις (Strab. vii. p. 329). It is unnecessary to follow further the history of the island. In the reign of Justinian it was still called Κέρκυρα (Procop. *B. G.* iv. 22). It is now one of the seven Ionian islands under the protection of Great Britain, and the seat of government.

Corcyra, the capital of the island, was situated upon the eastern coast, upon a peninsula a little S. of the modern town of *Corfu*. This peninsula is formed on the one side by a small gulf or lagoon, called the *Peschiera*, or Lake of *Calichiopulo*; and on the other side by a bay, which separates the peninsula from the promontory occupied by the modern citadel. The peninsula is called Palaeopoli, but the only ancient remains which it contains are the ruins of a small Doric temple on the eastern shore, facing Epeirus. Of the two ports mentioned by Thucydides (ii. 72), the *Peschiera* seems to be the one which he calls Hyllaicus (Ὑλλαϊκός); and the bay between the peninsula and the modern citadel to be the one which he describes as lying towards Epeirus. Scylax speaks of three harbours, one of which was most beautiful: hence it would appear that the present harbour, although at some distance from the ancient city, was also used in ancient times. The small island of *Vido*, in front of the present harbour, is probably the island of PTYCHIA (Πτυχία), where the leaders of the aristocratical party were placed after their surrender in B.C. 425. (Thuc. iv. 46.) We learn from Thucydides (ii. 72) that the Acropolis was near the portus Hyllaicus, and the agora near the other harbour. The ancient Acropolis is the long undulating promontory south of the modern town, and did not occupy the site of the modern citadel, which is a nearly insulated rock, with its summit split into two lofty peaks. These two peaks must have been always a striking object from the ancient town, and are probably the "aerias Phaeacum arces" of Virgil (*Aen.* iii. 291), a passage from which Dodwell and others erroneously concluded that they were the Acropolis of Corcyra. In the middle ages these two rocks, which then became the citadel, were called Κορυφὼ or Κορυφοί, from whence has come, slightly corrupted, (Κορφοί) the modern name of the town and of the island. We have no further information respecting the other localities of the ancient city. Among its public buildings mention is made of temples of Zeus, Hera, Dionysus, the Dioscuri, and Alcinous. (Thuc. iii. 70, 75, 81.)

The only other city in the island was CASSIOPE (Κασσιόπη), situated upon the north-eastern extremity of the island, opposite a town upon the coast of Epeirus of the same name. Cassiope possessed a harbour, and was distant, according to Cicero (*ad Fam.* xvi. 9), 120 stadia from Corcyra. It was celebrated for its temple of Zeus Cassius, or Casius, at whose altar Nero sang: the head of the god, with the epigraph Ζεὺς Κάσιος, frequently occurs on coins. (Suet. *Ner.* 22; Plin. iv. 12. s. 19; Procop. *B. G.* iv. 22; Eckhel, vol. ii. p. 179, seq.) There are remains of the ancient town near the village, still called *Cassopo*. (Marmora, *Historia*



COIN OF CORCYRA.

di Corfu, Venice, 1672; Mustoxides, *Illustrazioni Corcíresi*, Milan, 1811—1814, 2 vols. 8vo.; Dodwell, *Classical Tour*, vol. i. p. 32, seq.; Mure, *Tour in Greece*, vol. i. p. 1, foll.; and especially G. C. A. Müller, *De Corcyraeorum Republica*, Göttingen, 1835.)

CORCYRA NIGRA (ἡ Μέλαινα Κόρκυρα: *Curzola*, in Slavonic *Karkar*), an island off the coast of Illyria, called the "Black," from the dark colour of the pine woods covering its sides. It contained a Greek town, which was said to have been founded by the Cnidians. The island still abounds in trees, growing down to the water's edge: the proportion of land covered with wood is 43,471 acres, out of a total of 57,130. Of its ancient history we know nothing; a full account of its modern history and of the present condition of the island is given in the work of Sir G. Wilkinson, quoted below. (Strab. ii. p. 124, vii. p. 315; Mela, ii. 7; Plin iii. 26. s. 30: Sir G. Wilkinson, *Dalmatia and Montenegro*, vol. i. p. 251, seq.)

CORDA, in Britain, mentioned by Ptolemy as one of the cities of the Selgovae. Identified, on scarcely sufficient grounds, with *Cumnock*, and with *Castle Over*, in Eskdale. [R. G. L.]

CORDES (Κόρδης, Procop. *de Aedif.* ii. 2), a small stream of Mesopotamia which rose in the M. Masius, and was a tributary of the Chaboras or *Khabûr*, itself a tributary of the Euphrates. The town of Dara was situated upon its banks. [V.]

CO'RDUBA (Κόρδυβα, Κορδύβη, Κορδούβα: *Eth.* and *Adj.* Cordubensis: *Cordoba* or *Cordova*), one of the chief cities of Hispania, in the territory of the Turduli. It stood on the right bank of the Baetis (*Guadalquivir*), a little below the spot where the navigation of the river commenced, at the distance of 1200 stadia from the sea. [Baetis.] Its foundation was ascribed to Marcellus, whom we find making it his head-quarters in the Celtiberian War. (Strab. iii. p. 141; Polyb. xxxv. 2.) It was occupied from the first by a chosen mixt population of Romans and natives of the surrounding country; and it was the first colony of the Romans in those parts. Strabo's language implies that it was a colony from its very foundation, that is, from B. C. 152. It was regarded as the capital of the extensive and fertile district of Baeturia, comprising the country between the Anas and the Baetis, the richness of which combined with its position on a great navigable river, and on the great high road connecting the E. and NE. parts of the peninsula with the S., to raise it to a position only second to Gades as a commercial city. (Strab. *l. c.*, and p. 160.)

In the great Civil War Corduba suffered severely on several occasions, and was at last taken by Caesar, soon after the battle of Munda, when 22,000 of its inhabitants were put to the sword, B. C. 45. (Caes. *B. C.* ii. 19; Hirt. *Bell. Alex.* 49, 57, 59, 60, *Bell. Hisp.* 32—34; Appian, *B. C.* ii. 104, 105; Dion Cass. xliii. 32.)

Corduba was the seat of one of the four *conventus juridici* of the province of Baetica, and the usual residence of the praetor; hence it was generally regarded as the capital of the province. (Plin. iii. 1. s. 3; Appian, *Hisp.* 65.) It bore the surname of Patricia (Plin. *l. c.*; Mela, ii. 6. § 4), on account, as is said, of the number of patricians who were among the colonists; and, to the present day, *Cordova* is so conspicuous, even among Spanish cities, for the pride of its nobles in their "azure blood" that the Great Captain, Gonzalo de Cordova, used to say that "other towns might be better to live in, but none was better to be born in." (Ford, *Handbook*, p. 73.)

In the annals of Roman literature Corduba is conspicuous as the birthplace of Lucan and the two Senecas, besides others, whose works justified the epithet of "facunda," applied to it by Martial (*Ep.* i. 62. 8):—

"Duosque Senecas, unicumque Lucanum
Facunda loquitur Corduba."

(Comp. ix. 61, and the beautiful epigram of Seneca, ap. Wernsdorf, *Poet. Lat. Min.* vol. v. pt. 3, p. 1364.)

Numerous coins of the city are extant, bearing the names of Corduba, Patricia, and Colonia Patricia. (Florez, *Med. de Esp.* vol. i. p. 373, vol. ii. p. 536; Mionnet, vol. i. p. 11, Suppl. vol. i. p. 23; Sestini, p. 46; Eckhel, vol. i. p. 18.) There are now scarcely any remains of the Roman city, except a ruined building, which the people dignify with the title of Seneca's House. (Florez, *Esp. Sagr.* vol. x. p. 132; Miñano, *Diccion.* vol. iii. p. 170.) The city is one of Ptolemy's places of recorded astronomical observations, having 14 hrs. 25 min. for its longest day, and being distant 3⅔ hrs. W. of Alexandria. (Ptol. ii. 4. § 11, viii. 4. § 4.) [P. S.]

CORDYE'NE, GORDYE'NE (Γορδυηνή, Γορδηνή, Γορδυαία: *Eth.* Γορδυαῖοι, Κορδυαῖοι, Κορδύεοι, Γορδυηνοί, Cordueni), a district lying to the E. of the river Tigris, and occupied by the wandering tribes of the Carduchi. (Strab. xvi. p. 747.) The name Cordyeni, like *Kurdistán*, which more or less in modern times may be said to represent it, is simply a geographical expression, signifying a mere aggregate of people without political union or intercourse.

The Romans became acquainted with it first during the campaign of Lucullus, when, after the fall of Tigranocerta, he took up his winter-quarters in this district, and received the submission of several of the petty chieftains who had been formerly subject to the yoke of Tigranes, king of Armenia. (Plut. *Lucull.* 29.) Under Pompey it was annexed to the Roman province (Dion Cass. xxxvii. 5). Corduene was one of the five provinces which Galerius wrested from the Persian king Narses; it was afterwards given up to Chosroes in the disastrous negotiation which followed on the retreat of Jovian (Amm. Marc. xxv. 7; Le Beau, *Bas Empire*, vol. iii. p. 161). The geography of this wild mountainous district has been as yet but little investigated, and further discoveries have still to be made. But a correct idea of it may be formed by considering it a region of lofty terrasses, separated by valleys, forming a series of parallel ranges of mountain elevations, the general direction of which is nearly NNW. and SSE. (Ritter, *Erdkunde*, vol. xi. p. 141; St. Martin, *Mém. sur l'Armenie*, vol. i. p. 176; *Journ. Geog. Soc.* vol. xi. p. 21, foll.) [E. B. J.]

CORDYLE (Κορδύλη) or PORTUS CHORDYLE (Plin. vi. 4), a place on the coast of Pontus, 40 or 45 stadia east of Hieron Oros or *Yoros*. (Arrian, p. 17; Anon. p. 13.) Hamilton (*Researches, &c.* vol. i. p. 248) identifies it with *Akjah Káleh*, a ruined fort on a rocky promontory, half-way between Platana and Cape *Yoros*: "it possesses a small open roadstead, called by the Turks a liman or port, to the east of the promontory." The name occurs in the Table in the form Cordile. There appears to be some confusion in Ptolemy (v. 6) about this place. [G. L.]

CORE'SSIA or CORESSUS. [CEOS.]

CORESSUS. [EPHESUS; MESSOGIS.]

CORFI'NIUM (Κορφίνιον: *Eth.* Corfiniensis: *S. Pelino*), the chief city of the Peligni, situated in the valley of the Aternus, near the point where that river suddenly makes a sharp angle, and turns from a SE. to a NE. course, which it pursues from thence to the Adriatic. It was distant 7 miles from Sulmo, and 30 from Alba Fucensis by the Via Valeria. There can be no doubt that Corfinium was from an early period the capital city of the Peligni, and one of the chief towns in this part of Italy; but no mention of its name is found in history until the outbreak of the Marsic or Social War, B. C. 90, when it was selected by the confederates to be their common capital, and the seat of their government. It was probably to the importance of its situation in a military point of view that it was mainly indebted for this distinction; but the allied nations seem to have destined it to be the permanent capital of Italy, and the rival of Rome, as they changed its name to Italica, and adorned it with a new and spacious forum and senate house, and other public buildings of a style corresponding to its intended greatness. (Strab. v. p. 241; Vell. Pat. ii. 16; Diod. xxxvii. Exc. Phot. p. 538.) But before the end of the second year of the war they were compelled to abandon their new capital, and transfer the seat of government to Aesernia. (Diod. *l. c.* p. 539.) The fate of Corfinium after this is not mentioned, but it probably fell into the hands of the Romans without resistance, and in consequence did not suffer; for we find it at the outbreak of the Civil War between Caesar and Pompey, B. C. 49, still retaining its position as a city of importance and a strong fortress. On this account it was occupied by L. Domitius with 30 cohorts, and was the only place which offered any effectual resistance to the arms of Caesar during his advance through Italy. Nor was it reduced by force, but the disaffection which rapidly spread among his officers compelled Domitius to surrender after a siege of only seven days. (Caes. *B. C.* i. 15—23; Appian, *B. C.* ii. 38; Cic. *ad Att.* viii. 3, 5, ix. 7; Suet. *Caes.* 34; Lucan. ii. 478—510.) From this time we hear but little of Corfinium; but inscriptions attest that it continued to be a flourishing municipal town under the Roman empire, and its prosperity is proved by the fact that its inhabitants were able to construct two aqueducts for supplying it with water, both of which are in great part hewn in the solid rock, and one of them is carried through a tunnel nearly 3 miles in length. (Romanelli, vol. iii. pp. 149—151; Orell. *Inscr.* 3695, 3696; Mommsen, *Inscr. Neap.* 5350, foll.) A part of the territory of Corfinium had been portioned out to new settlers as early as the time of the Gracchi: it received a fresh body of colonists under Augustus, but never assumed the title of a colony, all inscriptions giving it that of a municipium only. (*Lib. Colon.* pp. 228, 255.) It still appears in the Itineraries as a place of importance (*Itin. Ant.* p. 310; *Tab. Peut.*), and even seems to have been in the fourth century regarded as the capital of the province of Valeria, and the residence of its Praeses or governor. (Ughelli, ap. Romanelli, vol. iii. p. 151.) The period of its destruction is unknown, but it seems to have been still in existence as late as the tenth century. After that time we find a city named *Valva*, which appears to have succeeded to the site of Corfinium, but has now also disappeared, though the adjoining valley is still called *La Pianata di Valva*. The site of Corfinium is clearly marked in the immediate neighbourhood of *Pentima* (a large village about 3 miles from *Popoli*, and 6 from *Sulmona*); the ruins of the ancient city, which are very inconsiderable, and consist of little more than shapeless fragments of buildings, are scattered round an ancient church called *San Pelino*, which was at one time the cathedral of *Valva*. But the numerous inscriptions discovered on the spot leave no doubt that this is the true site of Corfinium. The bridge over the Aternus, three miles from the latter city, is mentioned both by Caesar and Strabo, and must always have been a military point of the highest importance. Hence Domitius committed a capital error in neglecting to occupy it in sufficient force when Caesar was advancing upon Corfinium. (Caes. *B. C.* i. 16; Lucan. ii. 484—504; Strab. v. p. 242.) This bridge must evidently be the same, close to which the modern town of *Popoli* has grown up; this has been erroneously supposed by some authors to occupy the site of Corfinium. (Cluver. *Ital.* p. 758; Romanelli, vol. iii. pp. 148—156; Craven's *Abruzzi*, vol. ii. p. 18) [E. H. B.]

CORIA, in Britain, mentioned by Ptolemy as one of the towns of the Damnii. Perhaps, *Craw*-furd, Colonia [COLONIA] being *Carstairs*. [R. G. L.]

CORIALLUM, a town of Gallia, at the termination of a road, in the Table, which begins at Condate (*Rennes*), the chief town of the Redones. Coriallum is 29 Gallic leagues from the next station, Legedia. D'Anville places Coriallum at *Gouril*, the name of a small harbour in the *Côtantin*, between rocks under *Cap de la Hogue*, and at the point where the mainland projects furthest into the sea. Others suppose it to be *Cherbourg*. [G. L.]

CORIENDI, in Ireland, mentioned by Ptolemy as lying between the Menapii and Brigantes, *i. e.* in the county of *Wexford*, or thereabouts. [R. G. L.]

CORI'NEA (Κορινέα, Ptol. v. 13), a district of Armenia, which, from the position assigned to it by Ptolemy (*l. c.*), is in the neighbourhood of the lake of *Ván*. [THOSPITIS.] [E. B. J.]

CORINEUM, in Britain, mentioned by Ptolemy as a town of the Dobuni. Name for name, and place for place *Corin*-eum, *Ciren*-cester, where Roman remains are abundant. [R. G. L.]

CORINTHIACUS ISTHMUS. [CORINTHUS.]

CORINTHIACUS SINUS (Κορινθιακὸς, or Κορίνθιος κόλπος: *Gulf of Lepanto*), the gulf between Northern Greece or Hellas Proper, and the Peloponnesus. It commenced, according to Strabo (viii. p. 335, seq.), at the mouth of the Evenus in Aetolia (some said at the mouth of the Achelous) and the promontory Araxus in Achaia, and extended to the Isthmus of Corinth. It consisted of two distant portions, an outer and an inner sea, separated from one another by the narrow strait, between the promontories Rhium and Antirrhium. The inner sea, west of these promontories, was called originally the Crissaean gulf (ὁ Κρισσαῖος or Κρισαῖος κόλπος), a name which occurs as early as in the Homeric Hymn to Apollo (Κρίσης κόλπος ἀπείρων, 431), and was used even by Thucydides (i. 107, ii. 86). But soon after the time of the latter historian, the Corinthian gulf became the more general designation (Xen. *Hell.* iv. 2. § 9; Polyb. v. 3; Liv. xxvi. 26, xxviii. 7, 8.) Still the more ancient name never went entirely out of use. While Strabo calls the whole sea, from the promontory of Araxus to the Isthmus of Corinth, by the general name of the Corinthian gulf, he gives to the sea within the promontories of Rhium and Antirrhium the specific

designation of the Crissaean gulf. (Strab. *l. c.*) It appears from Scylax that the latter sea was also called the Delphian gulf (ὁ Δελφικὸς κόλπος). Pliny, on the contrary, confines the term Corinthiacus Sinus to the inner sea, and gives the name of the Crissaean gulf to the bay near the town of Oeanthe, the modern *Gulf of Salona*. (Plin. iv. 2. s. 3, 3. s. 4.) At the eastern extremity of the inner sea there were two bays, separated from one another by the rocky promontory north of the Isthmus, the more northerly being called the Alcyonian sea (ἡ Ἀλκυονὶς θάλασσα), and the more southerly the bay of Lechaeum. [See CORINTHUS.] In one passage of Strabo (viii. p. 336) we read "the sea from Antirrhium to the Isthmus is called Alcyonis, being a portion of the Crisaean gulf;" but the text is evidently faulty, and is not in accordance with other passages of Strabo, in which the name of Alcyonis is given to the bay at the eastern extremity of the gulf, beginning at Creusa in Boeotia and the promontory Olmiae in the Corinthia. (Comp. Strab. ix. pp. 393, 400.) Hence in the passage first quoted it has been proposed with great probability to read, "the sea from Antirrhium to the Isthmus is the Crissaean gulf; but from the city Creusa it is called Alcyonis." (Groskurd, *German Translation of Strabo*, vol. ii. p. 11.)

Strabo says (viii. p. 336) that the circuit of the Corinthian gulf from the Evenus to the Araxus is 2230 stadia. Pliny (iv. 4. s. 5) makes the length 85 miles, Agathemerus (i. 4) 720 stadia. Respecting the breadth of the strait between Rhium and Antirrhium, see ACHAIA, p. 13.

The Corinthian gulf resembles a large inland lake. It is surrounded by mountains, and the heights towards the west shut out the view of the open sea. In beauty of scenery it surpasses even the most picturesque lakes of Switzerland and Northern Italy. "Its coasts, broken into an infinite variety of outline by the ever-changing mixture of bold promontory, gentle slope, and cultivated level, are crowned on every side by lofty mountains of the most majestic forms." (Leake.) Sailing from Corinth one sees in the distance, on the left the top of Erymanthus, rising like a colossal pyramid, and on the right the lofty heights of Helicon and Parnassus. (Leake, *Morea*, vol. iii. p. 397; Ulrichs, *Reisen in Griechenland*, p. 3; Curtius, *Peloponnesos*, vol. i. pp. 7, 404, 422.)

CORINTHUS (Κόρινθος: *Eth.* Κορίνθιος: *Gortho*), one of the most important cities of Greece.

I. SITUATION.

Corinth stood upon the Isthmus, which connected the northern division of Greece, or Hellas Proper, with the Peloponnesus. On either side of the Isthmus, which is a rocky and sterile plain, rise the mountains of Northern Greece and Peloponnesus respectively. The mountains to the north of the Isthmus, which bore the name of Geraneia, extend across the Isthmus from sea to sea. There are only three passes through them, of which the most celebrated, being the shortest road between Corinth and Megara, is upon the shore of the Saronic Gulf, and bore the name of the Scironian rocks. A more particular account of the Geraneian mountains is given under Megara, to which they more properly belong. [MEGARA.] The mountains to the south of the Isthmus were called the Oneian ridge, from their resemblance to an ass's back (τὸ Ὄνειον, Thuc. iv. 44; Xen. *Hell.* vi. 5. § 51; τὰ Ὄνεια, Strab. viii. p. 380.)* They did not, however, occupy the whole breadth of the Isthmus. The lofty rock, which formed the citadel of Corinth, and which was hence called the Acrocorinthus, is properly an offshoot of the Oneian ridge, but is separated from the latter by a ravine, and seen from the north appears to be an isolated mountain. The Oneian ridge extends eastwards as far as the Saronic Gulf. Westward, the Acrocorinthus does not reach the sea; but there is a narrow level space between the foot of the mountain and the sea. This level space was protected by the two long walls connecting the city with its port town Lechaeum; while eastward of the city there were only two passes, through which an invading force could penetrate, one through the ravine, which separated the Acrocorinthus and the Oneian mountains (Pol. ii. 52), and the other along the shore at Cenchreae. (Xen. *Hell.* vi. 5. § 51.) Thus Corinth completely commanded the three passes, which alone led from the Isthmus to the Peloponnesus, the one upon the shore of the Corinthian Gulf being occupied by the Long Walls, the one through the ravine between the Acrocorinthus and the Oneian mountains being under the very fortifications of the citadel, and the third upon the Saronic Gulf, being under the walls of Cenchreae. From its position, Corinth was called by the last Philip of Macedon one of the fetters of Greece; the other two being Chalcis in Euboea, and Demetrias in Thessaly. (Pol. xvii. 11; Liv. xxxii. 37.)

The Corinthia (ἡ Κορινθία), or territory of Corinth, was not fertile (χώραν δ' ἔσχεν οὐκ εὔγεων σφόδρα, ἀλλὰ σκολιάν τε καὶ τραχεῖαν, Strab. viii. p. 382). Neither the rocky sides of the Geraneian and Oneian mountains, nor the stony and sandy plain of the Isthmus, were suitable for corn. The only arable land in the territory of any extent is the plain upon the coast, lying between Corinth and Sicyon, and belonging to these two cities. The fertility of this plain is praised in the highest terms by the ancient writers (ager nobilissimae fertilitatis, Liv. xxvii. 31): and such was its value, that to possess "what lies between Corinth and Sicyon" became a proverbial expression for great wealth. (Athen. v. p. 219, a.) It must not, however, be inferred from these and similar expressions, that this plain surpassed in fertility every other district in Peloponnesus; but its proximity to the wealthy and populous city of Corinth greatly enhanced its value; and hence an estate in this plain produced a much larger revenue than one of a similar size in the most fertile parts of Peloponnesus. It was watered by the mountain torrents coming from Nemea and Cleonae; and it furnished Corinth and its port towns with fruit and vegetables, but could not have yielded any large supply of corn. Of the other products of the Corinthia scarcely any mention is made; its wine was very bad (ὁ Κορίνθιος οἶνος βασανισμὸς ἐστι, Athen. i. p. 30, f.).

Shut in within this narrow territory by the mountain barriers towards the north and the south, and unable to obtain from the soil a sufficient supply of the necessaries of life, the inhabitants were naturally led to try their fortune on the sea, to which their situation invited them. Corinth was destined

* Strabo in this passage confounds the Oneia with the Geraneia, and erroneously represents the former as extending as far as Boeotia and Cithaeron. (Curtius, *Peloponnesos*, vol. i. p. 25.)

by nature to be a great maritime power. Standing upon a narrow isthmus between two important seas, at a time when all navigation was performed by coasting vessels, and it was difficult and dangerous to convey goods round the Peloponnesus, Corinth became the highway of ancient commerce. In consequence of its position it formed by far the most direct communication between the two principal Grecian seas, uniting the Ionian and Sicilian seas on the one hand, with the Aegaean, the Hellespont, and the Pontus on the other. It thus became the emporium of the trade between the East and the West. The position of Corinth is well described by Cicero (*de Leg. Agr.* ii. 32):—"Erat posita in angustiis atque in faucibus Graeciae sic, ut terrâ claustra locorum teneret, et duo maria, maxime navigationi diversa, paene conjungeret, quum pertenui discrimine separentur." Hence also Euripides (*Troad.* 1097) describes Corinth, as δίπορον κορυφὰν Ἰσθμιον, ἔνθα πύλας Πέλοπος ἔχουσιν ἕδραι; and Horace (*Carm.* i. 7) speaks of "bimaris Corinthi moenia."

II. History.

The favourable position of Corinth for commerce could not have escaped the notice of the Phoenicians, who had settlements on other parts of the Grecian coast. There can be little doubt that a Phoenician colony at an early period took possession of the Acrocorinthus. If there were no other evidence for this fact, it would have been sufficiently proved by the Oriental character of the worship of Aphrodite in this city, of which a further account is given below. But in addition to this, the recollection of the early Phoenician settlement was perpetuated by the Corinthian mountain called Phoenicaeum (Φοινίκαιον, Ephor. *ap. Steph. B. s. v.*), and by the worship of the Phoenician Athena (Φοινίκη ἡ Ἀθῆνα ἐν Κορίνθῳ, Tzetzes, *ad Lycophr.* 658.)

Thucydides mentions (iv. 42) Aeolians as the inhabitants of Corinth at the time of the Dorian invasion; but there can be no doubt that Ionians also formed a considerable part of the population in the earliest times, since Ionians were in possession of the coasts on either side of the Isthmus, and on the Isthmus itself was the most revered seat of Poseidon, the chief deity of the Ionic race. Still the earliest rulers of Corinth are uniformly represented as Aeolians. The founder of this dynasty was Sisyphus, whose cunning and love of gain may typify the commercial enterprise of the early maritime population, who overreached the simple inhabitants of the interior. Under the sway of Sisyphus and his descendants Corinth became one of the richest and most powerful cities in Greece. Sisyphus had two sons, Glaucus and Ornytion. From Glaucus sprang the celebrated hero Bellerophon, who was worshipped with heroic honours at Corinth, and whose exploits were a favourite subject among the Corinthians down to the latest times. Hence we constantly find upon the coins of Corinth and her colonies the figure of the winged horse Pegasus, which Bellerophon caught at the fountain of Peirene on the Acrocorinthus. Bellerophon, as is well known, settled in Lycia; and the descendants of Ornytion continued to rule at Corinth till the overthrow of the Sisyphid dynasty by the conquering Dorians.

The most ancient name of the city was Ephyra (Ἐφύρη). At what time it exchanged this name for that of Corinth is unknown. Müller, relying upon a passage of Velleius Paterculus (i. 3) supposes that it received the name of Corinth upon occasion of the Dorian conquest; but Homer uses both names indiscriminately. (Ἐφύρη, *Il.* vi. 152, 210; Κόρινθος, ii. 570, xiii. 664.) According to the Corinthians themselves Corinthus, from whom the city derived its name, was a son of Zeus; but the epic poet Eumelus, one of the Corinthian Bacchiadae, gave a less exalted origin to the eponymous hero. This poet carried up the history of his native place to a still earlier period than the rule of the Sisyphids. According to the legend, related by him, the gods Poseidon and Helios (the Sun) contended for the possession of the Corinthian land. By the award of Briareus Poseidon obtained the Isthmus; and Helios the rock, afterwards called the Acrocorinthus, and then Ephyra, from Ephyra, a daughter of Oceanus and Tethys, and the primitive inhabitant of the country. Helios had two sons Aeëtes and Aloeus: to the former he gave Ephyra, to the latter Asopia (Sicyon). Aeëtes, going to Colchis, left his country under the government of Bunus, a son of Hermes; upon whose death Epopeus, the son of Aloeus, obtained Ephyra as well as Asopia. Marathon, the son of Epopeus, who had left the country during his lifetime, returned at his death, and divided his territory between his sons Corinthus and Sicyon, from whom the two towns obtained their names. Corinthus dying without children, the Corinthians invited Medea from Iolcos, as the daughter of Aeëtes; and thus her husband Jason obtained the sovereignty of Corinth. Medea afterwards returned to Iolcos, leaving the throne to Sisyphus, with whom she is said to have been in love. (Paus. i. 1. § 2, i. 3. § 10; Schol. *ad Pind. Ol.* xiii. 74.) Upon this legend Mr. Grote justly remarks, that "the incidents in it are imagined and arranged with a view to the supremacy of Medea; the emigration of Aeëtes, and the conditions under which he transferred his sceptre being so laid out as to confer upon Medea an hereditary title to the throne. . . . . We may consider the legend of Medea as having been originally quite independent of that of Sisyphus, but fitted on to it, in seeming chronological sequence, so as to satisfy the feelings of those Aeolids of Corinth who passed for his descendants." (*Hist. of Greece*, vol. i. p. 165, seq.)

The first really historical fact in the history of Corinth is its conquest by the Dorians. It is said that this conquest was not effected till the generation after the return of the Heracleidae into Peloponnesus. When the Heracleidae were on the point of crossing over from Naupactus, Hippotes, also a descendant of Hercules, but not through Hyllus, slew the prophet Carnus, in consequence of which he was banished for ten years, and not allowed to take part in the enterprise. His son Aletes, who derived his name from his long wanderings, was afterwards the leader of the Dorian conquerors of Corinth, and the first Dorian king of the city. (Paus. ii. 4. § 3.) It appears from the account of Thucydides (iv. 42) that the Dorian invaders took possession of the hill called Solygeius, near the Saronic gulf, from which they carried on war against the Aeolian inhabitants of Corinth till they reduced the city.

The Dorians, though the ruling class, appear to have formed only a small proportion of the population of Corinth. The non-Dorian inhabitants must have been admitted at an early period to the citizenship; since we find mention of eight Corinthian tribes (Πάντα ὀκτώ, Phot., Suidas), whereas

three was the standard number in all purely Doric states. It was impossible to preserve in a city like Corinth the regular Doric institutions; since the wealth acquired by commerce greatly exceeded the value of landed property, and necessarily conferred upon its possessors, even though not Dorians, great influence and power. Aletes and his descendants held the royal power for 12 generations. Their names and the length of their reign are thus given:

		Years.
Aletes	reigned	38
Ixion	„	38
Agelas	„	37
Prymnis	„	35
Bacchis	„	35
Agelas	„	30
Eudemus	„	25
Aristodemes	„	35
Agemon	„	16
Alexander	„	25
Telestes	„	12
Automenes	„	1
		327

Pausanias speaks as if Prymnis was the last descendant of Aletes, and Bacchis, the founder of a new, though still an Heracleid dynasty; but Diodorus describes all these kings as descendants of Aletes, but in consequence of the celebrity of Bacchis, his successors took the name of Bacchidae in place of that of Aletiadae or Heracleidae. After Automenes had reigned one year, the Bacchiad family, amounting to about 200 persons, determined to abolish royalty, and to elect out of their own number an annual Prytanis. The Bacchiad oligarchy had possession of the government for 90 years, until it was overthrown by Cypselus, with the help of the lower classes, in B. C. 657. (Diod. vi. fragm. 6, p. 635, Wess.; Paus. ii. 4. § 4; Herod. v. 92.) Strabo says (viii. p. 378) that the Bacchiad oligarchy lasted nearly 200 years; but he probably included within this period a portion of the time that the Bacchiads possessed the royal power. The Bacchiads, after their deposition by Cypselus, were for the most part driven into exile, and are said to have taken refuge in different parts of Greece, and even in Italy. (Plut. *Lysand.* 1; Liv. i. 34.)

According to the mythical chronology the return of the Heracleidae took place in B. C. 1104. As the Dorian conquest of Corinth was placed one generation (30 years) after this event, the reign of Aletes commenced B. C. 1074. His family therefore reigned from B. C. 1074 to 747; and the Bacchiad oligarchy lasted from B. C. 747 to 657.

Under the Bacchiadae the Corinthians were distinguished by great commercial enterprise. They traded chiefly with the western part of Greece; since the eastern sea was the domain of the Aeginetans. The sea, formerly called the Crissaean from the town of Crissa, was now named the Corinthian after them; and in order to secure the strait which led into the western waters, they founded Molycria opposite the promontory of Rhium (Thuc. iii. 102.) It was under the sway of the Bacchiadae that the important colonies of Syracuse and Corcyra were founded by the Corinthians (B. C. 734), and that a navy of ships of war was created for the first time in Greece; for we have the express testimony of Thucydides that triremes were first built at Corinth. (Thuc. i. 13.) The prosperity of Corinth suffered no diminution from the revolution, which made Cypselus despot or tyrant of Corinth. Both this prince and his son Periander, who succeeded him, were distinguished by the vigour of their administration and by their patronage of commerce and the fine arts. Following the plans of colonization, which had been commenced by the Bacchiadae, they planted numerous colonies upon the western shores of Greece, by means of which they exercised a sovereign power in these seas. Ambracia, Anactorium, Leucas, Apollonia and other important colonies, were founded by Cypselus or his son. Corcyra, which had thrown off the supremacy of Corinth, and whose navy had defeated that of the mother country in B. C. 665, was reduced to subjection again in the reign of Periander. It has been noticed by Müller that all these colonies were sent out from the harbour of Lechaeum on the Corinthian gulf; and that the only colony despatched from the harbour of Cenchreae on the Saronic gulf was the one which founded Potidaea, on the coast of Chalcidice in Macedonia. (Müller, *Dor.* i. 6. § 7.)

Cypselus reigned 30 years (B. C. 657—627), and Periander 44 years (B. C. 627—583). For the history of these tyrants the reader is referred to the *Dict. of Biogr. s. vv.* Periander was succeeded by his nephew Psammetichus, who reigned only three years. He was without doubt overthrown by the Spartans, who put down so many of the Grecian despots about this period. The government established at Corinth, under the auspices of Sparta, was again aristocratical, but apparently of a less exclusive character than that of the hereditary oligarchy of the Bacchiadae. The gerusia was probably composed of certain noble families, such as the Oligaethidae mentioned by Pindar, whom he describes as *οἶκος ἄμερος ἀστοῖς*. (Pind. *Ol.* xiii. 2, 133.) From the time of the deposition of Psammetichus Corinth became an ally of Sparta, and one of the most powerful and influential members of the Peloponnesian confederacy. At an early period the Corinthians were on friendly terms with the Athenians. They refused to assist Cleomenes, king of Sparta, in restoring Hippias to Athens, and they lent the Athenians 20 ships to carry on the war against Aegina (Herod. v. 92; Thuc. i. 41); but the rapid growth of the Athenian power after the Persian war excited the jealousy of Corinth; and the accession of Megara to the Athenian alliance was speedily followed by open hostilities between the two states. The Corinthians marched into the territory of Megara, but were there defeated with great loss by the Athenian commander, Myronides, B. C. 457. (Thuc. i. 103—106.) Peace was shortly afterwards concluded; but the enmity which the Corinthians felt against the Athenians was still further increased by the assistance which the latter afforded to the Corcyraeans in their quarrel with Corinth. This step was the immediate cause of the Peloponnesian war; for the Corinthians now exerted all their influence to persuade Sparta and the other Peloponnesian states to declare war against Athens.

In the Peloponnesian war the Corinthians at first furnished the greater part of the Peloponnesian fleet. Throughout the whole war their enmity against the Athenians continued unabated; and when the Spartans concluded with the latter in B. C. 421 the peace, usually called the peace of Nicias, the Corinthians refused to be parties to it, and were so indignant with Sparta, that they endeavoured to form a new Peloponnesian league with Argos, Mantineia and

Elis. (Thuc. v. 17, seq.) But their anger against Sparta soon cooled down (Thuc. v. 48); and shortly afterwards they returned to the Spartan alliance, to which they remained faithful till the close of the war. When Athens was obliged to surrender to the Spartans after the battle of Aegospotami, the Corinthians and Boeotians urged them to raze the city to the ground. (Xen. *Hell.* ii. 2. § 19.)

But after Athens had been effectually humbled, and Sparta began to exercise sovereignty over the rest of Greece, the Corinthians and other Grecian states came to be jealous of her increasing power. Tithraustes, the satrap of Lydia, determined to avail himself of this jealousy, in order to stir up a war in Greece against the Spartans, and thus compel them to recall Agesilaus from his victorious career in Asia. Accordingly he sent over Timocrates, the Rhodian, to Greece with the sum of 50 talents, which he was to distribute among the leading men in the Grecian states, and thus excite a war against Sparta, B.C. 395. (Xen. *Hell.* iii. 5. § 2.) Timocrates had no difficulty in executing his commission; and shortly afterwards the Corinthians united with their old enemies the Athenians as well as with the Boeotians and Argives in declaring war against Persia. Deputies from these states met at Corinth to take measures for the prosecution of the war, which was hence called the Corinthian war. In the following year, B. C. 394, a battle was fought near Corinth between the allied Greeks and the Lacedaemonians, in which the latter gained the victory (Xen. *Hell.* iv. 2. § 9, seq.) Later in the same year the Corinthians fought a second battle along with the other allies at Coroneia in Boeotia, whither they had marched to oppose Agesilaus, who had been recalled from Asia by the Persians, and was now on his march homewards. The Spartans again gained the victory, but not without much loss on their own side. (Xen. *Hell.* iv. 3. § 15, seq., *Ages.* ii. 9. seq.)

In B.C. 393 and 392 the war was carried on in the Corinthian territory, the Spartans being posted at Sicyon and the allies maintaining a line across the Isthmus from Lechaeum to Cenchreae, with Corinth as the centre. A great part of the fertile plain between Sicyon and Corinth belonged to the latter state; and the Corinthian proprietors suffered so much from the devastation of their lands, that many of them became anxious to renew their old alliance with Sparta. A large number of the other Corinthians participated in these feelings, and the leading men in the government, who were violently opposed to Sparta, became so alarmed at the wide-spread disaffection among the citizens, that they introduced a body of Argives into the city during the celebration of the festival of the Eucleia, and massacred numbers of the opposite party in the market-place and in the theatre. The government, being now dependent upon Argos, formed a close union with this state, and is said to have even incorporated their Corinthian territory with that of Argos, and to have given the name of Argos to their own city. But the opposition party at Corinth, which was still numerous, contrived to admit Praxitas, the Lacedaemonian commander at Sicyon, within the long walls which connected Corinth with Lechaeum. In the space between the walls, which was of considerable breadth, and about 1½ mile in length, a battle took place between the Lacedaemonians and the Corinthians, who had marched out of the city to dislodge them. The Corinthians, however, were defeated, and this victory was followed by the demolition of a considerable part of the long walls by Praxitas. The Lacedaemonians now marched across the Isthmus, and captured Sidus and Crommyon. These events happened in B.C. 392. (Xen. *Hell.* iv. 4. § 1, seq.)

The Athenians, feeling that their own city was no longer secure from an attack of the Lacedaemonians, marched to Corinth in the following year (B.C. 391), and repaired the long walls between Corinth and Lechaeum; but in the course of the same summer Agesilaus and Teleutias not only retook the long walls, but also captured Lechaeum, which was now garrisoned by Lacedaemonian troops. (Xen. *Hell.* iv. 4. §§ 18, 19; Diod. xiv. 86, who erroneously places the capture of Lechaeum in the preceding year; see Grote, *Hist. of Greece*, vol. ix. p. 471, seq.) These successes, however, of the Lacedaemonians were checked by the destruction in the next year (B.C. 390) of one of their morae by Iphicrates, the Athenian general, with his peltasts or light-armed troops. Shortly afterwards Agesilaus marched back to Sparta; whereupon Iphicrates retook Crommyon, Sidus, Peiraeum and Oenoë, which had been garrisoned by Lacedaemonian troops. (Xen. *Hell.* iv. 5. § 1, seq.) The Corinthians appear to have suffered little from this time to the end of the war, which was brought to a conclusion by the peace of Antalcidas in B.C. 387. The effect of this peace was the restoration of Corinth to the Lacedaemonian alliance; for as soon as it was concluded, Agesilaus compelled the Argives to withdraw their troops from the city, and the Corinthians to restore the exiles who had been in favour of the Lacedaemonians. Those Corinthians who had taken an active part in the massacre of their fellow-citizens at the festival of the Eucleia fled from Corinth, and took refuge, partly at Argos, and partly at Athens. (Xen. *Hell.* v. 1. § 34; Dem. *c. Lept.* p. 473.)

In the war between Thebes and Sparta, which soon afterwards broke out, the Corinthians remained faithful to the latter; but having suffered much from the war, they at length obtained permission from Sparta to conclude a separate peace with the Thebans. (Xen. *Hell.* vii. 4. § 6, seq.) In the subsequent events of Grecian history down to the Macedonian period, Corinth took little part. The government continued to be oligarchical; and the attempt of Timophanes to make himself tyrant of Corinth was frustrated by his murder by his own brother Timoleon, B.C. 344. (Diod. xvi. 65; Plut. *Tim.* 4; Cornel. Nep. *Tim.* 1; Aristot. *Polit.* v. 5. § 9.) From the time of the battle of Chaeroneia, Corinth was held by the Macedonian kings, who always kept a strong garrison in the important fortress of the Acrocorinthus. In B.C. 243 it was surprised by Aratus, delivered from the garrison of Antigonus Gonatas, and annexed to the Achaean league. (Pol. ii. 43.) But in B.C. 223 Corinth was surrendered by the Achaeans to Antigonus Doson, in order to secure his support against the Aetolians and Cleomenes. (Pol. ii. 52, 54.) It continued in the hands of Philip, the successor of Antigonus Doson; but after the defeat of this monarch at the battle of Cynoscephalae, B.C. 196, Corinth was declared free by the Romans, and was again united to the Achaean league. The Acrocorinthus, however, as well as Chalcis and Demetrias, which were regarded as the three fortresses of Greece, were occupied by Roman garrisons. (Pol. xviii. 28, 29; Liv. xxxiii. 31.)

When the Achaeans were mad enough to enter into a contest with Rome, Corinth was the seat of government of the Achaean league, and it was here that the Roman ambassadors were maltreated, who

had been sent to the League with the ultimatum of the senate. The Achaean troops were at once defeated, and L. Mummius entered Corinth unopposed. The vengeance which he took upon the unhappy city was fearful. All the males were put to the sword, and the women and children sold as slaves. Corinth was the richest city in Greece, and abounded in statues, paintings, and other works of art. The most valuable works of art were carried to Rome; and after it had been pillaged by the Roman soldiers, it was at a given signal set on fire; and thus was extinguished what Cicero calls the *lumen totius Graeciae* (B.C. 146). (Strab. viii. p. 381; Pol. xl. 7; Paus. ii. 1. § 2, vii. 16. § 7; Liv. *Epit.* 52; Flor. ii. 16; Oros. v. 3; Vell. Pat. i. 13; Cic. *pro Leg. Man.* 5.)

Corinth remained in ruins for a century. The site on which it had stood was devoted to the gods, and was not allowed to be inhabited (Macrob. *Sat.* iii. 9); a portion of its territory was given to the Sicyonians, who undertook the superintendence of the Isthmian games (Strab. viii. p. 381); the remainder became part of the ager publicus, and was consequently included in the vectigalia of the Roman people. (Lex Thoria, c. 50; Cic. *de Leg. Agr.* i. 2, ii. 19.) The greater part of its commerce passed over to Delos. In B.C. 46 Julius Caesar determined to rebuild Corinth, and sent a numerous colony thither, consisting of his veterans and freedmen. (Strab. viii. p. 381; Paus. ii. 1. § 2; Plut. *Caes.* 57; Dion Cass. xliii. 50; Diod. *Excerpt.* p. 591, Wess.; Plin. iv. 4. s. 5.) Henceforth it was called on coins and inscriptions COLONIA IVLIA CORINTHVS, also LAVS IVLI CORINT., and C. I. C. A., i. e., Colonia Julia Corinthus Augusta. The colonists were called Corinthienses, and not Corinthii, as the ancient inhabitants had been named. (Festus, p. 60, ed. Müller.) It soon rose again to be a prosperous and populous city; and when St. Paul visited it about 100 years after it had been rebuilt by the colony of Julius Caesar, it was the residence of Junius Gallio, the proconsul of Achaia. (*Acta Apost.* xviii. 12.) St. Paul founded here a flourishing Christian church, to which he addressed two of his epistles. When it was visited by Pausanias in the second century of the Christian era, it contained numerous public buildings, of which he has given us an account; and at a still later period it continued to be the capital of Achaia. (Hierocl. p. 646; Böckh, *Inscr. Graec.* no. 1086.)

III. Art, Literature, Character, &c.

It has been already noticed that Corinth was one of the earliest seats of Grecian art. (Strab. viii. p. 382.) It was in this city that painting was said to have been invented by Ardicas, Cleophantus, and Cleanthes (Plin. xxxv. 5), and at the time of its capture by the Romans it possessed some of the finest paintings in Greece. Among these was the celebrated picture of Dionysus by Aristeides of Thebes, for which Attalus offered the sum of 600,000 sesterces, and which was afterwards exhibited at Rome in the temple of Ceres. (Strab. viii. p. 381; Plin. xxxv. 8.) The numerous splendid temples which the wealth of the Corinthians enabled them to erect gave an impulse to architecture; and the most elaborate order of architecture was, as is well known, named after them. Statuary also flourished at Corinth, which was particularly celebrated for its works in bronze; and the name of *Aes Corinthiacum* was given to the finest kind of bronze. (See *Dict. of Ant.* p. 25, 2nd ed.) One of the earlier works of Corinthian art, which retained its celebrity in later times, was the celebrated chest of Cypselus, made of cedar wood and adorned with figures. It was dedicated at Olympia, where it was seen by Pausanias, who has given a minute description of it (v. 17, seq.). The Corinthian vases of terra cotta were among the finest in Greece; and such was their beauty, that all the cemeteries of the city were ransacked by the colonists of Julius Caesar, who sent them to Rome, where they fetched enormous prices. (Strab. viii. p. 381.)

In the time of Periander poetry likewise flourished at Corinth. It was here that Arion introduced those improvements into the dithyramb, which caused him to be regarded as its inventor, and which led Pindar to speak of Corinth as the city in which Μοῖσ' ἀδύπνοος ἀνθεῖ. (Herod. i. 23; Pind. *Ol.* xiii. 31.) Among the most ancient Cyclic poets we also find the names of Aeson, Eumelus, and Eumolpus, all of whom were natives of Corinth. (Schol. *ad Pind. l. c.*) But after the time of Periander little attention was paid to literature at Corinth; and among the illustrious writers of Greece not a single Corinthian appears. It is mentioned by Cicero that Corinth did not produce an orator (*Brut.* 13); and Deinarchus, the last and least important of the Attic orators, is no exception, since, though a native of Corinth, he was brought up at Athens, and practised his art in the latter city.

The wealth of the Corinthians gave rise to luxury and sensual indulgence. It was the most licentious city in all Greece; and the number of merchants who frequented it caused it to be the favourite resort of courtezans. The patron goddess of the city was Aphrodite, who had a splendid temple on the Acrocorinthus, where there were kept more than a thousand sacred female slaves (*ἱερόδουλοι*) for the service of strangers. (Strab. viii. p. 378.) Hence they are called by Pindar (*Fragm.* p. 244, Bergk) Πολλάξεναι νεάνιδες, ἀμφίπολοι Πειθοῦς ἐν ἀφνειῷ Κορίνθῳ. In no other city of Greece do we find this institution of *Hieroduli* as a regular part of the worship of Aphrodite; and there can be no doubt that it was introduced into Corinth by the Phoenicians. [See above, p. 675, a.] Many of the Corinthian courtezans, such as Lais, obtained such high sums as often to ruin the merchants who visited the city; whence arose the proverb (Strab. viii. p. 378): —

οὐ παντὸς ἀνδρὸς ἐς Κόρινθον ἔσθ' ὁ πλοῦς:

which Horace renders (*Ep.* i. 17. 36): —

"Non cuivis homini contingit adire Corinthum."

So celebrated were the Corinthian courtezans, that they gave rise to many other proverbial expressions. (Κορινθιάζεσθαι = *μαστροπεύειν ἢ ἑταιρεῖν*, Pollux, ix. 6. § 75; *Κορινθία κόρη*, i. e. a courtezan, Plat. *Rep.* iii. p. 404, d.; so *Κορινθία παῖς*, Poll. x. 7. § 25; Suidas, *s. v.* *χοῖρος*; Müller, *Dor.* iv. 4. § 6.)

IV. Topography of the City and of the Port-Towns.

Of the topography of the ancient city before its destruction by Mummius we know next to nothing; but of the new city which was built by the Roman colonists, both Strabo (viii. p. 379) and Pausanias (ii. 2, seq.) have left us an account. The following is the description of Strabo: — "A lofty mountain, called Acrocorinthus, being 3½ stadia in perpendicular height and 30 stadia in the ascent by the

road, ends in a sharp point. Its northern side is the steepest, under which the city lies upon a level spot in the form of a trapezium, close to the very roots of the Acrocorinthus. The city itself was 40 stadia in circumference, and was surrounded with walls wherever it was not protected by the mountain. The mountain of the Acrocorinthus also was included within the same inclosure, so far as it was able to receive a wall; and as we ascended, the remains of the line of fortifications were visible. The whole circuit of the walls amounted to about 85 stadia. On the other sides the mountain is less steep, but it is here spread out further, and presents a wide prospect. On the summit is a small temple of Aphrodite; and under the summit is the small fountain of Peirene, having no outlet, but always full of clear and drinkable water. They say that from this fountain and from some other subterraneous veins the fountain bursts forth, which is at the foot of the mountain, and which flows into the city, supplying the latter with a sufficiency of water. There is also an abundance of wells in the city; and, as it is said, in the Acrocorinthus likewise, but we did not see any. Below the Peirene is the Sisypheium, preserving considerable remains of a temple or palace built of white marble. From the summit towards the north are seen the lofty mountains of Parnassus and Helicon, covered with snow."

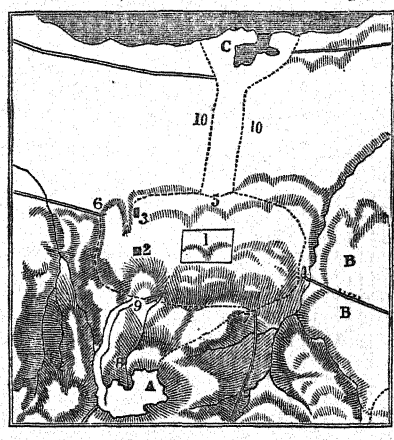
Strabo's account of the Acrocorinthus is very accurate; and his estimate of the height agrees very nearly with that of the French surveyors, according to whom the perpendicular height of the mountain above the sea is 575 metres, equal to 1886 English feet, which is equal to three stadia and a tenth at 607 feet to the stadium. (Leake, *Peloponnesiaca*, p. 392.) All modern travellers agree that the Acrocorinthus, rising abruptly and isolated from the plain, is one of the most striking objects of its class that they had ever seen. Col. Mure observes that "neither the Acropolis of Athens, nor the Larissa of Argos, nor any of the more celebrated mountain fortresses of western Europe—not even Gibraltar—can enter into the remotest competition with this gigantic citadel. It is one of those objects more frequently, perhaps, to be met with in Greece than in any other country of Europe, of which no drawing can convey other than a very faint notion. The outline, indeed, of this colossal mass of rugged rock and green sward, interspersed here and there, but scantily, with the customary fringe of shrubs, although from a distance it enters into fine composition with the surrounding landscape, can in itself hardly be called picturesque; and the formal line of embattled Turkish or Venetian wall, which crowns the summit, does not set it off to advantage. Its vast size and height produce the greatest effect, as viewed from the seven Doric columns, standing nearly in the centre of the wilderness of rubbish and hovels that now mark the site of the city which it formerly protected." The Acrocorinthus is well described by Livy (xlv. 28) as, "arx in immanem altitudinem edita;" and Statius is not guilty of much exaggeration in the lines (*Theb.* vii. 106):

> . . . . "qua summas caput Acrocorinthus in auras
> Tollit, et alterna geminum mare protegit umbra."

The view from the Acrocorinthus comprehends "a greater number of celebrated objects than any other in Greece. Hymettus bounds the horizon to the eastward, and the Parthenon is distinctly seen at a direct distance of not much less than 50 English miles. Beyond the isthmus and bay of Lechaeum are seen all the great summits of Locris, Phocis, Boeotia, and Attica, and the two gulfs from the hill of *Koryfé* (Gonoessa) on the Corinthiac, to Sunium at the entrance of the Saronic gulf. To the westward the view is impeded by a great hill, which may be called the λῆμμα, or eye-sore, of the Acrocorinthus, especially with regard to modern war. Its summit is a truncated peak, which may be reached on horseback, by turning to the right of the road which leads to the Acrocorinthus, at a small distance short of the first gate." (Leake.)

The city of Corinth lay at the northern foot of the Acrocorinthus. It did not stand in the plain, but upon a broad, level rock, which is nearly 200 feet in height above the plain, lying between it and the bay of Lechaeum. Across this plain, as we have already mentioned, ran the long walls connecting Corinth and its port-town Lechaeum.

Corinth was one of the largest cities in Greece, and was in size inferior only to Athens. According to Strabo the walls of the city were 40 stadia, and those of the city and Acrocorinthus together 85 stadia. Each of the two Long Walls connecting Corinth and Lechaeum was 12 stadia in length; and adding to these the fortification of Lechaeum, the whole circuit of the fortifications was about 120 stadia; but a considerable portion of the space thus included was probably not covered with houses. The fortifications were very strong; and so lofty and thick were the walls, that Agis, the son of Archidamus, is reported to have exclaimed upon beholding them, "What women are these that dwell in this city." (Plut. *Apophth. Lac.* p. 215.) Of the population of Corinth we have no trustworthy accounts. Clinton computes the population of the whole state at about 100,000 persons, of whom he supposes 70,000 or 80,000 to have inhabited the city, and the remaining 20,000 or 30,000 to have been distributed through the country. According to a statement in Athenaeus (vi. p. 272) Corinth had 460,000 slaves; but this number is quite incredible, and ought probably to be corrected to 60,000. In that case the free popula-



PLAN OF CORINTH.

A. Acrocorinthus.
B. Suburb Craneium.
C. Lechaeum.
1. Agora.
2. Temple of Athena Chalinitis.
3. Temple of Apollo.
4. Gate of Cenchreae.
5. Gate of Lechaeum.
6. Gate of Sicyon.
7. Gate of Tenea.
8. Fountain of Peirene.
9. Sisypheium.

tion would have been about 40,000. These numbers of Clinton, however, are only conjectural, and are at the best only an approximation to the truth. (Clinton, *Fasti Hell.* vol. ii. p. 423, 2nd ed.)

Notwithstanding the destruction of Corinth by Mummius, some of the ancient buildings still existed at a later time Pausanias begins his description of the city by stating that "it contained many things worthy of notice, some being the relics of the ancient city, but the greater part executed in the flourishing period afterwards" (ii. 2. § 6). He appears to have come to Corinth from Cenchreae. The road leading to the city was lined with sepulchral monuments; and on either side of the road was a grove of cypresses adorned with temples of Bellerophon and Aphrodite, the sepulchre of Lais, and many other monuments. This suburb, called CRANEION (Κράνειον), was the aristocratic quarter of the city, and the favourite place of residence of the wealthy Corinthians, like Collytus at Athens, and Pitane at Sparta (Plut. *de Exsil.* 6, p. 601; see ATHENAE, p. 302, a.) Hence it was the chief promenade of Corinth. Here Diogenes of Sinope used to bask in the sun, a striking contrast to the luxury and splendour around him; and close to the city gate his tomb was still shown even in the time of Pausanias. (Paus. ii. 2. § 4; Alciphr. iii. 60; Lucian, *Quom. Hist. conscrib.* 3.) Xenophon mentions the Craneium in his account of the civil dissensions of Corinth in B. C. 392, as the place where one of the parties took refuge and from thence escaped to the Acrocorinthus. (*Hell.* iv. 4. § 4.)

Upon entering Corinth through the gate which probably bore the name of Cenchreae, Pausanias proceeded to the Agora, where the greatest number of temples stood. He mentions an Artemis Ephesia; — two wooden statues of Dionysus; — a temple of Tyché (Fortune); — a temple sacred to all the gods; — near the latter a fountain, issuing from a dolphin at the foot of a Poseidon in bronze; — statues of Apollo Clarius, Aphrodite, Hermes, and Zeus. In the middle of the Agora was a statue of a bronze Athena, on the basis of which were the figures of the Muses in the relief. Above the Agora was a temple of Octavia, the sister of Augustus (ii. 2. § 6 — ii. 3. § 1).

From the Agora four principal streets branched off, one leading to Cenchreae, by which Pausanias entered the city, the second leading to Lechaeum, the third to Sicyon, and the fourth to the Acrocorinthus.

Pausanias next describes the monuments on the road towards Lechaeum. On leaving the Agora to go to Lechaeum a person passed through the Propylaea, on which stood two gilded chariots, one bearing Phaethon and the other the Sun. A little beyond, to the right of the road, was the fountain of Peirene. This fountain was adorned with white marble; and the water flowed from certain artificial caverns into an open receptacle. It was pleasant to drink, and was said to have contributed to the excellence of the Corinthian bronze, when it was plunged into the water red hot (ii. 3. §§ 2, 3). Further on in his account of the Acrocorinthus, Pausanias says that a fountain rises behind the temple of Aphrodite on the summit of the mountain, and that this fountain is supposed to be the same as that of Peirene in the city, and that the water flowed underground from the former to the latter (ii. 5. § 1). This agrees with the statement of Strabo already quoted so far as relates to the rise of the Peirene in the Acrocorinthus, and its connection with the fountain in the lower city; but the two writers differ respecting the position of the latter fountain, Strabo placing it at the foot of the Acrocorinthus, and Pausanias on the road from the Agora to Lechaeum. It would thus appear that there were three sources at Corinth, all of which were at some period of time at least known by the name of Peirene. Col. Leake remarks that all the three are still observable; namely, the well in the Acrocorinthus, the rivulets which issue at the foot of that hill as described by Strabo, and the single source below the brow of the height on which the town is situated, in the position alluded to by Pausanias. The same author adds, with much probability, that "it is not difficult to imagine, that between the times of Strabo and Pausanias a change may have taken place in the application of the name Peirene in the lower city, in consequence of the water of the northern fountain having been found by experience better than that at the sources at the foot of the Acrocorinthus. The practice of the modern Corinthians gives countenance to this supposition; for they use the former fountain alone for drinking, while the water which issues from below the Acrocorinthus, instead of being thought the lightest in Greece, as Athenaeus describes that of Peirene, is considered heavy: the water is little used for drinking, and the springs are the constant resort of women washing clothes. As the remark of Athenaeus is nearly of the same date as the description of Pausanias (ii. p. 43, b.), it is fair to apply them both to the same source of water." (*Morea*, vol. iii. p. 242, seq.) The grotto inclosing the fountain of Peirene upon the Acrocorinthus is described by Göttling in the *Archäologische Zeitung* for 1844 (p. 326, seq.). A representation of it is given in the *Dict. of Ant.* (p. 544, 2nd ed.)

The fountain of Peirene is frequently mentioned by the ancient writers. So celebrated was it that Corinth is called by Pindar "the city of Peirene" (ἄστυ Πειράνας, Pind. *Ol.* xiii. 86), and the Corinthians are described in one of the oracles of the Pythia at Delphi, as "those dwelling around the beautiful Peirene" (οἱ περὶ καλὴν Πειρήνην οἰκεῖτε, Herod. v. 92). The fountain in the lower city was the favourite place of resort of the Corinthian elders, where they used to assemble to play at draughts and converse with one another (σεμνὸν ἀμφὶ Πειρήνης ὕδωρ, Eurip. *Med.* 69.) It was at the fountain of Peirene that Bellerophon is said to have caught the winged horse Pegasus, which is hence called by Euripides the Peirenaean steed. (Eurip. *Electr.* 475; Strab. viii. p. 379.) As Pegasus was in some legends represented as the horse of the Muses, Peirene is mentioned by the Roman poets as a fountain sacred to these goddesses. (Stat. *Silv.* i. 4. 27; Pers. *Prolog.* 4.) The Roman poets frequently use the adjective *Pirenis* in the general sense of Corinthian. (Ov. *Met.* vii. 391, *ex Pont.* i. 3. 75.)

Notwithstanding the excellence of the water of the Peirene, the inhabitants of the Roman colony were not contented with it; and the Emperor Hadrian accordingly constructed an aqueduct 20 miles in length, to bring water for them from Stymphalus. This aqueduct, as well as the native sources, supplied the public baths and fountains, which abounded in Corinth. (Paus. ii. 3. § 5, viii. 22. § 3.) Some remains of this aqueduct may still be seen not far from the sea, west of Corinth, near some mills upon the river *Lungo-potamos*. (Stauffert, in the Appendix to Forster's *Bauzeitung*, 1844, p. 70.)

Returning to the road leading from the agora to

Lechaeum, Pausanias mentions near the Peirene a statue of Apollo; and next along the road a statue of Hermes with a ram, and statues also of Poseidon, Leucothea, and Palaemon upon a dolphin. Near the statue of Poseidon were the baths constructed by Eurycles, the Laconian, which were the most splendid in all Corinth, and were adorned with various kinds of marble, particularly with that which came from Croceae, in Laconia. Further on was the most remarkable of all the fountains in Corinth; it represented Bellerophon mounted on Pegasus, through whose hoof the water flowed (ii. 3. §§ 3—5).

Pausanias next describes the monuments in the street leading from the Agora to Sicyon. (Comp. "Porta, quae fert Sicyonem," Liv. xxxii. 23.) These were, in succession, the Temple of Apollo, with a bronze statue of the god; the fountain of Glauce; the Odeium, probably the covered theatre, built by Herodes Atticus, in imitation of the one he had erected at Athens, but of smaller size (*θέατρον ὑπωρόφιον*, Philostr. *Vit. Soph.* 236, Kays.); the tomb of Medea's children; the temple of Athena Chalinitis, so called because she gave Bellerophon the bridle by which he secured Pegasus; the theatre (comp. Plut. *Arat.* 23; Polyb. v. 27); the temple of Jupiter Capitolinus; the ancient gymnasium and the fountain called Lerna, surrounded with columns and seats; and close to the gymnasium two temples sacred to Zeus and Asclepius respectively (ii. 3. § 6, iii. 4. §§ 1—5).

Pausanias then ascends the Acrocorinthus. In Roman Corinth no part of the Acrocorinthus appears to have been inhabited: there were only a few public buildings by the side of the road leading up to the summit. Pausanias mentions in the ascent two sacred enclosures of Isis, and two of Sarapis; altars of the Sun, and a sanctuary of Necessity and Force, which no one was allowed to enter; a temple of the Mother of the Gods, containing a pillar and a throne, both made of stone; a temple of Juno Bunasa; and upon the summit a temple of Aphrodite, to whom the whole mountain was sacred (ii. 4. §§ 6, 7). Pausanias does not mention the Sisypheium, which Strabo describes (viii. p. 379) as situated below the Peirene. This building is mentioned by Diodorus Siculus (xx. 103), who says that part of the garrison of Cassander took refuge in the Acrocorinthus, and part in the Sisypheium, when Demetrius was admitted into the town by a part of the citizens. From this narrative it is clear that the Sisypheium was near the fountain issuing at the foot of the Acrocorinthus, and not near the one upon the top of the mountain: from Strabo's words above, it is not clear which of the two fountains adjoined the Sisypheium. From its name we may conclude that it was regarded as the ancient palace of the kings of the race of Sisyphus.

On descending from the Acrocorinthus, Pausanias did not go back to the lower city, but turned to the south, and quitted Corinth by the Teneatic gate, near which was a temple of Eileithyia. All the other gates of the city led towards the sea; but this one conducted into the mountainous country in the interior. Hence it is described as the gate behind the mountain (*ἡ Τενεατικὴ πύλη*, Paus. ii. 5. § 4; *αἱ μετὰ κορυφὴν πύλαι*, Polyaen. iv. 17. § 8).

Scarcely any thing remains of ancient Corinth. The most important relics are seven Doric columns on the western outskirts of the modern town. Five of these columns belonged to one of the fronts of a temple, and three (counting the angular column twice) to one of the sides of the peristyle. The diameter of the columns, 5 feet 10 inches, is greater than that of any other columns of the same order now existing in Greece. When Wheeler visited Greece in 1676, there were twelve columns standing; and the ruin was in the same state when described by Stuart 90 years afterwards. It was in its present condition when visited by Mr. Hawkins in 1795. This temple appears to have had originally six columns in front. It is conjectured by Leake to have been the temple of Athena Chalinitis. At a short distance to the northward of these seven columns, on the brow of the cliffs overlooking the plain and bay of Lechaeum, Leake remarked upon an artificial level, the foundations of a large building, and some fragments of Doric columns, sufficient, in his opinion, to prove that in this spot there stood another of the principal edifices of *Grecian* Corinth. He supposes that it was a hexastyle temple, about 75 feet in breadth, and that from its dimensions and position, it was one of the chief temples of the lower city. He further conjectures that this was the temple of Apollo, which Pausanias describes as on the road to Sicyon; and that as the temple of Aphrodite was the chief sanctuary on the Acrocorinthus, so this of Apollo was the principal sacred building in the lower city. This seems to be supported by the fact mentioned by Herodotus, that in the edict issued by Periander, whoever held any converse with his son, Lycophron, was to pay a fine to Apollo. (Herod. iii. 52.)

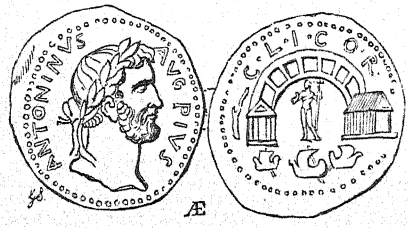
Besides these remains of Grecian Corinth, there are ruins of two buildings of Roman Corinth. The Roman remains are:—1. A large mass of brickwork on the northern side of the bazaar of modern Corinth, perhaps a part of one of the baths built by Hadrian. 2. An amphitheatre, excavated in the rock on the eastern side of the modern town. As this amphitheatre is not noticed by Pausanias, it is possibly a work posterior to his time. The area below is 290 feet by 190: the thickness of the remaining part of the cavea is 100 feet. At one end of the amphitheatre are the remains of a subterraneous entrance for the wild beasts, or gladiators. This amphitheatre is apparently the place of meeting of the Corinthians, described in a passage of Dion Chrysostom, to which Leake has directed attention (*ἔξω τῆς πόλεως ἐν χαράδρᾳ τινὶ, πλήθος μὲν δυναμένῳ δέξασθαι, τύπῳ δὲ ῥυπαρῷ ἄλλως, Or. Rhod.*, p. 347, Morell; Leake, *Peloponnesiaca*, p. 393).

The most important of the isolated antiquities of Corinth is the *περιστόμιον* or mouth of an ancient well, the exterior of which is sculptured with ten figures of divinities in very low relief. This beautiful work of art, which was seen by Dodwell, Leake and others in the garden of Notará's house at Corinth, is now in London, in the collection of the Earl of Guildford. The subject represents the introduction of Aphrodite into Olympus. (Dodwell, *Classical Tour*, vol. ii. p. 200; Leake, *Morea*, vol. iii. p. 264; Welcker, *Alte Denkmäler*, vol. ii. p. 27.) Curtius noticed before the present government buildings a fine torso of Aphrodite. It has been asserted, but without proof, that the four bronze horses of St. Mark at Venice, came from Corinth.

Corinth is now a small town, but is extremely unhealthy in the summer and autumn in consequence of the malaria, for which it is difficult to account, as it receives the sea breezes from either side. It is called by the inhabitants *Gortho*, which is only a corruption of the ancient name.

Port-Towns.—Lechaeum (τὸ Λεχαῖον, Lecheae, Plin. iv. 4. s. 5; Lecheum, Stat. *Silv.* iv. 3. 59), the port on the Corinthian gulf connected with the city by means of the Long Walls, 12 stadia in length, already mentioned. (Strab. viii. p. 380; Xen. *Hell.* iv. 4. § 17.) The Long Walls ran nearly due north, so that the wall on the right hand was called the eastern, and the one on the left hand the western or Sicyonian. The space between them must have been considerable; since, as we have already seen, there was sufficient space for an army to be drawn up for battle. [See above, p. 677, a.] The flat country between Corinth and Lechaeum is composed only of the sand washed up by the sea; and the port must have been originally artificial (χωστὸς λίμην, Dionys.), though it was no doubt rendered both spacious and convenient by the wealthy Corinthians. The site of the port is now indicated by a lagoon, surrounded by hillocks of sand. Lechaeum was the chief station of the Corinthian ships of war; and during the occupation of Corinth by the Macedonians, it was one of the stations of the royal fleet. It was also the emporium of the traffic with the western parts of Greece, and with Italy and Sicily. The proximity of Lechaeum to Corinth prevented it from becoming an important town like Peiraeeus. The only public buildings in the place mentioned by Pausanias (ii. 2. § 3) was a temple of Poseidon, who is hence called Lechaeus by Callimachus. (*Del.* 271.) The temple of the Olympian Zeus was probably situated upon the low ground between Corinth and the shore of Lechaeum. (Paus. iii. 9. § 2; Theophr. *Caus. Plant.* v. 14.)

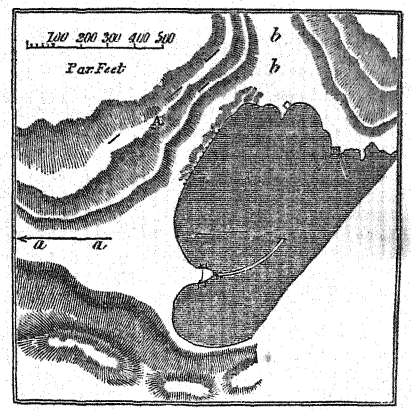
Cenchreae (Κεγχρεαί, Strab. viii. p. 380; Paus. ii. 2. § 3; Ptol. iii. 16. § 13; Κεγχρειά, Thuc. iv. 42; Κεγχρειαί, Thuc. viii. 20; Κερχνίς, Callim. *Del.* 271; Cenchreis or Cenchris, Ov. *Trist.* i. 10. 9), the port of the Saronic gulf, was distant from Corinth about 70 stadia, and was the emporium of the trade with Asia. (Strab. *l. c.*) This port was not simply an artificial one, like that of Lechaeum. It is a bay protected by two promontories on the north and south, from which the Corinthians carried out moles, as the existing remains prove, in order to render the harbour more secure. On a Corinthian coin of Antoninus Pius (figured below) the port of Cenchreae is represented as inclosed between two promontories, on each of which stands a temple, and between them at the entrance of the harbour a statue of Poseidon, holding a trident in one hand and a dolphin in the other. This agrees with the description of Pausanias, from whom we learn that the brazen Poseidon stood upon a rock in the sea, that to the right of the entrance was the temple of Aphrodite, and to the left, in the direction of the warm springs,



Colonial Coin of Corinth.—(On the obverse the head of Antoninus Pius; on the reverse the port of Cenchreae. The letters C.L.I. COR. stand for COLONIA LAVS IVLIA CORINTHVS: see above, p. 678, a.)

were the sanctuaries of Asclepius and of Isis (Paus. ii. 2. § 3, in which passage instead of ῥεύματι, we ought either to adopt Leake's emendation, ἕρματι, or else χάσματι.)

Cenchreae is mentioned in the history of St. Paul (*Act. Apost.* xviii. 18; *Ep. ad Rom.* xvi. 1.) It is now deserted, but it retains its name in the form *Kekhriés*. The ancient town stood upon the slopes of the hill above the town, as the numerous remains of its foundations prove. Between this hill and the heights to the right and the left there were two small plains, through one of which ran the road leading to Schoenus, and through the other the road leading to Corinth.



HARBOUR OF CENCHREAE.
A. Site of the town.
a a. Road to Corinth.
b b. Road to Schoenus.

Pausanias mentions (*l. c.*) certain luke-warm salt-springs, flowing from a rock into the sea over against Cenchreae, and called the bath of Helen. They are found about a mile SW. of Cenchreae, on the west promontory. They rise at a sufficient distance and height from the sea to turn a mill in their passage.

The road from Cenchreae to Corinth ran in a southwesterly direction through a narrow valley, shut in by two ranges of mountains, which almost served the purpose of long walls. On the left hand were the high ranges of the Oneian mountains; on the right the continuation of the heights on which Cenchreae stood.

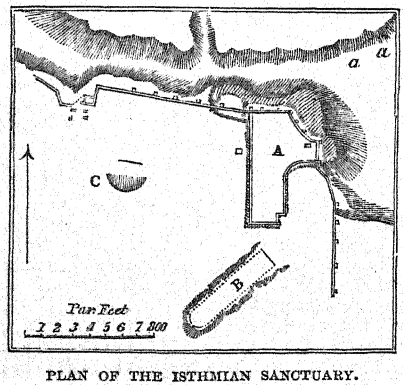
V. The Isthmus.

The most important part of the territory of Corinth was the Isthmus, both as the place across which merchandize was carried from the eastern to the western sea, and more especially as hallowed by the celebration of the Isthmian games. The word *Isthmus* (Ἰσθμός) probably comes from the root ι, which appears in ἰ-έναι "to go," and the Latin *i-re*, and hence originally meant a passage. From being the proper name of this spot, it came to be applied to the neck of any peninsula. The situation of the Isthmus, a stony plain lying between the mountain barriers of the Geraneia on the north and the Oneia on the south, has been already described. [See above, p. 674.] The word was used both in a wider and a narrower signification. In its wider use it indicated the whole land lying between the two gulfs, and hence Corinth is said to have been situated on the Isthmus (Κόρινθος ἐπὶ τῷ Ἰσθμῷ

κείμενος, Strab. viii. p. 380; Corinthum in Isthmo condidit, Vell. Pat. i. 3): in its more restricted sense it was applied to the narrowest part of the Isthmus, and especially to the neighbourhood of the Poseideium and the locality of the Isthmian games (τὴν εἰς Κεγχρέας ἰόντων ἐξ Ἰσθμοῦ, Paus. ii. 2. § 3; τὰ Ἰσθμοῖ ἀγάλματα, Philostr. *Vit. Her.* 5.) Most of the Greek writers make the breadth of the Isthmus 40 stadia. (Strab. viii. p. 335; Diod. xi. 16; Scylax, p. 15.) Pliny states it as 5 miles (iv. 4. s. 5), and Mela 4 miles (ii. 3). The last statement is the most correct, the real breadth being about 3¼ English miles in direct distance. In the Byzantine time it was called τὸ ἑξαμίλιον, the name which the village on the Isthmus still bears, and which was also given to the Isthmus of Mount Athos.

The only town on the Isthmus in ancient times was SCHOENUS on the Saronic gulf. (ὁ Σχοινοῦς, viii. p. 380; Portus Schoenitas, Mel. ii. 3.) Situated at the narrowest part of the Isthmus, it was the port of the Isthmian sanctuary, and the place at which goods, not intended for the Corinthian market, were transported across the Isthmus by means of the Diolcos. This harbour, which is now called *Kalamáki*, is exposed to the east and south-east: the site of the town is indicated by a few fragments of Doric columns.

The Isthmian sanctuary lies rather less than a mile south-east of Schoenus. It was a level spot, of an irregular quadrangular form, containing the temple of Poseidon and other sanctuaries, and was surrounded on all sides by a strong wall, which can still be clearly traced. The northern and north-eastern parts of the enclosure were protected by the wall, which extended across the Isthmus, and of which we shall speak presently. On the other sides it was shut in by its own walls, which are in some cases more than 12 feet thick. The enclosure is about 640 feet in length; but its breadth varies, being about 600 feet broad on the north and north-east, but only 300 feet broad at its southern end. Its form, as well as the way in which it was connected with the Isthmic wall, is shown in the annexed plan copied from Curtius, which is taken with a slight improvement from Leake. The interior of the enclosure is a heap of ruins, which in consequence of earthquakes and other devastating causes have been so mixed, that it is impossible without extensive excavations to discover the ground-plan of the different buildings.



PLAN OF THE ISTHMIAN SANCTUARY.

A. The Sanctuary.
B. The Stadium.
C. The Theatre.
a a. Road to Schoenus.

Pausanias's account of the Isthmian sanctuary is unusually brief and unsatisfactory (ii. 1). He came to it from the port. Towards his left he saw the stadium and theatre, both constructed of white marble, of which there are still some vestiges. Both lay outside the sacred enclosure, the stadium towards the south, and the theatre towards the west. Here the Isthmian games were celebrated; and these buildings were connected with the sacred enclosure by a grove of pine trees. (Strab. viii. p. 380.) The main gate of the sanctuary appears to have been in the eastern wall, through which Pausanias entered. The road leading from this gate to the temple of Poseidon, was lined on one side by the statues of conquerors in the Isthmian games, and on the other side by a row of pine trees. Upon the temple, which was not large, stood Tritons, probably serving as weather-cocks, like the Triton on the Horologium of Andronicus Cyrrhestes at Athens. In the pronaus Pausanias saw two statues of Poseidon, and by their side statues of Amphitrite and Thalassa. The principal ornament of the cella was a magnificent gift of Herodes Atticus, consisting of four gilded horses with ivory hoofs, drawing the chariot of Poseidon, Amphitrite and Palaemon. The chariot rested upon a base, on which were represented in bas-relief Thalassa with her child Aphrodite in the centre, while on either side were the Nereids. The fragments of Doric columns found within the enclosure may be assigned to this temple. Leake measured the end of the fluting of one of these shafts, and found it ten inches and a half.

Within the sacred enclosure, to the west, was the Palaemonion, consisting of two sanctuaries, one above ground, containing statues of Poseidon, Leucothea, and Palaemon; and a subterraneous adytum, where Palaemon was said to have been buried. This adytum was the most sacred spot in the Isthmus, since the festival was originally in honour of Palaemon. Poseidon was subsequently substituted for this local divinity as the patron god of the festival; but Palaemon continued to receive special honour, and in his adytum the most sacred oaths were sworn. Pausanias also mentions an ancient sanctuary, called the altar of the Cyclopes. Sisyphus and Neleus were said to have been buried here, but the site of their graves was unknown.

These are all the buildings in the Isthmic sanctuary mentioned by Pausanias; but we learn, from an inscription discovered by Wheeler in 1676, and now preserved at Verona, that there were several other buildings besides. (See the inscription in Böckh, *Corp. Inscr.* n. 1104.) It contains a list of the Isthmian edifices erected by Publius Licinius Priscus Juventianus, high priest for life at Roman Corinth. "He built lodgings for the athletae, who came to the Isthmian games from the whole world. He erected, at his own expense, the Palaemonium, with its decorations;—the ἐναγιαστήριον, probably the subterraneous adytum, spoken of by Pausanias;—the sacred avenue;—the altars of the native gods, with the peribolus and the pronaos (perhaps the sanctuary containing the altars of the Cyclopes);—the houses in which the athletae were examined;—the temple of Helios, together with the statue and peribolus;—moreover, the peribolus of the Sacred Grove, and within it temples of Demeter, Core, Dionysus and Artemis, with their statues, decorations and pronai. He repaired the temples of Eueteria, of Core, of Pluto, and the steps and terrace-walls, which had fallen into decay by earth-

quakes and antiquity He also decorated the portico at the Stadium, with the arched apartments and the decorations belonging to them."

It has been already mentioned that the northern portion of the walls which surrounded the Isthmic sanctuary belonged to a line of fortification, which extended at one period across the Isthmus. This wall may still be traced in its whole extent across the narrowest part of the Isthmus, beginning at the bay of Lechaeum and terminating at the bay of Schoenus. It was fortified with square towers on its northern side in the direction of Megaris, showing that it was intended for the defence of Peloponnesus against attacks from the north. It was not built in a straight line, but followed the crest of a range of low hills, the last falls of the Oneian mountains. The length of the wall, according to Boblaye, is 7300 mètres, while the breadth of the Isthmus at its narrowest part is only 5950 mètres. At what period this wall was erected, is uncertain. The first Isthmian wall, mentioned in history, was the one thrown up in haste by the Peloponnesians when Xerxes was marching into Greece. (Herod. viii. 71; Diod. xi. 66.) But this was a work of haste, and could not have been the same as the massive walls, of which the remains are extant. Moreover, it is evident from the military operations in the Corinthia, recorded by Thucydides and Xenophon, that in their time the Isthmus was not defended by a line of fortifications: the difficulties of an invading army always begin with the passes through the Oneian mountains. Diodorus (xv. 68) speaks of a temporary line of fortifications, consisting of palisades and trenches, which were thrown across the Isthmus by the Spartans and their allies, to prevent the Thebans from marching into Peloponnesus (B. C. 369), from which it clearly appears that there was no permanent wall. Moreover, Xenophon (*Hell.* vii. 1. § 15, seq.) does not even mention the palisading and trenches, but places the Lacedaemonians and their allies upon the Oneian mountains. It is not till we come to the period of the decline of the Roman empire, that we find mention of the Isthmian wall. It was then regarded as an important defence against the invasions of the barbarians. Hence, it was restored by Valerian in the middle of the third century (Zosim. i. 29), by Justinian towards the end of the sixth (Procop. *de Aedif.* iv. 2), by the Greeks against the Turks in 1415, and after it had been destroyed by the Turks it was rebuilt by the Venetians in 1463. It was a second time destroyed by the Turks; and by the treaty of Carlowitz, in 1699, the remains of the old walls were made the boundary line between the territories of the Turks and Venetians.

The Isthmian wall formed with the passes of the Geraneian and with those of the Oneian mountains three distinct lines of defence, which are enumerated in the following passage of Claudian (*de Bell. Get.* 188):—

> "Vallata mari Scironia rupes,
> Et duo continuo connectens aequora muro
> Isthmus, et angusti patuerunt claustra Lechaei."

A short distance north of the Isthmian wall, where the ground was the most level, was the Diolcos (*δίολκος*, Strab. viii. p. 335). It was a level road, upon which smaller vessels were drawn by moving rollers from one sea to the other. The cargoes of those ships, which were too large for this mode of transport, were unloaded, carried across, and put on board other vessels upon the opposite coast. Hence we find the expressions *διϊσθμεῖν τὰς ναῦς*, *ὑπερισθμεῖν* (Pol. iv. 19), *ὑπερφέρειν* (Thuc. viii. 7), *διελκύειν* (Diod. iv. 56). In some seasons of the year there was an uninterrupted traffic upon the Diolcos, to which allusion is made in one of the jokes of Aristophanes (*Thesmoph.* 647).

The narrow breadth of the Isthmus, and the important traffic across it, frequently suggested the idea of cutting a canal through it. This project is said to have been formed by Periander (Diog. Laërt. i. 99), Demetrius Poliorcetes (Strab. i. p. 54), Julius Caesar (Dion Cass. xliv. 5; Suet. *Caes.* 44; Plut. *Caes.* 58), Caligula (Suet. *Calig.* 21), Nero, and Herodes Atticus (Philostr. *Vit. Soph.* ii. 6). But the only one who actually commenced the work was Nero. This emperor opened the undertaking with great pomp, and cut out part of the earth with his own hands; but the work had advanced only four stadia, when he was obliged to give it up, in consequence of the insurrection of Julius Vindex in Gaul. (Dion Cass. lxv. 16; Suet. *Ner.* 19; Paus. ii. 1. § 5; Plin. iv. 4. s. 5; Lucian, *de Fossa Isthmi.*) The canal was commenced upon the western shore close to the Diolcos, and traces of it may still be seen at right angles to the shore. It has now little depth; but it is 200 feet wide, and may be traced for about 1200 yards. It ceased where the rocky ground begins to rise; for even the Isthmus is not a perfect level, but rises gradually from either shore, and steeper from the eastern than the western side. Curtius says that the highest point is 246 feet above the level of the sea. The existing remains of the canal leave no doubt respecting its position; but since it was said by some authorities to commence *ἀπὸ τοῦ Λεχαίου*, Chandler erroneously concluded that it commenced at the port of Lechaeum. Leake, however, has shown that the bay of the Corinthian gulf at the Isthmus bore the name of Lechaeum, and that we are to understand the bay, and not the port, in the passages referred to.

VI. Topography of the Corinthia.

The territory of Corinth extended some distance to the north and south of the Isthmus. At an earlier period the boundary line between the Corinthia and Megaris commenced at Crommyon; but at a later time the Corinthia extended as far as the Scironian rocks and the other passes of the Geraneia. South of the Isthmus Corinth possessed the part of the Peloponnesus extending as far as the northern slopes of the Argive mountains, and along the coast of the Saronic gulf as far as the territory of Epidaurus. The direct distances in English miles, from the city of Corinth to its frontiers, as measured by Clinton, are: to the river Nemea, which divided Corinthia from Sicyonia, 7½ miles; to the confines of Epidauria, 13¾ miles; to the confines of Megaris, 12 miles. Corinth was only 8½ miles from Cleonae, which stood beyond the Corinthian frontiers towards Argos. In the time of the Roman empire the Corinthia was included under Argolis (*ἡ Κορινθία χώρα μοῖρα οὖσα τῆς Ἀργείας*, Paus. ii. 1. § 1).

South of Cenchreae the Oneium runs out into the Saronic gulf, forming a promontory called Chersonesus. Between this promontory and a spot called Rheitus or the stream is a bay with a flat shore, where the Athenians under Nicias landed in B.C. 425, intending to take possession of the mountain called Solygeius (*Σολύγειος*), which had been formerly seized by the Dorian invaders for the pur-

pose of carrying on war against the then inhabitants of Corinth. This hill is described by Thucydides as distant 12 stadia from the shore, 60 from Corinth, and 20 from the Isthmus; and upon it there stood the village of SOLYGEIA (Σολύγεια). The sepulchres between *Mertési* and *Galatáki* probably belonged to Solygeia. It was here that a very ancient vase was found, which Dodwell procured at Corinth. (*Classical Tour*, vol. ii. p. 197.) The attempt of Nicias failed. The Corinthians, having received information of the Athenian movements, stationed a body of troops at Cenchreae, lest the Athenians should endeavour to seize the port of Crommyon, outside of the Isthmus, and with the remainder of their army occupied Solygeia. A battle took place in the broken ground between the village and the sea, in which the Athenians gained the victory. The Corinthian detachment at Cenchreae, who could not see the battle in consequence of the interposition of the ridge of Oneium, marched to the scene of action as soon as the dust of the fugitives informed them of what was taking place; and as other reinforcements were also approaching, Nicias thought it more prudent to re-embark his men, and sailed away to the neighbouring islands. (Thuc. iv. 42, foll.; Σολύγης λόφος, Polyaen. i. 39; and the map of the scene of action in the 2nd volume of Arnold's Thucydides.)

Beyond Solygeius, to the SE., was a harbour, called PEIRAEUS (Πειραιός), which is described by Thucydides as uninhabited, and the last port towards the confines of Epidaurus. In this harbour some Peloponnesian ships, which had fled hither for refuge, were kept blockaded by an Athenian fleet during a great part of the summer of B.C. 412. The Athenian fleet took up their station at a small island opposite the entrance of the harbour. (Thuc. viii. 10, 11.) Peiraeus is the harbour now called *Frango-Limióna* or *Porto Franco;* and the small island alluded to bears the name of *Ovrio-nisi*, or *Ovrió-kastro*, Jews-Castle. Ptolemy (iii. 16. § 12) gives the following list of places on this part of the coast:—Ἐπίδαυρος, Σπείραιον ἄκρον, Ἀθηναίων λιμήν, Βουκέφαλος λιμήν, Κεγχρεαὶ ἐπίνειον. In Pliny (iv. 4. s. 5) we find "Spiraeum promontorium, portus Anthedus et Bucephalus et Cenchreae." Both Ptolemy and Pliny omit the harbour Peiraeus; but the promontory Speiraeum is probably the same name. Müller indeed proposed to read Speiraeus instead of Peiraeus in Thucydides; but this is hardly admissible, since Stephanus B. (*s.v.* Πειραῖος) read Peiraeus.

South of Corinth, on the northern slopes of the Argive mountains, lay Tenea, at the distance of 60 stadia from the capital [TENEA]; and in the same mountainous district we may perhaps place PETRA, the residence of Eetion, the father of Cypselus. (Herod. v. 92.)

The Corinthian territory, north of the Isthmus, may be divided into two parts, the eastern half consisting of a series of small plains between the Geraneian mountains sloping down to the Saronic Gulf, while the western half is composed of a mass of mountains, running out into the Corinthian Gulf, in the form of a quadrangular peninsula. The north-eastern point of this peninsula was called the promontory OLMIAE (Ὄλμιαι, Strab. viii. p. 380, x. p. 409), which lay opposite Creusis, the port of Thespiae, in Boeotia, and formed along with the latter the entrance to the bay called Alcyonis. The south-western point of the peninsula was the promontory HERAEUM (now *C. St. Nikolaos* or *Melankávi*), of which we shall speak further presently, and which along with the opposite Sicyonian coast formed the entrance to the bay of Lechaeum.

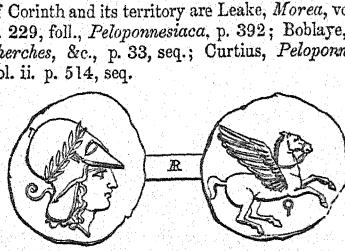
This district bore the general name of PERAEA (Περαία, Steph. B. *s. v.*), or the country beyond the Isthmus. The possession of it was of great importance to the Corinthians, who obtained from its mountains a supply of timber, and found here pasturage for their cattle, when the grass in the plains was burnt up. Moreover, the shortest road to Boeotia and Phocis ran across this mountainous district. The chief place in this district was PEIRAEUM (Πείραιον, Xen. *Hell.* iv. 5. § 1, *Ages.* ii. 18), now called *Perachóra*, lying inland between the promontories Heraeum and Olmiae, and not to be confounded with the above-mentioned port of Peiraeus on the Saronic Gulf. Peiraeum was a strong fortress, and formed one of a chain of fortresses, intended to secure this part of the country from the attacks of the Megarians and Athenians. To the east of Peiraeum, and near the Alcyonian Gulf, was the fortress OENOE (Xen. *Hell.* iv. 5. § 5; Strab. viii. p. 380, x. p. 409), the site of which is marked by a quadrangular tower above the harbour of *Skino* The third fortress stood on the promontory at the western corner of the peninsula, which was called the HERAEUM, from its being the site of the temple and oracle of HERA ACRAEA (Strab. viii. p. 380; Xen. *Hell.* iv. 5. § 5; Plut. *Cleom.* 20; Liv. xxxii. 23.) The fortress consisted of the temple itself, which stood upon the extremity of the promontory, and was surrounded with strong walls, of which the remains are still extant. A little way inland is a chapel of St. Nikolaos, also surrounded with walls, and probably the site of an ancient sanctuary: perhaps it was a temple of Poseidon, who is frequently represented by St. Nikolaos.

The geography of the Peraea is illustrated by the campaign of Agesilaus in B.C. 390, when he took Peiraeum, Oenoe and the Heraeum. (Xen. *Hell.* iv. 5. § 1, seq., *Ages.* ii. 18.) Xenophon, in his account of this campaign, mentions certain THERMA (τὰ Θερμὰ) or warm springs, situated on the road to Peiraeum by the bay of Lechaeum (*Hell.* iv. 5. §§ 3, 8). These warm springs are still visible at the small village and port of *Lutráki*, which derives its name from them. They are situated close to the sea at the foot of the mountain of Peiraeum, where the level ground of the Isthmus ends and the mountains of the Peraean peninsula begin. (Ulrichs, *Reisen in Griechenland*, p. 3.) The lake near the Heraeum, on the banks of which Agesilaus was seated, when he received the news of the destruction of the Lacedaemonian mora by Iphicrates (Xen. *Hell.* iv. 5. § 6. seq.), is now called *Vuliasméni*. It is a salt lake surrounded by mountains, except on the side open to the sea; and it is conjectured by Curtius, with great probability, to be the same as the lake ESCHATIOTIS (Ἐσχατιῶτις λίμνη). Gorgo, the daughter of Megareus and wife of Corinthus, is said to have plunged into this lake upon receiving intelligence of the murder of her children, in consequence of which it received the name of Gorgopis. (Etym. M. *s. v.* Ἐσχατιῶτις; Phavorin. *Ecl.* p. 209, Dind.; Aesch. *Agam.* 302.)

Towards the Saronic gulf the Geraneian mountains are not nearly so lofty and rugged as in the Peraea. Between the flat ground of the Isthmus and the Scironian rocks there are three plains upon the coast. The chief town in this district was Crommyon [CROMMYON], and the name Crommyonia was some-

times given to the whole country between Megara and Schoenus. Between Crommyon and Schoenus was the village of Sidus. [SIDUS.] To the east of Crommyon, at the western extremity of the Scironian rocks, was a temple of Apollo Latous, which marked the boundaries of the Corinthia and Megaris in the time of Pausanias (i. 44. § 10). This temple must have been near the modern village of *Kinéta*, a little above which the road leads over the Scironian rocks to Megara. [MEGARA.]

The best modern authorities on the topography of Corinth and its territory are Leake, *Morea*, vol. iii. p. 229, foll., *Peloponnesiaca*, p. 392; Boblaye, *Recherches*, &c., p. 33, seq.; Curtius, *Peloponnesos*, vol. ii. p. 514, seq.



COIN OF CORINTH.

CORI'OLI (Κοριόλα, Dionys.; Κοριόλλα, Steph. B.: *Eth.* Κοριολάνος, Coriolanus), an ancient city of Latium, celebrated from its connection with the legend of C. Marcius Coriolanus. There can be no doubt that it was originally a Latin city. Pliny enumerates it among those which shared in the sacrifices on the Alban Mount (iii. 5. s. 9.) Dionysius represents Turnus Herdonius, who endeavoured to excite the Latins to insurrection against Tarquinius Superbus, as a citizen of Corioli, though Livy, with more probability, calls him a native of Aricia. (Dionys. iv. 45*; Liv. i. 50). But when Corioli first appears in Roman history it had fallen into the hands of the Volscians, from whom it was wrested by the Roman consul Postumus Cominius at the same time with Longula and Pollusca, B. C. 493. It is probable that all three were small towns, and it is merely one of the fictions of the poetic legend when Dionysius and Plutarch represent it as the capital or chief city of the Volscians. (Liv. ii. 33; Dionys. vi. 92—94; Plut. *Coriol.* 8; Val. Max. iv. 3. § 4). Its name again appears, associated with those of Satricum, Longula and Pollusca, among the towns which, according to the legendary history, Coriolanus reduced at the head of the Volscian armies. (Liv. ii. 39; Dionys. viii. 19.) It is not improbable that the fact of its conquest by the Volscians at this period is historically true: we have no mention of its subsequent fate: but in B. C. 443, it is alluded to as if it were no longer in existence, the district disputed between Ardea and Aricia being claimed by the Romans as having formed part of the territory of Corioli. (Liv. iii. 71.) Its name never again appears in history, and it is noticed by Pliny (*l. c.*) among the cities of Latium of which no trace remained in his day.

The site of Corioli, like that of most of the cities of Latium mentioned only in the early Roman history, is very uncertain. We can only infer from the notices of it, that it was not very far distant from Antium, and that its territory adjoined those of Ardea and Aricia. Nibby is disposed to fix it on a hill called *Monte Giove*, about 19 miles from Rome, on the left of the modern road to *Porto d'Anzo* (Antium), near a spot called *Fonte di Papa*. This hill, which is the farthest extremity towards the plain of a ridge that descends from the Alban Hills, retains no traces of ancient buildings: but the site is one well adapted for that of an ancient city. Gell also speaks of *Monte Giove* as "the most eligible position that could be assigned to Corioli, if there were any ruins to confirm it." The identification is, however, purely conjectural: a hill near the *Osteria di Civita*, 4 miles nearer Antium, supposed by Nibby to be the site of Pollusca [POLLUSCA], would be at least as plausible a position for Corioli. (Gell, *Top. of Rome*, pp. 180—184; Nibby, *Dintorni*, vol. i. p. 513; Abeken, *Mittel-Italien*, p. 66.) [E. H. B.]

* The name is written in this passage Κορίλλα, which must, without doubt, be a mere false reading for Κοριόλα or Κοριόλλα, though the corruption is of very early date, as it is cited by Stephanus of Byzantium under this form (*s. v.* Κορίλλα.).

CORIOVALLUM or CORTOVALLUM, a place in the north of Gallia, on a road from Castellum (*Cassel*) to Colonia Agrippina (*Cologne*), between Aduatuca (*Tongern*) and Juliacum (*Juliers*). The Antonine Itin. makes it 16 Gallic leagues from Aduatuca to Coriovallum, and 12 from Coriovallum to Juliacum. The distances in the Table are the same, but in the Table the name is Cortovallum or Cortovallium, as it seems. Cortovallum is perhaps the true name, as a place named *Corten* seems to agree very well with the distance from *Juliers*, and also to preserve the ancient name. [G. L.]

CORISOPITI, a Gallic people, not mentioned by any authority earlier than the Notitia. In the middle ages the diocese of *Quimper* was called Corisopitensis, and it is therefore certain that the Corisopiti occupied the diocese of *Quimper* in *Bretagne*. *Quimper* is now in the department of *Finistere*. There are good reasons for supposing that the Corisopiti were a small tribe dependent on the Osismii, whom Caesar mentions (*B. G.* iii. 9). [G. L.]

CORITANI (*Coritavi*), in Britain, mentioned by Ptolemy as having *Lindum* and *Rhage* (*Lincoln* and *Leicester*), for their towns. [R. G. L.]

CO'RIUM (Κόριον: *Eth.* Κορήσιος, Steph. B.: *Kurná*), a town of Crete, near which was a temple to Athena (comp. Paus. viii. 21. § 4; Cic. *N. D.* iii. 23) and lake (λίμνη Κορησία). As there is no other lake in the island, Mr. Pashley (*Trav.* vol. i. p. 73; comp. Hoeck, *Kreta*, vol. i. p. 432; Sieber, *Reise*, vol. ii. p. 467), from the identity of this physical feature, fixes the position near the small lake *Kurna*, at the foot of the hills on the S. edge of the plain which runs along the shore from *Armyro* eastward. [E. B. J.]

CO'RIUS (Κόριος, Marcian, p. 20; Ptol. vi. 8. § 4; Coros, Pomp. Mela, iii. 8. § 4), a small river of Carmania, which flows into the Persian Gulf, opposite the Island Ooracta (now *Keishm*). It has been supposed that it is the same as that now called the *Shúr* or *Dio Rud*. [V.]

CORMA (Tac. *Ann.* xii. 14), a small stream of Assyria, which Forbiger considers to have been one of the tributaries of the Dioela. [V.]

CO'RMASA or CURMASA (Κύρμασα), a place which the Roman consul Cn. Manlius came to in his march described by Livy (xxxviii. 15). It is written Curmasa in Polybius (xxii. 19). The Table gives a road from Laodiceia on the Lycus to Perge in Pamphylia. But Leake (*Asia Minor*, p. 154) remarks that "although the direct distance (between Laodiceia and Perge) is upwards of 100 geog. miles there are only 46 M. P. marked in the Table: namely,

34 between Themisonium and Cormasa, and 12 from Cormasa to Perge." Ptolemy (v. 5) enumerates Cormasa among the cities of Pisidia. It does not seem possible to make any conjecture as to the site of Cormasa. [G. L.]

CORNA'BII or CORNA'VII. 1. In North Britain, mentioned by Ptolemy as lying in the extreme north-east of Scotland; consequently in the present county of *Caithness*.

2. In North Britain, mentioned by Ptolemy as lying east of the Ordovices (*North Wales*), with Deuna for their town. This gives parts of Stafford, Chester, and Shropshire, as their area. [See DEUNA.] [R. G. L.]

CO'RNACUM (Κόρνακον), a town in Lower Pannonia, where, according to the Notit. Imper. several detachments of cavalry were in garrison. (Ptol. ii. 16. § 5; Itin. Ant. p. 243.) [L. S.]

CORNE'LIA CASTRA. [CASTRA.]

CORNI'CULUM (Κορνίκολος, Dionys.; Κόρνικλος, Steph. B.: *Eth.* Κορνικολανός, Corniculanus), an ancient city of Latium, which appears to have occupied one of the summits of the remarkable group of isolated hills that rises boldly from the plain of the *Campagna*, about 3 miles from the foot of the lofty *Monte Gennaro* (Lucretilis Mons). These hills, now known as the *Monticelli*, were called in ancient times the MONTES CORNICULANI (τὰ Κόρνικλα ὄρεα, Dionys. i. 16); both their principal summits present remains of ancient cities, and it is probable that one or other of these must have been the site of Corniculum: but we have no information from ancient writers to assist us in deciding between them. Corniculum only figures in Roman history during the war of Tarquinius Priscus with the Latins, when it is mentioned among the places reduced by that monarch by force of arms. (Liv. i. 38; Dionys. iii. 50.) It was on this occasion that, according to the received tradition, Ocrisia, the mother of Servius Tullius, fell into the hands of the Romans as a captive. (Liv. i. 39; Dionys. iv. 1; Ovid, *Fast.* vi. 628.) At this time Livy reckons it one of the cities of the "Prisci Latini." Dionysius tells us that it was strongly fortified, and withstood a long siege, but after its capture was plundered and burnt by Tarquin. He does not speak of the city as *destroyed*; and it is probable that it did not cease to exist at so early a period. In the list of the thirty cities of the Latin League given by Dionysius (v. 61), we find the Corni (Κόρνοι), who are probably, as suggested by Niebuhr, the citizens of Corniculum. (Niebuhr, vol. ii. p. 17, note 21.) Florus also alludes to Corniculum as having taken part in the wars of the Latins against the *Republic* (i. 11. § 6), though the passage is so rhetorical, that little value can be attached to it. But in later times no mention is found of Corniculum, and it is only noticed by Pliny among the cities of Latium, of which no trace remained in his day. (Plin. iii. 5. s. 9.)

The Montes Corniculani are a very striking feature of the Roman Campagna. They form an isolated group, wholly detached from the main range of the Apennines, consisting of three rocky peaks of considerable elevation, and very steep and difficult of access. Notwithstanding this, all three were inhabited in the middle ages, and two of them still are so. The northernmost and highest of the three, now occupied by a poor village called *S. Angelo in Capoccia*, presents considerable remains of ancient walls of a very rude and primitive style of construction, more resembling the earliest specimens of the Cyclopean style than any other ruins of the class in Latium. (See the figure in Gell, *Top. of Rome*, p. 56.) These are considered by Sir W. Gell to be the remains of Corniculum. On the southernmost peak stands the modern village of *Monticelli*, which retains no vestiges of very remote antiquity, but presents numerous fragments of buildings, and a small temple or Sacellum, constructed in brick, and obviously of the time of the Roman empire. Nibby, Abeken, and others consider this hill to be the site of Corniculum, and refer the more ancient ruins on that of *S. Angelo* to Medullia, a city which must probably be placed in the immediate vicinity of Corniculum. [MEDULLIA.] Gell, however, is of opinion that there could never have been an ancient city on the site of *Monticelli*, and that the walls at *S. Angelo* must therefore be those of Corniculum. (*Top. of Rome*, pp. 55, 319; Nibby, *Dintorni*, vol. ii. pp. 327, 367; Abeken, *M. I.* p. 78.) [E. H. B.]

CORNUS (Κόρνος, Ptol. iii. 3. § 7; Corni, *Itin. Ant.* p. 84), a city on the W. coast of Sardinia, called by Livy the capital of that part of the island. It was made their head-quarters and place of refuge by the Sardinian tribes who revolted against the Romans during the Second Punic War, but after the defeat of Hampsicora was besieged and taken by the praetor T. Manlius, B. C. 215. (Liv. xxiii. 40, 41.) Ptolemy erroneously reckons it among the inland towns of Sardinia; the Itinerary places it on the road along the west coast of the island, 18 miles from Bosa, and the same distance from Tharros. These distances coincide with the site of the existing ruins, which are still visible on the sea-coast between *Capo Nieddu* and *Capo Mannu*, about 13 miles N. of *Oristano*. Numerous fragments of buildings, parts of an aqueduct, necropolis, and the walls of the port, are still standing. Carthaginian and Roman coins are found there in abundance. (Tyndale's *Sardinia*, vol. ii. pp. 300, 301.) [E. H. B.]

COROBI'LIUM, a town of Gallia, is placed in the Table on a road from Durocortorum (*Reims*) to Andematunum (*Langres*). The next station to Durocortorum is Durocatalaunum (*Châlons*), which is omitted in the Table. There is an old road from *Châlons* to *Langres* on which *Corbeil* stands, and this must be Corbilium; yet the distances do not agree. The Table makes it 42 Gallic leagues from *Corbeil* to *Langres*, but the real distance is greater. [G. L.]

COROC (Κορόκ, Isid. Char. p. 8), a small place in Drangiana mentioned by Isidorus. It has been supposed by Forbiger to be the same as that now called *Kohec*. [V.]

COROCONDAME (Κοροκονδάμη, Strab. xi. pp. 494, 496; Ptol. v. 9. §§ 6, 8; Mela, i. 19; Steph. B. *s. v.*), a small place close to the Bosporus Cimmerius in the country of the Bosporani, and adjoining one of the mouths of the river Anticites (now *Kuban*). It gave its name to a lake of some size, called Corocondamitis (Strab. *l. c.*), which appears to have been formed by one of the branches of the same river. There is some indistinctness in the ancient accounts of this district; and, according to some, as Mela (i. 19), and Dionysius Perieg. (550), Corocondame would seem to be the name of a peninsula or island, formed by the Bosporus, the Maeotis, and the river. [V.]

CORODAMUM PROM. (Κορόδαμον ἄκρον), a promontory at the NE. extremity of the country of the Sachalitae, immediately without the straits of the Persian gulf. Mr. Forster fixes it at *Ras-el-*

Had, the easternmost promontory in Arabia, and follows Bochart in identifying the name with that of the Joktanite patriarch Hadoram. (*Arabia*, vol. i. pp. 140—142.) Others find Corodamum in *Corroomb Point*, immediately north of *Muscat*. [G. W.]

COROMANIS (Κορομανὶς πόλις), a town of the Abucaei, on the Sacer Sinus, at the NW. extremity of the Persian gulf. Mr. Forster identifies it with "the town of *Graan Harb*, a mart of commerce on the Persian gulf, at the foot of the bay of *Koueit* or *Dooat-al-Khusma*." (*Arabia*, vol. i. p. 263, vol. ii. p. 213.) [G. W.]

CORO'NE (Κορώνη: *Eth.* Κορωναεύς, Strab. viii. p. 411; Κορωνεύς, Κορωναιεύς, Κορωναῖος, Steph. B.: *Petalidhi*), a town of Messenia, situated upon the western side of the Messenian gulf, which was sometimes called after it, the Coronaean. (Plin. iv. 5. s. 7.) According to Pausanias, it was built on the site of the Homeric Aepeia, at the time of the restoration of the Messenians to their native country, by Epaminondas; and received the name of Coroneia because Epimelides, who founded the new town, was a native of Coroneia, in Boeotia. This name was changed by the Messenians into that of Corone. According to others, Corone corresponded to the Homeric Pedasus. (Strab. viii. p. 360.) In the acropolis of the city was a brazen statue of Athena, who became the patron deity of Corone in consequence of her worship at Coroneia. [CORONEIA.] In the agora there was a statue of Zeus Zoter, as at Messene; and there were likewise in the lower city temples of Artemis, of Dionysus, and of Asclepius. The harbour of Corone was called the port of the Achaeans, probably because the city belonged to the Achaean league. (Paus. iv. 34.)

Pausanias says that Corone was situated to the right of the Pamisus, close to the sea, and at the foot of a mountain called Temathia or Mathia (the reading is doubtful). The present name of the mountain is *Lykódimo*, at the foot of which stands *Petalidhi*, on the site of Corone, in a small but fertile plain. Within the last few years a colony of Mainotes has settled here, and restored to the place its ancient name. The modern town of *Koróni*, however, which is situated upon a promontory some distance south of *Petalidhi*, occupies the site of Asine. It is probable that the inhabitants of Corone migrated at some period to Asine, carrying with them their ancient name. [ASINE.]

There are considerable remains of Corone. Part of a mole may still be traced jutting out into the sea, and in the plain have been found foundations of houses and walls, and some works of ancient art. There are likewise traces of the walls of the acropolis upon the heights above the plain.

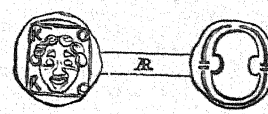
Corone was supplied with water for drinking from the fountain Plataniston, which flowed from a hollow plane tree 20 stadia from the road, leading from the Pamisus. Eighty stadia south of Corone, near the coast, was the temple of Apollo Corynthus, the site of which is probably indicated by some ancient remains on the hill of St. Elias, near the sea, above the village of *Kastélia*.

Corone, as already stated, belonged to the Achaean league. It was on his march to relieve this city that Philopoemen was made prisoner, and put to death at Messene on the following day. (Liv. xxxix. 49.) Plutarch, however, relates that Philopoemen was captured on his march towards Colonis (Plut. *Philopoem.* 18); but the statement of Livy is the more probable one. [COLONIDES.] Corone is also mentioned by Ptolemy (iii. 16. § 8). (Leake, *Morea*, vol. i. p. 439, seq.; *Peloponnesiaca*, p. 195, seq.; Boblaye, *Recherches*, &c., p. 111; Curtius, *Peloponnesos*, vol. ii. p. 165, seq.)

CORONEIA (Κορώνεια: *Eth.* Κορώνιος, Κορωνεύς), the name of several places in Greece, derived from κορώνη, a hill. 1. A town of Boeotia, and a member of the Boeotian league, is described by Strabo as situated upon a height near Mt. Helicon (ix. p. 411). Its territory was called Κορωνειακή. (Strab. ix. pp. 407, 411.) The town stood upon an insulated hill at the entrance of a valley leading southwards to Mt. Helicon, the principal summit of which is seen at the head of the valley. From this hill there is a fine view over the lake Copais, and at its foot there is a broad plain extending as far as the marshes of the lake. On either side of the hill flowed two streams, one on the eastern or right hand side, called Coralius or Cuarius, and the other on the left, named Phalarus: a tributary of the latter was the Isomantus or Hoplias. [See above, pp. 412, 413.] Coroneia is said to have been founded by the Boeotians from Arne in Thessaly, after they had been driven out of their original homes by the Thessalians; and they appear to have called it Coroneia after the Thessalian town of this name. [See No. 2.] At the same time they built in the plain in front of the city a temple of Athena Itonica, also named after the one in Thessaly, and likewise gave to the river which flowed by the temple the name of Cuarius or Curalius, after the Thessalian river. [CIERIUM.] In this temple was held the festival of the Pamboeotia, which was common to all the Boeotians. (Strab. ix. p. 411; Paus. ix. 34. § 1.) The Thessalian origin of Coroneia is also attested by Pausanias, who ascribes its foundation, as well as that of Haliartus, to Athamas and his descendants, who came from Thessaly (ix. 34. § 7, seq.).

Coroneia is mentioned by Homer in conjunction with Haliartus. (*Il.* ii. 503.) In historical times several important battles were fought in the plain in front of the town. It was here that the Athenians under Tolmides were defeated by the Boeotians in B. C. 447, in consequence of which defeat the Athenians lost the sovereignty which they had for some years exercised over Boeotia. (Thuc. i. 113.) The plain of Coroneia was also the scene of the victory gained by Agesilaus over the Thebans and their allies in B. C. 394. (Xen. *Hell.* iv. 3. § 15, seq.; Plut. *Ages.* 17.) In the Sacred War Coroneia was twice taken by the Phocians under Onomarchus. (Diod. xvi. 35, 58.) Philip, after the conquest of the Phocians, gave up the town to the Thebans. (Dem. *de Pac.* p. 62, *Philip.* ii. p. 69.) Coroneia espoused the cause both of Philip and of Perseus in their wars with the Romans. (Polyb. xx. 7, xxvii. 1, xxix. 6, a.; Liv. xxxiii. 29, xlii. 44, 67.)

Pausanias says (ix. 34. § 3) that the most remarkable objects in Coroneia were altars of Hermes Epimelius and of the winds, and a little below them the temple of Hera. The principal remains of the ancient city are those of the theatre, of the temple of Hera, and of the agora. The coins of Coroneia are very rare. The one annexed is a hemidrachma,



COIN OF CORONEIA.

with the Boeotian shield on one side, and on the other a full-faced mask or Gorgonian head, with the epigraph KOPO. (Dodwell, vol. i. p. 247; Leake, *Northern Greece*, vol. ii. p. 132, seq.; Forchhammer, *Hellenika*, p. 185.)

2. A town of Thessaly in Phthiotis, from which the Boeotian Coroneia probably derived its name. It is placed by Leake at *Tjeutmá*. (Strab. ix. p. 434; Ptol. iii. 13. § 46; Steph. B. *s. v.*; Leake, *Northern Greece*, vol. iv. p. 471.)

CORONTA (*τὰ Κόροντα*: *Eth.* Κορονταῖος: near *Pródhromo*), a small town in the interior of Acarnania, probably lying between Metropolis and Old Oenia. [OENIADAE.] At a mile from *Pródhromo* Leake discovered on an insulated hill the ruins of Hellenic walls, which are probably the remains of Coronta. (Thuc. ii. 102; Steph. B. *s. v.*; Leake, *Northern Greece*, vol. iii. p. 514.)

CORO'NUS MONS (Κορωνός, Ptol. vi. 2. § 4. vi. 5. § 1, vi. 9. §§ 3, 4), the eastern part of the great chain of mountains which extends along the southern shore of the Caspian Sea, and of which Orontes, M. Jasonium, and M. Coronus were the principal peaks. Coronus is the most eastern of the three, and was on the borders of Hyrcania and Parthia. It is probably represented now by the mountains between *Damghan* and *Asterabad*. [V.]

COROPISSUS (Κοροπισσός: *Eth.* Κοροπισσεύς), as the name appears on the coins. It is Coropassus in Strabo (p. 568, 663), who says that the boundary between the Lycaonians and the Cappadocians is the tract between the village Coropassus in Lycaonia and Gareathyra, a small town of the Cappadocians. The distance between these two small places was about 120 stadia. In the second of these two passages the name of the Cappadocian town is written Garsaura, which is the true name. The place is therefore near the western border of Cappadocia, south of the salt lake of Tatta. Adopissus in Ptolemy (v. 6) is probably the same place. [G.L.]

COROS. [CORIUS; CYRUS PERSIDIS.]

CORPILLI, a Thracian tribe on the river Hebrus (Plin. iv. 18), which inhabited the district of Corpialica (Κορπιαλική, Ptol. iii. 11. § 9). [L. S.]

CORRAGUM, a fortress of Illyria, of uncertain site, taken by the Romans in B. C. 200, along with the two other forts of Gerunium and Orgessus. (Liv. xxxi. 27.)

CO'RSEAE. [CORASSIAE.]

CORSEIA (Κορσεία). 1. A town of Boeotia, sometimes included in Opuntian Locris, was the first place which the traveller reached after crossing Mt. *Khlomó* from Cyrtones. In the Sacred War it was taken by the Phocians, along with Orchomenus and Coroneia. In the plain below, the river Platanius joined the sea. Its site is probably represented by the village *Proskynú*, on the heights above which are the remains of an ancient acropolis. (Paus. ix. 24. § 5; Diod. xvi. 58; Dem. *de Fals. Leg.* p. 385; called Χορσία by Steph. B. *s. v.*; Leake, *Northern Greece*, vol. ii. p. 184; Forchhammer, *Hellenika*, p. 179.)

2. Scylax mentions Κορσίαι as a port of Boeotia on the Corinthian gulf. It appears from Pliny that there was a second town of this name in the western part of Boeotia, and that it was distinguished from the other by the name of Thebae Corsicae. ("Thebis quae Corsicae cognominatae sunt juxta Heliconem," Plin. iv. 3. s. 4.) It is probably represented by the modern *Khósia*. (Leake, *Northern Greece*, vol. ii. p. 521.)

CORSI (Κορσιοι or Κορσοί, Ptol.), a people of Sardinia, enumerated both by Pliny and Ptolemy among the tribes of the interior of that island. Their name indicates that they must have emigrated from the neighbouring island of Corsica, which is expressly stated by Pausanias, who adds that the strength of their mountain abodes enabled them to maintain their independence against the Carthaginians. In accordance with this, Ptolemy places them in the northern part of Sardinia, adjoining the Tibulatii, who inhabited its NE. extremity, near to the strait that separates it from Corsica. (Plin. iii. 7. s. 13; Ptol. iii. 3. § 6; Paus. x. 17. § 8.) [E. H. B.]

CO'RSICA, called by the Greeks CYRNUS (Κύρνος: *Eth.* Κύρνιος and Κυρναῖος: later Greek writers, however, use also Κορσίς and Κορσίκα; Dionys. Per.; Strab.; Ptol., &c.: the Latin Ethnic is Corsus, which Ovid uses also for the adjective: Corsicanus is the adjective form in Servius and Solinus), one of the principal islands in the Mediterranean, situated to the N. of Sardinia, from which it was separated only by a narrow strait. It was generally reckoned the third in magnitude of the seven great islands in that sea (Alexius, *ap. Eustath. ad Dionys. Per.* 4; Strab. ii. p. 123), though other authors gave it only the sixth place. (Diod. v. 17; Scylax, § 113.) Pliny says that it was 150 miles long, and for the most part 50 broad, and gives its circumference at 325 miles; Strabo, on the other hand, states its length at 160 miles, and its greatest breadth at 70. (Plin. iii. 6. s. 12; Strab. v. p. 224.) Both these statements exceed the truth; the real length of the island is just about 100 geographical (125 Roman) miles, while its breadth nowhere exceeds 46 geographical or 58 Roman miles. Both Strabo and Diodorus reckon it 300 stadia distant from the island of Aethalia or Ilva, which is very little more than the truth; the former correctly states that it is visible from the mainland near Populonium, but he was misled by his guides when they led him to believe that Sardinia was so too. The northern extremity of Corsica, formed by a narrow ridge of mountains, extending like a great promontory near 30 miles from the main body of the island, is distinctly visible from many points on the coast of Etruria, and even from that of Liguria. The distance of this part of the island from Vada Volaterrana is correctly given by Pliny at 62 M.P., but it is not more than 58 from Populonium, which is the nearest point on the mainland. (Plin. *l. c.*; Strab. v. p. 223; Diod. v. 13.)

Almost the whole of Corsica is occupied by a range of lofty and rugged mountains, extending from N. to S. from one extremity of the island to the other. The highest summits of this range attain an elevation of from 8000 to 9000 feet, and are in consequence covered with snow during the greater part of the year; their sides are furrowed by deep torrents, and intersected by narrow, crooked valleys or ravines, while they are covered almost throughout with dense forests. The vast extent of these, and the magnitude and excellence of the timber which they produced, have been celebrated in all ages. (Theophrast. *H. P.* v. 8. §§ 1, 2; Dionys. Per. 460; Diod. *l. c.*) But notwithstanding this advantage, as well as the excellent ports with which the W. and S. coasts of the island abound, its rugged and inaccessible nature rendered it in ancient, as they still do in modern times, one of the wildest and least civilised portions of Southern Europe. Theophrastus says that the whole island was "shaggy and savage," from the

vast forests with which it was covered (*δασείαν καὶ ὥσπερ ἠγριωμένην τῇ ὕλῃ, l. c.*). Strabo speaks of the inhabitants of the mountain districts as "wilder than the very beasts" (*ἀγριώτεροι θηρίων*, v. p. 224), and of so untameable a character, that when they were brought to Rome as slaves it was impossible to make any use of them, or accustom them to domestic habits. The judgment of Diodorus on this point is more favourable. He says the Corsican slaves were very docile, and readily adapted themselves to the ways of civilised life; and that the natives of the island, though ignorant of tillage, and subsisting wholly on meat, milk, and honey, were remarkable for their love of justice. (Diod. v. 13, 14.) Seneca, who was banished to the island in A.D. 41, and lived there eight years in exile, naturally takes an unfavourable view of it, and speaks in exaggerated terms of the barrenness of its soil, as well as the barbarism of its inhabitants, and the unhealthiness of its climate. (Sen. *Cons. ad Helv.* 6. § 4; Anthol. Lat. 129, 130.) In the latter respect, however, it had greatly the advantage of the neighbouring island of Sardinia; the low grounds on the E. coast are indeed very unhealthy, but the greater part of the island is free from the scourge of malaria; and ancient writers speak of the native Corsicans as remarkable for their longevity. (Eustath. *ad Dion. Per.* 458.)

We have very little information as to the origin of the native population of Corsica, but there seems little doubt that it was derived principally from a Ligurian source. This is the opinion of Seneca, though he tells us that there were some tribes in the island of Spanish or Iberian extraction, whose manners and dress resembled those of the Cantabrians, and appears inclined to regard these as the earliest inhabitants, and the Ligurians as subsequent settlers. (Sen. *l. c.* 8.) Solinus, however, following authors now lost, who had written fully concerning Corsica, expressly ascribes its first population to the Ligurians, and this is confirmed by the legend which derived its name from a Ligurian woman of the name of Corsa, who was fabled to have first discovered and visited its shores. (Solin. 3. § 3; Eustath. *l. c.*; Isidor. *Origg.* xiv. 6.) We are expressly told that Corsica was the *native* name of the island, adopted from them by the Romans (Diod. v. 13; Dionys. Per. 459); the origin of that of Cyrnus, by which it was known to the Greeks, is wholly unknown, though late writers, as usual, derived it from a hero Cyrnus, whom they pretended to be a son of Hercules.

The island appears to have been early known to the Greeks, and the Phocaeans founded the city of Alalia on its eastern coast as early as B.C. 564. (Herod. i. 165; Seneca, *l. c*) Twenty years later they established themselves in much greater force, but after a stay of only a few years were compelled to abandon it again [ALERIA]; and from this period we hear nothing more of Greek colonies on the island. According to Diodorus, the Tyrrhenians, who had united their arms with the Carthaginians to expel the Phocaeans, established their authority over the island, in which they founded the city of Nicaea (a name that certainly appears rather to point to a *Greek* origin), and exacted from the inhabitants a tribute of resin, wax, and honey. (Diod. v. 13.) Their supremacy fell with the decline of their naval power, and Corsica, as well as Sardinia, appears to have been in a state of dependency, if not of subjection, to Carthage at the time of the First Punic War. On this account it was attacked, in B.C. 259, by a Roman fleet under L. Scipio, who took the city of Aleria, and compelled the inhabitants to acknowledge the sovereignty of Rome, and give hostages for their fidelity. (Zonar. viii. 11; Flor. ii. 2. § 16; Liv. Epit. xvii.; Orell. *Inscr.* 552.) It is probable that the submission of the wild tribes of the native Corsicans was at this time little more than nominal; and after the close of the First Punic War we find them again repeatedly in arms, together with their neighbours the Sardinians; at length, in B.C. 231, C. Papirius Maso is said to have effectually subdued them, for which he claimed the honour of a triumph. (Zonar. viii. 18; Liv. Epit. xx.; Fast. Capit.) Yet long after this, repeated revolts attest the imperfect nature of their subjection; and the victories of the Roman praetors appear to have effected nothing beyond a nominal submission, and the payment of an occasional tribute. (Liv. xl. 19, 34, xlii. 7, 21.) Before the close of the Republic, however, the maritime parts of the island at least were brought under complete subjection, and two colonies of Roman citizens were established on its E. coast, that of Mariana by Marius, and Aleria by Sulla. (Plin. iii. 6. s. 12; Mel. ii. 7. § 9; Seneca, *Cons. ad Helv.* 8. § 2.) This example, however, was not followed; and under the Roman empire little pains were taken to extend the civilisation of Italy to an island which was regarded as wild and inhospitable. Even in the time of Augustus, Strabo describes the mountain tribes of the interior as subsisting principally by robbery and plunder; while the Roman governors from time to time made an attack upon their fastnesses, and carried off a number of prisoners, whom they sold as slaves. (Strab. v. p. 224.) The fact that it was selected as a place of banishment for political exiles (of which Seneca was the most illustrious example) in itself shows the unfavourable estimation in which it was held. Its name only once occurs in the history of this period, during the civil wars of A.D. 69, when a vain attempt was made by Decimus Pacarius to arouse the Corsicans in favour of Vitellius, though their coasts were exposed to the fleet of Otho. (Tac. *Hist.* ii. 16.) Under the Roman Republic, Corsica had been united in one province with Sardinia, and subject to the same praetor. Tacitus speaks of it apparently as having then a separate Procurator, but this was probably exceptional. After the time of Constantine, however, the two islands were separated, and each had its own governor, with the title of Praeses. (Not. Dign. ii. pp. 6, 64; P. Diac. ii. 22.) The seat of government was probably at Aleria. On the fall of the Western Empire, Corsica fell into the hands of the Vandals, from whom it was wrested by Belisarius, but was again conquered by the Goths under Totila. (Procop. *B. V.* ii. 5, *B. G.* iv. 24.) It was, however, recovered by the Exarchs of Ravenna, and continued a dependency of the Byzantine empire, till it was conquered in the 8th century by the Saracens.

The physical character of Corsica has been already adverted to. The great chain of mountains which fills up almost the whole island approaches, however, somewhat nearer to the W. than the E. coast; the former is in consequence extremely rugged, and broken by great mountain promontories, with deep bays between them, many of which afford excellent harbours, though these are rendered comparatively useless by the difficulty of communication with the interior. The E. coast, on the contrary, is lower and more regular, presenting a nearly unbroken line for a distance of 75 miles, from the

neighbourhood of *Bastia* to the Gulf of *Porto Vecchio;* but near its southern extremity this also is indented by two deep inlets, one of which, called in ancient times the Portus Syracusanus (now *Porto Vecchio*), constitutes a harbour of first-rate excellence. (Diod. v. 3.) The central mass of the mountain chain, now called the *Monte Rotondo*, is apparently that which is called by Ptolemy the Mons Aureus (τὸ Χρυσοῦν ὄρος). It is in this group that the two principal rivers of the island have their rise: the Rhotanus of Ptolemy, now known as the *Tavignano;* and the Tuola or Tavola (Τουόλας or Ταυόλας), now called the *Golo*. Both of these flow from W. to E., and enter the sea, the first near the colony of Aleria, the second close to that of Mariana. The other rivers of the island are of inferior magnitude; of those which flow to the W. coast, Ptolemy mentions the Circidius (Κιρκίδιος), which is probably the modern *Liamone;* and the Locras, Ticarius, and Pitanus, which cannot be identified with any certainty. The Hierus or Sacer fluvius (Ἱερός πόταμος), which he places on the E. coast, S. of Aleria, may probably be the *Fiume Orbo;* and the Valerius (Οὐαλέριος or Οὐολέριος), described by him as entering the sea in the middle of the N. coast, can be no other than the small stream now called the *Cigno*, which flows by *S. Fiorenzo*.

The same author, to whom we are indebted for what little information we possess concerning the ancient geography of Corsica, gives us the names of a number of headlands, and bays or harbours; but very few of these can be identified with any approach to certainty. A glance at a good map will show how irregular and broken is the whole W. coast of the island, so that it is idle to choose a few out of the number of bold headlands and deep inlets that it presents, and assume them to be those intended by Ptolemy.* The northernmost point of the island, now called *Capo Corso*, appears to be that called by him the Sacred Promontory (Ἱερὸν ἄκρον); and the southern extremity, near *Bonifacio*, *may* be that which he calls Marianum, adjoining which was a city of the same name (Μαριανὸν ἄκρον καὶ πόλις). Between these (proceeding from N. to S. along the W. coast of the island) he enumerates: Tilox Pr., the Caesian shore (Καισίας αἰγιαλός), the Attian Pr., the Gulf of Casalus, the Prom. of Viriballum, the Rhoetian mountain, the Prom. of Rhium, the Sandy Shore (Ἀμμώδης αἰγιαλός), the Portus Titianus. The Portus Syracusanus in the SE. part of the island is probably, as already observed, the Gulf of *Porto Vecchio*. (Ptol. iii. 2. §§ 3—5.)

Our knowledge of the internal geography of the island is extremely vague and uncertain. Neither Strabo nor Pliny give us the names of any of the tribes into which the native population was doubtless divided. The former says merely that some parts of the island were habitable, and contained the towns of the Blesini, Charax, Eniconiae, and Vapanes. (Strab. v. p. 224.) Pliny tells us that Corsica contained thirty-three "civitates," besides the two Roman colonies, but without giving the names of any. Ptolemy, on the contrary, gives us the following list: "The Cervini occupy the W. side beneath the Golden Mountain; then follow the Tarrabenii, the Titiani, the Balatonii. The most northerly promontory is occupied by the Vanaceni; next to whom come the Cilebensii, then the Licnini, Macrini, Opini, Simbri, and Comaceni, and furthest to the S. the Subasani" (iii. 2. § 6). Nothing more is known of any of these obscure tribes, who, as Ptolemy expressly tells us, dwelt only in scattered villages; besides these, he enumerates 14 *towns* in the interior, all of which are utterly unknown. Even those towns which he places on the W. coast of the island cannot be determined with any approach to certainty, their position depending on those of the promontories and bays, the geography of which (as already observed) is extremely vague. The names of these places are as follows: Urcinium (Οὐρκίνιον), Pauca (Παῦκα), Ficaria (Φικαρία), and Marianum, near the promontory of the same name. On the E. coast our data are rather more precise; the site of the two Roman colonies of ALERIA and MARIANA being known with certainty. The Itinerary of Antoninus also gives us a line of road (the only one in the island) along this coast from Mariana to Pallae, a city mentioned also by Ptolemy, which was probably situated at the head of the gulf called the Portus Syracusanus. The intermediate stations between this and Aleria are the Portus Favonii (still called *Porto Favone*, and probably identical with the Φιλωνίου λιμήν of Ptolemy), and Praesidium, half way between Portus Favonii and Aleria, probably, from its name, a mere military post. (*Itin. Ant.* p. 85; Ptol. iii. 2. § 5.) Besides these, Ptolemy mentions Rubra and Alista, which he places between the Portus Syracusanus and Aleria; and the towns of Mantinum, Clunium, Centuria, and Canelate, all of which are to be sought in the northern part of the island, N. of Mariana. Nicaea, which from its name would appear to have been a Greek colony, but is called by Diodorus (v. 13) a Tyrrhenian one, is not mentioned by any of the geographers and its position is quite unknown. It is a plausible conjecture of Cluverius that it was the same place afterwards called Mariana.

Of the natural productions of Corsica, the chief, as already observed, is timber, of which it furnished an almost unlimited supply. Theophrastus speaks with especial admiration of the pine and fir trees that grew on the island, and of which the Romans made great use for their fleets. (Theophr. *H. P.* v. 8. § 1.) The same forests produced resin and pitch, and abounded in wild bees, so that wax and honey were in all ages among the chief exports of the island, and we find the Corsicans on one occasion compelled to pay 200,000 pounds of wax as a punishment for their revolt. (Liv. xlii. 7; Diod. v. 13; Plin. xxi. 14. s. 49.) The longevity of the inhabitants was supposed by some writers to arise from their abundant use of honey as an article of food. (Steph. B. *s. v.* Κύρνος.) Yet the Corsican honey had a bitter taste, owing to the bees feeding on the box trees, which rendered it unpalatable to strangers. (Theophr. *H. P.* iii. 15. § 5; Diod. *l. c.*; Virg. *Ecl.* ix. 30; Ovid, *Amor.* i. 12. 10.) Sheep, goats, and cattle were also abundant, though the former were allowed to run almost wild about the mountains. (Pol. xii. 4.) But the island produced little corn, and even under the Roman empire the cultivation of fruit trees, vines, and olives was almost wholly neglected. (Senec. *Cons. ad Helv.* 9. § 2; Anthol. Lat. 130.) Of wild animals, according to Polybius, there were

* Mannert and Reichart have endeavoured to assign the position of all these points mentioned by Ptolemy, as well as the obscure towns enumerated by him; but the entire divergence of their results sufficiently shows how little dependence is to be placed upon them. It has not been thought worth while to repeat a list of mere conjectures; they are both given by Forbiger.

found abundance of foxes and rabbits, but no wolves, hares, or deer; the wild goat also was unknown, but the wild sheep or mousmon (*μούσμων*) was found in the mountains of Corsica, as well as of Sardinia. Strabo mentions it in the latter island only, but it is still common to them both. (Pol. xii. 3, 4.) The mines of Corsica seem to have been neglected by the Romans; but its granite, which is of a very fine quality, was worked for architectural purposes; and the Roman quarries in two little islets a few miles from *Bonifacio*, at the southern extremity of Corsica, are still visible. (Valery, *Voyage en Corse*, chap. 80.) [E. H. B.]

CORSO'TE (Κορσώτη, Xen. *Anab.* i. 5. § 4), a town in Mesopotamia, on the river Mascas, where Cyrus passed three days on his march against his brother Artaxerxes. It is described by Xenophon as deserted, and it is not mentioned by any other writer. It has been conjectured by Rennell (*Illustrations of the Retreat of the Ten Thousand*, p. 103) that it may be represented by some large ruins, now called *Erzi* or *Irsah*, which were observed by the travellers Balbi and Rauwolf, when passing down the Euphrates. Xenophon states that the Mascas flowed round Corsote: perhaps the town was situated at the junction of the Euphrates and that river. [V.]

CORSTORPITUM, in Britain, mentioned in the first Itinerary. Probably *Corbridge* in Northumberland. [R. G. L.]

CORSYMUS or CORSYNUS. It appears, from the coins of Aphrodisias, in Caria, that there was a river Corsymus, or Corsynus, there. In the article APHRODISIAS the river is named Mosynus. The name in the editions of Harduin and Sillig (Plin. v. 29) is Orsinus. Harduin says that the editions of Pliny have Mossinus. It seems likely that Corsynus or Corsymus is the true name, and that the other forms are corruptions. [G. L.]

CORTERATE, a town in Gallia, placed by the Table on the road from Burdigala (*Bordeaux*) to Vesunna (*Perigueux*). The place seems to be *Coutras*, on a branch of the *Dordogne*. [G. L.]

CORTO'NA (Κόρτωνα, Ptol.: *Eth.* Cortonensis: *Cortona*), one of the most ancient and powerful of the inland cities of Etruria, situated on a lofty hill between Arretium and Clusium. It was distant only about 9 miles from the Lacus Trasimenus. There is great confusion about its ancient name. The Greek legend which represented it as founded by Dardanus, called it CORYTHUS, a form frequently used in consequence by the Latin poets. (Virg. *Aen.* iii. 167—170, vii. 206—210, &c.; Sil. Ital. iv. 721, v. 122.) But there is little doubt that this was a mere transplanting of a Greek tradition (Müller, *Etrusker*, vol. i. p. 277), and the native name seems to have been Cortona, or some form closely resembling it. Dionysius writes the name Croton, and says it was changed to Cortona (which he writes Κοθορνία, probably an error of the MSS. for Κορθωνία), when it received a Roman colony. Livy, however, calls it Cortona at a much earlier period, without any allusion to its having changed its name. The confusion between *Cor* and *Cro* is so natural that it is no wonder the Greeks should write it Κρότων, even if the Roman form was the correct one: but it is not improbable that the Etruscans, who did not use the letter o, would have written the name KPVTVNA, as they wrote Pupluna for Populonium. (Dionys. i. 26; Steph. Byz. *s. v.* Κρότων; Müller. *l. c.* pp. 268. 277.) Polybius, however (iii. 82), writes the name Κυρτώνιον, and there can be no doubt that the Γορτυναία, in Tyrrhenia, of Lycophron and Theopompus, the foundation of which was ascribed by the latter to Ulysses, is merely a corruption of the same name. (Lycophr. *Alex.* 806; Theopomp. *ap. Tzetz. ad loc.*)

All accounts agree in representing Cortona as one of the most ancient cities of Etruria, and at a very early period one of the most powerful of the confederation. Dionysius expressly tells us that it was originally an Umbrian city, and was wrested from that people by the Pelasgians. (Dionys. i. 20.) It is evidently to the *Pelasgic* city only that the legend of its foundation by Dardanus, to which so prominent a place has been assigned by Virgil, can be referred: various other legends also appear to point to the same connection, and may be considered as proving that the Pelasgic character of the inhabitants was strongly marked and recognised by the Greeks. But, notwithstanding the high authority of Niebuhr, it seems impossible to admit the view of Dionysius, who refers to this city and not to Creston in Thrace, the statement of Herodotus concerning the language spoken by the Pelasgians in his day. (Herod. i. 57; Dionys. i. 29. On this much disputed question compare Niebuhr, vol. i. p. 34, note 89; Müller, *Etrusker*, vol. i. p. 94—98; Lepsius, *Tyrrhenische Pelasger*, p. 18, &c.) Dionysius represents Cortona as having been made by the Pelasgians a stronghold and centre of operations from whence they gradually extended their arms over the rest of Etruria: and it is, doubtless, with reference to this statement that Stephanus of Byzantium terms it the metropolis of the Tyrrhenians. (Dionys. i. 20; Steph. Byz. *s. v.* Κρότων.) There are, indeed, circumstances which would lead us to infer that the dominion of the Etruscans, properly so called (the Rasena), was also extended from Cortona, or its neighbourhood, over the more southern parts of Etruria; and it would be a natural surmise that Dionysius had made a confusion between the Pelasgian Tyrrhenians and the Etruscans proper: but it seems more probable that both conquests may really have emanated from the same quarter. [ETRURIA.]

Important as is the part which Cortona bears in these early traditions, it is singular how little we subsequently hear of it. There can be no doubt that it was one of the twelve cities of the Etruscan confederation: and hence in B. C. 310 Livy speaks of Perusia, Cortona, and Arretium, as at that period among the chief cities of Etruria ("ferme capita Etruriae populorum." Liv. ix. 37.) They on this occasion obtained a peace for 30 years, which was soon broken; but the name of Cortona is not again mentioned: and we have no account of the time at which it fell under the subjection of Rome. In the Second Punic War it is incidentally mentioned: Hannibal having marched beneath its walls, and laid waste its territory just before the battle of the Thrasymenian Lake (Pol. iii. 82; Liv. xxii. 4), but the inaccessible position of the city itself rendered it secure from attack. At the same time the broad and fertile valley beneath it offered no obstacles to the march of an army, and it is probably for this reason that we hear so little of Cortona in history successive swarms of invaders having swept past it, without caring to attack its almost impregnable position. We learn incidentally from Dionysius (i. 26) that Cortona had received a Roman colony not long before his time: there can be no doubt that this must be referred to the times of Sulla, and that

it was one of the cities of Etruria, which he repeopled after his devastation of that country. (Zumpt, *de Colon.* p. 252.) It was not subsequently renewed, and therefore does not figure in the lists either of Pliny or Ptolemy as a colony. Both those authors, however, mention it among the towns of Etruria (Plin. iii. 5. s. 8; Ptol. iii. 1. § 48): but this is the last notice of its existence in ancient times, though inscriptions prove it to have continued to subsist under the Roman Empire. (Gori, *Inscr. Etr.* vol. ii. pp. 361—398.) It became an episcopal see in the early ages of Christianity, and probably never ceased to exist, though no trace of it is again found in history till the 13th century.

The modern city of Cortona (which is still the see of a bishop, with about 5000 inhabitants) retains the site of the ancient one, on the summit of a high hill, almost deserving to be termed a mountain, and extending from its highest point down a steep slope facing towards the W., so that the gate at its lowest extremity is about half way down the hill. The ancient city was of oblong form, and about two miles in circumference; the circuit of its walls may be easily traced, as the modern ones are for the most part based upon them, though at the higher end of the city they enclosed a considerably wider space. "They may be traced in fragments more or less preserved almost entirely round the city, and are composed of rectangular blocks of great size, arranged without much regularity, though with more regard to horizontality and distinct courses than is observable in the walls of Volterra or Populonia, and often joined with great nicety like the masonry of Fiesole." . . . "The finest relic of this regular masonry at Cortona, and perhaps in all Italy, is at a spot called Terra Mozza, outside the Fortress, at the highest part of the city, where is a fragment 120 feet in length, composed of blocks of enormous magnitude. They vary from 2½ to 5 feet in height, and from 6 or 7 feet or 11 and 12 in length; and are sometimes as much or more in depth." The material of which they are composed is a grey sandstone much resembling that of *Fiesole*. (Dennis, *Etruria*, vol. ii. p. 436.) A few other fragments of Etruscan construction similar to the above, are found within the walls of the city: but only one trifling remnant of a Roman building. Outside the lower gate, on the slope of the hill, is a curious monument called the *Tanella di Pitagora* (from the confusion commonly made between Cortona and Crotona), which was in reality an Etruscan tomb, constructed of vast blocks and slabs of stone, instead of being excavated in the rock, as was their more common practice. A remarkable mound, commonly called *Il Melone*, which stands at the foot of the hill near *Camuscia*, has been also proved by excavation to be sepulchral. Numerous minor relics of antiquity have been discovered at Cortona, and are preserved in the Museum there: this is more rich in bronzes than pottery, and among the former is a bronze lamp of large size, which for beauty of workmanship is considered to surpass all other specimens of this description of Etruscan art. (Dennis, *l. c.* p. 442: who has given a full account of all the ancient remains still visible at Cortona.) [E. H. B.]

CORTORIACUM. The Notitia mentions the Cortoriacenses as under the command of the general of the cavalry in the Galliae. The Cortoriacenses imply a place Cortoriacum, which was afterwards written Curtricum, and is now *Courtrai*, in the Belgian province of West Flanders. In the Capitularies of Charles the Bold, A. D. 853, the Pagus Curtricisus is mentioned between "Adertisus et Flandra." The Flemish name of *Courtrai* is *Cortryk*. (D'Anville, *Notice*, &c.) [G. L.]

CORTUOSA, a town of Etruria, taken and destroyed by the Romans, B. C. 388. (Liv. vi. 4.) It appears to have been situated in the territory of Tarquinii, and a mere dependency of that city, as well as Contenebra, mentioned in the same passage. Both are otherwise wholly unknown. [E. H. B.]

CORY (Κῶρυ, Ptol. vii. 1. § 96), according to Ptolemy, an island in the Sinus Argaricus, at the southern end of the peninsula of Hindostan. There can be little doubt that it is the same place which he describes elsewhere (vii. 1. § 11) as a promontory: Κῶρυ ἄκρον τὸ καὶ Καλλιγίκον, — implying that it bore also the name of Calligicum. There can be little doubt that the name is preserved in the present *Ramiseram* or *Ramanam Kor*. [COLCHI; COLIS.] [V.]

CORYBANTIUM. [HAMAXITUS.]

CORYBISSA. [SCEPSIS.]

CORY'CIUM. [DELPHI.]

CO'RYCUS (Κώρυκος: *Eth.* Κωρύκιος, Κωρυκιώτης). 1. In Lycia, is mentioned in the Stadiasmus, which places it betwen Olympus (*Deliktash*) and Phaselis. This agrees with Strabo, who speaks of the Κώρυκος αἰγιαλός, on the coast of Lycia (p. 666). The Turks call this coast north of Olympus, *Tchiraly*. (Beaufort, *Karamania*, p. 47.)

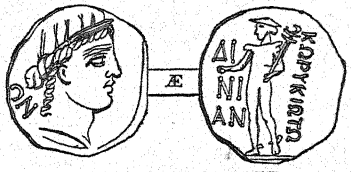
2. The name of a promontory on the coast of Cilicia Tracheia. (Strab. p. 670.) Cape Corycus is now *Korghoz*, plainly a corruption of the ancient name. After mentioning the Calycadnus, Strabo — whose description proceeds from west to east — mentions a rock called Poecile; then Anemurium, a promontory of the same name as the other [ANEMURIUM]; then the island Crambusa, and the promontory Corycus, 20 stadia above which — that is, 20 stadia inland — is the Corycian cave. Beaufort found it difficult to select a point which should correspond to this Anemurium. North of the mouth of the Calycadnus he found "two decayed and uninhabited fortresses, called *Korghos Kaluler* (castles); the one standing on the mainland, and connected with the ruins of an ancient town; and the other covering the whole of a small island close to the shore." He thinks that the little fortified island may be Strabo's Crambusa, and that Cape Corycus is perhaps a small point of land towards which the ruins of the city extend. (*Karamania*, p. 240, &c.) Leake supposes the island to be what Strabo calls the promontory; and the castle on the shore to stand on the site of Corycus, a town which Strabo has not noticed. But a town Corycus is mentioned by Livy (xxxiii. 20), and by Pliny (v. 27), and Mela (i. 13), and Stephanus (*s. v.* Κώρυκος).

The walls of the castle on the mainland contain many pieces of columns; and "a mole of great unhewn rocks projects from one angle of the fortress about a hundred yards across the bay." (Beaufort.) The walls of the ancient city may still be traced, and there appear to be sufficient remains to invite a careful examination of the spot. There are coins of Corycus.

In the Corycian cave, says Strabo, the best crocus (saffron) grows. He describes this cave as a great hollow, of a circular form, surrounded by a margin of rock, on all sides of a considerable height; on descending into this cavity, the ground is found to be uneven and generally rocky, and it is filled with

shrubs, both evergreen and cultivated; in some parts the saffron is cultivated: there is also a cave here which contains a large source, which pours forth a river of pure, pellucid water, but it immediately sinks into the earth, and flowing underground enters the sea: they call it the Bitter Water. Mela has a long description of the same place, apparently from the same authority that Strabo followed, but more embellished. This place is probably on the top of the mountain above Corycus, but it does not appear to have been examined by any modern traveller. If Mela saw the place himself, he has more imagination than most geographers.

This place is famed in mythical story. It is the Cilician cave of Pindar (*Pyth.* i. 31), and of Aeschylus (*Prom. Vinct.* 350), and the bed of the giant Typhon or Typhoeus. (Mela, i. 13.)



COIN OF CORYCUS IN CILICIA.

3. In Lydia (Thuc. viii. 14, 33, 34; Liv. xxxvi. 44), a lofty mountain (Strab. p. 644) in the peninsula on which Erythrae is situated. Casystes, a port, was at the base of Corycus, which is now *Koraka* or *Kurko*. This bold headland, called the Coryceon Promontorium (Plin. v. 29), looks towards Samos, and forms the western point of the bay on which Teos is situated. This appears to be the place which Thucydides calls Corycus, in the territory of Erythrae; and this supposition agrees with the movements of the fleet described in viii. 34. It is also clearly indicated in Livy's account of the movements of the Romans and Eumenes, though Livy calls it a promontory of the Teii. This rugged coast was once inhabited by a piratical people, called Corycaei, who carried on their trade in a systematic manner, by keeping spies in the various ports, to find out what the traders had in their ships, and where they were bound to, and so attacked them on the sea and robbed them. Hence came the proverb which Strabo mentions (p. 644; comp. Steph. B., *s. v.* Κώρυκος, who quotes the *Asia* of Hecataeus, and cites the passage of Strabo). [CASYSTES.]

4. In Pamphylia near Attaleia. [ATTALEIA, p. 321, a.] [G. L.]

CORYCUS (Κώρυκος, Ptol. iii. 17. § 2: *Grabúsa*), the NW. promontory of Crete. In Strabo the name appears as Cimarus (Κίμαρος, x. p. 474). Elsewhere Strabo (xvii. p. 838) states that Corycus was the point whence the distances to the several ports of Peloponnesus were measured: as *Grabúsa* ends in two projecting points, it is probable that the W. point was called Cimaros, the E. Corycus. We learn from Pliny (iv. 20) that the islands which lie off this promontory were called Corycae, and that part of the mass of rock which forms this point went by the name of Mount Corycus. Ptolemy (*l. c.*) mentions a city of this name, and there is a passage in which Juvenal (xiv. 267) mentions a Corycian vessel which evidently belonged to this Cretan town. When the Florentine traveller Buondelmonte visited the island in A. D. 1415, he found remains existing. (Cornelius, *Creta Sacra*, vol. i. p. 87; Pashley, *Trav.* vol. ii. p. 74; Hoeck, *Kreta*, vol. i. p. 377.) [E.B.J.]

CORYDALLA (Κορύδαλλα: *Eth.* Κορυδαλλεύς), a city of the Rhodii, according to Hecataeus, quoted by Stephanus (*s. v.*). But it was not in Rhodes, nor was it one of the Rhodian possessions in the Peraea [CARIA]. (Plin. v. 25; Ptol. v. 3.) The Table marks Corydalla (*Coridallo*) on the road from Phaselis, in Lycia, to Patara, and makes the distance between these two places 29 M. P. Pliny (v. 25) places Corydalla in the interior of Lycia, and Ptolemy mentions it with Sagalassus, Rhodia, Phellus, Myra, and other places, as about Mons Massicytus. There are coins of Corydalla of the imperial period, with the epigraph Κορυδαλλεων. It is not difficult to see where this place should be looked for. The present site is a village called *Hadgivella*, on the east side of a small stream, about 16 miles, direct distance, south-west of Phaselis. (Spratt and Forbes, *Lycia*, vol. i. p. 164.) There was discovered, in an old wall, "a squared block, with its inscribed face turned towards the stones, on which, in beautifully preserved letters, was the name of the city—Corydalla." There are at Corydalla the remains of a small theatre, of a Roman aqueduct, and a massive Hellenic wall. The inscription copied from Corydalla (vol. ii. p. 277) is of the time of M. Aurelius Antoninus; and it shows that Corydalla had the usual Greek constitution, a senate and a popular body. Pliny mentions Gagae, Corydalla, and Rhodiopolis, in this order; and Rhodiopolis was found by Spratt and Forbes near Corydalla. [G. L.]

CORYDALLUS. [ATTICA, p. 325.]

CORYLEIUM (Κορύλειον: *Eth.* Κορυλειεύς), according to Stephanus (*s. v.*) a noted *Come* in Paphlagonia, so called from a king Corylas. It does not appear what is the authority of Stephanus. Xenophon (*Anab.* vi. 1. § 2) mentions Corylas as the king of Paphlagonia at the time when he passed through the country. [G. L.]

CORYNE. [ERYTHRAE.]

CORYPHANTA, a town in Bithynia, mentioned by Pliny (v. 32) as a place that once existed. [G. L.]

CORYPHANTIS (Κορυφαντίς: *Eth.* Coryphantenus), one of the settlements of the Mytilenaeans, on the coast of Aeolis, opposite to Lesbos, and north of Atarneus. Pliny (v. 30) names it Coryphas. It is evidently the same place which appears in the Table under the name Corifanio, between Adramyttium and Elatia,—whatever Elatia may mean. Strabo (p. 607) mentions Coryphantis and Heraclea, and "after them, Attea." [ATTEA.] The next place in the Table to Elatia is Attalia. The oysters of Coryphas are mentioned by Pliny (xxxii. 6). [G. L.]

CORYPHA'SIUM. [PYLUS.]

CORYTHEIS. [TEGEA.]

COS (Κῶς, Κόως; Cos, P. Mela; Cous, Liv., Tac.; Cea, Plin.: *Eth.* Κῶος (Κώτης in modern Greek): *Stanko*, or *Stanchio*, a corruption of ἐς τὰν Κῶ), an island in the Myrtoan sea, "one of the most renowned of that beautiful chain, which covers the western shore of Asia Minor." One of its earlier names was Meropis (Thuc. viii. 41), another was Nymphaea (Plin. v. 31. s. 36). It appears from an inscription mentioned by Ross, that it was called *Lango* in the time of the Knights. Its situation is nearly opposite the gulf of Halicarnassus, and it is separated by a narrow strait from Cnidus and the Triopian promontory. Its length lies NE. and SW. Strabo gives the names of three promontories, Scandarium on the NE., Lacter on the S. (with the town of Halisarna near it), and Drecanon on the W. (near the town of Stomalimne). Its principal city, bearing the name of

the island, was near the first of these promontories, in lat. 36° 53′ and long. 27° 17′. The circumference of the island, according to Strabo (xiv. p. 657), was 550 stadia, and according to Pliny (*l. c.*) 100 Roman miles; but neither of these dimensions is correct: the true circumference is about 65 geographical miles, and the length about 23. The relation of Cos to the neighbouring coast and islands is vividly illustrated by such voyages as those which are described in Liv. xxxvii. 16; Lucan. viii. 244—250; *Act. Apost.* xx. xxi.

Tradition connects the earliest Greek inhabitants of Cos with a migration from Epidaurus; and the common worship of Aesculapius seems to have maintained a link between the two down to a late period. (Paus, iii. 23. § 4; Müller, *Dor.* bk. i. ch. 6.) In Homer we find the people of the island fighting against the Carians. (*Il.* ii. 677, 867.) As we approach the period of distinct history, the city of Cos appears as a member of the Dorian Pentapolis, whose sanctuary was on the Triopian promontory. (Herod. i. 144.) Under the Athenian rule it had no walls, and it was first fortified by Alcibiades at the close of the Peloponnesian War. (Thuc. viii. 108) In subsequent times it shared the general fate of the neighbouring coasts and islands. For its relations with Rhodes in the wars against Antiochus and the Romans, see Polyb. xxx. 7; and Livy, *l. c.* The emperor Claudius bestowed upon it the privileges of a free state (Tac. *Ann.* xii. 61), and Antoninus Pius rebuilt the city, after it had been destoyed by an earthquake. (Paus. viii. 43). The ancient constitution of the island seems to have been monarchical, and traces of its continuance are observed in an inscription as late as Vespasian. It was illustrious as the birthplace of Ptolemy Philadelphus (Theoc. xvii. 57), and of the painter Apelles, and the physician Hippocrates. An interesting inscription (Böckh, No. 2502) associates it with Herod the tetrarch, whose father had conferred many favours on Cos, as we learn from Josephus (*B. J.* i. 21. § 11).

The present mixed population of Greeks and Turks amounts to about 8000. The island still gives proof of the natural productiveness which was celebrated by Strabo. It was known in the old world for its ointment and purple dye, but especially for its wines (Hor. *Sat.* ii. 4, 29; Pers. *Sat.* v. 135), and the light transparent dresses called "Coae vestes." (Tibull. ii. 3. 53; Propert. i. 2.) The island is generally mountainous, especially on the south and west: but there is a large tract of level and fruitful ground towards the north and east.

The most ancient capital was called Astypalaea, the position of which is extremely doubtful. The city of Cos itself has continued to our own times. An unhealthy lagoon, on the north of the modern town, marks the position of the ancient harbour. Close to it is the Turkish castle, which Christian travellers are not allowed to enter. In its walls are some elaborate sculptures, which may perhaps have belonged to the Asklepieium or temple of Aesculapius. This sanctuary was anciently the object of greatest interest in the island. A school of physicians was attached to it, and its great collection of votive models made it almost a museum of anatomy and pathology. Strabo describes the temple as standing in a suburb of the town: but the site has not been yet positively identified.

An account of Cos will be found in Clarke's *Travels*, vol. ii. pt. i. pp. 196—213, and vol. ii. pt. ii. pp. 321—333. But the best description is in Ross, *Reisen nach Kos, Halicarnassos, u. s. w.* (Halle, 1852), with which his *Reisen auf den Griech. Inseln* should be compared, vol. ii. pp. 86—92, vol. iii. pp. 126—139. There is a monograph on the island by Küster (*De Co Insula*, Halle, 1833), and a very useful paper on the subject by Col. Leake (in the *Trans. of the Royal Soc. of Literature*, vol. i., second series). Both Leake and Ross give a map of Cos, reduced from the recent survey: but for full information, the Admiralty Charts should be consulted. Of these, No. 1604 exhibits the situation of the town and the roadstead in their relation to the opposite coast; No. 1550 shows the town in detail, with a view of it from the anchorage; and No. 1898 gives a general delineation of the whole island. See also No. 1899. With these charts it is desirable to compare Purdy's *Sailing Directory*, p. 114. [J.S.H.]



COIN OF COS.

COSA or COSSA. 1. (Κόσσαι, Strab. Ptol.: *Eth.* Cosanus: *Ansedonia*) a city of Etruria, situated on the sea-coast between the Portus Herculis and Graviscae; immediately adjoining the southernmost of the two necks of sand which connect the *Monte Argentaro* with the main land. [Argentarius Mons.] It is mentioned by Virgil (*Aen.* x. 167) among the cities supposed to have furnished auxiliaries to Aeneas against Mezentius, but this is the only intimation we find of its having been in very early times a place of consideration: there is no authority for the supposition of some writers who would rank it among the twelve cities of the Etruscan League. Pliny speaks of it as a dependency of Volci, from which it was only 20 miles distant (Cosa Volcientium, Plin. iii. 5. s. 8); and though this may apply to the time of the author, it is certain that we find no evidence of its having ever been an independent city: indeed its name appears for the first time in history in B.C. 273, when a Roman colony was established there (Liv. Epit. xiv.; Vell. Pat. i. 14). This statement has been regarded by Madvig and Mommsen as referring to Cosa in Lucania (see No. 2), but that appears to have been always an obscure place, and Zumpt is certainly correct in referring the Roman colony to the Etruscan Cosa. As the Romans had triumphed over the Volcientes only seven years before (Fast. Capit.), it was natural enough that they should seek to establish their power in this part of Etruria by planting a colony in their territory. (Madvig, *de Colon.* p. 298; Mommsen, *Röm. Münzwesen*, p. 232; Zumpt, *de Colon.* p. 257.) In the Second Punic War Cosa was one of the eighteen colonies which were still able and ready to furnish their required quota of supplies (Liv. xxvii. 10); but it seems nevertheless to have suffered severely from the war, so that in B.C. 199 we find the Cosani petitioning for a reinforcement of colonists. Their request was at first refused, but granted three years afterwards, when 1000 new colonists

were settled there. (Id. xxxii. 2, xxxiii. 24.) The chief importance of Cosa was derived from its port, known as the Portus Cosanus, which became a frequent point of departure for the Roman fleets and squadrons, from its ready communication with the islands of Ilva, Corsica, and Sardinia. (Liv. xxii. 11, xxx. 39.) It was from thence that Lepidus embarked for Sardinia, when driven from Italy by his colleague Catulus in B.C. 78. (Rutil. *Itin.* i. 297.) It was in the neighbourhood of Cosa also that during the Civil War of B.C. 49, Domitius assembled a small force and a squadron, with which he proceeded to occupy Massilia. (Caes. *B. C.* i. 34; Cic. *ad Att.* ix. 6, 9.) The town of Cosa is not again mentioned in history, but its name is found in all the geographers, and inscriptions prove it to have been still in existence in the third century. Rutilius, however, speaks of it as in his time utterly desolate and lying in ruins, and relates a ridiculous legend as the cause of its abandonment. (*Itin.* i. 285—290.) The city does not appear to have been ever again inhabited, and the origin of the name of *Ansedonia*, now given to its ruins, is uncertain.

The remains of Cosa are of much interest, and present a very striking specimen of ancient fortifications. Strabo correctly describes the city as standing on a lofty height above the bay, at a short distance from the sea (v. p. 225). A steep ascent of above a mile leads to the gates; and remains of the ancient road are visible all the way. The walls, which are preserved more or less perfectly, in their whole extent, enclosed a rude quadrangle, hardly a mile in circuit, forming the level summit of the hill, which rises about 600 feet above the sea. They vary from 12 to 30 feet in height, and are composed of polygonal blocks of hard limestone, fitted together with great nicety: the upper course of the masonry presenting a marked approximation to a horizontal and regular style. They are moreover strengthened at intervals by square towers, projecting from the front of the walls, 14 of which are still standing or distinctly to be traced, forming a continuous chain of towers round the W. and S. portions of the city. No other instance of this regular employment of towers is known in the Etruscan cities, or the massive polygonal walls of so many cities in Latium: while it precisely resembles that adopted by the Romans at Falerii and Alba Fucensis. It therefore furnishes a strong argument for supposing that the walls now standing, were either erected, or at least in great measure rebuilt, when Cosa became a Roman colony. Dennis, however, from whom the above description is taken, strenuously maintains their high antiquity and Pelasgic origin. (Dennis's *Etruria*, vol. ii. pp. 269—289; Micali, *Antichi Popoli Italiani*, vol. i. p. 152, iii. p. 6.) The small extent of the space enclosed within the walls sufficiently proves that Cosa could never have been a very powerful city.

The Itinerary of Antoninus places Cosa on the Via Aurelia, and gives also another line of route passing through Tarquinii to Cosa (*Itin. Ant.* pp. 292, 300); but it is clear that the high road could never have ascended the hill to the city itself: and the Tab. Peut. gives the name of Succosa (Subcosa), which appears to have been a station or Mutatio at the foot of it. The port of Cosa, called by Livy Portus Cosanus, is evidently the same which is termed by Strabo and Rutilius the Portus Herculis, and is still called *Porto d'Ercole:* it is on the opposite side of the bay from Cosa itself, under the shoulder of the Mons Argentarius, the whole of which remarkable promontory appears to have been included in the territory of Cosa. Hence it is termed by Tacitus "Cosa, a promontory of Etruria" (*Ann.* ii.), where he is certainly speaking of the *Monte Argentaro.*

2. A town of Lucania, mentioned by Caesar, who calls it "Cosa in agro Thurino" (*B. C.* iii. 22), and relates that Milo laid siege to it and was killed under its walls. Velleius, however, refers the same event to Compsa in the Hirpini (ii. 68), and Pliny speaks of the death of Milo as occurring "juxta castellum Carissanum" (ii. 56), for which Sillig would read Compsanum. But the reading in Caesar is well supported, and there is no reason to reject it: the Cosa there mentioned would appear, however, to have been but an obscure place, a mere Castellum in the territory of Thurii, and there is clearly no ground for supposing the Roman colony of B.C. 273 to have been settled here instead of at Cosa in Etruria. It is not improbable that we should read in Pliny 'Cossanum' or 'Cassanum' for 'Carissanum,' and that the name is still retained by the modern town of *Cassano*, near which is a place called *Civita*, where the ruins of an ancient city are said to be still visible. (Cluver. *Ital.* p. 1205; Romanelli, vol. i. p. 238). Stephanus of Byzantium cites from Hecataeus a city of Cossa (Κόσσα), as existing in the interior of Oenotria, which may probably be identical with the preceding. [E. H. B.]

COSA, a town in Gallia, is placed in the Table on a road from Tolosa (*Toulouse*) to Divona (*Cahors*). The distance of Cosa from Divona is marked 20 Gallic leagues; which is too much, if the place is *Cos* or *Coz*,—as it seems to be,—on the river *Aveiron*, which flows into the *Tarn*, a branch of the *Garonne.* [G. L.]

COSCI'NIA (τὰ Κοσκίνια) or CO'SCINUS (Plin. v. 29), a place in Caria. Strabo (p. 650) speaks of Coscinia and Orthosia as considerable places (κατοικίαι), by which he means, perhaps, something less than towns. In another passage (p. 587) he says that the river which flows from Coscinia to Alabanda has many fords, by which he seems to mean that a traveller must cross it many times. We may probably infer that Coscinia was higher up the stream than Alabanda. Leake says (*Asia Minor*, p. 234), "if Alabanda was at *Arabissar*, *Tshina*, where Pococke found considerable remains, may be the site of Coscinia, and its modern name may possibly be a corruption of the ancient." [G. L.]

COSE'DIA, a place in Gallia, in the country of the Unelli. The Antonine Itin. places it on a road from Alauna (*Aleaume*) to Condate (*Rennes*). The Table gives a route from Coriallum (*Cherbourg*) to Condate through Cosedia, which is the next place to Coriallum. D'Anville discusses the site of Cosedia without determining its position, for there is great difficulty about the distances. Some geographers take Cosedia to be *La Cousinière*; and there are other guesses. [G. L.]

COSETA'NI (Κοσητανοί, Ptol. ii. 6. § 17; Plin. iii. 3. s. 4; Cositani, Inscr. ap. Gruter, p. 499), a small people of Hispania Tarraconensis, along the coast, from the mouth of the Iberus (*Ebro*) northwards to the LALETANI. Their territory, called Cosetania or Cossetania, contained the capital city TARRACO and the river SUBUR. [P. S.]

COSSA (Κόσσα or Κῶσα, Ptol. vii. 1. § 65), a town in India, mentioned by Ptolemy as a place famous for the diamonds found there. It has been conjectured by Forbiger to be the present *Cotta*, on the river *Zesul.* [V.]

COSSAEI (Κοσσαῖοι), a warlike tribe inhabiting a mountainous district called Cossaea (Κοσσαία), on the borders of Susiana to the S., and of Media Magna to the N. They were a hill tribe, and were armed with bows and arrows. Their land was sterile and unproductive, and they lived the life of robbers. Strabo (xi. p. 744) speaks of them as constantly at war with their neighbours, and testifies to their power when he says that they sent 13,000 men to assist the Elymaei in a war against the people of Babylonia and Susiana. Alexander led his forces against them and subdued them, at least for a time. (Diod. xvii. 111.) The Persian kings had never been able to reduce them, but had been in the habit of paying them a tribute, when they moved their court annually from Ecbatana to Babylon, to pass their winter at the latter place. (Strab. xi. p. 524.) In character, they seem to have resembled the *Bakhtiari* tribes, who now roam over the same mountains which they formerly occupied. There is some variety in the orthography of their name in ancient authors. Pliny (vi. 27. s. 31) calls them Cussii, and in some places they are apparently confounded with the Cissii. It is possible that their name may be connected with the modern *Khuzistán*. [V.]

COSSINI (Κόσσινοι). According to a fragment of Artemidorus, cited by Stephanus (*s. v.* Ὀστίωνες), the Ostiones were a people on the Western Ocean, who were also called Cossini by Artemidorus, but Ostiaei by Pytheas. It seems probable, that these Ostiones or Ostiaei are the Osismii of Caesar. (*B. G.* ii. 34.) Walckenaer, who is ingenious on such obscure names, does not admit that these Cossini are the same as the Ostiaei, but he assumes them to be a neighbouring tribe at the western extremity of Bretagne. There is a place *Coesnou* or *Coueznou* near *Brest*. [G. L.]

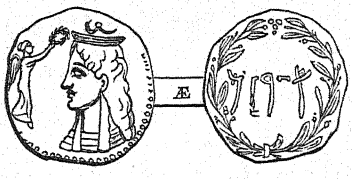
COSSINI'TES (Κοσσινίτης), a Thracian river, flowing probably by the town of Consintus, and emptying itself into the Aegean. (Aelian, *H. A.* xv. 25; Itin. Ant. p. 321.) [L. S.]

COSSIO or COSSIUM (Κόσσιον), a town of the Vasates, a people in Gallia on the Garumna, above Burdigala (*Bordeaux*). The Vasates of Ptolemy (ii. 7), and the Vocates of Caesar (*B. G.* iii. 27), an Aquitanian people, seem to be the same. They are also perhaps the Basabocates of Pliny (iv. 19), unless the name indicates two conterminous peoples. The latter part of Pliny's name is clearly Vocates, and the former part (Basa) happens to be the modern name of Cossio, which is *Bazas*, in the department of *Gironde*. The diocese of *Bazas* probably corresponds to the territory of the Vasates. Walckenaer (*Géogr. &c.*, vol. i. p. 302) conjectures, that as the Garonne cuts this diocese into two parts, the southern part was the country of the Vasates, and the northern part between the Garonne and the *Dordogne* was the country of the Vocates.

In the Antonine Itin., Cossio, named "Civitas Vasatas," is on the road from *Bordeaux* to *Narbonne*, and 37½ M. P. from *Bordeaux*. The name Vasates occurs in Ausonius (*Id.* ii. 4), who says that his family was from this place, though settled at Burdigala. In another passage (*Parent.* xxiv. 8), he speaks of "Cossio Vasatum." Ammianus Marcellinus (xv. 11) has the name Vasatae. *Bazas* is in a dry sandy country. There is a description of the place by Sidonius Apoll. (Lib. viii. Ep. 12). [G.L.]

COSSOANUS (Κοσσόανος, Arrian. *Indic.* 4), one of the many tributaries of the Ganges, recorded by Arrian. It is probably the same as that which Pliny (vi. 18. s. 22) calls Cossoagus. It has been conjectured that it is the same as that now called Cosi or Cosa. [V.]

COSSURA, COSSYRA, or COSYRA (Κόσσουρα, Strab.; Κόσσυρα, Ptol. iv. 3. § 37; Κόσυρος, Scyl. p. 50. § 110: *Eth.* Cossurensis: *Pantellaria*), a small island in the Mediterranean Sea, about half way between Sicily and the coast of Africa. (Strab. ii. p. 123; Plin. iii. 8. s. 14; Mel. ii. 7. § 18.) Scylax, the earliest author by whom it is mentioned, says it was one day's voyage from the Hermaean Promontory in Africa. Strabo reckons it about 88 miles from Lilybaeum, and the same distance from Clypea, on the coast of Africa (vi. p. 277): but in another passage (xvii. p. 834) he describes it as directly opposite to Selinus on the coast of Sicily, and distant from thence about 600 stadia, which is almost exactly correct. Its real distance from the nearest point of Africa does not, however, exceed 38 geog. miles. The distances given in the Maritime Itinerary (p. 517) are altogether erroneous. Strabo adds that it contained a town of the same name, and was 150 stadia in circumference, — but this is much below the truth: according to Capt. Smyth it is about 30 miles in circuit. Ovid speaks of it as a barren island, and contrasts it with its more fertile neighbour Melita (*Fast.* iii. 567), and Silius Italicus calls it "parva Cossyra" (xiv. 272). It naturally fell in early times into the hands of the Carthaginians: from whom it was taken by the Roman consuls M. Aemilius and Ser. Fulvius in the First Punic War, a conquest which (strangely enough) was thought worthy to be mentioned in the triumphal Fasti though the Carthaginians recovered possession of it the next year. (Zonar. viii. 14; Fast. Capit.) The island of *Pantellaria* is in modern times a dependency of Sicily, and contains about 5000 inhabitants: it is wholly of volcanic origin, and is tolerably fertile, especially in fruit and vines. (Smyth's *Sicily*, p. 281.) [E. H. B.]



COIN OF COSSURA.

COSTOBO'CI (Κοιστοβῶκοι, Ptol. iii. 5. § 21; Κοστουβῶκοι, Dion Cass. lxxi. 12; Costobocci, Plin. vi. 7; Costobocae, Amm. Marc. xxii. 8. § 42; Costoboci, Capitolin. *M. Antonin.* c. 22), a people of Dacia, probably belonging to the Wendish stock (Schafarik, *Slavische Alterthum*, vol. i. p. 122). Their position has been sought in the district of *Tschernigow*. [E. B. J.]

COTES PROM. [AMPELUSIA.]

COTHON. [CARTHAGO.]

COTIAEUM (Κοτιάειον: *Eth.* Κοτιαεύς: *Kutahiyah*). The name is written Cotyaeum (Κοτυάειον) in the text of Strabo (p. 576), but the epigraph on the coins is said to be always Κοτιαέων. It was on the Roman road from Dorylaeum (*Eski-Shehr*) to Philadelphia (*Allah-Shehr*), and in Phrygia Epictetus, according to Strabo. It is mentioned by Pliny (v. 32). *Kutahiyah* is a considerable

town, on a river which some geographers take to be the Thymbrius. Cotiaeum was the birthplace of Alexander, the son of Asclepiades, a very learned grammarian. There are no remains of importance at *Kutahiyah*. In the Table the name is miswritten Cocleo. [G. L.]

COTINAE (*αἱ Κωτίναι*), a town of Hispania Baetica, famous for its mines of copper mixt with gold, lay somewhere in the range of mountains which border the valley of the Baetis on the N. (Strab. iii. p. 142.) There seems no sufficient ground for the conjecture of Vossius (*ad Mel.* iii. 1), identifying it with OLEASTRUM. [P. S.]

COTINUSSA. [GADES.]

COTTABANI (*Κατταβῆνοι*), a people of Arabia, to the east of the Omanitae, the modern *Omán*, extending to the mountains of the *Asabi*, at the entrance to the Persian gulf. (Ptol. vi. 7.) They are referred by Forster to the *Beni-Kahtan*, or Joctanite family of Arabs, the classical name being merely an inversion of their well-known native appellation. (*Arabia*, vol. i. p. lxxvi., vol. ii. p. 154.) [G. W.]

COTTAEOBRI'GA. [VETTONES.]

COTTIAE ALPES. [ALPES, p. 107.]

COTTIARA (*Κοττιάρα*, Ptol. vii. 1. § 9), the chief city, according to Ptolemy, of the Aei, a tribe who occupied the lower part of the Peninsula of Hindostan. It is probably the same place which is mentioned by Pliny (vi. 23. 26) under the names of Cottona or Cottonara, and from which the best pepper was obtained, according to the author of the *Periplus* (p. 32). It has been supposed by some to be represented now by *Cochin*, *Calicat*, or *Travancore*; on the whole, *Cochin* is probably the most likely. [V.]

COTTIARIS (Ptol. vii. 3. § 3; Marcian. p. 30), a river of China, at the southern end of that empire, on the banks of which lived, according to Ptolemy, the Aethiopian Icthyophagi. It is difficult to determine to what river this name ought to be referred; hence Mannert has conjectured that it is a river of Borneo, and Forbiger that it is the *Si Kiang*, the river of Canton, which, agreeably with this view, he imagines to be the same as the Cattigara of Ptolemy. This seems the best suggestion. [V.]

COTTONA. [COTTIARA.]

COTYLAEUM (*Κοτύλαιον*), a mountain in Euboea, at the foot of which Tamynae was situated. (Aeschin. *in Ctesiph.* p. 480; Steph. B. *s. v.*)

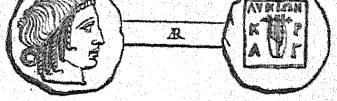
COTY'LIUS. [PHIGALEA.]

COTYLUS. [IDA.]

COTYO'RA (*τὰ Κοτύωρα*: *Eth.* *Κοτυωρίτης*, Steph. B. *s. v.*) and COTYORUM (Plin. vi. 4), in Pontus. According to Xenophon (*Anab.* v. 5. § 4), a colony of Sinope, which furnished supplies for the Ten Thousand in their retreat. It was in the country of the Tibareni. The place was on the coast, and on a bay called after the town. Strabo (p. 548), where the name is written in a corrupt form, speaks of it as a small place; and Arrian as a village,—which was owing to the neighbouring town of Pharnacia being supplied with part of its population from it. The Maritime Itins. on this coast make the distance from Cotyora to the river Melanthius 60 stadia. Hamilton (*Researches, &c.* vol. i. p. 267) says: "Cotyora perhaps stood on the site of *Ordou*, where some remains of an ancient port cut out of the solid rock are still visible." But he remarks that some writers suppose that Cotyora was on the modern bay of *Pershembah*, "which is certainly more sheltered than *Ordou*, and its distance from the river Melanthius agrees better with the 60 stadia of Arrian and the anonymous Periplus, than the site of *Ordou*." [G. L.]

COTYRTA (*Κοτύρτα*: *Eth.* *Κοτυρταῖος*), a town in the S. of Laconia, near the promontory Malea, which was garrisoned by the Lacedaemonians, along with Aphrodisias, in the Peloponnesian War, in order to protect this part of the coast from the ravages of the Athenians, who had established themselves at Cythera. (Thuc. iv. 56; Steph. B. *s. v.*)

CRAGUS (*Κράγος*: *Eth.* *Κράγιος*), a mountainous tract in Lycia. Strabo (p. 665), whose description proceeds from west to east, after the promontory Telmissus, mentions Anticragus, on which is Carmylessus [CARMYLESSUS], and then Cragus, which has eight summits (or he may mean capes), and a city of the same name. Pinara, in the interior, was at the base of Cragus. There are coins of the town Cragus of the Roman imperial period, with the epigraph *Λυκιων Κρ.* or *Κρα.* or *Κραγ.* The range of Anticragus and Cragus is represented in the map in Spratt and Forbes (*Lycia*, vol. ii) as running south from the neighbourhood of Telmissus, and forming the western boundary of the lower basin of the river Xanthus. The southern part is Cragus. The direction of the range shows that it must abut on the sea in bold headlands. In Beaufort's map of the coast of Karamania, the Anticragus is marked 6000 feet high. Beaufort's examination of this coast began at "*Yedy-Booroon*, which means the Seven-Capes, a knot of high and rugged mountains that appear to have been the ancient Mount Cragus of Lycia." (*Karamania*, p. 1.) The ruins of Pinara are where Strabo describes them, on the east side of this range, about half way between Telmissus and the termination of the range on the south coast. There is a "pass leading between the summits of Cragus and Anticragus. Between the two chief peaks is a plain 4000 feet above the sea; and above it rises the highest peak of Cragus, more than 2500 feet above this elevated plain. The first half of the ascent from the plain is through a thick forest, and the remainder over bare rock. From the summit there is a view of the whole plain of Xanthus, and of the gorges of the Massicytus, which lies east of it. The side towards the sea is so steep, that from this lofty summit the waves are seen breaking white against the base of this precipitous mountain mass." (Spratt's and Forbes's *Lycia*, vol. ii. p. 301.) It appears that Strabo is right when he describes a valley or depression as separating Anticragus and Cragus; and the highest part, which towers above the sea at the Seven Capes, seems to be the eight summits that Strabo speaks of. There was a promontory Cragus, according to Scylax and Pliny (v. 27), which must be the Seven Capes. The Hiera Acra of the Stadiasmus seems also to be the Seven Capes. The position of the Cragus between Xanthus and Telmissus is mentioned by Mela (i. 15), and he also probably means the same striking part of the range. It is observed, that "there is not in all Europe a wilder or grander scene than this pass through the Seven Capes of Cragus." (Spratt and



COIN OF CRAGUS.

Forbes, vol. i. p. 23.) The rocks and forests of Cragus were embellished by poetic fictions as the occasional residence of Diana. (Hor. *Carm.* i. 21.) Here, according to the authority quoted by Stephanus (*s. v.* Κράγος), were the so-called Θεῶν ἀγρίων ἄντρα. The site of the city Cragus has not been determined. Leake (*Geog. Journal*, vol. xii. p. 164) conjectures that Cragus may be the same city as Sidyma, a place that is first mentioned by Pliny. [SIDYMA.]

There was a Cragus on the Cilician coast. See ANTIOCHEIA, p. 146. [G. L.]

CRAMBU'SA (Κράμβουσα, *Eth.* Κραμβούσιος, Κραμβουσαῖος). 1. A small island off the south-east coast of Lycia, which Strabo (p. 666) places between the Sacred Promontory and Olbia. It is NE. of the Insulae Chelidoniae, and is easily identified by its modern name *Grambousa*. It is a sharp and barren ridge of rock, and yet a small stream of excellent water bursts out on the eastern side. As it does not seem possible that such a rock can contain a sufficient quantity of rain to supply the spring, it is conjectured that the water comes from the mountains on the mainland, and it must therefore pass under the sea, which is 170 feet deep between the island and the land. (Beaufort, *Karamania*, p. 39.) The Stadiasmus makes the distance between Phaselis and Crambusa to be 100 stadia, but it is more. Leake and others take it to be the Dionysia of Scylax (p. 39) and of Pliny (v. 31); but Pliny mentions Crambussa, and though his text is confused by a number of names heaped together, he seems to mean the island of which we are speaking. Ptolemy (v. 5) mentions Crambusa as an island adjacent to Pamphylia; but this does not agree with the position of the Crambusa of Lycia.

2. The Stadiasmus mentions a Crambusa on the Cilician coast. The description of the Stadiasmus proceeds from east to west. The text seems to mean as follows: "from Crauni to the Pisurgia, having on the left the Crambusa, 45 stadia." The next place to the west is Berenice, 50 stadia. [BERENICE.] Beaufort (*Karamania*, p. 210) describes two small islands east of Celenderis, named *Papadoula;* and it has been conjectured that these may represent the Crambusa of the Stadiasmus. But this is only a guess.

3. Strabo (p. 670) mentions another Crambusa on the Cilician coast. [CORYCUS.] [G. L.]

CRANAE (Κρανάη), an island in the Laconian gulf, opposite Gytheium, whither Paris carried off Helen from Sparta. This little island, now called *Marathonisi*, is described by a modern traveller as "low and flat, and at the distance of only 100 yards from the shore. The ruined foundation of a temple supports at present a Greek chapel." (Hom. *Il.* iii. 442; Paus. iii. 22. § 1; Walpole's *Memoirs*, vol. i. p. 58.)

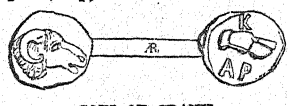
CRANAOS. [ANTIOCHEIA, No. 5, p. 146.]

CRANEIA. [AMBRACIA, p. 121, a.]

CRANEION. [CORINTHUS, p. 680, a.]

CRA'NII (Κράνιοι), a town of Cephallenia, situated at the head of a bay on the western coast. In B. C. 431 it joined the Athenian alliance, together with the other Cephallenian towns (Thuc. ii. 30); in consequence of which the Corinthians made a descent upon the territory of Cranii, but were repulsed with loss. (Thuc. ii. 33.) In B. C. 421 the Athenians settled at Cranii the Messenians who were withdrawn from Pylos on the surrender of that fortress to the Lacedaemonians. (Thuc. v. 35.) Cranii surrendered to the Romans without resistance in B. C. 189. (Liv. xxxviii. 28.) It is mentioned both by Strabo (x. p. 455) and Pliny (iv. 12. s. 19).

The ruins of Cranii are near the modern town of *Argostóli*. Leake remarks that "the walls of Cranii are among the best extant specimens of the military architecture of the Greeks, and a curious example of their attention to strength of position in preference to other conveniences; for nothing can be more rugged or forbidding than the greater part of the site. The enclosure, which was of a quadrilateral form, and little, if at all, less than three miles in circumference, followed the crests of several rocky summits, surrounding an elevated hollow which falls to the south-western extremity of the gulf of *Argostóli*." The walls may be traced in nearly their whole circumference. (Leake, *Northern Greece*, vol. iii. p. 61, seq.)



COIN OF CRANII.

CRANON or CRANNON (Κρανών, Κραννών; the name is written indifferently with the single and double *ν* in inscriptions and coins, as well as in ancient authors: *Eth.* Κρανώνιος), a town of Pelasgiotis, in Thessaly, situated S.W. of Larissa, and at the distance of 100 stadia from Gyrton, according to Strabo (vii. p. 330, frag. 14). Its most ancient name is said to have been Ephyra; and Homer, in his account of the wars of the Ephyri and Phlegyae, is supposed by the ancient commentators to have meant the people afterwards called Crannonians and Gyrtonians respectively. (*Il.* xiii. 301; Strab. *l. c.* ix. p. 442; Steph. B. *s. v.* Κραννών). Pindar likewise speaks of the Crannonii under the name of Ephyraei (*Pyth.* x. 85). Crannon was the residence of the wealthy and powerful family of the Scopadae, whose numerous flocks and herds grazed in the fertile plain surrounding the city. (Theocr. xvi. 36.) Diactorides, one of the Scopadae of Crannon, was a suitor for the hand of the daughter of Cleisthenes of Sicyon. (Herod. vi. 127.) Simonides resided some time at Crannon, under the patronage of the Scopadae; and there was a celebrated story current in antiquity respecting the mode in which the Dioscuri preserved the poet's life when the Scopadae were crushed by the falling in of the roof of a building. (Cic. *de Orat.* ii. 86: the story is related in the *Dict. of Biogr.* vol. iii. p. 834.)

In the first year of the Peloponnesian War (B. C. 431) the Crannonians, together with some of the other Thessalians, sent troops to the assistance of the Athenians. (Thuc. ii. 22.) In B.C. 394 they are mentioned as allies of the Boeotians, who molested Agesilaus in his march through Thessaly on his return from Asia. (Xen. *Hell.* iv. 3. § 3.) In B.C. 191 Crannon was taken by Antiochus. (Liv. xxxvi. 10.) It is mentioned again in the war with Perseus. (Liv. xlii. 65.) Catullus (lxiv. 35) speaks of it as a declining place in his time:—

"Deseritur Scyros: linquunt Phthiotica Tempe,
Crannonisque domos, ac moenia Larissaea."

Its name occurs in Pliny (iv. 8. § 15). Its site has been fixed by Leake at some ruins called *Paleá Lárissa*, situated half an hour from *Hadjilár*, which is distant 2 hours and 27 minutes from *Lárissa*. At *Pálea Lárissa* Leake found an ancient inscription

containing the name of Crannon. The name of the ruins shows that they were once more considerable than they are at present; but even now "some foundations of the walls of the town, or more probably of the citadel, may be traced along the edge of a quadrangular height called *Paléokastro*, which is nearly a mile in circumference, and towards the upper part of which are some vestiges of a transverse wall, forming a double inclosure. This height, and all the fields around, are covered with pottery; and on the side of the height, or on the rise of the hills behind it, are eight or nine small tumuli." (Leake, *Northern Greece*, vol. iii. p. 363, seq.)

CRATAEIS (Κραταιΐς), a small river of Bruttium, flowing near the Scyllaean promontory. It derived its name from a nymph Crataeis, who, according to Homer, was the mother of Scylla. (Hom. *Od.* xii. 124; Ovid, *Met.* xiii. 749.) The river, which is mentioned only by Pliny (iii. 5. s. 10), and Solinus (2. § 22), was probably a small stream which falls into the sea about 3 miles E. of *Scilla*, and is called the *Fiume di Solano*, from a village of that name, or *Fiume dei Pesci*. (Romanelli, vol. i. p. 74.) [E. H. B.]

CRATEIA (Κρατεία), is placed by Ptolemy (v. 1) in the interior of Bithynia, and he gives it also the name Flaviopolis, which clearly dates from the imperial period, and probably the time of Vespasian. The Antonine Itin. places it between Claudiopolis and Ancyra of Galatia, and 24 M. P. from Claudiopolis. An autonomous coin with the epigraph κρη is attributed to this place; and there are coins of the imperial period, from Antoninus Pius to Gallienus. It became an episcopal see. There is nothing to determine the position of Crateia, and it is placed in the maps purely at hazard. [G. L.]

CRATEIAE (Κρατειαί: *Krato*), some small islands lying off the coast of Liburnia in Illyricum. (Scylax, p. 8; Plin. iii. 26. s. 30.)

CRATER (ὁ Κρατὴρ) was the name given by the Greeks, according to Strabo (v. p. 242), to the beautiful gulf now known as the *Bay of Naples*, one of the most remarkable natural features on the coast of Italy. It was called by Eratosthenes the CUMAEAN GULF (ὁ Κύμαιος κόλπος, *ap. Strab.* i. p. 22, 23); Appian terms it the Gulf above Cumae (ὁ κόλπος ὁ ὑπὲρ Κύμης, *B. C.* v. 81); it appears to have been generally known to Roman writers as the Gulf of Puteoli. (SINUS PUTEOLANUS, Plin. iii. 6. s. 12; Mela ii. 4; Suet. *Aug.* 98.) Its boundaries and natural characters have been already described under the article CAMPANIA. [E. H. B.]

CRATHIS. [ACHAIA, p. 13, b.]

CRATHIS (Κράθις), one of the most considerable rivers of Bruttium, which in the northern part of its course forms the boundary between that province and Lucania. It rises in the central mountain group of Bruttium (the *Sila*), a few miles S. of Consentia, flows below the walls of that town, where it is joined by the smaller stream of the Basentus or Busentus (*Busento*), and has a course nearly due N. through the centre of the Bruttian peninsula, till it approaches the confines of Lucania, when it turns abruptly to the E. and flows into the Gulf of Tarentum, immediately to the S. of the ancient site of Thurii. At the present day it receives, at a distance of above three miles from its mouth, the waters of the river Sybaris (now called the *Coscile*), which in ancient times pursued their own course to the sea. [SYBARIS.] From its close proximity to the celebrated city of Sybaris the Crathis is noticed by many ancient writers. (Lycophr. *Alex.* 919; Theocr. v. 16.) Euripides sings its praises, and alludes to the peculiar golden-red tinge it was supposed to impart to the hair, a fact which is also noticed by Ovid and other writers. (Eur. *Troad.* 228; Ovid. *Met.* xv. 315; Strab. vi. p. 263; Plin. xxxi. 2. s. 10; Vib. Seq. p. 9; Timaeus *ap. Antig. Caryst.* 149.) The plains through which the Crathis flows in the latter part of its course were noticed in ancient times for their fertility: they are now become marshy and unhealthy. Like all streams which descend from a mountainous region, and afterwards flow through a flat alluvial tract, the river was subject to violent inundations and sudden changes of its course: during the flourishing days of Sybaris it was doubtless restrained by dams and artificial embankments; and hence when the citizens of Crotona, after their great victory over the Sybarites in B.C. 510, determined to annihilate the rival city, they broke down the banks of the Crathis, and turned its waters on to the site of Sybaris. (Strab. vi. p. 263.) Hence Herodotus incidentally notices the *dry bed* of the Crathis (v. 45), which was evidently its ancient channel. The same author expressly tells us that the Italian river was named by the Achaeans who founded Sybaris, after the less celebrated stream of the same name in their native country. (Herod. i. 145; Strab. viii. p. 386.) [E. H. B.]

CRAUGA'LLIUM (Κραυγάλλιον), a town of Phocis, in the neighbourhood of Cirrha, whose inhabitants are said to have joined the Cirrhaeans in maltreating the pilgrims who came to consult the oracle at Delphi. It was destroyed along with Cirrha at the end of the First Sacred War, and its name does not occur again. [CRISSA.] The name of the people is variously written Craugallidae, Crauallidae, and Acragallidae. Leake conjectures that *Xeropigadho* is the site of this town. (Aeschin. *c. Ctesiph.* p. 68, ed. Steph.; Harpocrat. *s. v.* Κραυαλλίδαι; Leake, *Northern Greece*, vol. ii. p. 587.)

CRAUNI (Κραῦνοι), a promontory on the Cilician coast, mentioned in the Stadiasmus: "from the Melas river to the point Crauni, 40 stadia." [CRAMBUSA, No. 2.] Leake observes (*Asia Minor*, p. 206), "The river which joins the sea at the bottom of the bay of *Papadúla*, being the largest stream on the part of the coast under consideration, seems to be the Melas of the Stadiasmus; and the cape which lies midway between that stream and Celenderis may possibly be the Crauni of the same authority." [G.L.]

CREMASTE (Κρεμαστή), a place mentioned by Xenophon (*Hell.* iv. 8. § 37). He speaks of the plain near Cremaste, "where there are the gold mines of the Abydeni." If Cremaste was a village, it was probably on a hill above the plain. As Strabo speaks of gold mines at Astyra [ASTYRA], it has been conjectured that Astyra and Cremaste are either the same place, or two adjacent places. Gold mines belonging to Lampsacus are mentioned by Pliny (xxxvii. 11) and by Polyaenus (ii. 1. § 26); and they may be the same as those of Cremaste, if we suppose Cremaste to be between Abydus and Lampsacus. [G. L.]

CRE'MERA (Κρεμέρα), a small river of Etruria, flowing into the Tiber a few miles above Rome. It is celebrated for the memorable defeat of the 300 Fabii, who established on its banks a fortified post, from whence they carried on hostilities against the Veientes, and laid waste their territory, until they were at length decoyed into an ambuscade, and all put to the sword, B.C. 477. (Liv. ii. 49, 50; Dionys.

ix. 15, 18—22; Diod. xi. 53; Ovid. *Fast.* ii. 193—242; Flor. i. 12; Gell. xvii. 21. § 13.) According to Livy (vi. 1) this disaster occurred on the same day of the year (the 16th of July), which was afterwards marked by the still more calamitous defeat on the Allia. No other mention of it occurs in history, nor is its name found in any of the geographers: it is evident, therefore, that it was but an inconsiderable stream. Cluverius was the first to identify it with a small river called the *Fosso di Valca* or *Varca*, which has its source in the crater-formed basin of *Baccano*, flows by the site of the ancient Veii, and falls into the Tiber immediately opposite to *Castel Giubileo* (the site of Fidenae), about 6 miles from Rome. (Cluver. *Ital.* p. 536.) But though the authority of Cluverius has been followed on this point (apparently without investigation) by all subsequent topographers (Gell, Nibby, Westphal, &c.), the arguments which led him to fix upon this stream as the Cremera are based upon his erroneous views as to the position of Veii; and the site of that city being now fixed with certainty near *Isola Farnese*, it is difficult to admit any longer that the *Fosso di Valca* can be the ancient Cremera. Dionysius speaks of that river (ix. 15) as *not far distant* from the city of Veii—an expression which could hardly apply to a stream that flowed immediately below its walls: and a still stronger objection is that the stream in question could scarcely be said to lie between the Veientes and Rome, so as to intercept the forays of the former people. It is certain that the little brook now called *Acqua Traversa*, which crosses the Flaminian Way and falls into the Tiber almost 3 miles nearer Rome, would correspond far better with the position requisite for such a post as that of the Fabii: and though a very trifling stream, its banks as well as those of the *Valca*, are in many places lofty and precipitous, and would afford an advantageous site for their fortress. Ovid indeed speaks of the Cremera as a violent torrent (*Cremeram rapacem*), but adds that this was when it was swollen by winter rains. At any other time indeed such an expression would be equally inapplicable to both streams: the *Fosso di Valca* being itself but a small and sluggish brook, though flowing through a deep valley with lofty banks. In the upper part of its course it is known as the *Fosso di Formello*.

The castle of the Fabii, to which both Livy and Dionysius give the name of Cremera, was evidently a mere fortified post which was destroyed by the Veientines: and it is idle to attempt its identification, as has been done by some Italian antiquaries. [E. H. B.]

CREMNA (ἡ Κρήμνα or Κρέμνα), a place in Pisidia, and, as its name imports, a strong post on an eminence. It was taken by the Galatian king Amyntas, a contemporary of Strabo (p. 569). It became a Roman colony, as Strabo says; and there are imperial coins with the epigraph COL. IVL. AVG. CREMNA. The passage of Strabo about Cremna has caused great difficulty. He says that Amyntas did not take Sandalium, which is situated between Cremna and Sagalassus. Strabo adds, "Sagalassus is distant from Apameia a day's journey, having a descent of about 30 stadia from the fort (τοῦ ἐρύματος), and they call it also Selgessus." Cramer (*Asia Minor*, vol. ii. p. 299) supposes Strabo to mean that "at the distance of 30 stadia from Sagalassus, in a northerly direction, was the important fortress of Cremna;" on which it may be useful to some readers to observe, that where a Greek text presents a difficulty, Cramer is often wrong in explaining it. But there is no difficulty here. The French translation of Strabo makes a like mistake; and Groskurd the same, for he translates it "hat fast dreissig stadien hinabsteigung von jener veste," by which it appears that he means Cremna. Arundell (*Asia Minor*, vol. ii. p. 81) properly remarks that, if there were only 30 stadia between Cremna and Sagalassus, "it is hardly conceivable that Sandalium should be between them." It is not conceivable at all; and Strabo's text, whatever fault there may be in it, clearly places Cremna at some distance from Sagalassus, and "the fort" is not Cremna. But there is nothing in the passage of Strabo from which we can determine the distance between Sagalassus and Cremna, nor their relative position. Ptolemy (v. 5) mentions the Cremna Colonia, and according to him it is in the same longitude as Sagalassus. Arundell found a place called *Germè* fifteen miles SSE. of the village of *Allahsún*, which is near the ruins of Sagalassus. There is a view of *Germè* in Arundell's work. It is a striking position, "a terrific precipice on three sides." The ruins are described by Arundell. There are the remains of a theatre, of temples, of a colonnade, and of what is supposed to be a triumphal arch. Most of the buildings seemed to be of the Roman period.

There is a story in Zosimus (i. 69) of an Isaurian robber, named Lydius, who seized Cremna, a city of Lycia, as he calls it. There is no doubt that he means the same place which Strabo does. [G. L.]

CREMNI (Κρήμνοι), a town of European Sarmatia, W. of the promontory Agarum, and called by Herodotus (iv. 20, 110) a factory of the free Scythians on the W. of the Palus Maeotis. Mannert (vol. iv. p. 114; comp. Ritter, *Vorhalle*, p. 156) places it in the neighbourhood of *Taganrog*. By others it has been sought for at *Stari-Krim* near *Mariupol*. (Reichardt, *Klein. Geogr. Schrift.* p. 285; comp. Eichwald, *Alte Geogr. d. Casp. Meer*, p. 309.) [E. B. J.]

CREMNISCI (Κρημνίσκοι, Anon. *Peripl. Pont. Eux.* p. 10; Cremniscos, Plin. iv. 26), a town on the Euxine, which Artemidorus, the geographer, placed at 480 stadia from the river Tyras. Forbiger (vol. iii. p. 1129) places it near the lake *Burmasaka*, or near *Islama*. [E. B. J.]

CREMO'NA (Κρεμόνη, Pol. et Strab.; Κρέμωνα, Ptol.; Κρεμών, App.: *Eth.* Cremonensis: *Cremona*), a city of Cisalpine Gaul, situated on the left bank of the Padus, about 6 miles below the confluence of the Addua. Both Pliny and Ptolemy reckon it among the cities of the Cenomani (Plin. iii. 19. s. 23; Ptol. iii. 1. § 31), but it would seem from the expression of Livy (coloniae deductae *in agro de Gallis capto*, Epit. xx.) that it was originally included in the territory of the Insubres. We have no account of its existence previous to the Roman conquest, but after the great Gaulish war in B. C. 225, the Romans, being desirous to establish a firmer footing in this part of Italy, settled two colonies of 6000 men each at Cremona and Placentia, the one on the left and the other on the right bank of the Padus, B. C. 219. (Liv. Epit. xx.; Vell. Pat. i. 14; Pol. iii. 40; Tac. *Hist.* iii. 34.) The new colonies were, however, scarcely established when the news of the approach of Hannibal led the Boians and Insubrians to take up arms afresh; but though they ravaged the newly occupied lands, and even drove the settlers to take refuge at Mutina, it is certain

that they did not take either of the two cities, which are mentioned in the following year as affording a shelter and winter-quarters to the army of Scipio after the battle of the Trebia. (Liv. xxi. 25, 56; Pol. *l. c.*; Appian, *Hann.* 7.) At a later period of the Second Punic War Cremona was one of the colonies which remained faithful, when twelve of them refused any further supplies. (Liv. xxvii. 10.) Its territory suffered severely from the ravages of the Gauls, and after the close of the war, the city itself had a narrow escape, being closely besieged by the insurgent Gauls under Hamilcar, who had already taken and destroyed the neighbouring colony of Placentia. Cremona, however, was able to hold out till the arrival of the praetor L. Furius, who defeated the Gauls in a great battle under its walls, B. C. 200. The city had, nevertheless, suffered so much from the repeated wars in this part of Gaul, that in B. C. 190, a fresh body of colonists was sent thither, and 6000 new families were divided between it and Placentia. (Liv. xxviii. 11, xxxi. 10, 21, xxxvii. 46.) From this time till near the end of the Republic, we hear nothing more of Cremona,—but we learn that it became a populous and flourishing colony, and rose to be one of the most considerable cities in this part of Italy. The fertility of its territory and the advantages of its situation in connection with the great rivers were the sources of its prosperity. (Tac. *Hist.* iii. 34.)

During the civil wars after the death of Caesar, Cremona espoused the cause of Brutus, and was in consequence one of the cities of which the territory was confiscated and assigned to his veterans by Octavian. It is to this event that Virgil alludes in the well-known line,

"Mantua vae miserae nimium vicina Cremonae,"

a part of the territory of Mantua having shared the same fate with that of the neighbouring city. (Virg. *Ecl.* ix. 28, and Serv. *ad loc.*) But this change of proprietors did not injure the prosperity of the city itself, which is described by Strabo (v. p. 216) as one of the chief places in this part of Italy, and appears from Tacitus to have been a flourishing and wealthy city when the civil wars of A.D. 69 inflicted a fatal blow on its prosperity. During the contest between Otho and Vitellius, Cremona was one of the first places occupied by the generals of the latter. Caecina, when repulsed from Placentia, made it his head-quarters, and the first battle of Bedriacum, which led to the defeat and death of Otho, was fought between that town and Cremona. To celebrate this victory Caecina shortly after exhibited a show of gladiators at Cremona, at which Vitellius himself was present; and an amphitheatre was expressly constructed for the occasion. (Tac. *Hist.* ii. 17, 22, 23, 67, 70; Dion Cass. lv. 1.) A few months after, Cremona again became the head-quarters of the Vitellian forces, which were opposed to Antonius Primus, the general of Vespasian: and these after their defeat in the second battle of Bedriacum (which was fought only a few miles from Cremona), fell back upon the city, immediately adjoining to which they had a fortified camp. But the troops of Antonius, following up their advantage, successively took by storm both the camp, and the city itself, notwithstanding that the latter was strongly fortified with walls and towers. The troops of Caecina were admitted to terms of capitulation, but the whole city was given up to plunder, and after having been exposed for four days to the fury of the soldiery was ultimately burnt to the ground. Neither temples nor public buildings were spared, and only one of the former survived the catastrophe. (Tac. *Hist.* ii. 100, iii. 15—33.) So great a calamity falling upon one of the most flourishing cities of Italy, necessarily brought great odium upon Vespasian, who, after he had established his power, sought as far as possible to repair the mischief, and encouraged the rebuilding of the city, which soon rose again from its ashes. (Tac. *l. c.* 34.) But though its public buildings were restored, and it retained its colonial rank, it appears never to have recovered its former prosperity. Its continued existence under the Roman Empire is attested by the Itineraries as well as by inscriptions: it is noticed by Zosimus as a considerable place under the reign of Honorius, and we learn from the Notitia that it was regarded as a military post of importance (Zosim. v. 37; Itin. Ant. p. 283; Tab. Peut.; Not. Dign. p. 121; Orell. *Inscr.* 1765, 3750, 3843.) But in A. D. 605 it was taken, and for the second time utterly destroyed by the Lombard king Agilulfus. (P. Diac. *Hist. Lang.* iv. 29.) In the Middle Ages, however, it again rose to great prosperity, and became a large and populous city: though much decayed since then, it still contains near 30,000 inhabitants. No remains of antiquity are now visible there, except a few Roman inscriptions, one of which is interesting as referring to the worship of the goddess Mefitis, whose temple, according to Tacitus, was the only one that escaped in the conflagration of the city. (Tac. *Hist.* iii. 33; Orell. *Inscr.* 1795.) The mention of this deity shows that the low and marshy lands in the neighbourhood of Cremona were unhealthy, in ancient as well as modern times. We learn from Donatus that Virgil, though born in the neighbourhood of Mantua, spent the earliest years of his life, and received the first rudiments of his education at Cremona. (Donat. *Vit. Virg.*) [E. H. B.]

CREMO'NIS JUGUM. [ALPES, p. 107.]

CRENAE. [ARGOS AMPHILOCHICUM.]

CRE'NIDES (Κρηνίδες), or CRANIDES (Κρανίδες; *Eth.* Κρανίτης, Steph. *s. v.*), a place on the coast of Bithynia, according to Arrian 60 stadia east of Sandaraca; according to Marcian only 20 stadia. It was between Heraclea and the mouth of the Billaeus. [G. L.]

CRENIDES. [PHILIPPI.]

CREONES, in North Britain, mentioned by Ptolemy as lying west of the Cerones [CERONES], occupied parts of Ross and Inverness. [R. G. L.]

CREO'PHAGI (Κρεωφάγοι, Strab. xvi. p. 771.), a Troglodytic race on the western shore of the Red Sea, and, as their name of "the flesh-eaters" imports, a pastoral people who lived upon the produce of their herds of cattle. Strabo (*l. c.*) seems to regard the Colobi and Creophagi as the same tribes. [W.B.D.]

CRESSA (Κρῆσσα: *Eth.* Κρησσαῖος). 1. According to Stephanus (*s. v.*) a city of Paphlagonia, founded by Meriones after the war of Troy. Zeilas, the son of Nicomedes, took it. Cramer (*Asia Minor*, vol. i. p. 241), says, "that it was probably on the sea coast, and perhaps should be identified with Carussa." But there is no foundation for this guess. [CARUSA.]

2. There is a Cressa on the coast of Caria, which Pliny (v. 27) calls Cressa Portus, and places 20 M.P. from Rhodus. It is also mentioned by Ptolemy (v. 2). Leake (*Asia Minor*, p. 222) says "that the excellent harbour of Cressa is now called

Aplothika by the Greeks, and *Porto Cavaliere* by the Italians; and on its western shore are the ruins of an Hellenic fortress and town, which are undoubtedly those of Loryma." [G. L.]

CRESSA. [CRISSA.]

CRESTON. [CRESTONIA.]

CRESTO'NIA (Κρηστωνία, Κρηστωνική: *Eth.* Κρηστωναῖος, Κρηστωνιήτης: *Adj.* Κρηστωνικός), a district of Macedonia, which adjoined Mygdonia to the N.; for the Echidorus, which flowed through Mygdonia into the gulf near the marsh of the Axius, had its sources in Crestonia. (Herod. vii. 127.) It was chiefly occupied by a remnant of Pelasgi, who spoke a different language from their neighbours. (Herod. i. 57; comp. Thuc. iv. 109.) In Thucydides (ii. 99) the name should not be written Γρηστωνία, but Κρηστωνία. Crestonia contained the town of Creston or Crestone (Κρήστων, Κρηστώνη, Steph. B.), and Gallicum (*Kilkitj*), a place situated 16 M. P. from Thessalonica, on the Roman road to Stobi (*Peut. Tab.*). (Leake, *North. Greece*, vol. iii. p. 440.) [E. B. J.]

CRETA (Κρήτη: *Eth.* and *adj.* Κρής, Κρήσση, Κρηταῖος, Κρητεύς, Κρητῆος, Κρητῆος, Κρηταιεύς, Κρήσιος, Κρῆτις, Κρήσις, Κρήτικος, Steph. B.; Cretaeus, Cretanus, Cretensis, Creticus, Cretis: *Kriti*; the common European name *Candia* is unknown in the island; the Saracenic "Khandax" *Megálo-Kástron* became with the Venetian writers *Candia*; the word for a long time denoted only the principal city of the island, which retained its ancient name in the chroniclers, and in Dante, *Inferno*, xiv. 94).

I. *Situation and Extent.*—Crete, an island situated in the Aegean basin of the Mediterranean sea, is described by Strabo (x. p. 474) as lying between Cyrenaica and that part of Hellas which extends from Sunium to Laconia, and parallel in its length from W. to E. to these two points. The words μέχρι Λακωνικῆς may be understood either of Malea or Taenarum; it is probable that this geographer extended Crete as far as Taenarum, as from other passages in his work (ii. p. 124, viii. p. 863), it would appear that he considered it and the W. points of Crete as under the same meridian. It is still more difficult to understand the position assigned to Crete with regard to Cyrenaica (xvii. p. 838). Strabo is far nearer the truth, though contradicting his former statements, where he makes Cimarus the NW. promontory of Crete 700 stadia from Malea (x. p. 174), and Cape Sammonium 1000 stadia from Rhodes (ii. p. 106), which was one of the best-ascertained points in ancient geography.

The whole circumference of the island was estimated by Artemidorus at 4100 stadia; but Sosicrates, whose description was most accurate, computed the length at more than 2300 stadia, and the circumference at more than 5000 stadia (Strab. x. p. 476). Hieronymus (*l. c.*) in reckoning the length alone at 2000 stadia far exceeded Artemidorus. In Pliny (iv. 20) the extent of Crete in length was about 270 M. P. and nearly 539 M. P. in circuit. The broadest part (400 stadia) was in the middle, between the promontories of Dium and Matalum; the narrowest (60 stadia) further E., between Minoa and Hierapytna. The W. coast was 200 stadia broad, but towards the E. between Amphimalla and Phoenix contracted to 100 stadia. (Comp. Strab. p. 475.)

II. *Structure and Natural Features.*—The interior was very mountainous, woody, and intersected by fertile valleys. The whole island may be considered as a prolongation of that mountain chain which breasts the waters at Cape Malea, with the island of Cythera interposed. The geological formation resembles that of the Hellenic peninsula; from the traces of the action of the sea upon the cliffs, especially at the W. end, it seems that the island has been pushed up from its foundations by powerful subterranean forces, which were in operation at very remote times. (*Journ. Geog. Soc.* vol. xxii. p. 277.)

A continuous mass of high-land runs through its whole length, about the middle of which Mt. Ida, composed of a congeries of hills, terminating in three lofty peaks, rises to the height of 7674 feet: the base occupied a circumference of nearly 600 stadia; to the W. it was connected with a chain called Λευκὰ ὄρη, or the White Mountains, whose snow-clad summits and bold and beautiful outlines extend over a range of 300 stadia (Strab. p. 475). The prolongation to the E. formed the ridge of Dicte (Δίκτη, Strab. p. 478). It is curious that, though tradition spoke of those ancient workers in iron and bronze—the Idaean Dactyls, no traces of mining operations have been found.

The island had but one lake (Λίμνη Κορησία); the drainage is carried off by several rivers, mostly summer torrents, which are dried up during the summer season; but the number and copiousness of the springs give the country a very different aspect to the parched tracts of continental Greece.

Mt. Ida, connected in ancient story with metallurgy, was, as its name implied, covered with wood, which was extensively used in forging and smelting. The forests could boast of the fruit-bearing poplar (Theophrast. *H. P.* iii. 5); the evergreen platane (*H. P.* i. 15; Varr. *de Re Rust.* i. 7; Plin. xii. 1) trees, which it need hardly be said can no longer be found; the cypress (Theophrast. *H. P.* ii. 2), palm (*H. P.* ii. 8; Plin. xiii. 4), and cedar (Plin xvi. 39; Vitruv. ii. 9). According to Pliny (xxv. 8; comp. Theophrast. *H. P.* ix. 16), everything grew better in Crete than elsewhere; among the medicinal herbs for which it was famed was the "dictamnon" so celebrated among physicians, naturalists (Theophrast. *l. c.*; Plin. *l. c.*), and poets (Virg. *Aen.* xii. 412; comp. Tasso, *Gerusalem. Lib.* xi. 72). The ancients frequently speak of the Cretan wines (Aelian. *V. H.* xii. 31; Athen. x. p. 440; Plin. xiv. 9). Among these the "passum," or raisin wine, was the most highly prized (Mart. xiii. 106; Juv. xiv. 270). Its honey played a conspicuous part in the myths concerning Zeus (Diod. v. 70; Callim. *Hym. in Jov.* 50). The island was free from all wild beasts and noxious animals (Aelian, *N. A.* iii. 32; Plin. viii. 83), a blessing which it owed to Heracles (Diod. iv. 17); but the Cretan dogs could vie with the hounds of Sparta (Aelian. *N.A.* iii. 2); and the Cretan "Agrimi," or real wild goat, is the supposed origin of all our domestic varieties.

III. *History.*—The cycle of myths connected with Minos and his family threw a splendour over Crete, to which its estrangement from the rest of Greece during the historic period presents a great contrast. The "lying Cretans" dared to show, not only the birthplace, but also the tomb of the "father of gods and men" (Callim. *Hym in Jov.* 8), and the Dorian invaders made Crete the head-quarters of the worship of Apollo (Müller, *Dor.* vol. i. p. 226, trans.). Since the Grecian islands formed, from the earliest times, stepping stones by which the migratory population of Europe and Asia have crossed over to either continent, it has been assumed that Aegypt, Phoenicia, and Phrygia founded cities in Crete, and contributed

new arts and knowledge to the island. No proof of Aegyptian colonisation can be adduced; and from the national character, it is probable that settlers of pure Aegyptian blood never crossed the Aegean. Traces of Phoenician settlements may undoubtedly be pointed out; and by what cannot be called more than an ingenious conjecture, the mythical genealogy of Minos has been construed to denote a combination of the orgiastic worship of Zeus indigenous among the Eteocretes, with the worship of the moon imported from Phoenicia, and signified by the names Europe, Pasiphae, and Ariadne. There is an evident analogy between the religion of Crete and Phrygia; and the legendary Curetes and Idaean Dactyls are connected, on the one hand with the orgiastic worship, and on the other with the arts of Phrygia. But no historical use can be made of these scanty and uncertain notices, or of the Minos of the poets and logographers with his contradictory and romantic attributes. The Dorians first appear in Crete during the heroic period; the Homeric poems mention different languages and different races of men — Eteocretes, Cydonians, thrice divided Dorians, Achaeans, and Pelasgians, as all co-existing in the island, which they describe to be populous, and to contain ninety cities (*Od.* xix. 174). These Dorian mountaineers converted into mariners — the Norman sea-kings of Greece — must therefore have come to Crete at a period, according to the received legendary chronology, long before the return of the Heraclidae.

In the same poems they appear as hardy and daring corsairs; and this characteristic gave rise to that naval supremacy which was assigned by Herodotus, Thucydides, and Aristotle, to the traditionary Minos and his Cretan subjects.

Theophrastus (*De Ventis*, v. 13. p. 762, ed. Schneidewin) stated that the deserted sites of Cretan villages, which according to the primitive Greek practice the inhabitants had occupied in the central and mountain regions, were to be seen in his time. The social fabric which the ancients found in Crete so nearly resembled that of Sparta, that they were in doubt whether it should be considered as the archetype or copy. (Arist. *Pol.* ii. 7; Strab. p. 482.) But the analogy between the institutions of the Cretan communities and Sparta, is one rather of form than of spirit. The most remarkable resemblance consisted in the custom of the public messes, "Syssitia," while there is a marked difference in the want of that rigid private training and military discipline which characterized the Spartan government. The distinction between the condition of the Dorian freeman and the serf comes out vividly in the drinking song of the Cretan Hybrias (Athen. xv. p. 695); but there was only one stage of inferiority, as the Cretan Perioecus had no Helots below him. Polybius (vi. 45—48), who has expressed his surprise how the best-informed ancient authors, Plato, Xenophon, Ephorus, and Callisthenes, could compare the Cretan polity to the old Lacedaemonian, as the main features were so different, among other divergencies especially dwelt upon the inequality of property in Crete, with that fancied equality which he believed was secured by the legislation of Lycurgus. It is hazardous to determine the amount of credit to be given to the minute descriptions which the ancient authors have made, of the machinery by which the nicely balanced constitution of early Crete was regulated. Their statements as to the civil virtues and the public education of the Cretans, can be nothing but the mere declamation of after ages, seeking to contrast in a rhetorical manner the virtues of the good old times with modern decay and degradation.

The generous friendship of the heroic ages which was singularly regulated by the law (Ephorus *ap. Strab.* p. 483), had degenerated into a frightful licence (Arist. *Pol.* ii. 10); and as early as about B. C. 600, the Cretan stood self-condemned as an habitual liar, an evil beast, and an indolent glutton, if St. Paul in his Epistle to Titus (i. 12) alludes to Epimenides. (Comp. Polyb. iv. 47, 53, vi. 46.)

The island, which collectively stood aloof both in the Persian and Peloponnesian Wars, consisted of a number of independent towns, who coined their own money, had a senate and public assembly (Böckh, *Inscr. Gr.* vol. ii. 2554—2612), were at constant feud with each other, but when assailed by foreign enemies laid aside their private quarrels, in defence of their common country, to which they gave the affectionate appellation of mother-land (*μητρίς*), a word peculiar to the Cretans. (Plat. *Rep.* ix. p. 575; Aelian, *V. H.* xiii. 38, *N. A.* xvii. 35, 40; Synes. *Ep.* xciv.). Hence the well-known Syncretism (Plut. *de Frat. Am.* § 19, p. 490; *Etym. Mag. s. v.* *συγκρητίσαι*). Afterwards centres of states were formed by CNOSSUS, GORTYNA, and CYDONIA, and after the decay of the latter, LYCTUS. The first two had a "hegemony," and were generally hostile to each other.

These internal disorders had become so violent that they were under the necessity of summoning Philip IV. of Macedon as a mediator, whose command was all-powerful (*προστάτης*, Polyb. vii. 12). It would seem, however, that the effects of his intervention had ceased before the Roman war. (Niebuhr, *Lect. on Anc. Hist.* vol. iii. p. 366.) Finally, in B. C. 67, Crete was taken by Q. Metellus Creticus, after more than one unsuccessful attempt by other commanders during a lingering war, the history of which is fully given in Drumann (*Geschich. Rom.* vol. ii. pp. 51, foll.). It was annexed to Cyrene, and became a Roman province (Vell. ii. 34, 38; Justin. xxxix. 5; Flor. iii. 7; Eutrop. vi. 11; Dion Cass. xxxvi. 2). In the division of the provinces under Augustus, Creta-Cyrene, or Creta et Cyrene (Orelli, *Inscr.* n. 3658), became a senatorial province (Dion Cass. lii. 12), under the government of a propraetor (Strab. p. 840) with the title of proconsul (Orelli, *l.c.*), with a legatus (Dion Cass. lvii. 14) and a quaestor, or perhaps two as in Sicily (Suet. *Vesp.* 2). Under Constantine, a division took place (Zosim. ii. 32); as Crete was placed under a "Consularis" (Hierocl.), and Cyrene, now Libya Superior, under a "praeses" (Marquardt, *Handbuch der Röm Alt.* p. 222.) In A. D. 823, the Arabs wrested it from the Lower Empire (*Script. post Theophrast.* pp. 1—162; Cedren. *Hist. Comp.* p. 506). In A. D. 961, the island after a memorable siege of ten months by Nicephorus Phocas, the great domestic or general of the East, once more submitted to the Greek rule (Zonar. ii. p. 194). After the taking of Constantinople by the Franks, Baldwin I. gave it to Boniface, Marquess of Montferrat, who sold it, in A.D. 1204, to the Venetians, and it became the first of the three subject kingdoms whose flags waved over the square of San Marco.

The Cretan soldiers had a high reputation as light troops and archers, and served as mercenaries both in Greek and Barbarian armies (Thuc. vii. 57; Xen. *Anab.* iii. 3. § 6; Polyb. iv. 8, v. 14; Justin. xxxv. 2). Fashions change but little in the East; Mr. Pashley (*Trav.* vol. i. p. 245) has detected in the games and dances of modern Crete, the tumblers

(Hom. *Il.* xviii. 604) and the old cyclic chorus of three thousand years ago. (*Il.* xviii. 590; Athen. v. p. 81.) The dress of the peasant continues to resemble that of his ancestors; he still wears the boots (*ὑποδήματα*), as described by Galen (*Com. in Hippocrat. de Art.* iv. 14, vol. xviii. p. 682, ed. Kühn), and the short cloak, *Κρητικόν*, mentioned by Eupolis (*ap. Phot. Lex.* vol. i. p. 178), and Aristophanes (*Thesm.* 730).

It is doubtful whether there are any genuine autonomous coins of Crete; several of the Imperial period exist, with the *epigraph* KOINON KPHTΩN, and *types* referring to the legendary history of the island. (Eckhel, vol. ii. p. 300.)

IV. *Itinerary and Towns.*—Crete, in its flourishing days, had a hundred cities, as narrated by Stephanus, Ptolemy, Strabo, and other authors:—

"Centum urbes habitant magnas uberrima regna."
Virg. *Aen.* iii. 106.

(Comp. Hom. *Il.* ii. 649; Hor. *Carm.* iii. 27. 34, *Ep.* ix. 29.) These cities were destroyed by the Romans under Q. Metellus, but ruins belonging to many of them may still be traced. The ancients have left several itineraries. The Stadiasmus of the Mediterranean, starting from Sammonium, made a periplus of the island, commencing on the S. coast. Ptolemy began at Corycus, and travelled in the contrary direction, also making a complete tour of the coast; after which, starting again from the W. extremity of the island, he has enumerated several inland cities as far as Lyctus. Pliny began at nearly the same place as Ptolemy, but travelled in the contrary direction, till he arrived at Hierapolis; after which he made mention of several inland towns at random. Scylax commenced at the W. coast, and proceeded to the E., grouping inland and coast towns together. Hierocles set out from Gortyna eastward by Hierapytna, nearly completing the tour of the coast; while the Peutinger Table, commencing at Tharrus, pursued the opposite route, with occasional deviations.

In the library of the Marciana at Venice are several reports addressed to the Serene Republic by the Proveditori of Candia, some of which contain notices at more or less length of its antiquities. One of these, a MS. of the 16th century, *La Descrizione dell' Isola di Candia*, has been translated in the *Museum of Classical Antiquities*, vol. ii. p. 263, and contains much interesting and valuable matter. In the same paper will be found a very accurate map of Crete, constructed on the outline of the French map of Dumas, Gauttier, and Lassie, 1825, corrected at the E. and W. extremities from the hydrographic charts of the Admiralty, executed from recent surveys by Captains Graves and Spratt.

Crete has been fortunate in the amount of attention which has been paid to it. The diligent and laborious Meursius (*Creta, Cyprus, Rhodus*, Amstel. 1675) has collected everything which the ancients have written connected with the island. Höck (*Kreta*, Göttingen, 1829, 3 vols.) is a writer of great merit, and has given a full account of the mythological history of Crete, in which much curious information is found. Mr. Pashley (*Travels in Crete*, London, 1837, 2 vols.) is a traveller of the same stamp as Colonel Leake, and has illustrated the geography of the island by his own personal observation and sound judgment. Bishop Thirlwall (*Hist. of Greece*, vol. i. p. 283, foll.) has given a very vivid outline of the Cretan institutions as they were conceived to have existed by Aristotle, Strabo, and others.

The following is a list of the Cretan towns, an account of the chief of which is given separately:—

On the N. coast, in the direction from W. to E.: Agneum, Cisamus, Methymna, Dictynna, Pergamum, Cydonia, Minoa, Marathusa, Aptera, Cisamus, Amphimatrium, Hydramum, Amphimalla, Rhithymna, Pantomatrium, Astale, Panormus, Dium, Cytaeum, Apollonia, Matium, Heracleum, Amnisus, Chersonesus, Olus, Miletus, Camara, Naxus, Minoa, Istron, Etea, Grammium.

On the E. coast: Itanus, Ampelos.

On the S. coast, in the direction from E. to W.: Erythraea, Hierapytna, Hippocronium, Histoë, Prianssus, Leben, Matalia, Sulia, Pyschium, Apollonias, Phoenix, Tarrha, Poecilasium, Syia, Lissus, Calamyda.

On the W. coast: Inachorium, Rhamnus, Chersonesus, Phalasarna, Corycus.

In the interior of the island, from W. to E.: Eleaea, Polyrrhenia, Rocca, Achaea, Dulopolis, Cantanus, Hyrtacina, Elyrus, Caeno, Cerea, Arden or Anopolis, Polichna, Mycenae, Lappa or Lampa, Corium, Aulon, Osmida, Sybritia, Eleutherna, Axus, Gortyn or Gortyna, Phaestus, Pylorus, Boebe, Bene, Asterusia, Rhytium, Stelae, Inatus, Biennus, Pyranthus, Rhaucus, Tylissus, Cnossus, Thenae, Omphalium, Pannona, Lyctus, Arcadia, Olerus, Allaria, Praesus. [E. B. J.]

CRE'TICUM MARE. [AEGAEUM MARE.]

CRETO'POLIS (*Κρητόπολις*, Ptol. v. 5; *Κρητῶν πόλις*, Polyb. v. 72). Ptolemy places Cretopolis in the part of Cabalia, which he attaches to Pamphylia. Garsyeris encamped at Cretopolis before he attempted the pass of Climax [CLIMAX]; and Cretopolis is, therefore, west of the Climax, and in the Milyas, as Polybius says (v. 72). Cretopolis is twice mentioned by Diodorus (xviii. 44, 47). The site is unknown. [G. L.]

CREU'SA, or CREU'SIS (*Κρέουσα, Κρεουσία*, Strab.; Creusa, Liv.; *Κρεῦσις*, Xen., Paus., Steph. B.: *Eth.* *Κρεύσιος*), a town of Boeotia, at the head of a small bay in the Corinthian gulf, described by ancient writers as the port of Thespiae. (Strab. ix. pp. 405, 409; Paus. ix. 32. § 1; "Creusa, Thespiensium emporium, in intimo sinu Corinthiaco retractum," Liv. xxxvi. 21.) The navigation from Peloponnesus to Creusis is described by Pausanias (*l. c.*) as insecure, on account of the many headlands which it was necessary to double, and of the violent gusts of wind rushing down from the mountains. Creusis was on the borders of Megaris. One of the highest points of Mt. Cithaeron projects into the sea between Creusis and Aegosthenae, the frontier town in Megaris, leaving no passage along the shore except a narrow path on the side of the mountain. In confirmation of Pausanias, Leake remarks that this termination of Mt. Cithaeron, as well as all the adjoining part of the Alcyonic sea, is subject to sudden gusts of wind, by which the passage of such a cornice is sometimes rendered dangerous. On two occasions the Lacedaemonians retreated from Boeotia by this route, in order to avoid the more direct roads across Mt. Cithaeron. On the first of these occasions, in B. C. 378, the Lacedaemonian army under Cleombrotus was overtaken by such a violent storm, that the shields of the soldiers were wrested from their hands by the wind, and many of the beasts of burden were blown over the precipices. (Xen. *Hell.* v. 4. § 16, seq.) The second time that they took this route was after the fatal battle of Leuctra, in B. C. 371. (Xen. *Hell.* vi. 4.

§ 25, seq.) The exact site of Creusis is uncertain, but there can be no doubt that it must be placed with Leake somewhere in the bay of *Livadhóstra*. (Leake, *Northern Greece*, vol. ii. pp. 406, 505.)

CRIMISA or CRIMISSA (Κρίμισα, Steph. B. *s. v.*; Lycophr. *Alex.* 913; Κρίμισσα, Strab. vi. p. 254), a promontory on the E. coast of Bruttium, in the territory of Crotona; on which, according to a received tradition of the Greeks, Philoctetes founded a small city. This settlement is distinctly connected by Strabo with that of Chone in the same neighbourhood: both were in all probability Oenotrian towns, and not Greek colonies at all: Strabo calls it "the ancient Crimissa," and it appears from his expressions that it was no longer in existence in his time. Lycophron also terms it a small town (βραχύπτολις Κρίμισα, *l. c.*), and there is no trace of it found in history. The promontory of Crimissa may probably be identified with that now called *Capo dell' Alice*, about 22 miles N. of Crotona: the town of *Cirò*, about 5 miles inland, is supposed by local writers to occupy the site of the city of Philoctetes, but this is mere conjecture. (Barr, *de Sit. Calabr.* iv. 23; Romanelli, vol. i p. 213.) Stephanus of Byzantium mentions a river of the same name, which is supposed by the authorities just cited to be the stream called *Fiumenicà*, about 10 miles W. of the *Capo dell' Alice*, but it seems very probable that Stephanus meant the more celebrated river Crimissus in Sicily. (Cluver. *Sicil.* p. 267.) [E. H. B.]

CRIMISUS, or CRIMISSUS (Κριμισός, Lycophr., Dion. Hal.; Κριμησός, Plut.; Κριμισσός, Ael.), a river of Sicily, in the neighbourhood of Segesta, celebrated for the great battle fought on its banks in B.C. 339, in which Timoleon, with only about 11,000 troops, partly Syracusans, partly mercenaries, totally defeated a Carthaginian army of above 70,000 men. This victory was one of the greatest blows ever sustained by the Carthaginian power, and secured to the Greek cities in Sicily a long period of tranquillity. (Plut. *Timol.* 25—29; Diod. xvi. 77—81; Corn. Nep. *Tim.* 2.) But though the battle itself is described in considerable detail both by Plutarch and Diodorus, they afford scarcely any information concerning its locality, except that it was fought in the part of the island at that time subject to Carthage (ἐν τῇ τῶν Καρχηδονίων ἐπικρατείᾳ). The river Crimisus itself is described as a considerable stream, which being flooded at the time by storms of rain, contributed much to cause confusion in the Carthaginian army. Yet its name is not found in any of the ancient geographers, and the only clue to its position is afforded by the fables which connect it with the city of Segesta. According to the legend received among the Greeks, Aegestes or Aegestus (the Acestes of Virgil), the founder and eponymous hero of Egesta, was the son of a Trojan woman by the river-god Crimisus, who cohabited with her under the form of a dog. (Lycophr. 961; Tzetz. *ad loc.*; Virg. *Aen.* v. 38; and Serv. *ad Aen.* i. 550.) For this reason the river Crimisus continued to be worshipped by the Segestans, and its effigy as a dog was placed on their coins (Ael. *V. H.* ii. 33; Eckhel, vol. i. p. 234): Dionysius also distinctly speaks of the Trojans under Elymus and Aegestus as settling in the territory of the Sicani, about the river Crimisus (i. 52); hence it seems certain that we must look for that river in the neighbourhood, or at least within the territory of Segesta, and it is probable that Fazello was correct in identifying it with the stream now called *Fiume di S. Bartolommeo* or *Fiume Freddo*, which flows about 5 miles E. of Segesta, and falls into the *Gulf of Castellamare* at a short distance from the town of that name. Cluverius supposed it to be the stream which flows by the ruins of Entella, and falls into the Hypsas or *Belici*, thus flowing to the S. coast: but the arguments which he derives from the account of the operations of Timoleon are not sufficient to outweigh those which connect the Crimisus with Segesta. (Fazell. *de Reb. Sic.* vii. p. 299; Cluver. *Sicil.* p. 269.) [E. H. B.]

CRISSA or CRISA (Κρίσσα, Κρῖσα: *Eth.* Κρισσαῖος), and CIRRHA (Κίρρα: *Eth.* Κιρραῖος), in Phocis. There has been considerable discussion whether these two names denoted the same place or two different places. That there was a town of the name of Cirrha on the coast, which served as the harbour of Delphi, admits of no dispute. (Polyb. v. 27; Liv. xlii. 15.) Pausanias (x. 37. § 5) supposes this Cirrha to be a later name of the Homeric Crissa; and his authority has been followed by K. O. Müller, Dissen, Wachsmuth, K. F. Hermann, and most of the German scholars. Strabo (ix. p. 418) on the other hand, distinguishes the two places; and his statement has been adopted by Leake, Kruse, Mannert, Ulrichs, and Grote. The most complete and satisfactory investigation of the subject has been made by Ulrichs, who carefully examined the topography of the district; and since the publication of his work, it has been generally admitted that Crissa and Cirrha were two separate places. The arguments in favour of this opinion will be best stated by narrating the history of the places.

Crissa was more ancient than Cirrha. It was situated inland a little SW. of Delphi, at the southern end of a projecting spur of Mt. Parnassus. Its ruins may still be seen at a short distance from the modern village of *Chrysó*, surrounding the church of the Forty Saints. They consist of very ancient polygonal walls, still as high as 10 feet in some parts, and as broad as 18 feet on the northern side, and 12 on the western. The ancient town of Crissa gave its name to the bay above which it stood; and the name was extended from this bay to the whole of the Corinthian gulf, which was called Crissaean in the most ancient times. (See above, p. 673.) Cirrha was built subsequently at the head of the bay, and rose into a town from being the port of Crissa. This is in accordance with what we find in the history of other Grecian states. The original town is built upon a height at some distance from the sea, to secure it against hostile attacks, especially by sea; but in course of time, when property has become more secure, and the town itself has grown in power, a second place springs up on that part of the coast which had served previously as the port of the inland town. This was undoubtedly the origin of Cirrha, which was situated at the mouth of the river Pleistus (Paus. x. 8. § 8), and at the foot of Mount Cirphis (Strab. ix. p. 418). Its ruins may be seen close to the sea, at the distance of about ten minutes from the Pleistus. They bear the name of *Magúla*. The remains of walls, enclosing a quadrangular space about a mile in circuit, may still be traced; and both within and without this space are the foundations of many large and small buildings.

Although Strabo was correct in distinguishing between Crissa and Cirrha, he makes a mistake respecting the position of the former. Cirrha, as we have already seen, he rightly places on the coast at the foot of Mt. Cirphis; but he erroneously supposes

that Crissa likewise was on the coast, more to the east, in the direction of Anticyra. Strabo, who had never visited this part of Greece, was probably led into this error from the name of the Crissaean gulf, which seemed to imply the existence of a maritime Crissa.

Between Crissa and Cirrha was a fertile plain, bounded on the north by Parnassus, on the east by Cirphis, and on the west by the mountains of the Ozolian Locrians. On the western side it extended as far north as Amphissa, which was situated at the head of that part of the plain. (Herod. viii. 32; Strab. ix. p. 419.) This plain, as lying between Crissa and Cirrha, might be called either the Crissaean or Cirrhaean, and is sometimes so designated by the ancient writers; but, properly speaking, there appears to have been a distinction between the two plains. The Cirrhaean plain was the small plain near the town of Cirrha, extending from the sea as far as the modern village of *Xeropégado*, where it is divided by two projecting rocks from the larger and more fertile Crissaean plain, which stretches, as we have already said, as far as Crissa and Amphissa. The small Cirrhaean plain on the coast was the one dedicated to Apollo after the destruction of Cirrha, as related below (τὸ Κιρραῖον πεδίον, Aeschin. *c. Ctesiph.* p. 68, ed. Steph.; ἡ Κιρραία χώρα, Dem. *de Cor.* pp. 277, 278, Reiske; Diod. xvi. 23; Dion Cass. lxiii. 14; Polyaen. iii. 5; ἱερὰ γᾶ, Böckh, *Corp. Inscr.* no. 1688; ἡ Κιρραία, Paus. x. 37. § 6). The name of the Crissaean plain in its more extended sense might include the Cirrhaean, so that the latter may be regarded as a part of the former. The boundaries of the land dedicated to the god were inscribed on one of the walls of the Delphian temple, and may perhaps be yet discovered among the ruins of the temple. (Böckh, *Corp. Inscr.* no. 1711.)

Crissa was regarded as one of the most ancient cities in Greece. It is mentioned in the Catalogue of the Iliad as the "divine Crissa" (Κρῖσα ζαθέη, *Il.* ii. 520). According to the Homeric hymn to Apollo, it was founded by a colony of Cretans, who were led to the spot by Apollo himself, and whom the god had chosen to be his priests in the sanctuary which he had intended to establish at Pytho. (Hom. *Hymn. in Apoll.* 438.) In this hymn, Crissa is described (l. 269) as situated under Parnassus, where no chariots rolled, and no trampling of horses was heard, — a description suitable to the site of Crissa upon the rocks, as explained above, but quite inapplicable to a town upon the sea-shore. In like manner, Nonnus, following the description of the ancient epic poets, speaks of Crissa as surrounded by rocks. (*Dionys.* p. 358, vs. 127.) Moreover, the statement of Pindar, that the road to Delphi from the Hippodrome on the coast led over the Crissaean hill (*Pyth.* v. 46), leaves no doubt of the true position of Crissa, since the road from the plain to Delphi must pass by the projecting spur of Parnassus on which *Chrysó* stands. In the Homeric hymn to Apollo, Crissa appears as a powerful place, possessing as its territory the rich plain stretching down to the sea, and also the adjoining sanctuary of Pytho itself, which had not yet become a separate town. In fact, Crissa is in this hymn identified with Delphi (l. 282, where the position of Delphi is clearly described under the name of Crissa). Even in Pindar, the name of Crissa is used as synonymous with Delphi, just as Pisa occurs in the poets as equivalent to Olympia. (Pind. *Isthm.* ii. 26.) Metapontium in Italy is said to have been a colony of Crissa. (Strab. vi. p. 264.)

In course of time the sea-port town of Cirrha increased at the expense of Crissa; and the sanctuary of Pytho grew into the town of Delphi, which claimed to be independent of Crissa. Thus Crissa declined, as Cirrha and Delphi rose in importance. The power of Cirrha excited the jealousy of the Delphians, more especially as the inhabitants of the former city commanded the approach to the temple by sea. Moreover, the Cirrhaeans levied exorbitant tolls upon the pilgrims who landed at the town upon their way to Delphi, and were said to have maltreated Phocian women on their return from the temple. (Aeschin. *c. Ctesiph.* p. 68; Strab. ix. p. 418; Athen. xiii. p. 560.) In consequence of these outrages, the Amphictyons declared war against the Cirrhaeans about B. C. 595, and at the end of ten years succeeded in taking the city, which was razed to the ground, and the plain in its neighbourhood dedicated to the god, and curses imprecated upon any one who should till or dwell in it. Cirrha is said to have been taken by a stratagem which is ascribed by some to Solon. The town was supplied with water by a canal from the river Pleistus. This canal was turned off, filled with hellebore, and then allowed to resume its former course; but scarcely had the thirsty Crissaeans drank of the poisoned water, than they were so weakened by its purgative effects that they could no longer defend their walls. (Paus. x. 37. § 7; Polyaen. iii. 6; Frontin. *Strateg.* iii. 7. § 6.) This account sounds like a romance; but it is a curious circumstance that near the ruins of Cirrha there is a salt spring having a purgative effect like the hellebore of the ancients.

Cirrha was thus destroyed; but the fate of Crissa is uncertain. It is not improbable that Crissa had sunk into insignificance before this war, and that some of its inhabitants had settled at Delphi, and others at Cirrha. At all events, it is certain that Cirrha was the town against which the vengeance of the Amphictyons was directed; and Strabo, in his account of the war, substitutes Crissa for Cirrha, because he supposed Crissa to have been situated upon the coast.

The spoils of Cirrha were employed by the Amphictyons in founding the Pythian games. Near the ruins of the town in the Cirrhaean plain was the Hippodrome (Paus. x. 37. § 4), and in the time of Pindar the Stadium also. (*Pyth.* xi. 20, 73.) The Hippodrome always remained in the maritime plain; but at a later time the Stadium was removed to Delphi. [DELPHI.]

Cirrha remained in ruins, and the Cirrhaean plain continued uncultivated down to the time of Philip, the father of Alexander the Great, when the Amphissians dared to cultivate again the sacred plain, and attempted to rebuild the ruined town. This led to the Second Sacred War, in which Amphissa was taken by Philip, to whom the Amphictyons had entrusted the conduct of the war, B. C. 338. [AMPHISSA.]

Cirrha, however, was afterwards rebuilt as the port of Delphi. It is first mentioned again by Polybius (v. 27); and in the time of Pausanias it contained a temple common to Apollo, Artemis, and Leto, in which were statues of Attic work. (Leake, *Northern Greece*, vol. ii. p. 583; and more especially Ulrichs, *Reisen in Griechenland*, p. 7, seq.)

CRISSAEUS SINUS. [CORINTHIACUS SINUS.]

CRITALLA (τὰ Κρίταλλα), a place in Cappa-

docia, where all the army of Xerxes was mustered, and from which he set out to march to Sardis. (Herod. vii. 26.) He crossed the Halys after leaving Critalla, and came to Celaenae in Phrygia. This is the only indication of the position of Critalla. [G. L.]

CRITHO'TE. [ACARNANIA, p. 9, b.]

CRIU-METOPON (Κριοῦ μέτωπον, Ptol. iii. 6. § 2; Scymn. Ch. *Fr.* 80; Anon. *Peripl. Pont. Eux.* p. 6; Pomp. Mela, ii. 1. § 3; Plin. iv. 26, x. 30; Avien. 228; Priscian, 92: *Aia-burun*), the great southern headland of the Crimea, which, looking across the Euxine to the promontory of Casambis on the coast of Asia Minor, divides it, as it were, into two parts by a line which the imagination supplies between the 31st and 32d degrees of longitude, and which, according to the ancients, gave the whole sea the shape of a Scythian bow. The two points of land are so remarkable, that many navigators, as Strabo (ii. p. 124, vii. p. 309, xi. p. 496, xii. p. 545) reports, affirmed that they had in sailing between them seen both lands to the N. and S. at once, though the distance between the two capes is 2500 stadia. According to Plutarch (*De Flum.* p. 28), it was called by the natives Brixaba (Βρίξαβα), which meant Ram's Head. *Cape Aia*, the southernmost of the three headlands, is described as a very high, bluff, bold-looking land, much like the North Foreland, but much higher, and in a sketch of the coast line it is estimated at about 1200 feet, the same elevation which is assigned to it by Pallas. (*Journ. Geog. Soc.* vol. i. p. 113.) [E. B. J.]

CRIU-METOPON (Κριοῦ μέτωπον, Ptol. iii. §2; Scylax; *Stadiasm.* §§ 317, 318; Pomp. Mel. ii. 7. § 12; Plin. iv. 12. s. 20, v. 5. s. 5: *Kávo Krío*), the SW. promontory of Crete, 125 M.P. from Phycus of Cyrenaica (Plin. iv. 12. s. 20), or two days and two nights' sail. (Strab. x. p. 475; Dion Per. 87.) Off this headland lay the three small islands called Musagorae *Elaphonesia*. (Plin. *l. c.*). [E. B. J.]

CRIUS. [ACHAIA, p. 13, b.]

CROBIALUS (Κρωβίαλος: *Eth.* Κρωβιαλεύς), a place on the Paphlagonian coast, mentioned by Apollonius Rhodius (*Arg.* ii. 944), with Cromna and Cytorus; and Valerius Flaccus (*Arg.* v. 103) has the same name. Stephanus (*s. v.*) quotes the verse of Apollonius. We may assume that it was in the neighbourhood of Cromna and Cytorus. Strabo (p. 545) observes of the line in Homer (*Il.* ii. 855),—

Κρῶμνάν τ' Αἰγιαλόν τε καὶ ὑψηλοὺς 'Ερυθίνους,—

that some persons write Κώβιαλον in place of Αἰγιαλόν. Crobialus and Cobialus seem to be the same place, as Cramer observes. If, then, Crobialus is the same as Aegialos, it is that part of the Paphlagonian coast, which extends in a long line for more than 100 stadia, immediately east of Cytorus. [G. L.]

CROBYZI (Κρόβυζοι), a people of Moesia, near the frontiers of Thrace. (Ptol. iii. 10. § 9; Strab. p. 318; comp. Herod. iv. 49; Anonym. *Peripl. Pont. Eux.* p. 13.) [L. S.]

CRO'CEAE (Κροκέαι: *Eth.* Κροκεάτης), a village of Laconia on the road from Sparta to Gythium, and near the latter place, celebrated for its marble quarries. Pausanias describes the marble as difficult to work, but when wrought forming beautiful decorations for temples, baths, and fountains. There was a marble statue of Zeus Croceates before the village, and at the quarries bronze statues of the Dioscuri. (Paus. iii. 21. § 4.) The most celebrated of the Corinthian baths was adorned with marble from the quarries at Croceae. (Paus. ii. 3. § 5.) These quarries have been discovered by the French Commission two miles SE. of *Levétzova*; and near the village have been found some blocks of marble, probably the remains of the statue of Zeus Croceates. A memorial of the worship of the Dioscuri at this place still exists in a bas-relief, representing the two gods with their horses: beneath is a Latin inscription. The marble in these quarries is green porphyry; and though not suitable for Grecian temples, it would be greatly prized by the Romans, who employed extensively variegated kinds of marble for the decoration of their buildings. Hence it is probable that the marble celebrated by the Romans under the name of Laconian was this green porphyry from Croceae; and that it was the quarries of this place which Strabo says (viii. p. 367), were opened by the Romans at Taygetus. (*Description de la Morée, Géognosie*, vol. ii. pt. ii. p. 129; Leake, *Peloponnesiaca*, p. 170; Curtius, *Peloponnesos*, vol. ii. p. 266.]

CROCIA'TONUM (Κροκιάτονον, Ptol. ii. 8), CRONCIACONNUM in the Table. Ptolemy makes it a port of the Unelli or Veneli, a Gallic nation who occupied part of *Bretagne*. The Table contains a route from Alauna (*Alleaume*) to Caesarodunum (*Tours*), in which the next station to Alauna is Cronciaconnum, distant 10½ M. P. from Alauna. Its position, therefore, depends on that of Alauna. Crociatonum lies between Alauna and Augustodorus (*Bayeux*), from which it is 31½ M. P. distant. D'Anville, who places Alauna at the *Moutiers d'Alonne*, fixes Crociatonum at *Valognes*, in the department of *La Manche*. Accordingly he considers that there is an error in Ptolemy, for the place is called a port in one MS. at least. But if Alauna is near *Valognes*, Crociatonum must be looked for elsewhere. Walckenaer places it at the village of *Turqueville*, west of *Audouville*, at the entrance of the bay of *Issigny*. There may have been both a town and a port of the same name. Some geographers would fix Crociatonum at *Carentan*, west of *Issigny*. [G. L.]

CROCOCOLANUM, in Britain, mentioned in the sixth Itinerary as 12 miles from Lindum (*Lincoln*). Identified, on insufficient grounds, with *Brough* in Nottinghamshire. [R. G. L.]

CROCODEILON, a river of Syria, near which there was formerly a town of the same name (Κροκοδείλων πόλις), between Caesarea Palaestinae and Ptolemaïs (Strab. xvi. p. 758; Plin. v. 17. s. 19). It is now identified with the *Nâhr Zerka*, in which, according to Pococke (*Trav.* vol. ii. p. 58.), crocodiles have been found. (Von Raumer, *Palästina*, pp. 53, 191.) [E. B. J.]

CROCODILO'POLIS (Κροκοδείλων πόλις, Ptol. iv. 5. § 65: *Eth.* Κροκοδειλοπολίτης), the name of several cities in Egypt, derived from the local worship of the crocodile.

1. Arsinoe in the Heptanomis, and the Arsinoite nome of the Ptolemaic era, were, under the Pharaohs, called respectively Crocodilopolis and the Crocodilopolite nome. (Steph. B. *s. v.*) The crocodile was here domesticated and worshipped. It fed from the hands of the priests of Arsinoe. [ARSINOE]. (Aelian, *H. An.* x. 24; Plin. *N. H.* v. 9, 11, xxxvi. 16.)

2. A town in the Aphroditopolite nome of the Thebaid, on the western bank of the Nile, lat. 25° 6′ N., of which ruins are still visible at *Embeshanda*, on the verge of the Libyan desert. [W. B. D.]

CROCYLEIA, or CROCYLEIUM. [ITHACA.]

CROCYLEIUM (Κροκύλειον), a town in Aetolia Epictetus, on the borders of Locris, and one day's march from Potidania. (Thuc. iii. 96.) This town is confounded by Stephanus B. (*s. v.*) with Crocyleia in Ithaca.

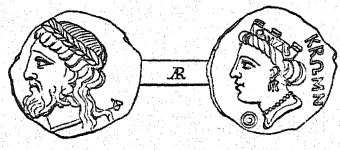
CRODUNUM, a place in the Gallia Provincia, mentioned by Cicero (*pro Font.* c. 4). There is no indication of its site except what may be derived from this corrupt passage of Cicero. A duty (portorium) was levied on wine carried from *Narbonne* to *Toulouse*, and it was levied at Cobiomachum, which was between these two places. If the merchants avoided Cobiomachum, they were caught either at Crodunum or Vulchalo; which we must assume to be places that a man must go through to reach *Toulouse* from *Narbonne*, if he avoided Cobiomachum. This is all that we know; and yet people will tell us what is the modern site of Crodunum. [G. L.]

CROMI, or CROMNUS (Κρῶμοι, Paus. viii. 3. § 4, 27. § 4, 34. § 6; Κρῶμνος, Xen. *Hell.* vii. 4. § 21; Κρῶμνα, Steph. B. *s. v.*), a town of Arcadia on the frontiers of Messenia, the inhabitants of which were removed to Megalopolis, on the foundation of the latter city in B. C. 371. Its territory is called CROMITIS (Κρωμῖτις) by Pausanias (viii. 34. § 6). It is placed by Boblaye at *Neokhório*, but by Leake at *Samará*, a little westward of *Londári*, since the latter writer conceives it to have been on the route leading from Megalopolis to Carnasium, and not on the one leading to Messene. (Boblaye, *Recherches*, p. 169; Leake, *Morea*, vol. ii. pp. 44, 297, *Peloponnesiaca*, p. 234.)

CRO'MMYON (Κρομμύων ἄκρα, Ptol. v. 14. § 3; Κρομμύου ἄκρα, Strab. xiv. pp. 669, 682; Κρομμυακόν, *Stadiasm.* § 294; Cic. *ad Fam.* xii. 13: *Cormachite*), the most N. point of the island of Cyprus, NW. of Lapethus. It lay opposite to Cape Anemurium of Cilicia, from which it was distant 350 stadia. (Strab. xiv. p. 682; Engel, *Kypros*, vol. i. p. 77.) [E. B. J.]

CRO'MMYON (Κρομμυών, Thuc., Xen., Strab.; Κρομυών, Paus.; Cromyon, Ov. *Met.* vii. 435; Κρεμμυών, Scylax, Steph. B. *s. v.*; Cremmyon, Plin. iv. 7. s. 11: *Eth.* Κρομμυώνιος), a village of the Corinthia on the Saronic gulf, but originally the last town of Megaris. It was the chief place between the isthmus, properly so called, and Megara; whence the whole of this coast was called the Crommyonia (ἡ Κρομμυωνία, Strab. viii. p. 380). Crommyon was distant 120 stadia from Corinth (Thuc. iv. 45), and appears to have therefore occupied the site of the ruins near the chapel of St. Theodorus. The village of *Kinéta*, which many modern travellers suppose to correspond to Crommyon, is much further from Corinth than 120 stadia. Crommyon is said by Pausanias to have derived its name from Crommus, the son of Poseidon. It is celebrated in mythology as the haunt of the wild boar destroyed by Theseus. (Paus. ii. 1. § 3; Strab. *l. c.*; Plut. *Thes.* 9; Ov. *l. c.*) It was taken by the Lacedaemonians in the Corinthian War, but was recovered by Iphicrates. (Xen. *Hell.* iv. 4. § 13, iv. 5. § 19.) (Leake, *Morea*, vol. iii. p. 307, *Peloponnesiaca*, p. 308; Boblaye, *Recherches*, &c. p. 35; Curtius, *Peloponnesos*, vol. ii. p. 555.)

CROMNA (Κρῶμνα: *Eth.* Κρωμνίτης, Κρωμναῖος, Κρωμναιεύς, Steph. B. *s. v.*), a place on the Paphlagonian coast mentioned by Homer (*Il.* ii. 855; CROBIALUS). It was 60 stadia east of Erythini and 90 west of Cytorus. There are autonomous coins of Cromna. [AMASTRIS.] [G. L.]



COIN OF CROMNA.

CRO'NIUS MONS. [OLYMPIA.]

CRO'PIA, or CROPEIA. [ATTICA, p. 326, a.]

CROSSA (Κρόσσα: *Eth.* Κροσσαῖος), a city on the Pontus, mentioned by Hecataeus in his *Asia*. (Steph. B. *s. v.*) [G. L.]

CROSSAEA. [CRUSIS.]

CROTON or CROTONA (Κρότων: *Eth.* Κροτωνιάτης, Crotoniensis and Crotonensis, but Cicero uses Crotoniatae for the people: *Cotrone*), one of the most celebrated of the Greek colonies in Southern Italy, situated on the E. coast of the Bruttian peninsula, at the mouth of the little river Aesarus, and about 6 miles N. of the Lacinian Promontory. It was founded by a colony of Achaeans, led by Myscellus, a native of Rhypae in Achaia, in obedience to the express injunction of the oracle at Delphi. (Strab. vi. p. 262; Diod. viii. Exc. Vat. pp. 8, 9; Dionys. ii. 59; Ovid. *Met.* xv. 9—59; Scymn. Ch. 325.) The date of its foundation is fixed by Dionysius at B. C. 710, and his authority may probably be relied on, though Eusebius and Hieronymus would place it some years later. (Clinton, *F. H.* vol. i. p. 174; Grote's *Greece*, vol. iii. p. 401.) A tradition recorded by Strabo (*l. c.*), which would connect its foundation with that of Syracuse by Archias, would therefore seem to be chronologically inadmissible. Its name was derived, according to the current legend, from a person of the name of Croton, who afforded a hospitable reception to Hercules during the wanderings of that hero; but having been accidentally killed by him, was buried on the spot, which Hercules foretold would eventually become the site of a mighty city. (Diod. iv. 24; Iambl. *Vit. Pyth.* 50; Ovid, *Met.* xv. 12—18, 55; Etym. M. *v.* Κρότων.) Hence we find Croton sometimes called the founder of the city, while the Crotoniats themselves paid peculiar honours to Hercules as their tutelary divinity and Oekist. (Heraclid. Pont. 36; Iambl. *Vit. Pyth.* 40; Eckhel, vol. i. p. 172.)

Crotona, as well as its neighbour Sybaris, seems to have rapidly risen to great prosperity; but the general fact of its size, wealth, and power, is almost all that we know concerning it; its history during the first two centuries from its foundation being almost a blank to us. But the fact that the walls of the city enclosed a space of not less than 12 miles in circuit (Liv. xxiv. 3), sufficiently proves the great power to which it had attained; and it is during this early period also that we find the Crotoniats extending their dominion across the Bruttian peninsula, and founding the colony of Terina on the coast of the Tyrrhenian Sea, as well as that of Caulonia between the parent city and Locri. Lametium also, or Lametini, on the Hipponian Gulf, as well as Scyllacium on the opposite side of the isthmus, must at this period have been subject to its rule. The great wealth and prosperity enjoyed by the two neighbouring cities of Crotona and Sybaris, seems to prove that they continued for a long time on terms of friendship, in accordance with their common Achaean

origin; and the Oenotrian tribes of the interior were not powerful enough to offer any obstacle to their growth. They thus became during the sixth century B. C. two of the most populous, wealthy, and powerful cities of the Hellenic name. Crotona, however, was far less luxurious than its rival; its inhabitants devoted themselves particularly to athletic exercises, and became celebrated for the number of the prizes which they carried off at the Olympic games. (Strab. vi. p. 262.) The government of Crotona appears to have been of an oligarchic character; the supreme power being in the hands of a council of one thousand persons, who were, or claimed to be, descendants from the original settlers. (Iambl. *V. P.* 45; Val. Max. viii. 15. Ext. § 1.) This state of things continued without interruption, till the arrival of Pythagoras, an event that led to great changes both at Crotona and in the neighbouring cities. It was, apparently, about the middle of the sixth century (between B. C. 540 and 530) that that philosopher first established himself at Crotona, where he quickly attained to great power and influence, which he appears to have employed not only for philosophical, but for political purposes. But the nature of the political changes which he introduced, as well as the revolutions that followed, is involved in great obscurity. We learn, however, that besides the general influence which Pythagoras exerted over the citizens, and even over the Great Council, he formed a peculiar society of 300 young men among the most zealous of his disciples, who, without any legal authority, exercised the greatest influence over the deliberations of the supreme assembly. This state of things continued for some time, until the growing unpopularity of the Pythagoreans led to a democratic revolution, which ended in their expulsion from Crotona and the overthrow of the Great Council, a democratic form of government being substituted for the oligarchy. This revolution was not confined to Crotona, but extended to several other cities of Magna Graecia, where the Pythagoreans had obtained a similar footing; their expulsion led to a period of confusion and disorder throughout the south of Italy. (Justin. xx. 4; Val. Max. viii. 15. Ext. § 1; Diog. Laert. viii. 1. § 3; Iambl. *Vit. Pyth.* 248—251, 255—262; Porphyr. *Vit. Pyth.* 54, 55; Grote's *Greece*, vol. iv. pp. 525—550.)

It was during the period of the Pythagorean influence (so far as we can trust the very confused and uncertain chronology of these events), that the war occurred between Crotona and Sybaris which ended in the destruction of the latter city. The celebrated athlete Milo, himself a leading disciple of Pythagoras, was the commander of the Crotoniat army, which is said to have amounted to 100,000 men, while that of the Sybarites was three times as numerous; notwithstanding which the former obtained a complete victory on the banks of the Traeis, and following up their advantage took the city of Sybaris, and utterly destroyed it. The received date of this event is B. C. 510. (Diod. xii. 9; Strab. vi. p. 263; Herod. v. 44, vi. 21; Iambl. *Vit. Pyth.* 260; Scymn. Ch. 357—360.) Polybius, however, represents the Crotoniats as concluding a league with *Sybaris* and Caulonia, *after* the expulsion of the Pythagoreans, a statement wholly irreconcilable with the history transmitted by other authors. (Pol. ii. 39. See on this point Grote's *Greece* vol. iv. p. 559.)

The next event of importance in the history of Crotona, would appear to be the great defeat which the Crotoniats in their turn sustained at the river Sagras, where it is said that their army, though consisting of 130,000 men, was routed by 10,000 Locrians and Rhegians with such slaughter, as to inflict an indelible blow upon the prosperity of their city. (Strab. vi. pp. 261, 263; Cic. *de N. D.* ii. 2; Suid. *s. v.* ἀληθέστερα.) Justin, on the contrary (xx. 2, 3), represents this event as having taken place before the arrival of Pythagoras; but the authority of Strabo seems decidedly preferable on this point, and is more consistent with the general history of Crotona. Heyne, however, follows Justin, and places the battle of the Sagras as early as 360 B. C., and Mr. Grote inclines to the same view. As no notice is found in the extant books of Diodorus of so important an event, it seems certain that it must have occurred before B. C. 480. (Heyne, *Prolus. Acad.* x. p. 184; Grote's *Greece*, vol. iv. p. 552.) Strabo has, however, certainly exaggerated the importance of this disaster in its effects on Crotona; for nearly a century later that city is still spoken of as the most populous and powerful of the Greek colonies in this part of Italy. (Diod. xiv. 103.)

Very few notices of it are found in the interval. We learn only that the Crotoniats viewed with favour the establishment of the new colony of Thurium, and concluded a treaty of alliance with it (Diod. xii. 11); and that during the Athenian expedition to Sicily they endeavoured to preserve a strict neutrality, furnishing the Athenian fleet with provisions, but refusing to allow the passage of the land forces through their territory. (Diod. xiii. 3; Thuc. vii. 35.) In B. C. 389, when the elder Dionysius carried his arms across the Sicilian Strait, and proceeded to attack Caulonia, the Crotoniats put themselves at the head of the Greek cities which opposed the Sicilian despot, but the confederate forces were totally defeated by Dionysius at the river Helleporus; and the latter, following up his advantage, made himself master of Caulonia, Hipponium, and Scylletium, the last of which he wrested from the dominion of Crotona. (Diod. xiv. 103—107; Strab. vi. p. 261.) No mention is found in Diodorus of his having made any attack on Crotona itself, but Livy tells us that he surprised the citadel, and by this means made himself master of the city (Liv. xxiv. 3); of which, according to Dionysius, he retained possession for not less than 12 years. (Dionys. Exc. xix.) After the fall of the tyrant, Crotona appears to have recovered its independence; but it suffered severely from the growing power of the Lucanians and Bruttians, who pressed upon it from without, as well as from domestic dissensions. It was at one time actually besieged by the Bruttians, and compelled to apply for aid to the Syracusans, who sent an armament to its succour under Heracleides and Sosistratus; but those generals seem to have carried on intrigues with the different parties in Crotona, which gave rise to revolutions in the city; and after the Crotoniats had rid themselves of their Bruttian foes by a treaty, they were engaged in a war with their own exiles. (Diod. xix. 3, 10.) The conduct of this was entrusted to a general named Menedemus, who defeated the exiles, but appears to have soon after established himself in the possession of despotic power. (Id. xix. 10, xxi. 4.) In B. C. 299, Agathocles made himself master of Crotona, in which he established a garrison. (Id. xxi. 4. Exc. H. p. 490.) How long he retained possession of it we know not; but it is clear that all these successive revolutions must have greatly impaired the prosperity of Cro-

tona, to which, according to Livy (xxiv. 3), the final blow was given during the war of Pyrrhus. The circumstances of this are very imperfectly known to us; but it appears that the Rhegians made themselves masters of the city by treachery, put the Roman garrison to the sword, and destroyed great part of the city. (Zonar. viii. 6. p. 127.) It subsequently passed into the power of Pyrrhus, but was surprised and taken by the Roman consul Cornelius Rufinus during the absence of that monarch in Sicily, B. C. 277. (Id. p. 123; Frontin. *Strat.* iii. 6. § 4.) So reduced was the city after all these disasters, that little more than half the extent comprised within the walls continued to be inhabited. (Liv. xxiv. 3.)

In the Second Punic War the Bruttians, with the assistance of the Carthaginian general Hanno, succeeded in making themselves masters of Crotona, with the exception of the citadel, which held out until the defenders were induced by Hanno to surrender upon terms; the aristocratic party, who had occupied it, being persuaded to migrate to Locri, and a body of Bruttians introduced into the city to fill up the vacancy of its inhabitants. (Liv. xxiv. 2, 3.) The fortifications of Crotona, its port, and the strength of its citadel, still rendered it a place of some importance in a military point of view, and during the last years of the war it was the principal stronghold which remained in the hands of Hannibal, who established his chief magazines there, and fixed his head-quarters for three successive winters in its immediate neighbourhood. (Liv. xxix. 36, xxx. 19; Appian. *Annib.* 57.) The ravages of this war appear to have completed the decay of Crotona; so that a few years afterwards, in B. C. 194, a colony of Roman citizens was sent thither to recruit its exhausted population. (Liv. xxxiv. 45.) From this period Crotona sank into the condition of an obscure provincial town, and is not again mentioned in history until after the fall of the Roman Empire. Its port, however, appears to have been always in some degree frequented as a place of passage to Greece (Cic. *ad Att.* ix. 19); and an inscription still gives it the title of a colony in Imperial times (Mommsen, *Inscr. R. Neap.* 73), though neither Pliny nor Ptolemy acknowledges it as such. The name of Crotona again appears in the wars of Belisarius and Narses against the Goths (Procop. *B. G.* iii. 28, iv. 26); it was one of the few cities which at that time still retained some consideration in this part of Italy, and continued under the sovereignty of the Byzantine Emperors till it passed with the rest of the modern Calabria into the hands of the Normans. The modern city of *Cotrone* is but a poor place, though possessing about 5000 inhabitants, and a well-fortified citadel. This fortress undoubtedly occupies the same situation as the ancient arx, on a rock projecting into the sea (Liv. xxiv. 3), and affording in consequence some degree of shelter to the port. But the importance of the latter, though frequently mentioned as one of the sources of the prosperity of Crotona, must not be overrated. Polybius expressly tells us that it was no good harbour, but only a θερινὸς ὅρμος, or station where ships could ride in summer (Pol. x. 1), and that its value arose from the absence of all harbours along this part of the Italian coast. The ancient city spread itself out in the plain to the W. and N. of the citadel; in the days of its prosperity it extended far across the river Aesarus, which in consequence flowed through the middle of the city; but as early as the Second Punic War, the town had shrunk so much that the Aesarus formed its northern limit, and flowed on the outside of its walls. (Liv. xxiv. 3.) It is now about a mile to the N. of the modern town.

We have scarcely any topographical information concerning the ancient city, and there are no ruins of it remaining. Many fragments of masonry and ancient edifices are said to have been still in existence till about the middle of last century, when they were employed in the construction of a mole for the protection of the port. Livy tells us that the walls of Crotona in the days of its greatness enclosed an extent of 12 miles in circumference; and though its population was not equal to that of Sybaris, it was still able to send into the field an army of 100,000 men. Even in the time of Dionysius of Syracuse, when it had already declined much from its former prosperity, Crotona was still able to furnish a fleet of 60 ships of war. (Diod. xiv. 100.) But in the Second Punic War the whole number of citizens of all ages had dwindled to less than 20,000, so that they were no longer able to defend the whole extent of their walls. (Liv. xxiii. 30.)

Crotona was celebrated in ancient times for the healthiness of its situation. An old legend represented Archias, the founder of Syracuse, as having chosen wealth for his city, while Myscellus preferred health (Strab. vi. p. 269; Steph. B. *v.* Συράκουσαν): according to another tale, Myscellus, when he first visited Italy, preferred the situation of Sybaris, but was commanded by the oracle to adhere to the spot first indicated to him. (Strab. vi. p. 262.) To the favourable position of the city in this respect was ascribed the superiority of its citizens in athletic exercises, which was so remarkable that on one occasion they bore away the seven first prizes in the footrace at the Olympic games. (Strab. *l. c.*; Cic. *de Inv.* ii. 1.) Among their athletes Milo was the most celebrated for his gigantic strength and power of body. (*Biogr. Dict.* art. *Milo.*) To the same cause was attributed the remarkable personal beauty for which their youths and maidens were distinguished. (Cic. *l. c.*) The system of training which produced these results was probably closely connected with the medical school for which Crotona was pre-eminent in the days of Herodotus, the physicians of Crotona being regarded at that time as unquestionably the first in Greece (Herod. iii. 131), and at a later period the school of Crotona still maintained its reputation by the side of those of Cos and Cnidus (Grote's *Greece*, vol. iv. p. 539). Among the most eminent of the physicians of Crotona we may notice Alcmaeon, to whom the first introduction of anatomy was ascribed, and Democedes, who was for some time physician at the court of Darius, king of Persia. (Herod. iii. 129—138.) The great influence exercised by Pythagoras during his residence at Crotona naturally raised up a numerous school of his disciples, many of whom perished in the political revolution that put an end to their power in that city, while the rest were dispersed and driven into exile: a long list of Pythagorean philosophers, natives of Crotona, is preserved to us by Iamblichus (*Vit. Pyth.* 167); but the only two names of real eminence among them are those of Alcmaeon, already mentioned, and Philolaus, whom however Iamblichus represents as belonging to Tarentum. (Diog. Laert. viii. 5, 7.)

The territory of Crotona in the days of its prosperity was extensive, stretching from sea to sea: on the N. it was bounded by the river Hylias (Thuc. vii. 35), while to the S. it probably extended to the

confines of the Locrians, the intermediate towns of Scylletium and Caulonia being its colonies and dependencies. The immediate neighbourhood of the city, though less fertile than that of Sybaris and Thurii, was well adapted for the growth of corn, and the luxuriant pastures of the valley of the Neaethus are celebrated by Theocritus, and retain their richness to the present day. [NEAETHUS.] The same poet, who has laid the scene of one of his Idylls in the neighbourhood of Crotona, speaks with praise of the banks of the Aesarus, which are now dreary and barren: as well as of the pastures and shady woods of two mountains called Physcus and Latymnum. These last must have been situated in the neighbourhood of Crotona, but cannot be identified with any certainty. (Theocr. iv. 17—19, 23—25; and Schol. *ad loc.*; Swinburne's *Travels*, vol. i. p. 313.)

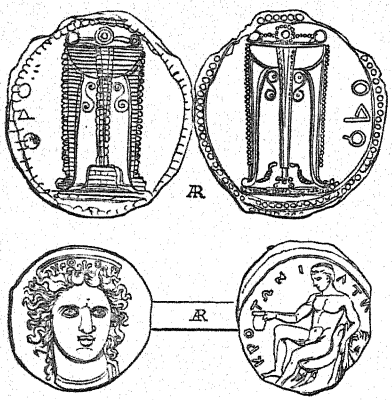
Six miles distant from the city of Crotona was the celebrated temple of the Lacinian Juno, on the promontory of the same name. (Liv. xxiv. 3; Strab. vi. p. 261; Scyl. p. 5. § 13; Dionys. Per. 371; and Eustath. *ad loc.*) Livy calls it "nobile templum, ipsa urbe nobilius:" indeed, there was no other temple of equal fame or sanctity in the whole of Magna Graecia. The period of its foundation is wholly unknown. Virgil alludes to it as already in existence at the time of the voyage of Aeneas, and Dionysius tells us that a bronze cup was still preserved there, which had been dedicated by that hero. (Virg. *Aen.* iii. 552; Dionys. i. 52.) Some legends ascribed its foundation to Hercules, others to Lacinius or Lacinus, who was said to have been dwelling there when it was visited by Hercules, and from whom the promontory derived its name: others, again, spoke of the headland and sacred grove as having been presented by Thetis to Hera herself. (Diod. iv. 24; Tzetz. *ad Lycophr.* 857, 1006; Serv. *ad Aen.* iii. 552.) These legends may be considered as indicating that the temple did not owe its foundation to the Greek colonists of Crotona, but that there previously existed a sacred edifice, or at least a consecrated locality (*τέμενος*), on the spot, probably of Pelasgic origin. The temple of Hera became the scene of a great annual assembly of all the Italian Greeks, at which a procession took place in honour of the goddess, to whom splendid offerings were made; and this festival became a favourite occasion for the Greeks of the neighbouring cities to display their magnificence. (Pseud. Arist. *de Mirab.* 96; Athen. xii. p. 541.) The interior of the temple was adorned with paintings, executed by order of the Crotoniats at the public cost, among which the most celebrated was that of Helen by Zeuxis, for the execution of which that artist was allowed to select five of the most beautiful virgins of the city as his models. (Cic. *de Inv.* ii. 1; Plin. xxxv. 9. s. 36.) Besides abundance of occasional offerings of the most costly description, the temple derived great wealth from its permanent revenues, especially its cattle, out of the produce of which a column of solid gold was formed, and set up in the sanctuary. (Liv. xxiv. 3.) Immediately adjoining the temple itself was an extensive grove, or rather forest, of tall pine-trees, enclosing within it rich pastures, on which the cattle belonging to the temple were allowed to feed, unprotected and uninjured. (Ibid.)

The immense mass of treasures that had thus accumulated in the temple is said to have excited the cupidity of Hannibal, during the time that he was established in its neighbourhood, but he was warned by the goddess herself in a dream to refrain from touching them. (Cic. *de Div.* i. 24.) It was at the same period that he dedicated there a bronze tablet, containing a detailed account of his wars in Spain and Italy, the number of his forces, &c., which was consulted, and is frequently referred to, by the historian Polybius. (Pol. iii. 33, 56.) But though this celebrated sanctuary had been spared both by Pyrrhus and Hannibal, it was profaned by the Roman censor Q. Fulvius Flaccus, who, in B.C. 173, stripped it of half its roof, which was composed of marble slabs instead of tiles, for the purpose of adorning a temple of Fortuna Equestris, which he was erecting at Rome. The outrage was, indeed, severely censured by the senate, who caused the slabs to be carried back to Lacinium, but in the decayed condition of the province, it was found impossible to replace them. (Liv. xlii. 3; Val. Max. i. 1. § 20.) The decay of the temple may probably be dated as commencing from this period, and must have resulted from the general decline of the neighbouring cities and country. But Appian tells us that it was still wealthy, and replete with offerings, as late as B. C. 36, when it was plundered by Sex. Pompeius. (App. *B. C.* v. 133.) Hence Strabo speaks of it as having in his time lost its wealth, though the temple itself was still in existence. Pliny mentions the Lacinian Promontory, but without noticing the temple. It appears, however, from extant remains, as well as from an inscription, "Herae Laciniae," found in the ruins, that it still continued to subsist as a sacred edifice down to a late period. (Dionys. i. 52; Strab. vi. p. 261; Mommsen, *I. R. N.* 72.)

The ruins of this celebrated temple are but inconsiderable; one column alone is standing, of the Doric order, closely resembling those of Metapontum: it is based on a foundation of large stones cut into facets: but some admixture of brickwork shows that the building must have been repaired in Roman times. A second column was standing till near the middle of the last century; and considerable remains of the pavement, and the wall which formed the peribolus of the temple, were carried off to be used in the construction of the mole and the bishop's palace at *Cotrone*. Riedesel, who visited these ruins in 1767, and upon whose authority many modern writers have described the building as of enormous extent, appears to have been misled by some masses of masonry (of reticulated work, and therefore certainly of Roman construction), more than 100 yards distant from the column, and which could never have formed any part of the temple. These fragments are generally known by the absurd appellation of the School of Pythagoras. The position of the temple on a bold projecting rock (as described by Lucan. ii. 434), must have been very striking, commanding a noble view in all directions, and forming a landmark to voyagers, who were in the habit of striking across the bay direct from the Iapygian Promontory to that of Lacinium (Virg. *Aen.* iii. 552). The single column that forms its solitary remnant, still serves the same purpose. (Swinburne's *Travels*, vol. i. pp. 321—323; Craven, *Southern Tour*, p. 238.)

The coins of Crotona are very numerous: the more ancient ones are of the class called *incuse*, having the one side convex, the other concave: a mode of coinage peculiar to the cities of Magna Graecia. The type of all these earlier coins is a tripod, as on the one annexed, in allusion to the oracle of Delphi, in pursuance of which the city was

founded; later coins have the head of the Lacinian Juno, and on the reverse the figure of Hercules. (See the second of those figured below.) [E. H. B.]



COINS OF CROTON.

CRUNI (Κροῦνοι), a town in Moesia, on the river Ziras, was, at a later time, called Dionysupolis or Matiopolis. (Strab. p. 319; Scymn. *Fragm.* 4; Anonym. *Peripl.* 13; Steph. Byz. *s. v.* Διονυσουπόλις; Plin. iv. 18; Arrian, *Peripl.* p. 24; Hierocl. p. 637; Itin. Ant. p. 228; Geogr. Rav. iv. 6; Constant. Porphyr. *de Them.* ii. 1.) [L. S.]

CRUPTO'RICIS VILLA, a place in the country of the Frisians, where 400 Roman soldiers made away with themselves, that they might not fall into the hands of the Frisians. (Tac. *Ann.* iv. 73.) It is identified with a place called *Hem Ryck.* [L. S.]

CRUSI'NIE, a place in Gallia, according to the Table, on a route from Cabillio, that is Cabillonum (*Châlons-sur-Saône*), to Vesontio (*Besançon*). It lies between Vesontio and Ponte Dubris of the Table, that is Pons Dubis, which is *Ponthoux*, on the *Doubs*. The place is therefore between *Ponthoux* and *Besançon;* but such obscure places cannot be easily determined by distances. Walckenaer and others place Crusinie at *Orchamps* near the *Doubs*, where there are said to be Roman remains. D'Anville places it near *Crissei*, being determined, as he often is, by mere resemblance of name. [G. L.]

CRUSIS (Κρουσίς, Thuc. ii. 79; Steph. B.; Κρουσαίη, Herod. vii. 123: *Eth.* Κρουσαῖος, Dionys. i. 49). The Crossaea, Crusaea, or Crusis, was sometimes considered as a part of Mygdonia, but is distinguished from it by Herodotus (*l. c.*), who describes it as comprehending all the maritime country on the Thermaic gulf from Potidaea to the bay of Therma, where Mygdonia commenced. The cities of this district were Lipaxus, Combreia, Lisae, Gigonus, Campsa, Smila, and Aeneia. Livy (xliv. 10) mentions an Antigoneia [ANTIGONEIA], which was perhaps one of the towns on that coast noticed by Herodotus, which had been repaired by one of the Antigoni. Thucydides (ii. 79) speaks of the peltasts of this district: this kind of troops, between heavy and light-armed, furnished with a short spear and light shield, appear to have taken their rise among the Chalcidic Greeks, and were equipped in a manner half Greek half Thracian. (Grote, *Hist. of Greece*, vol. vi. p. 258.) [E. B. J.]

CRUSTUME'RIUM, CRUSTUME'RIA, or CRUSTU'MIUM (Κρουστομέριον and Κρουστομερία, Dionys., Steph. B.: *Eth.* Κρουστομερῖνος, *Id.*; in Latin almost always Crustuminus, though Varro, *L. L.* v. 81, has Crustumerinus), an ancient city of Latium, on the borders of the Sabine country, between Fidenae and Eretum. It is reckoned by Plutarch (*Rom.* 17) a Sabine city, and would certainly appear to have been in later times regarded as such. But Dionysius expressly calls it a colony of Alba, founded at the same time with Fidenae and Nomentum (Dionys. ii 36, 53); and its name also appears in the list of Alban colonies given by Diodorus (ap. Euseb. *Arm.* p. 185; *Orig. G. Rom.* 17). Other writers represent it as still more ancient. Cassius Hemina ascribed its foundation to the Siculi: and, in accordance with this Virgil includes it among the "five great cities" that were the first to take up arms against Aeneas, all of which he certainly meant to designate as Latin towns. (Virg. *Aen.* vii. 631; Serv. *ad loc.*) Pliny also mentions Crustumerium among the cities *of Latium*, of which no vestiges remained in his time. (Plin. iii. 5. s. 9.) Silius Italicus calls it "priscum Crustumium," though he says it was less ancient than Antemnae. (Sil. Ital. viii. 367.)

Its name first occurs in Roman history among the cities which took up arms against Romulus, to avenge the rape of their women at the Consualia; on this occasion Crustumerium combined with Antemnae and Caenina; but instead of uniting their arms they are said to have opposed Romulus singly, and been successively defeated and conquered. Crustumerium shared the same fate as its confederates: it was taken by Romulus, who removed a part of its inhabitants to Rome, and sent a Roman colony to supply their place. (Liv. i. 9—11; Dionys. ii. 36; Plut. *Rom.* 17.) But notwithstanding this tale of a Roman colony, we find Crustumerium next appearing as an independent city in the reign of Tarquinius Priscus; it was one of the cities conquered by that monarch from the Prisci Latini. (Liv. i. 38; Dionys. iii. 49.) On this occasion Dionysius tells us that it received a fresh accession of Roman colonists; but this did not secure its allegiance, and it was captured for the third time, in the first years of the Roman republic, B.C. 499. (Liv. ii. 19.) From this time it appears to have continued in a state of dependency, if not subjection, to Rome; and its territory in consequence suffered repeatedly from the incursions and depredations of the Sabines, to whose attacks it was immediately exposed. (Liv. ii. 64; Dionys. vi. 34, x. 26.) Its name again occurs in B.C. 447, when the army, which was led by the Decemvirs against the Sabines, deserted their standards, and retreated of their own accord to Crustumerium in the Roman territory. (Dionys. xi. 23; Liv. iii. 42.) It would seem probable that this was the event subsequently known as the "Crustumerina secessio" (Varr. *L. L.* v. 81); but that expression is distinctly applied by Varro to the *first* secession (B.C. 493), when the plebeians occupied the Mons Sacer. It would seem, therefore, that he followed some authorities different from the received annals; for it is scarcely possible to reconcile the two, by including the Mons Sacer in the Crustumine territory. [SACER MONS.]

From this time the name of the *city* of Crustumerium never again appears in history, and is found only in Pliny's list of the extinct cities of Latium (iii. 5. s. 9); but its territory (ager Crustuminus) is repeatedly alluded to; and there can be no doubt that it was included in, and gave name to, the

Roman tribe which bore the name of Crustumina, and which was placed for the most part among the Sabines. (Liv. xlii. 34; Cic. *pro Balb.* 25, *pro Planc.* 16.) The period at which this was constituted, cannot be fixed with certainty; but it must be placed *after* B. C. 499, when Crustumerium appears for the last time as an independent town, and *before* B. C. 393. (Mommsen, *Römische Tribus*, pp. 9, 10.) The territory of Crustumerium was noted for its fertility: the strip of plain on the left bank of the Tiber consisted of fat rich fields, which seem to have produced abundance of corn, so that even at a very early period the Crustumerians are represented as sending supplies from thence to Rome. (Liv. i. 11; Dionys. ii. 53; Cic. *pro Flacc.* 29.) Virgil also speaks of this district as producing abundance of pears, the fruit of which, according to Servius, was distinguished for being red only on one side, a peculiarity which they still retain. (Virg. *Georg.* ii. 88; Serv. *ad loc.*; Gell, *Top. of Rome*, p. 191.)

The precise site of Crustumerium has not been determined, but that of its territory is fixed with unusual clearness. It adjoined the Via Salaria and the Tiber, which latter river divided it from the Veientines, beginning from a point 13 miles above Rome, till it met the territory of Fidenae. On the N. it probably adjoined that of Eretum. (Plin. iii. 5. s. 9. § 53; Varr. *R. R.* i. 14; Liv. iii. 42.) The situation of the city must therefore be sought within these limits; but no ruins have been traced to mark the exact spot. It doubtless occupied the summit of one of the hills overlooking the Tiber; and a place called *Marcigliana Vecchia*, indicated by Cluverius, about 9 miles from Rome, and 3½ beyond Fidenae, is on the whole the most probable. (Cluver. *Ital.* p. 658; Nibby, *Dintorni di Roma*, vol. i. p. 526; Abeken, *Mittel Italien*, p. 79.) [E. H. B.]

CRUSTU'MIUS, a river of Umbria, flowing into the Adriatic Sea between Ariminum and Pisaurum. It is noticed by Pliny as in the vicinity of Ariminum, but in a manner that would have rather led to the supposition that it was on the N. side of that city. There can, however, be no doubt that it is the same river of which the name is corrupted in the Tabula into "Rustunum," and which is there placed S. of Ariminum. It may therefore be pretty safely identified with the *Conca*, which enters the sea at *La Cattolica*, and is described as a mountain stream, liable to sudden and violent inundations when swollen by the melted snows. Hence the epithet given it by Lucan, of "Crustumium rapax" (Luc. ii. 406; Plin. iii. 15 s. 20; Tab. Peut.). Vibius Sequester (p. 8) asserts that there was a town of the same name at its mouth, but this is probably a mistake. [E. H. B.]

CRYA (Κρύα: *Eth.* Κρυεύς), a city of Lycia, according to Stephanus (*s. v.*). He quotes the first book of the *Epitome* of Artemidorus, and the following passage:—"and there are also other islands of the Cryeis, Carysis and Alina." Pliny (v. 31), who may have had the same or some like authority, says "Cryeon tres," by which he means that there were three islands off or near to Crya; but he does not name them. Pliny (v. 28) places Crya in Caria, and he mentions it after Daedala, under the name of "Crya fugitivorum." According to his description it is on the gulf of Glaucus. The Stadiasmus places it, under the name Κρούα, 160 stadia from Telmissus to the west. Mela (i. 16) speaks merely of a promontorium Crya. In Ptolemy the name is written Carya, and it is assigned to Lycia. [G. L.]

CRYASSUS (Κρυασσός: *Eth.* Κρυασσεύς) a city of Caria, according to Stephanus (*s. v.*). It does not appear what his authority is; but Leake (*Asia Minor*, p. 225) assumes that it is Plutarch (*de Virt. Mul.*). Some critics further assume that Crya and Cryassus are the same place. The names, however, are distinct enough; and if there is only one place meant, we have two names. There is in the modern town of *Ródos* an inscription, in which both Chalce [CHALCE] and Cryassus are mentioned; and the inscription contains the feminine ethnic form Κρυασσίς, and so far confirms Stephanus. (Leake, *Asia Minor*, p. 224, note.) If the old story is true (Polyaen. *Strat.* viii. 64), Cryassus was a Carian city which some Melians seized, and killed the natives. [G. L.]

CRYPTUS PORTUS (Κρυπτὸς λιμήν), at the straits of the Persian gulf (Ptol. vi. 7), by some supposed to be represented by the modern *Sohar*. Mr. Forster maintains it to be identical with the Amithoscuta of Pliny, and finds it at *Muscat* in *Omán*. (*Arabia*, vol. ii. pp. 231—233.) "Its name, 'the hidden harbour,' is clearly descriptive, and it is descriptive exclusively of *Muscat:* for this port is represented, by the latest authorities, as so shut out from the sea by the rocks which encompass this noble harbour, that the first sight of the entrance is obtained only on the actual approach of the vessel in front of the basin before the town." Thus, Mr. Fraser says, "the entrance is so little conspicuous, that a stranger unacquainted with the black rocks that surround it, would scarcely detect it, on arriving from sea." [G. W.]

CTENUS PORTUS (Κτενοῦς λιμήν, Strab. vii. pp. 308. 312), the port which from the N. side, meeting the SYMBOLON PORTUS on the S., made up the smaller or Heracleotic Chersonesus as forming part of the greater or Tauric Chersonesus. It is identified with the harbour of *Sevastopol*, which is described as one of the finest in the world, and as resembling that of Malta. It is divided into three coves. A full account of it will be found in Clarke (*Trav.* vol. ii. p. 199; Jones, *Trav.* vol. ii. p. 253; comp. *Journ. Geog. Soc.* vol. i. p. 110). [E. B. J.]

CTESIPHON (Κτησιφών: *Eth.* Κτησιφώντιος), a large city in the southern part of Assyria, on the left or eastern bank of the Tigris, the origin of which is uncertain. It is first mentioned by Polybius (v. 45), in his narrative of the war between Antiochus the Great and Molo. Ammianus (xxiii. 6) attributes its foundation to a Parthian ruler named Vardanes or Varanes, but history has not recorded who he was or at what period he lived. It is certain, however, that it was not a place of great consequence till the Parthian empire was firmly established. It rose on the decay of Seleuceia, as that city had upon the fall of the earlier capital, Babylon; and Ammianus may be right in attributing to the Parthian Pacorus, the son of Orodes, the magnificence for which it became celebrated. Strabo (*Epit.* xi. 32) describes Ctesiphon as the winter residence of the Parthian kings, who lived there at that season owing to the mildness of the climate; while they passed their summer in Hyrcania, or at Ecbatana, the ancient and more illustrious royal seat. It long remained a place of considerable importance, especially at the time of the restoration of the Persian empire under the early Sassanian princes. Tacitus (*Ann.* vi. 42) calls it "sedes imperii." Its population must have been very large, as from it alone Severus carried off 100,000 prisoners. (Herodian, iii. 30; Dion Cass.

lxxv. 9; Spartian. *Sever.* c. 16; Zosim. i. 8.) It was still a strong place at the time of Julian's invasion (Amm. Marc. xxiv. 6; Greg. Naz. *Orat. in Julian.* 2), and in the time of Gallienus,—for, though Odenathus was able to ravage the whole of the adjoining country as far as Emisa, the walls of Ctesiphon were sufficiently strong to protect those who fled within them. (Zosim. i. 39.) From the fact that Pliny (vi. 30) states that Ctesiphon was in Chalonitis and that Polybius (v. 44) speaks of Καλωνίτις, it has been conjectured by some geographers that Ctesiphon was on the site of the primeval city Chalneh (*Genes.* x. 10); but there is no reason to suppose that Chalonitis extended so far to the west, and we have no certain evidence that it derived its name from Chalneh. (Hieronym. *Quaest. in Genes.* and *Comment. Amos.* vi. 2.) In more modern times the site of Ctesiphon has been identified with a place called by the Arabs *Al Madain* (the two cities). (Abulfeda, *Geogr.* and Ibn-al-Vardi's *Descript. of Irák*, Niebuhr, vol. ii. p. 305.) At present there are in the neighbourhood some ruins popularly called *Ták Kesra*, or the Arch of Chosroes, which have been noticed by many travellers, and have been supposed to be remains of the palace of one of the Sassanian princes at this place. (Niebuhr, *l. c.*; Ives, *Travels*, ii. p. 112; Della Valle, i. lett. 18.) [V.]

CTI'MENE (Κτιμένη), a town in Thessaly, on the borders of Dolopia and Phthia, near the lake Xynias. (Apoll. Rhod. i. 67.) The town called Cymene in the present text of Livy (xxxii. 13) is probably a corruption of Ctimene. Stephanus B. mentions a tradition, that Ctimene had been given by Peleus to Phoenix (*s. v.* Κτιμένη). (Leake, *Northern Greece*, vol. iv. p. 517.)

CUA'RIUS, or CURA'LIUS. 1. A river of Thessaly. [CIERIUM.]

2. A river of Boeotia. [See p. 412, b.]

CUBALLUM, a place which the consul Cn. Manlius came to in his march into Galatia from the river Alander. [ALANDER.] He passed through the Axylos or woodless country before he reached "Cuballum Gallograeciae castellum." (Liv. xxxviii. 18.) From Cuballum or Cuballus he reached the river Sangarius, and crossing it came to Gordium. Livy says that Manlius marched from Cuballum to the Sangarius "continentibus itineribus;" but that expression does not tell us the number of marches. Leake says that "it is evident that the consul was not marching in any regular line during these days;" and he thinks it "not at all improbable that he may have advanced as far southward as the Caballucome, placed in the Table at 23 M. P. from Laodiceia, and at 32 from Sabatra; and consequently that the Caballucome of the Table may be the same as the Cuballum of Livy" (*Asia Minor*, p. 89). Any opinion of so eminent a geographer is entitled to consideration; but an examination of the narrative of Livy and of the position of Caballucome will show that Cuballum cannot possibly be the place where the Table places Caballucome. [G. L.]

CUBI. [BITURIGES CUBI.]

CUCULUM (Κούκουλον, Strab. v. p. 238), a town of Central Italy, mentioned only by Strabo, who tells us that it was *near* the Via Valeria, but not *on* it, and seems to place it *after* Carseoli and Alba, in following the course of that road. There can be little doubt that it has been correctly fixed by Holstenius (*Not. ad Cluv.* p. 155), at a place still called *Cucullo*, a small town on the ridge of the Apennines, that separates the basin of the lake Fucinus from the valley of Corfinium and Sulmo, and about 5 miles from the pass of the *Forca Carrosa*, where the Via Valeria traverses the ridge in question. It would be thus on the very confines of the Marsi and Peligni, but it is not known to which people it belonged. (Romanelli, vol. iii. pp. 139, 140; but see Kramer, *Der Fuciner See*, p. 61, note.) [E. H. B.]

CUCU'SUS (ἡ Κουκουσσός, Eustath. *ad Dion. Per.* 694), COCU'SUS, or COCU'SUM, a place in Cataonia several times mentioned in the Antonine Itin.; and probably the Octacuscus of the Table. The Itin. places it 62 M. P. from Comana of Cappadocia. It was the place of banishment of Chrysostomus, A. D. 404. It seems to be *Cocsou* or *Gogsyn*, as it is named in some modern maps. [CATAONIA, p. 569.] [G. L.]

CUICUL (*Itin. Ant.* p. 29; *Notit. Afr.*: CULCHUL, *Tab. Peut.*; Κούλκουα κολωνία, Ptol. iv. 3. § 29: *Jimmilah*, Ru.), a city of Numidia Caesariensis (aft. Sitifensis), on the right bank of the river Ampsaga, 25 M. P. north-east of Sitifis, on the high road to Constantina. [P. S.]

CU'LARO, afterwards GRATIANO'POLIS (*Grenoble*), a town in Gallia, on the Isara (*Isère*), a branch of the *Rhone*. It is placed in the Table, under the corrupted name of Culabone, on a road from the Alpis Cottia (*Mont Genèvre*) to Vienna (*Vienne*). It has been a matter of dispute whether Cularo was in the territory of the Allobroges, but there is little doubt that it was. There is a letter from Plancus to Cicero (*ad Fam.* x. 23), which is dated "Cularone ex finibus Allobrogum." The common reading is "Civarone," or "Ciurone;" but there is also a reading "Cuiarone," which in fact is the same, the only difference being in the position of the "i." There seems no doubt that this name represents "Cularone." A modern French writer, who admits that Plancus wrote his letter from Cularo, maintains that "ex finibus" means "near the frontiers of the Allobroges," a translation quite inconsistent with Latin usage. The Geographer of Ravenna writes the name "Curaro," instead of "Cularo;" and "Curaro" only differs from "Cuiaro," one of the readings in Cicero's text, in a single letter, "i," which may easily be confounded with "r."

It appears from two inscriptions found on one of the old gates of *Grenoble*,—one of which has only been demolished within the memory of man,—that Cularo retained its name to A. D. 288. Nothing is known of Cularo for a long time after this letter of Plancus. Three hundred and thirty-two years later M. Aurelius Val. Maximianus restored the walls of Cularo, and gave his surname Herculeus to that gate of the city which was previously called Viennensis, and the name Jovia to the gate which was previously called Romana. This is proved by the two inscriptions, which have been correctly published in the work of Champollion de Figeac, *Antiquités de Grenoble*. It is said that 83 inscriptions have been found at *Grenoble* at different times. The restoration of the walls of Cularo, already mentioned, was made about A. D. 288. In A. D. 379, the emperor Gratianus, being in Gaul, enlarged Cularo, and gave to it his own name Gratianopolis, which it preserves in the corrupted form of *Grenoble*. It seems likely that Gratianus made it a bishop's see; at least we know that there was a bishop of Gratianopolis in A. D. 381. Civitas Gratianopolis appears in the Notitia of the provinces of Gallia among the cities of the division of Gallia called Viennensis; and yet the old name Cularo was

sometimes still used, for in the Notitia of the Empire it is called Calaro, which means Cularo.

It has been supposed by some geographers that Cularo was on an eminence on the right bank of the *Isère*, but *Grenoble* is on the left bank of the river. There is, however, no foundation for this opinion, which seems to have been adopted by those who suppose that the Isara was the limit of the territory of the Allobroges, and that if Cularo was on the left bank it would not be within this territory. (D'Anville, *Notice*, &c.; Walckenaer, *Géog.* &c., vol. i. p. 263.) [G. L.]

CULCHUL. [CUICUL.]

CUMAE (Κύμη, Strab., Thuc., &c.; Κοῦμαι, Ptol.: *Eth.* Κυμαῖος, Cumanus: *Cuma*), a city on the coast of Campania, about six miles N. of Cape Misenum. It was one of the most ancient as well as celebrated of the Greek colonies in Italy, and Strabo expressly tells us that it was the earliest of all the Greek settlements either in that country or Sicily (Strab. v. p. 243), a statement which there is no reason for rejecting, although we may safely refuse to receive as historical the date assigned it by the later Greek chronologers, who would carry it back as far as 1050 B. C. (Hieronym. *Chron.* p. 100; Euseb. ed. Scal. p. 135.) Velleius Paterculus (i. 4), who mentions its foundation next to that of Magnesia, and *before* the Aeolic and Ionic migrations, must have adopted a similar view, though he does not venture to fix the year. The statements of a mythical character connected with its foundation, which represent the fleet of the colonists as guided by a dove, or by the nocturnal sound of brass cymbals, in themselves point to a very early period, which would leave room for such fabulous embellishments. (Vell. Pat. *l. c.*, Niebuhr, vol. iii. p. 177.) There is some discrepancy in regard to the people by whom it was founded, but there is little doubt that the statement of Strabo may be relied on, who describes it as a joint colony of the Chalcidians in Euboea, and the Cymaeans of Aeolis: the two founders being Hippocles of Cyme, and Megasthenes of Chalcis, and it being agreed that the new settlement should bear the name of one of its parent cities, while it ranked as a colony of the other. (Strab. v. p. 243.) Hence we always find Cumae termed a Chalcidic, or Euboean city, though its name, as well as local traditions, preserved the recollection of its connection with the Asiatic Cyme. (Thuc. vi. 3; Liv. viii. 22; Plin. iii. 5. s. 9; Virg. *Aen.* vi. 2; Ovid, *Met.* xiv. 155; Stat. *Silv.* iv. 3. 24, 118.) Velleius however, as well as Dionysius, drops all mention of the Cymaeans among the original colonists, and speaks of Cumae as founded by the Chalcidians, under Hippocles and Megasthenes, while Dionysius calls it a Greek city founded by the *Eretrians* and Chalcidians. Those writers indeed who adopted the very early date assigned to its settlement by the Greek chronologers, which placed it *before* the Aeolic migration, were compelled to exclude all co-operation on the part of the Asiatic Cyme: and it was probably in order to overcome this difficulty that Scymnus Chius represents it as colonised *first* by the Chalcidians, and *afterwards* by the Aeolians. (Vell. Pat. i. 5; Dionys. vii. 3; Scymn. Ch. 236—239.) According to Livy (viii. 22) the original settlement was made in the island of Aenaria, but the new comers found themselves so much disturbed by earthquakes and volcanic eruptions, that they removed from thence to the mainland. Strabo (v. p. 247) also notices the establishment of a colony of Eretrians and Chalcidians in Aenaria, but without indicating its date.

Whatever may have been the real epoch of the foundation of Cumae, it is certain that it rapidly rose to great wealth and prosperity. The extraordinary fertility of the surrounding country, as well as the excellence of the neighbouring ports, gave it immense advantages, and the native population of the interior seems to have been too scanty or too feeble to offer any obstacle to the progress of the rising city. The period of its greatest prosperity was probably from 700—500 B. C.: at this time it was incontestably the first city in this part of Italy, and had extended its dominion over a great part of the province subsequently known as Campania. The fertile tract of plain called the Phlegraean fields was included in its territory, as well as the vine-growing hills that separate this plain from the Bay of Naples, on which Cumae possessed the two excellent ports of Misenum and Dicaearchia. (Dionys. vii. 3.) A little more distant it had planted the flourishing colony of Neapolis, which was doubtless at this time still dependent upon its parent city: and the statement which calls Abella and Nola Chalcidic towns (Justin, xx. 1) evidently indicates that Cumae had not only extended its influence over the interior, but had sought to strengthen it by the establishment of regular colonies. The great extent of its walls still attested in the Augustan age its former power: and all accounts represent it as almost rivalling the Achaean colonies of Crotona and Sybaris in wealth and population. The government, like that of most of the Greek cities in Italy, was aristocratical, and continued so until the overthrow of its liberties by Aristodemus. (Dionys. vii. 4.) The decline of Cumae was probably owing in the first instance to the increasing power of the Etruscans, and especially to the maritime superiority established by that people in the Tyrrhenian Sea. But the Etruscan conquest of Campania soon brought them into hostile collision by land also: and the first event in the history of Cumae that has been transmitted to us, is that of the successful opposition which it was able to offer to a vast host of invaders, consisting (it is said) of Etruscans, Umbrians, and Daunians (?). Exaggerated as are the numbers of these enemies, who are said to have brought into the field 500,000 foot, and 28,000 horse, there seems no reason to doubt the historical fact of the invasion and its repulse. (Dionys. vii. 3, 4.) According to Dionysius, it took place about 20 years before the usurpation of Aristodemus, who first rose to distinction upon this occasion, and was subsequently appointed to command the auxiliary force sent by the Cumaeans to assist the Aricians against Aruns, the son of Porsena. (Liv. ii. 14; Dionys. v. 36, vii. 5, 6.) His success in this expedition paved the way to his assumption of supreme power, which he attained by the same arts as many other despots, by flattering the passions of the multitude, and making use of the democratic party to overthrow the oligarchy, after which he proceeded to surround himself with a guard of hired partisans, and disarm the rest of the people. Dionysius has left us a circumstantial account of the rise, government, and fall of Aristodemus (vii. 3—11; Diod. vii. Exc. Vales. p. 547), which, notwithstanding the scepticism of Niebuhr (vol. i. p. 554, vol. iii. p. 178), may probably be received as historical, at least in its main outlines. According to that author his usurpation may be dated in B. C. 505, and he appears to have retained the sovereign power for above 20 years, when he was expelled by the descendants of those whom he had put to death or

driven into exile. It was during this period that Tarquinius Superbus, the exiled king of Rome, took refuge at Cumae, where he shortly after ended his days, B. C. 496. (Liv. ii. 21; Dionys. vi. 21.) Aristodemus was still ruler of the city when the Roman republic sent an embassy to beg for supplies of corn in time of a great famine (B. C. 492), but the ships, which had been already loaded with grain, were seized by the tyrant and confiscated, as an alleged equivalent for the property of Tarquin. (Liv. ii. 34; Dionys. vii. 2, 12.)

A despotism such as that of Aristodemus is represented, and the civil dissensions that must have attended its overthrow as well as its establishment, could not but weaken the power and impair the prosperity of Cumae, and render her less able to cope with the increasing power of the Etruscans. Hence, the next time her name is mentioned in history, we find her invoking the aid of Hieron, the then powerful despot of Syracuse, against the combined fleets of the Tyrrhenians and the Carthaginians, who had attacked her by sea, and threatened her very existence. The victory of Hieron on that occasion (B. C. 474) not only delivered Cumae from immediate danger, but appears to have given a severe blow to the maritime power of the Etruscans. (Diod. xi. 51; Pind. *Pyth.* i. 136—146, and Schol. *ad loc.*) Nor do we hear of the latter any further molesting Cumae by land; and that city appears to have enjoyed an interval of repose, which, so far as we can judge, would seem to have been a period of considerable prosperity: but a more formidable danger now threatened it from the growing power of the Samnites, who, in B. C. 423, made themselves masters of Capua, and only three years afterwards, after defeating the Cumaeans in the field, laid siege to their city, and after repeated attacks succeeded in carrying it by assault. No mercy was shown by the conquerors: the unfortunate city was given up to pillage, many of its citizens put to the sword, and the rest sold into slavery, except such as were able to make their escape to Neapolis: while their wives and daughters were forced to cohabit with the Campanian conquerors, who established a colony in the city. (Liv. iv. 44; Diod. xii. 76; Strab. v. p. 243.) The date of this event is given by Livy as B. C. 420; and the archonship of Aristion, to which it is assigned by Diodorus, would give the same date (B. C. 421—420), but the Roman consulship, to which the latter refers it, is that of B. C. 428: the former date is probably the true one.

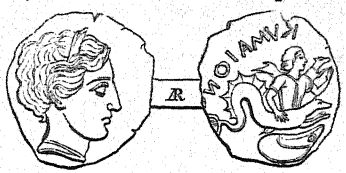
From this period Cumae ceased to be a Greek city, though still retaining many traces of Hellenic rites and customs, which subsisted down to the Augustan age: but a fatal blow had been given to its prosperity, and it sank henceforth into the condition of a second-rate Campanian town. Having shared in the general defection of the Campanians from Rome and in their subsequent defeat, it was in B. C. 338 admitted to the Roman franchise, though at first without the right of suffrage (Liv. viii. 14): at what time it obtained the full franchise we know not, but it seems at a later period to have not only enjoyed the fullest municipal privileges, but to have been regarded by the Romans with especial favour, on account of its unvarying fidelity to the republic. (Liv. xxiii. 31; Vell. Pat. i. 4; Cic. *de leg. Agr.* ii. 31, *ad Att.* x. 13.) In the Second Punic War Hannibal made an attempt upon the city, but was repulsed from its walls by Sempronius Gracchus, and obliged to content himself with laying waste its territory (Liv. xxiii. 36, 37, xxiv. 13.) From this time we hear but little of Cumae, but the circumstance that, in B. C. 180, the citizens requested and obtained permission to use the Latin language in their public documents, shows the continually decreasing influence of the Greek element in the city. (Liv. xl. 42.) We may probably infer from the expressions of Velleius (i. 4) that it continued faithful to the Romans during the Social War. In the latter ages of the Republic its neighbourhood began to be frequented by the Roman nobles as a place of retirement and luxury; but these established their villas rather at Baiae and Misenum than at Cumae itself, the situation of which is far less beautiful or agreeable. Both these sites were, however, included in a municipal sense in the territory of Cuma (in Cuemano), and hence we find Cicero applying the name of Cumanum to his villa, which was in full view of Puteoli (*Acad.* ii. 25), and must therefore have been situated on the Bay of Baiae, or at least on the E. side of the ridge which separates it from Cumae. The same thing is probably true of the villas of Catulus, Pompeius, and Varro, mentioned by him. (Cic. *Acad.* i. 1, ii. 25; *ad Fam.* xvi. 10; *ad Att.* iv. 10.) At an earlier period Sulla retired to the neighbourhood of Cumae after his abdication, and spent the last years of his life there. (Appian, *B. C.* 104.) The increasing popularity of Baiae, Bauli, and Misenum, under the Roman Empire, though it must have added to the local importance of Cumae, which always continued to be the municipal capital of the surrounding district (Orell. *Inscr.* 2263), was unfavourable to the growth of the city itself, which appears to have declined, and is spoken of by Juvenal as deserted (*vacuae Cumae, Sat.* iii. 2) in comparison with the flourishing towns around it. Statius also calls it the quiet Cumae (*quieta Cyme*, Silv. iv. 3. 65). But the expression of the satirist must not be taken too strictly: the great extent of the ancient walls, noticed by Velleius (i. 4), would naturally give it a deserted appearance; but we know that Cumae had received a colony of veterans under Augustus, which appears to have been renewed by Claudius (*Lib. Colon.* p. 232), and though Pliny does not give it the name of a colony, it bears that title in several inscriptions of Imperial date (Orell. *Inscr.* 1857, 2263, 2533). We learn from various other sources that it continued to exist down to the close of the Roman Empire (Plin. iii. 5. s. 9; Ptol. iii. 1; § 6; *Itin. Ant.* pp. 122, 123; *Tab. Peut.*), and during the wars of Belisarius and Narses with the Goths, it re-appears as a place of importance. At this time, however, the city appears to have shrunk, so as to be confined to the ancient citadel or arx (still called the *Rocca di Cuma*), an isolated and precipitous rock, very difficult of access, and which on that account was regarded as a very strong fortress. It was chosen by the Gothic kings as the depository of their regalia and other valuables, and was the last place in Italy that held out against Narses. (Procop. *B. G.* i. 14, iii. 6, iv. 34; Agath. i. 8—11, 20.) This citadel continued to exist till the 13th century, when having become a stronghold of robbers and banditti, it was taken and destroyed; and the site has remained desolate ever since.

Under the Roman Empire Cumae was noted for a manufacture of a particular kind of red earthenware. (Mart. xiv. 114.) Its territory also produced excellent flax, which was especially adapted for the manufacture of nets. (Plin. xix. 1. s. 2; Grat. Falisc. *Cyneg.* 35.) Of the fertility of the adjoining plain,

or the wines of Mt. Gaurus, it is unnecessary to speak, but the latter was in the time of the Romans probably dependent on Puteoli.

Inseparably connected with the name of Cumae is that of the Sibyl who, according to the general tradition of antiquity, had her abode there. There is little doubt that the legends connected with her were brought by the Greeks from Cyme in Asia Minor, and were transferred from Gergis or Gergithes in the Troad to the Italian Cumae. (Grote's *Greece*, vol. iii. p. 472; Klausen, *Aeneas und die Penaten*, vol. i. pp. 209, 210.) Similar peculiarities in the nature of the soil and localities seem to have contributed to this: it was doubtless also owing to the striking physical characters of the adjoining region that the myths connected with the entrance to Hades became permanently localized about Lake Avernus: and the idea of placing the Cimmerians of the Odyssey in the same neighbourhood was probably an afterthought in later times. It seems likely, indeed, that the Cumaeans were one of the main channels by which the Trojan and Greek legends were transferred to this part of Italy, and the names of Aeneas and Ulysses inseparably associated with the coasts of the Tyrrhenian Sea. The cave of the Sibyl was still supposed to exist in the historical period; the cavern shown under that name was a vast subterranean chamber or grotto, hewn out of the eastern side of the rock on which stood the citadel. ("Excisum Euboïcae latus ingens rupis in antrum," Virg. *Aen.* vi. 42; Pseud. Arist. *Mirab.* 95; Lycophr. 1278—1280; Ovid, *Met.* xiv. 104.) Justin Martyr, who visited it about the middle of the second century, describes it as like a great hall or basilica, artificially excavated, containing three reservoirs of water, and with an inner chamber or recess, from which the prophetess used to deliver her oracles. (Just. Mart. *Paraen.* 37.) Agathias, in relating the siege of Cumae by Narses, also mentions the existence of this great cavern, of which that general availed himself to undermine the walls of the citadel, and by this means caused them to fall in, together with the roof of the cavern: and thus destroyed the abode of the Sibyl, though without effecting the capture of the fortress. (Agath. *B. G.* i. 10.) On the summit of the arx was a temple of Apollo, whose worship here seems to have been intimately connected with that of the Sibyl, though legends gave it a still more ancient origin, and ascribed the foundation of the temple to Daedalus. (Virg. *Aen.* vi. 14—19, and Serv. *ad loc.*; Sil. Ital. xii. 85—102; Juv. iii. 25.) Some obscure ruins on the summit of the hill are supposed to have formed part of this ancient edifice: and the remains of a cavern on the E. face of the cliff are believed to have belonged to that of the Sibyl. The true situation of this was first pointed out by Cluverius: earlier commentators and topographers had confounded the cave of the Sibyl herself with the entrance to the infernal regions near the Lake Avernus, and hence the name of *Grotta della Sibilla* is still popularly given to an artificial excavation on the banks of that lake, which has the appearance of an imperfect tunnel, and is in all probability a work of Roman times. (Cluver. *Ital.* pp. 1107—1113; Romanelli, vol. iii. p. 517.)

The existing remains of Cumae are inconsiderable: the plain around the rock of the citadel, in which the ancient city spread itself out in the days of its greatness, is now covered with a royal forest: some remains of an amphitheatre however still exist, and numerous other masses of masonry, most of them of Roman construction. To the same period belongs a picturesque archway in a massive and lofty wall of brick, called the *Arco Felice*, which stands on the road to *Pozzuoli*, and is supposed by some to be one of the gates of the ancient city, but the nature of its construction renders this almost impossible. Between this and the foot of the rock are the remains of a small temple, popularly known as the *Tempio dei Giganti*. This is all that remains of Cumae above ground, but excavations at different periods have brought to light numerous architectural fragments, vases and statues, many of them of the best period of art, and it is probable that few sites would better reward more systematic researches. (Romanelli, vol. iii. pp. 501, 502; Eustace's *Classical Tour*, vol. ii. pp. 427—434; Iorio, *Guida di Pozzuoli*, pp. 102—125; Bull. dell Inst. 1842, pp. 6—10.) [E. H. B.]



COIN OF CUMAE.

CUMERUS, a promontory of Picenum, on the coast of the Adriatic, still called *Monte Comero*. (Plin. iii. 13. s. 18.) It is formed by a considerable mountain mass, rising close to the sea-shore, and nearly detached from the mountains of the interior, extending about 10 miles in length. At its northern extremity stood the city of Ancona and the smaller town of Numana (*Umana*) at its southern end. [E.H.B.]

CUNARUS MONS. [APENNINUS.]

CUNAXA (Κούναξα, Plut. *Artax.* c. 8), the scene of the battle between Cyrus the Younger and the forces of his brother Artaxerxes, in which the former was overthrown and slain. Xenophon (*Anab.* i. 8) describes the battle fully, but does not mention the name of the place where it was fought. Plutarch, in his life of Artaxerxes, has alone preserved it, and states that it was 500 stadia from Babylon. There has been much discussion as to the exact position of the field of battle. Rennell (*Illustr. of the Retreat of the Ten Thousand*, p. 93) has adopted the distance from Babylon as given by Plutarch, as that which on the whole appears to accord best with the previous narrative of Xenophon. [V.]

CU'NEI. [CONII.]

CUNETIO, in Britain, mentioned in the fourteenth Itinerary, as being 15 miles from Spinae (*Speen*). Some locality on the *Kennet*. [R. G. L.]

CU'NEUS (Κούνεος), i. e. the *Wedge*, a name applied, from its shape, to that part of the Spanish peninsula which forms its SW. angle, and the S. part of Lusitania, from the mouth of the Anas to the SACRUM PR. (*C. S. Vincent*; Artemidor. *ap. Strab* iii. p. 137). Whether the name was also applied specifically to the headland just named, is not quite clear from Strabo; but Mela (iii. 1) assigns it to the S. headland of the district (*C. S. Maria*). Respecting the people, see CONII. [P. S.]

CU'NICI. [BALEARES.]

CUNICULA'RIAE INSULAE is the name given by Pliny to some small islands lying in the strait which separates Corsica from Sardinia, now known as the *Straits of Bonifacio*. They are probably the

three small islets now called *Isola dei Razzoli, dei Budelli*, and *di Sta. Maria*, which are those that lie most directly in the strait itself. Between these and the N. extremity of Sardinia, is the more considerable island called *Isola della Maddalena*, which is probably the PHINTON of Pliny and Ptolemy. The former mentions another island called Fossae, and Ptolemy one called Ilva, close to Phinton. There are, in fact, two other islands—one called *I. di Caprera*, on the E. of La Maddalena, and the *I. dei Sparagi*, on the W.—to which these names may be applied, but they cannot be really identified. Perhaps Pliny means to apply the name of Cunicullariae to the whole group. (Plin. iii. 6. s. 13; Ptol. iii. 3. § 8.) [E. H. B.]

CUNISTORGIS. [CONII.]

CUPPAE (Κούπους), a town in Upper Moesia, with a garrison of Dalmatian horsemen. (Itin. Ant. p. 217; Geogr. Rav. iv. 7; Procop. *De Aedif.* iv. 6; p. 287.) [L. S.]

CUPRA (Κούπρα: *Eth.* Cuprensis), the name of two cities or towns in Picenum, called for the sake of distinction Cupra Maritima and Cupra Montana.

1. CUPRA MARITIMA (Κούπρα μαριτίμα, Ptol.) was situated on the sea coast, between the Castellum Firmanum and Castrum Truentinum. (Strab. v. p. 241; Mela, ii. 4. § 6; Plin. iii. 13. s. 18; Ptol. iii. 1. § 21.) Strabo does not describe it as a town, but speaks only of the temple of Cupra (τὸ τῆς Κύπρας ἱερόν), which he says was founded by the Tyrrhenians (Etruscans), and that Cupra was the Tyrrhenian name of Juno. But it is clear that a town had grown up around the temple; for it is mentioned as such by all the other geographers, and appears to have become the more considerable place of the two, so that it was often called Cupra without any distinctive epithet. (Cupra urbs, Mel. *l. c.*; Cupra oppidum, Plin. *l. c.*) The temple of Cupra is also mentioned by Silius Italicus (viii. 433), and an inscription records its restoration by Hadrian. The discovery of this fixes the site of the temple and the town of Cupra Maritima, at a place called *le Grotte a Mare*, about 3 miles N. of *S. Benedetto*, and 8 miles from the mouth of the Truentus or *Tronto*. (Cluver. *Ital.* p. 734; Gruter. *Inscr.* p. 1016, 2; Colucci, *Cupra Maritima*, p. 130.)

2. CUPRA MONTANA (Κούπρα μοντάνα, Ptol. iii. 1. § 52; Cuprenses cognomine Montani, Plin. iii. 13. s. 18) is mentioned both by Pliny and Ptolemy, among the towns of the interior of Picenum, and was certainly distinct from the preceding. It is considered by local topographers to have occupied the site of the modern *Ripatransone*, a town on a hill, only 8 miles inland from the site of the maritime Cupra. (Cluver. *Ital.* p. 741; Abeken, *Mittel Italien*, p. 120.) [E. H. B.]

CURA'LIUS. [CUARIUS.]

CURES (Κύρης, Strab. Κύρεις, Dionys.: *Eth.* Κυρίτης, Quiris (pl. Quirites), but also Curensis, Plin.: *Correse*), an ancient city of the Sabines, situated to the left of the Via Salaria, about 3 miles from the left bank of the Tiber, and 24 miles from Rome. It is celebrated in the early history of Rome as the birthplace of Numa, as well as the city of Tatius, from whence the Sabines proceeded, who under that monarch waged war against Romulus, and ultimately established themselves at Rome. (Liv. i. 13; Dionys. ii. 36, 46, 48; Plut. *Rom.* 19.) Hence the general opinion of ancient authors derives the name of Quirites, by which the Roman people was known in later times, from that of Cures. (Strab. v. p. 228; Liv. i. 13; Fest. v. *Quirites.*) Virgil therefore, for distinction's sake, terms the inhabitants of Cures "prisci Quirites" (*Aen.* vii. 710), and Columella still more distinctly, "veteres illi Sabini Quirites" (*de R. R.* i. pref.). It is, however, far more probable that the two names had no *immediate* connection; but that both were derived from the Sabine word Curis or Quiris, which signified a spear (Fest. pp. 49, 254, ed. Müll.; Serv. *ad Aen.* i. 292; Ovid, *Fast.* ii. 477), and that the Roman name of Quirites was merely equivalent to "spearmen" or "warriors." A legend related by Dionysius (ii. 48), which connects the foundation of Cures with the worship of the Sabine god Quirinus, evidently points to the same derivation. It is even probable that the prominent part assigned to Cures in the legendary history of Tatius, which led some writers to assume that it must have been the metropolis or chief city of the Sabines (Dionys. ii. 36), had no other foundation than in the false etymologies which connected it with the name of Quirites. It is certain at least, that both Virgil and Ovid speak of it as a small town (parvi Cures, Virg. *Aen.* vi. 812; Ovid, *Fast.* ii. 135), and its name never appears in any of the subsequent wars of the Romans with the Sabines. The circumstance that Numa was, according to the received history, a native of Cures, may be thought to lend some countenance to the tradition of its early importance, though on the other hand it is not improbable that the two traditions were adapted to each other. (Liv. i. 18; Plut. *Num.* 3; Virg. *Aen.* vi. 812.) Strabo's statement, that it had once been a flourishing and powerful city, is apparently only an inference which he draws from its having in ancient times given two kings to Rome. (Strab. v. p. 228.) Whatever truth there may be in the statements of its ancient greatness, it must have early fallen into comparative insignificance; for though numerous references to it are found in the Latin poets, no mention of its name again occurs in Roman history, and Strabo tells us that it was in his time sunk to a mere village. It had however, previous to that, received a body of Roman colonists, first in the time of Sulla, and again in that of Caesar (*Lib. Colon.* p. 253; Zumpt, *de Colon.* p. 305), and seems to have considerably revived under the Roman empire. Pliny notices the Curenses as one of the municipal towns of the Sabines; and numerous inscriptions of Imperial date speak of its magistrates, its municipal senate (ordo), &c., whence we may infer that it continued to be a tolerably flourishing town as late as the 4th century. (Plin. iii. 12. s. 17; Orelli, *Inscr.* 107; Nibby, *Dintorni*, vol. i. pp. 532, 533.) In these inscriptions it is uniformly termed "Cures Sabini," an epithet probably indicating the claim set up by the people to be the metropolis of the Sabines. In like manner, after the establishment of Christianity, the bishops assumed the title of "Curium Sabinorum," and sometimes even that of "Episcopus Sabinensis." The final decay of the city probably dates from the time of the Lombards, who repeatedly ravaged this part of Italy: we learn from an epistle of Pope Gregory I. that in A. D. 593 the site was already desolate. (Nibby, *l. c.*)

The true situation of Cures was first pointed out by Holstenius, and the actual remains of the city discovered by Chaupy. The site, which is of considerable extent, is occupied in part by two small villages or hamlets: the one still bearing the name of *Correse;* the other, about a mile to the W., is

called *Arci*, and evidently marks the site of the ancient citadel (Arx). Considerable fragments of masonry, as well as architectural ornaments, portions of columns, &c., and several inscriptions, have been found scattered over the surface of this space: but all these remains are of Roman date; no traces are found of the ancient walls, and it seems probable indeed that Cures, like many other Sabine cities, was not fortified. About 2 miles distant from *Arci*, at a place called *Torri*, are the substructions of a temple, of a very massive construction, and probably belonging to a much more remote epoch. (Chaupy, *Maison d'Horace*, vol. iii. pp. 70—84; Nibby, *l. c.* pp. 531—538; Holsten. *Not. ad Cluv.* p. 106) At the foot of the hill occupied by the ruins of Cures flows a small river called the *Correse*, which rises in the mountains above *Nerola*, and falls into the Tiber about 3 miles below *Arci*. [E. H. B.]

CURE'TES, CURE'TIS. [AETOLIA, p. 64.]

CU'RGIA (Κούργια, Ptol. ii. 4. § 15) or CURIGA (*Itin. Ant.* p. 432; Geogr. Rav. iv. 44: *La Calera*), a city of the Celtici, in Hispania Baetica, near the Mons Marianus (*Sierra Morena*), on the high road from the mouth of the Anas to Emerita Augusta. It appears to be the same place as the TURIGA, previously Ucultuniacum, of Pliny (iii. 3; compare Caro, *Ant.* iii. 70; Ukert, vol. ii. pt. 1, p. 382). [P. S.]

CU'RIA (*Chur*), a town in Rhaetia prima, on the Rhine. (Itin. Ant. pp. 277, 278; Paul. Diac. *Hist. Longob.* vi. 21.) [L. S.]

CURIA, in Britain, mentioned by Ptolemy as a town of the Ottadeni. Probably *Currie-on-Gore*. [R.G.L.]

CURIA'NUM (Κουριανὸν ἄκρον), is placed by Ptolemy (ii. 7) on the coast of Aquitania, between the mouth of the *Adour* and of the *Garonne*. There seems no place that corresponds to it except the *Pointe d'Arcachon*, on the north side of the *Bassin d'Arcachon*. Some geographers fix it at the *Pointe de Grave*, near the *Tour de Cordouan*, the point which is on the south side of the entrance of the *Gironde*. [G. L.]

CU'RIAS (Κουρίας, Ptol. v. 14. § 2; Strab. xiv. p. 683; Steph. B.; Κυριακόν, *Stadiasm.* §§ 286, 300: *Capo Gavata* or *delle Gatte*), the most S. point of Cyprus, forming a low and rounded excrescence, which resembles a peninsula rather than a promontory. The stags from Cilicia and Syria swam over to this fertile spot to enjoy the rich pastures. (Aelian. *Nat. An.* v. 56, xi. 7; Maxim. Tyr. *Diss.* xii. 3; Engel, *Kypros*, vol. i. p. 117.) [E. B. J.]

CURICTA (Plin. iii. 21. s. 25; Κουρίκτα, Ptol. ii. 16. § 13; Κυρικτική, Strab. ii. p. 123, ad fin., vii. p. 315), an island off the coast of Illyricum, now called *Karek*, or *Veglia*, a little south of the Absyrtides. According to Ptolemy it contained two towns, Fulvinium (Φουλφίνιον) and Curicum (Κούρικον). "*Veglia* has excellent harbours; and the valleys, if cultivated, might be productive as of old, when the island was rich in timber and pasture land, and produced abundance of grain, oil, and wine. The Illyrian snails, mentioned by Pliny (ix. 56), are very numerous in *Veglia*. It was during a long period an independent state, until ceded to Venice in the fifteenth century." (Wilkinson, *Dalmatia and Montenegro*, vol. i. p. 50.)

CURIGA. [CURGIA.]

CURIOSOLITAE, a people of Celtica who are mentioned by Caesar several times (*B. G.* ii. 34, iii. 7, 11, vii. 75). The name only occurs in the accusative form, and as there are variations in the MSS., the nominative is not quite certain. They are mentioned (*B. G.* ii. 34) with the Veneti, Unelli, Osismi, and others that Caesar calls "maritimae civitates," and border on the ocean. In another place (*B. G.* vii. 75) he describes the position of the Curiosolitae on the ocean in the same terms, and includes them among the Armoric states, a name equivalent to "maritimae." The name occurs in Pliny (iv. 18) in the form Cariosvelites; and he mentions them with the Unelli, Diablindi, and Rhedones. The Curiosolitae are not mentioned by Ptolemy. No city of these people is mentioned, and the Itins. give no roads in this part of *Bretagne*. Accordingly we can only conjecture their position, which is determined with some probability to be the diocese of *St. Malo*, the only place that remains for them after fixing the position of the other Armoric nations. The name seems to be preserved in *Corseult*, a village between *Dinan* and *Lamballe*, where there are the remains of an old Roman town. We may conclude that, after the fashion of Gallic names, *Corseult* represents the capital of the Curiosolitae. D'Anville supposes that on the coast they extended west to the neighbourhood of *St. Brieuc*, where a place called *Finiac* denotes the boundary of an ancient territory, as the name Fines or *Fins* denotes in other parts of Gallia. The neighbours of the Curiosolitae on the east were the Rhedones, and on the south the Veneti. On the west were the Osismi or Osismii, who occupied the extremity of the peninsula of *Bretagne*. But Walckenaer places, between the Osismi and the Curiosolitae, the Biducasii of Ptolemy, in the diocese of *St. Biduë* or *St. Brieuc*; whom he distinguishes from the Viducasses. [VIDUCASSES.] (D'Anville, *Notice*, &c.; Walckenaer, *Géog.* vol. i. p. 381.) [G. L.]

CU'RIUM. [AETOLIA, p. 66, b.]

CU'RIUM (Κούριον, Ptol. v. 14. § 2; Steph. B.; Hierocl.; Curias, Plin. v. 13: *Eth.* Κουριεύς: *Piscopia*), a city of Cyprus, situated to the W. of the river Lycus, 16 M. P. from Amathus. (*Peut. Tab.*) It was said to have been founded by the Argives. (Herod. v. 113; Strab. xiv. p. 683.) Stesenor, its sovereign, betrayed the cause of his country during the war against the Persians. (Herod. *l. c.*) Near the town was a Cape (Φρούριον, Ptol. v. 14. § 2: *Capo Bianco*), from which sacrilegious offenders who had dared to touch the altar of Apollo were thrown into the sea. (Strab. *l. c.*) The ruins of a town supposed to represent this have been found near *Piscopia*, one of the most fertile spots in the island. (Pococke, *Trav.* vol. ii. p. 329; Engel, *Kypros*, vol. i. p. 118.) [E. B. J.]

CURMILIACA, in Gallia, is placed by the Antonine Itin. on a road between Samarobriva (*Amiens*) and Caesaromagus (*Beauvais*). This old road is the *Chaussée de Brunehaut*. D'Anville gives sufficient reasons for supposing that a place called *Cormeilles* may represent Curmiliaca. [G. L.]

CURTA (Κούρτα), a town in Pannonia, the site of which is unknown. (Ptol. ii. 16. § 4, who places it in Lower Pannonia, while the Itin. Ant. p. 262, assigns it to Upper Pannonia.) [L. S.]

CU'RUBIS (Κουραβὶς ἡ Κούροβις, Ptol. iv. 3. § 8; *Itin. Ant.* pp. 56, 57, 493; *Tab. Peut.*: *Kurbah*), a city on the E. coast of Zeugitana, in Africa Proper, between Clypea and Neapolis, 16 M. P. north of the latter. According to Pliny (v. 3) it was a free city, but an inscription found on the spot designates it a colony, COL. FULVIA. CURUBIS. (Shaw, *Travels &c.*, p. 90.) [P. S.]

CUSA (Κούσα), a river on the W. coast of Mauretania Tingitana, S. of Atlas Minor and N. of the river Asama. (Ptol. iv. 1. § 2.) [P. S.]

CUSAE (Χοῦσαι, Aelian, *H. An.* x. 27; Κάσσος or Ἀκούασα, Hierocles, p. 730), the modern *Kusieh*, was a town in the Lycopolite nome of the Thebaid. In the Notitia Imperii it is noted as the head-quarters of the Legio II. Constantia Thebaeorum. The goddess Aphrodite Ourania was held in especial reverence at Cusae under the symbol of a white cow. (Aelian, *l. c.*) At a later period it was an episcopal city. There appears to have been another town of this name in the Hermopolite nome of the Heptanomis. [W. B. D.]

CUSH, the Scripture name for Arabia, usually rendered by the LXX. Αἰθιοπία, as e. g. *Numb.* xii. 1; *Isaiah*, xi. 11; *Habak.* iii. 7, &c. [G. W.]

CU'SIBI. [Oretani.]

CUTATISIUM (Κουτατίσιον, Procop. *B. G.* iv. 13, 14), a small town in Colchis, on the river Phasis, now *Kchitais* or *Kutais*. It was identified with the mythical Cytae or Cytaea, said to have been the birthplace of Medea (Steph. B. *s. v.*; Plin. iv. 12. s. 26), whence the adjectives Cytaeaeus and Cytaeus, used in reference to Medea and Colchis (Propert. i. 24; Val. Flacc. vi. 693). Scylax, on the other hand, states that Mala, on the same river, was entitled to that honour. [V.]

CUTI'LIAE (Κοτυλία), a town of the Sabines, between Reate and Interocrea, situated in the immediate neighbourhood of a small lake, which bore the name of Cutiliae Lacus (Plin. iii. 12. s. 17), or Lacus Cutiliensis (Varr. *L. L.* v. 71; Macrob. *Sat.* i. 7). This was in fact a mere pool,—according to Dionysius it was only 400 feet in diameter, but of great depth; and it derived great celebrity from the circumstance of its having a floating island on its surface. This phenomenon, which is the subject of great exaggeration with many ancient writers, is well described by Dionysius, who tells us that "the island is about 50 feet in diameter, and it rises to the height of about a foot above the water: it is not fixed, and floats about in different directions, as the wind drives it, sometimes one way, sometimes another. There grow on it a kind of rushes, and a few bushes of small size." (Dionys. i. 15; Plin. ii. 95; Senec. *Nat. Qu.* iii. 25; Sotion. *de Mir. Font.* 37; Macrob. *l. c.*) It is evident that this marvel arose from the incrustations of carbonate of lime formed by the waters of the lake, fragments of which might from time to time be detached from the overhanging crust thus formed on the banks: the same phenomenon occurs, though on a smaller scale, at the Aquae Albulae near Tibur. (Gell, *Top. of Rome*, p. 41.) According to Dionysius the lake was consecrated to Victory, meaning probably the Sabine goddess Vacuna, and was regarded as so sacred that no one was allowed to approach its banks, except on certain festivals. The Cutilian Lake still exists under the name of *Pozzo di Ratignano* or *Latignano*, though apparently reduced in size by the continual incrustation of its banks; but the floating island has disappeared. The lake is situated in the level valley of the *Velino*, at the foot of the hill on which stands the modern village of *Paterno*. In its immediate neighbourhood are numerous other springs, some hot and some cold, and varying in their mineral qualities, but mostly of a sulphureous character. These are the Aquae Cutiliae (τὰ ἐν Κωτιλίαις ψυχρὰ ὕδατα, Strab. v. p. 228), mentioned by Strabo and other writers, and which appear to have been much resorted to by the Romans for their medical properties. (Cels. *de Med.* iv. 5.) Among other instances we learn that Vespasian was in the habit of visiting them every year; and it was while residing here for the purpose of using them, that his death took place, A. D. 79. (Suet. *Vesp.* 24; Dion Cass. lxvi. 17.) There still exist some fine ruins of Roman baths, at a short distance from the lake; and the basin of one of the springs is surrounded with marble steps. (K. Craven, *Abruzzi*, vol. i. pp. 231—235; Chaupy, *Maison d'Horace*, vol. iii. pp. 102, 103.)

It is probable that there grew up something of a town around the mineral springs of Cutilia, and hence we find the name of Cutiliae, as that of a town or village, both in the Itineraries, and even in Livy, where he is describing the route of Hannibal from Amiternum to Rome. (Liv. xxvi. 11; Itin. Ant. p. 107. The Tab. Peut., however, marks the spot as the Aquae Cutiliae.) But there was never, in the Roman times at least, a municipal town of the name, and the lake and springs of Cutilia were included in the territory of Reate. (Plin. iii 12. s. 17; Suet. *Vesp.* 24.) Dionysius indeed asserts that there was in early times "a considerable city" (πόλις ἐπιφανής), to which he gives the name of Cotylia, and the foundation of which he ascribes to the Aborigines (i. 15. 19); but if there ever was a city of the name, all trace of it must have disappeared at a very early period.

The Itinerary places Cutiliae 8 M. P. from Reate, and 6 from Interocrea; which are just about the true distances: the Tabula gives 9 for the one and 7 for the other. Varro terms the Cutilian Lake the "Umbilicus Italiae," because it was exactly in the centre of the peninsula. It is in fact just about half way between the two seas. (Varr. *ap. Plin.* iii. 12. s. 17; D'Anville, *Anal. Géogr. de l'Italie*, p. 165.) This circumstance has led some writers to confound it with the Amsanctus of Virgil, which he places "Italiae in medio" (*Aen.* vii. 563); but the position of the latter in the region of the Hirpini is clearly established. [Amsancti Vallis.] [E.H.B.]

CUTINA, a town of the Vestini, mentioned only by Livy (viii. 29). [Cingilia.]

CYANE (Κυάνη), a fountain and river in the neighbourhood of Syracuse, flowing into the Anapus. According to a legend preserved by several ancient writers, it was the spot where Pluto descended to the infernal regions with Proserpine, after he had carried her off near Enna. According to Ovid, the tutelary nymph of the fountain, Cyane, who is represented as the bride of Anapus, in vain endeavoured to oppose Pluto, and was in consequence herself changed into a fountain. (Ovid, *Met.* v. 409—437, 465; Claudian, *de Rapt. Proserp.* iii. 246; Diod. v. 4; Cic. *Verr.* iv. 48.) The extreme beauty and clearness of its waters (from the deep blue colour of which its name was obviously derived) would naturally lead to the worship of its tutelary nymph; and we accordingly find that there was a shrine or temple of Cyane in the immediate neighbourhood of the fountain, where an annual festival was held, the institution of which was ascribed to Hercules. (Diod. iv. 23, v. 4, xiv. 72; Ael. *V. H.* ii. 33.) The source of the Cyane, now called *La Pisma*, is situated in low marshy ground, at the foot of the limestone hills due W. from the great harbour of Syracuse, from which it is distant about two miles. It is a beautiful circular basin, of about 50 feet in diameter, and 20 or 30 deep: its pellucid blue waters well up with a strong spring, and form at once a considerable river, which flows with a deep and tranquil current

for near a mile and a half, when it joins the Anapus immediately below the Olympeium. It is remarkable at the present day as the only place in Europe that produces the true Egyptian papyrus (Cyperus papyrus): it is not improbable that this plant was introduced from Egypt by the Syracusan kings, in the days of their intimate relations with the Ptolemies. (Leake, *Notes on Syracuse*, p. 252; D'Orville, *Sicula*, p. 190; Hoare's *Class. Tour*, vol. ii. p. 163.) On the height above the fountain are some vestiges of an ancient building, which may probably mark the site of the temple of the nymph Cyane (*τὸ τῆς Κυάνης ἱερόν*, Diod. xiv. 72): it was from thence that, in B. C. 396, Dionysius attacked the Carthaginian camp under Himilco; and it therefore probably stood upon elevated ground. [E. H. B.]

CYA'NEAE (Plin. v. 27). Leake (*Asia Minor*, p. 188) says that this Lycian town was discovered west of Andriaca [ANDRIACA] by Mr. Cockerell. The place, which is at the head of Port Tristomo, was determined by an inscription. Leake observes "that in our copies of Pliny it is "written Cyane; in Hierocles and the Notitiae Episcopatuum it is Cyaneae." But the name is written Cyaneae in Harduin's Pliny.

It is said in Spratt and Forbes (*Lycia*, vol. ii. p. 271):—"On the high table land between port *Tristomo* and the inland valley of *Kassabar*, we found three ancient sites, which, from the inscriptions copied at each, appeared to be severally—or perhaps collectively—styled Cyaneae." At one of these places, called *Tousa*, a sarcophagus contained the feminine ethnic name Κυανειτις, if it is copied right. A pedestal found at another place, called *Yarvoo*, contains a Greek inscription of the Roman period, with the usual formula, Κυανειτων ἡ Βουλη και ὁ Δημος. And at a third place, named *Ghiouristan*, a Greek inscription contained the form Κυανειτων: and it is added,—"the words Κυανειτων γερουσια occur in the inscription on a sarcophagus at the same locality." (Spratt and Forbes, *Lycia*, vol. ii. p. 271.)

It is singular that three distinct sites seem to have had the name Cyaneae, for the plural form appears to be the genuine name of the place. *Yarvoo*, which seems to be the chief place, is due north of the head of the port *Tristomo: Ghiouristan* is due north of *Yarvoo*, and about 3 miles distant, according to the map in Spratt and Forbes's work. *Tousa* is about WNW. of *Yarvoo*, and further distant than *Ghiouristan*. *Yarvoo* (Plan in Spratt and Forbes) is on a high platform, with a steep descent on two sides. The walls are in a good state of preservation, and from 5 to 15 feet high. There is a theatre 165 feet in diameter, many plain rock tombs, groups of sarcophagi, and confused heaps of ruins. The remains are of the Roman and middle age construction; and some of a doubtful age. There were none of the earlier Lycian tombs and inscriptions. At *Tousa* a Lycian inscription was found. The city was "small, and surrounded by a rudely constructed Hellenic wall, very perfect in some parts, combining the polygonal and cyclopean styles in its construction." (Spratt and Forbes, *Lycia*, vol. i. p. 111.) It is added:—"it appeared to be a city ranking in importance with Phellus and Candyba, but in a better state of preservation." *Tousa* is nearly 5 hours from the sea. At *Ghiouristan* there are three Lycian rock tombs, one of which has a Lycian and Greek inscription. There are many tombs and sarcophagi here.

This is another example of the discovery of Lycian towns of which no historical record has been preserved except the names. It is not easy to conjecture why all these places had the same name. But it is very possible that one of them, *Yarvoo*, was the chief place under the name of Cyaneae; and that the other two, which belonged to Cyaneae, might have other names, and yet be considered as dependent on the chief place, and might be comprehended under the same name [G. L.]

CYA'NEAE INSULAE. [BOSPORUS, p. 424.]

CYA'NEUS (Κυάνεος, Ptol. v. 10. § 2; Plin. vi. 3. 4), a river of Colchis, a little to the south of Dioscurias. According to Pliny, it must have been a river of some size; and he designates both it and the Hippus, which fell into the Euxine near it, as "vasti amnes." It has been conjectured that it is the same river which Scylax (p. 32) called the Gyenus (or, according to Gail's reading, Tyenus). Ritter (*Erdk.* vol. ii. p. 915) speaks of a castle called *Gonieh* in the neighbourhood, which perhaps confirms the original form of the word Gyenus. [V.]

CYATHUS. [ACHELOUS.]

CYBELEIA (Κυβέλεια, Steph. *s. v.*) or CYBE'LLIA (Strab. p. 645), a city of Ionia. Strabo, after saying that the mountain Mimas is between Erythrae and the Hypocremnus [CLAZOMENAE], adds, "then a village Cybellia, and the promontory Melaena." This is all that is known. [G. L.]

CYBISTRA (*τὰ Κύβιστρα*: *Eth.* Κυβιστρεύς, coin). Strabo (p. 537), after mentioning Tyana, says "that not far from it are Castabala and Cybistra, forts which are still nearer to the mountain," by which he means Taurus. Cybistra and Castabala were in that division of Cappadocia which was called Cilicia. Leake (*Asia Minor*, p. 62) says that Strabo places Cybistra 300 stadia from Mazaca [CAESAREIA]: but the obscure text seems to mean (p. 539) that it is 300 stadia from Tyana to Cybistra. Strabo makes it six days' journey from Mazaca to the Pylae Ciliciae, through Tyana, which is about half way; then he makes it 300 stadia, or about two days' journey, from Tyana to Cybistra, which leaves about a day's journey from Cybistra to the Pylae; and this is consistent with the passage already cited. Leake further observes, "We learn also from the Table that Cybistra was on the road from Tyana to Mazaca, and sixty-four Roman miles from the former." He thinks that these data are sufficient to fix the site of Cybistra at *Karahissar*, where are considerable remains of an ancient city. *Karahissar* is about 30 miles SSW. of Mazaca (*Kaisariyeh*). But Hamilton (*Researches*, vol. ii. p. 293), who visited *Karahissar*, says that it contains no vestiges of antiquity; and besides this, it is plain that, if Strabo's description is right, *Karahissar* is a long way from Cybistra. Hamilton adds, in a note, that it is stated on German authority that "Cybistra is at a place called *Pasmakitchi*, on the road from Caesareia to the Cilician pass;" but no more precise indication is given. Ptolemy (v. 7) places Cybistra in Cataonia, but he mentions Cyzistra as one of the towns of the Cilicia of Cappadocia, and Mazaca as another. It appears, then, that his Cyzistra corresponds to Strabo's Cybistra, which certainly is not in Cataonia.

When M. Cicero was proconsul of Cilicia, he led his troops southwards towards the Taurus through that part of Cappadocia which borders on Cilicia, and he encamped "on the verge of Cappadocia, not far from Taurus, at a town Cybistra, in order to defend Cilicia, and at the same time hold Cappadocia" (*ad Fam.* xv. 2, 4). Cicero stayed five days

at Cybistra, and on hearing that the Parthians were a long way off that entrance into Cappadocia, and were hanging on the borders of Cilicia, he immediately marched into Cilicia through the Pylae of the Taurus, and came to Tarsus (*ad Att.* v. 20). This is quite consistent with Strabo, and shows that Leake has misplaced Cybistra. The exact site remains to be determined, unless the German authority has indicated it.

Whether Cyzistra is really a different place from Cybistra, as some geographers assume, may be doubted. [G. L.]

CY'CLADES (Κυκλάδες), a group of islands in the Aegaean Sea, lying to the south of Attica and Euboea, and so called because they lay in a circle (ἐν κύκλῳ) around Delos, the smallest but the most important of them. According to Strabo (x. p. 485) they were originally only twelve in number; namely, Ceos, Cythnos, Seriphos, Melos, Siphnos, Cimolos, Paros, Naxos, Syros, Myconos, Tenos, Andros. To these Artemidorus added Prepesinthos, Oliaros, and Cyaros, thus making them fifteen. (Strab. *l. c.*) Scylax differs from all other writers in making two groups of Cyclades, a northern and a southern. In the northern he places Ceos, Helena, Cythnos, Seriphos, Siphnos, Paros, Naxos, Delos, Rhene, Scyros (an error probably of the transcriber, for Syros), Myconos, Tenos, Andros. (Scylax, p. 22.) In the southern group he specifies Melos, Cimolos, Oliaros, Sicinos, Thera, Anaphe, Astypalaea. (Ibid. p. 18.) Most authorities, however, make the Cyclades consist of the twelve islands mentioned by Strabo, with the exception that they substitute Rhene or Rheneia for Melos, which is certainly more correct, since Melos scarcely lay within the circle. Accordingly the twelve, taking them in a circle from the NW. are; Ceos, Cythnos, Seriphos, Siphnos, Paros, Naxos, Delos, Rheneia, Myconos, Syros, Tenos, Andros. Mela (ii. 7), probably only through inadvertence, omits Ceos, and names Sicinos instead of Cythnos. Pliny (iv. 12. s. 22) follows Artemidorus in including Prepesinthos, Oliaros and Cyaros.

According to Thucydides (i. 4) the Cyclades were originally inhabited by Carians, who were expelled by Minos. (Comp. Herod. i. 171.) They were afterwards colonized by Ionians and Dorians, principally by the former. The history of each is given under its own name.

CYCLO'BORUS. [ATTICA, p. 323, a.]

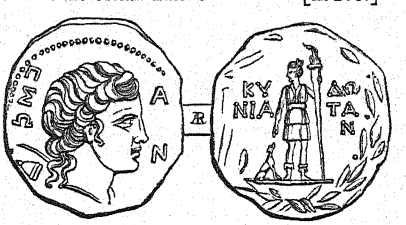
CYDATHENAEUM. [ATHENAE, p. 302, b.]

CYDNUS. [CILICIA.]

CYDO'NIA (Κυδωνία, Κυδωνίς, Ptol. iv. 17. § 8: *Eth.* and *Adj.* Κυδωνιάτης, Κύδων, Κυδώνιος, Κυδωναῖος, Κυδωνίς, Κυδωνιακός, Cydon, Cydoneus, Cydoniatae, Cydonites, Cydonius: *Khaniá*), one of the most ancient and important cities of Crete. (Strab. x. p. 476.) Homer (*Od.* iii. 292, xix. 176) speaks of the Cydonians who dwelt about the river Iardanus, whom Strabo (p. 475) considers to be indigenous, but nowhere mentions a city Cydonia. The traditions, though differing among themselves, prove that it existed in very ancient times. (Diod. v. 78; Paus. viii. 53. § 2; Schol. *ad Theocrit.* vii. 12; Schol. *ad Apollon. Rhod.* iv. 1492; Flor. iii. 7. § 4.) Herodotus (iii. 44, 59) assigns its foundation to the Samians who established themselves there, and during their 5 years' residence in it built the temple of Dictynna, as well as those which still existed when the historian wrote. The city, however, as is plain from the legends, existed before the time of Polycrates, though adorned by the Samians. In the Peloponnesian War it was engaged in hostilities with the Gortynians, who were assisted by an Athenian squadron. (Thuc. ii. 35.) Cydonia, as Arnold (*l. c.*) remarks, would especially hate and be hated by the Athenians, as a considerable portion of its citizens were Aeginetan colonists. (Herod. iii. 59.) At a later period it formed an alliance with the Cnossians. (Polyb. iv. 55. § 4, xxxiii. 15. § 4.) After the termination of the Sacred War, Phalaecus, the Phocian general, attacked Cydonia, and was killed with most of his troops during the siege. (Diod. xvi. 61.) At one time she carried on hostilities single-handed against both Cnossus and Gortyna. (Liv. xxxvii. 40.) The first engagement between the Cretans, under Lasthenes and Panares, and the Roman legions, under Metellus, was fought in the Cydonian district. The Romans were victorious. Metellus was saluted imperator, and laid siege to Cydonia. (Appian, *Cret.* vi. 2; Liv. *Epit.* xcviii.)

Strabo (p. 479) describes Cydonia as situated on the sea and looking towards Laconia, at a distance of 800 stadia from both Cnossus and Gortyna. Scylax (*Geog. Graec. Min.* vol. i. p. 18) mentions Cydonia as having a harbour which could be closed (λιμὴν κλειστός); the port of *Khaniá* exactly answers to this description. This identity of physical features with the notices of several ancient writers (Ptol. *l. c.*; Plin. iv. 12. s. 20), coupled with the circumstance that maritime symbols are found on autonomous coins of Cydonia, has led Mr. Pashley (*Trav.* vol. i. p. 15) to fix the site in or near the modern *Khaniá*.

The quince-tree derived its name from the Cretan Cydonia, in the district of which city it was indigenous, and was thence transported into other countries. (Plin. xv. 11.) The fruit was called κοδύμαλον in the ancient Cretan dialect. [E. B. J.]



COIN OF CYDONIA.

CY'DRARA (Κύδραρα: *Eth.* Κυδραραῖος). Steph. B. (*s. v.* Κύδραρα) refers to the seventh book of Herodotus for the name of this place, and adds,—τὸ ἐθνικὸν Κυδραραῖος ὡς Μεγαραῖος. But this form Μεγαραῖος is doubtful. (See the note in Meinecke's ed. of Stephanus.) [CARURA.] [G. L.]

CYINDA. [ANAZARBUS.]

CYIZA (Κύιζα, Ptol. vi. 8. § 8; Marcian. p. 23; Arrian, *Hist. Indic.* c. 27), a small port on the coast of Carmania, in the country of the Icthyophagi, to which the fleet of Nearchus came, but at which they were not able to land owing to the heavy sea, which was running on the shore. It does not appear that the place can be identified with any existing town, unless the name has been preserved in *Khudar*, which is spoken of by Otter (*Travels*, vol. ii. p. 409; comp. Vincent, *Voy. of Nearchus.* vol. i. p. 257). [V.]

CYLIPENUS SINUS (Plin. iv. 27), the gulf near which the AESTUI were found; now the *Gulf of Riga*. [E. B. J.]

CYLLANDUS (Κύλλανδος: *Eth.* Κυλλανδεύς)

a city of Caria, mentioned by Hecataeus in his *Asia*. (Steph. B. *s. v.*) [G. L.]

CYLLE'NE (Κυλλήνη). 1. A lofty mountain in the north-eastern corner of Arcadia, upon the borders of Achaia. It was celebrated as the birthplace of Hermes, and as such is frequently mentioned by both the Greek and Roman poets. (Hom. *Hymn. Merc.* 2; Virg. *Aen.* viii. 138.) Hence Cyllenius occurs as a frequent epithet, and even as a name of Hermes or Mercury. (Hom. *Hymn. Merc.* 304, 318; Virg. *Aen.* iv. 252; Ov. *Met.* i. 713, ii. 720, et alibi.) In the same way we find the adjectives Cylleneus and Cyllenis applied to the lyre of Mercury, or to anything else belonging to this god. (Hor. *Epod.* xiii. 9; Ov. *Met.* v. 176, xi. 304.) There was a temple of Hermes upon the summit of the mountain, which in the time of Pausanias had fallen into ruins. The latter writer derives the name of the mountain from Cyllen, the son of Elatus. (Paus. viii. 17. § 1.)

Cyllene now bears the name of *Zýria;* its height, as determined by the officers of the French Commission, is 2374 mètres, or 7788 feet above the level of the sea. The ruins of the temple of Hermes are no longer found upon its summit. The ancients regarded it as the highest mountain in Peloponnesus; but in this they were mistaken, as one of the summits of Taygetus rises to the height of 7902 feet. According to Strabo, some made it 15, others 20 stadia in height (viii. p. 388); Apollodorus stated it to be 9 stadia, less 20 feet, in height; a measurement which evidently refers to its height above the level of the surrounding plains, and very nearly coincides with the measurement of the French Commission, who found it to be 1675 mètres above the level of the plain of Pheneos. (Eustath. *ad Hom.* p. 1951, 16; Steph. B. *s. v.* Κυλλήνη.) The summit of Cyllene was supposed to be so high above all winds and clouds, that the ashes of the victims sacrificed there to Hermes, remained undisturbed from one year's festival to another. (Geminus, *Elem. Astr.* i. 14; Olympiodor. *ap. Alex. Aphrod.* p. 6.)

Cyllene rests upon a broad, almost circular basis, and is separated from the surrounding mountains by deep ravines. Towards the north it sends out a projecting spur, called in ancient times CHELYDOREA (now *Mavrióro*), because Hermes was said to have found here the tortoise shell, which he converted into a lyre. (Paus. viii. 17. § 5.) On Cyllene white blackbirds were said to have been found. (Paus. viii. 17. § 3; Steph. B. *s. v.*) (Boblaye, *Recherches, &c.*, p. 154; Curtius, *Peloponnesos*, vol. i. pp. 17, 199.)

2. (*Eth.* Κυλλήνιος, Κυλληνεύς), the seaport town of Elis, distant 120 stadia from the latter city. (Paus. vi. 26. § 4; Strab. viii. p. 337.) Cyllene was an ancient place. It is mentioned by Homer as one of the towns of the Epeians (*Il.* xv. 518); and if we are to believe Dionysius Periegetes (347), it was the port from which the Pelasgians sailed to Italy. Pausanias, moreover, mentions it as visited at an early period by the merchants of Aegina (viii. 5. § 8), and as the port from which the exiled Messenians after the conclusion of the second Messenian war, sailed away to found a colony in Italy or Sicily (iv. 23. § 1, seq.).

Cyllene was burnt by the Corcyraeans in B. C. 435, because it had supplied ships to the Corinthians. (Thuc. i. 30.) It is again mentioned in 429, as the naval station of the Peloponnesian fleet, when Phormion commanded an Athenian squadron in the Corinthian gulf. (Thuc. ii. 84.) Its name occurs on other occasions, clearly showing that it was the principal port in this part of Peloponnesus. (Thuc. vi. 89; Diod. xix. 66, 87; Polyb. v. 3; Liv. xxvii. 32.) Strabo describes Cyllene as an inconsiderable village, having an ivory statue of Asclepius by Colotes, a contemporary of Pheidias. (Strab. viii. p. 337.) This statue is not mentioned by Pausanias, who speaks, however, of temples of Asclepius and Aphrodite (vi. 26. § 5).

Cyllene is usually identified with *Glaréntza*, situated upon one of the capes of the promontory Chelonatas. This is the position assigned to it by Leake, whose authority we have followed elsewhere [CHELONATAS]; but there are strong reasons for doubting the correctness of this opinion. There are no ancient remains at *Glaréntza;* and although this is at present the only port on this part of the coast, the outline of the latter has been so changed in the course of centuries, that little reliance can be placed upon this argument. Moreover, Cyllene is clearly distinguished from the promontory Chelonatas by the ancient writers. Strabo (viii. p. 338) says that the Peneius flows into the sea between the promontories Chelonatas and Cyllene; and that this is not an error in the text, as Leake supposes (*Morea*, vol. i. p. 7), appears from the order of the names in Ptolemy (iii. 16. §§ 5, 6), where we find the promontory Araxus, Cyllene, the mouths of the Peneius, the promontory Chelonitis. The river Peneius at present flows into the sea to the south of Chelonatas, but its ancient course was probably north of this promontory. [ELIS.] Accordingly we may perhaps place Cyllene about half way between Araxus and Chelonatas. This position not only agrees with the distance of 120 stadia from Elis mentioned by Strabo and Pausanias, but also with the distances in the Tab. Peuting., which reckons xiv. M. P. from Dyme to Cyllene, and also xiv. M. P. from Cyllene to Elis. Pliny (iv. 5. s. 6.), likewise separates the promontory Chelonatas from Cyllene. According to the present text of Pliny, the distance between them is v. M. P. (not ii. as in some editions); but instead of v. we ought probably to read xv. It appears from Pliny that the sea between the promontories of Araxus and Chelonatas was called the bay of Cyllene. (Curtius, *Peloponnesos*, vol. ii. pp. 33, 102.)

CYME (Κύμη: *Eth.* Κυμαῖος), a city of Aeolis, so called, according to a legend, from Cyme an Amazon; and the city was also called Amazoneion. There was, according to Stephanus (*s. v.* Κύμη), another Cyme, which was called Phriconitis. Herodotus, however (i. 149), enumerating Cyme among the cities of Aeolis, calls it "Cyme which is named Phriconis." Temnus and Aegae, Aeolian cities, were situated in the hill country which lies above the territory of Cyme, and of Phocaea, and of Smyrna, along which the Hermus flows. It was north of the Hermus, as appears from Strabo (p. 622), who says that, after crossing the Hermus, the distance from Larissa to Cyme was 70 stadia, and from Cyme to Myrina was 40 stadia. The author of the Life of Homer also places Cyme north of the Hermus, and he quotes some lines which show that it was on an eminence, a spur or projection of a mountain called Sardene. The coins of Cyme show that there was a stream near it called Xanthus. The site of this ancient city is generally supposed to be at a place called *Sanderli* or *Sandarlio*, on that part of the coast which is opposite to the southern extremity of

Lesbos. Whether this is the exact site or not, may be doubtful, but it is not far from it.

This is the story of the origin of Cyme. (Strab. p. 621.) The inhabitants of Phricium, a mountain above Thermopylae, landed on the spot where Cyme now is, says Strabo; they found the Pelasgi, who had suffered from the war of Troy, still in possession of Larissa. The new comers built Neon Teichos, 30 stadia from Larissa, and from this point annoyed the Pelasgi. Here Strabo's text begins to be corrupt, and it is useless to attempt to mend it; though one may guess what is meant. We learn, however, that Cyme was founded after Neon Teichos, and it was named Phriconis from the mountain in Locris. Strabo observes (p. 622) that Cyme was the largest and noblest of the Aeolian cities; and Cyme and Lesbos might be considered the parent cities of the other cities, which were about thirty in number, of which not a few had ceased to exist. Herodotus (i. 157) observes that the Aeolians and Ionians used to consult the oracle at Branchidae, and he tells a story about the Cymaeans consulting it when Pactyes the Lydian fled to them to escape punishment from the Persians. Cyme came under the Persians after the overthrow of the Lydian kingdom; and a tyrannus of Cyme, Aristagoras, was one of those who are represented by Herodotus as deliberating whether they should destroy the bridge over the Danube, and leave king Darius to perish on the north side of the river (iv. 137). When Aristagoras of Miletus stirred up the Ionians to revolt against Darius, Cyme joined the insurrection, and sent Aristagoras away without doing him any harm. But Cyme was soon recovered by the Persians (v. 38, 123). Sandoces, the governor of Cyme in the time of Xerxes, commanded fifteen ships in the great expedition against Greece (B. C. 480). He seems to have been a Greek. (Herod. vii. 194.) The remnant of the fleet of Xerxes which escaped from Salamis wintered at Cyme. (Herod. viii. 130.) The history of Cyme is very barren, notwithstanding what Strabo says of its greatness. The place is hardly more than mentioned in the history of Thucydides (iii. 31, viii. 31, 100).

After the conclusion of the war of the Romans against Antiochus, Cyme, like Colophon [COLOPHON], obtained freedom from taxation. (Polyb. xxii. 27; Liv. xxxviii. 39.) It was afterwards included in the Roman province of Asia. It was one of the cities of Asia that was damaged by the great earthquake in the time of Tiberius. (Tacit. *Ann.* ii. 47.) Pliny (v. 30) mentions Cyme in his list of Aeolian cities; and Ptolemy (v. 2). Under the Byzantine empire it was a bishop's see.

Cyme was the birthplace of the historian Ephorus; and Hesiod's father, according to the poet (*Op. et D.* 636), sailed from Cyme to settle at Ascra in Boeotia; which does not prove, as such compilers as Stephanus and Suidas suppose, that Hesiod was a native of Cyme. Strabo (p. 622) gives a reason for the alleged stupidity of the Cymaei, which is not worth the trouble of transcribing. [G.L.]



COIN OF CYME.

CYMINE. [CTIMENE.]

CYNAETHA (ἡ Κύναιθα: *Eth.* Κυναιθεύς, Κυναιθαιεύς, Polyb.; Κυναιθαεύς, Paus.: *Kalávryta*), a town in the north of Arcadia, situated upon the northern slope of the Aroanian mountains, which divided its territory from those of Cleitor and Pheneus. The inhabitants of Cynaetha were the only Arcadians who lived beyond the natural boundaries of Arcadia. Their valley sloped down towards the Corinthian gulf: and the river which flowed through it, fell into the Corinthian gulf a little to the east of Bura: this river was called in ancient times Erasinus or Buraicus, now river of *Kalávryta*. (Strab. viii. p. 371; Paus. vii. 24. § 5.) The climate and situation of Cynaetha are described by Polybius as the most disagreeable in all Arcadia. The same author observes that the character of the Cynaethians presented a striking contrast to that of the other Arcadians, being a wicked and cruel race, and so much disliked by the rest of their countrymen, that the latter would scarcely hold any intercourse with them. He attributes their depravity to their neglect of music, which had tended to humanize the other Arcadians, and to counteract the natural rudeness engendered by their climate. Accordingly, he regarded the terrible misfortune which overtook the Cynaethians in the Social war, when their city was destroyed by the Aetolians, as a righteous punishment for their wickedness. (Polyb. iv. 18—21.) Although Strabo (viii. p. 388) mentions Cynaetha as one of the Arcadian towns no longer existing in his time, it must have been restored at some period after its destruction by the Aetolians, as it was visited by Pausanias, who noticed in the agora altars of the gods and a statue of the emperor Hadrian. At the distance of two stadia from the town was a fountain of cold water, called Alyssus, because it was said to cure hydrophobia. (Paus. viii. 19.) There can be no doubt that the modern village of *Kalávryta* occupies the site of Cynaetha, although it contains scarcely any traces of the ancient city. (Leake, *Morea*, vol. ii. p. 109, vol. iii. pp. 129, 179; Boblaye, *Recherches*, &c. p. 157; Curtius, *Peloponnesos*, p. 382, seq.)

CYNAMOLGI (Κυναμολγοί, Diod. iii. 31), a barbarous tribe in the south of Aethiopia, of whom the most probable account that can be given is that they were a race of herdsmen who guarded their cattle by a breed of fierce dogs. Pliny (*N. H.* vi. 35) confounds them with the Cynocephali or race of apes with the heads of dogs. [W. B. D.]

CYNE (Κύνη: *Eth.* Κυνεύς, Κύνιος), a city of Lydia, mentioned by Hecataeus in his *Asia*. (Steph. B. *s. v.*) [G. L.]

CYNETICUM LITTUS, in Gallia Narbonensis. Festus Avienus (v. 565—570) places the "sands of the Cynetic shore" after the "Pyrenaeum jugum," which is about *Collioure*. The Cyneticum littus is the coast of Gallia Narbonensis from the mouth of the *Tech* to the mouth of the *Tet*, near which is a small place called *Canet*. This is shown clearly by the line of Avienus, which speaks of the Roschinus river cutting through the sands of this coast. This Roschinus is the Ruscino of Strabo (p. 182) and Ptolemy (ii. 10), and the Telis of Mela (ii. 5), in the ordinary texts; but Telis should probably be Tetis. [G. L.]

CYNIA LACUS. [AETOLIA, p. 64, a.]

CYNO'POLIS (Κυνῶν πόλις, Steph. B. *s. v.*;

Ptol. iv. 5. § 59: *Eth.* Κυνοπολίτης), a town in the Cynopolite nome of the Heptanomis, lat. 28° 2′ N. The dog-headed deity Anubis was here worshipped. (Strab. xvii. p. 812.) It is probably the Canum of Pliny (*N. H.* v. 11). Cynopolis is the modern *Samallus*. There was in the Delta also a town of this name, and with the same local deity. (Strab. xvii. p. 802; Plut. *de Is. et Osir.* c. 72.) [W. B. D.]

CYNOSARGES. [ATHENAE, p. 303, b.]

CYNOSCE'PHALAE (Κυνὸς κεφαλαί), the names of two ranges of hills, so called from their supposed resemblance to the heads of dogs. 1. In Thessaly, a little to the north of Scotussa, in whose territory they were situated. They are described by Polybius (xviii. 5) as rugged, broken, and of considerable height; and are memorable as the scene of two battles: one fought, in B. C. 364, between the Thebans and Alexander of Pherae, in which Pelopidas was slain; and the other, of still greater celebrity, fought in B. C. 197, in which the last Philip of Macedon was defeated by the Roman consul Flamininus. (Plut. *Pelop.* 32; Strab. ix. p. 441; Polyb. xviii. 3, seq.; Liv. xxxiii. 6, seq.; Plut. *Flamin.* 8; Leake, *Northern Greece*, vol. iv. p. 459, seq.)

2. Hills between Thebes and Thespiae. (Xen. *Hell.* v. 4. § 15, *Agesil.* ii. 22.) Near them, or on them, was a village of the same name, which is mentioned by the biographers of Pindar as the birthplace of the poet. (Steph. B. *s. v.* Κυνὸς κεφαλαί.)

CYNOSSE'MA (Κυνὸς σῆμα, or Κυνόσσημα), that is, the Dog's Tomb, a promontory on the eastern coast of the Thracian Chersonesus, near the town of Madytus; it was believed to have derived its name from the fact that Hecuba, who had been metamorphosed into a dog, was buried there. (Eurip. *Hec.* 1275; Thucyd. viii. 102; Strab. p. 595; Plin. iv. 18; Mela, ii. 2; Ov. *Met.* xiii. 569.) [L. S.]

CYNOSSE'MA (Κυνὸς σῆμα). "After Lorymа," says Strabo (p. 656), "is the Cynos-sema, and the island Syme; then Cnidus, &c." The Cynossema is a point on the SW. coast of Caria, opposite to the island of Syme, and it is now called *Cape Volpo*. (Hamilton, *Researches*, *&c.* vol. ii. p. 71.) Ptolemy does not mention Cynossema, but he has a cape Onugnathos about this part of Caria, which may be the same as Cynossema. [CARIA, p. 519.] Stephanus (*s. v.* Κυνόσσημα) gives an ethnic name Κυνοσσηματεύς. [G. L.]

CYNOSU'RA (Κυνόσουρα), *i. e.* "Dog's Tail." 1. A promontory of Attica. [MARATHON.]

2. A promontory in the west of Salamis, opposite the island of Psyttaleia. (Herod. viii. 76.)

3. A quarter of Sparta. [SPARTA.]

CYNTHUS. [DELOS.]

CYNU'RIA (ἡ Κυνουρία, Thuc. iv. 56, v. 41; ἡ Κυνουριακή, Paus. iii. 2. § 2: *Eth.* Κυνούριος, Κυνουρεύς), a district on the eastern coast of Peloponnesus, between the Argeia and Laconia, so called from the Cynurians, one of the most ancient tribes in the peninsula. Herodotus (viii. 73) regards them as Autochthones, but at the same time calls them Ionians. There can be little doubt, however, that they were Pelasgians; but in consequence of their maritime position, they were regarded as a different race from the Arcadian Pelasgians, and came to be looked upon as Ionians, which was the case with the Pelasgians dwelling upon the coast of the Corinthian gulf, in the district afterwards called Achaia. They were a semi-barbarous and predatory tribe, dwelling chiefly in the eastern slopes of Mount Parnon; but their exact boundaries cannot be defined, as they were only a tribe, and never formed a political body. At a later time they were almost confined to the Thyreatis, or district of Thyrea. (See below.) Originally they extended much further south. Upon the conquest of Peloponnesus by the Dorians, the Cynurians were subdued by the Argeians, whose territory at one time extended along the eastern coast of Peloponnesus down to Cape Malea. (Herod. i. 82.) The Cynurians were now reduced to the condition of Argive Perioeci. (Herod. viii. 73.) They continued the subjects of Argos for some time; but as Sparta rose in power, she endeavoured to increase her territory at the expense of Argos; and Cynuria, but more especially the fertile district of the Thyreatis, was a frequent subject of contention between the two states, and was in possession sometimes of the one, and sometimes of the other power. As early as the reign of Echestratus, the son of Agis, who is placed about B. C. 1000, the Spartans are said to have gained possession of Cynuria (Paus. iii. 2. § 2), but they were driven out of it subsequently, and it continued in the hands of the Argives till about B. C. 547, when the celebrated battle was fought between the 300 champions from either nation. (Herod. i. 82: for details see *Dict. of Biogr.* art. *Othryades*.) But the great victory of Cleomenes over the Argives near Tiryns, shortly before the Persian wars, was the event which secured to the Spartans undisputed possession of Cynuria for a long time. When the Aeginetans were expelled from their own island by the Athenians, at the commencement of the Peloponnesian war (B. C. 431), the Spartans allowed them to settle in the Thyreatis, which at that time contained two towns, Thyrea and Anthene or Athene, both of which were made over to the fugitives. (Thuc. ii. 27; comp. v. 41.) Here they maintained themselves till the 8th year of the Peloponnesian war, when the Athenians made a descent upon the coast of the Thyreatis, where they found the Aeginetans engaged in building a fortress upon the sea. This was forthwith abandoned by the latter, who took refuge in the upper city (ἡ ἄνω πόλις) at the distance of 10 stadia from the sea; but the Athenians followed them, took Thyrea, which they destroyed, and dragged away the inhabitants into slavery. (Thuc. iv. 56, 57.) Philip, the father of Alexander the Great, gave back the Thyreatis to the Argives, and extended their territory along the coast as far as Glympeis and Zarax. (Manso, *Sparta*, vol. iii. pt. i. p. 245; comp. Polyb. iv. 36. § 5, v. 20. § 4.) It continued to belong to the Argives in the time of Pausanias (ii. 38. § 5); but even then the ancient boundary quarrels between the Argives and Spartans still continued (Paus. vii. 11. § 1).

The THYREATIS (Θυρεᾶτις), or territory of Thyrea (Θυρέα, also Θυρέαι), which is the only district that can be safely assigned to Cynuria, is one of the most fertile plains in the Peloponnesus. It extends about 6 miles in length along the coast, south of the pass Anigraea and the mountain *Závitza*. Its breadth is narrow, as the projecting spurs of Mount Parnon are never more than 3 miles, and sometimes only about a mile from the coast. It is watered by two streams; one on its northern, and the other on its southern extremity. The former called TANUS, or TANAUS (Τάνος, Paus. ii. 38. § 7; Τάναος, Eurip. *Electr.* 413), now the river of *Luku*, rises in the summits of Mt. Parnon near *St. Peter*, and falls into the sea, at present north of *Astros*, but till recently south of the latter place. It formed the boundary

between the Argeia and Laconia in the time of Euripides, who accordingly represents (*l. c.*) it as the boundary between the two states in the heroic age. The stream, which waters the southern extremity of the plain, is smaller than the Tanos; it also rises in Mt. Parnon, and falls into the sea near *St. Andrew*. It is now sometimes called the river of *Kani*, from one of the summits of Parnon; sometimes, the river of *St. Andrew*: it appears in ancient times to have borne the name of Charadrus, which is described by Statius (*Theb.* iv. 46), as flowing in a long valley near Neris. Between these two rivers, at the narrowest part of the plain, is a salt marsh called *Mustós*, formed by some salt-springs rising at the foot of the calcareous mountains. The bay between the two rivers was called the Thyreatic gulf (ὁ Θυρεάτης κόλπος, Paus. ii. 38. § 7).

Besides Thyrea and Anthena or Athena, mentioned by Thucydides, two other place in the Thyreatis are noticed by Pausanias (ii. 38. § 5, seq.), namely, Neris (Νηρίς) and Eva (Εὔα). Pausanias entered the Thyreatis by the pass of the Anigraea; and after following the road along the coast, turned upwards into the interior, and came to Thyrea (ἰόντι ἄνω πρὸς τὴν ἤπειρον Θυρέα χωρίον ἐστίν), where he saw the sepulchres of the 300 Argive, and 300 Spartan champions. On leaving these, he came first to Anthena, next to Neris, and lastly to Eva, which he describes as the largest of the three villages, containing a sanctuary of Polemocrates, son of Machaon, who was honoured here as a god or hero of the healing art. Above these villages was the range of Mt. Parnon, where, not far from the sources of the Tanaus, the boundaries of the Lacedaemonians, Argives, and Tegeatae joined, and were marked by stone Hermae.

Neris is also mentioned by Statius (*Theb.* iv. 46), who describes it as situated in a long valley:

"Quaeque pavet longa spumantem valle Charadrum
Neris."

Eva, in the Thyreatis, is probably also meant by Stephanus B., though he calls it a city of Arcadia.

The identification of these places has given rise to much dispute, and cannot be satisfactorily determined; for although there are several ancient remains in the Thyreatis, no inscriptions have been found, containing the names of places, and none of the ruins are in such positions as at once to identify them with the ancient towns. There are two roads in the Thyreatis; one along the coast leading from the pass of the Anigraea, and the other across the mountains. Upon the coast-road we find ancient remains at three places. (1.) *Astros* is now the chief place in the district, where persons land coming from Nauplia by sea. The present town, however, is of recent date, having been built during the War of Independence, and has become of importance in consequence of the second national assembly of the Greeks having met here in 1823. It is situated on the southern side of a promontory, which projects some distance into the sea, about 10 minutes south of the mouth of the Tanus. Although the town is of modern origin, it is supposed that the place has retained its name from antiquity, and that it is the Astrum (Ἄστρον) of Ptolemy, in whose list it occurs as the frontier town of Argolis, between the Lacedaemonian Prasiae and the mouths of the Inachus. (Ptol. iii. 16. § 11.) On the land side of the promontory towards the river, are considerable remains of an ancient wall, built of large unhewn blocks of stone, the interstices between which are filled up with smaller stones, like the well known walls of Tiryns. On the other sides of the hill there are no traces of walls, nor are there any other remains of an ancient town. (2.) About half an hour S. of Astros, to the right hand of the road, there were formerly Hellenic remains, which have now entirely disappeared. (3.) Further south, at *St. Andrew*, on the coast, and immediately south of the river of *Kani*, at the very edge of the plain, are the remains of an ancient town. The foundations of the walls, about 9 feet in breadth, may still be traced, as well as the foundations of towers. Within the walls the highest point, on which the church of St. Andrew now stands, was the acropolis.

Upon the road across the mountains there are likewise remains of three ancient places. (1.) In crossing Mount *Závitza*, we find upon the descent on the southern side the ruins of a fortress, which commanded the road from the Argeia to the Thyreatis. (2.) Further on, at the foot of *Závitza*, close to the river Tanus and the monastery of *Luku*, considerable remains of ancient art have been discovered. The Museum of Athens possesses a fine Caryatid figure, and two striking bas-reliefs, brought from this place. The ancient remains at *Luku* are far more considerable than any other which have been discovered in the Thyreatis. (3.) From the monastery of *Luku* the road goes towards Mt. Parnon, over the heights which extend between the two rivers of the Thyreatis. To the left of this road are the ruins of an ancient fortress, situated upon a lofty rock, and known in the country by the name of *Helleniko*.

The great difficulty is to identify Thyrea with any of these sites. Leake and Ross suppose that the wall at *Astros* is the one commenced by the Aeginetans, in the eighth year of the Peloponnesian war, and which they were prevented from finishing by the arrival of the Athenians. They further believe that the ruins at *Luku* are those of Thyrea; though, instead of being only 10 stadia from the sea, as Thucydides states, they are more than three times that distance. Curtius, on the other hand, thinks that the remains at *St. Andrew* represent Thyrea, and that Pausanias came to this point before he turned into the interior. He observes that the wall at *Astros* belongs to a much more ancient period than the time of the Peloponnesian war, and that the remains at *Luku* do not exhibit traces of a town, and are more characteristic of a Roman villa than of an Hellenic city. But to the hypothesis of Curtius the words of Thucydides and Pausanias seem fatal,—the former describing Thyrea as the upper city at the distance of 10 stadia from the sea; and the latter, as situated in the interior of the country. Supposing *Luku* to represent Thyrea, the ruins at *St. Andrew* must be those of a city not mentioned by any ancient writer. It is evident from the route of Pausanias, that they cannot represent either Anthena, Neris, or Eva. Leake, indeed, supposes them to be those of the Lacedaemonian Brasiae or Prasiae, chiefly on the ground of the order of names in Ptolemy; but the city at *St. Andrew*, being in the plain of the Thyreatis, must clearly have belonged to the latter district; and Prasiae ought probably to be placed further south at *Tyró*. [Prasiae.]

The position of Thyrea being so uncertain, it would be useless to endeavour to fix the site of the other ancient places in the Thyreatis.

On the heights of Mt. Parnon, in the north-eastern extremity of the ancient Laconia, is a district now

called *Tzakonía*, the inhabitants of which speak a peculiar dialect, which more closely resembles the ancient Greek than any of the other dialects spoken in modern Greece. Their principal town is *Kastanitza*. Their name is evidently a corruption of Laconia; but Thiersch conjectures with some probability, that they are the descendants of the ancient Cynurians, and have retained with the tenacity of mountaineers the language of their forefathers. A full account of the Tzakonic dialect has been given by Thiersch (*Abhandlung. der Bayr. Akad.* vol. i. p. 511, seq.), an abstract of which will be found in Leake's *Peloponnesiaca* (p. 304, seq.).

(For an account of Cynuria in general see Leake, *Morea*, vol. ii. p. 482, seq., *Peloponnesiaca*, p. 294, seq.; Boblaye, *Recherches*, p. 65, seq.; Ross, *Reisen im Peloponnes*, p. 158, seq.; Curtius, *Peloponnesos*, vol. ii. p. 373, seq.)

CYNU'RIA, a district in Arcadia mentioned only upon the occasion of the foundation of Megalopolis, was situated north of Phigalice and Parrhasia. We may infer from the name that these Cynurians were the same as the Cynurians on the east coast, but we have no account of any historical connection between them. (Paus. viii. 27. § 4; Curtius, *Peloponnesos*, vol. i. p. 164.)

CYNUS (Κῦνος: *Eth.* Κύνιος, Κυναῖος), the principal sea-port of the Locri Opuntii, was situated on a cape at the northern extremity of the Opuntian gulf, opposite Aedepsus in Euboea, and at the distance of 60 stadia from Opus. (Strab. ix. p. 425; Paus. x. 1. § 2.) Livy gives an incorrect idea of the position of Cynus, when he describes it as situated on the coast, at the distance of a mile from Opus. (Liv. xxviii. 6.) Cynus was an ancient town, being mentioned in the Homeric catalogue (*Il.* ii. 531), and reported to have been the residence of Deucalion and Pyrrha; the tomb of the latter was shown there. (Strab. *l. c.*) Its site is marked by a tower, called *Paleópyrgo*, and some Hellenic remains, about a mile to the south of the village of *Livanátes* (Comp. Strab. i. p. 60, ix. p. 446, xiii. p. 615; Mela, ii. 3; Plin. iv. 7. s. 12; Ptol. iii. 15. § 10; Steph. B. *s. v.*). (Leake, *Northern Greece*, vol. ii. p. 174, seq.)

CYON (Κύον: *Eth.* Κυήτης), a city of Caria. Stephanus (*s. v.*) cites the Carica of Apollonius, and adds that it was once called Canebium. Cramer (*Asia Minor*, vol. ii. p. 216) observes that there are autonomous coins of Cyon, with the epigraph Κυ. Κυι. Κυιτων. [G. L.]

CYPAERA (Κύπαιρα, Ptol. iii. 13. § 45), or CYPHARA (Liv. xxxii. 13), for these names apparently indicate the same place, was a town of Thessaly, in the southern part of the district Thessaliotis, near the confines of Dolopia.

CYPARI'SSIA. 1. (Κυπαρισσία, Strab. viii. pp. 349, 359; Steph. B. *s. v.*; Liv. xxxii. 21; Plin. iv. 5. s. 7; Κυπαρισσήεις, Hom. *Il.* ii. 593; Κυπαρισσιαί, Paus. iv. 36. § 7; Κυπάρισσαι, Ptol. iii. 16. § 7; Κυπάρισσος, Scylax, p. 16; Mela, ii. 3; *Eth.* Κυπαρισσιεύς, Strab. viii. p. 345; Paus. *l. c.*; Stephanus alone has the form Κυπαρισσεύς), a town on the western coast of Messenia, situated a little south of the river Cyparissus, upon the bay to which it gave the name of the Cyparissian gulf. (Plin. Mela, *ll. cc.*) This gulf was 72 miles in circuit according to Pliny, and was bounded by the promontory of Ichthys on the north, and by that of Cyparissium on the south. Cyparissia was the only town of importance upon the western coast of Messenia between Pylus and Triphylia. It is mentioned in the Homeric catalogue (*Il. l. c.*), and appears to have been inhabited from the earliest to the latest times. It was beautifully situated upon the sides of one of the offshoots of the range of mountains, which run along this part of the Messenian coast. Upon the narrow summit of the rocks now occupied by a castle built in the middle ages, stood the ancient acropolis. There is no harbour upon the Messenian coast north of Pylos; but Leake remarks that the roadstead at Cyparissia seems to be the best on this part of the coast; and in ancient times the town probably possessed an artificial harbour, since traces of a mole may still be seen upon the sea-shore. This was probably constructed on the restoration of Messene by Epaminondas; for it was necessary to provide the capital of the new state with a port, and no spot was so suitable for this object as Cyparissia. Hence we find "Messene and the harbour Cyparissia" mentioned together by Scylax (p. 16). Pausanias found in the town a temple of Apollo, and one of Athena Cyparissia. The town continued to coin money down to the time of Severus. In the middle ages it was called *Arkadia*, a name which was transferred from the interior of the peninsula to this place upon the coast. It continued to bear this name till its destruction by Ibrahim in 1825, and when rebuilt it resumed its ancient name Cyparissia, by which it is now called. Some remains of ancient walls may be traced around the modern castle; and below the castle on the slope of the hill, near the church of St. George, are some fragments of columns. On the south side of the town, close to the sea-shore, a fine stream rushes out of the rock and flows into the sea; and a little above is a basin with a spring of water, near which are some stones belonging to an ancient structure. This is the ancient fountain sacred to Dionysus, which Pausanias perceived near the entrance of the city, on the road from Pylus.

Stephanus calls Cyparissia a city of Triphylia, and Strabo (viii. p. 349) also distinguishes between the Triphylian and Messenian Cyparissia, but on what authority we do not know. (Leake, *Morea*, vol. i. p. 68, seq.; Boblaye, *Recherches*, &c., p. 115; Curtius, *Peloponnesos*, vol. ii. p. 184, seq.)



COIN OF CYPARISSIA.

2. In Laconia. [ASOPUS, No. 5.]

CYPARI'SSIUM. [CYPARISSIA.]

CYPARI'SSIUS SINUS. [CYPARISSIA.]

CYPARISSUS. 1. (Κυπάρισσος: *Eth.* Κυπαρισσεύς), an ancient town of Phocis, in the vicinity of Delphi. It is mentioned in the Homeric catalogue (*Il.* ii. 519) along with Pytho (Delphi), and is described by Dicaearchus (80) as situated in the interior of Phocis. It is placed by Strabo below Lycoreia, which was situated on one of the heights of Parnassus (ix. p. 423), which position is more probable than the one assigned to it by Pausanias, who supposes Cyparissus to be the ancient name of the place afterwards called Anticyra (x. 36. § 5). Cyparissus is also mentioned by Statius (*Theb.* vii.

344) and Stephanus (*s. v.*). If we follow the authority of Strabo respecting the position of Cyparissus, its site is perhaps indicated by the walls of an Hellenic town, at the southern foot of the mountain, midway between the Schiste and Delphi. (Leake, vol. ii. p. 579.)

2. A river of Messenia. [CYPARISSIA.]

CYPASIS (Κύπασις), a commercial town in Thrace, on the east of the Hebrus, on the Bay of Melas. (Scylax, p. 27; Steph. Byz. *s. v.*) [L. S.]

CYPHANTA (τὰ Κύφαντα), a town on the eastern coast of Laconia, belonging to the Eleuthero-Lacones. It was in ruins in the time of Pausanias, but from the notice of it in other writers, it was evidently at one period a place of some importance. (Paus. iii. 24. § 2; Polyb. iv. 36; Plin. iv. 5. s. 9; Ptol. iii. 16. §§ 10, 22.) Pausanias describes it as situated 6 stadia from Zarax, and 10 stadia inland; and Ptolemy speaks separately of the port-town and city. Pausanias adds that Cyphanta contained a temple of Asclepius, called Stethaeum, and a fountain issuing from a rock, said to have been produced by a blow of the lance of Atalante. The numbers in Pausanias, however, cannot be correct. At the distance of 6 stadia from Zarax (*Hiéraka*), there is no site for a town or a harbour; and it is scarcely conceivable that, on this rocky and little-frequented coast, there would be two towns so close to one another. Moreover Pausanias says that the distance from Prasiae to Cyphanta is 200 stadia; whereas the real distance from Prasiae (*Tyro*) to Zarax (*Hiéraka*) is more than 300 stadia. In addition to this Ptolemy places Cyphanta considerably further north than Zarax; and it is not till reaching *Cyparissi* that there is any place with a harbour and a fountain. Accordingly, we may here place Cyphanta, changing with Boblaye the very improbable number in Pausanias ἑξ που στάδια, into ἑκατὸν στάδια. *Cyparissi* is as nearly as possible 100 stadia from *Hiéraka*, and 200 stadia from *Tyro*.

In his *Morea*, Leake placed Cyphanta at *Cyparissi;* but in his *Peloponnesiaca*, he supposes its site to have been further north at *Lenidhi*. If we are right in identifying Prasiae with *Tyro*, this position for Cyphanta would be at once inadmissible; but Leake, we think erroneously, places Prasiae also further north, at *St. Andrew* in the Cynuria. [CYNURIA; PRASIAE.] (Leake, *Morea*, vol. ii. p. 500, seq., *Peloponnesiaca*, p. 301; Boblaye, *Recherches*, p. 101; Curtius, *Peloponnesos*, vol. ii. p. 305.)

CYPHARA. [CYPAERA.]

CYPHUS (Κύφος: *Eth.* Κυφαῖος), a town of Perrhaebia in Thessaly, which supplied 22 ships for the Trojan war. It is placed by Strabo at the foot of Mt. Olympus. (Hom. *Il.* ii. 748; Strab. ix. p. 441; Lycophr. 897.) According to Stephanus (*s. v.*) there were two cities of the name of Cyphus, one mentioned by Homer, and the other by Lycophron; but in this he appears to have been mistaken. (Hemsterh. *ad Arist. Plut.* p. 116.)

CYPRUS (Κύπρος: *Eth.* and *Adj.* Κύπριος, Κυπριακός, Κυπριεύς, Κυπρίτης, Cyprius, Cypriacus: *Kibris*), an island lying off the coast of Phoenicia and Cilicia.

The physical features and the legends connected with this chosen seat of Aphrodite, have given rise to a multitude of names. 1. Acamantis (Ἀκαμαντίς). 2. Amathusia (Ἀμαθουσία). 3. Aspelia. 4. Colinia. 5. Cerastis (Κεραστίς). 6. Cryptos (Κρυπτός). 7. Macaria (Μακαρία). 8. Meïonis (Μηϊονίς). 9. Ophiusa (Ophiusia arva, Ov. *Met.* x. 229). 10. Spheceia (Σφηκεία).

According to ancient admeasurements the circuit of this island amounted to 3420 stadia. (Strab. xiv. p. 682.) Its greatest length from W. to E., between Cape Acamas and the islands called the Keys of Cyprus (Κλεῖδες), was reckoned at 1400 stadia. (Strab. *l. c.*; Plin. v. 35; Agathem. i. 5.) The principal or SW. part of the island has the form of an irregular parallelogram, and terminates with a long narrow peninsula, running in a NE. direction. Its shape was compared fancifully by the old writers to a fleece (Agathem. *l. c.*), or to a Gallic shield (Hygin. *Fab.* 276). The surface of the country is almost entirely occupied by the elevated range of Mt. Olympus, whose culminating points reach the height of 7000 feet. The slopes descend both on the N. and S. shores: on the former side the chain is bold and rugged; on the S. side the scenery is still bolder, presenting a deeply serrated outline with thickly wooded steeps, which are broken by masses of limestone, or furrowed by deep picturesque valleys, in which grow the narcissus, the anemone, and ranunculus.

The mountains contained copper (χαλκὸς Κύπριος, aes Cyprium), the most famous mines of which were to be found at Tamassus, Amathus, Soli, and Curion (Plin. xii. 60, xxxiv. 20), as well as the nobler metals, gold and silver. The precious stones of Cyprus were famous in antiquity. They were: the "adamas vergens in aerium colorem" (Plin. xxxvii. 15),—whether this was the diamond seems doubtful, as it has been thought that Pliny was unacquainted with the real diamond (Dana, *Mineralogy*, p. 401); —the "smaragdos" (xxxvii. 17), emerald; the "chalcosmaragdos turbida aereis venis" (xxxvii. 19), malachite (?), or more probably red jasper; "paederos" (xxxvii. 22), opal; "achates" (xxxvii. 54), agate; and asbestos (Dioscor. v. 156). The land is described as flowing with wine, oil (Strab. p. 684), and honey (Plin. xi. 14); and the fragrance of its flowers gave it the epithet of εὐώδης—the plaything (ἄθυρμα) of the goddess of Love. (Eustath. *ad Dionys. Per.* 508.)

Cyprus lies between Asia and Africa, and the flora and fauna of the island partake of the characteristics of both continents. A list of the plants, birds, quadrupeds, and fishes, found in Cyprus, is given in Walpole (*Turkey and Greece*, vol. i. p. 253, foll.). The Ferula Graeca—or νάρθηκα, as it is now called, with a slight alteration from the ancient name—is one of the most important plants of the island in respect to its economical uses. The stalks furnish the poor Cyprian with a great part of his household furniture; and the pith is used instead of tinder for conveying fire from one place to another, as taught by Prometheus of old. (Aesch. *Prom.* 109.)

The level tracts were in the neighbourhood of Salamis and Citium, the former was watered by the river Pediaeus, and the latter by the Tretus; but, as these streams are occasionally dry, marshes have in consequence been formed. Strabo (xiv. p. 682) begins his description of the island with Cape Acamas (Ἄκαμας), at the W. extremity of the island, which he describes as a thickly wooded headland, divided into two summits rising towards the N. (Comp. Ptol. v. 14 § 1; Plin. v. 31; *Stadiasm.* §§ 282, 292, 293.) The modern name, after the celebrated metropolitan of Cyprus, is *Haghios Epiphanios*, which is shortened into *St. Pifano*. The next point, in a S. direction, is Drepanon (Δρέπανον, Ptol.

v. 14. § 1: *Trepano*). Then the roadstead and harbour of Paphos (Πάφος). The cape which closes the bay of *Baffo* to the W. is the Zephyrium Promontorium (Ζεφύριον, Ptol. v. 14. § 1; Ζεφυρία ἄκρα, Strab. p. 683). To the S. is another headland, Arsinoë (Ἀρσινόη), followed by Phrurium (Φρούριον, Ptol. v. 14. § 1: *Capo Blanco*). At a little distance further inland was Hierocepia (Ἱεροκηπία, Strab. p. 684). Then follow Palaepaphos (Παλαίπαφος: *Kukla* or *Konuklia*), Boosura (Βοόσουρα: *Bisur*), Treta (Τρήτα: *Tera*), and Curium (Κούριον) with a port built by the Argives Near this was the point of Curias (Κουρίας: *Capo delle Gatte*), at a little distance from which are some salt marshes which receive an arm of the river Lycus (Λύκος, Ptol. v. 14. § 2). Amathus (Ἀμαθοῦς: *Old Limasol*), which next followed, was a Phoenician colony. Beyond was the little town of Palaea (Πάλαια, Strab. p. 683), at the foot of a mountain shaped like a breast (μαστοειδές), Olympus (Ὀλυμπος: *Monte Sta. Croce*). Citium (Κίτιον) was a large town with a harbour that could be closed; to the W. of it was the little river Tetius (Τέτιος, Ptol. v. 14. § 2: *Tesis*), and to the E. the promontory Dades (Δάδες, Ptol. *l. c.*: *Kiti*). A rugged line of coast follows for several miles along a bay which lies between this headland and that of Throni (Θρόνοι: *Pila*). Above Pedalium (Πηδάλιον: *Capo della Grega*), the next point on the E. coast, rose a hill with a temple consecrated to Aphrodite. The harbour Leucolla (Λεύκολλα: *Porta Arnio dia e Lucola*). Ammochostus (Ἀμμόχωστος, Ptol. v. 14. § 3; *Stadiasm.* § 287), near the river Pediaeus (Πεδιαῖος), a name which has been transmitted by corruption to the Venetian *Famagosta*. Further N. was Salamis (Σαλαμίς), Elaea (Ἐλαία, Ptol. *l. c.*: *Chaulu-bernau*), Urania (Οὐρανίης πέδον ἔδρης, Nonn. *Dionys.* xiii. 450), Carpasia (Καρπασία), and the promontory called Dinaretum, with the islands called the Keys of Cyprus (αἱ Κλεῖδες). The iron-bound shore to the NE. was called the shore of the Greeks (Ἀχαιῶν ἀκτή: *Jalousa*), from the story that Teucer and his colonists had landed here. (Strab. p. 682.) On this coast, 70 stadia from Salamis, was Aphrodisium (Ἀφροδίσιον, Ptol. v. 14. § 4; Strab. p. 682), Macaria (Μακαρία, Ptol. *l. c.*), Cerynia (Κερύνεια), and Lapethus (Λάπηθος: *Lapitho* or *Lapta*). Cape Crommyon (Κρομμύων ἄκρα) was the most N. point of the island; near this were the towns of Cerbia (Κερβεία) and Soli (Σόλοι). The promontory of Callinusa (Καλλίνουσα) completes the circuit of the island. In the interior were the towns of Aepeia (Αἰπεῖα), Limenia (Λιμενία), Tamassus (Ταμασσός), Tremithus (Τρεμιθοῦς), Leucosia (Λευκωσία), Chytrus (Χύτρος), and Marium (Μάριον). An account of these places will be found under their several heads: most of the towns have now disappeared.

Cyprus seems to have been colonized by the Phoenicians at a very early period, and if we may trust the Syrian annals consulted by the historian Menander (Joseph. *Ant.* viii. 5. § 3, *c. Apion.* 1. 18; comp. Virg. *Aen.* 1, 643), was subject to the Syrians, even in the time of Solomon. We do not know the dates of the establishment of the Greek cities in this island; but there can be no doubt but that they were later than this period, and that a considerable portion of the soil and trade of Cyprus passed from the Phoenicians to the Greeks. Under Amasis the island became subject to the Aegyptian throne (Herod. ii. 182); he probably sent over African colonists. (Comp. Herod. vii. 90.) On the invasion of Aegypt by Cambyses Cyprus surrendered to the Persians, and furnished a squadron for the expedition. (Herod. iii. 19.) It continued to form a part of the Persian empire, and was with Phoenicia and Palestine the fifth satrapy in the arrangement made by Dareius (Herod. iii. 91.) During the Ionian revolt the whole island, except Amathus, threw off the Persian yoke. The Cyprians were attacked by the Persians by land and sea, and after varying success, were defeated, and their leader Onesilus slain. After this the island was again subject to Dareius (Herod. v. 104—116), and in the expedition of Xerxes furnished 150 ships. (Herod. vii. 90.) After the overthrow of the Persians at Salamis, a Grecian fleet was despatched to Cyprus and reduced the greater part of it. (Thuc. i. 94.) The Athenians sent out another expedition against it, but in consequence of a plague and the death of Cimon, the attempt was relinquished. (Thuc. i. 112.) The brilliant period of its history belongs to the times of Evagoras, king of Salamis, when Hellenic customs and civilization received a new impulse. He was succeeded by his son Nicocles; another Evagoras, son of Nicocles, was joined with Phocion, to recover Cyprus for the king of Persia, from whom it had revolted. (Diod. xvi. 42, 46.) Cyprus again became a tributary to the Persians, and remained such till the battle of Issus, when the several states declared for Alexander, and joined the Macedonian fleet with 120 ships at the siege of Tyre. (Arrian. ii. 20.) They were afterwards ordered to cruise off the Peloponnesus with 100 ships along with the Phoenicians. (Arrian. iii. 6.) When the empire of Alexander was broken up, Cyprus fell with Aegypt to the lot of Ptolemy. Demetrius invaded the island with a powerful fleet and army, defeated Ptolemy's brother Menelaus, and shut him up in Salamis, which he besieged both by sea and land. Ptolemy hastened to his relief with 140 ships; and after a sea-fight — one of the most memorable in ancient history, B. C. 306, — the whole island fell into the hands of Demetrius. (Diod. xx. 47—53; Plut. *Demetr.* 15—18; Polyaen. iv. 7. § 7; Justin. xv. 2.) In B. C. 295, Ptolemy recovered the island, and it became from this time an integral portion of the Aegyptian monarchy. (Plut. *Demetr.* 35, 38.) It formed the brightest jewel in the Alexandrian diadem; the timber of Olympus was used for the navy of Aegypt, and its metallic and other riches contributed to the revenue. Independently of its importance as a military position, the Ptolemies had a personal interest in securing it as a place of refuge for themselves or their treasures, in case of invasion or internal revolutions. Under the Lagid dynasty, the government of the island was committed to some one belonging to the highest class of the Alexandrian court, called the "kinsmen of the king." This viceroy had full powers, as it would appear from the inscriptions in which he is entitled στρατηγὸς καὶ ναύαρχος καὶ ἀρχιερεὺς ὁ κατὰ τὴν νῆσον. Ptolemy Philadelphus founded the Cyprian cities which bore the name of his wife — Arsinoë. On the decline and fall of Aegypt, Cyprus with Cyrenaica was the only foreign possession remaining to the crown. Polycrates, an Argive, about B. C. 217, was governor of Cyprus, and secured, by his faithfulness and integrity, the island for Ptolemy Epiphanes, the infant son and successor of Philopator. On the division of the monarchy between the brothers Ptolemy Philometor and Euergetes, Euergetes, in contravention of the arrangement

was anxious to take Cyprus to his share. In B. C. 154, Euergetes went to Rome, to seek assistance from the senate. Five legates, but no Roman army, were despatched to aid him; but Philometor, anticipating him, had already occupied Cyprus with a large force, so that when his brother landed at the head of his mercenary troops, he was soon defeated and shut up in Lapethus, where he was compelled to surrender, on condition that he should content himself with the kingdom of Cyrene. The Romans did not again interfere to disturb the arrangement thus concluded. During the dissensions of the brothers, Demetrius Soter, king of Syria, had endeavoured to make himself master of Cyprus, but unsuccessfully. On the accession of Ptolemy Lathyrus to the throne of Aegypt, his younger brother, Ptolemy Alexander, went to Cyprus. Afterwards, when by the intrigues of Cleopatra, the queen-mother, Alexander became king of Aegypt, Lathyrus retired to Cyprus, and held it as an independent kingdom for the 18 years during which Cleopatra and Alexander reigned in Aegypt, B. C. 107—89. When Lathyrus was recalled by the Alexandrians to Aegypt, Alexander, his brother, in the hope of becoming master of Cyprus, invaded the island; but was defeated in a naval action by Chaereas, and fell in the battle. While Ptolemy Auletes occupied the throne of Aegypt, another Ptolemy, a younger brother, was king of Cyprus. This prince had obtained from the Roman people the complimentary title of their friend. (Cic. *pro Sest.* 26; Schol. Bob. p. 301, ed. Orell.) On the pretence that he had abetted the pirates (Schol. Bob. *l. c.*), he was commanded to descend from the throne. In B. C. 58, Clodius, who had a personal enmity against the king (Appian. *B. C.* ii. 23; Dion Cass. xxxviii. 30), proposed to deprive him of his kingdom, and confiscate his large treasures to the service of the state. A "rogation" was brought forward by the tribune, that Cato should be appointed to carry into execution this act of frightful injustice. Cato accepted this disgraceful commission; but half ashamed of the transaction, despatched a friend from Rhodes to deliver the decree, and to hold out to the injured king the promise of an honourable compensation in the priesthood of the Paphian Aphrodite. Ptolemy preferred to submit to a voluntary death. (Plut. *Cat. Min.* 34, 39.) Cyprus became a Roman province, and the fatal treasures amassed by the king, were poured into the coffers of the state. (Pat. Vell. ii. 45.) The island was annexed to Cilicia (Cic. *ad Fam.* i. 7; *ad Att.* vi. 2), but had a quaestor of its own (*ad Fam.* xiii. 48), and its own courts for the administration of justice (*ad Att.* v. 21). In B. C. 47, it was given by Caesar to Arsinoë and Ptolemy, the sister and brother of Cleopatra. (Dion Cass. xlii. 95.) M. Antonius afterwards presented it to the children of Cleopatra. (Dion Cass. xlix. 32, 41; comp. Strab. p. 685.) After the battle of Actium, at the division of the provinces between the emperor and the senate, B. C. 27, it was made an imperial province. (Dion Cass. liii. 12.) In B. C. 22, it was given up to the senate (Dion Cass. liv. 4), and was from that time governed by propraetors, with the title of Proconsul, with a "legatus" and a "quaestor." (Marquardt, *Becker's Röm. Alt.* vol. iii. pt. 1. p. 172; Orell. *Inscr.* 3102.) The proconsul resided at Paphos. (*Act. Apost.* xiii. 6, 7.) From the narrative in the Acts of the Apostles (xii. 4—12), it would seem that a considerable part of the population was of Jewish extraction; and in the fatal insurrection during the reign of Hadrian, they are said to have massacred 240,000 of the Grecian inhabitants, and obtained temporary possession of the island. (Milman, *Hist. of Jews*, vol. iii. p. 112.) Under the Byzantine emperors it was governed by a "Consularis," and the capital was transferred from Paphos to Salamis or Constantia (Hierocl.). In A. D. 648, Moawiyah, the general of Othman, invaded the island, which capitulated, the Saracen general agreeing to share the revenues with the Greek emperor. In A. D. 803—806, it fell into the hands of Harun el Rashid, but was afterwards restored to the empire by the conquests of Nicephorus II. Isaac Angelus lost the island where Alexis Commenus had made himself independent; but was deprived of his conquest by Richard Coeur de Lion, A. D. 1191, who ceded it to the Templars, but afterwards resumed the sovereignty, and in A. D. 1192, gave it to King Guido of Jerusalem. Cyprus was never again united to the Byzantine empire.

Cyprus, lying in that sea which was the extreme nurse of the Grecian race, never developed the nobler features of Hellenic culture and civilization. The oriental character entirely predominated; the worship had but little connection with the graceful anthropomorphism of Hellas, but was rather a deification of the generative powers of nature as common to the Phoenicians, mixed up with orgiastic rites from Phrygia. The goddess, who was evidently the same as the Semitic Astarte, was worshipped under the form of a rude conical stone. (Tac. *Hist.* ii. 3.) The exuberance of nature served to stifle every higher feeling in sensual enjoyment. (Comp. Athen. vi. p. 257, xii. p. 516.) A description of the constitution was given in the lost work of Aristotle on the Polities, and Theophrastus had composed a treatise upon the same subject. (Suid. *s. v.* Τιάρα.) That such men should have thought it worth their while to investigate this matter shows that it possessed considerable interest; as far as the scanty notices that have come down go, it appears to have been governed by petty princes of an oriental character. (Comp. Herod. vii. 90.) For coins of Cyprus, see Eckhel, vol. iii. p. 84; H. P. Borrell, *Notice sur quelq. Méd. gr. des Rois de Chypre.* Paris, 1836; Meursius, *Creta, Cyprus*, &c., Amst. 1675; D'Anville *Mém. de l'Acad. des Inscr.* vol. xxxii. p 548; Mariti, *Viaggi*, vol. i.; Von Hammer, *Topogr. Ansicht. aus der Levante;* Turner's *Levant;* vol. ii. pp. 40, 528; Engel, *Kypros;* Ross, *Reisen nach Kos, Halikarnassos, Rhodos, und der Inseln Cypern*, Halle, 1852; Luynes, *Numismatique et Inscriptions Cypriotes*, Paris, 1852. [E. B. J.]

CYPSELA (Κύψελα), a town on the river Hebrus in Thrace, which was once an important place on the via Egnatia. It is the same as the modern *Ipsala*, or *Chapsylar*, near *Kesham*. (Strab. pp. 322, 329; Ptol. iii. 11. § 13; Steph. Byz. *s. v.*; Ann. Comn. vii. p. 204; Liv. xxxi. 16, xxxviii. 40, 41; Mela, ii. 2; Plin. iv. 18.) [L. S.]

CYPSELA (Κύψελα: *Eth.* Κυψελῖνος), a fortress in the district of Parrhasia in Arcadia, which was occupied and fortified by the Mantineians in the Peloponnesian war, in order to annoy the Lacedaemonian district Sciritis. (Thuc. v. 33.) Kiepert, in his map, identifies Cypsela with Basilis, since the latter is said to have been founded by Cypselus: the only objection to this conjecture is the distance of Cypsela from the district Sciritis. [BASILIS.]

CYPTA'SIA (Κυπτασία), a place on the coast of Asia Minor (Ptol. v. 4), apparently the same

which the Table places 7 miles from Sinope on the road to Amisus, under the name of Cloptasa. Hamilton (*Researches*, *&c.* vol. i. p. 306) supposes that it may be a place on the coast now called *Chobanlar*. [G. L.]

CYRA [CYRESCHATA].

CYRAUNIS. [CERCINA.]

CYRBE (Κύρβη: *Eth.* Κυρβαῖος), a city of Pamphylia, mentioned by Hecataeus in his *Asia*. (Steph. B. *s. v.*) [G. L.]

CYRENAEI. [CYRENAICA.]

CYRENA'ICA (ἡ Κυρηναίη χώρη, Herod. iv. 199; ἡ Κυρηναία, Strab. xvii. p 837; ἡ Κυρηναϊκὴ ἐπαρχία, Ptol. iv. 4; Cyrenaïca Provincia, Cyrenaïca Africa, and Cyrenaïca simply, Mela, i. 8. § 1; Plin. v. 5, &c.: *Adj.* Κυρηναϊκός, especially with reference to the philosophic sect founded by Aristippus, ἡ Κυρηναϊκὴ φιλοσοφία, Strab. xvii. p. 837; Diog. Laërt. ii. 85; Κυρηναῖος, Cyrenaïcus, Cyrenaeus, Cyrenensis), a district, and, under the Romans, a province of N. Africa, also called, from the time of the Ptolemies, PENTAPOLIS (Πεντάπολις, Ptol.; Agathem. ii. 5), PENTAPOLIS LIBYAE (Πεντάπολις Λιβύης, Joseph. vii. 38; Sext. Ruf. 13), and PENTAPOLITANA REGIO (Plin. *l. c.*).* The former name was derived from CYRENE, the capital of the district; and the latter from its five chief cities, namely, CYRENE, BARCA, TEUCHEIRA (aft. Arsinoë), HESPERIDES (aft. Berenice), and APOLLONIA, which was at first the port of Cyrene. The names may, however, be distinguished from one another; Cyrenaica denoting the whole district or province in its widest sense, and Pentapolis being a collective name for the five cities with their respective territories.

In its widest sense the term includes the whole of the country which was subject to Cyrene, when that city was most flourishing, from the borders of Carthage on the W. to those of Egypt on the E. On both sides, as was natural from the character of the intervening deserts, the boundaries varied. On the E. they seem never to have been perfectly defined, being placed at the CHERSONESUS MAGNA (*Ras-et-Tin*), or at the CATABATHMUS MAJOR (*Marsa Sollom* or *Akabet et Kebira*, the present boundary of *Tripoli* and *Egypt*), according as MARMARICA was included in Cyrenaica or not. On the W. the boundary was fixed, after long disputes, at the bottom of the Great Syrtis. [ARAE PHILAENORUM.] On the S. the nominal limits of the country reached as far as the oasis of PHAZANIA (*Fezzan*). (Scylax, p. 45; Strab. xvii. p. 838; *Stadiasm.* p. 451; Sall. *Jug.* 19; Mela, Plin. *ll. cc.*). On the N. the shore was washed by that part of the Mediterranean which was called the Libyan Sea (LIBYCUM MARE), and on the W. by the Greater Syrtis.

But the district actually occupied by the Greek colonists comprised only the table land, known as the plateau of Barca, with the subjacent coast. It may be considered as beginning at the N. limit of the sandy shores of the Great Syrtis at BOREUM PR. (*Ras Teyonas*, S. of *Ben-Ghazi*), between which and the Chersonesus Magna the country projects into the Mediterranean in the form of a segment of a circle, whose chord is above 150 miles long, and its arc above 200, lying directly opposite to the Peloponnesus, at the distance of about 200 miles.

From its position, formation, climate, and soil, this region is perhaps one of the most delightful on the surface of the globe. Its centre is occupied by a moderately elevated table-land, whose edge runs parallel to the coast, to which it sinks down in a succession of terraces, clothed with verdure, intersected by mountain streams running through ravines filled with the richest vegetation, well watered by frequent rains, exposed to the cool sea-breezes from the N., and sheltered by the mass of the mountain from the sands and hot winds of the *Sahara*. The various terraces enjoyed a great diversity of climates, and produced a corresponding variety of flowers, vegetables, and fruits, and the successive harvests, at the different elevations, lasted for eight months out of the twelve. (Herod. iv. 198, 199; Diod. iii. 50; Arrian. *Ind.* 43; Eustath. *ad Dion. Perieg.* 312.) The table land extends some 70 or 80 miles in breadth between the *Sahara* and the coast, but it is only on its N. and NW. slopes that it enjoys the physical advantages now described, and on account of which it is called to this day *Jebel Akdar* — i. e. the *Green Mountain*. Among its products are enumerated corn, oil, wine, all kinds of fruits, especially dates, figs, and almonds (Scyl. p. 46; Diod. iii. 49; Plin. xiii. 4. s. 9, xvii. 30. § 4; Synes. *Epist.* 133, 147); cucumbers (Plin. xx. 1. s. 3), truffles (μίσυ, Ath. ii. p. 62; Plin. xix. 3. s. 12); cabbage (Ath. i. p. 27, iii. p. 100), box (Theophr. *Hist. Plant.* iii. 15), saffron (Ath. xv. p. 682; Plin. xxi. 6. s. 17; Synes. *Epist.* 133), flowers from which exquisite perfumes were extracted (Theophr. *H. P.* vi. 6; Ath. xv. p. 689; Plin. xxi. 4. s. 10); and a very rare plant, for which the country was especially celebrated, namely, *Silphium*, or *laserpitium*, the plant which produced the gum resin, called *laser* (ὀπὸς Κυρηναῖος), which was in the highest esteem among the ancient physicians (Herod. iv. 169; Dioscor. iii. 84; Theophr. *H. P.* vi. 3; Arrian. *Anab.* iii. 28; Strab. ii. p. 131; Plin. ix. 3. s. 15, xix. 3. s. 1, xxii. 23; Plaut. *Rud.* iii. 2. 16; Eckhel, *Doctr. Num. Vet.* vol. iv. p. 119; Mionnet, *Descr. de Med.* vol. vi. pp. 373, foll.: the plant, which had already become scarce in the time of the Romans, is now found in abundance: Della Cella, *Viaggio da Tripoli*, &c.; Pacho, *Voyage dans la Marmarique*, &c., p. 250). The district was also famous for its honey (Synes. *Epist.* 147); its horses, large studs of which were kept at Cyrene and at Barca (Pind. *Pyth.* iv. 2; Ath. iii. p. 100; Dionys. Perieg. 213; Synes. *Epist.* 40; Diod. xvii. 49; Strab. xvii. p. 837; Steph. B. p. 155), and its ostriches (Synes. *Epist.* 133). As some check upon all these advantages, the country was terribly subject to the annual ravages of locusts (Plin. xi. 29. s. 35; Liv. Epit. lx.; Jul. Obseq. 90; Oros. v. 11; Synes. *Epist.* 58); and the great abundance of natural gifts disposed the inhabitants to luxury.

The native Libyan tribes, who are mentioned as inhabiting the country in the earliest known times, were the AUSCHISAE on the W., the ASBYSTAE in the centre, and the GILIGAMMAE on the E.; but in the time of Herodotus these peoples had already been driven into the interior by the Greek settlers; and, during the whole period of ancient history, Cyrenaica is essentially a part of the Hellenic world. (A few other tribes are mentioned by Ptolemy, iv. 4. s. 10.) The first Greek settlement, of which we

* It is also called "Libya about Cyrene" (Dion Cass. liii. 12, Κρήτη τε μετὰ Λιβύης τῆς περὶ Κυρήνην; *Act. Apost.* ii. 10, τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην).

have any clear account, was effected by BATTUS (*Dict. of Biog. s. v.*), who led a colony from the island of Thera, and first established himself on the island of Platea at the E. extremity of the district, and afterwards built CYRENE (B. C. 631). The dynasty, which he there founded, governed the country during 8 reigns, though with comparatively little power over some of the other Greek cities. Of these the earliest were TEUCHEIRA and HESPERIDES, then BARCA, a colony from Cyrene; and these, with Cyrene itself and its port APOLLONIA, formed the original Lybian Pentapolis. The comparative independence of Barca, and the injury inflicted on the country by the Persian invasion under Cambyses, diminished the power of the later kings of Cyrene, and at last the dynasty was overthrown, and a republic established about the middle of the 5th century B. C. [CYRENE]. When Alexander invaded Egypt the Cyrenaeans made an alliance with him (Diod. xvii. 49; Curt. iv. 7). The country was made subject to Egypt by Ptolemy the son of Lagus, B. C. 321. (Diod. xviii. 19—21, xx. 40; Justin. xiii. 6.) It appears to have flourished under the Ptolemies, who pursued their usual policy of raising new cities at the expense of the ancient ones, or restoring the latter under new names. Thus Hesperides became Berenice, Teucheira was called Arsinoë, Barca was entirely eclipsed by its port which was raised into a city under the name of Ptolemaïs, and Cyrene began to decay in consequence of the favours conferred upon its port Apollonia. After these changes, the term Pentapolis, which became the common name of the country, refers to the five cities of Cyrene, Apollonia, Ptolemaïs, Arsinoë, and Berenice. The last king of the Egyptian dynasty, Apion, an illegitimate son of Ptolemy Physcon (on whose death in B. C. 117, he had obtained the government), left the country to the Romans by his testament, in the year B. C. 95, according to Livy, though Appian gives a later date, apparently through a confusion with the time of its erection into a Roman province. (Liv. Epit. lxx.; Appian. *B. C.* i. 111, *Mithr.* 121; Justin. xxxix. 5; Eutrop. vi. 11; Sext. Ruf. 13.) At first the Romans granted the cities their freedom, and bestowed upon them the former royal domain, only exacting a tribute (Cic. *de Leg. Agr.* ii. 19); but quarrels soon broke out between the different states; and, after Lucullus had made, by order of Sulla, a vain attempt, real or affected, to reconcile them (Plut. *Lucull.* 2; Joseph. *Antiq.* xiv. 7. § 2), the Romans applied their usual last remedy, and reduced the country to a province, under the name of Cyrenaica (probably in B. C. 75), which was united with Crete, on the conquest of that island by Q. Metellus Creticus, B. C. 67 [CRETA]. In the division of the provinces under Augustus, the united province, under the name of Creta-Cyrene, Creta et Cyrene, or Creta simply, was constituted a senatorial province, under the government of a propraetor, with the title of proconsul, who had a legatus, and one if not two quaestors. (Orelli, *Inscr.* Nos. 3658, 3659; Böckh, *Corp. Inscr. Graec.* Nos. 2588, 3532, 3548; Gruter, p. 415, no. 5, p. 471, no. 6; Eckhel, vol. iv. p. 126; Tac. *Ann.* iii. 38, 70; Strab. xvii. p. 840, Senec. *Controv.* iv. 27; Suet. *Vesp.* 2; Marquardt, *Becker's Röm. Alterth.* vol. iii. pt. 1, p. 223.) Under Constantine, Crete and Cyrenaica were made separate provinces; the latter was called Libya Superior, and was placed under the government of a praeses. (Böcking, *Notit. Dign.* vol. i. p. 137; Marquardt, *l. c.*) It should be observed that, under the Romans, the E. boundary of the province, which divided it from MARMARICA, was formed by an imaginary line drawn southwards from AXYLIS, a town somewhat to the W. of the Chersonesus Magna.

The decline of the country in prosperity may be dated chiefly from the reign of Trajan, when the Jews, large numbers of whom had settled there under the Ptolemies (Joseph. *Ant. Jud.* xiv. 7, *c. Apion.* ii. 4; *Act. Apost.* ii. 10), rose in insurrection, massacred 220,000 Romans and Cyrenaeans, and were put down with great difficulty and much slaughter. (Dion Cass. lxviii. 32.) The loss of population during these bloody conflicts, and the increasing weakness of the whole empire, left the province an easy prey to the Libyan barbarians, whose attacks were aided by the ravages of locusts, plagues, and earthquakes. The sufferings of the Pentapolis from these causes at the beginning of the 5th century are pathetically described by Synesius, the bishop of Ptolemaïs, in an extant oration, and in various passages of his letters (*Catastasis &c.; Epist.* 57, 78, 125; *de Regno*, p. 2), and at a later period by Procopius (*Aedif.* vi. 2). In A. D. 616, the Persian Chosroes overthrew the remains of the Greek colonies so utterly, as to leave only the gleanings of the harvest of destruction to the Arab conquerors, who finally overran the country in A. D. 647. (Gibbon, vol. viii. p. 227, vol. ix. p. 444, foll., ed. Milman.)

For the purposes of descriptive geography, the Cyrenaic coast must be divided into two parts at the promontory called BOREUM (*Ras Tezyonas*), S. of which, along the E. shore of the Syrtis Major, were numerous small and unimportant places, whose positions are very difficult to determine (Ptol. iv. 4. § 3; SYRTES). N. of this promontory lay HESPERIDES (aft. Berenice: *Benghazi*), upon the little stream called LATHON, the only river in the country, which took its rise in the sand-hills called HERCULIS ARENAE, and near it the little lake called Triton, or Lacus Hesperidum, which some of the ancients confounded with that at the bottom of the Lesser Syrtis. [TRITON.] Following the curve of the coast to the NE., we come to TEUCHEIRA (aft. Arsinoë, *Taukra*), then to PTOLEMAIS (*Tolmeïta*), originally the port of Barca, but under the Ptolemies the chief of the Five Cities: BARCA itself lay about 12 miles inland: the next important position on the coast is the promontory and village of PHYCUS (*Ras Sem* or *Ras-al-Razat*), the N.-most headland of the part of the African coast E. of the Lesser Syrtis; then APOLLONIA (*Marsa Sousa*), the former port of CYRENE, which lies inland, about 8 miles from the coast, SE. of Phycus and SW. of Apollonia. Further to the E. was the port called NAUSTATHMUS (*Marsa-al-Halal*, or *Al Natroun*), then the promontory ZEPHYRIUM, then DARNIS (*Derna*), AXYLIS, and the CHERSONESUS MAGNA (*Ras-at-Tyn*), where the coast formed a bay (*G. of Bomba*), in which lay the island of PLATEA (*Bomba*), the first landing-place of the colonists from Thera. Another little island off the shore near Pr. Zephyrium was called Laea or the Island of Aphrodite (Λαιὰ ἢ Ἀφροδίτης νῆσος, Ptol. iv. 4. § 15: *Al Hiera*). Ptolemy (§§ 11—13) mentions a large number of places in the interior, most of them mere villages, and none apparently of any consequence, except Barca and Cyrene. Of the hills which run parallel to the coast, those along the E. shore of the Syrtis Major were called HERCULIS ARENAE (Ἡρακλέους Ὀῖνες), SW. of which were the VELPI M. (τὰ Οὔελπα ὄρη), and

considerably to the E., on the S. frontier, the BAECOLICUS M. (τὸ Βαικολικὸν ὄρος: Ptol. *l. c.* § 8). The oasis of AUGILA was reckoned as belonging to Cyrenaica. (Della Cella, *Viaggio da Tripoli di Barberia alle Frontieri Occidentali dell' Egitto*, Genoa, 1819; Beechey, *Expedition to explore the N. coast of Africa, from Tripoli E.-ward, &c.*, London, 1828, 4to.; Pacho, *Relation d'un Voyage dans la Marmarique, la Cyrénaique, &c.* Paris, 1827—1829, 4to.; Barth, *Wanderungen durch das Punische und Kyrenaïsche Küstenland*, c. 8, Berlin, 1849: and for the coins, Eckhel, vol. iv. pp. 117, &c.) [P. S.]

CYRE'NE or CYRENAE (ἡ Κυρήνη. *Eth.* and *Adj.* as those of CYRENAICA: *Ghrennah*, very large Ru.), the chief city of CYRENAICA, and the most important Hellenic colony in Africa, was founded in B. C. 631 by Battus and a body of Dorian colonists from the island of Thera. (The date is variously stated, but the evidence preponderates greatly in favour of that now given: Clinton, *F. H.* vol. i. *s. a.*: for the details of the enterprise, and of the subsequent history of the house of Battus, see *Dict. of Biog. s. v. Battus*, and Grote, *Hist. of Greece*, vol. iv. p. 39, seq.) The colonists, sailing to the then almost unknown shores of Libya, in obedience to the Delphic oracle, took possession first of the island of Platea, in the *Gulf of Bomba*, which they seem to have mistaken for the mainland. Hence, after two years of suffering, and after again consulting the oracle, they removed to the opposite shore, and resided in the well-wooded district of Aziris for six years, at the end of which time some of the native Libyans persuaded them to leave it for a better locality, and conducted them through the region of Irasa, to the actual site of Cyrene. Though Irasa was deemed so delectable a region that the Libyan guides were said to have led the Greeks through it in the night lest they should settle there, the spot at which their journey ended is scarcely inferior for beauty and fertility to any on the surface of the globe. In the very middle of that "projecting bosom of the African coast" (as Grote well calls it), which has been described under CYRENAICA, on the edge of the upper of two of the terraces, by which the table-land sinks down to the Mediterranean, in a spot backed by the mountains on the S. and in full view of the sea towards the N., and thus sheltered from the fiery blasts of the desert, while open to the cool sea breezes, at the distance of 10 miles from the shore, and at the height of about 1800 feet, an inexhaustible spring bursts forth amidst luxuriant vegetation, and pours its waters down to the Mediterranean through a most beautiful ravine. Over this spring which they consecrated to Apollo, the great deity of their race (hence Ἀπόλλωνος κρήνη, Callim. *in Apoll.* 88), the colonists built their new city, and called it Cyrene from Cyre the name of the fountain. At a later period an elegant mythology connected the fountain with the god, and related how Cyrene, a Thessalian nymph, beloved of Apollo, was carried by him to Africa, in a chariot drawn by swans. (Müller, *Dorians*, Bk. ii. c. 3. § 7.)

The site of Cyrene was in the territory of the Libyans named ASBYSTAE; and with them the Greek settlers seem from the first to have been on terms of friendship very similar to those which subsisted between the Carthaginians and their Libyan neighbours. The Greeks had the immense advantage of commanding the abundant springs and fertile meadows to which the Libyans were compelled to resort when the supplies of the less favoured regions further inland began to fail. A close connection soon grew up between the natives and the Greek settlers; and not only did the former imitate the customs of the latter (Herod. iv. 170); but the two races coalesced to a much greater extent than was usual in such cases. It is very important to remember this fact, that the population of Cyrene had a very large admixture of Libyan blood by the marriages of the early settlers with Libyan wives (Herod. iv. 186—189; Grote, vol. iv. p. 53). The remark applies even to the royal family; and, if we were to believe Herodotus, the very name of *Battus*, which was borne by the founder, and by his successors alternately with the Greek name Arcesilaüs, was Libyan, signifying *king*; and we have another example in that of *Alazir*, king of Barca. For the rest, the Libyans seem to have formed a body of subject and tributary Perioeci (Herod. iv. 161). They were altogether excluded from political power, which, in strict conformity with the constitution of the other states of Spartan origin, was in the hands exclusively of the descendants from the original settlers, or rather of those of them who had already been among the ruling class in the mother state of Thera.

The dynasty of the Battiadae lasted during the greater part of two centuries, from B. C. 630 to somewhere between 460 and 430; and comprised eight kings bearing the names of Battus and Arcesilaüs alternately; and a Delphic oracle was quoted to Herodotus as having defined both the names and numbers. (Herod. iv. 163.) Of Battus I., B. C. 630—590, it need only be said that his memory was held in the highest honour, not only as the founder of the city, but also for the benefits he conferred upon it during his long reign. He was worshipped as a hero by his subjects, who showed his grave, apart from those of the succeeding kings, where the Agora was joined by the road (σκυρωτὴ ὁδός), which he made for the procession to the temple of Apollo. (Pind. *Pyth.* v.; Callim. *Hymn. in Apoll.* 77; Paus. iii. 14, x. 15; Catull. vii. 6; Diod. *Excerpt. de Virt. et Vit.* p. 232.) Nothing of importance is recorded in the reign of his son, Arcesilaüs I., about B. C. 590—574; but that of his successor, Battus II. (about B. C. 574—554), surnamed the Prosperous, marks the most important period of the monarchy; nothing less, in fact, than a new colonization. An invitation was issued to all Greeks, without distinction of race, to come and settle at Cyrene, on the promise of an allotment of lands. It seems probable that the city of Apollonia, the port of Cyrene, owed its foundation to this accession of immigrants, who arrived by sea direct, and not, like the first colonists, by the circuitous land route from the *Gulf of Bomba*. (Grote, p. 55.) The lands promised to the new settlers had of course to be taken from the natives, whose general position also was naturally altered for the worse by the growing power of the city. The Libyans, therefore, revolted, and transferred their allegiance to Apries, king of Egypt, who sent an army to their aid; but the Egyptians were met by the Cyrenaeans in Irasa, and were almost entirely cut to pieces. This conflict is memorable as the first hostile meeting of Greeks with Egyptians, and also as the proximate cause of the overthrow of Apries. Under Amasis, however, a close alliance was formed between Egypt and Cyrene, and the Egyptian king took his wife Ladice from the house of Battus. (Herod. ii. 180—181.) The misfortunes of the monarchy began in the reign of Arcesilaüs II., the

son of Battus II., about B. C. 554—544, whose tyranny caused the secession of his brothers, the foundation of Barca, and the revolt of a large number of the Libyan Perioeci, in a conflict with whom no less than 7000 hoplites were slain; and the king was soon afterwards strangled by his brother Learchus. To this loss of prestige, his successor, Battus III. added the disqualification of lameness. The Cyrenaeans, under the advice of the Delphic oracle, called in the aid of Demonax, a Mantineian, who drew up for them a new constitution; by which the encroachments of the royal house on the people were more than recovered, and the king was reduced to political insignificance, retaining, however, the landed domain as his private property, and also his sacerdotal functions. The political power, in which, it would seem, none but the descendants of the original colonists had any share, was now extended to the whole Greek population, who were divided by Demonax into three tribes: — (1.) The Theraeans, to whom were still attached the Libyan Perioeci: (2) Greeks from Peloponnesus and Crete: (3) Greeks from the other islands of the Aegean: and a senate was also constituted, of which the king appears to have been president. (Herod. iv. 161, 165.) In other respects the constitution seems to have resembled that of Sparta, which was, through Thera, the original metropolis of Cyrene. We read of Ephors, who punished with *atimia* litigious people and impostors, and of a body of 300 armed police, similar to the Hippeis at Sparta (Heracleid. Pont. 4; Hesych. *s. v.* Τριακάτιοι; Eustath. *ad Hom. Od.* p. 303; Grote, pp. 59, 60; Müller, *Dor.* Bk. iii. c. 4. § 5, c. 7 § 1. c. 9. § 13.) After the time of Battus III., his son Arcesilaüs III. and his mother Pheretime attempted to overturn the new constitution, and to re-establish despotism. Their first efforts led to their defeat and exile; but Arcesilaüs returned at the head of a new body of emigrants, chiefly from Ionia, took Cyrene, and executed cruel vengeance upon his opponents. Whether from a desire to confirm his position, or simply from dread of the Persian power, he sent to Memphis to make his submission to Cambyses, and to offer him an annual tribute, as well as a present; the 500 minae which formed the latter were deemed by Cambyses so inadequate, that he flung them contemptuously to his soldiers. After these things, according to the motive assigned by Herodotus (iv. 163, 164), Arcesilaüs became sensible that he had disobeyed the Delphic oracle, which, in sanctioning his return, had enjoined moderation in the hour of success; and, to avoid the divine wrath, he retired from Cyrene to Barca, which was governed by his father-in-law, Alazir. His murder there, and the vengeance taken on the Barcaeans by his mother Pheretime, by the aid of a Persian army, sent by Aryandes, the satrap of Egypt, are related under BARCA. Though the Persians ravaged a great part of the country, and extended their conquests beyond Barca as far as Hesperides, and though they were even inclined to attack Cyrene on their way back to Egypt, they left the city unmolested (Herod. iv. 203, 204). The effect of these events on the constitution of Cyrene is thus described by Grote (vol. iv. p. 66): "The victory of the third Arcesilaüs, and the restoration of the Battiads broke up the equitable constitution established by Demonax. His triple classification into tribes must have been completely remodelled, though we do not know how; for the number of new colonists whom Arcesilaüs introduced must have necessitated a fresh distribution of land, and it is extremely doubtful whether the relation of the Theraean class of citizens with their Perioeci, as established by Demonax, still continued to subsist. It is necessary to notice this fact, because the arrangements of Demonax are spoken of by some authors as if they formed the permanent constitution of Cyrene; whereas they cannot have outlived the restoration of the Battiads, nor can they even have been revived after that dynasty was finally expelled, since the number of new citizens and the large change of property, introduced by Arcesilaüs III., would render them inapplicable to the subsequent city." Meanwhile "another Battus and another Arcesilaüs have to intervene before the glass of this worthless dynasty is run out." Of Battus IV., surnamed the Handsome, nothing needs to be said; but Arcesilaüs IV. has obtained a place, by the merits of the Libyan breed of horses rather than by his own, in the poetry of Pindar, who, while celebrating the king's victories in the chariot race (B. C. 460), at the same time expostulates with him for that tyranny which soon destroyed his dynasty. (Pind. *Pyth.* iv. v.) It seems to have been the policy of this prince to destroy the nobles of the state, and to support himself by a mercenary army. How he came to his end is unknown; but after his death a republic was established at Cyrene, and his son Battus fled to Hesperides, where he was murdered, and his head was thrown into the sea; a significant symbol of the utter extinction of the dynasty. This was probably about B. C. 450.

Of the condition of the new republic we have very little information. As to its basis, we are only told that the number of the tribes and phratriae was increased (Aristot. *Polit.* vi. 4); and, as to its working, that the constant increase of the democratic element led to violent party contests (ibid.), in the course of which various tyrants obtained power in the state, among whom are named Ariston and Nicocrates. (Diod. Sic. xiv. 34; Plut. *de Virt. Mul.*; Polyaen. *Strat.* viii. 38.) The Cyrenaeans concluded a treaty with Alexander the Great (Diod. xvii. 49; Curt. iv. 7), after whose death the whole country became a dependency of Egypt, and subsequently a province of the Roman empire. [CYRENAICA.] The favours bestowed on APOLLONIA, its port, under the Ptolemies, greatly diminished the importance of Cyrene, which gradually sank under the calamities which it shared with the whole country. Under the Romans it was a colony, with the surname of FLAVIA. (Euseb. *Chron.*; Eckhel, vol. iv. pp. 127, foll.)

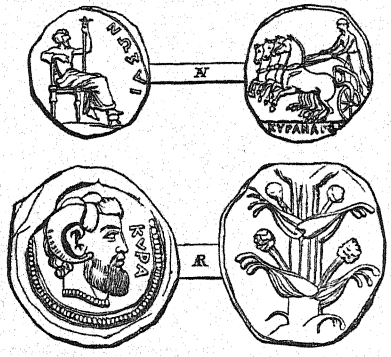
At the height of its prosperity Cyrene possessed an extensive commerce with Greece and Egypt, especially in *silphium*: with Carthage, its relations were always on a footing of great distrust, and its commerce on the W. frontier was conducted entirely by smuggling. At what period its dominion over the Libyan tribes was extended so far as to meet that of Carthage at the bottom of the Greater Syrtis is disputed [ARAE PHILAENORUM]; some referring it to the republican age, others to the period of the Ptolemies. (Grote, vol. iv. p. 48, holds the latter opinion.)

Cyrene holds a distinguished place in the records of Hellenic intellect. As early as the time of Herodotus it was celebrated for its physicians (Herod. iii. 131); it gave its name to a philosophic sect founded by one of its sons, Aristippus; another, Carneades, was the founder of the Third or New Academy at Athens; and it was also the birthplace

of the poet Callimachus, who boasted a descent from the royal house of Battus, as did the eloquent rhetorician Synesius, who afterwards became bishop of Apollonia.

The ruins of Cyrene, though terribly defaced, are very extensive, and contain remains of streets, aqueducts, temples, theatres, and tombs, with inscriptions, fragments of sculpture, and traces of paintings. In the face of the terrace, on which the city stands, is a vast subterraneous necropolis; and the road connecting Cyrene with its port, Apollonia, still exists. The remains do not, however, enable us to make out the topography of the city with sufficient exactness. We learn from Herodotus (iv. 164) and Diodorus (xix. 79) that the Acropolis was surrounded with water. The ruins are fully described by Della Cella (pp. 138, foll.), Pacho (pp. 191, foll.), and Barth (p. 421, foll.).

The coins of Cyrene are numerous. In the second of the two specimens here annexed the obverse represents the head of Zeus Ammon and the reverse the *silphium*, which formed the chief article in the export trade of Cyrene. [P. S.]



COINS OF CYRENE.

CYRE'NE (Κυρήνη), is one of several unknown towns, which Stephanus (*s. v.*) assigns to Massalia If these notices of his are true (see Ἀλωνίς, Ἀζανία), Massalia had dependencies, of which there remains no record except the names. [G. L.]

CYRESCHATA (Κυρεσχατα, Ptol. vi. 12. § 5; Amm. Marc. xxiii. 6; τὰ Κύρα, Strab. xi. 517; Cyropolis and Cyreschata, Steph. B.; Cyropolis, Arrian, *Anab.* iv. 3; Curt. vii. 6), a town of considerable importance, situated on the Jaxartes (now *Sihon*) in Sogdiana. According to Arrian, the river ran through the middle of it. Its foundation was traditionally attributed to Cyrus, and it derived its name from being supposed to be on the extreme limits of that conqueror's empire. It sustained a memorable siege, which is fully narrated by Arrian and Curtius, when Alexander the Great invaded Sogdiana, and was evidently from their accounts a place of considerable strength. There can be no doubt that the different names of Cyra, Cyropolis and Cyreschata represent one and the same town. Wilson (*Ariana*, p. 165) has not been able to identify any ruins with the site of this city. Berkelius in his notes to Steph. Byz has attempted to show that the name Cyreschata is a corruption of Kyreserta, on the analogy of Tigranocerta and Vologesocerta; but the derivation which Strabo (*l. c.*) has given, seems to us the most probable. [V.]

CYRE'TIAE (Χυρετίαι, Ptol. iii. 13. § 44: *Eth.* Κυρετιεύς, Κυρετιαῖος, *Inscr.*, Cyretiensis), a town of Perrhaebia in Thessaly, frequently mentioned in the Roman wars in Greece. It was plundered by the Aetolians, B. C. 200 (Liv. xxxi. 41), was taken by Antiochus, B. C. 191, but recovered by M. Baebius and Philip in the same year (xxxvi. 10, 13), and was occupied by Perseus in B. C. 171 (xlii. 53). It was situated upon a small tributary of the Titaresius at the modern village of *Dheminiko*. Its acropolis occupied the hill, on which now stands the church of St. George, where Leake found several inscriptions, among which is a public letter in Greek, addressed to the Tagi (magistrates) and city of the Cyretienses by T. Quinctius Flamininus, when he commanded the Roman armies in Greece. (Leake, *Northern Greece*, vol. iv. p. 304.)

CYRI CAMPUS (τὸ Κύρου πεδίον), a plain in Phrygia, the position of which is not well described by Strabo (p. 629). Leake places it in the upper valley of the Hermus, north of the Catacecaumene. See also Hamilton (*London Geog. Journ.* vol. viii. p. 143). The place is uncertain. [G. L.]

CYRI CASTRA (τὸ Κύρου στρατόπεδον). Strabo (p. 539) seems to mean that Mazaca [CAESAREIA] is 6 days' journey from the Cilician Pylae and the Camp of Cyrus, as the passage stands in Casaubon's text. Xenophon (*Anab.* i. 2. § 20) says that Cyrus halted at Dana for three days before he crossed from Cappadocia into Cilicia. Arrian (*Anab.* ii. 4. § 3) says that Alexander, advancing towards the Cilician Pylae from the north, "came to the encampment of the Cyrus who was with Xenophon;" and he seems to mean Dana. Curtius (iii. 4) says that, on his road to Cilicia, Alexander came to the country which is called Castra Cyri; and he adds that Cyrus had encamped there when he was marching against Croesus, which is a singular blunder. He further says, that the Castra were 50 stadia from the Cilician Pylae; but that is not true, if Dana is Tyana. As Xenophon mentions no halting-place between Dana and the Pylae, Arrian, who has no authority except Xenophon's text, calls Dana the Camp of Cyrus. Xenophon does not state the distance between Dana and the Pylae. The passage in Strabo is evidently corrupt. [G. L.]

CYRNUS (Κύρνος), a town in Euboea, in the territory of Carystus. (Herod. ix. 105.)

CYRO'POLIS (Κυρόπολις, Ptol. vi. 2. § 2. viii. 21. § 8; Amm. Marc. xxiii. 6), a town in Media Atropatene, between the rivers Cyrus and Amardus. Salmasius (*in Solin.* p. 840) has denied the separate existence of this town, and contends that it is the same as Cyreschata on the Jaxartes, asserting that the authority of Ammianus is of no weight, as he generally follows Ptolemy. There seems, however, no great force in this argument, and, if there were any district in which we might naturally expect to find a city called after Cyrus, it would surely be that with which he was immediately connected during his whole life. [V.]

CYRRHE'STICA (Κυβῤῥηστική, Ptol. v. 15; Polyb. v. 10; Dion. Cass. xlix. 20: the readings Κυβῤῥιστική and Κυριστική are errors of the transcribers; Cic. *ad Att.* v. 18; Plin. v. 23; Tac. *Ann.* ii. 57: *Eth.* Κυβῤῥησταί), a district of Syria which appears to have owed its name to the Macedonian occupation of the country. It lay between the plain of Antioch, and was bounded on the E. by the Euphrates, and on the W. by Amanus and Commagene; to the S. it extended as far as

the desert. This fertile, well-watered, and thickly peopled district (Strab. xvi. p. 751) occupied the right bank of the Euphrates, where the river inclines rather eastward of S. It was the scene of the campaign in which Ventidius defeated the Parthian Pacores and avenged the manes of Crassus and the Roman army which had fallen at Carrhae. Constantine united it with COMMAGENE under the name of EUPHRATENSIS. The chief towns of CYRRHESTICA were HIERAPOLIS, ZEUGMA, EUROPUS, BIRTHA, BEROEA, BATNAE, and CYRRHUS. (Ritter, *Erdkunde*, vol. x. p. 928.) [E. B. J.]

CYRRHUS. 1. (Κύρρος, Thuc. ii. 100; Κύριος, Ptol. iii. 13. § 39), a town in Macedonia. Sitalces penetrated into Macedonia to the left of Cyrrhus and Pella. (Thuc. *l. c.*) Hence it would seem that Cyrrhus was at no great distance from the latter city. It is probably the same place as the Scurio of the Jerusalem Itinerary, and the present *Vistritza*. (Tafel, *Via Egnat. Part. Occid.* p. 51.) In Leake's map a *Paleókastro*, a little to the right of the road between Pella and Edessa, occupies the site of Cyrrhus. (Comp. Leake, *North. Greece*, vol. iii. p. 269.)

2. A town of Syria situated on the slopes of the Taurus, 80 M. P. to the NE. of Antioch (*Peut. Tab.*), and 44 M. P. to the NW. of Beroea (*Anton. Itin.*). Though of no great importance, except as connected with the worship of the deity whom Strabo (xvi. p. 751) calls Athena Cyrrhestica, it was the quarters of the tenth legion (Tac. *Ann.* ii. 57). Procopius (*de Aed.* ii. 11), who with the ecclesiastical and Byzantine writers writes the name Κύρος (an error which gave rise to the fable of its having been founded by Cyrus for the Jews on their return from the Captivity), mentions that it was rebuilt by Justinian. The ruins near the village of *Corus*, which correspond very nearly with the distance given in the Itinerary, represent the ancient Cyrrhus. (Chesney, *Exped. Euphrat.*, vol. i. p. 422; Ritter, *Erdkunde*, vol. x. pp. 928, 1035, 1049, 1052). [E. B. J.]

CYRTA. [ARAURIS.]

CYRTII (Κύρτιοι, Strab. xi. p. 523), a robber tribe of Media Atropatene, who lived along the shore of the Caspian Sea, adjoining the Mardi. Strabo (xv. p. 727) mentions another tribe of similar habits in the southern part of Persis. [V.]

CYRTO'NES (Κύρτωνες: *Eth.* Κυρτώνιος), anciently called CYRTONE (Κυρτώνη), a city of Boeotia, east of the lake Copais, and 20 stadia from Hyettus, situated upon a lofty mountain, after crossing which the traveller arrived at Corsia. Cyrtones contained a grove and temple of Apollo, in which were statues of Apollo and Artemis, and a fountain of cold water, at the source of which was a chapel of the nymphs. Forchhammer places Cyrtones on the hill of the church of St. Athanasius between the villages of *Paula* and *Luki*, and the Metókhi of *Dendra*. Here is celebrated every spring a great festival, which Forchhammer regards as the remains of the ancient festival of Apollo and Artemis. (Paus. ix. 24. § 4; Steph. B. *s. v.*; Forchhammer, *Hellenika*, p. 197.)

CYRUS (Κῦρος). 1. A large river, which flowed into the Caspian in a course nearly SE. There is some difference among ancient writers whence it rose, and what was its actual course. Thus Mela (iii. 5) and Pliny (vi. 10) state that it rises in the Montes Coraxici, and flowed to the Caspian through Albania, Iberia, and Hyrcania. Plutarch (*Pomp.* 34) places its source in the mountains of Iberia. Strabo (xi. pp. 491, 500) seems to consider it as the greatest of the rivers of Albania; and Dion Cassius (xxxvi. 36) and Ptolemy (v. 12) as dividing Armenia and Albania. In other places Ptolemy and Strabo speak as though they considered it the boundary between Armenia and Iberia (Ptol. v. 12; Strab. i. p. 61, xi. p. 491). Modern maps demonstrate that Pliny and Mela were the more correct in attributing its source to the Coraxici Montes, or main chain of the Caucasus, as its course is almost wholly SE. from those mountains to the sea. It has preserved its ancient name little, if at all, changed into *Kúr*. In its course it received several other streams and two rivers; the one called the Cambyses (*Yori* or *Gori*), and the other the Araxes (*Eraskh* or *Aras*), a river hardly inferior to itself in size. [CAMBYSES; ARAXES.] It fell into the Caspian by many mouths, the traditional number being said to be twelve; some of them, as indeed Strabo remarks, being much blocked up by sand and mud. (Ptol. v. 13; Appian, *Mithr.* c. 103; Strab. xi. pp. 491 and 501: Agathem. ii. 10, 14.) It may be observed that Mela (iii. 5) gives to the Cyrus and Cambyses separate outlets into the Caspian, and that both Ptolemy and Strabo imagined that the Araxes flowed independently into the sea. It is quite possible that formerly the Araxes may have had a separate mouth. At present, however, it flows into the *Kur*, at no great distance from the sea, as Pliny and Plutarch believed. The name Cyrus is no doubt of Persian origin.

2. A river of Media Atropatene, mentioned only by Ptolemy (vi. 2. § 1) and Ammianus (xxiii. 6), who determine its situation by placing it between the mouth of the Araxes (*Arás* or *Kúr*) and the Amardus (*Sefíd Rúd*). Modern maps indicate several small rivers which flow into the Caspian, agreeably with this determination; yet we think it may be doubted whether these ancient geographers were not in error, and attributed to the small stream what was true of the Cyrus of Armenia. (See below.) The passage in Mela (iii. 5), which has been claimed for the Median river, belongs, in our opinion, to the Armenian.

3. A river of Persia, described by Strabo (xv. p. 729) as flowing through that part of the province which was called Κοίλη Πέρσις near Pasargadae. It was one of the tributaries of the Araxes (*Bendamir*), which flowed into the Salt Lake, now called *Bakhtegan*. Strabo (xv. p. 729) states, if the present text be right (and that it is so is rendered probable by the consent of all the MSS.), that Cyrus derived his name from this river, his earlier appellation having been Agradates. Casaubon, in his edition, changed one word in the text, and deduced the contrary and perhaps more probable meaning, that the river was called after the king, and not the king after the river. The Arabian geographers, Ibn Haukal (p. 98) and Al Edrisi (p. 124), recognise the name *Kur* or *Kur-áb* as that of a river which falls into Lake *Bakhtegan*. If the modern maps are correct, it would seem certain that the larger river Araxes is that now called the *Bendamir Kúm-Firúz* or *Kur-áb*, while the smaller one, which was the proper Cyrus, is called the Pulwan. (De Bode, *Luristan*, vol. i. p. 75; Fergusson, *Nineveh Restored*, p. 90.) It has been supposed by some geographers that the Κόρος of Ptolemy (vi. 8. § 4) is the same river; but it is much more likely that Ptolemy was correct in placing it in Carmania.

CYSA (Κύσα, Arrian, *Indic.* a. 26), a small village on the coast of Gedrosia, at which the fleet of Nearchus arrived. Its position is uncertain. [V.]

CYSSUS. [CASYSTES.]

CYTAE, CYTAEA. [CUTATESIUM.]

CYTHE'RA (τὰ Κύθηρα, also ἡ Κυθήρα at a later time: *Eth.* Κυθήριος: *Cerigo*), an island lying off the south-eastern extremity of Laconia. Its northern promontory, Platanistus, was distant 40 stadia from Onugnathos, from whence persons usually crossed over to the island. (Paus. iii. 23. § 1; Strab. viii. p. 363.) Pliny says that it was 5 miles from Malea; but he ought to have said Onugnathos, since the island is much further from Malea than this distance. (Plin. iv. 12. s. 19.) Cythera is of an irregular oval shape, about 20 miles in length from N. to S., and about 10 miles in breadth in its widest part. Its area is about 112 square miles. It is very rocky and contains only a few valleys; and being the most southerly continuation of the mountains of the Peloponnesus, it forms, together with Crete, the southern boundary of the Mediterranean sea. After passing this island, the ancient Phoenician and Grecian mariners entered upon an unknown sea, not so rich in islands and harbours, with different currents and winds. If we could obtain an account of the early Phoenician voyagers, there is no doubt, as Curtius remarks, that we should find that the stormy Cape Malea and the island of Cythera long formed the extreme point of their voyages, beyond which they did not venture into the unknown western seas. The Phoenicians had an ancient settlement in the island, which was the head-quarters of their purple fishery off the Laconian coast. Hence the island is said to have derived its name from Cytherus, the son of Phoenix, and also to have been called Porphyrūsa or Porphyris. (Aristot. *ap. Steph. B. s. v.* Κύθηρα; Eustath. *ad Dionys. Per.* 498, *ad Il.* p. 304, 36; Plin. iv. 12. s. 19.) It was from Cythera that the worship of the Syrian goddess Aphrodite was introduced into Greece; and consequently in the Grecian legends this island is said to have been the spot which received the goddess after her birth from the foam of the sea. Hence, in the Greek and Latin poets Cythera is constantly represented as one of the favourite residences of Aphrodite, and Cytheraea is one of the most frequent epithets applied to her. (Hesiod. *Theogn.* 195; Herod. i. 105; Virg. *Aen.* i. 680, et alibi.)

On the conquest of Peloponnesus by the Dorians, Cythera, together with the whole eastern coast of Laconia, was dependent upon Argos (Herod. i. 82). It afterwards became subject to the Spartans, who attached great importance to the island, since it afforded a landing-place for their merchant-vessels from Egypt and Africa, and the possession of it protected the coasts of Laconia from the attacks of privateers. Accordingly, they sent over annually to Cythera a magistrate called Cytherodices, with a garrison of Spartans. (Thuc. iv. 53.) The Lacedaemonian Chilon, who is reckoned among the Seven Sages, considered the proximity of Cythera so dangerous to Sparta, that he wished it sunk in the sea; and Demaratus, king of Sparta, advised Xerxes to seize this island, and from it to prosecute the war against Laconia. (Herod. viii. 235.) The fears of Chilon were realized in the Peloponnesian war, when Nicias conquered the island, B. C. 424, and from thence made frequent descents upon the Laconian coast. (Thuc. iv. 54.)

Thucydides, in his account of the conquest of Cythera by Nicias, mentions three places; Scandeia, and two towns called Cythera, one on the coast and the other inland. Nicias sailed against the island with 60 triremes. Ten of them took Scandeia upon the coast (ἡ ἐπὶ θαλάσσῃ πόλις, Σκάνδεια καλουμένη); the remainder proceeded to the side opposite Cape Malea, where, after landing, the troops first captured the maritime city of the Cytherians (ἡ ἐπὶ θαλάσσῃ πόλις τῶν Κυθηρίων), and afterwards the upper city (ἡ ἄνω πόλις). According to this account, we should be led to place Scandeia upon the coast of the Sicilian sea, where *Kapsáli*, the modern town of *Cerigo*, now stands; and the maritime city, at *Avlémona*, on the eastern coast opposite Cape Malea. This is, however, directly opposed to the statement of Pausanias (*l. c.*), who connects Scandeia and Cythera as the maritime and inland cities respectively, separated from one another by a distance of only 10 stadia. Of this contradiction there is no satisfactory explanation. It seems, however, pretty certain that the sheltered creek of *Avlémona* was the principal harbour of the island, and is probably the same as the one called Phoenicus (Φοινικοῦς) by Xenophon (*Hell.* iv. 8. § 7), a name obviously derived from the Phoenician colony. About three miles above the port of *Avlémona* are the ruins of an ancient town, called *Paleópoli*, which is evidently the site of the upper city mentioned by Thucydides. Here stood the ancient temple of Aphrodite, which was seen by Pausanias.

In B. C. 393, Cythera came again into the possession of the Athenians, being taken by Conon in the year after the battle of Cnidus. (Xen. *l. c.*) It was given by Augustus to Eurycles to hold as his private property. (Strab. viii. p. 363.) Its chief productions in antiquity were wine and honey. (Heraclid. Pont. *s. v.* Κυθηρίων.) The island appears to have been always subject to foreign powers, and consequently there are no coins of it extant. It is now one of the seven Ionian islands under the protection of Great Britain. Its modern name *Tzerígo*, in Italian *Cerigo*, is remarked by Leake as almost the only instance of a Slavonic name in the Greek islands. (Leake, *Northern Greece*, vol. iii. p. 69, seq.; Curtius, *Peloponnesos*, vol. ii. p. 298, seq.)

CYTHE'RIUS (Κυθήριος, Strab. viii. p. 356; Κύθηρος, Paus. vi. 22. § 6), a small river in Pisatis in Elis, flowing by Heracleia, and falling into the Alpheius on its right bank: identified by Leake, with the river of *Strefi;* by Boblaye, with the river of *Landsoï*. (Leake, *Morea*, vol. ii. p. 192; Boblaye, *Recherches*, p. 129.)

CYTHE'RUM. [CYTORUS.]

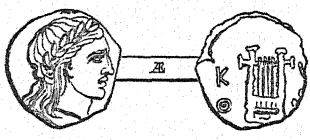
CYTHE'RUS. [ATTICA, p. 332, b.]

CYTHNUS (Κύθνος: *Eth.* Κύθνιος: *Thermia*), an island in the Aegaean sea, one of the Cyclades, lying between Ceos and Seriphos. (Strab. x. p. 485; Dicaearch. p. 462, ed. Fuhr.; Scylax, p. 22, ed. Hudson; Plin. iv. 12. s. 20; Mela, ii. 7; Ptol. iii. 15. § 28.) It was colonised by the Dryopes, whence it was also called Dryopis. (Herod. viii. 46; Steph. B. *s. v.*) Its name rarely occurs in antiquity. The Cythnians sent a trireme and a penteconter to the battle of Salamis. (Herod. *l. c.*) After the Peloponnesian war they became the subject allies of Athens, together with the other islanders in the Aegaean; but they never acquired power or wealth. (Comp. Dem. Περὶ Συντάξεως, p. 176.) The only native of the island mentioned by the ancient writers, was Cydias the painter; and its chief celebrity in

antiquity was owing to its excellent cheeses. (Steph. B. *s. v.*; Eustath. *ad Dionys. Per.* 525; Athen. xii. p. 516; Plin. xiii. 24. s. 27.) Its political constitution, however, had not escaped the attention of Aristotle. (Harpocrat. *s. v.* Κόθνιοι.) In the war between Philip and the Romans in B. C. 200, Cythnus was occupied by a Macedonian garrison. Attalus and the Rhodians laid siege to the city; but being unable to take it immediately, they quitted the island at the end of a few days, as the capture of the place was hardly worth the trouble. (Liv. xxxi. 15, 45.) After the death of Nero, Cythnus is mentioned as the place where a false Nero made his appearance, and gathered around him many adherents. (Tac. *Hist.* ii. 8, 9.)

Cythnus contained a town of the same name, situated about the middle of the western coast of the island, upon the summit and sides of a hill at least 600 feet in height. Its harbour was formed by a small rock lying in front of the town. The ruins of the ancient town are now called *Hebraeokastron*. The circuit of the walls may still be traced, though the greater part of them has disappeared. Within this circuit Ross noticed two large rectangular substructions, divided by a passage a few feet in width; they were probably the foundations of two temples or other public buildings. From the above-mentioned passage a flight of steps appears to have been cut out of the rock, leading down to the sea. Near these steps on the descent to the sea are three chambers cut out of the rock; standing alongside of one another; they were probably a sanctuary, as there is nothing to indicate that they were sepulchres.

The modern name of the island, *Thermia*, is derived from some hot springs on its north-eastern side, which are now much frequented from various parts of Greece, for the cure of diseases. They are not mentioned by ancient writers, but appear to have been used in antiquity, as some ancient remains are found near them. (Tournefort, *Voyage*, vol. i. p. 251, transl.; Ross, *Reisen auf den Griech. Inseln*, vol. i. p. 105; Fiedler, *Reise durch Griechenland*, vol. ii. p. 95.)



COIN OF CYTHNUS.

CYTI'NIUM (Κυτίνιον; Κυτείνιον, Ptol.), one of the four towns of Doris, more frequently mentioned in history than the other towns of the Tetrapolis. This appears to have been owing to its situation, which rendered it a place of great military importance. Its site corresponds to *Gravià*, which "stands exactly at the northern entrance of the pass leading from the valley of Doris to the plain of Amphissa, in the middle of the isthmus included between the Maliac and Crissaean gulfs. The defile is formed by the ravines of two torrents flowing in opposite directions; namely, that of *Gravià*, which joins the *Apostoliá*, near the union of the latter with the Cephissus, and that of another stream which crosses the plain of Amphissa into the Crissaean bay." The position of the town, thus commanding this defile, illustrates the intended expedition of Demosthenes from Naupactus in B. C. 426. This commander proposed, if he had been successful over the Aetolians, to have marched through the Locri Ozolae, leaving Parnassus on the right, to Cytinium in Doris, and from thence to have descended into Phocis, whose inhabitants were to have joined him in invading Boeotia. (Thuc. iii. 95.) When Eurylochus, the Spartan, shortly after the failure of the expedition of Demosthenes, was about to march from Delphi against Naupactus, he deposited at Cytinium the hostages he had received from the Locrians. (Thuc. iii. 101, 102.) In B. C. 338, Cytinium was seized by Philip, from whence he marched upon Amphissa (Philochor. *ap. Dionys.* p. 742). (Comp. Scylax, p. 24; Strab. ix. p. 427, x. p. 476; Plin. iv. 7. s. 13; Steph. B. *s.v.* Κύτινα; Ptol. iii. 15. § 15; Leake, *Northern Greece*, vol. ii. p. 92, seq.)

CYTO'NIUM. [CERTONIUM.]

CYTO'RUS and CYTO'RUM (Κύτωρος: *Eth.* Κυτωριεύς, *fem.* Κυτωριάς: there is also Κυτωρίτης, Steph. *s. v.*). It appears that the name was also Cydorus. (Steph. *s. v.* ed. Meinecke, note.) Its mythical founder was Cytorus, the son of Phrixus, according to Ephorus. (Strab. p. 544.) Strabo and Ptolemy name the place Cytorum; and Scylax, Cytoris. It was between Amastris and Cape Carambis; and according to Strabo once a trading place of the Sinopeis. The name Cytorus occurs in the Iliad (ii. 853) together with Sesamus. [AMASTRIS.] There are said to be remains of Cytorus at a place called *Kidras* or *Kidros*, which is the ancient name. The mountains at the back of Cytorus were covered with box trees.

"Et juvat undantem buxo spectare Cytorum."

(Virg. *Geog.* ii. 437.) Apollonius (*Arg.* ii. 944) whom Virgil may have imitated, calls it "wooded Cytorus." The box forests extended from Amastris to Cytorus. Pliny (vi. 2) mentions "Mons Cytorus," which he places 63 M. P. east of Tium, and Tium is near the mouth of the Billaeus.

Leake (*Asia Minor*, p. 307) has pointed out a singular blunder in the Table. The places that are marked on the Table between Amasia and Sinope are — Cromen, Cythero, e Egilan, Carambas, Stefano, Syrtas, which "are evidently intended for Cromna, Cytorum, Aegiali, Carambis, Stefane, Syrias; the sum of the distances 149 M.P. is tolerably correct." He supposes that the author was misled by the similarity of the name of Amastris, written Mastrum in the Table, with that of Amasia; but this supposition does not seem to explain the origin of the blunder satisfactorily. The places that the Table gives between Mastrum (Amastris) and Sinope, are unknown. Forbiger (*Geog.* vol. ii. p. 436) takes all these names on the Table between Amasia and Sinope to be genuine names; and so he has Cromen, Cytherum, &c., as places on the road from Amasia to Sinope: but this is certainly not so. There is a place on the Table, named Thomia, between Stefane and Syrtas, which Leake does not mention. But whatever difficulty there may be about this one name, the blunder in the Table is manifest. [G. L.]

CY'ZICUS (ἡ Κύζικος: *Eth.* Κυζικηνός) and CYZICUM (Plin. v. 32; Mela, i. 19), a city on the Propontis in Mysia, on the neck of a peninsula as Mela says. The peninsula, which projects into the Propontis or sea of Marmora on the south coast, is joined to the mainland by a sandy isthmus. Crossing this isthmus from the mainland, a traveller finds on his left the miserable town of *Erdek*, the ancient

Artace. [ARTACE.] The site of Cyzicus is near the isthmus on the east side, in 40° 22′ 30″ N. lat. (Hamilton, *Researches*, &c. vol. ii. p. 103.) The Turks call the ruins of Cyzicus *Bal Kiz*, the second part of which seems to be a part of the ancient name; and *Bal* is probably a Turkish corruption of the Greek Παλαία. (Leake, *Asia Minor*, p. 271.) There is a place called *Aidinjik* near the isthmus, on the mainland side, where there are many marble fragments which have been brought from the neighbouring site of Cyzicus.

Strabo (p. 575) says that Cyzicus is an island in the Propontis, which is joined to the mainland by two bridges, and very fertile: it is about 500 stadia in circuit, and contains a city of the same name close to the bridges, and two closed harbours, and shiphouses (νεώσοικοι) above 200: one part of the city is on level ground, and the other is close to a hill, which they call Bear Hill (Ἄρκτων ὄρος): there is another hill that lies above the city, a single height called Dindymon, which contains a temple of Dindymene the mother of the gods, which was founded by the Argonauts. Stephanus (*s. v.* Κύζικος) says that the town was also called Ἄρκτων νῆσος. The junction of the island with the main is attributed to Alexander by Pliny (v. 32), who does not say how the junction was made. Apollonius Rhodius, who wrote after Alexander's time, still calls it an island (*Argon.* i. 936), but he also speaks of an isthmus. He names one of the ports Chytus; the other was named Panormus, as the Scholiast tells us. It is said that there are no signs of the bridges. The isthmus is above a mile long, and less than half a mile broad. It seems probable that moles were pushed out some distance, and then the opposite shores were connected by bridges. The whole passage is now a sandy flat. Hamilton (*Researches*, &c. vol. ii. p. 98) says, "we crossed the sandy isthmus which connects Cyzicus with the mainland; near the south end, many large blocks of stone, dug up in clearing a neighbouring vineyard, had been collected into a heap." "The east side of the isthmus is now an extensive marsh, covered with reeds, and probably marks the site of the principal port of Cyzicus, separated from the sea-shore by a low ridge of sand hills thrown up by the united efforts of the winds and waves. Near the northern extremity, a long ditch runs from E. to W. full of water, with a wall of great strength, fortified by towers along its northern bank; its opening towards the sea is choked up by drifted sand, but it seems to be the entrance through which the galleys of Cyzicus were admitted to her capacious port." (Hamilton.)

The ruins of Cyzicus are among cherry orchards and vineyards. There is a heap of ruins covered with brushwood, where there are many subterraneous passages, some of which may be explored to the length of more than a hundred feet. These passages are connected with each other, and appear to be the substructions of some large buildings. Cyzicus in Strabo's time had many large public buildings (Strab. p. 575), and it maintained three architects to look after them and the machinery (ὄργανα). It possessed three store-houses, one for arms, one for the machinery or engines, and one for corn. "The masonry of these substructions is chiefly Hellenic, but in some places the walls are only cased with blocks of stone: in the roof of one of the vaults is a small square opening, regularly formed with a keystone, all belonging to the original construction." (Hamilton.) If these substructions are not those of the public granary, they may belong, as Hamilton suggests, to the great temple described by Aristides in his oration on Cyzicus (vol. i. p. 237, ed. Jebb); but the extravagant bombast of this wordy rhetorician diminishes our confidence in what he says. The Agora, he says, contained a most magnificent temple, and he speaks of the parts below ground being worthy of admiration. Xiphilinus (Dion Cass. vol. ii. p. 1173, ed. Reimarus) says that the great temple of Cyzicus was destroyed by an earthquake in the time of Antoninus Pius: but this must be a mistake, and he means to speak of the great earthquake that destroyed Smyrna and other cities in the time of Marcus, the successor of Pius. Aristides wrote a letter on the calamity of the city of Smyrna, addressed to Aurelius and Commodus. This temple is described by Xiphilinus as of extraordinary dimensions: the columns were fifty cubits high, and of one stone. The Cyziceni used the white marble of Proconnesus for building. (Strab. p. 588.) "About a mile NE. by N. from these substructions are the remains of an amphitheatre, built in a wooded valley to the north of the plain, where are the principal ruins of the city. Many of the pilasters and massive buttresses have yielded to the influence of time, but seven or eight are still standing on the west side of the valley, by which the circular form of the building may be distinctly traced." (Hamilton.) A small stream flows through the middle of the arena; which circumstance, and the character of the masonry at the upper end of the building, led Hamilton to suppose that the place was also used as a Naumachia. On a wooded hill to the east of the city, situated above the ruins, and near the apex of the city walls, there are "only blocks of marble and broken columns built into the walls of the cottages." The site of the theatre, which faces the SW., is almost overgrown with luxuriant vegetation. It is very large, and appears to be of Greek construction, but it is in a very ruined state. Some parts of the substructions can be traced, but there is not a block of marble to be seen, nor a single seat remaining in its place. There are vestiges of the city walls in various parts, but it does not appear easy to trace their whole extent. Hamilton in one place speaks of "heaps of ruins, long walls, and indistinct foundations, but so overgrown with vegetation that it was impossible to make them out." He only found one inscription, a Greek one, of the Roman period. "On the whole," says Hamilton, "I must say that the loose and rubbly character of the buildings of Cyzicus little accords with the celebrity of its architects; and although some appear to have been cased with marble, none of them give an idea of the solid grandeur of the genuine Greek style." It seems likely that the larger blocks of marble have been carried away, though there is no large modern town near Cyzicus; but the materials of many ancient towns near the sea have doubtless been carried off to remote places. There are quarries of fine marble on the hills about Cyzicus, and near *Aidinjik* on the mainland; but granite was much used in the buildings of Cyzicus, and it is of a kind which is rapidly decomposed. The consequence is, that a rich vegetation has grown up, which itself destroys buildings and buries them. The sea sand also that has been blown up on both sides of the isthmus may have covered the basements at least of many buildings. It seems likely, then, that excavations would bring to light many remains of a rich city, of which Strabo says, that in his time "it rivals the first cities of Asia in magnitude,

beauty, and its excellent institutions, both civil and military, and it appears to be embellished in like fashion with the city of the Rhodii, the Massaliotae, and the Carthaginians of old" (p. 575).

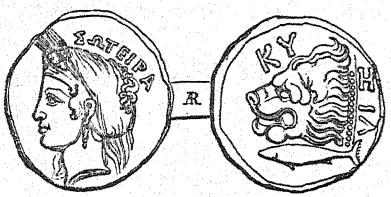
The origin of this town seems unknown. A people called Doliones or Dolieis (Steph. *s. v.* Δολίονες) once lived about Cyzicus, but Strabo says that it was difficult to fix their limits. Conon (*Narrat.* 41, apud Phot.) has a story of Cyzicus being settled by Pelasgi from Thessaly, who were driven from Thessaly by Aeolians. Their king and leader was Cyzicus, a son of Apollo, who gave his name to the peninsula which he occupied; for it may be observed that it seems somewhat doubtful, if we look at all the authorities, whether Cyzicus was considered by the Greeks to have been originally an island or a peninsula. If it was originally a peninsula, we must suppose that a canal was cut across it, and afterwards was bridged. This king Cyzicus was killed by Jason on the voyage to Colchis, and after the death of Cyzicus, perhaps some time after according to the legend, Tyrrheni seized the place, who were driven out by Milesians. Cyzicus was reckoned among the settlements of Miletus by Anaximenes of Lampsacus, and also Artace on the same island or peninsula. (Strabo, p. 635.) Cyzicus is not mentioned in the Iliad.

The Cyziceni are said to have surrendered to the Persians after the conquest of Miletus. (Herod. vi. 33.) The place afterwards became a dependency on Athens; for it revolted from the Athenians, who recovered it after the battle of Cynossema (B. C. 411), —at which time it was unwalled, as Thucydides observes (viii. 107). These scanty notices of Cyzicus, and the fact of its having no fortifications near the close of the Peloponnesian War, seem to show that it was still an inconsiderable city. The Athenians, on getting the place again, laid a contribution on the people. The next year (B. C. 410) the Cyziceni had the same ill luck. Mindarus the Spartan admiral was there with his ships, and Pharnabazus the Persian with his troops. Alcibiades defeated Mindarus, and the Cyziceni, being deserted by the Peloponnesians and Pharnabazus, again received the Athenians, and again had to part with their money. We learn from the notice of this affair in Xenophon (*Hell.* i. 1. § 16) that Cyzicus had a port at this time. After the defeat of the Athenians at Aegospotami, Cyzicus seems to have come again under the Lacedaemonians; but as the peace of Antalcidas (B. C. 387) gave all the cities in Asia to the Persian king, Cyzicus was among them.

Cyzicus appears to have obtained its independence after the time of Alexander, but the notices of it are very scanty. Attalus I. of Pergamum, the father of Eumenes, married a woman of Cyzicus, named Apollonias, who was distinguished for her good sense (Polyb. xxiii. 18); and we read of the Cyziceni sending twenty ships to join the fleet of Athenaeus, the brother of Attalus II., King of Pergamum. (Polyb. xxxiii. 11.) We know nothing of the fortunate circumstances which gave this town the wealth that it had, when Mithridates attempted to take it B. C. 74. It is probable that it had become one of the outlets for the products of the interior of the Asiatic peninsula, and it is said to have been well administered. The Cyziceni sustained a great loss in a fight with Mithridates at Chalcedon, and soon after the king attacked Cyzicus. He posted his troops on the mainland opposite to the city, at the foot of the mountain range of Adrasteia; and with his ships he blockaded the narrow passage that separated the city from the main. The strength of the walls, which had been built in the interval since the Peloponnesian war, and the abundant stores of the citizens enabled them to hold out against the enemy. The Roman commander L. Lucullus was in the neighbourhood off Cyzicus, and he cut off the supplies of Mithridates, whose army suffered from famine, and was at last obliged to abandon the siege with great loss. (Plut. *Lucull.* c. 9, &c.; Appian, *Mithridat.* c. 72, &c.; Strab. p. 575: Cic. *pro Arch* c. 9.) The Romans rewarded Cyzicus by making it a Libera Civitas, as it was in Strabo's time, who observes that it had a considerable territory, part of it an ancient possession and part the gift of the Romans. He adds that they possessed on the Troad the parts beyond the Aesepus about Zeleia; and also the plain of Adrasteia, which was that part of the mainland that was opposite to Cyzicus. They had also part of the tract on the Lake Dascylitis, and a large tract bordering on the Doliones and Mygdones, as far as the Lake Miletopolitis and the Apolloniatis. Strabo (p. 587) speaks of a place at the common boundary of the territory of Priapus and Cyzicus, from which it appears that the possessions of these two towns bordered on one another, on the coast at least, in the time of Strabo. Indeed Priapus, according to some authorities, was a colony of Cyzicus. It appears that the greatest prosperity of Cyzicus dates from the time of the defeat of Mithridates. It possessed a large tract on the south side of the Propontis, and there were no other large cities on this side of the Propontis in the Roman period, except Nicomedia and Nicaea. The produce of the basin of the Rhyndacus would come down to Cyzicus. Tacitus (*Ann.* iv. 36) says that Tiberius (A. D. 25) deprived Cyzicus of its privilege of a free city (Dion Cass. liv. 7, 23; Sueton. *Tib.* c. 37) for not paying due religious respect to the memory of Augustus, and for ill treating some Roman citizens. This shows that Strabo must have written what he says of Cyzicus being Libera before the revocation. The effect of the revocation of this privilege would be to place Cyzicus altogether and immediately under the authority of the Roman governor of Asia. Cyzicus, however, continued to be a flourishing place under the empire, though it suffered from the great earthquake which has been already mentioned. In the time of Caracalla it received the title of Metropolis. It also became a bishop's see under the later empire.

Cyzicus produced some writers, a list of whom is given in a note on Thucydides (viii. 107) by Wasse. (Cramer, *Asia Minor*, i. 47, note.) It had also some works of art, among which Cicero (*Verr.* ii. 4. c. 60) mentions paintings of Ajax and Medea, which the dictator Caesar afterwards bought. (Plin. viii. 38.) At some period in their history the Cyziceni conquered Proconnesus, and carried off from there a statue of the Meter Dindymene. It was a chryselephantine statue; but the covering of the face, instead of being plates of ivory, was made of the teeth of the hippopotamus. (Paus. viii. 46. § 4.) Cyzicus also produced a kind of unguent or perfume that was in repute, made from a plant which Pliny calls "Cyzicena amaracus" (Plin. xiii.; Paus. iv. 36. § 5); but Apollonius, quoted by Athenaeus (xv. p. 688), speaks of it as made from an Iris. It was also noted for its mint, which produced the gold coins or stateres called Cyziceni (Κυζικηνοί), which had a wide circulation. The Cyzicenus had on one side a female head, and

on the other a lion's head. (Hesychius, *s. v.* Κυζικηνοί; Suidas, *s. v.* Κυζικηνοὶ στατῆρες.) The head is supposed to be that of Cybele. The value of the coin was 28 Attic drachmae. (Dem. *in Phorm.* p. 914.) The autonomous coins of Cyzicus are said to be rare, but there is a complete series of imperial coins. It does not appear where the Cyziceni got their gold from, but it is not improbable that it was once found on the island or on the neighbouring mainland. Pliny (xxxvi. 15) says that there was in his time a temple at Cyzicus, in which the architect had placed a golden thread along all the joinings of the polished stone. The contrast between the gold and the white marble would probably produce a good effect. The passage of Pliny contains something more about Cyzicus, and the story of the "fugitivus lapis," which was once the anchor of the Argonautae. The stone often ran away from the Prytaneum, till at last they wisely secured it with lead. [G. L.]



COIN OF CYZICUS.

CYZISTRA. [Cybistra.]

D.

DAAE. [Dahae.]

DABANAS (Δαβανάς), one of Justinian's fortresses, situated between Dara and Amida (Procop. *de Aed.* ii. 4), which some of the maps confound with Darana (Ammian. xxiii. 3. § 7), which lies much further S. at the sources of the river Belias. The site has not been identified. (Ritter, *Erdkunde*, vol. x. p. 1124, vol. xi. pp. 82, 381.) [E. B. J.]

DABASAE (Δαβάσαι, Ptol. vii. 2. § 18), a people of the district called by the ancients "India intra Gangem," to the east of *Nipál*. There is some doubt about the orthography of their name, which is sometimes written Labasae. They are probably connected with the range of mountains called τὰ Δάμασσα ὄρη (Ptol. vii. 2. § 18), and which are most likely represented by the eastern spur of the *Nipál Himalayas*. [V.]

DABERATH (Δαβιράθ, LXX.; Δαβειρά, Euseb.), a border city of the tribe of Zebulon (*Josh.* xix. 12), apparently identical with the Levitical city Dabareh (Δεββά, LXX.; *Josh.* xxi. 28), and with Debir in 1 *Chron.* vi. 58, though in these passages it is reckoned to the tribe of Issachar, as is also Daberath in 1 *Chron.* vi. 72 (Δεβερί, LXX.). Its site is marked by the small Moslem village of *Debûriah*, which is situated at the NW. base of Mount Tabor, on a ledge of rocks, thus answering to the description given by Eusebius and St. Jerome of the situation of Dabeira, as a town of the Jews on Mount Tabor, in the district of Diocaesareia. (Onomast. *s. v.*; Reland, *Palaest.* p. 733.) Dr. Robinson further identifies with it the Dabaritta of Josephus in the great plain (*Bib. Res.* vol. iii. p. 210), but this is very questionable. [G. W.]

DABRONA, a river in Ireland, mentioned by Ptolemy as being the first river after the Southern Promontory (*Cape Clear*) — probably the *Black*water, in respect to name as well as locality; since *dubh* = *black*. [R. G. L.]

DACHARE'NI (Δαχαρηνοί), an inland tribe of Arabia Felix, according to Ptolemy (vi. 7) identified with the Nabathaeans by Eustathius (*ad Dionys. Per.* 954). Forster conjectures that they are identical with the tribe of the *Dwy Dhaker*, part of the great Harb nation, found by Burckhardt near the *Owf* and *Zebeyde* tribes, between *Rábegh* and *Mekka*, and also in the vicinity of *Medina*. (*Arabia*, vol. ii. p. 141.) [G. W.]

DACHINABADES (Δαχιναβάδης, Peripl. *Ind.* p. 29), a district of "India intra Gangem," on the NW. coast of the peninsula of Hindostan, a little to the S. of Barygaza or *Beroach*. It is stated by the author of the Periplus that it was so called because Dakhan, in the native tongue, signified south. Dakhinabades, according to this view, would be a purely Indian word, and would mean "city of the south." Dakhan, however, in which we recognise the well-known modern name Deccan, is not properly the south: it is derived from the Sanscrit Dakshina, meaning the country on the right hand, and was so named by the Hindu conquerors, who entered India from the NW. The district of Dakhinabades contained two emporia, Plithana and Tagara. [V.]

DA'CIA (Δακία: *Eth.* and *Adj.* Δάκος, Dacus, Dacicus). This country, the last of the Roman conquests in Europe, can only be considered as a geographical expression denoting the land of the Daci or Getae (ἡ τῶν Γετῶν γῆ, Strab. vii. p. 295), till its incorporation with the empire by Trajan, when it received certain definite limits.

The Getae (Γέται, sing. Γέτης, Steph. B.) were in antiquity enumerated among the Thracian group of nations; and this opinion has been confirmed by the most competent among modern inquirers. (Schafarik, *Slav. Alt.* vol. i. p. 31.) It need hardly be added, that the theory which regarded the Getae and the "long-haired" Goths of Scandinavia as equivalent names, though supported by Procopius, Jerome, Vopiscus, and Spartian, but, above all, by Jornandes (*De Reb. Get.*), is entirely devoid of foundation. The seat of this people as they first appear in history must be placed to the N. of Mt. Haemus, and S. of the Ister. If we may trust Herodotus (iv. 92, foll. v. 3), the Getae were superior to the other Thracian barbarians. Our knowledge of the later Dacians partly confirms this statement, however much Grecian imagination might colour his sketch, or have originated the fables connected with their indigenous deity Zalmolxis or Zamolxis. Thucydides (ii. 96) describes them as living in the same district as that which they occupied when conquered by Dareius, and they were among the tribes who followed Sitalces to the field. In the expedition of Philip against Scythia (Justin. ix. 2), the Triballi, who had not long before been driven out of their ancient seats in the interior by the irruption of the Kelts, occupied the steppe between the Danube and the Balkan. It would seem that the Getae had been forced across the river by the Triballi, as Alexander, in the campaign of B. C. 335, found the Getae ranged upon the opposite side of the Ister to the number of upwards of 10,000 foot and 4000 horsemen. Under favour of night, Alexander crossed over the river unmolested, defeated the Getae, and took their town. (Arrian, *Anab.* i. 2; Strab. p. 301.) In B. C. 292, Lysimachus, in the aggressive warfare which he waged against the Getae, penetrated into

the heart of their country: in the plains of Bessarabia (ἡ τῶν Γετῶν ἐρημία, Strab. p. 305) his retreat was cut off, and he, with all his army, had to surrender. Lysimachus, however, was set free, and the generosity of Dromichaetes, the native king, found a place among all the collectors of anecdotes. (Strab. p. 302; Plut. *Demetr.* 39, 52; Polyaen. vii. 5; comp. Paus. i. 9. § 5.) It is probable that the Dacian prince obtained a large treasure, either from the plunder of the camp, or the ransom of his prisoners, as on two separate occasions, once in 1545, and again rather more than twenty years since, many thousand gold coins were found near *Thorda*, some of them bearing the name of Lysimachus, and others with the epigraph ΚΟΣΩΝ. (Paget, *Hungary and Transylvania*, vol. ii. p. 105.)

When the Gauls occupied Eastern Europe, the Getae were involved in war with that people. (Justin. xxvi. § 3.) They were defeated, and were sold in great numbers for slaves to the Athenians, who had formerly obtained their supplies from Phrygia and Caria, as is shown by Aristophanes and the elder comedians; while, after this period, the names of Davus (Dacus and Davus are convertible forms) and Geta appear as the names of slaves in the writers of the New Comedy and their Roman imitator Terence. (Strab. p. 304; *Mém. de l'Acad. des Inscr.* vol. xxv. pp. 34, foll.; Niebuhr, *Klein. Schrift.* pp. 352—398; Schafarik, *Slav. Alt.* vol. i. p. 469.)

It is not known why and when the Getae changed their name to that of Daci. The ancients are unanimous in considering them as identical (Plin. iv. 12; Paus. i. 12. § 4; Dion Cass. li. 67; Appian, *Praef.* c. 4; Justin. xxxii. 3. § 16), though Strabo (p. 304; comp. Senec. *Nat. Quaest.* 1) distinguishes them by saying that the Getae occupied the district towards Pontus and the E., the Daci that towards Germania and the sources of the Ister. Curio, the first Roman general who advanced in these regions as far N. as the Danube, was afraid to attack Dacia. (Flor. iii. 4. § 6.) According to some, Julius Caesar, in the extensive schemes of conquest they assign to him, had meditated the invasion of Dacia. (Suet. *Jul.* 44.) The native prince Boerebistas, a contemporary of Augustus, and a man of great capacities, ventured to cross the Ister, and, by ravaging Thrace, and exterminating the people of the Boii and the Taurisci, had increased the power of the Getae to such extent as even to cause terror to the Romans. (Strab. pp. 298, 303.) In B. C. 10, Augustus sent Lentulus to attack their king Cotiso. The Romans appear to have marched up the valley of the *Maros*, but the expedition had no practical results. (Flor. iv. 12. § 19; Strab. p. 304; Dion Cass. liv. 36; Hor. *Carm.* iii. 8, 18; Suet. *Oct.* 21.) Ovid, in his exile, has given a picture of the Getae, with all their repulsive features, set off by the horrors of the inclement climate. The poet, however, learnt their language (*Trist.* v. 12, 58, *ex Pont.* iii. 24), and composed a song of triumph for Augustus in the rude tongue of his barbarian neighbours (*ex Pont.* iv. 13, 23). The only specimens of this ancient language are in the names of men and places, and in particular words scattered through the writers of Greece and Rome, or preserved by lexicographers, such as Hesychius and Suidas. Adelung (*Mithridat.* vol. ii. p. 344) has collected many of these words and terminations of words, such as the local ending in *dava*, which frequently occurs among Dacian towns. From this period the Dacians were engaged in frequent wars with the Romans. Fortune inclined to neither side, till at last they obtained, under their king Decebalus, so decided an advantage over the weakness of Domitian as to reduce that emperor to accept a peace, accompanied by the most disgraceful conditions, and, among others, the payment of a yearly tribute to Dacia. A full account of these two campaigns of Domitian is given in the *Dict. of Biog.* art. *Decebalus.* When Trajan assumed the imperial purple, he prepared to restore to its brightness the tarnished honour of the empire, and himself headed the expedition against Dacia. In A. D. 101, Trajan left Rome, and passing through Pannonia, and crossing the *Theiss*, followed the course of the *Maros* into Transylvania. His first great battle was on the *Crossfield* near *Thorda.* The Moldo-Wallachian peasant still calls the battle field by the name "*Prat de Trajan*" (Pratum Trajani); a remarkable instance of the tenacity of a people's recollections. For other curious examples of the honour in which the modern inhabitants hold the memory of the conqueror of Decebalus, see *Revue des deux Mondes*, vol. xxi. p. 110. Decebalus broke the humiliating conditions to which he had been subjected; but Dacia was doomed to become a Roman province, and in A. D. 104 Trajan, who had assumed the title of Dacicus, set out on his second campaign. The emperor, who was now better acquainted with the geography of the country, chose a nearer route, and one by which he might at once reach the capital of the enemy. On this occasion he crossed the Danube below the Iron Gate, where his famous bridge was afterwards built, and sending one part of his army along the Aluta, he himself followed the valley which now leads from *Orsova* by *Mehadia* and *Karansebes* over the Iron Gate pass — the deep mountain gorge which, standing at the entrance of Transylvania, has been alternately contested by Dacian, Roman, Christian, and Moslem. Taking this route, he marched direct upon the capital Sarmizegethusa.

The Dacians, unable any longer to defend their capital, set fire to it, and fled to the mountains. Decebalus, finding it impossible to escape his pursuers, stabbed himself, and many of his followers committed suicide, to avoid subjection to the Romans. Dion Cassius (lxviii. 6—14) has given the history of this famous war; but the Column of Trajan at Rome, upon which the chief events of the two campaigns are minutely figured, forms the best commentary on this final victory of Rome, which Caninius the poet (Plin. *Ep.* viii. 4. § 1) had proposed to narrate in verse as an eternal monument to the illustrious Trajan. (Paget, *Hungary and Transylvania*, vol. ii. p. 107; Fabretti, *de Column. Traj.*; Mannert, *Res Traj. ad Danub. gestae;* Engel, *Comm. de Exped. Traj. ad Danub.;* Franke, *Zur Geschich. Trajans*, pp. 66—141.)

Dacia now became a Roman province, and received its definite political boundary; on the W. it was bounded by the Tysia, which divided it from the Iazyges Metanastae; on the N. by the Mons Carpatus; to the E. its limits were the Hierasus, up to its confluence with the Ister; while on the S. it was separated from Moesia by the Danube. (Ptol. iii. 8. § 4.) The whole circumference was calculated by Eutropius (viii. 2) at 1000 M. P., but this is below the mark, as it contained what is now the *Banat of Temesvár*, *Hungary* E. of the *Theiss*, the whole of *Transylvania*, the *Bukowina*, the S. point of *Galicia*, *Moldavia* W. of the *Pruth*, and the whole of *Wallachia.*

After the subjugation of the country, Trajan turned his attention to securing his new province. The bridge over the Danube which was to afford a communication with the S. provinces, had been commenced probably about A. D. 103. Dion Cassius, governor of Pannonia under Alexander Severus, wrote an account of Trajan's bridge; but this part of his work has been lost, though an abridgment is given in the epitome of Xiphilinus. According to this writer, it was built by Apollodorus, the architect of the Forum Trajanum and of the Column at Rome, and consisted of 20 piers; each pier was 150 Roman feet high, 60 feet thick, and they were 170 feet distant from each other. At either end it was protected by towers, and the whole work was built of hewn stone. (Dion Cass. lxviii. 13.) The latter circumstance seems to be an exaggeration, and the account of the situation, depth of water, nature of the soil, and other particulars, contains many errors. A comparison of the other two ancient authorities—the large copper coin of Trajan with the bridge on the reverse, and the column, where part of the bridge is represented in the background—shows that the upper part of the bridge was of wood, while the piers are undoubtedly of stone. About A. D. 120 Hadrian destroyed the bridge, as it is said, to prevent the barbarians crossing over into the Thracian provinces. (Dion Cass. *l. c.*) The remains of this bridge are to be found a little below the miserable village of *Scala Gladova*. All that is now left is a solid shapeless mass of masonry on each bank, about 20 feet high; and between that and the river there is on each side a broken wall, with a level on the top of the banks, apparently forming the pier from which the first arches sprang. On both sides the banks are of a considerable height above the water. In the bed of the river, and in a direct line between these ruins, the surveyors—as will be seen by the accompanying plan, in which the upper line indicates the common height of the water, the lower that to which it sometimes falls, when the tops of



REMAINS OF TRAJAN'S BRIDGE.

several of the pillars become visible—have traced the remains of 13 pillars. Not far from the middle, a kind of island has been formed which occupies the space of 4 pillars, and on the N. bank there is a second space, apparently filled up by deposits, which leaves room for one other pillar; thus making, in addition to those on the banks, the number 20. The distance between the pillars on either bank is about 3,900 English feet. The pillar on the N. bank is not built of hewn stone, but of a mass of shapeless materials joined together with Roman cement. It may have been encased in hewn stone which is now destroyed. On the Wallachian side are the remains of a tower, surrounded by a deep and circular fosse. (Paget, vol. ii. p. 57.)

Besides this great work Trajan constructed roads (the great agents for civilization): these were three in number, and were connected with the Via Trajana, which ran along the S. side of the Danube, partly cut in the rock and partly supported on wooden beams. The road which lay most to the W. quitted Viminacium,—or, more properly, the fortress on the opposite side of the river, *Uj-Palanka*,—and took a NE. direction up to Tiviscum (*Temesvar*). On this road the Peutingerian Table gives the following stations:—Arcidava, Centum Puteae, Bersovia, Azizis, Caput Bubali, Tiviscum. The middle road, quitting *Orsova*, followed the valley of the *Czerna*, closely hemmed in by its wooded hills, to *Mehadia;* and, pursuing the same course as the modern road, proceeded along the banks of the *Temes*, then crossed the narrow gorge where the Romans are said to have had literally an iron gate, which gave its name to the place. Its direction then turned towards the E., along the vale—or rather plain—of *Hátzeg*, over *Hunyad* and the level before *Várhely*, and the hill of *Deva*, and there fell into the beautiful valley of the *Maros*,—taking the route which, should Transylvania ever attain to a higher civilisation, will form the future great commercial road to unite the wine-growing districts of its well-watered volcanic slopes with the stream of the Danube. Still proceeding in a NE. direction along the *Maros*, it passed *Karlsburg*, *Thorda*, *Maros Vasarheli*. and so on to the frontier of Moldavia. Again, taking the guidance of the Peutingerian Table, the following stations lie on this road:—Tierna, Ad Mediam (*Mehadia*,—with the baths of Hercules, which were known to the Romans as early as the times of Hadrian, and were in high repute for their medicinal virtues), Praetorium, Ad Pannonios, Gaganae, Masclianae, Tiviscum, Agnavae, Pons Augusti, Sarmizegethusa, Ad Aquas, Germizera, Blandiana, Apula, Brucla, Salinae, Patavissa, Napoca, Optatiana, Langiana, Cersie, Parolissum.

The third road, which lay towards the E., left the neighbourhood of *Scala Gladova*,—probably crossing Trajan's Bridge,—passed along the valley of the Aluta (*Alt*), and, mounting the *Rothenthurm* pass, descended upon *Karlsburg*, where it fell in with the other road. The following are the stations up to Apula,—the mining capital of the Romans in Dacia, the seat of the Collegium Aurariorum, and the residence of the procurator or chief officer of the gold mines:—Drubetis, Amutria, Pelendova, Castra Nova, Romula, Acidava, Rusidava, Pons Aluti, Burridava, Castra Trajana, Arutela, Praetorium, Pons Vetus Stenarum, Cedonie, Acidava, Apula.

Ptolemy (iii. 8) has added the names of the following places which are not to be found on the great Roman roads, between the Tysia and the Aluta, in the direction from N. to S.:—Rucconium (Ῥουκκόνιον), Docidava (Δοκιδαύα), Ulpianum (Οὐλπιανόν), Ziridava (Ζιρίδαυα), Zurobara (Ζουρόβαρα), Lizizis (Λιζιζίς), Zeugma (Ζεῦγμα), Acmonia (Ἀκμωνία), Phrateria (Φρατερία). Then E. of the Aluta, in the direction from S to N.:—Arcinna (Ἀρκιν(ν)α), Pinum (Πινόν), Sornum (Σόρνον), Tiasum (Τίασον), Nentidava (Νεντίδαυα), Pirum (Πιρούμ), Hydata (Ὕδατα), Tiriscum (Τίρισκον), Marcodava (Μαρκόδαυα), Comidava (Κομίδαυα), Rhamidava (Ῥαμίδαυα), Zusidava (Ζουσίδαυα), Paloda (Πάλοδα), Angustia (Ἀγγουστία), Praetoria Augusta (Πραιτωρία Αὐγούστα), Sandava (Σάνδαυα), Utidava (Οὐτίδαυα), Petrodava (Πετρόδαυα), Carsidava (Καρσίδαυα), Patridava (Πατρίδαυα), Triphulum (Τρίφυλον), Arcobadara (Ἀρκοβάδαρα).

The rivers of Dacia which flowed into the Danube in the direction from W. to. E., were as follows:—Tisianus or Tysia, with its E. affluents Gerasus or Grissia, and Marisus; Tibiscus, springing from the Carpathians; Gifil; Alutas; and Hierasus which has been identified with the Πόρας or Πορετός of Herodotus (iv. 48).

Dacia was made a consular province (Capitolin. *Pertin.* 2, 3) under a "legatus," and divided into districts, as in 129 there appears "Dacia Inferior" under Hadrian, and in an inscription, the age of which is not known, "Dacia Apulensis" (Orelli, *Inscr.* n. 3888). Notwithstanding the resolution of Hadrian to contract the limits of the empire, and the steps he actually took for that purpose, the Romans seem to have remained masters of Dacia till the time of Aurelian (A. D. 270—275); when they finally retired across the Danube, and left Dacia to the Goths. The Roman colonists were placed on the S. of the river, in a district lying between Upper and Lower Moesia, which bore the name of DACIA AURELIANI (Vopisc. *Aurel.* 39; Ruf. *Brev.* 8; Eutrop. ix. 15), and which was afterwards divided into two parts:—DACIA RIPENSIS, on the Danube, with the capital RATIARIA; and DACIA MEDITERRANEI, with the capital SERDICA. (Marquardt, *Handbuch der Röm. Alt.* p. 108.) An intercourse of commerce and language was gradually established between the opposite banks of the river; and Dacia, though serving a Gothic master, proved the firmest barrier against the barbarians of the north. In spite of the strong lines which the Visigoths were preparing to construct between the Pruth, Danube, and the mountains, they gave way before the destructive inroads of the Huns, about A. D. 376. (Amm. Marc. xxxi. 3; Jornand. *de Reb. Get.* c. 24; Schafarik, *Slav. Alt.* vol. i. p. 324.) After the death of Attila in A. D. 453, the old country of Dacia, from the Carpathian mountains to the Euxine, became the seat of a new power which was erected by Ardaric, king of the Gepidae. When the kingdom of the Gepidae was destroyed by the Lombards and Avars in A. D. 566, these districts were occupied without resistance by a new colony of Scythians. The Dacian empire of the "Chagans" lasted for upwards of 230 years, till it fell before the might and prowess of the great Charlemagne. The Wallachians—or "Rumunyi," as they call themselves—are not to be confounded with the *Vlakhi* (Βλάχοι), which is a much older and wider-spread name, belonging to the Kelts. (Schafarik, *Slav. Alt.* vol. i. p. 235.) Both of the Wallachian stocks on either side of the Danube were of the same descent, and consisted of a mixture of Slaves, Getae, and Romans, who from the seventh to the tenth century sheltered themselves in the mountains of Dacia, Macedonia, Thessaly, and Albania; and when the times became more peaceable, spread themselves over the neighbouring plains. (Schafarik, *Slav. Alt.* vol. ii. p. 205; Fessler, *Geschich. der Ungern*, vol. i. p. 71.)

The Magyars had made themselves masters of Dacia before the tenth century: its later history falls without the province of this work. It is interesting to observe that Bethlén Gabor, the Protestant hero of Transylvania in the Thirty Years' War, had intended to have founded the ancient Dacian empire in favour of himself, but abandoned it in consequence, as it seems, of his being childless.

The dress, features, and whole appearance of the modern Wallacks, correspond entirely with the Dacians of Trajan's Column. They have the same arched nose, deeply-sunken eye, and long hair, the same sheepskin cap, the same shirt, bound round the waist and descending to the knee, and the same long loose trousers which the Roman chain is so often seen encircling at the ankles. It is more difficult to decide the claims of the Wallack to Roman descent; but an admixture of Roman and Dacian blood—the conquerors and the conquered—may reasonably be inferred. Though the duration of the Roman empire only lasted for about 170 years in this country, yet in none has it left more lasting impression of its domination, especially in the language. That which is spoken by all the people of this nation is soft, abounding in vowels, and deriving most of its words from the Latin, mixed up with many forms of Slavish origin.

It is uncertain what coinage the Dacians used during their independence: they were probably tetradrachms, of rude workmanship, copied after the money of Philip of Macedon, great numbers of which have been found in Transylvania. Coins of the imperial period, from the time of Philip to that of Gallienus, are extant: the type constantly found is a woman, generally standing,—the symbol of Dacia,—with the epigraph PROVINCIA DACIA. (Eckhel, vol. ii. p. 4.)

(Sulzer, *Gesch. Daciens;* Ersch and Gruber, *Encyclopädie, s. v. Dacia;* Wilkinson, *Wallachia and Moldavia;* Paget, *Hungary and Transylvania;* Neigebauer, *Dacien aus den Ueberresten des Klass. Alterthums.*) [E. B. J.]

DACIBY'ZA (Δακίβυζα), a place in Bithynia, on the road from Chalcedon to Nicomedia. The modern *Gebse* or *Givyza*, near the north coast of the bay of Astacus, seems to preserve the ancient name. It is mentioned by several of the historians of the Lower Empire. (Leake, *Asia Minor*, p. 9.) [G.L.]

DADASTANA (Gen. ae; Δαδάστανα, Ptol. v. 1), an inland town of Bithynia, according to Ptolemy. The Table places it on a road from Nicaea to Juliopolis, and 29 M. P. from Juliopolis. It appears to have been near the borders of Bithynia, as Ammianus says (xxv. 10) the emperor Jovianus on his return from the East came from Ancyra to Dadastana, where he died suddenly. [G. L.]

DADES (Δάδες, Ptol. v. 14. § 2), a promontory on the S. coast of Cyprus, W. of Thronoi, which D'Anville has identified with *Kiti.* (Engel, *Kypros*, vol. i. p. 99.) [E. B. J.]

DADICAE. [DARADRAE.]

DAE'DALA (τὰ Δαίδαλα: *Eth.* Δαιδαλεύς), a city of the Rhodia, that is, the Peraea in Caria, or a small place, as Stephanus B. says (*s. v.*), on the authority of Strabo; and also a mountain tract in Lycia.

The eastern limit of the Rhodian Peraea was the town of Daedala, and after Daedala, which belongs to the Rhodii, is a mountain of the same name, Daedala, where commences the line of the Lycian coast: near the mountain, that is, on the coast, is Telmissus, a town of Lycia, and the promontory Telmissis. (Strab. pp. 664, 665.) The Daedala is that part of the mountain country of Lycia which lies between the *Dalamon Tchy* and the middle course of the Xanthus; and the high land comes down to the coast at the head of the gulf of Glaucus or *Makri.* (*Map*, &c. by Hoskyn, *London Geog. Journal*, vol. xii.) In Mr. Hoskyn's map just referred to, the ruins of Daedala are placed near the head of the gulf of Glaucus, on the west side of a small river named *Inigi Chai*, which seems to be the river Ninus, of which Alexander in his Lyciaca (Steph. B. *s. v.* Δαίδαλα) tells the legend, that Daedalus was going through a marsh on the Ninus, or through the Ninus river, when he was bitten by a water snake, and died and was buried there, and there the city Daedala was built. The valley through which the Ninus flows is picturesque, and well-cultivated.

"On the mountain on the W. side of the valley is an ancient site, probably Daedala: here are numerous tombs hewn in the rocks in the usual Lycian style; some are well-finished. The acropolis stood on a detached hill; on its summits are remains of a well, and a large cistern. We did not find any inscriptions." (Hoskyn.) But though no inscriptions were found, there is hardly any doubt that the place is Daedala. Pliny (v. 31) mentions two islands off this coast belonging to the Daedaleis. There is an island off the coast east of the mouth of the *Inigi Chai*, and another west of the mouth of the river; and these may be the islands which Pliny means. The islands of the Cryeis, three according to Pliny, lie opposite to Crya, on the west side of the gulf of *Makri*. Livy (xxxvii. 22) mentions Daedala as a "parvum castellum." Ptolemy (v. 2) places Daedala, and indeed the whole of the west side of the gulf of Glaucus, in Lycia.

The reader may refer to Hoskyn's map and the *Geog. Journal* (vol. xii) as to the site of Caunus also, which passage the writer of the article CAUNUS overlooked. [G. L.]

DAE'DALA (Δαιδάλα, Ptol. vii. 1. § 49), a town or district of "India intra Gangem," E. of the Indus, and between that river and the M. Vindios (*Vindhya Mts.*), the territory of the Caspiraeans. Curtius would seem to place it on the W. of the Indus (viii. 10. § 19), and the same view is taken by Justin, if his *Montes Daedali* refer to this place (xii. 7). Stephanus simply notices the existence of a place of this name in India. [V.]

DAE'MONUM INSULAE (Δαιμόνων νῆσοι), islands off the coast of Arabia, and in the Arabian Gulf (*Red Sea*) (Ptol. vi. § 15), apparently lying off *Yambo*. [G. W.]

DAESIDIA'TAE, DESIDA'TAE (Δαισιδιᾶται), one of the many Pannonian tribes. (Strab. vii. p. 314.) Pliny (iii. 26) and Velleius Paterculus (ii. 115), indeed, mention them among the Illyrian tribes, but this probably arises from the fact that the Romans regarded the Pannonians generally as Illyrians. [L. S.]

DAETICHAE (Δαιτῖχαι, Ptol. vii. 1. § 51), a tribe of "India intra Gangem," to the N. of the Ganges, and apparently seated among the spurs of the Himalaya mountains. They may have occupied the western portion of *Nipál*. [V.]

DAGASEIRA (Δαγάσειρα, Arrian, *Ind.* c. 29), a small place, perhaps a headland, visited by the fleet of Nearchus. It was in the country of the Icthyophagi. Forbiger thinks that it is represented by *Cape Iask*, but this would seem to be more to the westward at Carpella. If the word be of Arabian origin, its original form may have been *Dah-jezireh*, the island of Dah. The whole district was anciently called Gedrosia. (Vincent, *Voyage of Nearchus*, vol. i. p. 274.) [V.]

DAHAE (Δάαι, Steph. B. *s. v.*; Δάοι, Herod. i. 52; Dahae, Plin. vi. 19), a numerous nomad tribe who wandered over the steppes to the E. of the Caspian. Strabo (xi. p. 511) has grouped them with the SACAE and MASSAGETAE as the great Scythian tribes of Inner Asia to the N. of Bactriana. These Dahae were subdivided into PARNI (Πάρνοι, p. 508) or APARNI (Ἀπαρνοι, p. 511), who were found near Hyrcania; XANTHII (Ξάνθιοι), and PISSURI (Πίσσουροι). Alexander met them on the banks of the river Oxus, and subdued them. (Curt. viii. 3; Justin. xii. 6. § 18.)

As might be expected, they occupied no definite position, but moved as necessity might require; they appear in Arrian (*Anab.* iii. 28) on the Jaxartes, and were in later times found in this neighbourhood. They were hardy warriors ("indomiti Dahae," Virg. *Aen.* viii. 728), who served Dareius as cavalry (Arrian, iii. 11), Alexander (Arrian, v. 12) and Antiochus (Polyb. v. 79; Liv. xxxv. 48, xxxvii. 38, 40) as mounted archers. They were also useful as foot-troops. (Amm. Marc. xxii. 8. § 21; Suid. *s. v.* Ἀγαθός.)

It is most questionable whether any connection between the Dahae and the Thracian Daci can be traced (comp. Strab. vii. p. 304); but Ritter (*Erdkunde*, vol. vii. pp. 668, foll.) has noticed the curious coincidence of the successive arrival of Daci, Getae, and Scythian tribes to the W. of the Caspian, upon the banks of the Ister; while in a previous age the Jaxartes and Oxus were occupied by Dahae, Yueti (*Getae*), and Massagetae to the E. of the Caspian. The writers of Greece and Rome know nothing of the Dahae but their name, position, and warlike virtues. It would appear that the annals of the Chinese give more special information upon the interesting subject of these and other Germanic or red and fair-haired races in Central Asia — one of the most important discoveries of modern times. (Ritter, *l. c.*: comp. Humboldt. *Asie Centrale*, vol. ii. p. 63.) [E. B. J.]

DAI. [DAHAE.]

DAIX (Δάϊξ). In the geography of Ptolemy (vi. 14; comp. Menand. *Hist.* p. 301, ed. Bonn), this river, which he describes as flowing into the Caspian, is the second river from the Rha (*Volga*) towards the Jaxartes, the Rhymnus intervening; but there must be some mistake (comp. Rennell, *Geog. Herod.* vol. i. p. 180), as there can be no doubt that the Daix is represented by the *Jaik* or *Ural* (Humboldt, *Asie Centrale*, vol. ii. p. 186), which forms part of the E. limit of Europe, rising in the *Ural* mountains, and falling into the Caspian, after a course of about 900 English miles. This river is the W. boundary to the vast steppes over which the hordes of the *Kirghiz-Kazaks* roam. (Levchine, *Hordes et Steppes des Kirghiz-Kazaks*, p. 3.) [E. B. J.]

DALANDA (Δάλανδα, Ptol. v 7. § 2). Ritter (*Erdkunde*, vol. x. p. 844) has conjectured that the site of this place in the Lesser Armenia may be identified with the remarkable castle of *Derendah*, situated at the *Tokhmah Sú* upon a rock of nummulitic limestone, forming cliffs which rise 300 feet above the river's bed. This rock has extensive ruins on the platform, with hewn cisterns for preserving the rain water. These ruins, however, do not date beyond the epoch of the Turks, nor are any to be perceived which belong to a more ancient period, though it has been assumed, from its remarkable position, that it must have been one of the many Roman or rather Byzantine fortresses which existed in Armenia Minor. (St. Martin, *Mém. sur l'Armenie*, vol. i. p. 189; *Journ. Geog. Soc.* vol. x. p. 318.) [E. B. J.]

DALDIS (ἡ Δάλδις: *Eth.* Δαλδιανός), a town which Ptolemy places on the borders of Phrygia and Lydia (v. 2); and Suidas (*s. v.* Ἀρτεμίδωρος), in Lydia. It was the birthplace of Artemidorus, the author of the Oneirocritica. There are coins of the imperial period with the epigraph Δαλδιανων. The site is unknown. [G. L.]

DALION. [DIAGON.]

DALLUNTUM, a town of Dalmatia, which the Antonine Itinerary places on the road from Narona to Epidaurus, 29 M. P. from the former. It appears

in the Peutinger Table under the name of DRUNTUM. [E. B. J.]

DALMANU'THA (Δαλμανουθά). The name occurs only in St. Mark's Gospel (viii. 10), where the parallel passage in St. Matthew (xv. 39) has Μαγδαλά, which enables us to identify the district of Dalmanutha with the plain of Gennesareth, to the S. of which Magdala was situated. Lightfoot (*Chorog. Dec.* cap. v. § 2) offers several suggestions as to the origin of the name, but none of them satisfactory. [G. W.]

DALMA'TIA (Δαλματία, Δαλματική, Dalmatia, Delmatia; *Eth.* and *adj.* Δαλμάτης, Δαλματεύς, Dalmata, Dalmatensis, Dalmaticus). The Dalmatians formed a portion of that great aggregate of tribes which inhabited the broken and indented coast E. of the Adriatic from the Celti Taurisci as far S. as the Epirots and Macedonians. These tribes, which comprehended, besides the Dalmatians, the Veneti, Pannonians, Dardani, Autariatae and others, belonged to the Illyrian group; and the territory which with varying limits was occupied by them bore the common name of Illyricum [ILLYRICUM]. Strabo (vii. p. 315) asserted that it was a peculiarity of the Dalmatians, to divide their lands afresh (χώρας ἀναδασμός) every eighth year; and that they were not in the habit of using coined money among themselves.

The inland parts of this district are diversified by undulating grounds, hills, and high mountains; many of the latter have the same rugged appearance as those of the coast. The geological character of the whole of this country is referred to the secondary formation.

Sterility is the general character of the hilly parts of Dalmatia, and it is singular that the N. sides are usually less barren than the S. slopes. The soil, though not rich, is good; Strabo (p. 315) indeed describes it as 'sterile, unsuited to agriculture, and barely affording a subsistence to the inhabitants." He adds (p. 317), and this may account for its impoverished condition, "The country which, with the exception of a few rugged spots, abounds every where with the olive and vine, has always been neglected, and its worth has been unknown in consequence of the wildness and predatory habits of the inhabitants."

The coast was well furnished with harbours as well on the mainland as in the neighbouring islands, while the opposite coast of Italy is without ports. In antiquity Dalmatia produced a great quantity of gold ("aurifera terra," Mart. x. 78; Stat. *Silv.* i. 2. 53), and if Pliny (xxxiii. 4) may be believed, as much as 50 pounds of gold were procured daily from the mines in the time of Nero. There is some difficulty in these statements, because, as far as present information goes, Dalmatia can boast of neither gold nor silver. Gold has, however, been found at *Serajero* in *Bosnia*; and as there can be little doubt but that the Dalmatia of the Romans included much of *Bosnia*, the statements of the ancients must be referred to this district. (Neigebauer, *Die Südslaven*, p. 211; comp. Fortis, *Viaggio in Dalmazia*, p. 113; Wilkinson, *Dalmatia*, vol. i. p. 219.)

In the reign of Gentius, last king of Illyria, a separation took place among his subjects. They obeyed Pleuratus as long as he lived, but after his death, on the accession of Gentius, the Dalmatae revolted, B. C. 180, having assumed that name from the city of Delminium (or Dalminium) which they chose as the capital of their new state. (Polyb. xxxii. 18.) The territory of the Dalmatae was at first comprehended between the Naro (*Narenta*) and the Tilurus or Nestus (*Cettina*), and contained at one period twenty cities; it then extended to the Titius (*La Kerka*), and the whole country received the name of Dalmatia, under a republican form of government, which lasted till the inhabitants either delivered themselves up to Rome, or were conquered by her armies.

In consequence of a quarrel between them and the Lissans and Daorsi, who were allies of Rome, a consular army was sent against them. The consul, C. Marcius Figulus, entered Dalmatia, B. C. 156, and its strongly fortified capital Delminium having been taken, the Dalmatians were obliged to sue for peace; and their liberty was only allowed them on condition of their paying tribute to Rome. (Polyb. xxxii. 24; Appian. *Illyr.* 11; Liv. *Epit.* xlvii.; Flor. iv. 12.) In the following year they were subdued by P. Cornelius Scipio Nasica Corculum (Liv. *l. c.*). Delminium, their capital, it would appear, suffered to such an extent (Strab. p. 315) that the seat of government was transferred to Salona. In B. C. 119, L. Caecilius Metellus, who was consul, declared war against the Dalmatians, though they had been guilty of no offence. They offered no opposition to him, and after wintering at Salona he returned to Rome, and gained the undeserved honour of a triumph and the surname Dalmaticus. (Liv. *Epit.* lxii.; Appian. *Illyr.* 11.)

Appian (*Illyr.* 13) has told the story of the 4th Dalmatian war. The Liburnians, who were attacked by their restless neighbours, appealed to Rome for aid. Troops were sent to enforce the demand which had previously been made, that the Dalmatians should evacuate Promona. In B. C. 48, Gabinius lost more than 2000 men in an engagement with the natives, and then fell back upon Salona. It was reserved for Vatinius to wipe off the disgrace which the Roman arms had sustained. He was saluted as "imperator" by his soldiers, and received the honours of a "supplicatio" from the senate in B. C. 45. The death of J. Caesar emboldened the Dalmatians. Fortune favoured them. Vatinius took refuge in Epidamnus, and the war against M. Antonius and Octavianus prevented Brutus, to whom the province had been decreed, from punishing their defection. In B. C. 34, Octavianus led a formidable army into Dalmatia, where Agrippa had the command, and penetrated as far as Setonia, where he was wounded in the knee. The country submitted to him, hostages were taken, the standards captured from Gabinius restored, and a promise was given that the owing tribute should be paid. (Dion Cass. xlix. 38; Liv. *Epit.* cxxxii.; Appian. *Illyr.* 24—27; Vell. ii. 90; Flor. iv. 12; Suet. *Oct.* 20.)

Dalmatia became an imperial province, and its limits were pushed as far N. as the *Save*. In B. C. 16, and again in 11, the Dalmatians showed an inclination to throw off the yoke, and some years afterwards joined the revolted Pannonians, when Rome anticipated such danger, that Suetonius (*Tib.* 16) considered that no [illegible] formidable enemy had appeared since the Punic [illegible] Tiberius, who was appointed to the command of the Roman army, displayed considerable military talent in the Dalmatian campaign against Bato, the champion of his country's liberties, a man of great bravery and capacity. In A. D. 9, he had reduced the country entirely to subjection, and in A. D. 12 received the honour of a triumph for this and his German victory. (Dion Cass. lv. 29—32, lvi. 11—17; Vell. ii. 110—115; Zonar. x. 37.) Henceforward Dalmatia and Illyricum, though geographically they were distinguished (Tac. *Ann.* ii. 53), became politically convertible terms.

The name Illyricum is however more properly applied to the long and narrow tract of country which lies between the Save and the Adriatic, and Dalmatia after its final incorporation into the Roman province must be referred to the article under that head [ILLYRICUM]. Dalmatia was the native country of Diocletian, and its capital Salona (*Spalatro*) will always be famous as having been the place to which that emperor retired. At the division of the empire between Arcadius and Honorius, the important and warlike praefecture of Illyricum was divided between the West and the East; Dalmatia with Noricum and Pannonia fell to the lot of the former. About A.D. 461, Dalmatia was exposed to the inroads of the Suevi, but the intrepid Marcellinus maintained the power of the Romans against the barbarians, and occupied the province in an independent position with the title of patrician of the West. (Procop. *Bell. Vandal.* i. 6.) Theodoric, the great emperor of the Ostro-Goths, supported by Zeno, emperor of the East, wrested it from Odoacer; and it is said that an iron mine in Dalmatia furnished the victors with one of the chief requisites of war. (Cassiod. *Var.* iii. ep. 25.) In A.D. 535, it was conquered for the Lower Empire by the imperial armies, regained by the Ostro-Goths, and again recovered by Belisarius.

Under Justinian the limits of Dalmatia were advanced to the E. over Pannonia; and it was divided into maritime and inland Dalmatia: the former extending from Istria through Liburnia, Dalmatia, and N. Albania, with the adjacent islands; and the latter lying to the E. of the range of mountains known under the name of Albius, Bebius, Ardius, or the modern *Prolog* range, and Scardus. It was, however, with difficulty preserved for the Byzantine empire, and was subjected to the inroads of the Gepidae, and then of the Lombards. The great Heraclius, in pursuance of his statesmanlike plan of establishing a permanent barrier in Europe against the encroachments of the Avars and Slaves, induced the Serbs or W. Slaves, who occupied the country about the Carpathians, to abandon their ancient seats and move down into the provinces between the Danube and the Adriatic. Though independent, these people, when they had made their footing in Dalmatia, for a long period considered themselves as owing a degree of territorial allegiance to the Lower Empire. (Const. Porph. *de Adm. Imp.* 31—36.)

The modern history of Dalmatia commences with these relations established by Heraclius and the W. Slaves, who entered the country under the various names of Servians, Croatians, Narentins, Zachlumians, Terbunians, Diocleans, and Decatrians. (Schafarik, *Slav. Alt.* vol. ii. p. 237.)

The following is a list of Dalmatian towns, the chief of which are mentioned elsewhere.

On the coast:—Sicum, Praetorium, Tragurium, Salona, Col. Julia Martia, Epetium, Oneum, Iranonia, Piguntia, Laureata, Dalluntum, Rhausium, Epidaurus, Rhizus, Cattarus, Butua, Ascrivium, Olcinium, Nymphaeum, Lissus.

In the interior, in the direction from NW. to SE.:—Pelva, Dalminium, Aequum, Promona, Ratanea, Andetrium, Selovia, Seretium, Sinotium, Tilurium, Ad Matricem, Staneclum, Dioclea, Narona, Glinditiones, Salluntum, Varo, Grabaea, Nalata, Birziminium, Sinna, Medion, Scodra, Picaria, Sphentzanium, Doracium. (Sir Gardner Wilkinson, *Dalmatia and Montenegro*, 2 vols. 1848; Kohl, *Reisen in Istrien, Dalmatien, u. Montenegro*, 2 vols. 1850; Neigebauer, *Die Sudslaven u. deren Länder*, 1851; Cusani, *Dalmazia*, 2 vols. 1846; Pannonius, *Illyrien u. Dalmatien*, 2 vols. 1816.) [E. B. J.]

DALMI'NIUM, DELMI'NIUM (Δαλμίνιον, Strab. vii. p. 315; Δελμίνιον, Ptol. ii. 16. § 11; Δάλμιον, Steph. B.; Eustath. *ad Dion. Perieg.* 95), the ancient capital of Dalmatia, from which the Dalmatians, after their separation from the other Illyrians, derived their name. (Appian, *Ill.* 11.) Though strongly fortified, it was taken by C. Figulus the consul, in B.C. 156, and was set on fire by means of a contrivance very much resembling the Greek fire of the middle ages. (Appian, *l. c.*) In B.C. 135, P. Scipio Nasica destroyed the walls and public buildings. (Strab. *l. c.*) After this, except in the notice of Ptolemy (*l. c.*), no more is heard of the city. The district in the neighbourhood was in later times called Dalen (Δαλέν, Const. Porph. *de Adm. Imp.* c. 30), and is the present plain of *Dumno* or *Davno* in the *Herzegóvina*, to the E. of *Livno*. (Schafarik, *Slav. Alt.* vol. ii. p. 267; Neigebauer, *Die Sudslaven*, p. 21.) [E. B. J.]

DA'MALIS (Δάμαλις), seems to be the point near Chrysopolis [CHRYSOPOLIS] named Bus or Bous (Βοῦς) by Polybius (iv. 43). Here, according to the legend, Io landed when she crossed the strait. It was also called Damalis, or the heifer, and Arrian, quoted by Eustathius (*ad Dionys. Per.* 140) has a story about it. [G. L.]

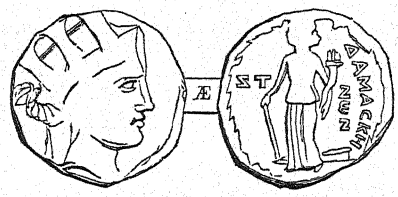
DAMASCUS (Δαμασκός; *Eth.* Δαμασκηνός: the territory ἡ Δαμασκηνή), the capital city of Syria, both in ancient and modern times, though its pre-eminence was disputed during the classical period by Antioch. It is an exceedingly ancient city, being mentioned first in the history of Abraham's pursuit of the defeated kings (*Gen.* xiv. 15); and his steward Eliezer was a native of Damascus (xv. 2). Josephus ascribes its foundation to Uz, a grandson of Shem (*Ant.* i. 6. § 3). During the period of the Hebrew monarchy it was the "head" or capital of Syria (*Isaiah*, vii. 8), and the Syrian king is called the king of Damascus (2 *Chron.* xxiv. 23). But during the struggles between these neighbouring kingdoms it occasionally fell into the hands of the Israelites. Thus "David put garrisons in Syria of Damascus, and the Syrians became servants to David" (2 *Sam.* viii. 6; 1 *Chron.* xviii. 6), after he had defeated Hadarezer, king of Zobah, to whom the "Syrians of Damascus" had allied themselves. The fact that Tadmor in the wilderness [PALMYRA] was built by Solomon (2 *Chron.* viii. 4), which further gives countenance to the very ancient and consistent tradition of his connection with Baalbek [HELIOPOLIS], proves that David's son and successor retained possession of southern Syria; but Damascus was during this time subject to Rezon, a vassal of Hadarezer. (1 *Kings*, xi. 23—25.) Subsequently to the division of the Hebrew kingdom, cir. B.C. 900, we find "a Hebrew quarter" in Damascus ceded by treaty to Ahab by Benhadad (1 *Kings*, xx 34), and the city was at length recovered to Israel by Jeroboam, son of Joash, king of Israel (cir. B.C. 822). (2 *Kings*, xiv. 28.) The alliance of Syria with Israel against Judah led Ahaz to call in the aid of Tiglathpileser, king of Assyria, who, in consequence, "went up against Damascus and took it, and carried the people of it captive to Kir" (cir. B.C. 740), according to the prophecy of Amos, delivered about fifty years before the event. (2 *Kings*, xvi. 9; *Amos*, i. 5.) From this time it followed the fortunes of the Assyrian empire, but does not appear at

any time to have had much importance in a military view. Besides which, its political and commercial importance after the time of Alexander the Great was eclipsed by Antioch and other cities founded by the Seleucidae; which may further account for the scanty notices of it that occur in classical authors. Strabo describes it as πόλις ἀξιόλογος, σχεδόν τι καὶ ἐπιφανεστάτη τῶν ταύτῃ κατὰ τὰ Περσικά (xvi. p. 756). Pliny says that according to some it was reckoned as one of the cities of the Decapolis (v. 18). He only further mentions it for its alabaster (xxxvi. 18). It is, however, strange that so renowned a city, the subject of such extravagant eulogy in the poems and romances of the Orientals, should be almost unnoticed in the classical poets; the "ventosa Damascus" of Lucan — certainly not a well-chosen epithet — being the sum of their tribute to this most remarkable and beautiful city (iii. 215).

In the annals of the church it is noted for the conversion and first preaching of the apostle St. Paul, which synchronised with the occupation of the city by the ethnarch of Aretas, the king apparently of Arabia or Petra. (2 *Cor.* xi. 32.) As the event is not chronicled by any historian, the circumstances under which this petty king had come into possession of so important a place are very doubtful; but it is certain that it was subject to the Roman rule until the reign of Heraclius, when it was taken by the Saracens in the 13th year of the Hejira (A. D. 634), from which time, as if to compensate for its temporary eclipse, it has been the delight and glory of the East, and celebrated by the Arabian poets as the terrestrial Paradise.

Damascus, now called *Es-Sham*, is situated at the distance of two days' journey, or about 60 miles from the coast of the Mediterranean, not far from the eastern base of the range of Antilibanus, and at the western extremity of the great desert of *El-Hauran* (Auranitis), which extends westward to the Euphrates, and southward to the Arabian peninsula. It presents the peculiar phenomenon of a city in the midst of gardens, watered by numerous streams. It is surrounded by a wall, which is however in a state of ruinous decay, and scarcely defines the limits between the city and its suburbs. In 1843, the population of Damascus was stated at 111,552, of which number about 12,000 were Christians, and 5000 Jews. It is governed by a pasha, whose rule extends from the Euphrates to the Jordan, and from the vicinity of Aleppo to the confines of Arabia.

The "Abana and Pharpar, rivers of Damascus," are of Scripture celebrity (2 *Kings*, v. 12), and both Strabo and Pliny mention the Chrysorroa, to which the latter ascribes the fertility of the soil ("Damascum ex epoto riguis amne Chrysoroa fertilem"); and Strabo remarks that "its waters are almost entirely consumed in irrigation, for that it waters a large extent of deep soil" (*ll. cc.*). There are, in fact, as the writer ascertained, two copious sources in the eastern roots of Antilibanus, the *Barada* and the *Phege*. Of these, the *Barada* is far the most copious, and being divided into numerous rivulets on emerging from the mountains above the city, waters its innumerable gardens. The water, however, is not good for drinking, and the inhabitants of the villages along its course in the *Wady Barada* are subject to goitre. Even the poor of Damascus do not ordinarily drink this water. This is probably the Abana of Scripture. The Pharpar is represented by the *Phege*, a smaller stream of delicious water, whose source was explored by Pocock. It emerges from the mountain range through the same valley as the *Barada*, and is conducted by aqueducts and pipes to all parts of the city for the purpose of supplying the inhabitants with drinking water. The scanty surplus of the two streams forms a small lake below the city, called *Bahr-el-Merj*. [G. W.]

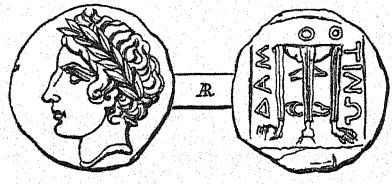


COIN OF DAMASCUS.

DAMA'SIA (Δαμασία), a fortified town in Vindelicia, which Strabo (iv. p. 206) regards as the acropolis of the Licattii. The place now generally identified with it is *Hohenembs*, in the upper valley of the Rhine, though some believe it to be the more ancient name of *Augusta Vindelicorum*. [L.S.]

DAMASSI MONTES (τὰ Δάμασσα ὄρη, Ptol. vii. 2. § 18), an eastern spur of the Himalaya Mountains in *Nipál*, in the district of "India intra Gangem." [V.]

DAMA'STIUM (Δαμάστιον), a town in Epeirus, which Strabo mentions as possessing silver mines (vii. p. 326). The name of this town occurs in no other ancient writer; but there are several coins extant, bearing the epigraph Δαμαστινων, which were probably struck at this place. (Eckhel, vol. ii. p. 164.)



COIN OF DAMASTIUM.

DA'MNII, in Scotland, mentioned by Ptolemy as lying to the north-east of the Selgovae. The difficulties that attend the fixation of the exact locality of this people may best be collected from the text as given in full: — "Partly, along the northern side, under the promontory of the same name, dwell the Novantae, amongst whom are these cities — Loucopibia and Rerigonium" (according to another and probably a better reading, Rerigonium). "South of these, the Selgovae, amongst whom are these towns — Carbantorigum, Uxelum, Corda, Trimontium. To the eastward of these, but more to the north, are the Damnii, amongst whom are these towns — Colania, Vanduaria, Coria, Alauna, Lindum, Victoria. The Gadeni more northern, the Ottadini more southern, amongst whom are these towns — Curia, Bremenium. Next to the Damnonii, towards the *east*, but more northern, and to the east of the promontory Epidium, are the Epidii," &c.

More than one text of Ptolemy, as well, perhaps, as the context itself, justifies us in connecting the Gadeni and Ottadini with the Selgovae rather than with the Damnii; *i. e.*, in making the first named of those two populations the one to which the Gadeni and Ottadini lie north and south. But this will not

meet the difficulty. The change of form from Damnii to Damnonii introduces another complication. The *variae lectiones* throw no light on this. The variation is even repeated in two inscriptions found in the neighbourhood of *Carvoran* (a station on the Vallum and the Magna of the *Notitia*), one of which is CIVITAS DUMNI, and the other CIVITAS DUMNONI. The historian of the Roman Wall sees in this only a transplantation of the Dumnonii of Devonshire, and draws attention to the policy by which one tribe already subdued is made to become instrumental in the subjugation of others. He overlooks the Damnii of Ptolemy. Thirdly, the geographical boundaries are indistinct. Of the twenty-one names contained in the above-given extract, no more than eight can claim to be identified in a manner sufficiently satisfactory to serve as the basis for further criticism. These are, Novantae, Loucopibra, Retigonium (Mel. Rerigonium), Selgovae, Bremenium, Gadeni, Ottadini, and the Epidian Promontory. These = *Wigtonshire*, *Glen Luce*, *Stranraer*, the shore of the *Solway*, *High Rochester*, *Berwickshire*, *Northumberland*, and the *Mull of Cantyre* respectively. Now, no part of the northern shore of the Solway Frith lies south of the southernmost points of *Wigton* (Novantae). Neither can any population lie (at one and the same time) *east* of *Kircudbright* (Selgovae), and *west* of the Epidii (*Argyle*). By carrying the Selgovae as far as *Dumfries*, these difficulties are increased. *Peebles*, *Selkirk*, *Lanark*, *Edinburgh*, *Linlithgow*, *Renfrew*, and *Stirling* give us the nearest approximation to the area of the Damnii or Damnonii of North Britain. [See DUMNONII.] [R. G. L.]

DA'MNIUM. [DAMNONIUM.]

DAMNO'NIUM, in South Britain. Damnium is the form of the word in Marcianus Heracleota. In Ptolemy it is Damnonium, so that the variations noticed under DAMNII are here repeated. Each author gives *Ocris* as a synonym for the headland (Δαμνόνιον, τὸ καὶ Ὄκρινον ἄκρον, Ptol., and Δάμνιον ἄκρον τὸ καὶ Ὄκριον καλούμενον, Marcian. Heracl.), of which the modern name is the *Lizard* (in Cornwall). [DUMNONII.] [R. G. L.]

DA'MPOLIS or DIA'MPOLIS (Διάμπολις: *Iamboli*), a Greek town in the interior of Thrace, to the east of Irenopolis, on the river Tonsus. (Ann. Comn. x. p. 274.) It is probably the same place as the Diopolis of Hierocles (p. 635), and the Diospolis of Malala (ii. p. 167). [L. S.]

DAN. [PALAESTINA.]

DAN, a town of Palestine, founded by a colony of the tribe of Dan during the period of the *Judges* (xviii. cir. B. C. 1406), and assumed as the northern limit of the Holy Land, as Beersheba was the southern. (*Judges*, xx. 1; *Sam.* iii. 20, &c.) Its more ancient name was Laish, and it apparently belonged to Sidon (*Judges*, xx. 7); but in *Joshua* (xix. 47) Lesham. It became infamous as one of the chief seats of Jeroboam's idolatry (1 *Kings*, xii. 29), and its position exposed it first to the invaders of Judaea from the north. (1 *Kings*, xv. 20; *Jerem.* iv. 15, viii. 16.)

Its position is plainly marked by *Tell-el-Kady* (*Kadi* being the Arabic equivalent for the Hebrew appellative *Dan*, both signifying *Judge*), a ruined site in the *Ard-el-Huleh*, near the south-western base of Mount Hermon. It is placed by Eusebius and St. Jerome 4 miles from Paneas [PANEAS], on the road to Tyre, but is scarcely more than half an hour, or two miles. It has sometimes been confounded with it. (Reland, pp. 919, 921.) One of the main sources of the Jordan rises at the foot of the hill upon which the city was built, and the copious stream which flows from it is still called *Nahr-el-Dan*. The town has been supposed to have lent its name to the Jordan. (Reland, p. 271.) [PALAESTINA.] [G. W.]

DANA. [TYANA.]

DANA or DAGANA (Δάνα or Δάγανα, Ptol. vii. 4. § 5), a town in the ancient Taprobane or Ceylon. Forbiger has conjectured that it is represented by the modern *Tangala* or *Tangalle*. [V.]

DANABA (Δάναβα, Ptol. v. 15. § 24), a small town placed by Ptolemy in Palmyrene, a subdivision of his larger district of Coele-Syria. It is mentioned under the name of Danabe in the war between the emperor Julian and the Persians. (Zosim. iii. 27. 7.) [V.]

DANAI. [ARGOS, p. 202, b.; HELLAS.]

DA'NALA (Δάναλα), a place in Galatia, in the territory of the Trocmi, where Cn. Pompeius and L. Lucullus met, when Pompeius came to continue the campaign against Mithridates, and Lucullus surrendered the command to him. The site is unknown. Plutarch (*Lucull.* c. 36) merely says that the two Romans met in a village of Galatia. (See the note in Groskurd's Strabo, vol. ii. p. 512.) [G. L.]

DANAPRIS. [BORYSTHENES.]

DANASTRIS. [TYRAS.]

DANDACA (Δανδάκη, Ptol. iii. 6. § 2; Amm. Marc. xxii. 8. § 36), a town of the Tauric Chersonese, of which all that is known is, that it was situated on the W. coast, near Eupatorium. [E. B. J.]

DANDAGUDA (Plin. vi. 20. s. 23), a town placed by Pliny in the neighbourhood of the Prom. Calingon, perhaps the modern *Calingapatam*. [V.]

DANU'BIUS (Δανούβιος: the *Danube*), on coins and inscriptions frequently called DANUVIUS, the greatest river in south-eastern Europe. Its sources are at *Donaueschingen*, on the Mons Abnoba, and, after a long course through Vindelicia, Noricum, Pannonia, and Dacia, it divides itself near Noviodunum into three main branches, so as to form a delta, and empties its waters into the Euxine. The Danube at first forms the southern frontier of Germania Magna; further east it is the boundary between Pannonia and Dacia, and between Dacia and Moesia. Among its many tributaries, we may mention the Dravus, Savus, Pathissus, and Margus, as the principal ones. This river was known even to the earliest Greeks, under the name of ISTER (Ἴστρος), though they knew only the part near its mouth, and entertained very erroneous notions respecting its course (Hesiod, *Theog.* 338; Pind. *Ol.* iii. 25; Aeschyl. *ap. Schol. ad Apollon. Rhod.* iv. 284), which did not become fully known until the time of the Roman empire. The Romans, and especially their poets, sometimes adopted the Greek name ISTRUS or HISTER (Tibull. iv. 1. 146), until in later times the two names Ister and Danubius were used indiscriminately; though it was still very common to apply the former to the lower part of the river, and the latter to the upper part, from its sources to Vindobona or Sirmium. Stephanus B., who himself calls the river Danubis or Danusis, states that its ancient name was Matoas. It is said, moreover, that Danubius was its Thracian, and Ister its Celtic name (Lydus, *De Mag.* iii. 32; Jornand. *De Reb. Get.* 12), but there can be no doubt that DAN is the same word which is found in Rhodanus, Eridanus, Tanais, Don, and others, and signifies

"water." According to Adelung, Dan-ubius means "the upper water," and (Dan)-ister "the lower water." The earlier writers entertained very vague and contradictory notions about the sources of this mighty river; thus Pindar makes it flow from the country of the Hyperboreans, Aeschylus from the Rhipaean mountains, Herodotus (ii. 33) from the country of the Celts in the extreme west (somewhere about the Pyrenees), and Scymnus of Chios (*Fragm.* 31) likewise from the country of the Celts. Afterwards a notion arose that one branch of the Danube flowed into the Adriatic. But these and similar ideas, which were combated by some of the ancients themselves, were rectified during the conquests of the Romans in the north and east of Europe. We have already stated that there are three main branches by which the Danube empties itself into the sea; though Strabo appears to assume four, for out of the seven he mentions, he calls three the lesser ones. Other writers, however, mention only six, five, four, three, or even two mouths. The names of these mouths, so far as they are known to us, are:—(1) the southernmost, called Peuce or the sacrum ostium (τὸ ἱερὸν στόμα, Strab. vii. p. 305; Ptol. iii. 10. § 2); (2) Naracustoma (Νεράκιον or τὸ Νάρακον, Ptol. iii. 10. § 5; Arrian, *Peripl.* p. 23); (3) Calonstoma (τὸ καλὸν στόμα); (4) Pseudostoma (Ψευδόστομον, Ptol. iii. 10. § 6); (5) Boreonstoma (Βόρειον στόμα, Ptol. *l. c.*); (6) Thiagola (Θιαγόλα, Ptol. iii. 10. § 4, or τὸ ψιλὸν στόμα). Respecting these mouths, three of which were navigable in antiquity (P. Mela, ii. 1, 8), see Kruse, *De Istrâ Ostiis*, Vratislav. 1820. At present it is impossible accurately to identify the statements of the ancients about them, as the Danube has undergone very great changes at its mouth. See Katancsich, *De Istro*, Budae, 1798, 4to.: Rennell, *Comparative Geogr. of West. Asia*, vol. ii. p. 374. [L. S.]

DANUM, in Britain, mentioned in the eighth Itinerary as being the second station on the road from York to Lincoln. Name for name, and place for place, *Danum* = *Don*-caster. Danum was the station of the Praefectus Equitum Crispianorum of the *Notitia*. Roman remains are found at *Doncaster*. [R. G. L.]

DAORSI, DAORIZI (Δαόριζοι, Strab. vii. p. 315), a people of Illyricum, who lived on the banks of the Naro. (Strab. *l. c.*) They were allied with the Romans (comp. Liv. xlv. 26), and a quarrel between them and the Dalmatians gave a colourable pretext to the republic for its invasion of Dalmatia in B. C. 156. (Polyb. xxxii. 24.) Pliny (iii. 26) describes their territory as being parcelled out into seventeen small divisions, which he calls "decuriae." They must have possessed some importance, as a coin has been found with the epigraph of this people, of the same workmanship and type as those of Gentius, king of Illyricum. (Eckhel, vol. i. p. 155; Rasche, vol. ii. pt. 1. p. 51.) [E. B. J.]

DAPHNE (Δάφνη), a celebrated grove and sanctuary of Apollo, near Antioch in Syria. [ANTIOCHEIA.] Both locally and historically it was so closely connected with the Syrian metropolis, that we can hardly consider the one without the other. We have seen that Antioch was frequently called A. ἐπὶ Δάφνῃ and ἡ πρὸς Δάφνην, and conversely we find Daphne entitled Δ. ἡ πρὸς Ἀντιόχειαν. (Joseph. *B. J.* i. 12. § 5.) Though really distant a few miles from Antioch, it was called one of its suburbs (προάστειον, Dion Cass. li. 7: "Amoenum illud et ambitiosum Antiochiae suburbanum," Amm. Marc. xix. 12, 19). If Antioch has been compared to *Paris* [see p. 143], Daphne may be called its *Versailles*.

It was situated to the west, or rather to the south-west, of Antioch, at a distance of about 5 miles, or 40 stadia, and on higher ground than the metropolis itself (ὑπέρκειται τεττεράκοντα σταδίους ἡ Δάφνη, Strab. xvi. p. 750; comp. the Jerusalem Itinerary, Wesseling, p. 581). The place was naturally of extreme beauty, with perennial fountains, and abundant wood. (Liban. *Antioch.* p. 356.) Here a sanctuary was established, with the privileges of asylum (2 *Macc.* iv. 33; Polyaen. viii. 50), which became famous throughout the heathen world, and remained for centuries a place of pilgrimage, and the scene of an almost perpetual festival of vice. The zeal with which Gibbon has described it, in his twenty-third chapter, is well known.

Daphne, like Antioch, owed its origin to Seleucus Nicator; and, as in the case of his metropolis [see pp. 142, 143], so he associated the religious suburb with mythological traditions, which were intended to glorify his family. The fame of Apollo was connected with his own. The fable of the river Peneus was appropriated; and the tree was even shown into which the nymph Daphne was transformed.* One of the fountains received the name of the Castalian spring, and the chief honours of the new sanctuary were borrowed from Delphi. In the midst of a rich and deep grove of bay trees and cypresses (Procop. *B. Pers.* ii. 14), with baths, gardens, and colonnades on every side, Seleucus built the temple of Apollo and Diana. The statue of the god was colossal: its material was partly marble, and partly wood; the artist was Bryaxis the Athenian, whose works were long celebrated at Rhodes and elsewhere. (Clem. Alex. *Protr.* § 47.) It is described at length by Libanius (*Monod. de Daphnaeo Templo*, iii. 334), who states that the god was represented with a harp, and as if in the act of singing (ἐῴκει ᾄδοντι μέλος). With the worship of Apollo Antiochus Epiphanes associated that of Jupiter in the sanctuary of Daphne. This monarch erected here, in honour of that divinity (with whom he was singularly fond of identifying himself), a colossal statue of ivory and gold, resembling that of Phidias at Olympia. Games also were established in his honour, as may be seen by extant coins of Antioch. (See Müller's *Antiq. Antiochenae*, p. 64, note 12.) The games of Daphne are described in Athenaeus. (Ibid. note 13.) What has been said may be enough to give the reader some notion of this celebrated place in the time of the Seleucidae, and in its relation to the Oriental Greeks before the Roman occupation of Syria. It ought to be added, that the road between Antioch and Daphne, which passed through the intermediate suburb of Heracleia, was bordered by gardens, fountains, and splendid buildings, suitable to the gay processions that thronged from the city gate to the scene of consecrated pleasure.

The celebrity of Daphne continued unimpaired for a long period under the Romans, from Pompey to Constantine. It seems to have been Pompey who enlarged the dimensions of the sacred enclosure to the circumference of 80 stadia, or 10 miles, mentioned by Strabo (*l. c.*; see Eutrop. vi. 14). Some of the aqueducts erected for the use of Antioch by the Roman emperors were connected with the springs

* Whence Antioch is called by Ausonius (*Clar. Urb.* ii.) Phoebeae lauri domus.

of Daphne. (Malala, pp. 243, 278.) The reign of Trajan was remarkable in the annals of the place for the restoration of the buildings destroyed by an earthquake. That of Commodus was still more memorable on account of the establishment (or rather the re-establishment) of periodical Olympian games at Antioch; for the stadium of Daphne was the scene of the festive contests. This was the time of that corruption of manners (the "*Daphnici mores*" of Marcus Antoninus) under which Roman soldiers and Roman emperors suffered so seriously in the Syrian metropolis.

The decay of Daphne must be dated from the reign of Julian, when the struggle between Heathenism and Christianity was decided in favour of the latter. Constantine erected a statue of Helena within the ancient sanctuary of Apollo and Jupiter, and the great church at Antioch was roofed with cypress-wood from Daphne; which, about the reign of Zeno, fell into the condition of an ordinary Syrian town.

It is needless to pursue the history further. Among modern travellers, Pococke and Richter have fixed the site of Daphne at *Beit-el-Maa*, the distance of which from *Antakia* agrees with the ancient measurement, and where some poor remains are found near a number of abundant fountains. Forbiger (*Alte Geographie*, vol. ii. p. 657) thinks with Kinneir that the true position is at *Babyla;* but, though the apparent connection of this name with that of the martyr Babylas gives some ground for this opinion, the distance from Antioch is too great; and the former view is probably correct. No detailed account of the remains has been given. Poujoulat says (*Corr. d'Orient.* viii. 38), "A côté de la plus profonde fontaine de *Beit-el-moié*, on remarque des débris massifs appartenant à un édifice des âges reculés: si j'étais antiquaire et savant, je pourrais peut-être prouver que ces restes sont ceux du Temple d'Apollon." [J. S. H.]

DAPHNON, the name of a town and a river seated upon the eastern shore of the Red Sea, in lat. 11° N.

1. The town (Δάφνων μίκρος, Arrian, *Peripl. Mar. Erythr.* p. 7; Strab. xvi. 774) was situated between the promontory Aromata in the Regio Cinnamomifera (*Cape Guardafui*) and the promontory of Uephas at the mouth of the Red Sea (*Straits of Bab-el-Mandeb*).

2. The river (Δάφνων μέγας, sometimes denominated Ἀκάνναι, Ptol. iv. 1. § 101) lay a little eastward of the town Daphnon, and formed its harbour. The Promontory of Uephas sheltered this port from the east wind, and broke the force of the current at the entrance of the Straits. [W. B. D.]

DAPHNUS (Δαφνοῦς: *Eth.* Δαφνούντιος or Δαφνούσιος). Stephanus (*s. v.*) mentions several places of this name; but he does not mention Daphnus in the territory of Clazomenae. [CLAZOMENAE.] He mentions a lake called Daphnusis near the Bithynian Olympus. [G. L.]

DAPHNUS (Δαφνοῦς: *Eth.* Δαφνούντιος, Δαφνούσιος), a city on the Euboean sea, originally belonging to Phocis, which thus extended from the Corinthian gulf to the Euboean sea. Its narrow territory separated the Locri Epicnemidii from the Locri Opuntii; but it was afterwards assigned to the Opuntii. The town was in ruins in the time of Strabo, who fixes its site by describing it as distant 20 stadia from Cynus and 120 from Elateia, and as having a harbour. (Strab. ix. pp. 416, 424, 426; Plin. iv. 7. s. 12; Steph. B. *s. v.*; Leake, *Northern Greece*, vol. ii pp. 176.)

DARA (Δάρα, Ptol. vi. 8. § 4). 1. A small river of Carmania, at no great distance from the frontier of Persis. There can be little doubt that it is the same as the Dora of Marcian (*Peripl.* p. 21) and the Daras of Pliny (vi. 25. s. 28). Dr. Vincent conjectures (*Voyage of Nearchus*, vol. i. p. 372) that it is the same as the *Dara-bin* or *Derra-bin* of modern charts.

2. A city in Parthia. [APAVARCTICENE.]

3. A city in Mesopotamia. [DARAS.] [V.]

DA'RADAE, the name of Ethiopian tribes in two different parts of Africa; one about the central part, in *Darfour* (Δαράδων ἔθνος, Ptol. iv. 7. § 35), the other in the W., on the river DARADUS, also called Aethiopes Daratitae. (Polyb. *ap* Plin. v. 1; Agathem. ii. 5.) [P. S.]

DARADAX (Δαραδαξ), a Syrian river, mentioned only by Xenophon (*Anab.* i. 4. § 10). It has been identified with the *Far*, a small tributary of the Euphrates. At the source of the river was a palace of Belesis, then satrap of Syria, with a large and beautiful park, which were destroyed by Cyrus the Younger. (*Anab. l. c.*) [G.W.]

DARADUS, DARAS, or DARAT (Δάραδος ἢ Δάρας, Ptol. iv. 6. § 6), a river of Africa, falling into the Atlantic on the W. coast, near the Portus Magnus, and containing crocodiles (Plin. v. 1); probably the *Gambia* or *Dio d'Ouro*. [P. S.]

DARAE, a Gaetulian tribe in the W. of Africa, on a mountain stream called Dara, on the S. steppes of M. Atlas, adjacent to the Pharusii. (Plin. v. 1; Oros. i. 2; Leo Afr. p. 602.) [P. S.]

DARADRAE (Δαράδραι, Ptol. vii. 1. § 42), a mountain tribe who lived in the upper Indus. Forbiger conjectures that they are the same people whom Strabo (xv. p. 706) calls Derdae, and Pliny Dardae (vi. 19), and perhaps as the Dadicae of Herodotus (iii. 91, vii. 66). It is possible, however, that these latter people lived still further to the N., perhaps in Sogdiana, though their association with the Gandarii (Sanscrit Gandhāras) points to a more southern locality. [V.]

DARANTASIA, a place in Gallia Narbonensis. The name occurs only in the Itins. and the Notitia of the provinces of Gallia. The Antonine Itin. places it on the road from Mediolanum in Italy over the Alpis Graia to Vienna (*Vienne*) on the *Rhone;* and the Table places it on the road from Vercellae in Italy over the Alpis Graia, also to Vienna. Both agree in making the distance from Bergintrum [BERGINTRUM] to Darantasia 14 M. P. Darantasia is *Moutiers en Tarentaise*, a place situated at an angle of the *Isère*, and the chief town of the *Tarentaise*. *Moutiers* is a corruption of Monasterium. The old name of the place, Darantasia, has been extended to the whole country called *Tarentaise*, which is included in the Duchy of *Savoy*. (See Walckenaer, *Géog.*, vol. iii. pp. 26, 27, on the routes here referred to.) [G. L.]

DARAPSA. [BACTRIANA, p. 365, a.]

DARAS (Δάρας, Procop. *Bell. Pers.* i. 10, ii. 13, *de Aedif.* ii. 1—3, iii. 5), a town of Mesopotamia, about 98 stadia from Nisibis, which plays an important part in the wars of the Lower Empire between the Greeks of Constantinople and the Sassanian princes. According to Procopius, it was raised from a village to a city by the emperor Anastasius, who gave it his own name, and called it Anastasiopolis, A. D. 507. (Malala, xvi. p. 115, who calls it Δορᾶς.) It was built on the eastern frontier of the Roman empire towards Assyria, with the object of overawing

and keeping some check upon the incursions of the Persians, and appears to have fulfilled the object for which it was erected for nearly 70 years, from the reign of Cabades (*Kobád*) to that of Chosroes I. (*Anushirwán*). Procopius gives a full account (*Bell. Pers.* ii. 13) of the way in which Daras was fortified, which, as Gibbon has remarked (*Decline and Fall*, ch. 40), may be considered as representing the military architecture of the age. But besides its strong fortifications, which enabled it to resist more than one attack from the Persians, Daras was exceedingly well supplied with provisions, &c. for the troops engaged in its defence. Procopius gives an account of a marvellous fountain of water, whose source, on a neighbouring height, was in such a position that the supply could not be cut off by an enemy, while, at the same time, it was distributed through the town to the inhabitants by various channels, no one knowing whither it went on reaching the outer walls (*Bell. Goth.* iv. 7).

Procopius also mentions a series of combats which took place under the walls of Daras between the Romans under Belisarius and the Persians (*Bell. Pers.* i. 13), by which the Romans maintained the town, owing to the admirable military dispositions of Belisarius. Daras fell at last into the hands of the Persians during the reign of Justin II., A. D. 574, after a memorable siege of six months by Chosroes II. (Theophyl. *Hist. Maur.* iii. 9, 10.) The campaign of Marcian took place in the eighth year of Justin, and the result of the fall of Daras was the disgrace of the general (Theophyl. *l. c.*; Theophan. *ap. Phot.* Cod. 64; Evagr. v. 8—10), a truce with the Persians, and the appointment of Tiberius as an associate in the empire. Hormisdas IV. (Hormuzd IV.), who succeeded Chosroes, is said by Theophanes to have been the general who took Daras, and subsequently concluded the above-mentioned peace. (Theophan. *l. c.*) D'Anville (*L'Euphrate et Tigre*, p. 53) has tried, but we think in vain, to find any town or ruins which may mark the site of Daras. [V.]

DARDAE. [DARADRAE.]

DA'RDANI (Δάρδανοι), a tribe in the south-west of Moesia, and extending also over a part of Illyricum. (Strab. vii. p. 316; Ptol. iii. 9. § 2; Caes. *Bell. Civ.* iii. 4; Liv. xl. 57; Plin. iii. 29; Cic. *p. Sest.* 43.) According to Strabo, they were a very wild and filthy race, living in caves under dunghills, but very fond of music. [L. S.]

DARDA'NIA (Δαρδανία) or DARDANICE, a territory in Mysia, the limits of which are not very clearly defined. Strabo (p. 565) interprets Homer as placing Dardania above Ilium, on the Paroreia of Troja; and (p. 596) in another place, after describing the positions of Abydus, Dardanus, and the places on the coast of the Hellespont as far as Sigeium, he says, "above them lies the Trojan plain, which extends eastward many stadia, as far as Ida. The Paroreia (mountain tract) is narrow: it extends on one side south as far as the parts about Scepsis, and north to the Lycians about Zeleia." Again, when he is describing the places about the promontory of Lectum, and the river Satnioeis, he says that all these places are adjacent to Dardania and Scepsis, being a kind of second and lower Dardania (p. 606). There is really no historical province Dardania, and all that Strabo says of it is derived from his interpretation of the Iliad. The Dardani and Dardanii are mentioned in the Iliad (ii. 819, xv. 425). Aeneas, in the Iliad, is the commander of the Dardani.

Dardanus, a son of Jupiter, settled in Dardania long before Ilium was built in the plain. He was the ancestor of Priamus; and there were five generations from Dardanus to Priamus. (*Il.* xx. 215, &c.) Dardanus was a wanderer into Asia; and the legend seems to represent a tradition of the Dardani coming from Europe and seizing a part of Mysia. Dardanus found the country occupied by Teucri, who had a king Teucer. According to the authority of Cephalon (Steph. B. *s.vv.* Ἀρίσβη and Δάρδανος), Dardanus came from Samothrace and married a daughter of Teucer. Cephalon and Hellanicus could not agree about the woman's name.

Strabo mentions a promontory Dardanis or Dardanium, about 70 stadia south of Abydus: it appears to be the *Kephiz Burnu* of the Turks, and the *Punta dei Barbieri* of the Europeans (Strab. pp. 587, 595); and probably that which Pliny calls Trapeza. There was a tradition that the descendants of Aeneas maintained themselves in part of the inland territory of Dardania, after the war of Troy. Xenophon (*Hell.* iii. 1. § 10) speaks of one Zenis a Dardaneus, who had a principality in Mysia, and Scepsis and Gergitha were two of his strong places; but the territory that he had was not the old Dardania. Xenophon calls it the Aeolis of Pharnabazus. [G. L.]

DARDA'NIA (Δαρδανία), a district in the south-western part of Moesia, which received its name from its inhabitants, the Dardani. (Ptol. iii. 9. § 6.) That district, now forming the southernmost portion of Servia, became a part of the praefecture of eastern Illyricum in the reign of Constantine. (Hierocl. p. 655; Notit. Imp.) [L. S.]

DA'RDANUS, DA'RDANUM (ἡ Δάρδανος, τὸ Δάρδανον: *Eth.* Δαρδανεύς), a city of the Troad, originally named Teucris. According to the legend told by Mnaseas (Steph. B. *s. v.* Δάρδανος), Dardanus built or settled Dardanus, and named the country Dardania, which was called Teucris before. [DARDANIA.] This old story of Dardanus being the founder of the city, is reported by various other authorities. (Apollod. iii. 12. § 1; Diod. iv. 75; Conon. *apud Phot. Narr.* 21.) It seems that the city was sometimes called Dardania as well as the country. Pliny (v. 30) names it Dardanium. It was situated on the Hellespont, about a mile south of the promontory Dardanis or Dardanium (Map of the Plain of Troy, by Capt. Graves and T. A. B. Spratt, Esq., *London Geog. Journal*, vol. xii.), and 70 stadia from Abydus. Between Abydus and Dardanus, says Strabo (p. 595), is the Rhodius. There are two streams marked in the map: one nearer Dardanus, which enters the Hellespont close to the promontory of Dardanis; and another near *Sultania*, a little north of which is the site of Abydus. Dr. Forchhammer, in the map referred to, which contains his determination of the ancient sites, makes the stream at *Sultania* to be the ancient Rhodius; and this appears to be right, according to Strabo, who says that it enters the sea opposite to Cynossema in the Chersonesus. Strabo adds, however, some say that the Rhodius flows into the Aesepus; but of course the Rhodius must then be a different river from the stream that enters the sea between Abydus and Dardanus (pp. 598, 603). Homer mentions the Rhodius (*Il.* xii. 20).

Strabo observes that the Dardanus of his time, the town on the coast, was not the old town of Dardanus, or Dardania, which appears from the Iliad to have been at the foot of Ida. It was an older town than Ilium, and did not exist in Strabo's time. The later

town was an Aeolian settlement, and it is mentioned among the towns on the Hellespont, which Daurises the Persian took after the burning of Sardis. (Herod. v. 117.) In another place (vi. 43), Herodotus observes that Dardanus bordered on the territory of Abydus; which might also be safely inferred from the passage in the fifth book. It is mentioned by Scylax in his Periplus of the Troad. In the battle between the Athenians and Peloponnesians in the twenty-first year of the Peloponnesian War (B. C. 411), the line of the 68 ships of the Peloponnesians extended from Abydus to Dardanus (Thuc. viii. 104); a statement that can hardly be correct, for the ships that were outside of the promontory of Dardanis would be completely separated from the rest. Strabo (p. 595) says that Dardanus was so weak a place, that the kings, by whom he means Alexander's successors, some of them several times removed all the people to Abydus, and others moved them back again to their old place. On this spot L. Cornelius Sulla and Mithridates met, after Sulla had crossed over from Europe, and here they came to terms about putting an end to the war, B. C. 84. (Strab. p. 595; Plut. *Sulla*, c. 24.) It was at that time a free city, having been declared such by the Romans after the peace with king Antiochus, B. C. 190, in honour of the Trojan descent of the people. (Liv. xxxvii. 9, 37, xxxviii. 39.)

There are many imperial coins of Dardanus; and "the name of the river Rhodius appears on a medal of Domna. Sestini, *Mon. Vet.* p. 76." (Cramer, *Asia Minor*, vol. i. p. 82.) This seems to show that the stream which flows into the Hellespont near the cape Dardanis, is the Rhodius, and not the river nearer Abydus; but it is not decisive. The modern name *Dardanelles* is generally supposed to be derived from the name of Dardanus. [G. L.]

DAREIUM. [APAVARCTICENE.]

DARENTIACA, as D'Anville writes the name, but Daventia, as Walckenaer writes it, a place in Gallia Narbonensis, which the Jerusalem Itin. puts between Augusta (*Aoust*) and Civitas Vocontiorum (*Die*). The site is unknown. It is fixed by some writers near a place called *Saillans*. [G. L.]

DARGAMA'NES (Δαργαμάνης, Ptol. vi. 11. § 2, 18. § 2), according to Ptolemy, a river which flowed through Bactriana and fell into the Oxus, crossing on its way the country of the Paropamisidae. Ammianus states that the Orgomanenes (evidently this river) and the Ochus unite, and then fall into the Oxus (xxiii. 6). Wilson (*Ariana*, p. 160) thinks its modern representative is either the *Dchas* or the *Gori* river. Ptolemy speaks of another tributary of the Oxus, which he calls Dargoedus (Δάργοιδος, vi. 11. § 2), and which appears to have flowed in nearly the same direction as the Dargamenes. Wilson (*Ariana*, p. 162) seems to think this stream is the Gori or river of *Kunduz*. Perhaps, after all, the Dargamenes and Dargoedus are one and the same river. [V.]

DARIDNA (Δάριδνα: *Eth.* Δαριδναῖος), a village of Paphlagonia, mentioned by Alexander Polyhistor in his work on Paphlagonia. (Steph. B. *s. v.*) [G. L.]

DARIORIGUM (Δαριόριγον), the capital of the Veneti, one of the Armoric nations of Gallia (Ptol. ii. 8). The Table has the same place on the road from Juliomagus (*Angers*) to Gesocribate (*Brest*), but under the name Dartoritum. Dariorigum is supposed to be the modern town of *Vannes*, in the department of *Morbihan*. It seems that Dariorigum according to the fashion of many other Gallic towns, took the name of the people under the Empire, and the name Veneti is the origin of *Vannes*. The Bretons still call the place *Wenet* or *Guenet*. [G. L.]

DARNII, in Ireland, mentioned by Ptolemy as lying to the south of Rhobogdii (or the population about *Fair Head*), coinciding with the southern part of Antrim and the northern part of Down. [R. G. L.]

DARNIS (Δάρνις; erroneously written in Ptolemy Δάρδανις; Ζαρινή, Stadiasm. p. 444: *Derna*), a city of Cyrenaica, on the coast, near the E. extremity of the country, is only mentioned by comparatively late writers, and, though a bishop's see, appears never to have been an important place. (*Itin. Ant.* pp. 68, 70; Amm. Marc. xxii. 16; Pacho, p. 96; Baith, p. 480.) [P. S.]

DARRAE (Δαρραί). Two tribes of this name are mentioned in the Arabian peninsula, one in the *Hedjaz* by Ptolemy (vi. 7), the other in modern *Omân* by Pliny (vi. 28). Mr. Forster says "that two tribes of different origin, but similar appellations, anciently existed, as the places which they inhabited, and which still respectively preserve their names, actually exist in both situations; the one a Joktanite race, inhabitants of *Darrha*, in *Omân*; the other an Ishmaelite people, inhabitants of *Khedheyre*, near *Yembo*, and in whose name we discover, under the disguise of a familiar contraction (Kedarrhae, Darrhae), a branch of the renowned people of Kedar." (*Arabia*, vol. i. p. 54; comp. p. 79.) Of the latter he further writes: "The town of *Khedheyre*, upon the same coast (of *Hedjaz*), north-west of the *Lobh* mountain, taken in conjunction with the tribe of *Khadhera*, carries the existing traces of Kedar to the northern frontier of the *Hedjaz*; the ascertained site of the Darrae, Cedrei, or Kedranitae, of Ptolemy, Pliny, and Stephanus of Byzantium after Uranius" (vol. i. p. 261). Of the former, in *Omân*, he says, "the name of Hadoram reappears, apparently, in the Dora and Darrae of Pliny, or the modern tribe and town of Darrha" (vol. i. p. 139), to the west of *Ras-el-Had*. [G. W.]

DARSA, a place in Asia Minor, to which the Roman consul Cn. Manlius (Liv. xxxviii. 15) came after leaving Cormasa. [CORMASA.] The site of Cormasa is unknown. Livy remarks that Darsa was the next city to Cormasa, but he says nothing of the distance; and the place is not mentioned in the fragments of Polybius (xxii. 19). [G. L.]

DARVENUM (Δαρούενον, Δαρούερνον), a town in Britain, mentioned by Ptolemy (ii. 3. § 27) as one of the three towns of the Cantii, Londinium and Rutupiae (*London* and *Richborough*) being the other two. [R. G. L.]

DASCU'SA (Δασκούσα, Ptol. v. 7. § 2, the common reading is Δασκούτα), a fortress in lesser Armenia, upon the river Euphrates, 75 M. P. from Zimara (Plin. v. 20), and 45 M.P. to the N. of Ciaca (*Peut. Tab.* comp. *Anton. Itin.*) It was garrisoned by the "Ala Aureliana" (*Not. Imp.* cxxvii.) and has been identified with the ferry and lead mines of *Kebóán Ma'dén*, the points where the *Karâ Su* is joined by the *Murâd Châï* at about 270 miles from its source. (Ritter, *Erdkunde*, vol. x. pp. 800, 823, 831, 858; *Journ. Geog. Soc.* vol. vi. p. 203; Chesney, *Exped. Euphrat.* vol. i. p. 41, vol. iii. 271.) [E.B.J.]

DASCYLI'TIS. [DASCYLIUM.]

DASCY'LIUM (Δασκύλιον, Δασκυλεῖον, Dascylus: *Eth.* Δασκυλίτης). Stephanus B. (*s. v.*) mentions several Asiatic cities called Dascylium. The only place of any historical note is the town near the

Propontis. Herodotus (iii. 120) mentions Mitrobates, a Persian, as governor of the nome in Dascylium; and again (iii. 126), he calls the same man the governor of Dascylium (*τὸν ἐκ Δασκυλείου ὕπαρχον*). But in vi. 33, he speaks of the Cyziceni submitting to Oebares, son of Megabazus, "the governor in Dascylium." Agesilaus, in one of his campaigns, marched to Phrygia, and came near Dascylium. (Xen. *Hell.* iii. 1. § 13.) Xenophon, who speaks of the Phrygia of Pharnabazus, seems to place Dascylium in Phrygia (*Hell.* iv. 1. § 15); but his narrative is confused, and nothing can be learned from it as to the position of Dascylium. He says that Pharnabazus had his palace here, and there were many large villages about it, which abounded with supplies; and there were hunting grounds, both in enclosed parks and in the open country, very fine. A river flowed round the place, and it was full of fish. There was also plenty of birds. The governor spent his winter here; from which fact and the context we seem to learn that it was in the low country. Alexander, after the battle of the Granicus, sent Parmeno to take Dascylium (Arrian, *Anab.* i. 17. § 2); but there is nothing in Arrian which shows its position. The town does not seem to have been a large place, but it gave name to a Persian satrapy (*τὴν Δασκυλίτιν σατραπείαν*, Thucyd. i. 129), the extent of which cannot be defined.

Strabo (p. 575) says that, above the lake Dascylitis, there are two large lakes, the Apolloniatis and the Miletopolitis; and on the Dascylitis is the town of Dascylium. We must therefore look for Dascylium and its lake between the shores of the Propontis and the lakes Apolloniatis [APOLLONIAE, p. 161, b.] and Miletopolitis. Strabo also says that the Doliones are a people about Cyzicus, from the river Aesepus to the Rhyndacus and the lake Dascylitis; from which we might perhaps conclude that the Dascylitis is east of the Rhyndacus; and another passage (p. 582) seems to lead to the same conclusion. In Strabo's time the territory of the Cyziceni extended to the Miletopolitis and the Apolloniatis; they had also one part of the Dascylitis, and the Byzantines had the other. From this also we infer that it was east of the Rhyndacus. Mela (i. 19), in express words, places Dascylos, as he calls it, east of the Rhyndacus. Pliny (v. 32) says that it is on the coast. Hecataeus, quoted by Strabo (p. 550), says that a river Odrysses flows from the west out of the Dascylitis, through the plains of Mygdonia, into the Rhyndacus. But this description applies to a lake west of the Rhyndacus. Strabo further says (p. 588) that the lake Dascylitis was also called Aphnitis; and he again mentions the Aphnitis (p. 59), but without identifying it with the Dascylitis. Stephanus (*s. v.* *Ἄφνειον*) says that the lake near Cyzicus is Aphnitis, and that it was formerly called Artynia. There is no lake nearer to Cyzicus than the lake of *Maniyas*, west of the Rhyndacus, which is the ancient Miletopolitis. The Rhyndacus flows through the Apolloniatis.

Leake, in his map of Asia Minor, marks a lake Dascylitis north of the Apolloniatis, and consequently between it and the shore of the Propontis, and east of the course of the Rhyndacus after it has flowed from the Apolloniatis. Some authorities speak of a lake in this part called *Diaskilli*, or some name like it; but this seems to require further confirmation. This town Dascylium must have existed to a late time, for a bishop of Dascylia is mentioned. (Plin. v. 32, ed. Harduin.)

What we can learn about Dascylium is very unsatisfactory. There is a river marked in the newest maps, which rises near *Broussa*, and flows westward towards the Rhyndacus, but its junction with the Rhyndacus is not marked. It is called the *Lufer Su*, or *Nifer*. Cramer (*Asia Minor*, vol. i. p. 172) conjectures that this may be the Odrysses of Hecataeus, though it does not run in the direction described in Strabo's text; and that it is also the river described by Xenophon. [G. L.]

DA'SEAE (*Δασέαι*: *Eth.* *Δασεάτης*), a town of Arcadia in the district Parrhasia, on the road from Megalopolis to Phigalea, 7 stadia from Macareae, and 29 stadia from Megalopolis. It was in ruins in the time of Pausanias, as its inhabitants had been removed to Megalopolis upon the foundation of the latter. Its name was apparently derived from the thick woods, the remains of which still cover the heights of *Deli Hassani*, near which Daseae must have stood. (Paus. viii. 3. § 3, viii. 27. § 4, viii. 36. § 9; Curtius, *Peloponnesos*, vol. i. p. 294.)

DASMENDA (*Δασμένδα*), a hill-fort in Cappadocia. [CAPPADOCIA, p. 507, b.] [G. L.]

DASSARE'TAE, DASSARE'TII (*Δασσαρήτιοι*, Strab. vii. p. 318; Ptol. iii. 13. § 32; *Δασσαρῆται* Steph. B. Appian, *Illyr.* i; Mela, ii. 3. § 11; Plin. iii. 23. s. 26), an Illyrian people whose position can be well ascertained, from their having occupied the great valley which contained the lake of Lychnitis and the plains of *Koritzá*. The W. part of Dassaretia was a contrast to the E., consisting entirely of lofty and rugged mountains, intersected by branches of the river Apsus. If *Berát* be the site of Antipatria, it will follow that the Dassaretae possessed all the lower mountainous country lying between *Koritzá* and *Berát*, beyond which latter the frontiers of the Dassaretae met those of the Taulantii Bylliones and Chaonians of Epirus; on the N. they bordered on the Eordeti and Penestae and partly on the Taulantii, while to the E. the crest of the great central ridge very naturally formed the line of demarcation between them and the Pelagones, Brygi, and Orestae, or in other words, between Illyria and Macedonia. It follows from these boundaries that Dassaretia was not less than 60 miles in length and as much in breadth,—an extent such as might be expected from the statement in Polybius (v. 108) who in addition to the towns on the lake of Lychnitis represents the Phoebatae, Pissantini, Calicoeni, and Pirustae all as tribes of Dassaretia. (Leake, *Trav. in North Greece*, vol. iii. pp. 325, foll.) The Phoebatae chiefly inhabited the valley of the *Uzúmi*, and the Pissantini that of the *Devól*. The Pirustae would seem to have been on the N. frontier of Dassaretia, as they joined the Taulantii and some other more northerly Illyrians to assist the Romans in the reduction of Gentius. (Liv. xlv. 26). They probably occupied an intermediate tract between the Pissantini on the lower part of the *Devól* and the S. extremity of the lake Lychnitis, in which case there is only the plain of *Korytzá* to the left of the Eordaicus for the situation of the Calicoeni. The operations of the consul Sulpicius against Philip in the campaign of B. C. 200, illustrate the ancient geography of this district. The Roman general marched from Apollonia of Illyria through Dassaretia into Lyncestis. The open country supplied him with such abundance of grain that he was enabled to save his own stock while he passed through the plain of Dassaretia, and induced him afterwards to send back his foragers thither, though he was encamped in an equally fertile plain,

of which however he had not military possession. (Liv. xxxi. 33.) On peace being made after the battle of Cynoscephalae, Lychnidus, which was the principal town of the Dassaretae, was given up to Pleuratus (Liv. xxxiii. 34) the son of Scardilaïdas, the Illyrian prince, who in the Social War had struggled unsuccessfully with Philip for the possession of Dassaretia (Polyb. v. 108.) The Dassaretae had several towns besides LYCHNIDUS. GERUNIUM and ANTIPATRIA were in Phoebatis both on the *Uzúmi;* to the E. of these on the *Devól* may be placed ORGESSUS, which was a town of the Pissantini; and somewhat nearer to the camp of Sulpicius, CORRAGUM, CODRION, and ILIUM seem to have been in the valley of the *Uzúmi* above *Berât* on the slopes of *Tomór*. Besides these CREONIUM and GERUS are enumerated, with four towns on the lake Lychnitis, viz. ENCHELARIAE, CERAX, SATION, and BOII (Polyb. *l. c.*). These four towns were, it has been inferred, on its W. shore, as the Itineraries which followed the E. side of the lake from the bridge of the Drilo to Lychnidus, make no mention of these places. [E. B. J.]

DASTARCUM. [CARMALAS.]

DATII (Δάτιοι), a people of Aquitania in Gallia, mentioned by Ptolemy (ii. 7), who names their capital Tasta (Τάστα). These names occur nowhere else. Ptolemy places the Datii south of the Gabali, and more north than the Auscii. Thus their position is indicated in a general way. Walckenaer has made an ingenious conjecture as to the position of the Datii. The Ruteni were south of the Gabali, and in the northern part of their territory, which bordered on the Gabali, is a river named *Daze*, in the department of *Aveyron;* and not far from this river *Daze*, to the south, is a place named *Testet*. Walckenaer concludes from this resemblance of names that the Datii occupied a tract between the river *Lot* and *Aveyron*, which was once called *St. Albin*. Resemblance of name alone is not sufficient evidence of ancient sites, but here we have no other evidence; and the position of the modern names corresponds well enough with the possible position of the Datii as indicated by Ptolemy. The conjecture of Walckenaer is confirmed by the fact, if it is true, which he mentions, that the names *Daze* and *Testet* occur in no other part of France. (Walckenaer, *Géog.*, &c., vol. ii. p. 247.) [G. L.]

DATUM. [NEAPOLIS.]

DAULIS (Δαυλίς: at a later time Δαυλία, Strab. ix. p. 423, and Δαύλιον, Polyb. iv. 25: *Eth.* Δαύλιος, Herod. viii. 35; Δαυλιεύς, Aesch. *Choëph.* 674: *Dhavlia*), a very ancient town of Phocis, near the frontiers of Boeotia, and on the road from Orchomenus and Chaeroneia to Delphi. It is said to have derived its name from the woody character of the district, since δαύλος was used by the inhabitants instead of δάσος, while others sought for the origin of the name in the mythical nymph Daulis, a daughter of Cephissus. (Strab. ix. p. 423; Paus. x. 4. § 7.) Daulis is mentioned by Homer as a Phocian town along with Crissa and Panopeus. (*Il.* ii. 520.) It is celebrated in mythology as the residence of the Thracian king, Tereus, who married Procne, the daughter of Pandion, king of Athens, and as the scene of those horrible deeds in consequence of which Procne was changed into a swallow, and her sister Philomele into a nightingale. Hence the latter was called by the poets the Daulian bird. (Thuc. ii. 29; Paus. *l. c.*) The woody district round the town is still a favourite haunt of the nightingale.

Daulis was destroyed by the Persians in the invasion of Xerxes. (Herod. viii. 35.) It was destroyed a second time by Philip, at the end of the Sacred War (Paus. x 3. § 1); but it was subsequently rebuilt, and is mentioned in later times as a town almost impregnable in consequence of its situation upon a lofty hill ("Daulis, quia in tumulo excelso sita est, nec scalis nec operibus capi poterat," Liv. xxxii. 18). Pausanias relates (x. 4. § 7) that the inhabitants of Daulis were few in number, but surpassed all the other Phocians in stature and strength. The only building in the town mentioned by him was a temple of Athena; but in the neighbourhood he speaks of a district called Tronis, in which was the chapel of a hero called the Archegetes.

The name of Daulis is still preserved in that of the modern village of *Dhavlia*, situated in a narrow valley, through which flows a branch of the Cephissus, called *Platanià*. The walls of the acropolis may be traced on the summit of the height rising opposite the modern village, and connected with the foot of Parnassus by a narrow isthmus. Within the enclosure is an ancient church of St. Theodore. Here an inscription has been found in which mention is made of the worship of Athena Polias and of Serapis. Before the door of the church in the modern village is another ancient inscription, of considerable length, recording an arbitration made at Chaeroneia in the reign of Hadrian, concerning certain property in Daulis. It is given by Leake, and in Böckh's collection (No. 1732). In this inscription we read of "a road leading to the Archagetes," which is evidently the chapel of the hero spoken of by Pausanias. One of the plots of land in the inscription is called Platanus, from which probably comes the name of the river *Platanià*.

On one of the heights above *Dhavlia* lies the monastery of Jerusalem. The road leading to it from the village, and from it to the upper heights of Parnassus, is no doubt the same as the road from Daulis to Parnassus correctly described by Pausanias as longer than the one from Delphi, but less difficult. (Dodwell, *Tour through Greece*, vol. i. p. 204; Leake, *Northern Greece*, vol. ii. p. 97, seq.; Ulrichs, *Reisen in Griechenland*, p. 148.)

DAUNIA. [APULIA.]

DAVIANUM. "Mutatio Davianum" is placed in the Jerusalem Itin. on the road from Valentia (*Valence*) in Gallia Narbonensis to Vapincum (*Gap*). The distance from "Mansio Monte Seleuci" to Davianum, which is on the road from Mons Seleucus to Vapincum, is 8 M. P. D'Anville identifies Davianum with a place *Veine*. Mons Seleucus is certainly *Saléon*, and the position of Davianum may be ascertained tolerably well. Walckenaer places it at *La Beaumette*, *Dèves et le bois de Dèves*, near the *Bastie Monsaléon*. [G. L.]

DAXIMONI'TIS (Δαξιμωνῖτις), a country in Pontus, in the valley of the river Iris. (Strab. p. 547.) Hamilton (*Researches*, *&c.* vol. i. p. 358), speaking of the valley of *Tourkhal*, says: "Here the Iris changes its course from west to north, agreeing with Strabo's description of that river near Gazioura, where it leaves the plain of Daximonitis." *Tourkhal* is west of *Tocat*, and a little further north. [G. L.]

DEA VOCONTIORUM, a city of the Vocontii, who were in Gallia Narbonensis, on the east side of the *Rhone*. Dea is only mentioned in the Itins., which place it between Lucus (*Luc*) and Augusta (*Aoust*), and 12 M. P. from Lucus. The modern

site is *Die*, in the department of *Drôme*. In the Notitia of the provinces of Gallia, it is called Civitas Deensium. If an inscription which is cited, "Col. Dea Avg. Voc," is genuine, the place was made a colonia. Stephanus (*s. v.* Δία) mentions a city, Dia, in Italy, close to the Alps, which may, possibly, be Dea; but if so, "Italy" is a mistake, and we should read "Gallia" instead. [G. L.]

DEBAE or DEBEDAE (Δέβαι), an Arab tribe on the coast of the Red Sea, a little to the north of *Mekka*. Diodorus Siculus (iii. 44) describes their country as situated at the foot of the Chabinus Mons (ὄρος Χαβῖνον), and permeated by a river so rich in gold dust that the deposit at its mouth glittered with the precious metal; but the inhabitants were utterly ignorant of the art of working it. He describes them as "occupied wholly with the rearing of camels, which animal they used for all purposes, pacific and belligerent; living on their milk and flesh, and using them for the transport of themselves and their merchandise." He mentions a remarkable fact, if true, that "their hospitality was restricted to the Boeotians and Peloponnesians," and assigns a still more remarkable reason, viz., "that, according to ancestral traditions, Hercules had been on terms of intimacy with this nation." Such is the report of Diodorus, copied almost literally from Agatharcides (Hudson, vol. i. p. 59), whose account is abridged by Strabo (xvi. p. 777). Mr. Forster takes this last statement (which he misunderstands of a "descent from one common stock") to intimate, "under the thin veil of classical fiction, the important historical fact, of the existence of an open trade between the Greeks and Arabs from very remote times, and of all the facilities implied by commercial intercommunity" (vol. i. p. 38). He finds this tribe in "the *Zebeyde* of Burckhardt; the rectified anagram changing *Zebeyde* into *Zedeybe*, and the idiomatic interchange of the *d* and *z* restoring the classical name, as written by Agatharcides, *Debedae*." "The relative geographical positions place the identity beyond question, and the sameness of manners, habits, and occupations will complete the conclusive proof that the Dedebae and the *Zebeyde* are one and the same people" (p. 73). He imagines them to be the same as the Cinaedocolpitae of Ptolemy, and the auriferous river to be the Baetius of that geographer. [Baetius.] [G. W.]

DECA'POLIS (Δεκαπόλις), a district of Palestine, so named from the ten cities contained within its limits. They are variously given by different writers, as in Pliny's time — "in quo non omnes eadem observant." According to him, most authorities gave Damascus, Philadelphia, Rhaphana, Scythopolis, Gadara, Hippos, Dios, Pella, Galasa (? Gerasa), Canatha (v. 18). In this view the district comprehended the southern part of Syria, part of Peraea, as well as the neighbourhood of *Bîsan*, on the west of the Jordan. But in St. Matthew (iv. 25) "Decapolis" is distinguished from "beyond Jordan;" which would show that the districts were not conterminous. Josephus calls Scythopolis "the greatest city of Decapolis" (*B. J.* iii. 8. § 7), but does not name the others. Eusebius describes it as the part of Peraea "that lies about Hippos, Pella, and Gadara." (*Onomast. s. v.*) [G. W.]

DECELEIA. [Attica, p. 330, a.]

DECEM PAGI, in Gallia, is placed by the Antonine Itin. and the Table on the road from Divodurum (*Metz*) to Argentoratum (*Strassburg*). Between Divodurum and Decem Pagi was Ad Duodecimum, a place 12 Gallic leagues from Divodurum according to the Table; and from Ad Duodecimum to Decem Pagi was also 12 Gallic leagues, according to the Table. A place called *Dieuze*, on the *Seille*, in the department of *Meurthe*, seems to represent Decem Pagi. Julian marched from Augustodunum through Decem Pagi to attack the Alamanni (Amm. Mar. xvi. 2). The place was within the territory of the Mediomatrici. [G. L.]

DECE'TIA (*Décise*), an island in the Ligeris (*Loire*), within the territory of the Aedui. In the seventh year of the Gallic War (B.C. 52) Caesar summoned the senate of the Aedui to Decetia. (*B. G.* vii. 33). The name occurs in the Itins. In the Antonine Itin. it is placed on the road from Augustodunum (*Autun*) to Paris, and 16, or, according to another reading, 15, Gallic leagues from Nevirnum (*Nevers* on the Loire). In one place in the Antonine Itin. the name is written Deccidae; and in the Table it is Degena, a corrupted form. The modern site is *Décise*, in the department of *Nièvre*. [G. L.]

DECIA'NA. [Indigetes.]

DECIA'TES, DECIA'TAE (Δεκιᾶται). Ptolemy (ii. 10) has the form Δεκεάτιοι. The Deciates were in Gallia Narbonensis, west of the Var, and their neighbours on the west were the Oxybii (Plin. iii. 5). Ptolemy makes Antipolis (*Antibes*) the chief town of the Deciates; but if this was so in Ptolemy's time, it was not so at an earlier date, for Antipolis was a Greek settlement. Antipolis, however, may have been founded in the country of the Deciates, who occupied the tract along the coast between the town and the Var, and were consequently the nearest people of Transalpine Gaul to Italy. Polybius (xxxiii. 7; Strab. p. 202), who calls the Deciates a Ligurian people, tells how the Ligurians besieged Antipolis and Nicaea, and the Massaliots sent for help to Rome. The Romans sent some commissioners, who landed at Aegitna in the territory of the Oxybii; but the Oxybii, who had heard that they came to give them orders to desist from the siege, wounded one of the commissioners. Upon this the Romans sent the consul Q. Opimius with an army, who defeated the Oxybii and Deciates, and gave part of their country to the Massaliots (B.C. 154). According to Florus (ii. 3), the Deciates were again in arms with the Salyes (B.C. 125), but were defeated by the consul M. Fulvius Flaccus.

The Deciates, as it appears, were also included by Livy among the Transalpine Ligures, as we may infer from the epitome of the 47th book. Stephanus (*s. v.* Δεκίητον) mentions a town of Italy called Decietum, on the authority of the geographer Artemidorus; and he gives the ethnic name Decietae. Whatever error there may be in this extract, it is plain that Stephanus means the Deciates. Mela (ii. 5) mentions an "oppidum Deciatum;" and it is not Antipolis, for he speaks of Antipolis as a separate place. The situation of this town, if there was such a place, is unknown. [G. L.]

DECIUM. [Vascones.]

DE'CUMA, a town of Hispania Baetica, near the river Baetis, and apparently on its left bank, near its junction with the Singulis. (Plin. iii. 1. s. 3.) It is supposed to be the same place as the Detumo, of which we have some coins (Mionnet, *Suppl.* vol. i. p. 114; Sestini, p. 88); and Harduin takes it for the Δητοῦνδα of Ptolemy (ii. 4. § 11). [P. S.]

DECUMA'TES AGRI. [Agri Decumates.]

DE'DMASA (Δέδμασα: *Eth.* Δεδμασεύς). [Medmasa.]

DEIRE (Δειρή, Strab. xvi. pp. 769, 773; Ptol. iv. 7. § 9; Steph. B. *s. v.*; Berenice Epidires, Plin. vi. 29. s. 33), or the "Neck," so called from its position on a headland of the same name, was a town situated on the African shore of the Straits of *Bab-el-Mandeb*, at their narrowest part. The space between Deire and the opposite foreland of Poseidonium on the Arabian shores was about 60 stadia (8½ miles) in width. Deire stood in lat. 11° 3′ N. It was also called Isidis Portus from a temple of that goddess which overlooked the harbour, and Deire-Berenices from the favourite sister of Ptolemy Philadelphus, who enlarged and granted fresh privileges to the town. (Agathem. p. 8.) [W. B. D.]

DEITA'NIA, a district in the SE. of Spain, mentioned only by Livy, who places it SW. of CONTESTANIA. (Fr. xci.) [P. S.]

DELGOVI'TIA, a station in Britain, mentioned in the first Itinerary as being the second station eastward after leaving *York*. Probably *Market Weight-on.* [R. G. L.]

DELEMNA, a place in Cappadocia. The Jerusalem Itin. places Mutatio Delemna 10 M. P. from Ancyra, on the road to the Cappadocian frontier. The next station in this Itin. to Delemna is Corbeus, 11 M. P. [CORBEUS.] [G. L.]

DE'LIUM (Δήλιον: *Eth.* Δηλιεύς), a small place with a celebrated temple of Apollo, situated upon the sea-coast in the territory of Tanagra in Boeotia, and at the distance of about a mile from the territory of Oropus. This temple, which took its name from the island of Delos, is described by Livy (xxxv. 51) as overhanging the sea, and distant five miles from Tanagra, at the spot where the passage to the nearest parts of Euboea is less than four miles. Strabo (ix. p. 403) speaks of Delium as a temple of Apollo and a small town (πολίχνιον) of the Tanagraei, distant 40 stadia from Aulis. It was here that the Athenians suffered a signal defeat from the Boeotians in the eighth year of the Peloponnesian War, B. C. 424. Hippocrates, the Athenian commander, had seized the temple at Delium, which he converted into a fortress by some temporary works, and after leaving there a garrison, was on his march homewards, and had already reached the territory of Oropus at the distance of 10 stadia from Delium, when he met the Boeotian army advancing to cut off his retreat. In the battle which ensued the Athenians were defeated with great loss; and on the seventeenth day after the battle the Boeotians retook the temple. (Thuc. iv. 90.) Socrates fought at this battle among the hoplites, and, according to one account, saved the life of Xenophon (Strab. ix. p. 403; Diog. Laërt. ii. 22), while, according to another, his own retreat was protected by Alcibiades, who was serving in the cavalry (Plut. *Alc.* 7). A detachment of the Roman army was likewise defeated at Delium by the troops of Antiochus, B. C. 192. (Liv. xxxv. 51.) (Comp. Strab. viii. p. 368; Paus. ix. 20. § 1; Ptol. iii. 15. § 20; Liv. xxxi. 45.)

The modern village of *Dhilissi*, which has taken its name from Delium, is at some little distance from the sea. It is clear, however, from the testimony of Livy already referred to, that the temple of Apollo was upon the coast; and hence the modern village of *Dhilissi* may, as Leake suggests, be the site of the πολίχνιον, a small town of Delium. A few Hellenic fragments have been found at the village. (Leake, *Northern Greece*, vol. ii. p. 449, seq.)

DELMI'NIUM. [DALMINIUM.]

DELOS or DELUS (Δῆλος: *Eth.* and *Adj.* Δήλιος, Δήλια, Δηλιάς, Δηλιακός), the smallest of the islands called the Cyclades in the Aegaean sea, lying in the strait between Rheneia and Myconus. It appears in the earliest times as one of the holiest spots in Hellas. According to the most generally received tradition, it was called out of the deep by the trident of Poseidon, but was a floating island, until Zeus fastened it by adamantine chains to the bottom of the sea, that it might be a secure resting-place to Leto, for the birth of Apollo and Artemis. (Pind. *ap. Strab.* x. p. 485; Callim. *Hymn. in Del.* passim; Virg. *Aen.* iii. 76; Plin. iv. 12. s. 22; *Dict. of Ant.* art. *Leto.*) As the birthplace of Apollo, it became one of the chief seats of his worship, and the god is said to have obtained exclusive possession of the island by giving Calaureia to Poseidon in exchange for it. (Strab. viii. p. 373.) In the same way the Delphians related that Apollo gave Calaureia to Poseidon in order to obtain possession of Delphi. (Paus. x. 5. § 6.) Delos was called by various other names by the poets and mythographers. Pliny (*l. c.*) mentions the names of Asteria, Ortygia, Lagia, Chlamydia, Cynthus, Pyrpile; and Stephanus B. those of Asteria, Pelasgia, and Chlamydia. Its name of Asteria is alluded to by Poseidon, who speaks of Delos as the "unshaken prodigy of the earth, which mortals call Delos, but the gods in Olympus the far-famed *star* (ἄστρον) of the dark earth." (Pind. *Frag.* 57, 58, ed. Bergk.) Callimachus also says that it was called Asteria, when Leto found refuge upon it. (*Ibid.* 40.) It received the name of Ortygia because according to one version of the legend Leto was changed by Zeus into a quail (ὄρτυξ), in order to escape from Hera, and in this form arrived at the floating island. (Serv. *ad Virg. Aen.* iii. 72; Strabo also mentions the name Ortygia, x. p. 486.) The name of Delos was supposed by the ancient writers to have been given to the island from its becoming clear or plain (δῆλος) after floating about in the sea. (Aristot. ap. Plin. iv. 12. s. 22; Serv. *ad Virg. Aen. l. c.*) In consequence of its having been fastened by Zeus to the bottom of the sea, it was supposed to be immovable even by earthquakes, to which the surrounding islands were frequently subject. Hence Pindar, in the passage already quoted, calls Delos "the unshaken prodigy of the earth" (χθόνος ἀκίνητον τέρας). Down to the time of Pliny (*l. c.*) it was only twice shaken by earthquakes, and on each occasion the phenomenon was regarded with alarm by the whole of Greece. The first occurred just before the Persian invasion (Herod. vi. 98), and the second shortly before the Peloponnesian War (Thuc. ii. 8). It is a curious circumstance that Herodotus speaks of the former earthquake, and Thucydides of the latter as the only one which had ever taken place; and accordingly some commentators suppose that Thucydides actually refers to the same earthquake as the one mentioned by Herodotus. (See Arnold, *ad Thuc. l. c.*)

Respecting the origin of the worship of Apollo at Delos, we have no trustworthy information. K. O. Müller supposes that it was introduced by the Dorians on their voyage to Crete (Müller, *Dor.* vol. i. p. 238); but this is only an hypothesis, unsupported by evidence. In the earliest historical times the island was inhabited by Ionians, and is represented as the centre of a great periodical festival in honour of Apollo, celebrated by all the Ionic cities on the mainland as well as in the islands. In this character it is represented in the Homeric hymn to Apollo, which cannot probably be later than 600 B. C. (Hom.

Hymn. in Apoll. 146, seq.; Grote, *Hist of Greece*, vol. iii. p. 222.) The festival was conducted with great splendour; and, as at Delphi, there were musical, as well as gymnastic contests. Like the Olympic and other great festivals of Hellas, it doubtless grew out of one of a more limited character; and we are expressly informed that Delos was originally the centre of an Amphictyony, to which the Cyclades and the neighbouring islands belonged. (Thuc. iii. 104: Strab. x. p. 485; comp. Böckh, *Inscr.* vol. i. p. 252, seq.) The Athenians took part in this festival at an early period, as is evident from the mention of the Deliastae in one of Solon's laws (Athen. vi. p. 234) It was related at a later period that the Athenians instituted the festival to commemorate the safe return of Theseus from Crete, and that the vessel in which the sacred embassy sailed to the festival was the identical one which had carried Theseus and his companions. (Plut. *Thes.* 21; Plat. *Phaed.* sub init.) The two Ionic despots, Peisistratus of Athens and Polycrates of Samos, both took a warm interest in the festival: Peisistratus purified the island by removing all the tombs which were within view of the temple; and Polycrates dedicated the neighbouring island of Rheneia to the Delian Apollo, by fastening it with a chain to Delos. But owing to various causes, among which undoubtedly was the conquest of the Ionic cities in Asia Minor by the Persians, the festival had fallen into decay at the commencement of the Peloponnesian War. In the sixth year of this war, B. C. 426, the Athenians purified Delos. They removed all the tombs from the island, and declared it to be unlawful henceforth for any living being to be born or die within it, and that every pregnant woman should be carried over to the island of Rheneia in order to be delivered. (Thuc. *l. c.*; Strab. x. p. 486.) On this occasion the Athenians restored the ancient festival under the name of the Delia, of which an account is given elsewhere. (*Dict. of Ant.* art. *Delia.*)

The sanctity of Delos was respected by Datis and Artaphernes, who would not anchor here, but passed on to Rheneia. They also sent a herald to recall the Delians, who had fled to Tenos, and they burnt upon the altar of the god 300 talents of frankincense. (Herod. vi. 97.) On the formation of the confederacy in B. C. 477, for the purpose of carrying on the war against Persia, Delos was chosen as the common treasury (Thuc. i. 96); but subsequently the transference of the treasury to Athens, and the altered character of the confederacy, reduced the island to a condition of absolute political dependence upon Athens. The purification of Delos by the Athenians in B. C. 426 has been already mentioned; but four years afterwards (B. C. 422) the Athenians thinking the removal of the Delians themselves essential to the complete purification of the island, banished all the inhabitants, who obtained a settlement at Atramyttium (Adramyttium), which was given to them by the satrap Pharnaces. (Thuc. v. 1; Paus. iv. 27. § 9.) Here, some years afterwards (B. C. 411), several of them were murdered by Arsaces, a general of Tissaphernes (Thuc. viii. 108).

After the fall of Corinth (B. C. 146) Delos became the centre of an extensive commerce. The sanctity of the spot and its consequent security, its festival which was a kind of fair, the excellence of its harbour, and its convenient situation on the highway from Italy and Greece to Asia, made it a favourite resort of merchants. (Strab. x. p. 486.) So extensive was the commerce carried on at Delos, that 10,000 slaves are said to have changed hands here in one day. (Strab. xiv. p. 668.) Delos was celebrated for its bronze, and before the invention of the Corinthian bronze the *aes Deliacum* had the greatest reputation in antiquity, and the vessels made of it were in very great request. (Plin. xxxiv. 2. s. 4; "vasa Deliaca," Cic. *pro Rosc. Am.* 46, *Verr.* ii. 34; *Dict. of Ant.* p. 25, b., 2nd ed.) The Romans confirmed the Athenians in the possession of the island; but in the Mithridatic War the generals of Mithridates inflicted upon it a devastation, from which it never recovered. In the time of Strabo it still belonged to the Athenians. (Polyb. xxx. 18; Strab. *l. c.*; Appian, *Mithr.* 28; Paus. iii. 23. §§ 3, 4.) Pausanias describes it as almost deserted in his time (viii. 33. § 2, comp. ix. 34. § 6).

Delos is little more than a rock, being only 5 miles in circumference, according to Pliny (*l. c.*). The town is described by Strabo (x. p. 485) as lying in a plain at the foot of Mount Cynthus, and the only buildings which he specifies in the island are the ἱερὸν of Apollo, and the temple of Leto. The town was situated on the western side of the island. Mount Cynthus, from which Apollo and Leto are so often called, is a bare granite rock not more than 400 or 500 feet high. It was probably the acropolis of the ancient town, and seems to have been surrounded by a wall. On its sides are many architectural fragments of white marble, and on its summit are the foundations and remains of a large building of the Ionic order. In antiquity two flights of steps led up to the summit of the mountain; the one on the northern, and the other on the western side. On the western side is an ancient gate, of which "the roof is formed of two stones rudely shaped, and resting against each other at an angle so obtuse that the rise is only 4 feet 2 inches, above a breadth of 16 feet 2 inches." (Leake.)

The ancient writers speak of a little river INOPUS (Ἴνωπός) in the island. They compare its rising and falling with the same phaenomena of the Nile, and some even suppose there was a connection between it and the Aegyptian river. (Strab. vi. p. 271, x. p. 485; Callim. *Hymn. in Del.* 206, 263, *in Dian.* 171; Paus. ii. 5. § 3; Plin. ii. 103. s. 106.) We also find mention of a lake or tank, called λίμνη τροχοειδής by Herodotus (ii. 170) and Theognis (7), τροχοέσσα by Callimachus (*in Del.* 261), containing the water necessary for the service of the temple of Apollo. Its name, as well as the epithet περιηγής given it by Callimachus (*in Apoll.* 59), sufficiently proves that it was oval or circular; and there can be no doubt that it is the oval basin, 100 yards in length, situated in the northern half of the island, and a little inland east of the ancient harbour, which Tournefort and the earlier writers absurdly supposed to be a Naumachia. This lake is frequently mentioned by other ancient writers; and near it Leto is said to have brought forth her divine children. (Aesch. *Eum.* 9; Eurip. *Ion*, 169, *Iphig. Taur.* 1103.) Others again represent the birthplace of Apollo and Artemis as near the Inopus (Hom. *in Apoll.* 18; Callim. *in Del.* 206); and as the exact spot was pointed out in later times, the Inopus would appear to have been situated in the northern part of the island, near the oval basin mentioned above. Leake, however, identifies the Inopus with the small brook which flows down from Mount Cynthus and joins the sea at the port of *Furni*, since it is the only running stream in the island, and that only in winter. Leto is said to have grasped a palm-tree

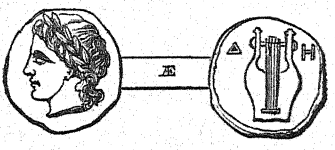
when she bore her children; and the palm, which does not grow in Greece Proper, was held in especial reverence in Delos. (Comp. Paus. viii. 48. § 3; Hom. *Od.* vi. 162; Aelian, *V. H.* v. 4; Hygin. *Fab.* 140.) The identical palm-tree of Leto was shown by the Delii in the time of Cicero (*de Leg.* i. 1).

Delos is now a heap of ruins. Whole shiploads of columns and other architectural remains were carried off, centuries ago, to Venice and Constantinople. Of the great temple of Apollo, of the stoa of Philip, of the theatre, and of numerous other buildings, there is scarcely the capital of a column or an architrave left uninjured. Not a single palm-tree is now found in the island, and the only inhabitants are a few shepherds, taking care of some flocks of sheep and goats brought over from Myconus. The chief buildings of Delos lay between the oval basin and the harbour on the western side of the island. The ruins of the great temple of Apollo and of the stoa of Philip III. of Macedon may here be distinctly traced. (Böckh, *Inscr.* n. 2274.) There are still remains of the colossal statue of Apollo dedicated by the Naxians, and in front of the basis we read Ναξίοι Ἀπόλλωνι. This statue was thrown down in antiquity. A brazen palm-tree, which had been dedicated by Nicias, according to Plutarch (*Nic.* 3), or by the Naxians themselves, according to Semus (Athen. xi. p. 502), having been blown down by the wind, carried with it the colossal statue. "The theatre stood at the western foot of Mount Cynthus, facing Rheneia, and not far from the stoa of Philip. Its extremities were supported by walls of white marble of the finest masonry, but of a singular form, having had two projections adjacent to the orchestra, by which means the lower seats were in this part prolonged beyond the semicircle, and thus afforded additional accommodation to spectators in the situation most desirable. The diameter, including only the projections, is 187 feet. The marble seats have all been carried away, but many of the stones which formed their substruction remain. Immediately below the theatre, on the shore, are the ruins of a stoa, the columns of which were of granite. In a small valley which leads to the summit of Mount Cynthus, leaving the theatre on the left, many ruins of ancient houses are observable; and above them, in a level at the foot of the peak, there is a wall of white marble, which appears to have been the cell of a temple. Here lies an altar, which is inscribed with a dedication to Isis by one of her priests, Ctesippus, son of Ctesippus of Chius. Like many others, remaining both in this island and in Rheneia, it is adorned with bulls' heads and festoons. Another fragment of an inscription mentions Sarapis; and as both these were nearly in the same place where Spon and Wheler found another in which Isis, Anubis, Harpocrates, and the Dioscuri were all named, it is very probable that the remains of white marble belonged to a temple of Isis. Among them is a portion of a large shaft pierced through the middle, 4 feet 5 inches in diameter; and there is another of the same kind, 5 feet 8 inches in diameter, half-way up the peak of Cynthus." (Leake.) After describing Mount Cynthus, of which we have already spoken, Leake continues:—"Ruins of private houses surround Mount Cynthus on every side. On the heights above the Trochoëssa, which form the north-western promontory of the island, are many other similar ruins of ancient houses, neatly constructed with mortar. On the summit of the same hill, near the remains of a large house, are some shafts of white marble, a foot and a half in diameter, half polygonal and half plain. As this quarter was entirely separated from the town on Mount Cynthus by the valley containing the sacred buildings, there is great probability that it was the new Athenae Hadrianae, which was built at the expense of the emperor Hadrian, in a position called Olympieum (Phlegon, *ap. Steph. B. s. v.* Ὀλυμπίειον), perhaps from a temple of Jupiter Olympius to which the shafts just mentioned may have belonged." In the northern part of the island are the remains of the stadium and the gymnasium.

The strait, which separates Delos and Rheneia, is 4 stadia, or about half a mile, in width. (Strab. x. p. 486.) In this strait are two rocks, called *Rematiári*, of which one is probably the ancient island of Hecate (Ἑκάτης νῆσος, Harpocrat. and Suid. *s. v.*; Semus, *ap. Athen.* xiv. p. 645.)

RHENEIA or RHENAIA (Ῥήνεια, Ῥηναῖα, both forms occur in writers and inscriptions) is much larger than Delos, being about 10 miles in circumference. The northern and southern halves are divided by a narrow isthmus. The southern half, which lies opposite Delos, was the burial-place of the latter, as has been already explained, and is now covered with remains of sepulchres. There are also ruins of many private houses, like those at Delos. (Thuc. i. 13, iii. 104; Herod. vi. 97; Strab. x. p. 486; Diod. xii. 58.)

Both Delos and Rheneia are now called *Dhiles*. (Besides the earlier works of Spon, Wheler, Thevenot, and Tournefort, see Leake, *Northern Greece*, vol. iii. p. 95, seq.; Ross, *Reisen auf den Griech. Inseln*, vol. i. p. 30, seq., vol. ii. p. 167, seq.; Brönsted, *Reisen*, vol. i. p. 59; Fiedler, *Reisen durch Griechenland*, vol. ii. p. 269, seq.; *Expéd. Scientif.* vol. iii. p. 3, seq.; Sallier, *Hist. de l'Isle de Delos*, in *Mém. de l'Acad. des Inscr.* vol. iii. p. 376; Dorville, *Miscell. Observ.* vol. vii. p. 1, seq.; Schwenck, *Deliacorum Part. I.*, Francof. 1825; Schläger, *Pauca quaedam de Rebus Deli*, Mitav. 1840.)



COIN OF DELOS.

DELPHI (Δελφοί: *Eth.* Δελφός, *fem.* Δελφίς, Δελφή; Adj. Δελφικός: *Kastrí*), a town in Phocis, and one of the most celebrated places in the Hellenic world in consequence of its oracle of Apollo.

I. SITUATION.

The situation of Delphi is one of the most striking and sublime in all Greece. It lies in the narrow vale of the Pleistus, which is shut in on one side by Mount Parnassus, and on the other by Mount Cirphis. At the foot of Parnassus is a lofty wall of rocks, called Phaedriades in antiquity, and rising 2000 feet above the level of the sea. This rocky barrier faces the south, and from its extremity two lower ridges descend towards the Pleistus. The rocky ground between these two ridges also slopes down towards the river, and in about the middle of the semicircular recess thus formed lay the town of Delphi, occupying the central area of a great natural theatre, to which its site is compared by the ancient writers. (Οἱ Δελφοὶ, πετρῶδες

χωρίον, θεατροειδὲς, κατὰ κορυφὴν ἔχων τὸ μαντεῖον καὶ τὴν πόλιν, Strab. ix. p. 418; media saxi rupes in formam theatri recessit, Justin, xxiv. 6.) The northern barrier of the Phaedriades is cleft towards the middle into two stupendous cliffs, between which issues the far-famed Castalian spring, which flows down the hill into the Pleistus. The ancient town lay on both sides of the stream, but the greater part of it on the left or western bank, on which stands the modern village of *Kastri*. Above the town was the sanctuary of the god, immediately under the Phaedriades.

Delphi was, so to speak, shut in on all sides from the rest of the world, and could not have been seen by any of the numerous pilgrims who visited it, till they had crossed one of its rocky barriers, when all its glories burst suddenly upon their view. On its northern side were the Phaedriades; on its eastern and western sides, the two lower ridges projecting from the Phaedriades towards the Pleistus; while on the other side of the river towards the south rose the range of Mt. Cirphis. Three roads led to Delphi; one from Boeotia, — the celebrated *Schiste*, — which passed through the eastern of two ridges mentioned above; and two others from the west, crossing the only two openings in the western ridge. Of these two the more northerly led from Amphissa, and the more southerly from Crissa, the modern *Chrysó*, which was the one taken by the pilgrims coming from Cirrha. Traces of the ancient carriage-road from Crissa to Delphi may still be seen. Delphi was fortified by nature, on the north, east, and west, by the Phaedriades and the two projecting ridges: it was only undefended on the south. On this side it was first fortified by a line of walls by Philomelus, who also erected two fortresses to command its two approaches from the west. The circuit of the city was only 16 stadia, or a little more than two miles. (Strab. *l. c.*) A topographical description of the city is given below.

The Delphian valley, or that part of the vale of the Pleistus lying at the foot of the town, is mentioned in the Homeric Hymn to Apollo (284), under the name of κοίλη βῆσσα; and is called by Pindar κοιλόπεδον νάπος (*Pyth.* v. 50), and Ἀπολλωνία νάπα (*Pyth.* vi. 10), and by Strabo also νάπη (Strab. *l. c.*).

II. History.

The town of Delphi owes its origin as well as its importance to the oracle of Apollo. According to some traditions, it had belonged to other divinities before it passed into the hands of Apollo. In Aeschylus it is represented as held in succession by Gaia, Themis, and the Titanian Phoebe, the last of whom gave it to Phoebus, when he came from Delos. (*Eum.* 1, seq.) Pausanias says that it was originally the joint oracle of Poseidon and Ge; that Ge gave her share to Themis, and Themis to Apollo; and that the latter obtained from Poseidon the other half by giving him in exchange the island of Calaureia. (Paus. x. 5. § 6, seq.) The proper name of the oracle was Pytho (Πύθω); and in Homer that of Delphi, which was subsequently the name of the town, does not occur. In the Iliad the temple of Phoebus Apollo at the rocky Pytho is already filled with treasures (*Il.* ix. 405); and in the catalogue of the ships the inhabitants of Pytho are mentioned in the same line with those of Cyparissus (*Il.* ix. 405). In the Odyssey Agamemnon consults the oracle at Pytho (*Od.* viii. 80). It thus appears in the most ancient times as a sacred spot; but the legend of its foundation is first related in the Homeric Hymn to Apollo. In this poem Apollo, seeking for a spot where he may found an oracle, comes at last to Crissa under Mount Parnassus. He is charmed with the solitude and sublimity of the place, and forthwith commences the erection of a temple, which is finished under the superintendence of the two brothers Trophonius and Agamedes. He then slays the huge serpent which infested the place; and from the monster *rotting* (from πύθειν) in the ground, the temple was called Pytho, and the god the Pythian:—

ἐξ οὗ νῦν Πυθὼ κικλήσεται· οἱ δὲ ἄνακτα
Πύθιον καλέουσιν ἐπώνυμον, οὔνεκα κεῖθι
αὐτοῦ πῦσε πέλωρ μένος ὀξέος ἠελίοιο.
(*Hymn. in Apoll.* 372.)

The temple now wanted priests; and the god, beholding a Cretan ship sailing from Cnossus, metamorphosed himself into a dolphin, and brought the vessel into the Crissaean gulf. Here the Cretans landed, and, conducted by the god, founded the town of Crissa, and became the priests of the temple. He taught them to worship him under the name of Apollo Delphinius, because he had met them in the form of a dolphin (Δελφίς). Müller (*Dorians*, vol. i. p. 238), and many other writers, suppose that this temple was really founded by colonists from Crete, and that the very name Crissa points to a Cretan origin. We, however, are disposed to think that in this, as in so many other cases, the legend has sprung out of an attempt to explain the names; and that it was simply the names of Crissa and Delphi which suggested the story of the Cretan colonists and of the metamorphosis of the god into the dolphin. It is useless to speculate as to what is the real origin of the names of Crissa and Pytho. Many writers derive the latter from πυθέσθαι, "to inquire," in spite of the difference of the quantity (Πῡθώ, πῠθέσθαι); but the similarity of sound between the two words is probably only accidental. Whatever may be thought of the origin of the places, the historical fact worthy of notice is, that Crissa had at first the superintendence of the sanctuary of Pytho, and continued to claim jurisdiction over it even after the Amphictyonic Council held its spring meeting at the temple, and began to regard itself as the guardian of the place. A town gradually sprung up round the sanctuary, the inhabitants of which claimed to administer the affairs of the temple independently of the Crissaeans. Meantime Cirrha, which was originally the sea-port of Crissa, increased at the expense of the latter; and thus Crissa declined in importance, as Cirrha and Delphi augmented. It is probable that Crissa had already sunk into insignificance before the Sacred War in B. C. 595, which ended in the destruction of Cirrha by the order of the Amphictyonic Council, and in the dedication of the Cirrhaean plain to the town. An account of this war is given elsewhere [Crissa]; and it is only necessary to repeat here, that the spoils of Cirrha were employed by the Amphictyons in founding the Pythian games, which were henceforwards celebrated under the superintendence of the council every four years, — in the former half of every third Olympiad. The first celebration of the Pythian games took place in B. C. 586. The horse races and foot races were celebrated in the maritime plain near the site of Cirrha. The hippodrome continued to be in this

spot down to the latest times (Paus. x. 37. § 4); but the stadium, which was still in the maritime plain in the time of Pindar (*Pyth.* xi. 20, 23), was subsequently removed to the city, where the musical and poetical matches seem to have been always held.

From the time of the destruction of Cirrha, Delphi was indisputably an independent state, whatever may have been its political condition before that time. From this time it appears as the town of Delphi, governed by its own magistrates. The name of Delphi first occurs in one of the most recent of the Homeric hymns (xxvii. 14.), and in a fragment of Heraclitus. (Plut. *de Pyth. Orac.*, c. 21, p. 404.) The population of Delphi came from Lycoreia (Λυκώρεια), a town situated upon one of the heights of Parnassus above the sanctuary. This town is said to have been founded by Deucalion, and from it the Delphian nobles, at all events, derived their origin. Hence, Plutarch tells us that the five chief-priests of the god, called Ὅσιοι, were chosen by lot from a number of families who derived their descent from Deucalion. (Strab. ix. pp. 418, 423; Schol. *ad Apoll. Rhod.* ii. 711; Paus. x. 6. § 2; Plut. *Quaest. Graec.* 9, p. 380.) The remains of Lycoreia are found at the village of *Lidkura*. Müller conjectures, with much probability, that the inhabitants of Lycoreia were Dorians, who had spread from the Dorian Tetrapolis over the heights of Parnassus. At all events, we know that a Doric dialect was spoken at Delphi; and the oracle always showed a leaning towards the Greeks of the Doric race. Moreover, that the Delphians were of a different race from the Phocians is clear from the antipathy which always existed between the two peoples.

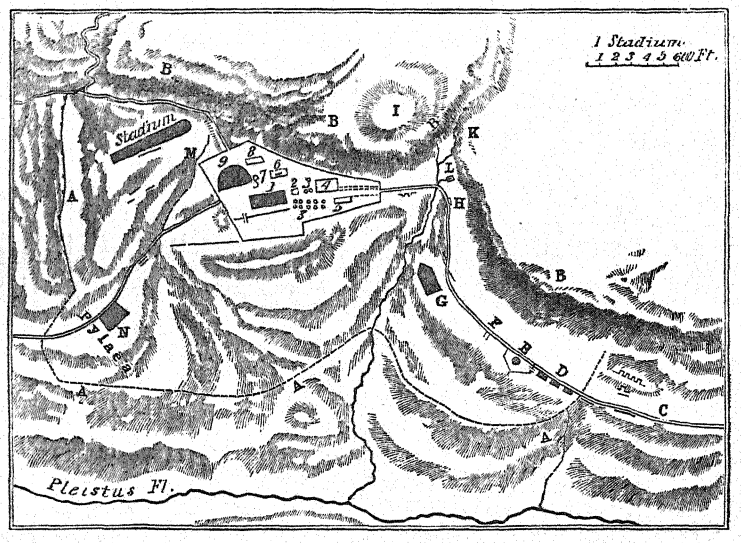
The government of Delphi appears at first to have been in the exclusive possession of a few noble families. They had the entire management of the oracle, and from them were chosen the five Ὅσιοι, or chief-priests of the god, as is mentioned above. These are the persons whom Euripides describes as "sitting near the tripod, the Delphian nobles, chosen by lot" (*οἱ πλησίον θάσσουσι τρίποδος . . . . Δελφῶν ἀριστῆς, οὓς ἐκλήρωσεν πάλος, Ion*, 415). They are also called by the poet "the lords and princes of the Delphians," and formed a criminal court, which sentenced by the Pythian decision all offenders against the temple to be hurled from a precipice. (Κοιρανοὶ Πυθικοί, 1219; Δελφῶν ἄνακτες, 1222; Πυθία ψῆφος, 1250; from Müller, *Dorians*, vol. i. p. 240.) From the noble families the chief magistrates were chosen, among whom in early times a king (Plut. *Quaest. Graec.* 12. p. 383), and afterwards a prytanis, was supreme (Paus. x. 2. § 2). We also find in inscriptions mention of archons who gave their names to the year, of a senate (Βουλή), and in later times of an agora. (Böckh, *Inscr.* No. 1687—1724; Müller, *Dor.* vol. i. p. 192.) The constitution of Delphi and its general condition offered a striking contrast with what we find in other Grecian states. Owing not only its prosperity, but even its very existence, to its oracle, the government was of a theocratic nature. The god possessed large domains, which were cultivated by the slaves of the temple, who are frequently mentioned in inscriptions. (Müller, vol. i. p. 283.) In addition to this, the Delphian citizens received numerous presents from the monarchs and wealthy men who consulted the oracle, while at the same time the numerous sacrifices offered by strangers were sufficient for their support. (Comp. Athen. iv. p. 173.) Hence they became a lazy, ignorant, and sensual people; and their early degeneracy is implied in the tradition of Aesop's death.

An account of the Delphic oracle, of the mode in which it was consulted, and of its influence in Greece, is given in the *Dict. of Ant.* (art. *Oraculum*). It only remains here to trace its history. In the eighth century before the Christian era its reputation was established, not only throughout Hellas, but even among the surrounding nations, which sometimes sent solemn embassies to ask the advice of the god. This wide extension of the influence of the oracle was owing to the fact that almost all Greek colonies were founded with the sanction, and frequently by the express command, of the Pythian Apollo; and thus the colonists carried with them a natural reverence for the patron god of their enterprise. Gyges, the founder of the last Lydian dynasty, who reigned B. C. 716—678, presented valuable gifts to the god (Herod. i. 13, 14); and Croesus, the last monarch of this race, was one of the greatest benefactors which the god ever had. His numerous and costly presents are specified at length by Herodotus (i. 50. seq.). The colonies in Magna Graecia also spread among the inhabitants of Italy a reverence for the Delphic oracle. The Etruscan town of Aylla (Caere) had at Delphi a thesaurus belonging to their state; and the last king of Rome sent to consult the oracle.

In B. C. 548 the temple was destroyed by fire (Paus. x. 5. § 13), when many of its votive offerings perished or were greatly injured (Herod. i. 50). The Amphictyons determined that the temple should be rebuilt on a scale of magnificence commensurate with the sanctity of the spot. They decreed that one-fourth of the expense should be borne by the Delphians themselves, and that the remainder should be collected from the other parts of the Hellenic world. The sum required for the building was 300 talents, or 115,000*l.* sterling; and when it was at length collected, the family of the Alcmaeonidae, then exiles from Athens, took the contract for the execution of the work. They employed as architect Spintharus, the Corinthian, and gained great reputation for their liberality in using Parian marble for the front of the temple in place of the coarse stone prescribed in the contract. (Herod. ii. 180, v. 62; Paus. *l. c.*)

In B. C. 480 Xerxes sent a detachment of his army to plunder the temple. The Delphians in alarm sought safety on the heights of Mt. Parnassus, but were forbidden by the god to remove the treasures from his temple. Only sixty Delphians remained behind, but they were encouraged by divine portents; and when the Persians, who came from Phocis by the road Schisté, began to climb the rugged path leading up to the shrine, and had already reached the temple of Athena Pronaea, on a sudden thunder was heard to roll, the war-shout sounded from the temple of Athena, and two huge crags rolled down from the mountains, and crushed many to death. Seized with a sudden panic the Persians turned and fled, pursued by two warriors of superhuman size, whom the Delphians affirmed were the two heroes Phylacus and Autonous, whose sanctuaries were near the spot. Herodotus, when he visited Delphi, saw in the sacred enclosure of Athena Pronaea the identical crags which had crushed the Persians; and Ulrichs noticed near the spot large blocks of stone which have rolled down from the summit. (Herod. viii. 35—39;

Diod. xi. 14; Ulrichs, p. 46.) In B. C. 357 the Phocians, who had been sentenced by the Amphictyonic Council to pay a heavy fine on the pretext of their having cultivated a portion of the Cirrhaean plain, were persuaded by Philomelus to complete the sacrilege with which they had been branded by seizing the temple of Delphi itself. The enterprise was successful, and Delphi with all its treasures passed into the hands of the Phocians. Hence arose the celebrated Sacred War, which will be found related in all histories of Greece. The Phocians at first abstained from touching the riches of the temple; but being hard pressed by the Thebans and Locrians, they soon converted the treasures into money for the purpose of paying their troops. When the war was at length brought to a conclusion by Philip of Macedon, and the temple restored to the custody of the Amphictyons (B. C. 346), its more valuable treasures had disappeared, though it still contained numerous works of art. The Phocians were sentenced to replace, by yearly payments, these treasures, estimated at the sum of 10,000 talents, or nearly two millions and a half sterling. The Phocians, however, were far too poor ever to be able to restore to the shrine any considerable portion of its former wealth. In B. C. 279 the report of its riches tempted the cupidity of Brennus and the Gauls; but they probably were ignorant of the loss it had sustained in the Sacred War. They advanced to the attack by the same road which the Persians had taken, but were repulsed in like manner by almost the same supernatural agency. While the thunder rolled and an earthquake rent the rocks, huge masses of stone rolled down from the mountains and crushed the foe. (Justin, xxiv. 6—8; Paus. x. 23.) The temple was plundered by Sulla, when he robbed those of Olympia and Epidaurus. (Dion Cass. vol. i. p. 49, ed. Reimar.; Diod. *Exc.* p. 614, ed. Wess.) Strabo describes the temple as very poor in his time (ix. p. 420). It was again rifled by Nero, who carried off 500 brazen statues (Paus. x. 7. § 1). This emperor, angry with the god, deprived the temple of the Cirrhaean territory, which he distributed among his soldiers, and abolished the oracle. (Dion Cass. lxiii. 14.) But Hadrian, who did so much for the restoration of the Grecian cities and temples, did not neglect Delphi; and under his reign and that of the Antonines it appeared probably in a state of greater splendour than had been the case from the time of the Sacred War. In this condition it was seen and described by Pausanias; and we learn from Plutarch that the Pythia still continued to give answers (*de Pyth. Orac.* c. 24). Coins of Delphi are found down to the time of Caracalla. Constantine carried off several of its works of art to adorn his new capital. (Sozom. *H. E.* ii. 15.) The oracle was consulted by Julian, but was finally silenced by Theodosius.



MAP OF DELPHI.

AA. Walls of Philomelus.
BB. The Phaedriades.
C. Sepulchres.
D. Three Temples.
E. Temple of Athena Pronoea.
F. Sanctuary of Phylacus.
G. Gymnasium.
H. Sanctuary of Autonous.
I. Nauplia? *Rodhini.*
K. Hyampeia. *Flemboúko.*
L. Fountain of Castalia.
M. Fountain of Delphusa. *Kernú.*
N. Synedrion.

THE SACRED ENCLOSURE.

1. The Temple.
2. The Great Altar.
3. Thesauri
4. Bouleuterion.
5. Stoa of the Athenians.
6. Grave of Neoptolemus.
7. Fountain of Cassotis.
8. Lesche.
9. Theatre.

III. Topography.

In describing Delphi we shall follow the steps of Pausanias. He entered Delphi on its eastern side, having come by the road called Schisté. On the side of the road before the town was the ancient cemetery, of which there are still numerous remains: many of the graves are cut out of the face of the rock. Upon entering the town Pausanias saw four temples in succession: the first was in ruins; the

second was empty; in the third were a few statues of Roman emperors; and the fourth was the temple of Athena Pronoea. (Paus. x. 8. § 7.) The last is described by Demosthenes as a very large and beautiful temple; and here sacrifices were offered before consulting the oracle of Apollo. This goddess is also called Pronaea from her dwelling in front of the temple of Apollo, that is, upon the road leading to the main entrance of the latter. (Dem. *c. Aristog.* i. p. 780; Aeschin. *c. Ctesiph.* p. 69; Aristid. *Or. in Minerv.* p. 26; Herod. i. 92, viii. 37; Diod. xi. 14; Aeschyl. *Eum.* 21, Παλλὰς Προναία δ' ἐν λόγοις πρεσβεύεται.) The site of the four temples is marked by an extensive platform resting upon polygonal walls, on which lie fragments of pillars, triglyphs, and other remains of temples, which give to the place the name of *Marmariá*.

A little above the temple of Athena Pronoea Pausanias saw the sanctuary of Phylacus, a native hero, who along with his comrade Autonous assisted the Delphians, both when the Persians and the Gauls made an attempt upon the temple. The masses of stone still lying upon this spot have been already mentioned. A short distance further was the Gymnasium to the left of the road, the site of which is now occupied by the monastery of the *Panaghía*, surrounded by olives and mulberry trees. In the church of the monastery two ancient inscriptions have been found (Böckh, *Inscr.* 1687, 1723), as well as triglyphs and other architectural remains. Pausanias says, that on turning to the left from the Gymnasium the distance down to the river Pleistus appeared to him to be only three stadia, but it is considerably more. The Pleistus is now called *Xeropótamos*, because it is dry in the summer months.

"In ascending from the gymnasium to the temple of Apollo, the water of Castalia was on the right of the road." (Paus. x. 8. § 9.) The far-famed fountain of Castalia issues from the fissure between the two lofty cliffs with peaked summits, of which we have already briefly spoken in describing the site of Delphi. The spring rises close to the eastern of the two cliffs, now called *Flembúko*. In antiquity it bore the name of HYAMPEIA (Ὑάμπεια), as appears from the statement of Herodotus, that the sanctuary of Autonous was near the Castalia at the foot of the Hypampeian summit. (Herod. viii. 39.) From this height criminals were hurled, who had been guilty of any act of impiety towards the Delphian sanctuary. (Schol. *ad Lucian. Phal.* i. 6; Schol. *ad Aristoph. Vesp.* 1444; del. *Var. Hist.* xi. 5; Eurip. *Ion*, 1222, 1266.) After the murder of Aesop, who was hurled from the Hyampeia, the Delphians, out of respect to his memory, transferred the place of punishment to the peak NAUPLIA (Ναυπλία, Plut. *de Ser. Num. Vind.* c. 12; comp. Herod. ii. 134). This has been usually supposed to be the western of the two summits, now named *Rodhini*; but there is no authority for this statement, and Ulrichs transfers the name to the steep rocks on the western side of the town, from which many Turkish prisoners were hurled in the war of independence.

The celebrity of the two peaks through which the Castalia flows led the poets and later writers to speak of two summits of Parnassus, although one, namely that of Lycoreia, towers above all others. Some writers even seem to have supposed that the two peaks of the Castalia were actually the summits of Parnassus itself, although the latter rises in reality several thousand feet above them:—

"Mons ibi verticibus petit arduus castra duobus,
Nomine Parnassus, superatque cacumine nubes."

(Ov. *Met.* i. 316; comp. Lucan, v. 71; Stat. *Theb.* vii. 346; Lucian. *Contempl.* 5; Nonn. *Dionys.* xiii. p. 358.) The two peaks were sacred to Dionysus. Above them was the Corycian cave, of which we shall speak below, which also belonged to Dionysus and his attendants, the Corycian nymphs: hence the name of Corycian was sometimes given to the two summits themselves:—

σὲ δ' ὑπὲρ διλόφου πέτρας
στέροψ ὄπωπε Λιγυὸς, ἔνθα Κωρύκιαι Νύμφαι
στείχουσι Βακχίδες,
Κασταλίας τε νᾶμα. (Soph. *Antig.* 1126.)

σέβω δὲ νύμφας, ἔνθα Κωρυκὶς πέτρα
κοίλη, φίλορνις, δαιμόνων ἀναστροφή·
Βρόμιος δ' ἔχει τὸν χῶρον. (Aesch. *Eum.* 22.)

πόθι Νύσας ἄρα τᾶς θηροτρόφου θυρσοφορεῖς
Θιάσους, ὦ Διόνυσ', ἢ κορυφαῖς Κωρυκίαις;
(Eurip. *Bacch.* 556.)

The semicircular range of rocks, to which the two summits belonged, bore the general name of PHAEDRIADES (Φαιδριάδες), as was remarked above. Diodorus gives this name to the western rocks, where Philomelus gained a victory over the Locrians (xvi. 28); and the eastern rock Hyampeia, from which Aesop is said to have been precipitated, is included by Suidas among the Phaedriades (Suid. *s. vv.* Αἴσωπος, Φαιδρίας). They faced nearly due south, and thus received the rays of the sun during the most brilliant part of the day. It was apparently owing to this circumstance that they were called Phaedriades, or "Resplendent." Receiving the full rays of the sun, they reflected them upon the temple and works of art below; and hence Ion represents himself as "serving the livelong day beneath the sun's bright wing" (παναμέριος ἅμ' ἀελίου πτέρυγι δοῦ λατρεύων, Eurip. *Ion*, 122; from Mure, *Tour in Greece*, vol. i. p. 188). In the inaccessible rocks of the Phaedriades innumerable birds build their nests; and eagles, vultures, and other birds of prey constantly hover over the valley below. The same was the case in ancient times; and accordingly, in Euripides, Ion, when about to discharge his daily service in the temple, carries with him a bow and arrows in order to keep off these intruders. (Eurip. *Ion*, 154, seq.)

The fissure between the two summits is the bed of a torrent, which forms in seasons of rain a fine cascade of about 200 feet in height. "At the lower extremity of the dry torrent bed, just where it emerges from between the cliffs, issue the waters of the Castalian spring, oozing at first in scarce perceptible streamlets from among the loose stones, but swelling into a considerable brook within not many yards of their first appearance above ground." (Mure.) It flows through a hollow dell down to the Pleistus, passing by the monastery of the *Panaghiá* on its left or eastern side.

The Castalia was the holy water of the Delphian temple. All persons who came to consult the oracle, or who wished to pray to the god before engaging in any of the matches of the Pythian games, or who visited Delphi for any religious object whatsoever, were obliged to purify themselves at this sacred fountain. (Heliod. *Aeth.* ii. 26; l'ind. *Pyth.* iv. 290, v. 39; Plut. *Arist.* 20.) Even the servants of the temple used the water for the same purpose. (Eurip. *Ion*, 94.) The bathing of the hair seems to have

been the chief form of the purification, and hence this is attributed by the poets to Apollo himself:—

ἔτι δὲ Κασταλίας ὕδωρ
ἐπιμένει με κόμας ἐμὰς
δεῦσαι. (Eurip. *Phoen.* 222.)

"Qui rore puro Castaliae lavit
Crines solutos"

(Hor. *Carm.* iii. 4. 61; comp. Ov. *Met.* i. 371; Stat. *Theb.* i. 698). There can be no doubt that those who visited Delphi for the purpose of being purified from murder bathed their whole body in the Castalian spring. There are still remains of a bath cut out of the rock, which received the waters of the spring, and to which steps led down. It is called by Ulrichs the "Bath of the Pythian Pilgrims." Preceding writers had given it the name of the "Bath of the Pythia," an appellation which has arisen from the erroneous statement of a Scholiast (*ad Eurip. Phoen.* 230). The aged women, who were elected to the office of Pythia from the Delphian families, appear never to have bathed in the fountain, or at all events only upon their consecration to their prophetic office, since they lived in the temple without coming in contact with any profane objects, and consequently needed no further purification. In the *Ion* of Euripides the Pythia is in the adytum before sun-rise, and in the *Eumenides* of Aeschylus there is no mention of the bath of the Pythia before she ascends the tripod.

In later times the Castalian spring was said to impart to those who drank of it poetic inspiration; but this is an invention of the Roman poets, who appear to have attributed to it this power from Apollo being the protector of the Muses: —

"Mihi flavus Apollo
Pocula Castalia plena ministret aqua."

(Ov. *Am.* i. 15. 35; comp. Stat. *Silv.* v. 5, init.; Martial, xii. 3. 11.)

The Castalia is now called the fountain of St. John, from a small chapel of St. John which stands close to its source.

Near the spring there is at present a plane tree, which is the only one in *Kastrí* and the immediate neighbourhood. It is conjectured by Ulrichs to be the very tree celebrated in antiquity as the one which Agamemnon was said to have planted at Delphi (Theophr. *Hist. Plant.* iv. 13. s. 14), since it seems scarcely possible to assign any limits to the life of plane trees in Greece, especially when they grow by the side of perennial streams.

The road from the Castalian spring led to the principal entrance into the Pythian sanctuary. The sanctuary, which contained several other buildings besides the temple, was called τὸ ἱερὸν, τὸ τέμενος and Πύθω in a narrower sense. It was enclosed by a wall, named ὁ ἱερὸς περίβολος. Pausanias entered the sacred enclosure by the principal gate, which faced the east, and quitted it by a western door near the theatre. He remarks that there were numerous means of exit, which was unusual in Grecian sanctuaries. He describes the sanctuary as occupying the highest part of the city, and the peribolus as of great size (x. 8. § 9). It appears to have been nearly in the form of a triangle, of which the basis lying towards the south is marked by the ruins called *Hellenicó*. The peasants gave the ruins this name, because they regarded them as the wall of a fortress; and the modern name of *Kastrí* has arisen out of the belief that a fortress once existed here. Ulrichs also discovered a portion of the northern corner half-way between the church of Nicolaus and the fountain *Kerná*. From the nature of the ground, which is a steep declivity, the buildings in the sacred enclosure must have stood upon terraces; and it was probably upon the walls of these terraces that many of the inscriptions were cut which we now find at Delphi.

The most remarkable objects in the sacred enclosure lay between the principal or eastern entrance and the temple. Both Pausanias and the strangers in Plutarch's Dialogue on the Pythian Oracle went from the Castalia to the temple by the same way; and, consequently, the objects which they both agree in describing must be placed between the principal entrance and the temple.

Upon entering the enclosure from the eastern gate the first objects seen were statues of athletes and other dedicatory offerings, of which Pausanias has given us a long account (x. 9, seq.). Their number was very great. Even in Pliny's time they were not less than 3000. (Plin. xxxiv. 7. § 7.) Nero alone, as we have already seen, carried off 500 bronze statues. (Paus. x. 7. § 1.) Many of them could be seen, rising above the peribolus, by persons ascending the eastern road to the sanctuary. (Justin, xxiv. 7; Polyaen. vii. 35. § 2.)

Pausanias and Plutarch next mention the Stone of the Sibyl, which was a rock rising above the ground, and was so called because it was the seat occupied by the first Sibyl. (Paus. x. 12. § 1; Plut. *de Pyth. Or.* 9; Clem. Alex. *Strom.* i. p. 304.)

Near the Stone were the Thesauri (θησαυροί), or treasuries, which did not stand on a single platform as at Olympia, but were built separately about the Stone as far as the great altar. They were small buildings, partly above and partly below the ground, in which were kept the more valuable offerings, and such as could not be exposed without injury to the air. The most celebrated of all the treasuries was that of the Corinthians, said to have been built by Cypselus, in which were preserved, among other things, the gold and silver offerings of Gyges. (Paus. x. 13. § 5; Herod. i. 14, iv. 162; Plut. *Sept. Sap. Conviv.* 21, *de Pyth. Or.* 12.) The Stoa, built by the Athenians, also served the purpose of a treasury. (Paus. x. 11. § 6.) It stood apparently east of the Stone of the Sibyl.

Near the Stoa of the Athenians was the Bouleuterion (βουλευτήριον) or Senate-House of the Delphians. (Plut. *de Pyth. Or.* 9; Clem. Alex. *Strom.* i. p. 304.)

In front of the temple, and under the open heaven, stood the great altar of Apollo, where the daily sacrifices were offered. It is probably the same as the altar mentioned by Herodotus (ii. 135) as a dedicatory offering of the Chians. It is called by Pausanias βωμὸς ὁ μέγας (x. 14. § 7), by Euripides βωμός (*Ion*, 1275, 1306, 1314), βωμοί (422), and βωμὸς Θεοῦ (1280). The court in which it stood is called by Euripides θυμέλη (114) and θυμέλαι (46). Near the altar stood a brazen wolf, dedicated by the Delphians themselves. (Paus. x. 14. § 7.)

We now come to the temple itself. It appears from the existing fragments of columns that the exterior was of the Doric order, and the interior of the Ionic. It would seem to have been a hexastyle temple, and smaller by one-seventh than the temple of Zeus at Olympia. Still it was reckoned one of

the largest in Greece (Philostr. *Vit. Apoll.* vii. 11), and vied in beauty with the temples of Athens (Eurip. *Ion*, 184; Pind. *Pyth.* vii. 9). It has been already related that it was erected by the Alcmaeonidae, under the superintendence of the Corinthian architect Spintharus, after it had been burnt down in B. C. 548, and that the front was built of Parian marble, while the remainder was of ordinary stone. The tympana of the pediments of the two porticoes were filled with sculptures, the one with statues of Artemis, Leto, Apollo, the Muses, and the setting sun, and the other with those of Dionysus and the Thyiades, both of them the works of Athenian artists. (Paus. x. 19. § 4.) Euripides has described five of the metopes, probably those on the eastern front. The subjects were, Hercules and Iolaus slaying the Lernaean hydra, Bellerophon killing the Chimaera, Zeus killing Mimas, Pallas killing Enceladus, and Bacchus another of the giants. (Eurip. *Ion*, 190—218.) As in the Parthenon, there were gilded shields upon the architraves of the two fronts beneath the metopes: those in the eastern front were dedicated by the Athenians from the spoils of the Persians at Marathon, and those on the western front by the Aetolians from the spoils of the Gauls. (Paus. x. 19. § 4.)

The interior of the temple consisted of three divisions, the Pronaus (*πρόναος*), the Cella (*ναός, σηκός*), and the Adytum, where the oracles were delivered (*ἄδυτον, μαντεῖον, χρηστήριον*).

In the Pronaus stood a brazen statue of Homer (Paus. x. 24. § 2), and also, in the time of Herodotus, the large silver crater presented by Croesus (Herod. i. 51). On the walls of the Pronaus were inscribed, by order of the Amphictyons, in golden letters, the celebrated sayings of the Seven Wise Men, such as "Know thyself," "Nothing too much." (Plut. *de Garrul.* 17; Paus. x. 24. § 1; Plin. vii. 33.) Here also was set up in wood the fifth letter of the Greek alphabet, which, according to tradition, was dedicated in common by the Seven Wise Men. It was a simple E, which in the ancient Greek writing also represented the diphthong *εἰ*. There were various interpretations of its meaning, of which Plutarch has given an account in his treatise upon the subject.

The Cella was supported by Ionic columns, as appears from existing fragments. In it Pausanias saw an altar of Poseidon, to whom the oracle belonged in the most ancient times, statues of two Moerae or Fates, together with statues of Zeus and Apollo as leaders of the Fates, the hearth upon which the priest of Apollo slew Neoptolemus, the son of Achilles, and the iron chair of Pindar, on which he is said to have sung his hymns to Apollo. (Paus. x. 24. § 4, seq.)

On the hearth burnt a perpetual fire, and near it was the Omphalos, or Navel-Stone, which was supposed to mark the middle point of the earth. (Aeschyl. *Choëph.* 1034, seq.; *Φοιβήϊος γᾶς μεσόμφαλος ἑστία*, Eurip. *Ion*, 461.) According to tradition, two eagles, which had been sent by Zeus, one from the east, and the other from the west, met at this point, and thus determined it to be the centre of the earth. (Pind. *Pyth.* iv. 131, vi. 3; Strab. ix. p. 419.) The Omphalos was a white stone, adorned with stripes of various kinds, and upon it were the representations of the two eagles (*ὀμφαλός . . . ταινιωμένος*, Strab. *l. c.*; *στέμμασ γ' ἐνδυτὸς*, Eurip. *Ion*, 224; Paus. x. 16. § 3). It is frequently represented in vase-paintings, in which Orestes is exhibited sitting upon it, exactly as described by Aeschylus. (*Eum.* 40; comp. Müller, *Aeschl. Eum.* § 27.) The site of the Omphalos is not mentioned by Pausanias. It was clearly in the interior of the temple, for in Aeschylus the Pythia, in going through the temple to the Adytum, perceives Orestes seated upon the Omphalos (*Eum. l. c.*). It probably stood, along with the sacred hearth, as nearly as possible in the centre of the Cella. The sacred hearth was usually in the centre of the house or the temple. Thus, the altar in the middle of the palace at Mycenae is called by Clytaemnestra *μεσόμφαλος ἑστία*. (Aesch. *Agam.* 1056.)

The temple was hypaethral, that is, there was an opening in the roof of the Cella. This follows from the narrative of Justin, who relates that, when the temple was attacked by the Gauls, the priests saw the god descend into the sanctuary through the open part of the roof ("per culminis aperta fastigia," Justin, xxiv. 8). In fact, all temples which had in the interior an altar on which sacrifices were offered, or a hearth on which fire was kept burning, were obliged to have some opening for carrying off the smoke.

The Adytum, in which the oracles were delivered, was a subterraneous chamber, which no one was allowed to enter except the priests, or those to whom special permission was given. That the Adytum was under-ground appears from the expressions by which it is frequently designated in the ancient writers, and which refer not only to natural caves and grottoes, but to chambers built under-ground. (*ζάθεά τ' ἄντρα δράκοντος*, Eurip. *Phoen.* 232; *ἄντρον*, Strab. ix. p. 419; *τὸ τοῦ κληθέντος Πύθωνος σπήλαιον*, Athen. xv. p. 701, c.; "specus," Liv. i. 56; "Castalium antrum," Ov. *Met.* iii. 14; "caverna," Lucan, v. 135, 162.) It is described as situated in the inmost part of the temple, and is frequently called *μυχός*. (Paus. x. 24. § 5; *μυχός*, Aesch. *Eum.* 39.) No account of it is given by Pausanias, who simply says that "few are admitted into the inmost part of the temple, and that in it there is a second statue of Apollo, made of gold." (Paus. *l. c.*) Ulrichs conjectures that the entrance into the Adytum may have been either on the western side of the Cella, opposite the great door of the temple; or on the northern side, where an excavation might be made in the rock in the direction of the fountain Cassotis, which flowed into the Adytum.

Stephanus B. says (*s. v.* Δελφοί) that the Adytum was built of five stones, by the celebrated Trophonius and Agamedes, who appear in the Homeric Hymn to Apollo as the original architects of the temple. And it is natural to conclude that the Adytum and the polygonal substruction of the temple escaped the fire which destroyed the building in the 58th Olympiad.

In the inmost part of the Adytum stood a tripod over a deep chasm in the earth, whence proceeded an intoxicating vapour, which was supposed to inspire the priestess with the gift of prophecy. (Strab. *l. c.*) This opening is described by various names in the ancient writers. (*χάσμα*, Diod. xvi. 26; *γῆς στόμα*, Stobaeus, *Ecl.* i. 42; *Πυθικὸν στόμιον*, Lucian, *Ner.* 10, Dion Cass. lxiii. 14; "hiatus," Lucan, v. 82; "terrae foramen," xxiv. 6.) According to Plutarch this vapour arose from a fountain (*de Def. Or.* 50, *de Pyth. Or.* 17), which is said by Pausanias to have been the fountain Cassotis, that disappeared beneath the ground in the Adytum (x. 24. § 7). Pausanias also relates that the oracle

was discovered in consequence of some shepherds, who had driven their flocks to the spot, becoming inspired by the vapour and uttering prophecies (x. 5. § 7). The Pythia sat upon the tripod when she gave the oracles of Apollo, and the object of it was to prevent her falling into the chasm. (Diod. xvi. 26.) Between the three legs of the tripod hung a circular vessel, called λέβης and *cortina*, in which were preserved the bones and teeth of the Pythian serpent. (Dionys. Per. 441, and Eustath. *ad loc.*; Serv. *ad Virg. Aen.* iii. 360, vi. 317.) For a further description of this tripod, see *Dict. of Ant.* art. *Tripos*. No vapour is now found issuing from any part of the Delphian rocks.

Upon leaving the temple, we again follow Pausanias in his account of the remaining objects, which lay north of the temple within the peribolus. Pausanias, upon going out of the temple, turned to the left, where he noticed a peribolus enclosing the tomb of Neoptolemus, the son of Achilles, to whom the Delphians offered sacrifices every year. (Paus. x. 24. § 6; Strab. ix. p. 421.) He was said to have been murdered in the temple, near the sacred hearth; but the manner of his death was differently related. Above the ruins of the temple, and a little to the east, Ulrichs noticed the remains of an ancient wall, which he supposed to be a part of the peribolus of the tomb of Neoptolemus.

Still higher up above the tomb, was the stone which Cronus was said to have swallowed instead of his son Zeus, and afterwards to have vomited up. (Paus. *l. c.*) Upon leaving the stone, and returning as it were to the temple, Pausanias came to the fountain Cassotis (Κασσοτίς), the access to which was through a small wall built near it (x. 24. § 7). Ulrichs identifies Cassotis with the fountain near the church of St. Nicolaus, before which are some remains of an ancient polygonal wall. Pausanias further says, as we have already seen, that the Cassotis flowed into the Adytum. Accordingly, we find that the fountain of St. Nicolaus lies immediately above the ruins of the temple; and lower down the hill we now find some water springing out of the ground at the present *Hellenicó*, which water is probably the same that once flowed into the Adytum, but has now made an exit for itself below, in consequence of being buried by the ruins of the temple. All previous travellers had identified the Cassotis with the fountain *Kerná*, which flows between the ruins of the theatre and the Stadium; but, in addition to other objections that might be urged, it is impossible to believe that the peribolus of the temple extended so far.

The name Cassotis occurs only in Pausanias, but the fountain itself is mentioned in other ancient writers. It is mentioned in the Homeric Hymn as a beautifully flowing fountain, where Apollo slew the serpent (*in Apoll.* 300); and Euripides alludes to it as watering the sacred grove surrounding this temple (*Ion*, 112). This sacred grove, which is frequently mentioned by the ancient writers, consisted of laurel-trees and myrtles, but one laurel-tree in particular was called pre-eminently the Pythian laurel, and branches of it were used for sacred purposes within the temple.

Above the Cassotis was the LESCHE (Λέσχη) of the Delphians (Paus. x. 25. § 1), part of the stone floor of which was discovered by Ulrichs in the outbuildings of a house above the fountain of St. Nicolaus. Leschae were public buildings, in which persons might meet together and converse, since private houses were generally too small for such a purpose. The Delphian Lesche was adorned with two large paintings by Polygnotus, dedicatory offerings of the Cnidians; the painting on the right hand represented the capture of Troy and the departure of the Greeks, and that on the left the descent of Ulysses into Hades. A long description of these pictures is given by Pausanias (x. 25—31; comp. Plut. *de Def. Or.* 6, 47; Plin. xxxv. 9. s. 35). The figure of Cassandra was particularly admired. (Lucian, *Imag.* 7.)

The site of the theatre is marked by a high wall, a little to the west of the Cassotis. This wall, which is covered by several inscriptions, was the southern wall of the theatre, which, as usual with Grecian theatres, was built in a semicircular form upon the slope of the hill. The inner part of the theatre is almost entirely covered, and only a small portion of the upper seats is visible. It appears from an inscription that the theatre lay within the Pythian sanctuary (Böckh, *Inscr.* No. 1710), and according to Pausanias it adjoined the wall of the enclosure (x. 32. § 1). Accordingly, the ruins of the theatre determine the extent of the enclosure to the north-west. In the theatre the musical contests of the Pythian games were carried on, from the earliest to the latest times. (Plut. *de Def. Or.* 8.)

Ascending from the Peribolus (*ἐπαναβάντι δὲ ἐκ τοῦ περιβόλου*, Paus. x. 32. § 1), Pausanias came to a statue of Dionysus, and then to the Stadium, situated in the highest part of the city. It was built of Parnassian stone, but was adorned with Pentelic marble by Herodes Atticus. (Paus. *l. c.*; Philostr. *Vit. Sophist.* ii. p. 550.) There are still considerable remains of the Stadium, now called *Lákkoma*, and its whole length may be distinctly traced. Many of the seats remain, composed of the native rock; but the Pentelic marble with which it was decorated by Herodes Atticus is no longer found. It has been already mentioned that the Stadium was originally in the maritime plain, where it continued to be in the time of Pindar (*Pyth.* xi. 20, 73); and we do not know when it was removed to the city.

It has been shown above that the large fountain *Kerna* near the Stadium was not the Castalia. There can be little doubt that the ancient name of *Kerná* was DELPHUSA (Δελφοῦσα), which we learn from Stephanus B. was the fountain of the place (*s. v.* Δελφοί). The Castalia, from its position, could supply only the lower and eastern part of the city; and that the Pylaea, in the western part of the city, was well provided with water is expressly stated by Plutarch (*de Pyth. Or.* 29). It is not improbable that Κερνᾶ, the modern name of the fountain, is only a corruption of the ancient *κρήνη*.

Pylaea (Πυλαία) was a suburb of Delphi, on the road to Crissa. It derived its name from the meeting of the Amphictyonic Council in this place, the council, as is well known, being called Pylaea. In the time of Plutarch, Pylaea was provided with "temples, synedria, and fountains." The synedria appear to have been built in later times for the use of the Amphictyons; and the two ancient walls supporting the artificial platform, upon which the chapel of St. Elias stands, are probably the remains of such a building. (Plut. *de Pyth. Or.* 29; Dion Chrysost. *Or.* lxxvii. p. 414.) A little above the chapel of St. Elias, in the direction of the Stadium, there are some ancient sepulchres cut out of the rock.

It was upon approaching the suburb of Pylaea that Eumenes was attacked by the conspirators, for the

buildings mentioned by Livy are evidently those of Pylaea ("escendentibus ad templum a Cirrha, priusquam perveniretur ad frequentia aedificiis loca," Liv. xlii. 15).

Above Delphi was the celebrated cave called CORYCIUM (τὸ Κωρύκιον ἄντρον), distant, according to Leake, about 7 miles from the city, to the north-eastward, and about the same distance to the north-west of *Arákhova*. The usual way from *Kastrí* to the heights of Parnassus leads past the Stadium, and then turns more to the west than the ancient path, which ascended the mountain immediately above the city. The ancient way was an astonishing work. It was a zigzag path, consisting of more than a thousand steps cut out of the hard rock, and forming an uninterrupted flight of steps to the highlands above. There are still considerable remains of it, but it is now seldom used, as the modern path is easier. It takes about two hours to reach the highlands of Parnassus, which are divided by hills and mountain-summits into a number of larger and smaller valleys and ravines, partly covered with forests of pine and fir, and partly cultivated as arable and pasture land. This district extends about 16 miles in a westerly direction from the foot of the highest summit. It formed the most valuable part of the territory of Delphi. Leake describes it as "a country of pasture, interspersed with firs, and peopled with shepherds and their flocks," and remarks that he "occasionally passed fields of wheat, barley, and oats all yet green, though it was the 27th of July, and the harvest in the plains of Boeotia had been completed a month before."

The Corycian cave is situated in the mountain on the northern side of the valley. It is thus described by Leake:—"We ascended more than half-way to its summit, when a small triangular entrance presented itself, conducting into the great chamber of the cavern, which is upwards of 200 feet in length, and about 40 high in the middle. Drops of water from the roof had formed large calcareous crystallizations rising at the bottom, and others were suspended from every part of the roof and sides. The inner part of this great hall is rugged and irregular; but after climbing over some rocks, we arrived at another small opening leading into a second chamber, the length of which is near 100 feet, and has a direction nearly at a right angle with the outer cavern. In this inner apartment there is again a narrow opening, but inaccessible without a ladder; at the foot of the ascent to it is a small natural opening." Pausanias says (x. 32. § 2) that there were 60 stadia from Delphi to a brazen statue, from whence it was easier to ascend to the cavern on foot than on a horse and mule; and, accordingly, Leake supposes the statue to have stood at the foot of the mountain, since the distance from thence to Delphi is nearly that mentioned by Pausanias. The latter writer remarks that this cave is larger than any of the other celebrated caverns which he had seen, and that a person can proceed a very long way through it even without a torch. He adds that it was sacred to Pan and the Nymphs, which is also attested by other ancient writers, and is confirmed by an inscription found in the cave. (Strab. ix. p. 417; Aesch. *Eum.* 22; Böckh, *Inscr.* No. 1728; Raikes, in Walpole's *Collection*, vol. i. p. 314.) Pan and the Nymphs were regarded as the companions of Dionysus, whose orgies were celebrated upon these heights. [See above, p. 764, b.] When the Persians were marching upon Delphi, the inhabitants took refuge in this cave (Herod. viii. 36), and it has been used for the same purpose by the inhabitants of *Arákhova* in recent times.

According to Ulrichs, the Corycian cave is now called Σαρανταύλι by the peasants, from its being supposed to contain 40 chambers (from *σαράντα, τεσσαράκοντα αὐλαί*).

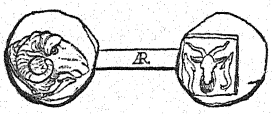
Pausanias says, that "from the Corycian cave it is difficult even for a well-girt man to reach the summits of Parnassus; that they were above the clouds; and that upon them the Thyiades perform their frantic rites in honour of Dionysus and Apollo" (x. 32. § 7). The way from the Corycian cave to the highest summit of Parnassus turns to the north-east. The summit which the traveller at last reaches, but which is only the second in height, is called *Gerontóbrachos* (ὁ Γεροντόβραχος). On its northern and eastern sides lay great masses of snow, which never melt. Opposite to it, towards the east, there rises in a conical form the highest summit of Parnassus, upwards of 8000 feet in height, called *Lykéri* by the peasants, who consider it the highest point of the world, from which the Polis (i. e. Constantinople) may be seen.

Parnassus, with its many summits and highlands, is called by the inhabitants *Liákura* (Λιάκουρα), a word which is usually supposed to be a corruption of Λυκώρεια, the ancient name of the highest summit of Parnassus. But Ulrichs considers *Liákura* an Albanian word, observing that ancient Greek words, the roots of which have retained their meaning, are never changed so much in the modern Greek language, and that Λυκέρι, the name of the highest summit, is the representative of the old word Λυκώρειον, since modern Greek words ending in ι are shortened forms of the termination —ιον or —ειον. Stephanus B. (*s. v.* Λυκώρεια) mentions a Lycoreium, which appears to have been a sanctuary of the Lycorian Zeus, whose altar was on the highest summit of Parnassus, where Deucalion is said to have landed after the Deluge. (Lucian, *Tim.* 3; Schol. *ad Pind. Ol.* ix. 70; Apollod. i. 7 § 2.)

IV. MODERN AUTHORITIES.

The antiquities of Athens for a long time engrossed the attention of travellers; and so little was known of Delphi, that when Spon visited Greece in 1676 he first looked for the ruins of the city at *Sálona*, the ancient Amphissa. He afterwards discovered the site of Delphi, but erroneously supposed the temple to have stood upon the same site as the church of St. Elias; he rightly identified the Castalian fountain and the position of the gymnasium. A more accurate account of the ruins of Delphi was given by Chandler (A. D. 1765), who determined more correctly the site of the temple, and published several inscriptions which he found there. Clark, Dodwell, and Gell did not add much new information; but Leake has given us an account of the place, distinguished by his usual sagacity and learning, which is far superior to any previous description. (*Northern Greece*, vol. ii. p. 551.) Still even his accurate account has been superseded by the fuller description of Ulrichs, who passed several weeks at Delphi in 1838, and published the results of his investigations under the title of *Reisen und Forschungen in Griechenland*, Bremen, 1840. To this valuable work we are indebted for

a considerable part of the preceding article. The modern works relating to the temple of Delphi are enumerated in the *Dict. of Ant.* art. *Oraculum.* The inscriptions discovered by K. O. Müller at Delphi are published and illustrated by Curtius, *Anecdota Delphica*, Berol. 1843.



COIN OF DELPHI.

DELPHI'NIUM. [CHIOS, p. 610, b.]

DELPHI'NIUM (Δελφίνιον), the port-town of Oropus. [OROPUS.]

DELTA. The appellation of Delta, or the triangular land, was given to various regions by the Greeks, and implies a space of land bounded by two or more diverging branches of a river, and resembling, in the general form of its area, the fourth letter of the Greek alphabet. These were the Deltas of the Indus, the Ister, the Rhone, the Padus or Eridanus: but the name was originally and specially conferred upon that triangular region which lies between the Heptanomis, or Middle Egypt, and the Mediterranean sea. Among the Greeks this tract of alluvial soil bore various designations. (τὸ Δέλτα; the Lower Country, ἡ κάτω χώρα, Ptol. iv. 5. § 55; τρίγωνος χθὼν Νειλῶτις, Aesch. *Prom.* 814; Strab. xvi. p. 791; Herod. ii. 6, seq.; Diod. i. 34, seq.; Plin. v. 9. s. 9.) [AEGYPTUS.] [W. B. D.]

DELUS. [DELOS.]

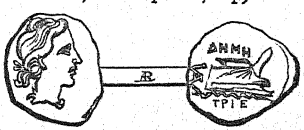
DEME'TAE. [DIMETAE.]

DEME'TRIAS (Δημητριάς), a town of Assyria, stated by Strabo to have been in the neighbourhood of Arbela (xvi. p. 738; Steph. B. *s. v.*). Isidore of Charax mentions another place of this name in Arachosia. [V.]

DEME'TRIAS (Δημητριάς: *Eth.* Δημητριεύς), a city of Magnesia in Thessaly, situated at the head of the Pagasaean gulf, was founded about B. C. 290 by Demetrius Poliorcetes, who removed thither the inhabitants of Nelia, Pagasae, Ormenium, Rhizus, Sepias, Olizon, Boebe and Iolcos, all of which were afterwards included in the territory of Demetrias. (Strab. ix. p. 436.) It soon became an important place, and the favourite residence of the Macedonian kings. It was favourably situated for commanding the interior of Thessaly, as well as the neighbouring seas; and such was the importance of its position that it was called by the last Philip of Macedon one of the three fetters of Greece, the other two being Chalcis and Corinth. (Pol. xvii. 11; Liv. xxxii. 37.) Leake remarks that it may have been recommended to the kings of Macedonia as a residence "not more for its convenience as a military and naval station in the centre of Greece, than for many natural advantages, in some of which it seems to have been very preferable to Pella. The surrounding seas and fertile districts of Thessaly supplied an abundance of the necessaries and luxuries of life: in summer the position is cool and salubrious, in winter mild, even when the interior of Thessaly is involved in snow or fog. The cape on which the town stood commands a beautiful view of the gulf, which appears like an extensive lake surrounded by rich and varied scenery; the neighbouring woods supply an abundance of delightful retreats, embellished by prospects of the Aegaean sea and its islands, while Mount Pelion might at once have afforded a park, an icehouse and a preserve of game for the chase."

After the battle of Cynoscephalae, B. C. 196, Demetrias was taken away from Philip, and garrisoned by the Romans. (Pol. xviii. 28; Liv. xxxiii. 31.) In B. C. 192, it was surprised by the Aetolians; and the news of its defection from the Romans determined Antiochus to defer no longer his departure to Greece. (Liv. xxxv. 34, 43.) After the return of Antiochus to Asia in B. C. 191, Demetrias surrendered to Philip, who was allowed by the Romans to retain possession of the place. (Liv. xxxvi. 33.) It continued in the hands of Philip and his successor till the overthrow of the Macedonian monarchy at the battle of Pydna, B. C. 169. (Liv. xliv. 13.) Demetrias is mentioned by Hierocles in the sixth century (p. 642, ed. Wesseling).

The ancient town is described by Leake as occupying "the southern or maritime face of a height, now called *Goritza*, which projects from the coast of Magnesia, between 2 and 3 miles to the southward of the middle of *Volo*. Though little more than foundations remains, the inclosure of the city, which was less than 2 miles in circumference, is traceable in almost every part. On three sides the walls followed the crest of a declivity which falls steeply to the east and west, as well as towards the sea. To the north the summit of the hill, together with an oblong space below it, formed a small citadel, of which the foundations still subsist. A level space in the middle elevation of the height was conveniently placed for the central part of the city. The acropolis contained a large cistern cut in the rock, which is now partly filled with earth . . . . Many of the ancient streets of the town are traceable in the level which lies midway to the sea, and even the foundations of private houses: the space between one street and the next parallel to it, is little more than 15 feet. About the centre of the town is a hollow, now called the lagúmi or mine, where a long rectangular excavation in the rock, 2 feet wide, 7 deep, and covered with flat stones, shows by marks of the action of water in the interior of the channel that it was part of an aqueduct, probably for the purpose of conducting some source in the height upon which stood the citadel, into the middle of the city." (Leake, *Northern Greece*, vol. iv. p. 375, seq.)



COIN OF DEMETRIAS.

DEMONNE'SI or DEMONE'SI (Δημόννησοι: *Eth.* Δημοννήσιος). Hesychius (*s. v.* Δημοννήσιος χάλκος) says that there are two islands near Byzantium, which are called by the common name Demonnesi, but have severally the names Chalcitis and Pityusa. These belong to the Prince's Isles. [CHALCITIS.] Stephanus (*s. v.* Δημόνησος) describes Demonesus as an island near Chalcedon, where cyanum and chrysocolla were found. In another place (*s. v.* Χαλκῖτις), where Stephanus is citing Artemidorus, the islands Pityodes, Chalcitis, and Prote are mentioned. It is sometimes assumed that the Demonesus of Stephanus is the same as his Chalcitis; but he does not say so, nor does his description of the two agree. Pliny (v. 32) places

Demonesus opposite to Nicomedia; and he also mentions Chalcitis and Pityodes. Pityodes seems to be the modern island of *Prinkipo*, east of Chalcitis. It is hardly worth while to attempt to reconcile the authorities. The simplest explanation is to follow Hesychius, who says that Chalcitis and Pityodes were the Demonesi. Prote retains its name. There are at least eight islands in the group of the Prince's Isles, besides some rocks. [G. L.]

DENDRO'BOSA (Δενδρώβοσα, Arrian, *Ind.* c. 27), a place on the coast of Gedrosia, in the district of the Icthyophagi, visited by Nearchus's fleet. Dr. Vincent thinks that it is the Δεράνη Βίλλα of Ptolemy (vi. 8. § 9), and the Derenobilla (Δερενόβιλλα) of Marcian (p. 23), and that it is, perhaps, represented by the modern *Daram*. (*Voy. of Nearch.* vol. i. p. 252.) [V.]

DENTHELE'TAE (Δενθηλῆται, Strab. vii. p. 318; Δανθαλῆται, Steph. B.; Denseletae, Cic. *in Pis.* 34; Plin. iv. 11), a Thracian people who occupied a district called, after them, Dentheletica (Δανθηλητική, Ptol. iii. 11. § 8), which seems to have bordered on that occupied by the Maedi towards the SE., near the sources of the Strymon. Philip, son of Demetrius, in his fruitless expedition to the summit of Mount Haemus after rejoining his camp in Maedica, made an incursion into the country of the Dentheletae, for the sake of provision. (Liv. xl. 22.) (Comp. Polyb. xxiv. 6; Dion Cass. li. 23; Leake, *Northern Greece*, vol. iii. p. 474.) [E. B. J.]

DENTHELIA'TIS. [MESSENIA.]

DEOBRI'GA (Δεόβριγα). 1. (*Brinnos* or *Miranda de Ebro*), a town of the Autrigones in Hispania Tarraconensis, on the high road from Asturica to Caesaraugusta. (*Itin. Ant.* p. 454; Ptol. ii. 6. § 53.)

2. A town of the Vettones in Lusitania, only mentioned by Ptolemy; its site is unknown. (Ptol. ii. 5. § 9.) [P. S.]

DEOBRIGULA (Δεοβριγούλα: *Burgos ?*), a town of the MURBOGI or Turmodogi in Hispania Tarraconensis, on the high road from Asturica to Caesaraugusta, 15 M. P. from Segisamo, and 21 M. P. from Tritium. (*Itin. Ant.* pp. 449, 454; Ptol. ii. 6. § 52.) Its exact position is disputed. Cortes places it at *Urbiel*, Lapie at *Tardajoz*, and Mentelle at *Burgos*. (*Geog. Comp. Esp. Mod.* p. 336.) [P. S.]

DEO'RUM. [FORTUNATAE.]

DERAE (Δέραι), a place in Messenia, where a battle was fought between the Messenians and Lacedaemonians in the second Messenian War. (Paus. iv. 15. § 4.)

DERANEBILLA. [DENDROBOSA.]

DERANGAE. [DRANGAE.]

DERBE (Δέρβη: *Eth.* Δερβήτης), a fortified place in Isauria, and a port, according to Stephanus (*s. v.*); but the port (λιμήν) is manifestly a mistake, and it has been proposed by the French translators of Strabo to write λίμνη for it. Stephanus also speaks of the form Derbeia as probably in use; and of the form Derme, according to Capito; and some, he says, called it Delbia (Δελβεία), which in the language of the Lycaonians means "juniper." The last remark rather contradicts the first part of the description, which places Derbe in Isauria; and we know from the Acts of the Apostles (xiv. 6—21) that Derbe was in Lycaonia. St. Paul went from Iconinm to Lystra, and from Lystra to Derbe. Both Lystra and Derbe were in Lycaonia.

Strabo (p. 569) places Derbe "on the sides" of Isauria, and almost in Cappadocia. It was the residence of Antipater, a great robber. He was defeated and killed by Amyntas, who seized Derbe and the rest of Antipater's possessions. Cicero, in a letter to Q. Philippus, proconsul (B. C. 54), speaks of the hospitable relations between himself and Amyntas, and he adds that they were exceedingly intimate. Philippus, who was at this time proconsul of Asia, was displeased with Antipater for some reason. He had the sons of Antipater in his power, and Cicero writes to him on their behalf. It does not appear when Cicero made this respectable acquaintance. It could not be when he was proconsul of Cilicia (B. C. 51), if the letter to Philippus is assigned to the true time; but the date of the letter seems doubtful, and one does not see at what time Cicero could have become acquainted with Antipater, except during his Cilician proconsulship.

The position of Derbe is not certain. Strabo (p. 534), when he says that the eleventh praefecture of Cappadocia [CAPPADOCIA, p. 507, b.] was extended as far as Derbe, may intend to include Derbe in it, though he says elsewhere, as we have seen, that Derbe is in Lycaonia. After Strabo's time, Derbe formed, with Laranda and the adjacent parts of Taurus, a district called Antiochana, which was between Lycaonia and Tyanitis. (Ptol. v. 6.) Leake (*Asia Minor*, p. 101) concludes that "Derbe stood in the great Lycaonian plain, not far from the Cilician Taurus, on the Cappadocian side of Laranda; a situation precisely agreeing with that of the ruins called the 1001 churches of Mount Kara-dagh." It was certainly further than Lystra from Iconium, as St. Paul's travels show. Hamilton (*Researches*, &c. vol. ii. p. 313) thinks that Derbe may have been at a place now called *Divlé*, a name which resembles the form Delbia. *Divlé* is some distance south of the lake of *Ak Ghieul*, but near enough to be described with reference to the lake; which makes it almost certain that the passage of Stephanus may be safely corrected. The position of Lystra also, if it is rightly fixed at *Bir Bin Kilisseh*, where there are ruins, corresponds with that of Iconium (*Konieh*) and *Divlé*. [G. L.]

DERBICCAE or DERBICES (Δερβίκκαι, Ptol. vi. 10. § 2; Aelian, *V. H.* iv. 1; Steph. B. *s. v.*; Δέρβικες, Strab. xi. pp. 508, 514, 520; Diod. ii. 2; Δερβέκιοι, Dionys. Per. 734, 738; Derbices, Mela, iii. 5. § 4), a tribe, apparently of Scythian origin, settled in Margiana, on the left bank of the Oxus, between it, the Caspian sea, and Hyrcania. They seem to have borne various names, slightly changed from one to the other,—as Ctesias, on the authority of Stephanus, appears to have added to those quoted above, those of Derbii and Derbissi. Strabo (*l. c.*) gives a curious account of their manners, which are clearly those of Scythians. "They worship," says he, "the earth; they neither sacrifice nor slay any female; but they put to death those among them who have exceeded their seventieth year, and the next of kin has the right to eat his flesh. They strangle and then bury old women. If any one dies before his seventieth year, he is not eaten, but buried." Aelian mentions the same anecdote, and implies that the persons slain are first offered in sacrifice and then eaten in solemn feast (*V. H.* iv. 1). Strabo (xi. p. 517) had already shown that the manners of the people along the shores of the Caspian were exceedingly barbarous. [V.]

DERIS (Δερίς), a small town in the S. of Thrace, on the bay of Melas. (Scyl. p. 27.) [L. S.]

DERIS or DERRHIS (Δέρις, Strab. xvii. p. 799; Δέρρις, Ptol. iv. 5. § 7; Δέρρον or Δέρρα, Stadiasm. p. 436), a promontory on the coast of Marmarica in N. Africa, between the harbours of Leucaspis and Phoenicus, named from a black rock in the shape of a hide. Pacho takes it for the headland now called *El Heyf*. (*Voyage dans la Marmarique*, &c. p. 18.) [P. S.]

DERRHIS (Δέρρις, Ptol. iii. 13. § 12; Strab. vii. p. 330; Steph. B. *s. v.* Τορώνη; Mela, ii. 3. § 1: *C. Dhrépano*), the promontory of Sithonia that closes the gulf of Torone to SE. (Leake, *Northern Greece*, vol. iii. p. 119.) [E. B. J.]

DE'RRHIUM (Δέρριον), a place in Laconia on Mt. Taygetus, containing a statue of Artemis Derrhiatis in the open air, and near it a fountain called Anonus. (Paus. iii. 20. § 7.) The site of the place is uncertain. Stephanus B. calls it DERA (*s. v.* Δέρα), and gives as Ethnic names Δεραῖος and Δερεάτης.

DERTO'NA (Δέρθων, Strab. v. p. 217; Δερτῶνα, Ptol. iii. 1. § 35: *Tortona*), an important city of Liguria, situated in the interior of that province, at the northern foot of the Apennines, and on the high road leading from Genua to Placentia. The Itineraries place it 51 miles from the latter city, and 71 from Genua, but this last distance is greatly overstated. (*Itin. Ant.* pp. 288, 294.) Strabo speaks of it as one of the most considerable towns in this part of Italy, and we learn from Pliny that it was a Roman colony. Velleius mentions it among those founded under the republic, though its date was uncertain; but it appears to have been recolonised under Augustus, from whence we find it bearing in inscriptions the title of "Julia Dertona." (Vell. Pat. i. 15; Plin. iii. 5. s. 7; Orell. *Inscr.* 74.) Decimus Brutus encamped here on his march in pursuit of Antonius, after the battle of Mutina (Cic. *ad Fam.* xi. 10), and it was one of the places where a body of troops was usually stationed during the later ages of the empire. (Not. Dign. ii. p. 121.) Ptolemy erroneously places Dertona among the Taurini; its true position is clearly marked by Strabo and the Itineraries, as well as by the modern town of *Tortona*, which retains the ancient name. Many ancient tombs were extant here in the time of Cluverius, and a remarkable sarcophagus is still preserved in the cathedral. (Cluver. *Ital.* p. 81; Millin, *Voy. en Piémont*, vol. ii. p. 281.) [E. H. B.]

DERTO'SA (Δερτῶσα or Δερτῶσσα, Strab. iii pp. 159, 160; Ptol. ii. 4. § 64; Colonia Julia Augusta Dertosa, coins: *Eth.* Dertosani, Plin. iii. 3. s. 4: *Tortosa*), a city of the Ilercaones in Hispania Tarraconensis, on the left bank of the Iberus (*Ebro*), not far above the delta of the river, which was here crossed by the high road from Tarraco to Carthago Nova. (*Itin. Ant.* p. 399; Mela, ii. 6; Suet. *Galb.* 10.) Though only mentioned by Pliny as one of the cities *civium Romanorum*, it is proved to have been a colony by the assertion of Strabo and the epigraphs of its coins, all of which belong to the early empire, and bear the heads of Julius Caesar, Augustus, and Tiberius. (Florez, *Med. de Esp.* vol. i. p. 376; Mionnet, vol. i. pp. 40, 44, *Suppl.* i. p. 81; Sestini, p. 138; Eckhel, vol. i. p. 47.) [P. S.]

DERUSIACI. [PERSIS.]

DERVE'NTIO, in Britain, mentioned in the first Itinerary as being seven miles from *York*, in the direction of Delgovitia (*Market Weighton*). Some place it on the *Derwent*. [R. G. L.]

DESSOBRI'GA, a town of the MURBOGI, or Turmodigi, in Hispania Tarraconensis, 15 M. P. W. of Segisamo, on the high road from Asturica to Caesaraugusta. (*Itin. Ant.* p. 449.) [P. S.]

DESUDABA, a place in Maedica of Macedonia, 75 M. P. from Almana, on the Axius, where the mercenaries of the Gauls who had been summoned by Perseus in the memorable campaign of B. C. 168, took up their position. (Liv. xliv. 26.) Leake (*Northern Greece*, vol. iii. p. 472) has placed it at or near *Kumánovo*, on one of the confluents of the Upper Axius. [E. B. J.]

DESUVIATES, a people of Gallia Narbonensis, known only from a few words of Pliny (iii. 4), who says, "regio Anatiliorum, et intus Desuviatium Cavarumque." The Anatilii are supposed to have been at the mouth of the Rhone, and probably they occupied part at least of the isle of *Camargue*. The position of the Cavares, north of the *Durance* [CAVARES], is known; and there remains no place for the Desuviates except the small district south of the *Durance*, between the *Durance* and the *Rhone*. If this is so, the Desuviates were surrounded on the east and south by the Salyes. [G. L.]

DE'TUMO. [DECUMA].

DETUNDA. [DECUMA].

DEUCALEDONICUS OCEANUS (Δουκαλεδόνιος Ὠκεανός), the name given by Ptolemy to the ocean on the north of the Britannic Islands. "The table" of the British Isles "is bounded on the north by that" ocean "which is called Hyperborean or Deucaledonian" (viii. 3. § 2). The word occurs again in Marcianus Heracleota, whose text, for these parts at least, is but an abridgment of Ptolemy's. In another part of his work, this latter calls it "Deucaledonian or Sarmatic." [DICALEDONAE; PICTI.] [R. G. L.]

DEURIOPUS (Δευρίοπος, Strab. v. pp. 326, 327; Δουρίοπος, Steph. B.), a subdivison of Paeonia in Macedonia, the limits of which cannot be ascertained, but which, with Pelagonia and Lyncestis, comprehends the country watered by the Erigon and its branches. Bryanium, and Stymbara, an important place on the frontier of regal Macedonia, belonged to Deuriopus. (Liv. xxxix. 54; Leake, *Northern Greece*, vol. iii. p. 306.) [E. B. J.]

DEVA (Δηούα, Ptol. ii. 6. § 8), or DEVA'LES (Mela, iii. 1), a small river on the N. coast of Hispania Tarraconensis, probably identical with the stream now called *Deva*, near *S. Sebastian*. (Ukert, vol. ii. pt. 1. p. 300.) [P. S.]

DEVA. 1. The name of the river *Dee*, in Cheshire. Just, however, as DERVENTIO, though really the name of the *Derwent*, denotes a town on that river rather than the river itself, Deva means a town on the Deva rather than Deva (*Dee*) the river. The exact figure of speech by which this change is brought about is uncertain. Perhaps the fuller form may have been Ad Devam or Ad Derventionem. Nothing, however, is more certain than that the name in both the cases before us (as well as in certain others) is originally and primarily the name of the *river* rather than the *station*. Another form is Deuna, given by Ptolemy as a city of the Cornabii, Viroconium and the station of the Twentieth Legion (or the Victorious) being the other two. As the Cornabii lay between the Ordovices of *North Wales* and the Coritani of *Leicester* and *Lincolnshire*, these correspond more or less with the present counties of *Derby*, *Stafford*, and *Cheshire*. In the second Itinerary we find the station Deva Leug. xx. victrix, in which (as far at least as the name of the station goes) we probably have the better reading. The com-

plication hereby engendered consists in the distinction suggested by Ptolemy between Deuna and Deva, it being assumed that the latter is the station of the Twentieth Legion; a complication which, though not very important, still requires unravelling. Possibly there were two stations on the *Dee* (Ad Devam). Possibly there was a change of station between the time of Ptolemy and the author of the Itinerary.

The Roman remains at Chester are important, numerous, and well described. (See Ormerod's *History of Cheshire*, vol. i. p. 295.) The Roman streets may be traced by the existence of pavements under the present existing street, some feet below the surface of the soil. The walls, too, of Chester follow their old Roman outline, and probably stand, for the greater part of their circuit, on Roman foundations. A postern on the bank of the *Dee*, called the Shipgate, consisting of a circular arch, is supposed to be Roman. Altars, coins, baths, with hypocausts and figures, have also been found. The earliest inscription is one bearing the name of Commodus, not the emperor so called, but "Cejonius Commodus qui et Aelius Verus appellatus est" (Spartian, *Hadrian*), who was adopted by Hadrian. One of the statues, supposed to represent either Atys or Mithras, bears a Phrygian bonnet on the head, a short vest on the body, and a declining torch in the hand. Others are given to Minerva, to Aesculapius, and to other more truly Roman deities. Sepulchral vases, too, have been found.

2. A river in Britain, mentioned by Ptolemy as being the third from the promontory of the Novantae (*Wigton*), in a southern direction, —the Abravannus and the Tena aestuary being the first and second. The *Dee* in *Galloway*. [R. G. L.]

DEVANA (Δηούανα), in North Britain, mentioned by Ptolemy (ii. 3. § 19) as the chief town of the Texali (Taezali), a people of *Aberdeenshire*, situated on the Aberdeenshire *Dee*. (See DEVA = *Chester*.) [R. G. L.]

DEVELTUS, DEVELTON, DIBALTUM, DEBELLION (Δεούελτος), a town in the east of Thrace, to the west of Apollonia (Ptol. iii. 11. § 11; Hierel. p. 635; Theophan. p. 422; Plin. iv. 18; Amm. Marc. xxxi. 8, who calls it *Debelcum*; Geogr. Rav. iv. 6). According to Zonaras (ii. p. 155), the place afterwards received the name *Zagora*, which it still bears. [L. S.]

DIA (Δία), a small island which lies 40 stadia (*Stadiasm.*) from the Heracleium of Cnossus in Crete (Strab. x. p. 484; Plin. iv. 20); the modern *Standia*. (Map of Crete, *Mus. Class. Antiq.* vol. ii. p. 308.) [E. B. J.]

DIA (Δῖα: *Eth.* Διεύς), "a town of Bithynia on the Pontus." (Steph. B. *s. v.* Δῖα.) Marcian (*Peripl.* p. 70) places it 60 stadia east of the mouth of the Hypius, which river is between the Sangarius and Heraclea. The name in Marcian, Δίας πόλις, may be a mistake for Diospolis, which Ptolemy has (v. 1). It seems probable that the Dia of Stephanus and this Diospolis are the same. There are some very rare coins with the epigraph Διας, which Sestini assigns to this place. [G. L.]

DIA. [BOSPORUS, p. 422, a.]

DIABE'TAE (Διαβῆται: *Eth.* Διαβαταῖος). Stephanus B. (*s. v.*) speaks of the Diabetae as islands about Syme, which is an island off the Carian coast. Pliny also names the Diabetae (v. 31). There are two or three small islands called *Siskle* off the south part of Syme; and there are also other small islands near it. [G. L.]

DIABLINTES. Caesar (*B. G.* iii. 9) mentions the Diablintes among the allies of the Veneti and other Armoric states whom Caesar attacked. The Diablintes are mentioned between the Morini and Menapii, from which, if we did not know their true position, we might be led to a false conclusion. The true form of the name in Caesar is doubtful. Schneider, in his edition of the Gallic War, has adopted the form Diablintres, and there is good MSS. authority for it. The Diablintes are the Diablindi, whom Pliny (iv. 18) places in Gallia Lugdunensis; and probably the Aulerci Diaulitae of Ptolemy (ii. 8). We may infer their position in some degree from Pliny's enumeration, "Cariosvelites [CURIOSOLITAE], Diablindi, Rhedones." The capital of the Diablintes, according to Ptolemy, was Noeodunum, probably the Nudium of the Table. The Notitia of the Gallic provinces, which belongs to the commencement of the fifth century, mentions Civitas Diablintum among the cities of Lugdunensis Tertia. A document of the seventh century speaks of "condita Diablintica" as situated "in Pago Cenomannico" (*Le Mans*), and thus we obtain the position of the Diablintes, and an explanation of the fact of the name Aulerci being given in Ptolemy both to the Diablintes and Cenomanni [AULERCI; CENOMANNI]. Another document of the seventh century speaks of "oppidum Diablintes juxta ripam Araenae fluvioli;" and the Arena is recognised as the *Aron*, a branch of the *Mayenne*. A small place called *Jubleins*, where Roman remains have been found, not far from the town of *Mayenne* to the S.E., is probably the site of the "Civitas Diablintum" and Noeodunum [NOEODUNUM]. The territory of the Diablintes seems to have been small, and it may have been included in that of the Cenomanni, or the diocese of *Mans*. (D'Anville, *Notice*, &c.; Walckenaer, *Géog.*, &c. vol. i. p. 387.) [G. L.]

DIACOPE'NE (Διακοπηνή), a district in Pontus. Strabo (p. 561), after speaking of the plain Chiliocomon [AMASIA], says, "there is the Diacopene, and the Pimolisene, a country fertile all the way to the Halys; these are the northern parts of the country of the Amaseis." [G. L.]

DIA'CRIA. [ATTICA.]

DIAGON (Διάγων), a river separating Arcadia and Elis, and falling into the Alpheius on its left bank, nearly opposite the mouth of the Erymanthus. (Paus. vi. 21. § 4.) It is conjectured by Leake to be the same as the Dalion (Δαλίων) of Strabo (viii. p. 344), who mentions it along with the Acheron. (Leake, *Morea*, vol. ii. p. 89.)

DIA'NA, an island off the coast of Spain, mentioned in the Maritime Itinerary (*Itin. Ant.* p. 510), where, however, the text is confused. If the name be genuine, it may be identified with the small island off the Pr. Dianium, which Strabo mentions, but without naming it. (Strab. iii. p. 159.) [P. S.]

DIA'NA VETERANO'RUM, a town of Numidia, on the high road from Theveste to Sitifi, by Lambese, 33 M. P. from the latter place, is identified with *Izana* or *Zanah* by inscriptions on a triumphal arch in honour of Severus at that place. (*Itin. Ant.* pp. 34, 35; *Tab. Peut.*; Shaw, *Travels*, &c. p. 136). [P. S.]

DIA'NION (Geog. Rav.), a place in Dalmatia, which is set down in the Peutinger Table as "ad Dianam," where a temple of Diana once stood, succeeded in later times by the Church of St. George. It is now the promontory of *Marglian*, just below the mountain of the same name. (Wilkinson, *Dalmatia and Montenegro*, vol. i. p. 143.) [E. B. J.]

DIA'NIUM (Διάνιον), or ARTEMI'SIUM (Ἀρτεμίσιον), a lofty promontory on the E. coast of Hispania Tarraconensis, named from a temple of Artemis which stood upon it, and having in its neighbourhood a town of the same name. Strabo tells us that between the river Sucro (*Jucar*) and Carthago Nova (*Cartagena*), and not far from the river, there were three small towns, founded by the Massaliots: of these the most celebrated was Hemeroscopeion (τὸ Ἡμεροσκοπεῖον), having upon the adjacent promontory a most esteemed temple of the Ephesian Artemis, which Sertorius used as his naval head-quarters; for its site is a natural stronghold, and fit for a pirates' station, and visible to a great distance out at sea. It is called Dianium or Artemisium, and has near it excellent iron mines and the islets of Planesia and Plumbaria: and above it lies a lake of the sea 400 stadia in circuit. (Strab. iii. p. 159; comp. Cic. *in Verr.* ii. 1, v. 36, Steph. B. *s.v.* Ἡμεροσκοπεῖον, and Avien. *Or. Marit.* 476).

Pliny mentions the people of Dianium (Dianenses) among the *civitates stipendiariae* of the conventus of New Carthage (Plin. iii. 3. s. 4); and coins of the town are extant (Sestini, p. 154). It would seem, from these accounts, that the Massilians first chose the lofty promontory as a watch-station (ἡμεροσκοπεῖον), whence it derived its first name; that it became better known by the name of the temple of Artemis which they built upon it; and that this latter name was transferred to a town which grew up beside the temple. In the time of Avienus neither town nor temple existed; but the name is now preserved by the town of *Denia* (also called *Artemus*), lying a little to the NW. of the triple promontory (called *C. S. Martin*) which is the chief headland on the E. coast of Spain. The lake, of which Strabo speaks, is supposed by some to be that of *Albufera de Valencia*, N. of the river *Jucar*. (Ukert, vol. ii. pt. 1, p. 404.) On account of the iron mines mentioned by Strabo, Mela calls the promontory FERRARIA (ii. 6. 7). [P. S.]

DIA'NIUM (Ἀρτεμίσιον: *Giannuti*), a small island off the coast of Etruria, immediately opposite to the Mons Argentarius or promontory of Cosa. It is distant 7 geog. miles from the nearest point of the mainland, and 8 from the neighbouring island of Igilium. Pliny calls it "Dianium quam Artemisiam Graeci dixere:" it is evidently the same which is called Artemita by Stephanus (Ἀρτεμίτα, νῆσος Τυρρηνική, Steph. *s. v.*), but it is probable this should be Ἀρτεμίσιον. The modern name of *Giannuti* is a corruption of the Latin Dianium. (Plin iii. 6. s. 12; Mela, ii. 7. § 19.) [E. H. B.]

DIBIO (*Eth.* Dibionensis: *Dijon*) appears to have been in the territory of the Lingones, a people of Gallia Celtica; for the diocese of *Dijon* was a part of the diocese of *Langres*, and was only separated from it in 1721. Dibio is only known as a town of the Roman period from two inscriptions found at the place, which speak of the workers in iron there, "Fabri ferrarii Dibionenses," or "Dibione consistentes." The place is described by Gregorius of Tours in the sixth century. Many Roman remains have been found there. *Dijon* is in the departement *de la Côte d'Or*. (D'Anville, *Notice*, &c.; Walckenaer, *Géog.* &c. vol. i. p. 418, and *Voyage de Millin*, &c. vol. i. p. 265, to which he refers.) [G. L.]

DICAEA (Δικαία), a Greek port town on the coast of Thrace on lake Bistonis, in the country of the Bistones The place appears to have decayed at an early period. Some identify it with the modern *Curnu*, and others with *Bauron*. (Herod. vii. 109; Scylax, p. 27; Strab. vii. p. 331; Steph. Byz. *s. v.*; Plin. iv. 18.) [L. S.]

DICAEA'RCHIA. [PUTEOLI.]

DICALEDONAE, in Britain, mentioned by Ammianus Marcellinus (xxvii. 8) as one of the divisions of the Picts; the Vecturiones forming the other. There can be but little doubt that in this word we have the root *Caledon-* (in *Caledonia*), with a prefix. As little can it be doubted that the same is the case with the Deu-caledonius Oceanus (*q. v.*). The meaning of the prefix is another question. See PICTI. [R. G. L.]

DICTAMNUM (Δίκταμνον, Ptol. iii. 17. § 8), a town of Crete, which Pomponius Mela (ii. 7. § 12), who calls it DICTYNNA, describes as being one of the best known in Crete. It was situated to the N.E. of Mt. Dictynnaeus, and S.E. of the promontory Psacum, with a temple to the goddess Dictynna. (Dicaearch. 13; *Stadiasm.*; Scylax.) Mr. Pashley (*Trav.* vol. ii. p. 29) identifies the site with a place called *Kantsillières*, about 3 miles from the extremity of Cape *Spádha*. Pococke (*Trav.* vol. ii. pt. i. pp. 244—245) has described the ruins, and speaks of cisterns and columns existing in his time; and in this, his statement agrees with that of the MS. of the 16th century which has been translated (*Mus. Class. Antiq.* vol. ii. p. 299), and fixes the site at a place called *St. Zorzo di Magnes*, 12 miles W. of *Canea* and 6 from *Cape Spádha*, on a conspicuous elevation of a lofty mountain. (Höck, *Kreta*, vol. ii. p. 158.) [E. B. J.]

DICTE (Δίκτη, Strab. x. p. 478; Diod. v. 70: Steph. B.; Δίκτον, Arat. *Phaen.* 33; Δίκταιον ὄρος, *Etym. M. s. v.*; Dictaeus M., Plin. iv. 12: *Juktas*), the well-known Cretan mountain where, according to story, Zeus rested from his labours on earth and in heaven. Here the "lying Cretan" dared to show the tomb of the "Father of gods and men," which remained an object of veneration or curiosity from an early period to the age of Constantine. (Cic. *de N. D.* iii. 21; Diod. iii. 61; Lucian, *de Sacrif.* 10, vol. i. p. 634, *de Jov. Tragoed.* 45, vol. ii. p. 693, ed. Hemst.; Origen. *c. Cels.* ii. 143, p. 475, ed. Par.) The stony slopes of the mountain rose to the SE. of Cnossus, ou the E. side. Mr. Pashley found considerable remains of ancient walls at about 100 paces from the summit. The fragments offered good specimens of the polygonal construction. (*Trav.* vol. i. p. 220.) These, no doubt, are the remains of that ancient city described by the Venetian writer (*Descrizione dell' Isola di Candia*) as lying on the E. or opposite side of the mountain to Lyctus, of which Ariosto (*Orland. Fur.* xx. 15) makes mention: —

> "Fra cento alme città ch' erano in Creta,
> Dictea più ricca, e più piacevol era."

On the lower slopes was the fountain, on the wonders of which the Venetian writer gives a glowing description (*Mus. Class. Antiq.* vol. ii. p. 270), and which must, therefore, have existed at an earlier date than that recorded by the inscription as given by Mr. Pashley (*Trav.* vol. i. p. 211.) [E. B. J.]

DICTE. [SCEPSIS.]

DI'CTIS, in Britain, mentioned in the Notitia as the station of the *Praefectus Numeri Nerviorum Dictensium*. Generally, though perhaps on insufficient grounds, identified with *Ambleside* in *Westmoreland*. [R. G. L.]

DICTYNNAEUM. [CADISTUS.]

DICTYNNAEUM PR. [CADISTUS.]

DIDU'RI (Δίδουροι, Ptol. v. 39. § 12), a nomad tribe in the interior of Sarmatia Asiatica, who were found W. of the Alondae. [E. B. J.]

DI'DYMA, DIDYMI. [BRANCHIDAE.]

DIDYMA TEICHE (τὰ Δίδυμα τείχη). This place is mentioned by Polybius (v. 77). Attalus took Didyma Teiche after Carseae. [CARSEAE.] Various guesses have been made about this place, but nothing is known. This may be the Didymon Teichos of Stephanus; and it is not decisive against this supposition that Stephanus places it in Caria, for he is often wrong in such matters. [G. L.]

DIDYME INSULA. [AEOLIAE INS.]

DI'DYMI (Δίδυμοι), a town of Hermionis on the road to Asine, contained in the time of Pausanias temples of Apollo, Poseidon, and Demeter, possessing upright statues of those divinities. It is still called *Didyma*, a village situated in a valley 2 miles in diameter. On the north-eastern side of the valley rises a lofty mountain with two summits nearly equal in height, from which the name of Didymi is doubtless derived. The valley, like many in Arcadia, is so entirely surrounded by mountains, that it has no outlet for its running waters, except through the mountains themselves. Mr. Hawkins found at the village a curious natural cavity in the earth, so regular as to appear artificial, and an ancient well with a flight of steps down to the water. (Paus. ii. 36. § 3; Gell, *Itinerary of Morea*, p. 199; Boblaye, *Recherches*, &c. p. 62; Leake, *Peloponnesiaca*, p. 289; Curtius, *Peloponnesos*, vol. i. p. 464.)

DIDYMON TEICHOS (Δίδυμον τεῖχος: *Eth.* Διδυμοτειχῖται), a city of Caria. (Steph. B. *s. v.*) The place does not appear to be mentioned by any other authority. [G. L.]

DIDYMOTEICHOS (Διδυμότειχος), a Thracian town opposite to Plotinopolis, situated not far from the point where the Eurus empties itself into the Hebrus, on an island of the former. It is now called *Demotica*. (Nicet. *Chr.* p. 404.) [L. S.]

DIGBA (Plin. vi. 27. s. 31), a small town of Mesopotamia, on the Tigris, near the junction of that river with the Euphrates. Forbiger thinks it must be the same as the Διδιγούα or Διδονγούα of Ptolemy (v. 20. § 4). In the *Cod. Pulat.* of Ptolemy it is written Διγούα, which is almost the same word as Digba. It was below Apameia. [V.]

DIGE'NTIA (*Licenza*), a small river in the country of the Sabines, falling into the Anio about 9 miles above Tibur, and a mile beyond Varia (*Vico Varo*). Its name is not mentioned by any of the geographers, and is known to us only from Horace (*Ep.* i. 18. 104), whose Sabine farm was on its banks. This circumstance gives it an unusual degree of interest, and it will be convenient to bring together here all the notices found in the poet of the valley of the Digentia and its neighbourhood. The modern localities were first investigated with care and accuracy by the Abbé Chaupy in his *Découverte de la Maison d'Horace*, vol. iii. Rome, 1769, but Holstenius had previously pointed out the identity of the Digentia with the *Licenza*, and that this must therefore have been the site of Horace's Sabine villa, which had been erroneously placed by Cluverius and other earlier topographers on the slope of the mountains towards the Tiber. (Cluver. *Ital.* p. 671; Holsten. *Adnot.* p. 106.)

1. The Digentia, according to Horace, was a stream of very cold and clear water (gelidus Digentia rivus, *l. c.*), deriving its principal supply of water from a fine fountain in the immediate neighbourhood of the poet's villa. It flowed by a village called MANDELA, in a very bleak situation (rugosus frigore pagus, *ib.* 105), the inhabitants of which were supplied with water from its stream. The *Licenza* joins the Anio immediately below a projecting rocky hill, now crowned by the convent of *S. Cosimato;* but on its left bank, about a mile from its confluence, stands the village of *Bardella*, the name of which is an obvious corruption of Mandela. But in addition to this, Chaupy discovered in the church of *S. Cosimato* an inscription of late Roman date, in which occur the words "in prediis suis masse Mandelane." (Chaupy, p. 249; Orell. *Inscr.* 104.)

2. The villa of Horace, with the hamlet or group of five houses attached to it, was itself in the territory of, and dependent upon, the town of Varia (habitatum quinque focis et Quinque bonos solitum Variam dimittere patres, *Ep.* i. 14. 3): the position of this at *Vicovaro* on the Valerian Way, 8 miles from Tivoli, is established beyond doubt. [VARIA.]

3. In one of his Epistles, evidently written from his villa, the poet concludes (i. 10. 49):

"Haec tibi dictabam post fanum putre Vacunae,"

and his commentator Acron tells us, on the authority of Varro, that this Vacuna was a Sabine goddess, equivalent to the Roman Victoria. It is a curious confirmation of this, that an inscription preserved at the village of *Rocca Giovane*, on the S. bank of the *Licenza*, 3 miles from *Vicovaro*, records the restoration of *a temple of Victory, which had fallen into ruin from its antiquity*, by the emperor Vespasian, whose Sabine origin would naturally lead him to pay attention to the objects of Sabine worship. (Imp. Caesar Vespasianus Aug. P. M. Trib. Pot. Cens. *Aedem Victoriae vetustate dilapsam* sua impensa restituit, Chaupy, p. 170: Orell. *Inscr.* 1868.) The identity of this Aedes Victoriae with the "fanum putre Vacunae" of Horace can scarcely admit of a doubt. The exact site of the temple, according to Chaupy, was about a mile beyond *Rocca Giovane*, at a considerable elevation above the valley; here there still remain some fragments of Roman masonry, which may have formed part of the building, and it was here that the inscription above given was actually discovered. (Chaupy, p. 169.)

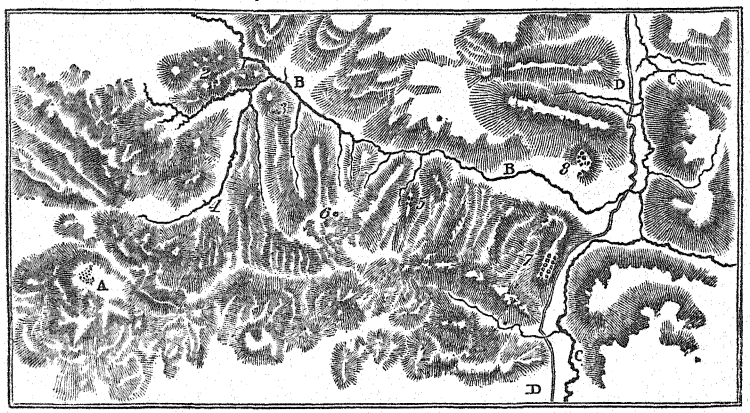
4. All these circumstances combine to fix the site of Horace's farm between the modern village of Rocca Giovane and that of *Licenza*, which rises on a hill, a little further up the valley; and the remains of a villa, consisting of a mosaic pavement and some portions of brick walls, have actually been discovered in a vineyard a short distance above the mill which now exists on the river *Licenza*. There seems every reason to believe that these are in reality the vestiges of the poet's villa, which appears, from various indications in his works, to have been on the S. side of the valley.

5. The fountain alluded to by Horace as in the neighbourhood of his villa (*Ep.* i. 16) is readily recognised in the source now called *Fonte Bello*, from which the *Licenza* derives a considerable part of its supply. It has been commonly supposed that this was identical with the Fons Bandusiae, celebrated by Horace in a well-known ode (*Carm.* iii. 13), or at least that that fountain was also situated in the same neighbourhood; but there is no authority for this, and Chaupy has given proofs which may be considered conclusive that the real Bandusia was in the neighbourhood of Venusia, and not of the Sabine farm. [BANDUSIAE FONS.]

The general aspect of the valley of the *Licenza* corresponds perfectly with the description of it given by Horace (*Ep.* i. 16. 1—14), and all travellers who have visited it concur in praising its beauty and pleasantness. Until very lately it was a secluded spot, rarely visited by strangers, though within an easy ride of *Tivoli*, and the simple manners and rustic virtues of its inhabitants are said still to resemble those of the ancient Sabines.

Two other names remain to be mentioned, which there is reason to connect with the Sabine farm of Horace: the Mons Lucretilis, whose pleasant shades could allure Faunus from Lycaeus (*Carm.* i. 17), may be safely identified with the lofty *Monte Gennaro*, which forms the head of the valley of *Licenza*, and separates it from the Roman Campagna. [Lucretilis Mons.] The sloping Ustica (Ustica cubans, *ib.*), on the other hand, cannot be fixed with accuracy: it was probably one of the lower slopes or underfalls of the same mountain mass, in the immediate neighbourhood of the valley.

The modern localities of the valley of the *Licenza* have been described in great detail by Chaupy (*Maison d'Horace*, vol. iii. pp. 150—362), and more recently by Dennis in Milman's *Life of Horace*, pp. 97—110, and Nibby (*Dintorni di Roma*, vol. ii. p. 245, vol. iii. pp. 713—721). [E. H. B.]



MAP OF THE ENVIRONS OF DIGENTIA.

A. Lucretilis Mons (*Monte Gennaro*).
B. River Digentia (*Licenza*).
C. River Anio (*Teverone*).
D. Via Valeria.
1. Modern Village of *Licenza*.
2. Modern Village of *Civitella*.
3. Remains of the Villa of Horace.
4. *Fonte Bello*.
5. Village of *Rocca Giovane*.
6. Site of the Temple of Vacuna.
7. Varia (*Vicovaro*).
8. Village of *Bardella* (Mandela).

DILIS, a place in Gallia on the coast between Massilia (*Marseille*) and Fossae Marianae (*Foz-les-Martigues*). The Maritime Itin. (Wess. p. 507) places Incarus (*Carry*) next to Massilia, then "Dilis positio," 8 M. P. from Incarus, and then Fossae 12 M. P. further. The edition of Wesseling makes it 20 from Dilis to Fossae; but three MSS. have 12. Walckenaer (*Géog.*, &c. vol. iii. p. 122) supposes that the number 20 is derived from some Itinerary which omitted Dilis, and gave only the distance from Incarus to Fossae; which seems likely. The modern site may be *Carro*. [G. L.]

DILUNTUM. [Dalluntum.]

DIMALLUM (Δίμαλος, Διμάλη, Διμάλλη, Polyb. iii. 18, vii. 9), an important fortress in Illyricum, taken by the Romans under L. Aemilius Paulus, in their war with Demetrius of Pharos; and which seems to have been in the neighbourhood of the Parthini, if not included within their territory. (Liv. xxix. 12; Polyb. *l. c.*) [E. B. J.]

DIMASTUS. [Myconus.]

DIME'TAE or DEME'TAE (Δημῆται), a people in Britain, mentioned by Ptolemy (ii. 3. § 23) as lying west of the Silures, and having, as towns, Luentinum and Maridunum (Caer-*marthen*). This gives them *Pembrokeshire* and *Carmarthen* as certain portions of the area, and, probably, some parts of the neighbouring counties. *Divet*, as the Welsh name of a district, is the root *Dimet*, in its modern form. [R. G. L.]

DINARETUM. [Cleides.]

DINDYME'NE. [Dindymum.]

DI'NDYMUM. [Cyzicus.]

DI'NDYMUM (τὸ Δίνδυμον). Strabo (p. 567) speaks of a mountain Dindymum which rises above Pessinus in Galatia; and from this mountain the goddess called Dindymene has her name. He adds that the river Sangarius flows near it. In Ptolemy the name is incorrectly written Didyma. Strabo says in another place (p. 626), "the Hermus is close to Mysia, flowing from a mountain sacred to Dindymene, and through the Catacecaumene into the territory of Sardis." Perhaps he may have followed Herodotus as to the source of the Hermus, who says (i. 80) that the Hermus flows from a mountain sacred to the mother Dindymene, as our texts stand. This passage has been sometimes misunderstood, and the name Dindymene has been given to the mountain. Stephanus (*s. v.* Δίνδυμα) describes the Dindyma as "mountains of the Troad, whence Rhea is called Dindymene;" but there is a mistake here, for neither the mountain of Galatia, nor Dindymum near Cyzicus, is within the limits of the Troad. In some maps Mount Dindymum is placed near Pessinus, and Mount Dindymene at the source of the Hermus; but there is no Mount Dindymene. The mountain tract in which the Hermus rises is the *Morad Dagh*, which is the Dindymum of Herodotus. The Rhyndacus also rises in this mountain region, and the chief branch of the Maeander It is possible that a

range of mountains may extend from the *Morad Dagh* east to the neighbourhood of Pessinus. Strabo could hardly be ignorant that there is a considerable distance between the source of the Hermus and the mountain that overhangs Pessinus. Hamilton describes the Dindymum, in which is the source of the Hermus, as rising to a great height, and forming "the watershed between the Hermus and the Rhyndacus, extending from Morad Dagh to Ak Dagh near Simaul." He adds that these mountains "join the range of Demirji, being a part of the great central axis of Asia Minor, which may be said to extend from SE. by E. to NW. by W., from the Taurus by Sultan Dagh to Mount Ida, forming the great watershed between the rivers which fall into the Mediterranean and the Archipelago, and those which fall into the Sea of Marmora and the Black Sea." (*Researches*, &c. vol. i. p. 105.) As to the Dindymum of Pessinus, see PESSINUS. [G. L.]

DINIA (*Digne*), a town in Gallia Narbonensis. Pliny (iii. 4) says that the Avantici and Bodiontici were added by the emperor Galba to the list (formula) of the people of Narbonensis, and he mentions Dinia as their capital, or he may mean the capital of the Bodiontici only, though he has ill expressed himself, if that is his meaning. The name of Dinia does not occur in the Itins.; but as *Digne*, now in the department of the *Basses Alpes*, became the chief place of a diocese, its identity with Dinia is easily made out. In the Notitia of the provinces of Galba, "Civitas Diniensium" occurs. Ptolemy (ii. 10. § 19) makes Dinia (Δινία) the chief place of the Sentii, which is either an error, or some change had been made between the time of Pliny and Ptolemy, and the Avantici and Bodiontici were included in the territory of the Sentii. [G. L.]

DINIAE, a place in Phrygia, through which the Roman consul Cn. Manlius marched in his Galatian expedition. (Liv. xxxviii. 15.) He came to the plain of Metropolis [METROPOLITANUS CAMPUS], and on the following day to Diniae. From Diniae he marched to Synnada; but there is no indication of the length of the march from Diniae to Synnada. Hamilton observes that Strabo (p. 663), in a passage where "he describes the great line of communication between Ephesus and Mazaca, places Metropolis (clearly the same as that alluded to by Livy) between Apamea and Chelidonii, probably the same place as the Diniae of the historian." (*Researches*, &c. vol. ii. p. 179.) Hamilton concludes that the plain of *Sitzhanli* represents the Metropolitanus Campus; "both from the narrative of Livy and its being on the great line of traffic." This seems a very probable conclusion. He also thinks that *Afiom Kara Hissar* is the representative of Synnada; and if he is right in these conclusions, the position of Diniae is fixed within certain limits, though the maps do not show any name that corresponds to it.

It is generally agreed that the words καὶ Χελιδονίων in Strabo (p. 663) are corrupt; but it is doubtful if Livy's Diniae is concealed under it. Cramer (*Asia Minor*, vol. ii. p. 30) and Groskurd (*Transl. Strabo*, vol. iii. p. 63) have some remarks on this reading. Palmerius proposed καὶ Φιλομηλίου, against which Cramer's objection is insufficient. [G. L.]

DINOGETIA, DINIGUTTIA, DIRIGOTHIA (Δινογέτεια), a town on the Danube in Moesia, nearly opposite the point where the Hierasus (*Pruth*) empties itself into the Danube. (Ptol. iii. 10. §§ 2, 11; It. Ant. 225; Notit. Imp.) [L. S.]

DIOCAESAREIA (Διοκαισάρεια: *Eth.* Διοκαισαρεύς). 1. A place in Cappadocia near Nazianzus. According to Gregorius of Nazianzus, it was a small place. It is mentioned by Ptolemy (v. 6); and by Pliny (vi. 3), who gives no information about it. Ainsworth, on his road from *Ak Serai* to *Kara Hissar*, came to a place called *Kaisar Koi*, and he observes "that by its name and position it might be identified with Diocaesarea." (*London Geog. Journal*, vol. x. p. 302.) Some geographers take Nazianzus and Diocaesareia to be the same place.

2. A town of Cilicia Trachea, mentioned by Ptolemy (v. 8) and the ecclesiastical authorities. Leake (*Asia Minor*, p. 117) supposes that it may have been between Claudiopolis (*Mout*) and Seleuceia (*Selefke*). [G. L.]

DIOCAESAREIA. [SEPPHORIS.]

DIOCLEA (Δοκλέα, Ptol. ii. 16. § 12: *Eth.* Docleatae, Plin. iii. 28), a place in Dalmatia, where Diocletian was born, and from which he took his name. (Aurel. Vict. *Epit.* 54; comp. Eutrop. ix. 19.) It was really called Doclea, but the rising soldier changed the barbaric Docles into the Grecian Diocles, which, after his assumption of the purple, was Latinised into Diocletianus. The surrounding district bore the same name. (Const. Porph. *de Adm. Imp.* c. xxxv.) The town continued to be a place of considerable importance till the Turkish invasion. The ruins of it are found at the delta formed by the union of the rivers *Zetta* and *Moraça* in *Montenegro*. (Schafarik, *Slav. Alt.* vol. ii. pp. 239, 249, 272—275.) [E. B. J.]

DIOCLEIA (Διοκλεία), as the name is said to be written in one MS. of Ptolemy, though the common reading is Docela; but in one at least of the old Latin editions of Ptolemy, it is Dioclia (v. 2). Diocleia is a town of Phrygia Magna, mentioned by Hierocles. There are no means of fixing its position except what Ptolemy offers. It has been conjectured that the place is represented by some ruins at the passage of the *Pursek*, between *Kutahiyah* and *In-oghi*; but this is only a guess. [G. L.]

DIOCLETIANO'POLIS (Διοκλητιανούπολις, Procop. *Aed.* iv. 3), a town in Thrace, which the Antonine Itinerary places between Edessa and Thessalonica. Hierocles mentions another place of this name near Philippopolis. The site of neither of these has as yet been made out. [E. B. J.]

DIODO'RI INSULA (Διοδώρου νῆσος), an island situated in the narrow straits of the Red Sea, which is stated by Arrian, in his Periplus of the Red Sea (pp. 2, 14, ap. Hudson), to be 60 stadia in width at its mouth. The channel between it and the mainland was fordable. Its modern name is *Perim*. The straits and island are thus described by Commander Moresby (*Sailing Directions for the Red Sea*, pp. 1, 2): "The straits of *Bab-el-Mandeb* are 14½ miles wide at the entrance, between *Bab-el-Mandeb Cape* and the opposite point or volcanic peak, called *Jibbel Seajarn*. Near the former cape is *Perim Island*, which divides the two straits at the entrance, the larger being about 11 miles wide. *Perim* is a large rocky island, about 4½ miles long by 2 broad, rising 230 feet above the level of the sea, and without fresh water or inhabitants. The narrowest part of the little strait is nearly one and a half mile wide." [G. W.]

DIODO'RUM, a town in Gallia, placed by the Antonine Itin. on the road from Rotomagus (*Rouen*) to Lutetia (*Paris*). It lies between Durocasses (*Dreux*) and Paris, 22 Gallic leagues from *Dreux*, and 15 from *Paris*. The place was on a stream, as we may

infer from the termination *dur;* the first part of the name may be another form of Divo, as in Divodurum. Some geographers make the place *Davron.* D'Anville fixes on *Jouare* near *Pontchartrain.* [G. L.]

DIOLINDUM, a place in Gallia. The Table gives a road from Burdigala (*Bordeaux*) through Aginnum to Diolindum. Aginnum is *Agen;* and the next station is Excisum, 13 Gallic leagues from *Agen.* Diolindum is 21 Gallic leagues from Excisum. Diolindum is a doubtful position; but *La Linde* on the *Dordogne,* proposed by D'Anville, seems to be a probable site. [G. L.]

DIOMEDEAE INSULAE (*αἱ Διομήδειαι νῆσοι*), a group of small islands off the coast of Apulia, now called ISOLE DI TREMITI: they are distant about 15 miles from the nearest point of the coast, and 18 from the mouth of the river Frento (*Fortore*). Their ancient name was derived from the legend which represented them as the scene of the transformation of the companions of Diomed into birds; a species of large sea-fowl by which they were inhabited (called by Pliny Cataractes — apparently a kind of diver) were supposed to be the descendants of these Greek sailors, and were said to display a marked partiality for all visitors of Hellenic extraction. (Strab. vi. p. 284; Lycophr. *Alex.* 594—609; Pseud-Arist. *de Mirab.* § 79; Anton. Lib. 37; Steph. B. *s. v.*; Ovid, *Met.* xiv. 482—509; Plin. x. 44. s. 61; Ael. *H. A.* i. 1; Dionys. Per. 483.) Ancient authors differ considerably in regard to their number. Stephanus, Lycophron, and the mythographers, as well as Aelian and Dionysius, mention only one island, which they call *Διομήδεια νῆσος*; Strabo says there are two, one of which is inhabited, the other not; Pliny (iii. 26. s. 30) calls the larger island "Diomedia insula," and adds that there is another of the same name, but called by some Teutria; Ptolemy (iii. 1. § 80) says there are five, but without giving their names. The real number is three islands, besides some mere rocks; they are now called *S. Domenico, S. Nicola* and *Caprara:* these three lie close together, while the small island of *Pianosa* (distant 11 geog. miles to the NE.) is not now reckoned to belong to the group, but may perhaps be the Teutria of Pliny. The island of *S. Domenico* is much the largest of the three, and is evidently the Diomedia Insula of the ancients, where a shrine of that hero and his tomb were shown, together with a grove of plane trees, said to be the first introduced into Italy. (Plin. xii. 3.) But the same island was also known by the name of TRIMERUS, probably its vernacular or native name, from whence comes the modern appellation of *Tremiti,* now applied to the whole group. We learn from Tacitus that Augustus selected it for the place of exile of his daughter Julia. (Tac. *Ann.* iv. 71.) The name is already written "Tremetis" by the Geographer of Ravenna in the 9th century. (Anon. Ravenn. v. 25, ed. Gronov.) [E. H. B.]

DIONY'SIA. [CRAMBUSA.]

DIONYSIADES (*Διονυσιάδες*, Diod. v. 75), small islands which lie off the coast of Crete to the NE. The position is fixed by the Coast-describer at 120 stadia from Sammonium (*Stadiasm.*) The Peutinger Table places at the E. of the N. extremity of Crete, an island with the unfinished name of Dion. . . . This must be one of this group of islands, which now are called *Dhionysiádhes.* See the map in Pashley's *Travels.* (Höck, *Kreta,* vol. i. pp. 428, 439.) [E. B. J.]

DIONYSO'POLIS (*Διονύσου πόλις*: *Eth.* *Διονυσοπολείτης*), a city of Phrygia. The Ethnic name occurs on medals, and in a letter of M. Cicero to his brother Quintus (*ad Q. Fr.* i. 2), in which he speaks of the people of Dionysopolis being very hostile to Quintus, which must have been for something that Quintus did during his praetorship of Asia. Pliny (v. 29) places the Dionysopolitae in the conventus of Apamea, which is all that we know of their position. We may infer from the coin that the place was on the Maeander, or near it. Stephanus (*s. v.*) says that it was founded by Attalus and Eumenes. Stephanus mentions another Dionysopolis in Pontus, originally called Cruni, and he quotes two verses of Scymnus about it. [G. L.]



COIN OF DIONYSOPOLIS IN PHRYGIA.

DIONYSOPOLIS INDIAE. [NAGARA.]

DIONYSOPOLIS MOESIAE. [CRUNI.]

DIO'POLIS. [CABIRA.]

DIOSCO'RIDIS INSULA (*Διοσκορίδους νῆσος*, Ptol. viii. 22. § 17; Arrian, *Peripl. Mar. Erythr.* p. 16; Steph. B. *s. v.* *Διοσκουριάς*), an island of the Indian Ocean, of considerable importance as an emporium in ancient times. It lay between the Syagrus Promontorium (*Cape Fartash*) in Arabia, and Aromata Promontorium (*Cape Guardafui*), on the opposite coast of Africa, somewhat nearer to the former, according to Arrian, which is very far from the truth, if the Dioscoridis be rightly identified with *Socotorra,* which is 200 miles distant from the Arabian coast, and 110 from the NE. promontory of Africa. It is described by Arrian as very extensive, but desert and exceedingly moist, abounding in rivers tenanted by crocodiles, many vipers, and huge lizards, whose flesh was edible, and their grease when melted was used as a substitute for oil. It produced neither vines nor corn. It had but few inhabitants, who occupied the north side of the island towards the Arabian peninsula. It was a mixed population, composed of Arabs, Indians, and Greeks, attracted thither by commercial enterprise. The island produced various species of tortoises, particularly a kind distinguished for the size and thickness and hardness of its shell, from which were made boxes, writing tablets, and other utensils, which were the chief exports of the island. It produced also the vegetable dye called Indicum, or dragon's blood. It was subject to the king of the frankincense country in Arabia, by whom it was garrisoned, and farmed out for mercantile purposes. Thus far Arrian. Pliny's notice is very brief. He calls it a celebrated island in the Azanian sea, so named from Azania or Barbaria, now *Ajan,* south of *Somauli* on the African mainland, and states its distance from the Syagrus Promontorium to be 280 miles (vi. 28. s. 32). It is still tributary to the Arabians. [G. W.]

DIOSCU'RIAS (*Διοσκωρίας*, Steph. B.; Ptol. v. 10; Isid. *Orig.* xvi.; *Διοσκουρίς*, Scyl. p. 22), one of the numerous colonies of Miletus, at the E. extremity of the Eux'ne (Arrian, *Peripl.* pp. 10, 18) on the mouth of the river Anthemus, to the N. of Colchis (Plin. vi. 5). It was situated 100 M.P. (Plin. *l. c.*)

or 790 stadia to the NW. of the Phasis, and 2260 stadia from Trapezus (Arrian, *l. c.*). The wild tribes of the interior, whose barbarous idiom was unintelligible to one another, made this their great trading place. The Greeks were so astonished at the multiplicity of languages which they encountered, and the want of skilful interpreters was so strongly felt, that some asserted that 70 different tongues were spoken in the market of Dioscurias. (Strab. xi. p. 497.) Timosthenes, the historian, had exaggerated the amount to 300, but Pliny (*l.c.*), who quotes him, contents himself by saying that the traders required 130 interpreters. (Comp. Gibbon, vol. iv. p. 102.) In B. C. 66, when Mithridates was compelled to plunge into the heart of Colchis from the pursuit of Pompeius, he crossed the Phasis and took up his winter quarters at Dioscurias, where he collected additional troops and a small fleet. (Appian, *Mithr.* 101.) Upon or near the spot to which the twin sons of Leda gave their name (Mela, i. 19. § 5; comp. Amm. Marc. xxii. 8. § 24) the Romans built SEBASTOPOLIS (Steph. B.; Procop. *B.G.* iv. 4), which was deserted in the time of Pliny (*l. c.*) but was afterwards garrisoned by Justinian (Procop. *Aed.* iii. 7). The SOTERIOPOLIS (Const. Porph. *de Adm. Imp.* c. 42) of later times has been identified with it. The position of this place must be looked for near the roadstead of *Iskuria*. Chardin (*Trav.* pt. i. pp. 77, 108) described the coast as uninhabited except by the Mengrelians, who come to traffic on the same spot as their Colchian ancestors, and set up their tents or booths of boughs. For a curious coin of Dioscurias, which, from the antiquity of its workmanship, is inferred to be older than the age of Mithridates, see Rasche, vol. ii. pt. i. p. 318. [E. B. J.]

DIOS HIERON (Διὸς Ἱερόν: *Eth.* Διοσιερίτης), a small place in Ionia between Lebedus and Colophon. Stephanus B. (*s. v.*) cites Phlegon as his authority for the Ethnic name. The position which Stephanus assigns to the place, seems to agree with the narrative in Thucydides (viii. 29), where it is mentioned. Arundell (*Discoveries*, &c. vol. i. p. 36) says that the name of the river Cayster occurs on the medals of Dios Hieron, from which he concludes that it was not very far from the river. It is possible that there was another town of the name in Lydia and on the Cayster. Pliny (v. 29) makes the Dioshieritae belong to the conventus of Ephesus; and Ptolemy (v. 2) places it high up the valley of the Cayster, if we can trust his numbers. The epigraph on the coins is Διοσιερειτων. [G. L.]

DIO'SPOLIS MAGNA. [THEBAE.]

DIO'SPOLIS PARVA. There were two cities in Egypt bearing the appellation of the Lesser Town of Ammon-Zeus. 1. In the Thebaid, lat. 26° 3′ N. (Διόσπολις ἡ μικρά, Strab. xviii. p. 814; Ptol. iv. 5. § 67; Diospolis, It. Antonin. p. 159; Jovis Oppidum, Plin. v. 9. s. 10.), the chief town of the Nomos Diospolites. The Lesser Diopolis was seated on the left bank of the Nile, opposite to Chenoboscium, and nearly midway between Abydus and Tentyra. Pococke (*Travels*, vol. i. p. 140), D'Anville (*Mémoire sur l'Egypte*, p. 186), and Champollion (*l'Egypte*, vol. i. 238) identify this town with the modern village of *How* or *Hú*. Immediately below Diospolis began the canal or ancient branch of the Nile,—the *Bahr-Jusuf*, or River of Joseph, which flows between the Nile and the Libyan hills to the entrance of the Arsinoite Nome (*el-Fyoum*).

2. The modern *Lydda* (Strab. xviii. p. 802) was seated in the marshes of the Delta, east of the Phatnitic arm of the Nile. It was an inconsiderable place, and is mentioned only by Strabo. [W. B. D.]

DIO'SPOLIS (Διόσπολις). 1. In Bithynia. [DIA.] 2. In Lydia. (Steph. B. *s. v.*) [G. L.]

DIO'SPOLIS (Διόσπολις), the classical name of LYDDA, a city of the tribe of Benjamin, situated in the great plain of Sharon, which is probably identical with the Sarona of the Acts (ix. 35), with which Lydda is joined. Built by Shamed, the descendant of Benjamin (1 *Chron.* viii. 12), it was recovered by that tribe after the captivity (*Nehem.* xi. 35), and is noted in the New Testament history for the healing of Eneas by St. Peter. (*Acts*, ix. 32—35.) It was taken and destroyed by the proconsul Cestius Gallus on his march to Jerusalem, cir. A. D. 65. (Joseph. *B. J.* ii. 19. s. 1.) St. Jerome mentions the fact of the change of name ("Lyddam versam in Diospolin," *Epit. Paulae*), and it is assumed by him and Eusebius as an important geographical terminus in the Onomasticon. In the Christian annals of the middle ages it is renowned as the burial place of the head of St. George, and the town is designated by his name in the Chronicles of the Crusades, and joined with Ramleh, from which it is not more than two miles distant on the north. It has retained its ancient name throughout, unchanged, among the natives, and is now known only as *Lydd*. It is a considerable village, situated in the midst of palm trees, and still shows large traces of the Crusaders' cathedral of St. George. It has been an episcopal see from very early times, and a synod of the bishops of Palestine was held there A. D. 415, in which the heresiarch Pelagius contrived, by misrepresentation, to procure his acquittal from the charge of heresy. (Williams, *Holy City*, vol. i. p. 263, foll.; see Robinson, *Bib. Res.* vol. iii. pp. 49—55.) [G. W.]

DIPAEA (Δίπαια: *Eth.* Διπαιεύς), a town of Arcadia in the district Maenalia, through whose territory the river Helisson flowed. Its inhabitants removed to Megalopolis on the foundation of the latter city. It is frequently mentioned on account of a battle fought in its neighbourhood between the Lacedaemonians and all the Arcadians except the Mantineians, sometime between B. C. 479 and 464. (Paus. iii. 11. § 7, viii. 8. § 6, 27. § 3, 30. §. 1, 45. § 2; Herod. ix. 35.) Leake supposes that the ruins near *Davia* represent Dipaea; but since Pausanias does not mention Dipaea in his description of Maenalia, although he notices every insignificant place, Ross remarks that it is improbable that Pausanias should have passed over Dipaea, if these ruins really belong to the latter, since they are still very considerable. Ross regards them as the remains of Maenalus. (Leake, *Morea*, vol. ii. p. 52; Ross, *Reisen im Peloponnes*, vol. i. p. 118.)

DIPOENA. [ARCADIA, p. 193, No. 12.]

DIRCE. [THEBAE.]

DIRPHE, DIRPHYS, or DIRPHOSSUS. [EUBOEA.]

DISCELADOS (Mela, ii. 7. § 13), an island lying off the coast of Illyricum; it fell to the Neretschanian branch of the Servian Slaves, and is now called *Mlit*, or, in Italian, *Meleda*. (Schafarik, *Slav. Alt.* vol. ii. p. 267.) [E. B. J.]

DITATTIUM (Διττάτιον) is one of the cities of the Sequani, in Gallia, which Ptolemy mentions (ii. 9); and he places it before Vesontio (*Besançon*). There is nothing to show the site, except Ptolemy's position, which is useless. D'Anville thinks that

Ditattium may be a place called *Cité*, where there are some remains, not far from *Passavant*. Some geographers place Ditattium at *Dole* on the *Doubs*; others again identify Ditattium with the ruins on the hill of *Vieux Seurre*, about a league SW. of *Seurre*. All this is mere guess, and a sample of trifling; for there is nothing at all to determine the question. [G. L.]

DITTANI. [CELTIBERIA].

DIUM. 1. (Δῖον; *Eth.* Διεύς, Steph. B.; Scyl. p. 26; Strab. vii. p. 330), a city which, though not large (πόλισμα, Thuc. iv. 78), was considered as one of the leading towns of Macedonia, and the great bulwark of its maritime frontier to the S. Brasidas was conducted to this place, which is described as being in the territories of Perdiccas, by his Perrhaebian guides, over the pass of Mt. Olympus. It suffered considerably during the Social War from an incursion of the Aetolians, under their strategus Scopas, who razed the walls, and almost demolished the city itself (Polyb. iv. 28); an outrage which Philip and the Macedonians afterwards amply avenged by their attack on the Aetolian capital (Polyb. v. 9). In the war against Perseus Dium had, it appears, completely recovered from that disaster; for in B. C. 169 it was occupied by Perseus, who unaccountably abandoned his strong position on the approach of the consul. Q. Marcius Philippus, however, remained there only a short time; and Perseus returned to Dium, after having repaired the damage which the walls of the city had received from the Romans. (Liv. xliv. 7.) At a later period it became a Roman colony. (Plin. iv. 10; Ptol. iii 13. § 15.) Leake (*Northern Greece*, vol. iii. pp. 408, foll.) has discovered the site near *Malathria*, in a position which agrees with the statements of the Itineraries (*Itin. Anton.*; *Peut. Tab.*), and Pausanias (ix. 30. § 8). In the space between the village and the sources of the BAPHYRUS he found some remains of a stadium and theatre; the stone-work which formed the seats and superstructure of these monuments no longer exists, except two or three squared masses outside the theatre. The original form and dimensions are sufficiently preserved to show that the stadium was equal in length to the other buildings of that kind in Greece, and that the theatre was about 250 feet in diameter. Below the theatre, on the edge of the water, are the foundations of a large building, and a detached stone which seems to have belonged to a flight of steps. Some foundations of the walls of the city can be just seen, and one sepulchral "stele" was found. Dium, though situated in a most unhealthy spot, was noted for its splendid buildings and the multitude of its statues. (Liv. *l. c.*) Without the town was the temple of Zeus Olympius from which Dium received its name, and here were celebrated the public games called Olympia instituted by Archelaus. (Diod. xvii. 16; Steph. B. *s. v.* Δῖον.) The theatre and stadium served doubtlessly for that celebration. Alexander placed here the group of 25 chieftains who fell at the battle of Granicus,—the work of Lysippus. (Arrian, *Anab.* i. 16.) Q. Metellus, after his victory over the Pseudo-Philip, transferred this "chef d'oeuvre" ("turma statuarum equestrium," Vell. i. 11) to Rome. Coins of the "Colonia" of Dium are extant, usually with the type of a standing Pallas. (Eckhel, vol. ii. p. 70.)

2. A city in the peninsula of Acte (Herod. vii. 32; Thuc. iv. 109; Strab. vii. p. 331), which Scylax, coasting from Torone, put before Thyssus and Cleonae. The statements of Herodotus and Thucydides differ from that of the Periplus, as they tend to place Dium on the N. coast. But as they all agree in showing that it was the nearest town to the isthmus,—in which Strabo concurs,—it is very possible that Dium was neither on the N. nor S. shore of the peninsula, but on the W.; perhaps the promontory of *Platy*, in the Gulf of *Erisso*. (Leake, *Northern Greece*, vol. iii. p. 151.) [E. B. J.]

DIUM (Δῖον ἄκρον, Ptol. iii. 17. § 7), a promontory of Crete on the N. coast, where the island has its greatest breadth. Pliny (iv. 20) speaks of an inland town of this name (comp. Euseb. *Praep. Ev.* v. 31), which probably, however, was situated in the neighbourhood of this headland, which is now called *Kávo Stravró* (Höck, *Kreta*, vol. i. pp. 394, 398). [E. B. J.]

DIUM (Δῖον), a town in the NW. of Euboea near the promontory Cenaeum, from which Canae in Aeolis is said to have been a colony. Dium is mentioned by Homer. (Hom. *Il.* ii. 538; Strab. x. p. 446; Plin. iv. 12; Ptol. iii. 15. § 25.)

DIUR (Διούρ), the name given by Ptolemy (iv. 1 § 12) to one of the branch chains of the Atlas system of mountains, in Mauretania Tingitana; it appears to be the range which runs NW. from about the sources of the river Malva to the Straits. Ptolemy (iv. 1. § 3) mentions a river of the same name, having its mouth close to Mons Solis, probably the *Wad-el-Gored*. [P. S.]

DIVA (Δίουα: the *Dee*), a river in North Britain, mentioned by Ptolemy as falling into the Germanic Ocean, between the promontory of the Texalae (*Kinnaird Head*) and the aestuary of the Tava (Τοῦαι). [R.G.L.]

DIVITIA (*Deutz*), a fort opposite to Colonia Agrippina (*Cologne*), which was erected for the purpose of protecting the bridge across the Rhine, and was occupied by a permanent garrison (*milites Divitienses*; Amm. Marc. xxvi. 7, xxvii. 1.) In the middle ages it was called *Duizia*, whence the modern name *Deutz*. [L. S.]

DIVODU'RUM (Διονόδουρον: *Metz*), was the capital of the Mediomatrici, a people of Gallia, whose territory in Caesar's time extended to the Rhine (*B. G.* iv. 10). It is the only town of the Mediomatrici which Ptolemy mentions (ii. 9. § 12); and it occurs with this name in the Antonine Itin. on the road from Treviri (*Trier*, *Trèves*) to Argentoratum (*Strassburg*). It occurs in the Table in the form Divo Durimedio Matricorum, where the error is easily corrected. As is usual with Gallic towns, it took the name of the people, and it is called Mediomatrice by Ammianus Marcellinus (xvii. 1). The modern name *Metz* is from Mettis, a corrupted form which came into use in the fifth century. In the Notitia of the provinces of Gallia, we find "Civitas Mediomatricorum Mettis" mentioned after Treviri, the metropolis of Belgica Prima.

Metz, in France in the department of *Moselle*, is situated at the junction of the *Moselle* and the *Seille*, from which circumstance the town probably takes its name, for the first part of the word Divodurum means "two." In A. D. 70 the soldiers of Vitellius, who had been received by the people of Divodurum in a friendly manner, suddenly through fear or some other cause fell on the unresisting inhabitants and killed 4000 of them. (Tacit. *Hist.* i. 63.) Divodurum was an important place on account of its position. Julian after his victory over the Alamanni at *Strassburg* sent his booty to Divodurum for safe keeping. *Metz* was ruined by the Huns in the fifth

century. It afterwards became the capital of Austrasia, or of the kingdom of *Metz*, as it was sometimes called.

The Roman buildings at *Metz* have disappeared; but the arrondissement of *Metz* contains many Roman remains. At or about *Sablon*, 1½ mile S. of *Metz*, were an amphitheatre, a naumachia, and baths. This indeed appears to have been the site of the old Roman town. The amphitheatre is said to have been as large as that of *Nimes*. The ruins of these edifices furnished a large part of the materials for the citadel and fortifications, which were added to the town in the 17th century. The aqueduct that supplied *Metz* with water, extended from the mills of the village of *Gorze* on the west side of the *Moselle* to *Metz*, a distance of more than 6 French leagues. It brought the water to the city across the river. There still remain of this great work 5 arches on the left bank of the *Moselle*, and 17 in the village of *Jouy* on the right bank. The piles or foundations in the river have been destroyed by the water. The masonry of the aqueduct is very good, and covered with a cement which is very well preserved wherever the aqueduct exists. It is estimated that it supplied every minute a volume of water equal to 1050 cubic feet. The arch under which the road to *Nancy* passes at *Jouy* is 64 feet high, or as high as one of our great viaducts. These arches supported two parallel canals. The two canals together were 11½ feet wide. Such was one of the Roman works in a town, the history of which is unknown. (*Guide du Voyageur*, &c., par Richard et E. Hocquart.) [G. L]

DI'VONA, afterwards CADURCI (*Cahors*). In Ptolemy (ii. 7. § 11) the name is written Δουήονα or Δούικονα. In the Table the name is miswritten Bibona. In the Notitia of the Gallic provinces it appears under the name of Civitas Cadurcorum. The name Divona is in Ausonius (*Clarae Urbes Burdig.* v. 32), who gives the etymology of the name as he understood it: —

" Divona Celtarum lingua, Fons addite Divis."

He means to say that *Di* or *Div* means " God," and *von* or *on*, " water " or " fountain." It is said that it is the fountain at *Cahors* called " Des Chartreux" which gave the place the name Divona. It was the capital of the Cadurci, and there are four roads in the Table and the Itin., from Vesunna (*Périgueux*), Agin̄num (*Agen*), Tolosa (*Toulouse*), and Segodunum (*Rhodez*), which meet at Divona, or *Cahors*, in the department of *Lot*. De Valois affirms that there is in *Cahors* a place still called *Las Cadurcas*, and it is further said that the ruins are those of a temple of Diana. The Roman aqueduct at *Cahors* was a great work. It was about 19 miles in length, and had a very winding course through valleys and along mountain sides. It crossed the valley of *Larroque-des-arcs* by a bridge of three tiers of arches, the elevation of which is estimated to have been nearly 180 feet. On the sides of two ranges of hills there are still some remains of this magnificent work, the dimensions of which must have equalled, or even surpassed, those of the *Pont-du-Gard*. It is said that it continued in pretty good preservation to the end of the 14th century. The aqueduct is generally cut in the rock on the sides of the hills along which it is carried. The channel for the water was constructed of masonry lined with cement and covered with tiles, so that no water could filter through. It was a work worthy of the grandeur of the Romans. Part of the wall of the baths remains, and a portion of a doorway. Some beautiful mosaic work has been discovered on the site of the baths. The theatre was of a semicircular form. A plan of this theatre and an elevation were published in *L'Annuaire de Lot* for 1840. The fountain *Des Chartreux*, so called because it was in the inclosure of a convent of this religious society, the ancient Divona, is an abundant source. A large marble altar has been found at *Cahors*, with an inscription which records that it was set up by the Civitas Cadurcorum, in honour of M. Lucterius Leo, the son of Lucterius Senecianus, who had discharged all the high offices in his native place, and was priest at the Ara Augusti, at the confluence of the Arar and the Rhodanus. One Lucterius, a Cadurcan, stirred up the revolt against Caesar in B. C. 52 (*B. G.* vii. 5, &c., viii. 44), and this man may have been one of the family. At least he had the name, with a Roman praenomen. The authority for the remains of Divona is in the work entitled " Coup d'oeil sur les monuments historiques du Lot, par M. le Baron Chaudruc de Crazannes." from whose work there are large extracts in the " Guide du Voyageur, par Richard et E. Hocquart." [G. L.]

DOANAS (ὁ Δοάνας, Ptol. vii. 2. § 7), a river in India extra Gangem, which there is some reason to suppose is represented by the present *Iraxaddy* or river of Ava. It discharged its waters into what Ptolemy calls the Sinus Magnus. It appears, from Berghaus's map, that the modern *Salven* bears the name of *Djaoen* near its embouchure, from which it might be inferred that this is the representative of the anciene Doanas. It seems, however, more likely that the *Salven* is the Dorias of Ptolemy (vii. 2. §§ 7, 11). The two rivers flowed in parallel lines from N. to S., and it is clear that the ancients had no accurate account of them. The Doanas appears to have been about a degree to the W. of the Dorias; and the two streams must have really entered the sea in the Sinus Sabaracus or Gulf of *Martaban*. Mannert and Reichard have both supposed that they were rivers of the Chersonesus Aurea. [V.]

DOBE'RUS (Δόβηρος, Steph. B.; Δήβορος, Διάβορος, Δούβηρος), a Paeonian town or district, which Sitalces reached after crossing Cercine, and where many troops and additional volunteers reached him, making up his full total. (Thuc. ii. 98, 100.) Hierocles names Diaboros next to Idomene among the towns of the Consular Macedonia under the Byzantine empire; this, coupled with the statement of Ptolemy (iii. 13. 8. § 28) that it belonged to the Aestraei, would seem to show that Doberus was near the modern *Doghirán*.

The DOBERES (Δόβηρες, Doberi, Plin. iv. 10) are described by Herodotus (vii. 113) as inhabiting, with the Paeoplae, the country to the N. of Mt. Pangaeum,—these being precisely the tribes whom he had before associated with the inhabitants of the Lake Prasias (v. 16). Their position must, therefore, be sought to the E. of the Strymon: they shared Mt. Pangaeum with the Paeonians and Pierians, and dwelt probably on the N. side, where, in the time of the Roman empire, there was a " mutatio," or place for changing horses, on the Via Egnatia, called DOMEROS, between Amphipolis and Philippi, 13 M. P. from the former and 19 M. P. from the latter. (*Itin. Hierosol.*; comp. Tafel, *de Via Egnat.* p. 10.) (Leake, *Northern Greece*, vol. iii. pp. 212, 444, 467.) [E. B. J.]

DOBU'NI (Δουβουνοί), a people in Britain, men-

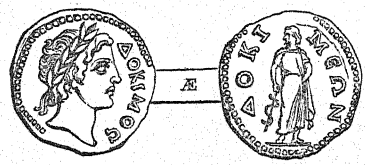
tioned by Ptolemy twice: first (ii. 3. § 25), as being conterminous to the east with the Silures, and as having Corineum (*Cirencester*) for their city; next (ii. 3. § 28), as lying to the north of the Belgae, one of whose towns was the *Hot Springs* (Ὕδατα θερμά) = *Bath* This places them in *Gloucestershire*. The Boduni of Dion Cassius are generally, and reasonably, believed to be the Dobuni, under another form (lx. 20). [R. G. L.]

DOCIDAVA (Δοκίδανα, Ptol. iii. 8. § 6), a town of Dacia, which some have identified with *Debrezin*, and others with *Thorotzsko*. (Comp. Sulzer, *Geschichte Daciens*, vol. i. pp. 179, 192.) [E. B. J.]

DOCI'MIA or DOCIMEIUM (Δοκίμια, Δοκίμειον: *Eth.* Δοκιμεύς). Stephanus (*s. v.*) observes that Docimeus is the correct Ethnic form, but Docimenus (Δοκιμηνός) was the form in use. It was a city of Phrygia, where there were marble quarries. (Comp. Steph. B. *s. v.* Σύνναδα.) Strabo (p. 577) places Docimia somewhere about Synnada: he calls it a village, and says that "there is there a quarry of Synnadic stone, as the Romans call it, but the people of the country call it Docimites and Docimaea; the quarry at first yielded only small pieces of the stone, but owing to the present expenditure of the Romans large columns of one piece are taken out, which in variety come near the Alabastrites, so that, though the transport to the sea of such weights is troublesome, still both columns and slabs are brought to Rome of wondrous size and beauty." (Comp. Strabo, p. 437.) The word Docimaea (Δοκιμαίαν) in this passage of Strabo appears to be corrupt. It should be either Δοκιμαῖον or Δοκιμέα.

Leake (*Asia Minor*, p. 54) supposes that the extensive quarries on the road from *Khoorukan* to *Bulwudún* are those of Docimia. He interprets Strabo as saying that Synnada was only 60 stadia from Docimia; but Strabo says that the plain of Synnada is about 60 stadia long, and beyond it is Docimia. We may, however, infer that he supposed Docimia to be not far from the limit of the plain. The Table makes it 32 M. P. between Synnada and Docimia, and Docimia is on the road from Synnada to Dorylaeum; but the number is certainly erroneous. The position of Synnada is not certain, and if it were, it would not absolutely determine the position of Docimia; but Docimia was probably at the spot where Leake fixes it, NE. of *Afiom Kara Hissar*. East of *Afiom Kara Hissar*, at a place called *Surmeneh*, Hamilton (*Researches*, &c. vol. ii. App. No. 375) copied part of an inscription, the remainder of which was buried under ground. The part which he copied contains the name Δοκιμεων. At *Eski Kara Hissar*, which may be the ancient Beudos [BEUDUS], Hamilton saw "numerous blocks of marble and columns, some in the rough, and others beautifully worked." He also says: "In an open space near the mosque was a most exquisitely finished marble bath, intended perhaps to have adorned a Roman villa; and in the walls of the mosque and cemetery were some richly carved friezes and cornices, finished in the most elaborate style of the Ionic and Corinthian orders I had ever beheld." (Vol. i. p. 461.) He observes that they could not have been designed for any building near the spot, but were probably worked near the quarries for the purpose of easier transport, as it is done at Carrara in Italy. Though we do not know the exact site of Docimia, it seems certain that the site is ascertained pretty nearly.

There are coins with the epigraphs Δημος or Ιερα Συνκλητος Δοκιμεων Μακεδονων, whence it appears that it had received a Macedonian colony, if the coins are genuine. [G. L.]



COIN OF DOCIMIA.

DOCLEA. [DIOCLEA.]

DODECASCHOENUS (Δωδεκάσχοινος), a district between Egypt and Aethiopia, which derived its name from its comprising xii σχοῖνοι or 120 stadia = 18 geographical miles of land. (Ptol. iv. 5. § 74; Herod. ii. 29.) The northern frontier of this region was at Philae, and the southern at Pselcis (*Dakkeh*), the furthest point at which any monumental vestiges of Macedonian or Roman dominion have been found. Under the later emperors, indeed, the province of Dodecaschoenus extended to Hiera-Sycaminos, in lat. 22° N. In the Roman era Dodecaschoenus was attached to the prefecture of Upper Egypt. The principal cities of Dodecaschoenus have been enumerated under AEGYPTUS. [W. B. D.]

DODON. [DODONA.]

DODO'NA (Δωδώνη; sometimes Δωδών, Soph. *Trach.* 172: *Eth.* Δωδωναῖος), a town in Epeirus, celebrated for its oracle of Zeus, the most ancient in Hellas. It was one of the seats of the Pelasgians, and the Dodonaean Zeus was a Pelasgic divinity. The oracle at Dodona enjoyed most celebrity in the earlier times. In consequence of its distance from the leading Grecian states, it was subsequently supplanted to a great extent by that at Delphi; but it continued to enjoy a high reputation, and was regarded in later times as one of the three greatest oracles, the other two being those of Delphi and of Zeus Ammon in Libya. (Strab. xvi. p. 762; Cic. *de Div.* i. 1, 43; Corn. Nep. *Lys.* 3.)

The antiquity of Dodona is attested by several passages of Homer, which it is necessary to quote as they have given rise to considerable discussion:

(1) Γουνεὺς δ' ἐκ Κύφου ἦγε δύω καὶ εἴκοσι νῆας·
τῷ δ' Ἐνιῆνες ἕπυντο, μενεπτόλεμοί τε Περαιβοί,
οἵ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο
οἵ τ' ἀμφ' Ἰμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο.
(*Il.* ii. 748.)

(2) Ζεῦ ἄνα, Δωδωναῖε, Πελασγικέ, τηλόθι ναίων,
Δωδώνης μεδέων δυσχειμέρου· ἀμφὶ δὲ Σελλοί
σοὶ ναίουσ' ὑποφῆται ἀνιπτόποδες χαμεῦναι.
(*Il.* xvi. 233.)

(3) Τὸν δ' ἐς Δοδώνην φάτο βήμεναι, ὄφρα θεοῖο
ἐκ δρυὸς ὑψικόμοιο Διὸς βουλὴν ἐπακούσαι,
ὅππως νοστήσει Ἰθάκης ἐς πίονα δῆμον.
(*Od.* xiv. 327, xix. 296.)

The ancient critics believed that there were two places of the name of Dodona, one in Thessaly, in the district of Perrhaebia near Mount Olympus, and the other in Epeirus in the district of Thesprotia; that the Enienes mentioned (No. 1) along with the Perrhaebi of the river Titaresius came from the Thessalian town; and that the Dodona, which Ulysses visited in order to consult the oracular oak of Zeus, after leaving the king of the Thesproti, was the place in Epeirus (No. 3). With respect to the second passage above quoted there was a difference of opinion; some sup-

posing that Achilles prayed to Zeus in the Thessalian Dodona as the patron god of his native country; but others maintaining that the mention of Selli, whose name elsewhere occurs in connection with the Thesprotian Dodona, points to the place in Epeirus. (Strab. vii. p. 327, ix. p. 441; Steph. B. *s. v.* Δωδώνη.) There can be no doubt, that the first-quoted passage in Homer refers to a Dodona in Thessaly; but as there is no evidence of the existence of an oracle at this place, it is probable that the prayer of Achilles was directed to the god in Epeirus, whose oracle had already acquired great celebrity, as we see from the passage in the Odyssey. The Thessalian Dodona is said to have been also called Bodona; and from this place the Thesprotian Dodona is said to have received a colony and its name. (Steph. B. *s. v.* Δωδώνη.)

The Selli, whom Homer describes as the interpreters of Zeus, "men of unwashed feet, who slept on the ground," appear to have been a tribe. They are called by Pindar the Helli; and the surrounding country, named after them Hellopia (Ἑλλοπίη), is described by Hesiod as a fertile land with rich pastures, wherein Dodona was situated. (Strab. vii. p. 328; Schol. *ad Soph. Trach.* 1167.) Aristotle places the most ancient Hellas "in the parts about Dodona and the Achelous," adding that the Achelous has frequently changed its course,—a necessary addition, since the Achelous does not flow near Dodona. He likewise states that the flood of Deucalion took place in this district, which "was inhabited at that time by the Selli, and by the people then called Graeci, but now Hellenes." (Aristot. *Meteor.* i. 14.) We do not know the authority which Aristotle had for this statement, which is in opposition to the commonly received opinion of the Greeks, who connected Deucalion, Hellen, and the Hellenes, with the district in Thessaly between Mounts Othrys and Oeta. (Grote, *Hist. of Greece*, vol. ii. p. 355.)

It is impossible to penetrate any further back into the origin of the oracle; and we may safely dismiss the tales related by Herodotus of its Egyptian origin, and of its connection with the temple of Thebes in Egypt, and of Zeus Ammon in Libya. (Herod. ii. 54, seq.) The god at Dodona was said to dwell in the stem of an oak (φηγός, the oak bearing an esculent acorn, not the Latin fagus, our beech), in the hollow of which his statue was probably placed in the most ancient times, and which was at first his only temple (ναΐον δ' ἐν πυθμένι φηγοῦ, Hes. *ap Soph. Trach.* 1167; Δωδώνην φηγόν τε, Πελασγῶν ἕδρανον, ἧκεν, Hes. *ap. Strab.* vii. p. 327; comp. Müller, *Archäol.* § 52, 2). The god revealed his will from the branches of the tree, probably by the rustling of the wind, which sounds the priests had to interpret. Hence we frequently read of the speaking oak or oaks of Dodona. (Hom. *Od.* xiv. 327, xix. 296; αἱ προσήγοροι δρύες, Aesch. *Prom.* 832; πολυγλώσσου δρυός, Soph. *Trach.* 1168.) In the time of Herodotus and Sophocles the oracles were interpreted by three (Sophocles says two) aged women, called Πελείαδες or Πέλειαι, because pigeons were said to have brought the command to found the oracle:—

> ὡς τὴν παλαιὰν φηγὸν αὐδῆσαί ποτε
> Δωδῶνι διοσσῶν ἐκ πελειάδων ἕρη.

(Soph. *Trach.* 171.) Herodotus (ii. 55) mentions the name of three priestesses. (Comp. Strab. vii. *Fragm.* 2; Paus. x. 12. § 10.) These female priestesses were probably introduced instead of the Selli at the time when the worship of Dione was connected with that of Zeus at Dodona; and the Boeotians were the only people who continued to receive the oracles from male priests. (Strab. ix. p. 402.)

As Delphi grew in importance, Dodona was chiefly consulted by the neighbouring tribes, the Aetolians, Acarnanians, and Epeirots (Paus. viii. 21. § 2); but, as we have already remarked, it continued to enjoy great celebrity even down to the later times. Croesus sent to inquire of the oracle (Herod. i. 46); Pindar composed a Paean in honour of the Dodonaean god, since there was a close connection between Thebes and Dodona (Pind. *Fragm.* p. 571, ed. Böckh; Strab. ix. p. 402); Aeschylus and Sophocles speak of the oracle in terms of the highest reverence (Aesch. *Prom.* 829, seq.; Soph. *Trach.* 1164, seq.); and Cicero relates that the Spartans, in important matters, were accustomed to ask the advice of the oracles either of Delphi, or Dodona, or Zeus Ammon (Cic. *de Div.* i. 43). The Athenians also seem not unfrequently to have consulted the oracle, which they did probably through their suspicion of the Pythia at Delphi in the Peloponnesian War. Thus, they are said to have been commanded by the Dodonaean god to found a colony in Sicily (Paus. viii. 11. § 12); Demosthenes quotes several oracles from Dodona (*de Fals. Leg.* p. 436, *in Mid.* p. 531, ed. Reiske); and Xenophon recommends the Athenians to send to Dodona for advice (*de Vect.* 6. § 2). Under the Molossian kings, who gradually extended their dominion over the whole of Epeirus, Dodona probably rose again in importance. The coins of the Molossian kings frequently bear the heads of Zeus and Dione, or of Zeus alone, within a garland of oak.

In B. C. 219, Dodona received a blow from which it never recovered. In that year the Aetolians under Dorimachus, who were at war with Philip, king of Macedonia, ravaged Aetolia, and razed to the ground the temple of the god. (Polyb. iv. 67.) Strabo, in describing the ruined condition of the towns of Epeirus in his time, says that the oracle also had almost failed (vii. p. 327); but it subsequently recovered, and Pausanias mentions the temple and sacred oak-tree as objects worthy of the traveller's notice. (Paus. i. 17. § 6.) He elsewhere speaks of the oak of Dodona as the oldest tree in all Hellas, next to the λύγος of Hera in Samos. (Paus. viii. 23. § 5.) The town continued to exist long afterwards. The names of several bishops of Dodona occur in the Acts of the Councils: according to Leake, the latest was in the year 516. Dodona is mentioned by Hierocles in the sixth century (p. 651, ed. Wessel.).

Of the temple of Dodona we have no description notwithstanding the celebrity of the oracle. Indeed the building itself is first mentioned by Polybius, in his account of its destruction by the Aetolians in B. C. 219. He says that when Dorimachus "arrived at the ἱερόν near Dodona, he burnt the Stoae or Colonnades, destroyed many of the dedicatory offerings, and razed the sacred house to its foundations." (Παραγενόμενος δὲ πρὸς τὸ περὶ Δωδώνην ἱερὸν, τάς τε στοὰς ἐνέπρησε, καὶ πολλὰ τῶν ἀναθημάτων διέφθειρε, κατέσκαψε δὲ καὶ τὴν ἱερὰν οἰκίαν, Pol. iv. 67.) From the words περὶ Δωδώνην we may conclude that the ἱερὸν was not within the walls of Dodona. It appears to have occupied a considerable space, and to have contained several other buildings besides the sacred house or temple proper of the god. It was stated by a writer of the name of Demon that the temple was surrounded with tripods bearing

caldrons, and that these were placed so closely together, that when one was struck the noise vibrated through all. (Steph. B. *s. v.* Δωδώνη; Schol. *ad Hom. Il.* xvi. 233.) It appears that the greater part of these had been contributed by the Boeotians, who were accustomed to send presents of tripods every year. (Strab. x. p. 402.) Among the remarkable objects at Dodona were two pillars, on one of which was a brazen caldron, and on the other a statue of a boy holding in his hand a brazen whip, dedicated by the Corcyraeans: when the wind blew, the whip struck the caldron, and produced a loud noise. As Dodona was in an exposed situation, this constantly happened, and hence arose the proverb of the Dodonaean caldron and the Corcyraean whip. (Polemon, *ap.* Steph. B. *s. v.* Δωδώνη; Suid. *s. v.* Δωδωναῖον χαλκεῖον; Strab. vii. p. 329.) This appears to have been one of the means of consulting the god; and hence Gregory Nazianzen, in describing the silence of the oracle in his time, says, οὐκέτι λέβης μαντεύεται (*Or.* iv. p. 127, c.). Respecting the way in which the oracles were given, there are different accounts; and they probably differed at different times. The most ancient mode was by means of sounds from the trees, of which we have already spoken. Servius relates that at the foot of the sacred oak there gushed forth a fountain, the noise of whose waters was prophetic and was interpreted by the priestesses (*ad Virg. Aen.* iii. 466). On some occasions the will of the god appears to have been ascertained by means of lots. (Cic. *de Div.* i. 34.)

The site of Dodona cannot be fixed with certainty. No remains of the temple have been discovered; and no inscriptions have been found to determine its locality. It is the only place of great celebrity in Greece, of which the situation is not exactly known. Leake, who has examined the subject with his usual acuteness and learning, comes to the conclusion, with great probability, that the fertile valley of *Ioánnina* is the territory of Dodona, and that the ruins upon the hill of *Kastritza* at the southern end of the lake of *Ioánnina* are those of the ancient city. Leake remarks that it can hardly be doubted by any person who has seen the country around *Ioánnina*, and has examined the extensive remains at *Kastritza*, that the city which stood in that centrical and commanding position was the capital of the district during a long succession of ages. "The town not only covered all the summit, but had a secondary inclosure or fortified suburb on the southern side of the hill, so as to make the whole circumference between two and three miles. Of the suburb the remains consist chiefly of detached fragments, and of remains of buildings strewn upon the land, which is here cultivated. But the entire circuit of the town walls is traceable on the heights, as well as those of the acropolis on the summit. These, in some places, are extant to the height of 8 or 10 feet. The masonry is of the second order, or composed of trapezoidal or polyhedral masses, which are exactly fitted to one another without cement, and form a casing for an interior mass of rough stones and mortar.... A monastery, which stands in the middle of the Hellenic inclosure, bears the same name as the hill, but although built in great part of ancient materials, it does not preserve a single inscribed or sculptured marble, nor could I find any such relics on any part of the ancient site." (Leake.)

Our space allows us to mention only briefly the chief arguments of Leake in favour of placing Dodona at *Kastritza*. It was the opinion of the ancient writers that Dodona first belonged to Thesprotia, and afterwards to Molossis. Stephanus B. calls it a town of Molossis, and Strabo (vii. p. 328) places it in the same district, but observes that it was called a Thesprotian town by the tragic poets and by Pindar. But even Aeschylus, through calling the oracle that of the Thesprotian Zeus, places Dodona on the Molossian plain (*Prom.* 829):—

> ἐπεὶ γὰρ ἦλθες πρὸς Μολοσσὰ δάπεδα,
> τὴν αἰπύνωτόν τ' ἀμφὶ Δωδώνην, ἵνα
> μαντεῖα δῶκός τ' ἐστὶ Θεσπρωτοῦ Διός.

Hence it would appear that the territory of Dodona bordered on the inland frontiers of Thesprotia and Molossis, and must in that case correspond to the district of *Ioánnina*. Pindar describes Epeirus as beginning at Dodona, and extending from thence to the Ionian sea (*Nem.* iv. 81); from which it follows that Dodona was on the eastern frontier of Epeirus. That it was near the lofty mountains of Pindus, on the eastern frontier, may be inferred from the manner in which Aeschylus speaks of the Dodonaean mountains (*Supp.* 258), and from the epithet of αἰπύνωτος attached to the place by the same poet (*Prom.* 830), and from that of δυσχείμερος given to it by Homer. (*Il.* xvi. 234.) The account of the destruction of Dodona by the Aetolians also shows that it was on the eastern frontier of Epeirus. Polybius says (*l. c.*) that the Aetolians marched "into the upper parts of Epeirus)" (εἰς τοὺς ἄνω τόπους τῆς Ἠπείρου), which words appear to be equivalent to Upper Epeirus, or the parts most distant from the sea towards the central range of mountains.

Hesiod, in a passage already referred to (ap. Schol. *ad Soph. Trach.* 1167; comp. Strab. vii. p. 328), describes Dodona as situated upon an extremity in the district called Hellopia, "a country of cornfields and meadows, abounding in sheep and oxen, and inhabited by numerous shepherds and keepers of cattle;"—a description accurately applicable to the valley of *Ioánnina*, which contains meadows and numerous flocks and herds. Several ancient writers state that the temple of Dodona stood at the foot of a high mountain called TOMARUS or TMARUS (Τόμαρος, Τμάρος), from which the priests of the god are said to have been called Tomūri (Τομοῦροι, Strab. vii. p. 328; Callim. *Hymn. in Cer.* 52; Steph. B. *s. v.* Τόμαρος, Hesych. *s. v.* Τμάριος; Eustath. *ad Od.* xiv. 327, p. 1760, R., *ad Od.* xvi. 403, p. 1806, R.). Theopompus relates that there were a hundred fountains at the foot of Mt. Tomarus. (Plin. iv. 1.) Leake identifies Tomarus with the commanding ridge of *Mitzikéli*, at the foot of which are numerous sources from which the lake of *Ioánnina* derives its chief supply. He further observes that the name Tomarus, though no longer attached to this mountain, is not quite obsolete, being still preserved in that of the *Tomarokhória*, or villages situated on a part of the southern extremity of *Dhrysko*, which is a continuation of *Mitzikéli*.

The chief objection to placing Dodona near *Ioánnina* is the silence of the ancient writers as to a lake at Dodona. But this negative evidence is not sufficient to outweigh the reasons in favour of this site, more especially when we consider that the only detailed description which we possess of the locality is in a fragment of Hesiod, who may have mentioned the lake in the lines immediately following, which are now lost. Moreover, Apollodorus stated that there were marshes round the temple (*ap.* Strab. vii.

p. 328). The lake of *Ioánnina* was known in antiquity by the name of PAMBOTIS (Παμβῶτις λίμνη), which was placed in Molossis. (Eustath. *in Hom. Od.* iii. 189.)

We have already seen that the temple of Dodona was probably outside the city. Leake supposes that the former stood on the peninsula now occupied by the citadel of *Ioánnina*, but there are no remains of the temple on this spot. (Leake, *Northern Greece*, vol. iv. p. 168, foll.; respecting the oracle, see Cordes, *De Oraculo Dodonaeo*, Groningen, 1826; Lassaulx, *Das Pelasgische Orakel des Zeus zu Dodona*, Würzburg, 1840; Arneth, *Ueber das Taubenorakel von Dodona*, Wien, 1840; Preller, in Pauly's *Real-Enclopädie*, art. *Dodona;* Hermann, *Lehrbuch der gottesdienstlichen Alterth. der Griechen*, § 39.)

DOEANTEIUS CAMPUS. Stephanus B. (*s. v.* Δοίαντος πεδίον) places it in Phrygia: the name came from Doeas. The situation of the plain is unknown.

Apollonius Rhodius (ii. 370, &c. 989, &c.) places a Δοιάντιον πεδίον at the mouth of the Thermodon in Pontus, where the Amazons dwelled. [G. L.]

DO'LICHE (Δολίχη), a town in Perrhaebia in Thessaly, situated at the foot of Mount Olympus. Doliche, with the two neighbouring towns of Azorus and Pythium, formed a tripolis. Leake identifies it with the small village of *Dúklista*, "where in a ruined church are two fragments of Doric columns 2 feet 8 inches in diameter, and in the burying-ground a sepulchral stone, together with some squared blocks." (Polyb. xxviii. 11; Liv. xlii. 53, xliv. 2; Ptol. iii. 13. § 42; Leake, *Northern Greece*, vol. iii. p. 344.)

DOLICHE, DOLICHISTE (Δολίχη, Δολιχίστη: *Eth.* Δολιχεύς, Δολιχίστης). Stephanus B. (*s. v.*) describes Doliche as an island close to the Lycian coast, on the authority of Callimachus; and he adds that Alexander, in his *Periplus* of Lycia, calls it Dolichiste. It is mentioned by Pliny (v. 31) and Ptolemy (v. 3). Pliny places it opposite to Chimaera; and both Pliny and Ptolemy name it Dolichiste. Doliche or Dolichiste, a long island, as the name implies, is now called *Kakava*. It lies near the southern coast of Lycia, west of the ruins of Myra, and in front of the spacious bay also named *Kakava*. The island is a "narrow ridge of rock, incapable of yielding a constant supply of water; each house had therefore a tank hollowed in the rock, and lined with stucco." (Beaufort, *Karamania*, p. 21.) Leake (*Asia Minor*, p. 127) speaks of the "ruins of a large city, with a noble theatre, at *Kákava*, in a fine harbour formed by a range of rocky islands." But this theatre appears, from what Leake says, to be on the coast of the mainland; and Beaufort observes that "the whole of these islands and bays may be included under the general Greek name *Kakava*." The island of Doliche is now uninhabited. [G. L.]

DOLI'ONIS (Δολιονίς: *Eth.* Δολίονες). Stephanus B. (*s. v.* Δολίονες) describes the Doliones as the "inhabitants of Cyzicus," and he adds that Hecataeus called them Dolieis: they were also called Dolionii.

The Doliones (Strab. p. 575) are a people about Cyzicus who extended from the river Aesepus to the Rhyndacus and the lake Dascylitis. [DASCYLIUM.] The names Dolionis and Doliones are connected with the earliest traditions about Cyzicus; and in Strabo's time the Cyziceni had the Dolionis. Strabo (p. 564) found it hard to fix the limits of the Bithynians, the Mysians, the Phrygians, as well as of the Doliones, those about Cyzicus; and we cannot do more than he did. Apollonius Rhodius (*Arg.* i. 947) doubtless followed an old tradition when he described the Doliones as occupying the isthmus, by which he means the isthmus of Cyzicus, and the plain, which is probably the plain on the mainland; and here, he says, reigned Cyzicus, a son of Aeneas. [G. L.]

DOLOME'NE (Δολομηνή, Strab. xvi. p. 736), one of the districts in the plain country of Assyria, adjoining the capital Ninus (Nineveh). [V.]

DOLONCAE, DOLONCI (Δόλογκοι), a Thracian tribe, which seems to have belonged to the race of the Bithynians. (Plin. iv. 18; Solin. 10; Steph. B. *s. v.*; Eustath. *ad Dionys. Per.* 323.) [L. S.]

DO'LOPES, DOLO'PIA. [THESSALIA.]

DOMANITIS, or, as it is sometimes written, DOMANETIS. [PAPHLAGONIA.] [G. L.]

DOMERUS. [DOBERUS.]

DOMETI'OPOLIS (Δομετιούπολις: *Eth.* Δομετιοπολίτης), is described by Stephanus (*s. v.*) as a city of Isauria. Ptolemy (v. 8) makes Dometiopolis a city of Cilicia Trachea. The site is unknown. [G. L.]

DO'NACON (Δονακών), a village in the territory of Thespiae in Boeotia, where the river Narcissus rises. It is mentioned by Pausanias after noticing the river Olmius, and before describing Creusis and Thisbe. Leake places Donacon near a hamlet called *Tatezá*, at a spot "where there is a copious fountain surrounded by a modern enclosure, of which the materials are ancient squared blocks: in the cornfields above are many remains of former habitations." (Paus. ix. 31. § 7; Leake, *Northern Greece*, vol. ii. p. 501.)

DONU'SA or DONY'SA (Δόνυσα; whence come the corrupt forms Δονουσία, Steph. B. *s.v.*; Eustath. *ad Dionys. Per.* 530; Dionysia, Mel. ii. 7), a small island near Naxos, said by Stephanus to have been the island to which Dionysus carried Ariadne from Naxos, when pursued by her father Minos. This tale, however, appears to have arisen from confounding Donusa, the name of the island, with Dionysus, the name of the god. Stephanus also states, though we know not on what authority, that the island belonged to Rhodes. Virgil (*Aen.* iii. 125) gives to Donusa the epithet of "viridis," which Servius explains by the colour of its marble; but this statement is probably only invented to explain the epithet. Donusa was used as a place of banishment under the Roman empire. (Tac. *Ann.* iv. 30.)

DORA (τὰ Δῶρα), a maritime town of Palestine, locally situated in the half tribe of Manasseh, on this side Jordan, but left in possession of the old Canaanitish inhabitants. (*Judges*, i. 27.) Scylax (p. 42), who calls it DORUS, says that it was a city of the Sidonians. It is frequently mentioned by Josephus, whose notices enable us to identify it with the modern village of *Tantura*. It was a city of Phoenicia, near Mount Carmel. (Joseph. *Vit.* § 8; *c. Apion.* ii. 9.) It was a strong fortress when Tryphon held it against Antiochus Pius (*Ant.* xiii. 7. § 2). Caesarea is placed by him between Dora and Joppa, both which maritime towns are described as having bad harbours, owing to their exposure to the south-west wind, which rolled in heavy breakers upon the sandy coast, and forced the merchants to anchor in the open sea (xv. 9. 6). St. Jerome describes it as anciently a most powerful city, but a ruin in his time (*Epitaph. Paulae*), situated 9 miles from Caesarea, on the road to Ptolemais. (*Onomast. s. v.*; Reland, *Palaest.* pp. 738—741.)

"There are extensive ruins here, but they possess nothing of interest." (Irby and Mangles, *Travels*, p. 190.) [G. W.]

DORA FLUMEN. [DARGOMENES.]

DORA'CIUM (Δωράκιον), a town of Illyricum, which Hierocles calls the metropolis of the "Provincia Praevalitana,"—a title which rightly belongs to Scodra. Wesseling has supposed that it might represent DOCLEA or DIOCLEA. [E. B. J.]

DORES. [DORIS.]

DORGAMENES FLUMEN. [DARA.]

DO'RIAS. [DOANAS.]

DORIEIUM (Δορίειον: *Eth.* Δοριεύς). Steph. B. (*s. v.*) mentions it as a city of Phrygia. He has also Darieium (*s. v.* Δαρίειον), a city of Phrygia: and it is supposed that this may be the same place. Pliny (v. 27) has also a Doron, or Dorio, as it is said to be written in the MSS., in Cilicia Tracheia. [G. L.]

DORIS (ἡ Δωρίς: *Eth.* Δωριεύς, pl. Δωριῆς, Δωριεῖς; Dores, Dorienses), a small mountainous district in Greece, bounded by Aetolia, southern Thessaly, the Ozolian Locrians, and Phocis. It lies between Mounts Oeta and Parnassus, and consists of the valley of the river Pindus (Πίνδος), a tributary of the Cephissus, into which it flows not far from the sources of the latter. The Pindus is now called the *Apostoliá*. (Strab. ix. p. 427; Leake, *Northern Greece*, vol. ii. pp. 72, 92.) This valley is open towards Phocis; but it lies higher than the valley of the Cephissus, rising above the towns of Drymaea, Tithronium, and Amphicaea, which are the last towns in Phocis. Doris is described by Herodotus (viii. 31) as lying between Malis and Phocis, and being only 30 stadia in breadth, which agrees nearly with the extent of the valley of the *Apostoliá* in its widest part. In this valley there were four towns forming the Doric tetrapolis, namely, ERINEUS, BOIUM, CYTINIUM, and PINDUS. (Strab. x. p. 427.) Erineus, as the most important, appears to have been also called Dorium. (Aesch. *de Fals. Leg.* p. 286.) The Dorians, however, did not confine themselves within these narrow limits, but occupied other places along Mount Oeta. Thus Strabo describes the Dorians of the tetrapolis as the larger part of the nation (ix. p. 417); and the Scholiast on Pindar (*Pyth.* i. 121) speaks of six Doric towns, Erineus, Cytinium, Boium, Lilaeum, Carphaea, and Dryope. Lilaeum is Lilaea, which seems to have been a Doric town in the time of the Persian invasion, since it is not mentioned among the Phocian towns destroyed by Xerxes; Carphaea is probably Scarphea near Thermopylae; and by Dryope is probably meant the country once inhabited by the Dryopes. The Dorians would appear at one time to have extended across Mt. Oeta to the sea-coast, both from the preceding account and from the statement of Scylax, who speaks (p. 24) of Δωριῆς μεσόγειοι. Among the Doric towns Hecataeus mentioned Amphanae, called Amphanaea by Theopompus. (Steph. B. *s. v.* Ἀμφαναί.) Livy (xxvii. 7) places in Doris Tritonon and Drymiae, which are evidently the Phocian towns elsewhere called Tithronium and Drymaea.

There was an important mountain pass leading across Parnassus from Doris to Amphissa in the country of the Ozolian Locrians: at the head of this pass stood the Dorian town of Cytinium. [CYTINIUM.]

Doris is said to have been originally called Dryopis from its earlier inhabitants the Dryopes, who were expelled from the country by Heracles and the Malians. (Herod. i. 56, viii. 31, 43.) [DRYOPES.] It derived its name from the Dorians, who migrated from this district to the conquest of Peloponnesus. Hence the country is called the Metropolis of the Peloponnesian Dorians (Herod. viii. 31); and the Lacedaemonians, as the chief state of Doric origin, on more than one occasion sent assistance to the metropolis when attacked by the Phocians and their other neighbours. (Thuc. i. 107, iii. 92.) The Dorians were supposed to have derived their name from Dorus, the son of Hellen. According to one tradition, Dorus settled at once in the country subsequently known as Doris (Strab. viii. p. 383; Conon, c. 27); but other traditions represent them as more widely spread in earlier times. Herodotus relates (i. 56) "that in the time of king Deucalion they inhabited the district Phthiotis; that in the time of Dorus, the son of Hellen, they inhabited the country called Histiaeotis at the foot of Ossa and Olympus; that, expelled from Histiaeotis by the Cadmeians, they dwelt on Mount Pindus, and were called the Macednian nation; and that from thence they migrated to Dryopis; and having passed from Dryopis into the Peloponnesus, were called the Doric race." For this statement Herodotus could have had no other authority than tradition, and there is therefore no reason for accepting it as an historical relation of facts, as many modern scholars have done. In Apollodorus (i. 7. § 3) Dorus is represented as occupying the country over against Peloponnesus on the opposite side of the Corinthian gulf, and calling the inhabitants after himself Dorians. By this description is evidently meant the whole country along the northern shore of the Corinthian gulf, comprising Aetolia, Phocis, and the land of the Ozolian Locrians. This statement, as Mr. Grote justly remarks, is at least more suitable to the facts attested by historical evidence than the legends given in Herodotus. It is impossible to believe that the inhabitants of such an insignificant district as Doris Proper conquered the greater part of Peloponnesus; and the common tale that the Dorians crossed over from Naupactus to the conquest is in accordance with the legend of their being the inhabitants of the northern shore of the gulf.

An account of the conquest of Peloponnesus by the Dorians, which is said to have taken place under the guidance of the Heracleidae, is related elsewhere. (*Dict. of Biogr.* art. *Heracleidae.*) In the historical period the whole of the eastern and southern parts of Peloponnesus were in the possession of Dorians. Beginning with the isthmus of Corinth, there was first Megara, whose territory extended north of the isthmus from sea to sea; next came Corinth, and to its west Sicyon; south of these two cities were Phlius and Cleonae: the Argolic peninsula was divided between Argos, Epidaurus, Troezen, and Hermione,—the last of which, however, was inhabited by Dryopes, and not by Dorians. In the Saronic gulf Aegina was peopled by Dorians. South of the Argive territory was Laconia, and to its west Messenia, both ruled by Dorians: the river Neda, which separated Messenia from Triphylia, included under Elis in its widest sense, was the boundary of the Dorian states on the western side of the peninsula. The districts just mentioned are represented in the Homeric poems as the seats of the great Achaean monarchies, and there is no allusion in these poems to any Doric population in Peloponnesus. In fact the name of the Dorians occurs only once in Homer, and then as one of the many tribes of Crete. (*Od.* xix. 177.) The silence of Homer is to us a con-

vincing proof that the Dorian conquest of Peloponnesus must have taken place subsequent to the time of the poet, and consequently must be assigned to a much later date than the one usually attributed to it.

From the Peloponnesus the Dorians spread over various parts of the Aegaean and its connected seas. Doric colonies were founded in mythical times in the islands of Crete, Melos, Thera, Rhodes, and Cos. About the same time they founded upon the coast of Caria the towns of Cnidus and Halicarnassus: these two towns, together with Cos and the three Rhodian towns of Lindus, Ialysus, and Camirus, formed a confederation usually called the Doric Hexapolis. The members of this hexapolis were accustomed to celebrate a festival, with games, on the Triopian promontory near Cnidus, in honour of the Triopian Apollo; the prizes in those games were brazen tripods, which the victors had to dedicate in the temple of Apollo; and Halicarnassus was struck out of the league, because one of her citizens carried the tripod to his own house instead of leaving it in the temple. The hexapolis thus became a pentapolis. (Herod. i. 144.)

The Doric colonies founded in historical times are enumerated under the names of the countries which founded them. Corinth, the chief commercial city of the Dorians, colonised Corcyra, and planted several colonies on the western coast of Greece, of which Ambracia, Anactorium, Leucas, and Apollonia were the most important. Epidamnus, further north, was also a Doric colony, being founded by the Corcyraeans. In Sicily we find several powerful Doric cities:—Syracuse, founded by Corinth; the Hyblaean Megara, by Megara; Gela, by Rhodians and Cretans; Zancle, subsequently peopled by Messenians, and hence called Messene; Agrigentum, founded by Gela; and Selinus, by the Hyblaean Megara. In southern Italy there was the great Doric city of Tarentum, founded by the Lacedaemonians. In the eastern seas there were also several Doric cities:—Potidaea, in the peninsula of Chalcidice, founded by Corinth; and Selymbria, Chalcedon, and Byzantium, all three founded by Megara.

The history of Doris Proper is of no importance. In the invasion of Xerxes it submitted to the Persians, and consequently its towns were spared. (Herod. viii. 31.) Subsequently, as we have already seen, they were assisted by the Lacedaemonians, when attacked by the more powerful Phocians and neighbouring tribes. (Thuc. i. 107, iii. 92.) Their towns suffered much in the Phocian, Aetolian, and Macedonian wars, so that it was a wonder to Strabo that any trace of them was left in the Roman times. (Strab. ix. p. 427.) The towns continued to be mentioned by Pliny (iv. 7. s. 13; comp. Müller, *Dorians*, book i. c. 2; Leake, *Northern Greece*, vol. ii. p. 90, seq.).

DORIS. Pliny (v. 28) says, "Caria mediae Doridi circumfunditur ad mare utroque latere ambiens," by which he means that Doris is surrounded by Caria on all sides, except where it is bordered by the sea. He makes Doris begin at Cnidus. In the bay of Doris he places Leucopolis, Hamaxitus, &c. An attempt has been made elsewhere to ascertain which of two bays Pliny calls Doridis Sinus. [CERAMEICUS.] This Doris of Pliny is the country occupied by the Dorians, which Thucydides (ii. 9) indicates, not by the name of the country, but of the people: "Dorians, neighbours of the Carians." Ptolemy (v. 2) makes Doris a division of his Asia, and places in it Halicarnassus, Ceramus, and Cnidus. The term Doris, applied to a part of Asia, does not appear to occur in other writers. [G. L.]

DORISCUS (Δορίσκος), a coast town of Thrace, in a plain west of the river Hebrus, which is hence called the plain of Doriscus (Δορίσκος πεδίον). During the expedition of Darius the place was taken and fortified by the Persians; and in this plain Xerxes reviewed his forces before commencing his march against Greece. In the time of Livy it appears to have been only a fort—*castellum* (Herod. v. 98; vii. 25, 59, 105; Steph. B. *s. v.*; Liv. xxxi. 16; Plin. iv. 18; Pomp. Mel. ii. 2). The neighbourhood of Doriscus is now called the plain of *Romigik*. [L. S.]

DO'RIUM (Δώριον), a town of Messenia, celebrated in Homer as the place where the bard Thamyris was smitten with blindness, because he boasted that he could surpass the Muses in singing. (Hom. *Il.* ii. 599.) Strabo says that some persons said Dorium was a mountain, and others a plain; but there was no trace of the place in his time, although some identified it with a place called Oluris (Ὄλουρις) or Olura (Ὄλουρα), in the district of Messenia named Aulon. (Strab. viii. p. 350.) Pausanias, however, places the ruins of Dorium on the road from Andania to Cyparissia. After leaving Andania, he first came to Polichne; and after crossing the rivers Electra and Coeus, he reached the fountain of Achaia and the ruins of Dorium. (Paus. iv. 33. § 7.) The plain of *Sulimá* appears to be the district of the Homeric Dorium. (Leake, *Morea*, vol. i. p. 484; Curtius, *Peloponnesos*, vol. ii. p. 154.)

DORO'STOLUM. [DUROSTORUM.]

DO'RTICUM (Δορτικόν), a town of Moesia, situated to the northwest of the mouth of the river Timaeus. It is identified with the modern *Decz*, near Blasca. (Ptol. iii. 9. § 4; Procop. *De Aedif.* iv. 6; Itin. Ant 219; Geogr. Rav. iv. 7, where it is erroneously called *Clorticum*.) [L. S.]

DORUS. [DORA.]

DORYLAEUM (Δορύλαιον: *Eth.* Δορυλαεύς, Dorylensis), a town in Phrygia. Steph. B. (*s. v.*) names it Dorylaeium (Δορυλάειον), and observes that Demosthenes calls it Dorylaeum. Strabo (p. 576) also calls it Dorylaeum. Meineke (ed. Steph. B. *s. v.* Δορυλάειον) has a note on the orthography of the word and the passage of Eustathius (*ad Dionys. Perieg.* 815). But it is doubtful if he is right in correcting the text of Eustathius, which, as it stands, makes also a form Δορύλλειον, and so it stands in some editions of Ptolemy (v. 2), who mentions it as a city of Phrygia Magna in his division of Asia. Meineke conjectures the Demosthenes whom Stephanus cites to be the Bithynian, and that he used the form Dorylaeum to suit his metre. The Latin form in Pliny (v. 29) is Dorylaeum, Dorylaum, or Doryleum; doubtful which. The coins, which are only of the imperial period, have the epigraph Δορυλαέων. Dorylaeum is *Eski-shehr* (Leake, *Asia Minor*, p. 18), which "is traversed by a small stream, which at the foot of the hills joins the *Pursek*, or ancient Thymbres: this river rises to the south of *Kutáya*, passes by that city, and joins the Sangarius, a four hours to the north-east of *Eski-shehr*." The hot baths of *Eski-shehr* are mentioned by Athenaeus, and the water is described as being very pleasant to drink (ii. p. 43). There were ancient roads from Dorylaeum to Philadelphia, to Apameia Cibotus, to Laodiceia Combusta and Iconium, to Germa, and to Pessinus: "a coincidence which (their remote extremities being nearly certain) will not apply to any point but *Eski-shehr*, or some

place in its immediate neighbourhood." (Leake.) Dorylaeum is in an extensive plain. The remains of antiquity do not appear to be of any note.

The origin of Dorylaeum is not known. The name occurs in the wars of Lysimachus and Antigonus (Diod. xx. 108), whence we may conclude that the place is older than the time of Alexander. Lysimachus made an entrenched camp at Dorylaeum, "which place had abundance of corn and other supplies, and a river flowing by it." The Dorylenses were among those who joined in the prosecution against L. Flaccus, who was praetor of the province of Asia (B.C. 62), and who was accused of maladministration. Cicero, who defended him, calls these Dorylenses "pastores" (*pro Flacc.* c. 17), from which we may collect that there was sheep feeding about Dorylaeum then as there is now. The roads from Dorylaeum and its position show that it must always have been an important town during the Roman occupation of Asia; and it was a flourishing place under the Greek empire. [G. L.]

DO'SARON (Δωσάρων), a river of India which discharges itself into the Sinus Gangeticus at 141° long., and 17° 4′ lat. (Ptol. vi. 1); and has been identified with the *Maha-Nadi*. (Comp. Gosselin, *Géographie des Anciens*, vol. iii. pp. 215, 216, 255, 312.) [E. B. J.]

DOTHAN (Δοθαείμ), a town of Palestine, mentioned in the history of Joseph (*Gen.* xxxvii. 17) and of Elisha (2 *Kings*, vi. 13). From the former notice it appears to have been on the high road between Gilead and Egypt. It is mentioned in the book of Judith in connection with Bethulia, over against Esdraelon, toward the open country (iv. 6); and it is clear, from vii. 4, that it must have been in the mountains bordering the plain of Esdraelon on the south. Consistently with this, Eusebius places it 12 miles to the north of Samaria (*Sebaste*) (*Onomast. s. v.*), where a village of the name *Dotán* still exists, a little to the east of the *Nablús* road, south-west of *Jenin*. (Schultz, in Williams, *Holy City*, vol. ii. p. 469.) [G. W.]

DO'TIUM, town. [DOTIUS CAMPUS.]

DO'TIUS CAMPUS (τὸ Δώτιον πεδίον), the name of a plain in Pelasgiotis in Thessaly, situated south of Ossa, along the western side of the lake Boebeis. It is mentioned as the earliest seat of the Aenianes. (Strab. i. p. 61, ix. p. 442; Plut. *Quaest. Graec.* 13.) Hesiod speaks of "twin hills in the Dotian plain opposite to the vine-bearing Amyrus," said to have been the dwelling-place of Coronis, mother of Aesculapius by Apollo, who put her to death because she had favoured Ischys, son of Eilatus. (Hesiod, *ap. Strab.* ix. p. 442, xiv. p. 647; comp. Hom. *Hymn.* xv.; Callim. *Hymn. in Cer.* 25.) Leake identifies this double hill of Hesiod with a very remarkable height, rising like an island out of a plain, about four miles in circumference, and having two summits connected by a ridge: between them is a village called *Petra*, from which the hill derives its name. The north-eastern summit of the hill is surrounded by foundations of Hellenic walls of remote antiquity. We learn from Pindar that the town on this hill was called LACEREIA (Λακέρεια, Pind. *Pyth.* iii. 59), to which, however, other writers give the name of Dotium (Steph. B. *s. v.* Δώτιον; Plin. iv. 9. s. 16). (Leake, *Northern Greece*, vol. iv. pp. 420, 447, 451.)

DOURUS, in Ireland, mentioned by Ptolemy as falling into the Western Ocean between the Senus (*Shannon*) and the Iernus (*Kenmare*). This makes it, in all probability, the river which falls into *Dingle Bay*. [R. G. L.]

DRABESCUS (Δραβῆσκος, Thucy. i. 100, iv. 102; Strab. vii. p. 331; Steph. B.), a place where the Athenian colonists of Amphipolis were defeated by the Thracian Edom. In the Peutinger Table (Daravescus) it is marked 12 M. P. to the NW. of Philippi, a situation which corresponds with the plain of *Dhráma*. The plain of Drabescus is concealed from Amphipolis by the meeting of the lower heights of Pangaeum with those which enclose the plain to the NE. Through this strait the *'Anghista* makes its way to the lake; and thus there is a marked separation between the Strymonic plain and that which contains Drabescus and Philippi. (Leake, *Northern Greece*, vol. iii. p. 183.) [E.B.J.]

DRACO (Δράκων), a small river which enters the southern side of the bay of Astacus, in the Propontis. It runs from the high land north of the lake Ascania, near Nicaea, and enters the sea at the promontory of *Dil*, and near Helenopolis (*Ersek*). The Draco is a rapid river, with a winding course, which by its alluvium has formed the *Dil*. (Procop. *de Aedif.* v. 2.) Leake observes (*Asia Minor*, p. 10):—"In riding from the *Dil* to *Kizderwéut* (on the road to Nicaea, *Iznik*), I remarked that we traversed the river about twenty times, without being aware that Procopius has made precisely the same remark with regard to the Draco." [G. L.]

DRACO MONS. [TMOLUS.]

DRAHO'NUS, a small river, now the *Drone* or *Traun*, which flows into the Mosella (*Mosel*) at *Neumagen*, the ancient Neomagus. *Neumagen* is in the circle of *Trier*. The Drahonus is mentioned by Ausonius:—

"Praetereo exilem Lesuram tenuemque Drahonum." (*Id.* x. *Mosella*, v. 365.) [G. L.]

DRANGIA'NA (Δραγγιανή, Strab. xi. p. 516, xv. p. 723; Ptol. vi. 19. § 1; Δράγγη, Strab. xi. p. 514; Δραγγινή, Diod. xvii. 81, xviii. 3; Drangiana, Amm. Marc. xxiii. 6), a district at the eastern end of the modern kingdom of Persia, and comprehending part of the present *Sejestan* or *Seistan*. It was bounded on the N. by Aria, on the E. by Arachosia, on the S. by Gedrosia, and on the W. by Carmania. Its inhabitants were called DRANGAE (Δράγγαι, Arrian, *Anab.* iii. 28; Strab. xv. pp. 721, 723, 724; Plin. vi. 23. s. 25), or ZARANGAE (Plin. *l. c.*; Ζαραγγοι, Arrian, vi. 17; Ζαραγγαῖοι, Arrian, iii. 25; also called Σαράγγαι, Herod. iii. 93, 117, vii. 67; Δαράνδαι, Ptol. vi. 9. § 3). The name is derived by M. Burnouf (*Comment. sur le Jaçna*, p. xcviii.) from *Zarayo*, a Zend word meaning sea, and might therefore signify those who dwelt on or near the sea or lake now *Zarah*, which undoubtedly retains its Zend name. (Comp. Wilson, *Ariana*, p. 152, 153.) Herodotus describes the Sarangae in the army of Xerxes as conspicuous for the dress they wore, dyed garments, boots which reached half up their legs and bows and Median darts.

Drangiana was conquered by Alexander (Arrian iii. 28; Diod. xvii. 78), and united with the adjacent provinces under one satrap. At first Menon is mentioned as satrap of Arachosia (and therefore probably of Drangiana, as the two provinces were conquered in succession, Arrian, iii. 28); then, on the distribution of Alexander's empire among his generals, it fell to the lot of Stasanor of Solus, together with Aria. (Diod. xviii. 3; Justin, xiii. 4.) Lastly, it was given by Antipater to Stasander of Cyprus, with Aria, Stasanor having been removed

to the satrapy of Bactria and Sogdiana. (Diod. xviii. 39.) The district was mountainous towards the eastern or Arachosian side, but to the W. was one great sandy plain, analogous to the adjoining country of Carmania or *Kirman*. Its chief, indeed only, rivers were the Erymandrus or Etymandrus, Erymanthus (now *Elmend*), and Pharnocotis (now *Ferrah-Rud*). It has one lake of some size on the northern border, adjoining Aria, and named, from it, Aria Lacus (*Zarah*). [ARIA LACUS.] Besides the Drangae, some other tribes appear to have dwelt in Drangiana: as, the Ariaspae, who occupied a town called Ariaspe, on the southern end of the land towards Gedrosia; the Euergetae (probably a section of the last-named tribe), who possessed a territory called Tatacene and Batrii. The population appears to have mainly belonged to the same race as their neighbours, the people of Ariana, Arachosia, and Gedrosia. The capital of Drangiana was Prophthasia (perhaps the modern *Furrah;* Wilson, *Ariana*, p. 154). The actual capital of *Seistan* is *Dushak*, probably the *Zarang* of the early Mohammedan writers, which was evidently by its name connected with Drangiana. In the Persian cuneiform inscription at Behistun the country is called *Zasaka*. (Rawlinson, *Mem.* p. 1.) [V.]

DRAU'DACUM, a fortress belonging to the Penestae, which was taken by Perseus in the campaign of B. C. 169. (Liv. xliii. 19.) It has been identified with *Dardás* near *Elbasán*. [E. B. J.]

DRAVUS, DRAVIS (Δράβος, Δάρος: *Drau*), one of the chief tributaries of the Danube. Its sources are in the Norican Alps, on the Rhaetian frontier near the town of Aguntum (*Inichen*). It then flows through Noricum and Pannonia, and after receiving the waters of its northern tributary, the Murius, it empties itself into the Danube below Carpis. It is possible therefore that the river Carpis mentioned by Herodotus (iv. 49) as a tributary of the Danube, is no other than the Dravus. Strabo (vii. p. 314) represents the Dravus as flowing into the Noarus, a river altogether unknown, and then as emptying itself with this Noarus into the Ister. (Comp. Plin. iii. 28; Flor. iv. 12; Jornand. *De Regn. Succ.* 39; Paul. Diac. ii. 13; Ptol. ii. 16. § 2.) The current is very rapid, whence Pliny calls it *violentior*. [L. S.]

DREPANE, DREPANUM. [HELENOPOLIS.]

DRE'PANUM, a promontory of Achaia. [ACHAIA, p. 13, a.]

DRE'PANUM or DRE'PANA (τὸ Δρέπανον, Ptol., Diod. xxiii. 9, but τὰ Δρέπανα, Pol.; Steph. B.; Dionys.; Diod. xxiv, &c., and this seems the best authenticated form: *Eth.* Drepanitanus: *Trapani*), a city of Sicily, with a promontory and port of the same name, at the NW. extremity of the island, immediately opposite to the Aegates. The city did not exist until a comparatively late period, but the port and promontory are mentioned in very early times: the latter evidently derived its name from the resemblance of its form to that of a sickle (δρεπάνη), whence late mythographers described it as the spot where the sickle of Cronus or Saturn was buried. (Serv. *ad Aen.* iii. 707; Tzetz. *ad Lycophr.* 869.) The port was only a few miles from the foot of Mt. Eryx, and hence it is mentioned in connection with the Trojan legends that were attached to this part of Sicily. Virgil makes it the scene of the death of Anchises, and of the funeral games celebrated by Aeneas in his honour. (Virg. *Aen.* iii. 707, v. 24, &c.; Dionys. i. 52; Serv. *ad Aen. ll. cc.*) But with this exception we find no mention of the name previous to the First Punic War: it probably served as a port to the neighbouring city of Eryx, and was a dependency of that place [ERYX]; but in the earlier part of the war just named (about B. C. 260) the Carthaginian general Hamilcar proceeded to fortify the promontory of Drepanum, and founded a town there, to which he transferred a great part of the inhabitants of Eryx. (Diod. xxiii. 9, Exc. H. p. 503; Zonar. viii. 11.) Hence the statement of Florus (ii. 2) and Aurelius Victor (*de Viris Illustr.* 39), both of whom mention Drepanum among the cities of Sicily taken by the dictator Atilius Calatinus at an earlier period of the war, must be erroneous. The result proved the wisdom of the choice; from the goodness of its harbour, and its proximity to Africa, Drepana became a place of great importance, and continued throughout the remainder of the war to be one of the chief strongholds of the Carthaginians. In B. C. 250, indeed, Drepana and Lilybaeum were the only two points in the island of which that people retained possession; and hence the utmost importance was attached by them to their maintenance. (Pol. i. 41; Zonar. viii. 16.) During the long protracted siege of Lilybaeum by the Romans, it was at Drepana that Adherbal established himself with the Carthaginian fleet, to watch the operations of the besiegers, and it was off this port that he totally defeated the Roman consul P. Claudius, and destroyed almost his whole fleet, B. C. 249. (Pol. i. 46, 49—51; Diod. xxiv. 1, Exc. H. p. 507.) Not long after this, when Hamilcar Barca made himself master of the city of Eryx, he removed all the remaining inhabitants from thence to Drepana, which he fortified as strongly as possible, and of which he retained possession till the end of the war. It was, however, in B. C. 242 besieged by the Roman consul Lutatius Catulus; and it was the attempt of the Carthaginians under Hanno to effect its relief, as well as that of the army under Hamilcar, that brought on their fatal defeat off the islands of the Aegates, B. C. 241. (Pol. i. 59, 60: Diod. xxiv. 8, 11, Exc. H. p. 509; Zonar. viii. 17; Liv. xxviii. 41.)

From this time the name of Drepana appears no more in history, but it seems to have continued to be a flourishing commercial town, though apparently eclipsed by the superior prosperity of the neighbouring Lilybaeum, which throughout the Roman period was the most considerable city in this part of Sicily. Cicero and Pliny both mention it as a municipal town; and the Itineraries and Tabula prove that it still retained its name and consideration in the fourth century of the Christian era. (Cic. *Verr.* iv. 17; Plin. iii. 8. s. 14; Ptol. iii. 4. § 4; *Itin. Ant.* pp. 91, 97; *Tab. Peut.*) The modern city of *Trapani* has succeeded to the ancient importance of Lilybaeum, and is now the most populous and flourishing city in the west of Sicily, as well as a strong fortress. Great part of its wealth is derived from the manufacture and export of coral, of which there are extensive fisheries on the coast: these are alluded to by Pliny as already existing in his time (xxxii. 2. s. 11). Some vestiges of the ancient mole are the only remains of antiquity which it presents; but the site is undoubtedly the same with that of the ancient city, upon a low sandy peninsula, which has been artificially converted into an island by the ditch of the modern fortifications. (Smyth's *Sicily*, pp. 237—241; Parthey, *Wanderungen durch Sicilien*, p. 75, &c.) Immediately off the harbour of *Trapani* is a small island called *Colombara*, which appears to have been known in ancient times also as Colum-

baria Insula. It is mentioned by Zonaras (viii. 161) under the name of Πελειὰς νῆσος. [E. H. B.]

DRE'PANUM (τὸ Δρέπανον ἄκρον, Ptol. iv. 5. § 14), a promontory on the eastern coast of Egypt forming one boundary of the Bay of Heroöpolis or N.W. branch of the Red Sea. There is, however, some difference in the statement of the ancient geographers with regard to its position. Ptolemy describes it, as above, in about lat. 28° N.; if so, Drepanum was exactly opposite to the S. extremity of the Rocky Arabia, whereas Pliny (*N. H.* vi. 29. § 34) brings it nearly six degrees further to S., between Myos-Hormos and Berenice, or lat. 22°N. Drepanum, like other similarly named headlands, derived its appellation from its semicircular form,—a reaping-hook. It was a projection of the limestone and hornblende hill-barrier of the Delta and Heptanomis to the E. The seaward termination of the modern mountain *El-Garîb* probably represents this ancient foreland. [W. B. D.]

DRE'PANUM (τὸ Δρέπανον ἄκρον), a promontory on the NW. coast of Crete, which Ptolemy (iii. 17. § 7) describes as following the headlands Corycus Psacum and Cyamum. There has been some difficulty in fixing the position, as there is no other ancient authority than this intimation of Ptolemy. Höck (*Kreta*, vol. i. p. 385) has placed it at the modern *Akrotéri*, but is in error, as there can be no doubt but that it is represented by the headland of *Dhrépano* further to the W. (Pashley, *Trav.* vol. i. p. 45.) [E. B. J.]

DREPSA. [Bactriana, p. 365, a.]

DRE'SIA (Δρεσία: *Eth.* Δρεσιεύς), called a city of Phrygia by Steph. B. (*s. v.*), who quotes the third book of the *Bassarica* of Dionysius, Βούδειαν Δρεσίην τε καὶ οἱ μηλώδεα γαῖαν. Nonnus, in his *Dionysiaca*, mentions it with the Obrimus, a branch of the Maeander. [Maeander.] [G. L.]

DRICCA, a river of Dacia which Jornandes (*de Reb. Get.* 34) places near the Tysia (comp. Geog. Rav.), but which, in the absence of further information, it is difficult to identify. [E. B. J.]

DRILAE (Δρίλαι), "a village in Pontus, not far from Trapezus, as Xenophon says in the fifth book of the *Anabasis*." (Steph. B. *s. v.*) Xenophon (*Anab.* v. 2. § 14), with his men, made an incursion into the country of the Drilae, which was mountainous and difficult of access. The Drilae were, he says, the most warlike people on the Pontus. They are mentioned by Arrian in his *Periplus* (p. 11), where the name is written Drillae. In the MSS. of Stephanus it is Drylae (Δρύλαι); but this is probably a copyist's error. [G. L.]

DRILO (Δρίλων, Ptol. ii. 16. § 5; Plin. iii. 22; Theophrast. *H. P.* ix. 7; Nicand. *Fluv.* 607: *Drin*), a river of Illyricum which was navigable as far as the territory of the Dardanii. (Strab. vii. p. 316.) Vibius Sequester (*Flum.* 9; comp. Anna Comn. p. 371), who gives it the name of Drinius, is right in stating that its sources are to be found in the Lake Lychnitis. The Black *Drin* is the outlet for Lake *Okridha*, and is joined by the White *Drin* at *Scheitan Köpru*; the united waters discharge themselves into the sea at Lissus (*Lesch*). (Leake, *Northern Greece*, vol. i. p. 77, vol. iii. p. 477.) [E. B. J.]

DRINUS (Δρεῖνος: *Drina*), a tributary of the Savus (*Sau*), has its sources on mount Scordus, whence it flows in a northern direction, forming the frontier between Illyricum and Moesia, and falls into the Dravus a little to the west of Sirmium. (Ptol. ii. 17. § 7.) [L. S.]

DRIUM. [Garganus.]

DROMISCUS, an island which Pliny (ii. 89) mentions with Perne as having been joined to Miletus, by the alluvium of the Maeander, we may suppose. The name does not appear to occur elsewhere. [G. L.]

DROMOS ACHILLIS. [Achilleos Dromos.]

DRO'PICI. [Persis.]

DRUBE'TIS (Δρουφηγίς, Ptol. iii. 8. § 10), the first station (*Peut. Tab.*) on the Roman road which ran from Egeta in a NW. direction to Apala in Dacia. It has been identified with *Drivicza*. (Katanchsich, *Orb. Ant.* vol. i. p. 379.) [E. B. J.]

DRUE'NTIA (ὁ Δρουεντίας, ὁ Δρουέντιος: *Durance*). Ausonius (*Id.* x. *Mosella*, v. 479) makes the name feminine. Silius Italicus (iii. 478) makes it masculine:—

"Turbidus hic truncis saxisque Druentia laetum
Ductoris vexavit iter; namque Alpibus ortus,
Avulsas ornos et adesi fragmina montis
Cum sonitu volvens, fertur latrantibus undis," &c.

Strabo (p. 203) says of the Druentia: "Above, in certain hollow places, a great lake is formed, and there are two springs not far from one another, from one of which flows the Druentias, a torrent river, which has a rapid descent to the Rhodanus; and the Durias runs in the opposite direction, for it joins the Padus, flowing down through the country of the Salassi into Celtica south of the Alps." Strabo is mistaken about this Durias or Doria Minor (*La Doria Riparia*), for it is the other Doria which flows through the country of the Salassi. Two streams rise on *Mont Genèvre* near one another; one is the *Durance*, and the other is the *Dorin*. The *Durance* is joined by a larger stream called *La Claire*. The river flows from *Briançon*, with a general southern course, past *Embrun* and *Sisteron*, as far as the junction of the *Verdon*. It then forms a curve, and runs W. by N. past *Cavaillon* (Cabellio), and joins the *Rhone* a little below *Avignon*. The lower part of the course is full of small islands. It is a rapid river, and subject to inundations. Though not navigable, it is used for floating timber down. Silius Italicus has well described this turbulent river. It has been inferred from an expression in the Notitia Imp., where a "Praefectus Classis Barcariorum Ebruduni Sapaudiae" is mentioned, and from an inscription in Gruter (pp. 413, 414), where "Patronus Nautarum Druenticorum et Utriclariorum" is mentioned, that the river was navigated in the time of the later empire. But the navigation could not be more than a boat navigation, and for a short distance. As to the Utricularii, see Cabellio.

Livy (xxi. 31) mentions the Druentia, and Pliny (iii. 4) as a rapid river. [G. L.]

DRUNA (*Drome*), a river of Gallia Narbonensis, which joins the *Rhone* on the left bank below *Valence*, and gives name to the department of *Drome*. Ausonius (*Id.* x. *Mosella*, v. 479) mentions the Druna:—

"Te Druna, te sparsis incerta Druentia ripis
Alpinique colent fluvii." [G. L.]

DRUSIPARA, DRUZIPARA, DRUZIPERA (Δρουσίπαρα, Δριζίπαρος), a town in Thrace, situated somewhere on the river Melas, but its exact site is unknown. (Ptol. iii. 11. § 13; It. Ant. 230; Geogr. Rav. iv. 6; Suid. *s. v.* Δριζίπαρος). [L. S.]

DRYAENA (Δρύαινα: *Eth.* Δρυαινίτης). Steph. B. (*s. v.*) mentions it as a city of Cilicia, afterwards called Chrysopolis; and in another place (*s. v.*

Χρυσόπολις) he quotes the *Polyhistor* as his authority. [G. L.]

DRYMAEA (Δρυμαία, Paus.; Δρύμος, Herod.; Δρυμία, Steph. B.; Drymiae, Liv.), a frontier town of Phocis, on the side of Doris, whence it is included in the limits of Doris by Livy. It was one of the Phocian towns destroyed by the army of Xerxes. Pausanias describes it as 80 stadia from Amphicleia: but this number appears to be an error of the copyists, since in the same passage he says that Amphicleia was only 15 stadia from Tithronium, and Tithronium 15 stadia from Drymaea, which would make Drymaea only 35 stadia from Amphicleia. He also speaks of an ancient temple of Demeter at Drymaea, containing an upright statue of the goddess in stone, in whose honour the annual festival of the Thesmophoria was celebrated. Its more ancient name is said to have been Nauboleis (Ναυβολεῖς), which was derived from Naubolus, an ancient Phocian hero, father of Iphitus. (Hom. *Il.* ii. 518.) According to Leake the site of Drymaea is indicated by some ruins, situated midway between *Kamâres* and *Glínista*, and occupying a rocky point of the mountain on the edge of the plain. "Some of the towers remain nearly entire. The masonry is generally of the third order, but contains some pieces of the polygonal kind; the space enclosed is a triangle, of which none of the sides is more than 250 yards. At the summit is a circular acropolis of about two acres, preserving the remains of an opening into the town" (Herod. viii. 33; Paus. x. 3. § 2, x. 33. § 11; Liv. xxviii. 7; Plin. iv. 3. s. 4; Steph. B. *s. v.*; Leake, *Northern Greece*, vol. ii. pp. 73, 87.)

DRYMUS. 1. In Phocis. [DRYMAEA.]

2. In Attica. [ATTICA, p. 329, b.]

3. A spot in Euboea, at the foot of Mt. Telethrius, near Oreus. (Strab. x. p. 445.)

DRYMUSSA. [CLAZOMENAE.]

DRYNAE'METUM (ὁ Δρυναίμετος), a place in that part of Asia called Galatia, which the Galli occupied. Strabo (p. 567) says that the council of the twelve tetrarchs, consisting of 300 men, used to meet at Drynaemetum. The first part of the word may be Gallic, and the second seems to contain the same element as the names Nemetocenna, or Nemetacum, Nemausus, and Nemossus in Gallia. [G.L.]

DRY'OPES (Δρύοπες), one of the aboriginal tribes of Greece. Their earliest abode is said to have been on Mount Oeta and its adjacent valleys, in the district called after them, Dryopis (Δρυοπίς.) The Dorians settled in that part of their country which lay between Oeta and Parnassus, and which was afterwards called Doris [DORIS]; but Dryopis originally extended as far north as the river Spercheius. The name of Dryopis was still applied to the latter district in the time of Strabo, who calls it a tetrapolis, like Doris. (Herod. i. 56, viii. 31; Strab. ix. p. 434.) Heracles, in conjunction with the Malians, is said to have driven the Dryopes out of their country, and to have given it to the Dorians; whereupon the expelled Dryopes settled at Hermione and Asine in the Argolic peninsula, at Styrus and Carystus in Euboea, and in the island of Cythnus. These are the five chief places in which we find the Dryopes in historical times. (Herod. viii. 43, 46, 73; Diod. iv. 57; Aristot. *ap. Strab.* viii. p. 373; Paus. iv. 34. § 9, seq., v. 1. § 2.) Dicaearchus (v. 30, p. 459, ed. Fuhr) gives the name of Dryopis to the country around Ambracia, from which we might conclude that the Dryopes extended at one time from the Ambraciot gulf to Mount Oeta and the Spercheius. (Müller, *Dorians*, book i. c. 2; Grote, *Hist. of Greece*, vol. ii. p. 384.)

DRYS (Δρῦς), a town in Thrace of uncertain site (Scyl. p. 27; Steph. B. *s. v.*; Suid. *s. v.*) [L. S.]

DUBIS (Δοῦβις: *Doubs*), a branch of the Arar (*Saône*), a river of Gallia. This river is called Dubis by Ptolemy (ii. 10. § 2) and Strabo (p. 186); but in Caesar (*B. G.* i. 38) it is Alduasdubis, according to many MSS. Some MSS. have *Abd* or *Add* in the first syllable instead of *Ald.* (Schneider's Caesar, *B. G.* p. 80.) The name has been altered to Dubis by most editors of Caesar, contrary to the MSS., in order to make the orthography fit that of Strabo and Ptolemy. Caesar describes the Alduasdubis as nearly surrounding Vesontio (*Besançon*). A French writer, mentioned by D'Anville, supposes that Alduasdubis is compounded of the names of two rivers, one of which he names *Alde*, and he says that it joins the *Doubs* below *Montbéliard.* D'Anville found in his maps a stream near *Porentrui* named *Hallen* or *Allen.* There is nothing strange in the name Alduasdubis being shortened into Dubis.

Strabo (p. 186) says that the Arar (*Saône*) rises in the Alps, and also the Dubis, a navigable river, which joins the Arar. He extends the name Alps, as it appears, to the Jura; for the *Doubs* rises in the highest parts of the Jura. It first flows NE.; but near Mont Terrible it suddenly turns west, and has a very irregular course to *Porentrui*; it then has a general SW. course past *Besançon* and *Dole* to its junction with the *Saône.* The whole course of the *Doubs* is above 200 miles; and it is now navigated a considerable distance above *Besançon.*

Strabo seems to have known the position of the Dubis, and yet he makes a mistake twice about this river (p. 192), in making the Dubis one of the boundaries of the Segusiani, and also of the Aedui. He should have written Ligeris in both cases instead of Dubis. [G. L.]

DUBRIS, in Britain, mentioned both in the Itinerary and the Notitia, in the latter as the station of the "Praepositus Militum Tungricanorum." Name for name, and place for place, Dubris = *Dover.*

The Octagon Tower attached to the old church is built chiefly of Roman bricks. How far, however, the materials may be older than the building is uncertain. The tower itself is considered to have been a lighthouse. [R. G. L.]

DULGIBINI (Δουλγούμνιοι), a German tribe which, according to Tacitus (*Germ.* 34.) inhabited the country south or south-west of the Angrivarii, whereas according to Ptolemy (ii. 11. § 17) they dwelt further east on the right bank of the *Weser.* This discrepancy is no doubt the consequence of the migrations among the Germans; and both statements may be correct in regard to the different periods described by the two authorities. [L. S.]

DULI'CHIUM. [ECHINADES.]

DULO'POLIS (Δουλόπολις, Δόυλων πόλις, Hesych.), a city of Crete, which was mentioned by Sosicrates in the first book of his work on Crete (Suid. *s. v.*), and was said to have contained a thousand male citizens (Steph. B. *s. v.*). Unfortunately, none of these authorities give any hint which might serve to determine the situation of this city, which, from the singularity of its name, gives rise to tempting conjectures. (Höck, *Kreta*, vol. i. p. 433, vol. iii. p. 34; Pashley, *Trav.* vol. ii. p. 82.) [E. B. J.]

DULO'POLIS. [BUBASSUS.]

DUMNA, an island off North Britain, mentioned

by Ptolemy, as lying north of the Promontory Orcas and south of the Orcades. [ORCADES.] [R. G. L.]

DUMNISSUS, a place in Gallia, on the road from Bingium (*Bingen*) to Augusta Trevirorum (*Trier*). The Table gives 16 Gallic leagues from Bingium to Dumnissus, and 8 from Dumnissus to Belginum. Ausonius, in his poem on the Mosella (v. 1, &c.), mentions Dumnissus. After crossing the Nava (*Nahe*), which joins the Rhine at *Bingen*, he speaks of passing through forests without tracks, where there was no sign of human cultivation; and he adds, —

"Praetereo arentem sitientibus undique terris
Dumnissum, riguasque perenni fonte Tabernas."

The route of Ausonius from *Bingen* was through the *Hundsrück;* but the site of Dumnissus is unknown. It is placed by some geographers at *Denzen*, near *Kirschberg*. Belginum is supposed to be *Belch*, which in fact is the same name. [G. L.]

DUNIUM, in Britain, mentioned by Ptolemy (ii. 3. § 29) as a town of the Durotriges. [R. G. L.]

DUNUM. 1. In Ireland, mentioned by Ptolemy (ii. 2. § 10) as a town of that island.

2. D. SINUS (Δούνου κόλπος), a bay in Britain, mentioned by Ptolemy (ii. 3. § 6). Name for name, and place for place, *Dun*-s-ley Bay, near Whitby, in Yorkshire. [R. G. L.]

DUODECIMUM, AD. 1. Tacitus (*Ann.* iii. 45), in his account of the revolt of Sacrovir, says that the Roman commander Silius marched upon Augustodunum after ravaging the lands of the Sequani, and he met Sacrovir "ad Duodecimum lapidem," which seems to mean 12 M. P. from *Autun*, in an open country. Perhaps Tacitus does not mean to speak of Ad Duodecimum as a place. D'Anville concludes that the march of Silius was from Cabillonum (*Challon*) on the *Saône*, which is likely enough. Cabillonum was on a road from Lugdunum to Augustodunum, and the Antonine Itin. places Cabillonum 33 M. P. from Augustodunum. The site of Sacrovir's defeat cannot be very far from the spot where the Roman proconsul C. Julius Caesar defeated the Helvetii, B. C. 58.

2. DUODECIMUM, AD. [DECEM PAGI.]

3. The Table places a Duodecimum 18 from Noviomagus (*Nymegen*), on the road to Leyden. D'Anville supposes that the 18 is an error, and should be 12, and that the 12 are 12 M. P. Some take the 18 to be M. P., and so the distance would be 12 Gallic leagues. D'Anville merely led by a name, and probably deceived by it, fixes on *Doodenwerd*, on the right bank of the *Waal*, as the place. [G. L.]

DURA. 1 (τὰ Δούρα, Polyb. v. 52; Amm. Marc. xx. 5, 6), a fortified castle in Assyria, on the left bank of the Tigris. It still bears the name of *Dúr* or *Dura*. (Lynch, *R. G. I.* vol. ix. p. 447; Layard, *Nineveh and Babylon*, p. 469.)

2. (Δοῦρα, Isid. Char. p. 4; Zosim. iii. 14; Amm. Marc. xxiii. 5), a place in the N. of Mesopotamia, at no great distance from Circesium and the Euphrates, at which, according to Zosimus, the military monument to Gordian was erected. Ammianus differs from him in this, stating that Gordian's tomb was at Zaitha, a few miles distant. Eutropius and Rufus Festus state that the monument was 20 M. P. from Circesium. Zosimus is therefore, in all probability, correct. Isidorus states that Dura was built by the Macedonians, and was called EUROPUS as well as DURA NICANORIS. It may be doubted whether the passage in Polybius (v. 48) does not refer to the Assyrian town of this name. The same remark applies to the reference in Stephanus, who simply refers to the 5th book of Polybius, in which both places are mentioned. [V.]

DURA'NIUS (*Dordogne*), a large river of Gallia, which joins the Garumna (*Garonne*), on the right bank below *Bordeaux*. Ausonius (*Mosella*, v. 464) says of the Duranius, —

"Concedes gelido Durani de monte volutus
Amnis."

The *Dordogne* rises in *Mont Dor*, which seems to have given the river its name. *Mont Dor* is in the department of *Puy de Dome*, and its summit is said to be the highest point of the mountains of central France. The name Duranius appears in the middle ages in various forms; and Dordonia, one of them, is the origin of the name *Dordogne*. [G. L.]

DURDUS (τὸ Δοῦρδον ὄρος), named by Ptolemy as one of the chief mountain ranges of Mauretania Tingitana, appears to be that part of the main chain of Atlas from which the river Malva takes its rise. Its name evidently contains the same root as Dyrin, the native name of the ATLAS. [P. S.]

DURE'TIE. The Table places Duretie 29 Gallic leagues from Portu Namnetum (*Nantes*), on the road to Gesocribate (*Brest*). The next station after Duretie is Dartoritum, which Ptolemy calls Dariorigum. [DARIORIGUM.] The distances in the Table cannot be trusted; and if they can, we must be sure about the direction of the Roman road between *Nantes* and *Vannes* before we can determine the position of Duretie. Some geographers place it at *Roche Bernard*, near the head of the aestuary of the *Vilaine*. D'Anville proposes to alter Duretie to Durerie, and he thinks that the second part of the word contains the word Herius, the name which Ptolemy gives to the *Vilaine*. The first part of the word Duretie is probably the common Celtic name *Dur*. [G. L.]

DU'RIA (Δουρίας, Strab.: *Dora*), the name of two rivers of Cisalpine Gaul, both of them rising in the Alps, and flowing into the Padus. (Plin. iii. 16. s. 20.) They are commonly called by writers on ancient geography the Duria Major and Duria Minor, but we have no ancient authority for these appellations. Pliny calls them simply "Durias duas;" and Strabo mentions only one river of the name. This is evidently nothing more than the Celtic *Dwr* or *Dur*, water; which sufficiently accounts for its double employment. The two streams are now known as the *Dora Baltea* and *Dora Riparia:* the former name is apparently of very early origin, as the geographer of Ravenna in the ninth century calls it "Duria Bantica." (*Geogr. Rav.* iv. 36.)

1. The *Dora Baltea*, which is much the larger of the two streams, has its sources in the Pennine and Graian Alps (*Great* and *Little St. Bernard*), and flows through the great valley of the Salassi (*Val d'Aosta*), receiving on its course numerous tributaries from the glaciers of the Pennine Alps, so that it is one of the most important of the feeders or tributaries of the Padus. It flowed under the walls of Augusta Praetoria (*Aosta*) and Eporedia (*Ivrea*), and joined the Padus about 22 miles from the latter city, and the same distance below Augusta Taurinorum. Strabo, who correctly describes this river as flowing through the country of the Salassians, and turned to much account by that people for their gold-washings [SALASSI], has evidently confounded it with the other river of the same name, where he

speaks of it as having its source close to that of the Druentia (*Durance*). (Strab. iv. pp. 203, 205.)

2. The Duria Minor or *Dora Ripuria* rises in the Cottian Alps (the *Mont Genèvre*), almost in the same spot with the Druentia; it flows by *Susa* (Segusio), and falls into the *Po* at *Turin* (Augusta Taurinorum). The geographer of Ravenna calls it simply Duria, without any distinctive epithet. Though inferior to the preceding river, it is a large stream, having its source among the high Alps, and being fed by numerous torrents from perpetual snows and glaciers, so that at the point of its junction with the *Po* it is little inferior to that river. [E. H. B.]

DURIUS (ὁ Δούριος or Δουρίας, Strab. iii. pp.153, foll., 162; Δόριος, Appian, *Hisp.* 72, 90; Δωρίας, Ptol. ii. 5. §§ 2, foll., Marc. Heracl. p. 43; Δώριος, Dion Cass. xxxvii. 52; Duria, Claudian. *Laud. Seren.* 72: *Duero*), one of the chief rivers of Hispania, rises in M. Idubeda (*Sierra de Urbion*), among the Pelendones, flows W. through the Celtiberi and Vaccaei, and past the cities of Numantia and Seguntia, and falls into the sea between Cale and Langobriga. Its lower course divided Lusitania on the S. from Hispania Tarraconensis on the N. Its whole length was estimated at 1370 stadia, of which 800 stadia, from its mouth upwards, were navigable for large vessels. (Strab. *ll. cc.*; Mela, iii. 1. §§ 7, 8; Plin. iv. 20. s. 34). Its deposits contained gold (Sil. Ital. i. 234). Its chief tributaries were, on the right or N. side, the AREVA, the PISORACA (*Pisuerga*), and the ASTURA (*Esla*); and on the left, the CUDA (Coa). [P. S.]

DURNOMAGUS. [BURUNCUS.]

DURNOVARIA, in Britain, mentioned in the 12th and 15th Itineraries, and generally admitted to be, place for place, and (to a certain extent) name for name, the modern *Dor*chester (in the county of *Dorset*, as opposed to the Oxfordshire *Dor*chester). The root *d-r* is a *common* rather than a *proper* name, as is suggested by the fact of its re-occurrence. [DUROBRIVAE.] Definite remains of the old Roman wall have been noticed by Dr. Stukely as still standing "twelve foot thick, made of ragstones, laid side by side and obliquely, then covered over with very strong mortar." Roman coins, which are often found here, are called *Dorn*-pennies. Remains of Roman camps, and probable remains of a Roman amphitheatre, attest the importance of the ancient Durnovaria. [R. G. L.]

DUROBRIVAE, in Kent, mentioned in the second Itinerary as being the second station from London in the direction of *Richborough* (Rutupae), and by general consent fixed at *Rochester*. The prefix *dur*, being one which will reappear, may conveniently be noticed here. It is the Keltic *dwr*=*water*; so that the local names wherein it occurs are the Keltic analogues to the English terms *Water*-ford, Bridge-*water*, &c. Camden has pointed out the following corruptions of the form Durobrivae, viz.: *Durobrovae*, *Durobrevis*, and Civitas *Roibi*, from which comes the Saxon *Hrofe*-ceaster=*Rochester*. In the foundation charter of the cathedral, Rochester is expressly called *Durobrovae*. The Rochester river (*dwr*) is the Medway.

In the third and fourth Itineraries we also find Durobrivae (in all cases, twenty-seven Roman miles from London). This, along with the satisfactory character of the evidence in favour of Rochester, makes the present notice a convenient place for the investigation of *Duro*-levum and *Duro*-vernum. *Durolevum* is the next stage to Rochester in the second Itinerary, and here *Durovernum* is twenty-eight miles from *Durobrivae*. But in the next two Itineraries the distance is only twenty-five. This (as Horsely remarks) makes it necessary to consider Durolevum as lying somewhat out of the direct road.

Now at *Len*-ham (on the river *Len*) we have Roman remains, and so we have at Charing (also on the *Len*). One of these was probably the Roman Duro-*levum*, or (considering the name of the river, along with the likelihood of that of the station being the same, the chances of confusion between *v* and *u*, and, lastly, the fact of the names *Deva* and *Deuna* (q. v.) being actually confused) Duro-*lenum*; a reading already suggested by previous investigators. The present writer, then, fixes *Durolevum* (*-lenum*) on the *Len*, assuming the likelihood of an improved reading, and laying great stress on the name. At the same time, he adds that Newington, Sittingbourne, Milton, and Faversham (all on a different line of road) have found supporters.

Durovernum is generally identified with Canterbury. It is mentioned in the same Itineraries with the other two stations. The river (*dwr*) here is the Stour. Ptolemy's form is Darvenum (Δαρούενον).

At Rochester remains of the ancient Durobrivae are sufficiently abundant; e.g. coins of Vespasian, Trajan, Hadrian, Antoninus Pius, M. Aurelius Antoninus, Constantius, and Constantine, fibulae, and pottery.

At Canterbury the evidence is of the same kind; coins being numerous, and there being also traces of the two great Roman roads which led to *Dover* (Dubris) and *Lymne* (Lemanis). [R. G. L.]

DUROBRIVAE, in Britain, to the north of the Thames, and different from the Durobrivae last mentioned. It appears in the fifth Itinerary; and, as the form is Durobriv*as*, we are thus enabled to give the true termination to the word, here and elsewhere, and become justified in dealing with it as a feminine plural in *-ae*. In the Itinerary wherein it appears its place is the seventh on the road from Londinium to Luguvallium (*London* and *Carlisle*). Not one, however, of the six stations that precede it is identified in an absolutely satisfactory manner; although with some of them opinion is nearly unanimous. On the other hand, however, Durobrivae has, as the first station beyond it, Causennae, and, as the second, Lindum,—Causennae being *almost* certainly *Ancaster*, and Lindum being as unequivocal a locality as any in Britain, =*Lincoln*. Hence, Durobrivae was two stations from *Lincoln*, in the direction of London. The station immediately on the other side was Durolipons, a station which will be dealt with in the present notice, rather than under its own. The fifth Itinerary runs:—

"Itera Londinio Luguvallio ad vallum M. P. ccccxliii.: sic,—

	M. P.
Caesaromago - - -	xxviii.
Colonia - - -	xxiiii.
Villa Faustini - - -	xxxv.
Icianos - - - -	xviii.
Camborico - - -	xxxv.
Duroliponte - - -	xxv.
Durobrivas - - -	xxxv.
Causennis - - -	xxx.
Lindo - - - -	xxvi."

&c.

Against Causennae=*Ancaster* the objections are so slight as to make the identification one of the second degree of certainty, at least. Again, the traces of a Roman road, running nearly due north and south of Ancaster (i. e. without any wide compass or

deviation), are numerous; and where they occur they are remarkable for the linear character of their direction. This makes any spot 30 Roman miles south of *Ancaster* likely to have been Durobrivae.

The boundary of the counties of *Hunts* and *Northampton*, at the spot where the river *Nene* (which divides them) flows between *Chesterton*, on the *Huntingdonshire*, and *Castor*, on the *Northamptonshire*, side of the river, suits this measurement,—nearly, though not exactly. There is, however, considerable evidence of other kinds in favour of one (or both) of these two places. The names originate in the word *castra*. The village (probably the crossing of the river) is found in Camden and certain old maps as Dorn-*ford;* and Dor-*man-ceaster* is said to have been the Saxon name of it. Roman remains, too, are numerous.

Whether the Huntingdon or the Northamptonshire village was the true *Durobrivae*, is uncertain and unimportant. It may have been both, or neither,—the term Durobrivae applying to the passage (ford, ferry, or bridge) interjacent, rather than to the two *castra* which defended it.

The present difference in the names is *not* unimportant. The distinction between the Danish and Anglo-Saxon nomenclature, in the case of geographical terms, has of late years commanded the attention of investigators; and it is well known, not only that certain words and forms are Danish, as opposed to Saxon (and *vice versâ*), but that the distribution of such words and forms as local names is remarkably regular. Thus, where one Danish form appears, others do so also; and, although there is no part of the island where Saxon forms are excluded, there are vast tracts where there is nothing Danish.

The Danish equivalent to the Saxon *-tun* is *-by;* so that *New-by* = *New-ton.*

The Danish equivalent to the Saxon *sh* is *sk;* so that *Sk*ip-ton and *Fisk*er-ton=*Sh*ipton and Fi*sh*toft.

The Danish *C* = the Anglo-Saxon *ch*, — *C*arlby, as opposed to *Ch*arlton.

The Danish *kirk* = the Anglo-Saxon *church*, — the Danish form generally being initial, the Saxon final; as *Kirk*-by, Dun-*church.*

Lastly (though the list could easily be enlarged), in the districts where the Saxon forms prevail, the metamorphosis of the Roman term *castra* is *-chester* or *-cester* (God-man-*chester*, *Chester*-ton, Ciren-*cester*, &c.); whereas, where the Danish forms prevail, it is *-caster* (Tad-*caster*, An-*caster*, *Caster*-ton, &c.). There is no exception to this rule of distribution. Now, what takes place in the very spot under consideration? Even this,—that whilst *Lincolnshire* (on the borders of which *Castor* stands) is the most Danish of all the counties of England,— whilst *Northamptonshire* (to which it belongs) is largely Danish, — whilst *Caster*-ton, An-*caster*, &c., are the northern transformations of *castra*,—whilst every other Danish shibboleth (*sk, carl-, -by,* &c.) is rife and common as we advance towards *York*,—the moment we cross the *Nene*, and get into *Huntingdonshire*, *Beds*, and *Cambridgeshire*, the forms are *Chester*, in respect to the particular term *castra*, and exclusively Saxon in all others. No trace of Danish occupancy can be found in *Hunts;* so truly does the *Nene* seem to have been a boundary, and so abrupt was the transition from the Danes who said *castor*, to the Saxons who spoke of the *chester* (*ceastre*). More than this. At some time between the evacuation of the isle by the Romans and the Norman Conquest, the northern and southern defences — for such the castra of *Chester*-ton and *Castor* (details of the *Durobrivae*) were — may have constituted the opposed and hostile parts of a bilingual town; and the analogue between the present Germano-Danish frontier in Sleswick-Holstein may thus have been exhibited in England.

Just as the straight character of the remains of the Roman roads, now existing, between *Lincoln* and *Castor* induced us to draw our line as directly north and south as possible, the physical condition of the country south of *Castor* forbids us to assume any notable deviations either east or west. On the east lie the fenny tracts of *Whittlesea*, *Holme*, and *Ramsey;* and on the west the Oxford-clay tracts of *Hunts*, — tracts which probably were some of the last parts of the island to become occupied. This places Durolipons at God-man-*chester*. "Durolipons," writes Horseley, "has been generally settled at *Godmanchester* or *Huntingdon*. The situation on the north side of the river, and on a gentle descent, favours the opinion of *Huntingdon*,—the name, that of *Godmanchester;* but I believe there has been no Itinerary station at either one or the other." The reasoning of Horseley is more unsatisfactory here than in any other part of his work. He lays no stress whatever on the termination *-chester*. Identifying *Cambridge* with Durolipons, he writes that the "name intimates a bridge over a river, to which the name *Cambridge* is not unsuitable." But he never adds that between *Godmanchester* and *Huntingdon* there is the river *Ouse* and the necessity of a bridge. He continues: "Durobrivae" (which he strenuously urges to have been either *Castor* or *Chesterton*) "is the station next to Durolipons. The distance here is very exact. From Durobrivae to Durolipons, in the Itinerary, is 35 miles, and therefore the number of computed English miles should be nearly 26. For it is 5 miles from *Castor* on the *Nene* to *Stilton*, and 21 from *Stilton* to *Cambridge*, &c." Instead of this "21 miles," the real distance is 28. Hence, the numbers of Horseley, instead of coinciding, disagree. It should, however, be added that they do not come out clear for *Godmanchester*, which is no more than 18 English miles from the *Nene*. Nevertheless, *Godmanchester*, as the equivalent to Durolipons, involves the fewest difficulties. [R. G. L.]

DUROCASSES (*Dreux*). This name appears in the Antonine Itin. in the form Durocasis, and in the Table in the form Durocasio, on a road from Mediolanum Aulercorum, the capital of the Aulerci Eburovices, in Gallia, to Durocasses. Mediolanum is *Evreux*. The Itin. makes 17 Gallic leagues between Mediolanum and Durocasses, or 25½ M. P. *Dreux* is in the department of *Eure et Loir*, on the *Blaise*, a branch of the *Eure*. The place may have been within the territory of the Carnutes. If we compare the form of the word with Baiocasses, Viducasses, Velocasses, it seems probable that Durocasses is properly the name of a tribe. The name Durocasses was shortened to Drocae, and then to *Dreux*. [G. L.]

DUROCATALAUNUM. [Catalauni.]

DUROCOBRIVAE, in Britain, mentioned in the second Itinerary as being 12 miles from Verulamium (*St. Albans*), in the direction of Deva (*Chester*). Probably *Dunstable*. [R. G. L.]

DUROCORNOVIUM, in Britain, mentioned in the 13th Itinerary. The locality of *Duro-cornovium* is that of *Ciren-chester*, or the ancient *Corin*-eum. [Corineum.] It is 14 miles distant from Glevum (*Glo*-cester), and the military road between the two

places is traced at the present time. Where this crosses the *Fosse*-road, *Cirencester* stands, abundant in Roman remains of all kinds.

Name for name, as well as *place for place*, *Durocornovium* = *Corineum*, i. e. *Duro-corn*-ovium is *Corin*-eum in a compound form. The root lies in the name of the present river *Churn*; so that *Corin*-eum is simply the *Churn*, and *Duro-corn*-ovium is the *Churn*-water. The fact of the Roman towns being synonymous with the rivers on which they stood has already been noticed. [DEVA; DERVENTIO.] [R. G. L.]

DUROCORTORUM (*Reims*), is mentioned by Caesar (*B. G.* vi. 44) as a town of the Remi, the first Belgic people north of the Matrona (*Marne*). It afterwards took the name of the people, Remi, from which comes the modern name *Reims*. Strabo (p. 194), who writes the name Duricortora (Δουρικόρτορα), calls it the metropolis of the Remi, and says that it "receives the Roman governors;" which Walckenaer interprets to mean that it was the residence of the Roman governors of Gallia Lugdunensis. The importance of the position is shown by the great number of Roman roads which ran from Durocortorum to all points of the compass. Ptolemy (ii. 9), who mentions it as the principal town of the Remi, has the form Δουροκόττορον; and Stephanus B. (*s. v.*) has Δοροκόττορος, with an Ethnic name Δοροκοττόριος. It is probable that the genuine name is given by Caesar and by Strabo; for *Dur* is a common element in Gallic names, both at the beginning and at the end; and the word *Cort* appears also in the names Corterate and Cortoriacum. Coins of Durocortorum are given by Mionnet.

In a fragment of an oration of Fronto (*C. Frontonis Reliquiae*, ed. Niebuhr, p. 271) there are the words "et illae vestrae Athenae Durocorthoro," from which it is inferred that there was a school at Durocortorum, where rhetoric, a favourite study of the Galli, was cultivated. In Ammianus (xv. 11) the place is called Remi, and enumerated among the chief cities of Belgica Secunda. It was made the Metropolis of Belgica Secunda, and became an archiepiscopal see. The beautiful cathedral, in which the French kings were crowned, is said to have been built originally on the site of a Roman temple. Reims is on a stream, as the name implies, the *Vêle*, a branch of the *Aisne*.

Reims contained many edifices of the Roman period, out of the materials of which it is probable that the great churches have been constructed. There is still a triumphal arch, commonly called "L'Arc de triomphe de la porte de Mars," of uncertain date. It consists of three arches with eight Corinthian columns. The central and largest arch is about 37 feet high; the whole is ornamented with bas-reliefs. The rubbish has been cleared away from the arch, and it has undergone some restorations, which do not appear to have improved it. There was another triumphal arch erected by Flavius Constantinus, but it has been destroyed. About 400 paces from the triumphal arch of the gate of Mars is the *Mont-d'Arène*, the form of which shows it to have been an amphitheatre; but there is no evidence that it was ever constructed of stone. It is conjectured that the enclosure was of wood. The cathedral contains a piece of Roman sculpture commonly called the tomb of Jovinus, who attained to the honour of the Roman consulship. The reliefs are said to be in a good style. There are some traces of ancient Thermae at *Reims* in three houses in the *Rue du Cloitre*. Bergier, who wrote on the Roman roads, traced seven which branched out from Reims. The authority for the antiquities of Reims is the *Description Historique et Statistique de la Ville de Reims*, par J. B. F. Gérusez. [G. L.]

DUROLEVUM. [DUROBRIVAE, in *Kent*.]

DUROLIPONS. [DUROBRIVAE, north of the *Thames*.]

DUROLITUM, in Britain, mentioned in the ninth Itinerary as being 15 miles from *London*, in the direction of *Norwich*. Another reading makes the distance 17 miles. The line of this road is probably indicated by the syllable *Strat-* in *Strat*-ford (east of London). *Leyt*-on or *Leyt*-on-stone = Durolit-um. [R. G. L.]

DURO'NIA, a city of Samnium, mentioned only by Livy (x. 39), who tells us that it was taken by the Roman consul L. Papirius in B. C. 293; and from the amount of booty taken, and number of persons put to the sword, it would seem to have been a considerable town. Its site is supposed by Italian topographers to be occupied by a place called *Civita Vecchia*, 10 miles N. of *Bojano* (Bovianum), and 3 from *Molise*, beneath which flows a small stream, said to be still called the *Durone*, a tributary of the *Trigno* or Trinium. (Galanti, *Descr. delle Due Sicil.* lib. ix. c. 4; Romanelli, vol. ii. p. 472.) This locality was certainly that of an ancient city, but the evidence to connect it with Duronia is far from satisfactory. [E. H. B.]

DURO'NUM, a town in North Gallia. The Antonine Itin. and the Table place Duronum between Bagacum (*Bavay*) and Verbinum (*Vervins*). The distance from Bagacum to Duronum is 12 Gallic leagues in the Itin., and 11 in the Table. Both authorities make it 10 from Duronum to Verbinum. The term Duronum indicates a place on a stream, and the place which corresponds to the position in the Itins. is *Estreung la Chaussée*, or *Estrun Cauchie*, as D'Anville writes it. The word *Estrun* is a corruption of Strata, one of the later Roman names for a road; and *Cauchie* or *Chaussée* is a corruption of the late Latin form "Calceia." Before reaching Vervins, there is a place at the passage of the river *Oise* named *Estrée-au-pont*, a clear indication of the direction of the old road. Nothing is known of Duronum; but these remarks of D'Anville are useful in showing what are the indications of ancient roads in France. (D'Anville, *Notice*, &c.) [G. L.]

DURO'STORUM, DURO'STOLUM (Δουρόστορον, Δουρόστολον or -ος), a place of Lower Moesia, on the southern bank of the Danube. It was an important town and fortress, in which, according to Ptolemy (iii. 10. § 10), the *legio prima Italica* was stationed, while according to others, it was the headquarter of the *legio XI. Claudia*. Durostorum is also celabrated as the birthplace of Aëtius. (Jornand. *Get.* 43; comp. 115; Amm. Marc. xxvii. 4; Procop. *De Aed.* iv. 7; Hierocl. p. 636; Theophyl. i. 8, vi. 6; Itin. Ant. 223; Geogr. Rav. iv. 7.) [L. S.]

DUROTRIGES, in Britain, mentioned by Ptolemy as lying south and west of the Belgae, = *Dor*-setshire. [R. G. L.]

DUROVERNUM. [DUROBRIVAE, in *Kent*.]

DURVUS MONS. The *St. Immerthal* and the *Münsterthal*, in the canton of *Bern* in Switzerland, are separated by a rocky barrier of the Jura, in which is the cleft through which the road leads from *Biel* to *Bâle* and *Porentruy*. It is supposed by some writers to have been a natural cleft in which the Romans formed their road, as a Roman inscription

on the rock shows; but the reading of it is said to be doubtful. The place is called the *Pierre Pertuse* or Pertuis (Pertusa). According to D'Anville (*Notice*, &c.), the inscription contains the words VIA DVCTA PER MONTEM DVRVVM; and he adds that the mountain keeps its name *Durvau*. According to the inscription, a IIVIR COL. HELVET. superintended the work; the colonia is probably Aventicum (*Avenche*). [G. L.]

DYARDANES, a large river of India, mentioned only by Curtius (viii. 9. § 9). Forbiger conjectures, happily, that it is the same as the *Brahmaputra*, as no other river but it and the Ganges is likely to have nourished crocodiles and dolphins. Strabo (xv. p. 719) gives a similar description of a river called the Oedanes (Οἰδάνης), which Groskurd and others, without much reason, have supposed to be the same as the Iomanes of Pliny. [V.]

DYMAE, DYME (Δύμη), a town in the south of Thrace, on the western bank of the river Hebrus, and not far from its mouth. (Ptol. iii. 11. § 13; *Itin. Ant.* 333; Geogr. Rav. iv. 6; *Itin. Hier.* 602, where it is called *Demae*.) It is identified with the modern *Feredsjik*. [L. S.]

DYME (Δύμη, Dymae, Liv. xxvii. 31: Eth. Δυμαῖος, also Δύμιος, Steph. B. *s. v.*, Dymaeus, Cic. *ad Att.* xvi. 1; the territory ἡ Δυμαία, Pol. v. 17: nr. *Karavostási*), a town of Achaia, and the most westerly of the 12 Achaean cities, from which circumstance it is said to have derived its name. (Herod. i. 145; Pol. ii. 41; Strab. viii. p. 387.) It was situated near the coast, according to Strabo 60 stadia from the promontory Araxus, and according to Pausanias 30 stadia from the river Larisus, which separated its territory from Elis. It is further said by Strabo (viii. p. 337) to have been formed out of an union of 8 villages, one of which was called Teuthea (Τευθέα); and it is probable, that some of the different names, by which the city is said to have been called, were originally the names of the separate villages. Thus, its more ancient name is stated by Pausanias to have been Paleia (Πάλεια), and by Strabo to have been Stratus (Στρατός). The poet Antimachus gave it the epithet Cauconis, which was derived by some from the iron Caucon in the neighbourhood, and by others from the Caucones, who were supposed to have originally inhabited this district. (Strab. pp. 337, 341, 342, 388; Paus. vii. 17. § 5, seq.) After the death of Alexander the Great, Dyme fell into the hands of Cassander, but his troops were driven out of the city by Aristodemus, the general of Antigonus, B. C. 314. (Diod. xix. 66.) This city had the honour, along with Patrae, of reviving the Achaean League in 280; and about this time or shortly afterwards its population received an accession from some of the inhabitants of Olenus, who abandoned their town. (Pol. ii. 41.) [OLENUS.] In the Social War (B. C. 220, seq.), the territory of Dyme, from its proximity to Elis, was frequently laid waste by the Eleans. (Pol. iv. 59, 60, v. 17.) It is mentioned by Livy in the history of the war between Philip and the Romans, and Pausanias says that, in consequence of its being the only one of the Achaean cities which espoused the cause of the Macedonian king, it was plundered by the Romans (Paus. *l. c.*). From this blow it never recovered; and it is said to have been without inhabitants when Pompey settled here a large number of Cilician pirates. In the civil wars which followed, some of these new inhabitants were expelled from their lands, and resumed in consequence their old occupation. (Strab. pp. 387, 665; Appian, *Mithr.* 96; Plut. *Pomp.* 28; Cic. *ad Att.* xvi. 1, "Dymaeos agro pulsos mare infestum habere, nil mirum.") Both Strabo (p. 665) and Pliny (iv. 6) call Dyme a colony; but this statement appears to be a mistake, since we know that Dyme was one of the towns placed under the authority of Patrae, when it was made a Roman colony by Augustus (Paus. *l. c.*); and we are expressly told that no other Achaean town except Patrae was allowed the privilege of self-government. The remains of Dyme are to be seen near the modern village of *Karavostási*. (Leake, *Morea*, vol. ii. p. 160.)

In the territory of Dyme, near the promontory Araxus, there was a fortress, called TEICHOS (Τεῖχος), which was said to have been built by Hercules, when he made war upon the Eleans. It was only a stadium and a half in circumference, but its walls were 30 cubits high. It was taken by the Eleans under Euripides in the Social War, B. C. 220, but it was recovered by Philip and restored to the Dymaeans in the following year. Its site is perhaps occupied by the castle of *Kallogriá*. (Pol. iv. 59, 88; Leake, vol. ii. p. 164.) There were also two other places in the territory of Dyme, between the city and the frontiers of Elis, named HECATOMBAEON (Ἑκατόμβαιον) and LANGON (Λάγγων), the latter of which, however, appears properly to have belonged to the Eleans. Near Hecatombaeon Aratus and the Achaeans were defeated by Cleomenes, who followed up his victory by gaining possession of Langon, B. C. 224. (Pol. ii. 51; Plut. *Cleom.* 14.)

DY'NDASUM (Δίνδασον; *Eth.* Δυνδασεύς), a place in Caria, about which Stephanus (*s. v.*) quotes the second book of Alexander on Caria, in which passage Dyndasa is mentioned with Calynda. [G. L.]

DYRAS (Δύρας : *Gurgo*), a river in Malis, which in the time of Herodotus flowed between the Spercheius and the Melas into the Maliac gulf. At present, the *Gurgo* (the Dyras) and the *Mavranéria* (the Melas) unite their streams and fall into the Spercheius. (Herod. vii. 198; Strab. ix. p. 428; Leake, *Northern Greece*, vol. ii. pp. 11, 26.)

DYRIS, DYRIN. [ATLAS].

DYRRHA'CHIUM (Δυρράχιον, Steph. B.; Ptol. iii. 13. § 3, viii. 12. § 3: *Eth.* Δυρράχιος, Δυρραχηνός, Dyrrachinus), a city on the coast of Illyricum in the Ionic gulf, which was known in Grecian history as EPIDAMNUS (Ἐπίδαμνος, Strab. vii. p. 316).

It is doubtful under what circumstances the name was changed to that of DYRRHACHIUM, under which it usually appears in the Latin writers. Some have affirmed that the Romans, considering the word Epidamnus to be of ill omen, called it Dyrrhachium from the ruggedness of its situation. (Plin. iii. 23; Pomp. Mela, ii. 3. § 12.) The latter word is, however, of Greek and not of Latin origin, and is used by the poet Euphorion of Chalcis. (Steph. B. *s. v.*) Strabo (p. 316) applied the name to the high and craggy peninsula upon which the town was built, as does also the poet Alexander. (Steph. B. *s. v.*) And as Dyrrhachium did not exactly occupy the site of ancient Epidamnus (Paus. vi. 10. § 2), it probably usurped the place of the earlier name from its natural features.

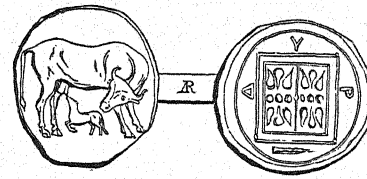
Epidamnus was founded on the isthmus of an outlying peninsula on the sea-coast of the Illyrian Taulantii, about 627 B.C., as is said (Euseb. *Chron.*), by the Corcyraeans, yet with some aid, and a portion of the settlers, from Corinth; the leader of the colony, Phaleus, belonging to the family of the Heraclidae,

according to the usual practice, was taken from the mother-city Corinth. (Thuc. i. 24—26.) Hence the Corinthians acquired a right to interfere, which afterwards led to important practical consequences. Owing to its favourable position upon the Adriatic, and fertile territory, it soon acquired considerable wealth, and was thickly peopled.

The government was a close oligarchy; a single magistrate, similar to the "Cosmopolis" at Opus, was at the head of the administration. The chiefs of the tribes formed a kind of council, while the artisans and tradesmen in the town were looked upon as slaves belonging to the public. In process of time, probably a little before the Peloponnesian War, intestine dissensions broke up this oligarchy. The original "archon" remained, but the "phylarchs" were replaced by a senate chosen on democratical principles. (Arist. *Pol.* ii. 4. § 13, iii. 11. § 1, iv. 33. § 8, v. 1. § 6, v. 3. § 4; Müller, *Dor.* vol. ii. p. 160, trans.; Grote, *Greece*, vol. iii. p. 546.) The government was liberal in the admission of resident aliens; but all individual dealing with the neighbouring Illyrians was forbidden, and the traffic was carried on by means of an authorised selling agent, or "Poletes." (Plut. *Quaest. Graec.* c. 29, p. 297; Aelian, *V. H.* xiii. 16.) The trade was not however confined to the inland tribes, but extended across from sea to sea, even before the construction of the Egnatian Way, and an Inscription (Boeckh, *Corp. Inscr.* No. 2056) proclaims the gratitude of Odessus in the Euxine sea towards a citizen of Epidamnus.

The dispute respecting this city between Corinth and Corcyra was occasioned by a contest between the oligarchical exiles, who had been driven out by an internal sedition, and the Epidamnian democracy, in which the Corinthians supported the former. The history of this struggle has been fully given by Thucydides (*l. c.*), in consequence of its intimate connection with the origin of the Peloponnesian War, but we are left in ignorance of its final issue. Nor is anything known of its further history till 312 B.C., when, by the assistance of the Corcyraeans, Glaucias, king of the Illyrians, made himself master of Epidamnus. (Diod. xix. 70, 78.) Some years afterwards it was surprised by a party of Illyrian pirates; the inhabitants, on recovering from their first alarm, fell upon their assailants, and succeeded in driving them from the walls. (Polyb. ii. 9.) Not long after, the Illyrians returned with a powerful fleet, and laid siege to the town; but fortunately for the city, the arrival of the Roman consul compelled the enemy to make a hasty retreat. Epidamnus from this time placed itself under the protection of the Romans, to whose cause it appears to have constantly adhered, both in the Illyrian and Macedonian wars. (Polyb. ii. 11; Liv. xxix. 12, xliv. 30.)

At a later period, Dyrrhachium, as it was then called, and a free state (Cic. *ad Fam.* xiv. 1), became the scene of the contest between Caesar and Pompeius. The latter moved from Thessalonica, and threw himself before Dyrrhachium; the Pompeians entrenched themselves on the right bank of the Apsus, so effectually that Caesar was obliged to take up his position on the left, and resolved to pass the winter under canvass. This led to a series of remarkable operations, the result of which was that the great captain, in spite of the consummate ability he displayed in the face of considerable superiority in numbers and position, was compelled to leave Dyrrhachium to Pompeius, and try the fortune of war upon a second field. (Caesar, *B. C.* iii. 42—76; Appian, *B. C.* ii. 61; Dion Cass. xli. 49; Lucan, vi. 29—63.) Dyrrhachium sided with M. Antonius during the last civil wars of the Republic, and was afterwards presented by Augustus to his soldiers (Dion Cass. ii. 4), when the Illyrian peasants learned the rudiments of municipal law from the veterans of the empire. The inhabitants, whose patron deity was Venus (Catull. *Carm.* xxxiv. 11), were, if we may believe Plautus (*Menaechm.* act ii. sc. i. 30—40), a vicious and debauched race. The city itself, under the Lower Roman Empire, became the capital of the new province, Epirus Nova (Marquardt, *Handbuch der Rom. Alt.* p. 115), and is mentioned by the Byzantine historians as being still a considerable place in their time (Cedren. p. 703; Niceph. Callist. xvii. 3). Gibbon (*Decline and Fall*, vol. v. pp. 345—349; comp. Le Beau, *Bas Empire*, vol. xv. pp. 133—145) has told the story of the memorable siege, battle, and capture of Dyrrhachium, when the Norman Robert Guiscard defeated the Greeks and their emperor Alexius, A.D. 1081—1082. The modern *Durazzo* represents this place; the surrounding country is described as being highly attractive, though unhealthy. (*Albanien, Rumelien, und die Oesterreichisch Montenegrische Gränze*, Jos. Müller, Prag. 1844, p. 62.) There are a great number of autonomous coins belonging to this city, none however under the name of Epidamnus, but always with the *epigraph* ΔΥΡ, or more rarely ΔΥΡΑ,— the *type*, as on the coins of Corcyra, a cow suckling a calf; on the reverse, the gardens of Alcinous. (Eckhel, vol. ii. p. 155.) [E. B. J.]



COIN OF DYRRHACHIUM.

DYRTA (τὰ Δύρτα, Arrian, iv. 30), a small town in the country of the Assacani, in the western *Panjab*, visited by Alexander the Great. [V.]

DYSO'RUM (Δύσωρον), a mountain, the situation of which depends upon that of the lake Prasias and the extent that should be assigned to the Macedonia of Herodotus (v. 17), in his description of the embassy sent by Megabazus to Amyntas I., king of Macedonia. By Macedonia, Herodotus probably meant the kingdom of his own time, or at least that of Amyntas, who had already made great advances to the Strymon. Prasias will then be the same as the lake Cercinitis, and Dysorum that part of the mountain range towards *Sokhó* which separates the Strymonic plain from those that extend to Thessalonica and the Axius. (Leake, *Northern Greece*, vol. iii. p. 210, iv. p. 581.) [E. B. J.]

DYSPO'NTIUM (Δυσπόντιον: *Eth.* Δυσποντιεύς), an ancient town, in the territory of Pisa, said to have been founded by a son of Oenomaus, is described by Strabo as situated in the plain on the road from Elis to Olympia. It lay north of the Alpheius, not far from the sea, and probably near the modern *Skaphidi*. Being destroyed by the Eleians in their war with the Pisatae [ELIS], its inhabitants removed to Apollonia and Epidamnus. (Strab. viii. p. 357; Paus. vi. 22. § 4; Steph. B. *s. v.*; Curtius, *Peloponnesos*, vol. ii. p. 73.)

DYSTUS (Δύστος: *Eth.* Δύστιος: *Dhysta*), a town in Euboea in the vicinity of Eretria, mentioned by Theopompus. It still bears the name of *Dhysta*, which village is situated a little to the northward of *Porto Búfalo*. (Steph. B. *s. v.*; Leake, *Northern Greece*, vol. ii. pp. 436, 439.)

E.

EBAL MONS (ὄρος Γαιβάλ), a mountain of Palestine, always associated in the sacred narrative with the neighbouring Gerizim, from which it is separated by a narrow valley, in which is situated the town of *Nablouse* [NEAPOLIS], the ancient Shechem; Ebal being on the north of the valley, Gerizim on the south, which may account for a phenomenon remarked by some travellers, and thus described by Maundrell (p. 61):—"Tho' neither of the mountains has much to boast of as to their pleasantness, yet, as one passes between them, Gerizim seems to discover a somewhat more verdant, fruitful aspect than Ebal. The reason of which may be, because fronting towards the north, it is sheltered from the heat of the sun by its own shade: whereas Ebal, looking southward, and receiving the sun that comes directly upon it, must by consequence be rendered more scorched and unfruitful." It was from Mount Ebal that Moses commanded the blessings to be pronounced by the children of Israel, as the curses were from Mount Gerizim (*Deut.* xi. 29); and upon this mountain, according to the Hebrew text of the Pentateuch, they were to set up plaistered stones inscribed with the Decalogue, and to erect an altar and offer sacrifices (*Deut.* xxvii. 4, 5; comp. *Josh.* viii. 30, 31). The remarkable variation of the Samaritan Pentateuch, which assigns Gerizim to this use, is a matter of history and philology, which cannot be here discussed. It is remarkable that the identity of the two mountains in the vicinity of *Nablouse* with the Ebal and Gerizim of Scripture was called in question by Eusebius and S. Jerome, who assign to these Scripture names a position E. of Jericho and in the vicinity of Gilgal (*Onomast. s. v. Gabal*), in accordance, as the latter thinks, with the sacred narrative (*Comment. in Deut.*). Independently, however, of the fact that no mountains or hills are found in the Valley of the Jordan, between Jericho and the river, it may be observed that the objection to the received sites is based on a misunderstanding of the text; and although the transition in the history (*Joshua*, viii. 30) from the valley of the Jordan to the heart of Mount Ephraim is sudden and abrupt, yet the history of Jotham (*Judges*, ix.) unmistakeably places Gerizim in the immediate vicinity of Shechem, of the identity of which with *Nablouse* [NEAPOLIS], there can be no doubt. The question is fully discussed by Reland, with his usual learning and acumen. (*Dissert. Miscell.* pars i. p. 121, &c.) [G. W.]

EBELLI'NUM. [ILERGETES.]

EBLANA. in Ireland, mentioned by Ptolemy as lying between the outlets of the rivers Bubinda (*Boyne*) and Oboca, = *Dublin*. [R. G. L.]

EBORA (Ἔβουρα: *Evora*, Ru.), an important inland city of Lusitania, on the high road from Augusta Emerita (*Mecida*) to Olisipo (*Lisbon*). It was a municipium, with the old Latin franchise and the surname of Liberalitas Julia. (*Itin. Ant.* pp. 418, 426; Plin. iv. 21. s. 35; Ptol. ii. 5. § 8; Coins ap. Florez, *Med.* vol. i. pp. 380, foll.; Mionnet, vol. i. p. 2, *Suppl.* vol. i. p. 3; Sestini, p. 6; Eckhel, vol. i. p. 11; Inscr. ap. Gruter, p. 225. No. 3, p. 489. No. 9.) Among the fine ruins of the city, the most remarkable are those of an aqueduct and a temple of Diana. (Florez, *Esp. S.* vol. xiv. p. 100 Murphy, *Travels in Portugal*, p. 302). [P. S.]

EBORACUM (Ἐβόρακον), the chief Roman town in Britain. The first author who mentions Eboracum is Ptolemy (ii. 3. § 16), with whom it is a city of the Brigantes, and the station of the Sixth (the Victorious) Legion. It is by no means certain, however, that the words Λεγίων ϛ νικεφόριος may not be the gloss of some later writer. That, place for place, the station of the legion was Eboracum, is shown by the context of the notice. For Eboracum and Camunlodunum, the latitudes and longitudes are given, but not for the locality of the Sixth Legion; these being the same with the former of those two places:—

Ἐβόρακον	κ.	νζ.	γ.
Λεγίων ϛ νικεφόριος	.	.	.
Καμουνλόδουνον	ιη.	δ.	ηζ.

That Eboracum is *York* has never been doubted. The Anglo-Saxon *Eoforwic*, and the Norse *Jordvik*, connect the ancient and modern forms, name for name. Place for place, too, the frequent notices of Eboracum (generally written Eburacum) in the Notitia, give us similar evidence. Lastly, a single inscription, which will be noticed in the sequel, with the name EBVRACVM, has been found within the area of the present city.

The early importance of English and Saxon *York* has drawn a considerable amount of attention to its history and antiquities; nevertheless, the Roman remains found within its precincts are by no means of first-rate importance. They fall short of, rather than exceed, the expectations suggested by the historical prominence of the town. On the other hand, they have engaged the attention of able local archaeologists. First comes the consideration of the actual site of the Roman town, as determined by its line of wall. Of this, satisfactory remains have been discovered, in the shape of foundations; as have also Roman bricks, transferred to several more recent structures. Remains, too, of one of the gates have been found,—probably the Praetorian; though of this the evidence is only circumstantial. It fronts the north, the part most exposed to hostile inroads. Its locality is that part of the modern city wall which adjoins Bootham Bar. Here we find two walls extending from 20 to 30 feet inwards, parallel to each other, and at right angles with the rampart-wall, and near them some rudely-sculptured grit-stones, which seem to have formed part of a pediment or frieze. On one is seen a quadriga; the carving being but rude and indifferent, and there being no inscriptions to throw a light over its meaning. Foundations, too, of more than one mural tower can be traced.

The remains which have been discovered form the walls of three sides of the ancient Eboracum only. For the fourth, the traces have still to be detected. From what, however, has been found, Mr. Wellbeloved considers that "we are warranted in concluding that the Roman city was of a rectangular form, of about 650 yards by 550, enclosed by a wall and rampart-mound of earth on the inner side of the wall, and perhaps a fosse without." This area is not only inconsiderable as compared with that of

the present city, but as compared with the *whole* extent of the ancient one, since the preceding measurements apply only to the parts within the walls; the suburbs being considerable, and the Roman remains (as opposed to the intra-mural part of the town) being abundant. The chief streets of these suburbs followed the chief roads, of which the most important was that which led to Calcaria (*Tadcaster*). Next to this was the one towards Isurium (*Aldborough*). The others, in the direction of Mancunium (*Manchester*) and Praetorium (*Patrington*), are less rich in relics. In other words, the streets of the suburbs of the ancient Eboracum seem to have been prolonged in the north and south rather than in the east and west directions. The river *Fosse*, however much it may be more or less a natural channel — a water-course rather than a cutting — retains its Roman name. Of private dwellings, baths (with the hypocausts), pavements (tesselated), the remains are numerous. So they are in respect to temples, altars, and votive tablets. From these some of the most remarkable inscriptions are —

1.

DĒO . SANCTO.
SERAPI.
TEMPLVM . ASO (a solo).
LO . FECIT
CL . HIERONY
MIANVS . LEG.
LEG V̂I . VIC

2.

I . O . M
DIS . DEABVSQVE
HOSPITALIBVS . PE
NATIBVSQ . OBCON
SERVATAM SALVTEM
SVAM . SVORVMQ.
P . AEL . MARCIAN
VS . PRAEF . COH.
ARAM . SAC . F . NC . D

3.

DEAE FORTVNAE
SOSIA
JVNCINA
Q ANTONI.
ISAVRICI
LEG . AVG

4.

GENIO LOCI
FELICITER

5.

M . VEREC . DIOGENES liiiilVIR COL
EBVRIDÆIDMQ MORTCIVESBITVRIX
CVBVS HAEC SIBI VIVVS FECIT

In the last of these inscriptions the combination liiiilVIR gives us the title *Sevir*, a title applied to certain municipal, colonial, or military officers of unascertained value. It is this inscription, too, where we find the name EBVR (= *Eburacum*), the term *col* (= *colonia*) attached to it.

The first of them is interesting from another fact; viz. the foreign character of the god Serapis, whose name it bears. Besides this piece of evidence to the introduction of exotic superstitions into Roman Britain, a so-called Mithraic slab has been found at York, i. e. a carved figure of a man, with a cap and chlamys, stabbing a bull. The dress, act, and attitude, along with certain characteristics in the other figure of the group, appear to justify this interpretation.

Tombs, sepulchral inscriptions, urns, Samian ware in considerable quantities, form the remainder of the non-metallic Roman antiquities of York; to which may be added a few articles in glass. Fibulae, armillae, and coins, represent the metallurgy. Of these latter those of Geta are the most numerous. It has been remarked, too, that, although throughout Britain generally, of the coins of the two usurpers, those of Carausius are the more common, in the neighbourhood of York they are less abundant than those of his successor Allectus.

The evidence that Severus died at York is from his life in Spartianus (c. 19), whose statement is repeated by Aurelius Victor (*de Caes.* 20), Eutropius (viii. 19), and other later authorities. Victor (*l. c.*) calls Eboracum a municipium; but in an ancient inscription it is styled a colonia. The emperor Constantius also died at Eboracum, as we learn from Eutropius (x. 1). The other accredited facts, such as the residence of Papinian, and the birth of Constantine the Great, at York, rest on no classical evidence at all. The supposed funeral mounds of Severus, near York, are natural, rather than artificial, formations. (Philipp's *Yorkshire*; Wellbeloved's *York*.) [R. G. L.]

EBREDUNUM, EBURODUNUM (*Yverdun*). This is the Castrum Ebredunense of the Notitia of the Gallic provinces, at the southern end of the lake of *Neuchâtel*, in the canton of *Vaud* in Switzerland. It is situated where the river Orbe enters the lake, and it is supposed to be the place which is mentioned in the Notitia of the empire: "in provincia Gallia Ripensi, praefectus classis Barcariorum Ebruduni Sapaudiae;" for the fleet, whatever it may have been, could not have been kept at Ebrodunum on the Durance. [G. L.]

EBRODU'NUM (Ἐβρόδουνον: *Embrun*). There is some variation in the writing of the first part of the name. It is Epebrodunum in Strabo's text, but Casaubon corrected it. Strabo (p. 179) says that "from Tarasco to the borders of the Vocontii and the beginning of the ascent of the Alps, through the Druentia and Caballio, is 63 miles; and from thence to the other boundaries of the Vocontii, to the kingdom of Cottius, to the village of Ebrodunum, 99." Ebrodunum was in the country of the Caturiges, and just on the borders of the Vocontii, as it appears.

The position of Ebrodunum is easily determined by the Itins. and the name. Ptolemy (iii. 1) mentions Eborodunum as the city of the Caturiges, and no other. In the Jerusalem Itin. Ebrodunum is called Mansio, like Caturiges (*Chorges*), which was also in the territory of the Caturiges. [CATURIGES.] There are Roman remains at *Chorges*, and none are mentioned at Embrun, though it appears that the cathedral of Embrun is built on the site of a Roman temple, or that some of the materials of a temple were used for it. [G. L.]

EBUDA, EBUDAE INSULAE. [HEBUDES.]

EBU'RA or E'BORA. 1. (Ἔβουρα, Ἔβορα, *S. Lucar de Barrameda*), a city and fortress of the Turduli, in Hispania Baetica, at the mouth of the river Baetis (*Guadalquivir*), on its left bank. (Strab. iii. p. 140; Mela, iii. 1, *Castellum Ebora in litore*; Ptol. ii. 4. § 11; *Itin. Ant.* p. 426; Steph. B. *s. v.*; Inscr. ap. Gruter, p. 489.)

2. EBURA CEREALIS, an inland city of Hispania Baetica, probably in the neighbourhood of *Santa*

Cruz. (Plin. iii. 1. s. 3; Inscr. ap. Muratori, p. 461; Florez, *Esp. S.* vol. xii. p. 390; Ukert, vol. ii. pt. i. p. 370.)

3. (Ἐβόρα), an inland city of the Edetani, in Hispania Tarraconensis, SE. of Caesaraugusta, only mentioned by Ptolemy (ii. 6. § 63). (Brietius, *Tab. Parall.* vol. i. p. 268; Ukert, vol. ii. pt. i. p. 417.)

4. Mela (iii. 1) mentions an Ebora as a port of the Celtici, at the NW. extremity of the peninsula, which Ukert takes to be *Barre* on the Tambre. (Ukert, vol. ii. pt. i. p. 438.) [P. S.]

EBURI (*Eboli*), a town of the Lucanians, mentioned only by Pliny (iii. 11. s. 15), who expressly ascribes it to that people; though, from its situation N. of the Silarus, it would seem to have naturally belonged to Campania, or the Picentini. The ruins of the ancient town are visible on a hill called the *Monte d'Oro*, between the modern city of *Eboli* and the right bank of the Silarus, over which are the ruins of a fine Roman bridge. An inscription found there, with the words "Patr. Mun. Ebur.," i. e. Patrono Municipii Eburini, both proves the ruins in question to be those of Eburi, and attests its municipal rank. (Romanelli, vol. iii. p. 614; Mommsen, *I. R. N.* 189.) [E. H. B.]

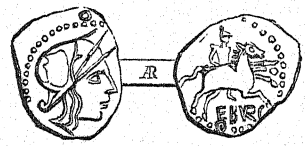
EBUROBRICA (in the Antonine Itin.), EBUROBRIGA (in the Table), was on a road between Autesiodurum (*Auxerre*) and Augustobona (*Troyes*). There is the usual difficulty about the distances, but it is not great. It is agreed that the place is *St. Florentin*, on the small river *Armance*, which flows into the *Armançon*, a branch of the *Yonne*. The termination *brica*, *briga*, or *briva* is all one, and always indicates the passage of a river. D'Anville observes that between *St. Florentin* and *Auxerre* the passage of the *Sérain* is at a place called *Pontigny*, in which case we have a Roman name indicating the same fact that the Celtic term "briva" or "briga" indicates. [G. L.]

EBUROBRI'TIUM (*Ebora de Alcobaza*), a town of Lusitania. (Plin. iv. 21. s. 35; Florez, *Esp. S.* vol. xiv. p. 176.) [P. S.]

EBUROMAGUS. [Hebromagus.]

EBURO'NES (Ἐβούρωνες, Strab. p. 194), a nation in that division of Gallia which Caesar names the Belgae. He says that the Condrusi, Eburones, Caeraesi, and Paemani were called by the one name of Germani (*B. G.* ii. 4). When the Usipetes and Tenchtheri, who were Germans, crossed the Rhine from Germania (B. C. 55), they first fell on the Menapii, and then advanced into the territories of the Eburones and Condrusi, who were in some kind of political dependence on the Treviri. (*B. G.* iv. 6.) The position of the Eburones was this. On the Rhine the Eburones bordered on the Menapii, who were north of them, and the chief part of the territory of the Eburones was between the Mosa (*Maas*) and the *Rhine*. (*B. G.* vi. 5; v. 24.) South of the Eburones, and between them and the Treviri, were the Segni and Condrusi (*B. G.* vi. 32); and the Condrusi were in the country of *Liège*. [Condrusi.] The Eburones must have occupied *Limburg* and a part of the Prussian Rhine province. In B. C. 54, Caesar quartered a legion and a half during the winter in the country of the Eburones, under the command of his legati, Q. Titurius Sabinus and L. Aurunculeius Cotta. The Eburones, headed by their two kings, Ambiorix and Cativolcus, attacked the Roman camp; and after treacherously inducing the Romans to leave their stronghold on the promise of a safe passage, they massacred nearly all of them. (*B. G.* v. 26—37.) In the following year Caesar entered the country of the Eburones, and Ambiorix fled before him. Cativolcus poisoned himself. The country of the Eburones was difficult for the Romans, being woody and swampy in parts; and Caesar invited the neighbouring people to come and plunder the Eburones, in order to save his own men, and, also, with the aid of great numbers, to exterminate the nation. (*B. G.* vi. 34). While Caesar was ravaging the country of the Eburones, he left Q. Cicero with a legion to protect the baggage and stores, at a place called Aduatuca, which he tells us in this passage had been the fatal quarters of Sabinus and Cotta, though he had not mentioned the name of the place before (v. 24). He places Aduatuca about the middle of the territory of the Eburones; and there is good reason for supposing that the place is *Tongern*. [Aduatica.] Caesar burnt every village and building that he could find in the territory of the Eburones, drove off all the cattle, and his men and beasts consumed all the corn that the badness of the autumnal season did not destroy. He left those who had hid themselves, if there were any, with the hope that they would all die of hunger in the winter. And so it seems to have been, for we hear no more of the Eburones. Their country was soon occupied by another German tribe, the Tungri.

The annexed coin is usually assigned to the Eburones; but as the nation was extirpated by Caesar, it could have had no coins. The coin may perhaps belong to the Eburovices, or to Eburodunum. [G. L.]



COIN OF THE EBURONES.

EBUROVI'CES, a Gallic tribe, a branch of the Aulerci. [Aulerci.] They are mentioned by Caesar (*B. G.* iii. 17) with the Lexovii. Pliny (xv. 18) speaks of the Aulerci, "qui cognominantur Eburovices, et qui Cenomani." Ptolemy (ii. 8) makes the Αὐλέρκοι Ἐβουρασικοί extend from the Ligeris to the Sequana, which is not true. Their chief place was Mediolanum (*Evreux*). Their limits correspond to those of the diocese of *Evreux*, and they are north of the Carnutes. [G. L.]

EBUSUS. [Pityusae.]

ECBA'TANA (τὰ Ἐκβάτανα: the genuine orthography appears to be Ἀγβάτανα, as it is now written in Herodotus, and as we learn from Steph. B. it was written by Ctesias: Ἀποβάτανα, Isid. *Char.* p. 6, ed. Hudson: Ecbatana-ae, Hieron. *Chron. Euseb.*; Lucil. *Satyr.* vii.), a celebrated ancient city of Media. Its foundation was popularly attributed, like those of many other very ancient places, to Semiramis, who is said to have made a great road to it from Assyria, by Mt. Zarcaeus or Zagros, to have built a palace there, and to have plentifully supplied the district in which it was situated with water, by means of an enormous tunnel or aqueduct. (Diod. ii. 13.) According to the same author (*l. c.*), the city of Semiramis was seated in a place at the distance of twelve stadia from the Orontes (*Mt. Elwend*), and would therefore correspond pretty nearly with the position of the present *Hamadân*. Herodotus tells a different story: according to him, the city was of later origin, and was built by the com-

mand of Deioces, who had been elected king by the people, after they had renounced their former independence. Herodotus describes with considerable minuteness the peculiar character of this structure,—which had seven concentric walls, each inner one being higher than the next outer one by the battlements only. The nature of the ground, which was a conical hill, favoured this mode of building. These battlements were painted with a series of different colours: the outermost was white, the second black, the third purple, the fourth blue, the fifth bright red, and sixth and seventh, respectively, gilt with silver and gold. It has been conjectured that this story of the seven coloured walls is a fable of Sabaean origin, the colours mentioned by Herodotus being precisely the same as those used by the Orientals to denote the seven great heavenly bodies, or the seven climates in which they are supposed to revolve. (Rawlinson, *J. R. Geogr. Soc.* vol. x. p. 128.) Herodotus adds, what is clearly improbable, that the size of the outer wall equalled in circumference that of the city of Athens. He probably obtained his information from the Medes he met with at Babylon. Diodorus, on the other hand, states that Arbaces, on the destruction of Nineveh, transferred the seat of empire to Ecbatana (ii. 24—28), so that, according to him, it must have been already a great city. Xenophon, at the foot of the Carduchian hills, heard that there were two principal roads from Assyria; one to the S. into Babylonia and Media, and the other to the E. to Susa and Ecbatana. It would seem pretty certain, that the former is the road by *Kermanshâh* to *Hamadân*; the latter, that by *Rowandiz* and *Keli Shin* into *Azerbaijan*, and thence through the valleys of *Kurdistân* (*Mah-Sabadan*) and *Laristân* to Susa. He mentions that the great king passed his summer and spring respectively at Susa and Ecbatana (*Anab.* iii. 5. § 15), and, in another place, that the Persian monarch spent generally two summer months at Ecbatana, three spring months at Susa, and the remaining seven months at Babylon (*Cyrop.* viii. 6. § 22). The same fact is noticed by Strabo (xi. p. 523). During the period of the wars of Alexander the Great we have frequent mention of Ecbatana: thus, after Arbela, Dareius flies thither, taking, most likely, the second of the routes noticed by Xenophon (Arrian, *Anab.* iii. 19. § 2). Alexander marching in pursuit of him, comes to it from Susa (iii. 19. § 4), and transports thither as to a place of peculiar security the plunder which he had taken previously at Babylon and Susa, ordering Parmenio to place them εἰς τὴν ἄκραν τὴν ἐν Ἐκβατάνοις, and to leave there a force of 6000 Macedonians under Harpalus as their guard (iii. 19. § 7). Again, when Alexander at last overtook and captured Bessus, he sends him to Ecbatana—as to the most important place in his new dominions, to be put to death by the Medes and Persians (iv. 7. § 3); and, on his return from the extreme east, Alexander sacrifices at Ecbatana and exhibits games and musical contests (vii. 14. § 1). At Ecbatana, Alexander's favourite Hephaestion died, and the conqueror is said to have destroyed the famous temple of Aesculapius there, in sorrow for him; an anecdote, however, which Arrian does not believe (vii. 14. § 5). In Polybius we have a curious description of the grandeur of this ancient town, as it had existed up to the time of Seleucus. He states that, of all the provinces of Asia, Media was the one best fitted, from natural causes, for the maintenance of a great and settled monarchy, the richness of its land being remarkable and the abundance both of its inhabitants and of its cattle. He remarks of Ecbatana itself, that it was situated in the northern part of the province, adjoining the districts which extend thence to the Palus Maeotis and the Euxine,—and that it was under the roots of Mt. Orontes (*Elwend*) in a rocky situation. He adds that there were no walls round it, but that it had a citadel of enormous strength, and, adjoining the citadel, a royal palace full of rich and beautiful workmanship,—all the wood used being cedar or cypress, but wholly covered with silver and golden plates: most of these metallic ornaments, he subsequently states, had been carried away by the soldiers of Alexander, Antigonus and Seleucus, the temple of Aena (*Anaitis*) alone preserving some of these decorations up to the time when Antiochus came there; so that a considerable sum of money was coined from them. The book of *Judith* gives a remarkable account of the building of Ecbatana "in the days of Arphaxad who reigned over the Medes in Ecbatana," from which it is evident that it was a place of great strength (i. 2—4). It has not been quite satisfactorily made out who this Arphaxad was; and some have identified him with Phraortes and some with Deioces. The former is, perhaps, the most probable conclusion, as the same book relates a few verses further his overthrow by Nebuchodonosor "in the mountains of Ragau" (v. 14), which corresponds with Herodotus's statement, that this king fell in a battle with the Assyrians (i. 102). The place is also mentioned in 2 *Maccab.* i. 3, where it is stated that Antiochus died there, on his flight from Persepolis; in *Tobit*, ii. 7, vi. 5, vii. 1, where it is evidently a place of importance; and in *Ezra*, vi. 2, under the name of Achmetha, when the decree of Cyrus for the restoration of the Jews was found "in the palace that is in the province of the Medes." Subsequently to the period of the wars of the Seleucidae, we find scarcely any mention of Ecbatana,—and it might be presumed that it had ceased to be a place of any note, or that its site had been occupied by a city of some other name: Pliny, however, alludes to it, stating that it was built (more probably, restored) by Seleucus (vi. 14. s. 17); adding, a little further on, that it was removed by Dareius to the mountains (vi. 26. s. 29), though it would seem, that his two statements can hardly apply to the same place. Curtius speaks of it as "caput Mediae," remarking that it was (at the time when he was writing) under the domination of the Parthians (v. 8. § 1); while Josephus preserves, what was probably a Jewish tradition, that Daniel built, at Ecbatana in Media, a tower of beautiful workmanship, still extant in his day, asserting that it was the custom for the kings both Persian and Parthian to be buried there, and for the custody of their tombs to be committed to a Jewish priest (*Ant. Jud.* x. 11. § 7). He states that it was in this tower that the decree of Cyrus was discovered. (*Ant. Jud.* xi. 4. § 6.) Lastly, Ammianus places it in Adiabene (or Assyria Proper),—on the confines of which province he must himself have marched, when accompanying the army of Jovian (xxiii. 6).

Various theories have been propounded as to the origin of the name of Ecbatana, none of which are, we think, satisfactory. Bochart supposed that it was derived from *Agbatha*, which, he says, means "variously coloured;" but it is more probable

that it should be derived from "Achmetha." Herodotus and Ctesias write Agbatana. There seems little doubt that the Apobatana of Isidorus refers to Ecbatana, and is perhaps only a careless mode of pronouncing the name; his words are curious. He speaks of a place called Adrogiananta or Adrapananta, a palace of those among or in the Batani (τῶν ἐν Βατάνοις), which Tigranes, the Armenian, destroyed, and then of Apobatana, "the metropolis of Media, the treasury and the temple where they perpetually sacrifice to Anaitis." If the country of the Batani corresponds, as has been supposed, with Mesobatene, the position and description of Apobatana will agree well enough with the modern *Hamadán*. (C. Masson, *J. R. As. Soc.* xii. p. 121.) The coincidence of the names of the deity worshipped there, in Polybius Aena, in Isidorus Anaitis, may be noticed; and there is little doubt that the "Nanea" whose priests slew Antiochus and his army (2 *Maccab.* i. 13) was the goddess of the same place. Plutarch (*Artax.* c. 27) mentions the same fact, and calls this Anaitis, Artemis or Diana; and Clemens Alex. referring to the same place speaks of the shrine of Anaitis, whom he calls Aphrodite or Venus.

It is worthy of remark that Mr. Masson (*l. c.*) noticed outside the walls of *Hamadán* some pure white marble columns, which he conjectured might, very possibly, have belonged to this celebrated building.

It is, however, not a little curious that, though we have such ample references to the power and importance of Ecbatana, learned men have not been, indeed, are not still, agreed as to the modern place which can best be identified with its ancient position. The reason of this may, perhaps, be, that there was certainly more than one town in antiquity which bore this name, while there is a strong probability that there were, in Media itself, two cities which, severally at least, if not at the same time, had this title. If, too, as has been suspected, the original name, of which we have the Graecised form, may have meant "treasury," or "treasure-city," this hypothesis might account for part of the confusion which has arisen on this subject. It must also be remembered, that all our accounts of Ecbatana are derived through the medium of Greek or Roman authors, who themselves record what they had heard or read, and who, in hardly any instance, if we except the case of Isidorus, themselves had visited the localities which they describe. The principal theories which have been held in modern times are those of Gibbon and Jones, who supposed that Ecbatana was to be sought at *Tabríz;* of Mr. Williams (*Life of Alexander*), who concluded that it was at *Isfahán;* of the majority of scholars and travellers, such as Rennell, Mannert, Olivier, Kinneir, Morier, and Ker Porter, who place it at *Hamadán;* and of Colonel Rawlinson, who has contended for the independent existence of two capitals of this name, the one that of the lower and champaign country (known anciently as Media Magna), which he places at *Hamadán*, the other that of the mountain district of Atropatene, which he places at *Takht-i-Soleiman* in the province of *Azerbáijan*, in N. lat. 36° 25′ W., long. 47° 10 (*J. R. Geog. Soc.* vol. x. pt. 1). Of these four views the two first may be safely rejected; but the last is so new and important, that it is necessary to state the main features of it, though it would be obviously impossible to do more in this place than to give a concise outline of Colonel Rawlinson's investigations. It is important to remember the ancient division of Media into two provinces, Upper Media or Atropatene [ATROPATENE], and Lower or Southern Media or Media Magna (Strab. xi. pp. 523, 524, 526, 529); for there is good reason for supposing that, in the early history, contemporary with Cyrus (as subsequently in Roman times), Media was restricted to the northern and mountainous district. It was, in fact, a small province nearly surrounded by high ranges of hills, bearing the same relation to the Media of Alexander's aera which the small province of Persis did to Persia, in the wide sense of that word. It is on this distinction that much of the corroborative evidence, which Colonel Rawlinson has adduced in favour of his theory, rests: his belief being, that the city of Deioces was the capital of Atropatene, and that many things true of it, and it alone, were in after-times transplanted into the accounts of the Ecbatana of Media Magna (the present *Hamadán*). Colonel Rawlinson is almost the only traveller who has had the advantage of studying all the localities, which he attempts to illustrate, on the spot, and with equal knowledge, too, of the ancient and modern authorities to whom he refers.

In his attempt to identify the ruins of *Takht-i-Soleimán* with those of the earliest capital of Media, Col. Rawlinson commences with the latest authorities, the Oriental writers, proceeding from them through the period of the Byzantine historians to that of the Greek and Roman empires, and thence, upwards, to the darkest times of early Median history. He shows that the ruins themselves are not later than Tímúr's invasion in A. D. 1389; that they probably derive their present name from a local ruler of *Kurdistán*, Soleimán Shah Abúh, who lived in the early part of the thirteenth century A. D.; that, previous to the Móghels, the city was universally known as *Shíz* in all Oriental authors, and that *Shíz* is the same place as the Byzantine Canzaca. This is his first important identification, and it depends on the careful examination of the march of the Roman general Narses against the Persian emperor Bahrán, who was defeated by him and driven across the Oxus. (Theophylact. v. 5—10.) Canzaca is described by Theophanes, in the campaigns of Heraclius, as "that city of the East which contained the fire-temple and the treasuries of Croesus king of Lydia." (*Chronogr.* ed. Goar. p. 258: see also Cedren, *Hist.* p. 338; Tzetz. *Chil.* iii. 66; and Procopius, *Bell. Pers.* ii. c. 24); its name is derived from Kandzag, the Armenian modification of the Greek Gaza, mentioned by Strabo as the capital of Atropatene (xi. p. 523; Ptol. vi. 18. § 4). The notice of the great fire-temple (of which ample accounts exist in the Oriental authorities which Col. Rawlinson cites), and the Byzantine legend of the treasuries of Croesus (in manifest reference to Cyrus; compare Herod. i. 153), are so many links in the chain which connect Shíz, Canzaca, and Ecbatana together. Colonel Rawlinson proceeds next to demonstrate that Canzaca was well known even earlier, as it is mentioned by Ammianus, under the form Gazaca, as one of the largest Median cities (xxiii. c. 6), and he then quotes a remarkable passage from Moses of Chorene, who (writing probably about A. D. 445) states that Tiridates, who received the satrapy of Atropatene in reward for his fidelity to the Romans in A. D. 297, when he visited his newly acquired province of Azerbáíján "repaired the fortifications of that place, which was named the second

Ecbatana, or seven-walled city" (ii. c. 84; compare also Steph. Byz. *s. v.* Gazaca, who quotes Quadratus, an author of the second century, for the name of what he calls "the largest city in Media," and Arrian, who terms it "a large village"). During the æra of the Parthian empire, and its conflicts with the Roman power, Col. Rawlinson proves, as we think, satisfactorily, that the names Phraata, Praaspa, Vera, Gaza, and Gazaca are used indifferently for one and the same city. (Compare, for this portion of the history, Plut. *Anton.*; Dion Cass. xlix. 25—31; Appian, *Hist. Parth.* pp. 77, 80, ed. Schweigh.; Florus, iv. 10; and for the names of Gaza and Vera, and the distinction between them, Strab. xi. p. 523.) The next point is to compare the distances mentioned in ancient authors. Now Strabo states that Gazaca was 2400 stadia from the Araxes (xi. p. 523), a distance equivalent to about 280 English miles; while Pliny, in stating that Ecbatana, the capital of Media founded by Seleucus, was 750 miles from Seleuceia and 20 from the Caspian gates, has evidently confounded Ecbatana with Europus (now *Verámin*) (vi. 14. s. 17). The former measure Col. Rawlinson shows is perfectly consistent with the position of *Takht-i-Soleimán*. Colonel Rawlinson demonstrates next, that the capital of Media Atropatene was in the most ancient periods called Ecbatana—assuming, what is certainly probable, that the dynasty founded by Arbaces was different from that which, according to Herodotus, commenced with Deioces, a century later. Arbaces, on the fall of Nineveh, conveyed the treasures he found there to Ecbatana, the seat royal of Media, and it is clear that here the Ecbatana of Media Magna is meant. (Diod. ii. 3.) To the same place belongs the story of Semiramis, also recorded by Diodorus, and previously mentioned. After five generations Artaeus ascends the throne at the same place. During his reign the Cadusians (who are constantly associated with the Atropatenians in subsequent history) revolt, under the leadership of Parsodes. Colonel Rawlinson happily suggests that this is no other than the Deioces of Herodotus, Parsodes or Phrazal being an affiliative epithet from his father Phraortes. (Diod. *l. c.*; Herod. i. 95—130.) When we examine the narrative of Herodotus, it is clear that he is speaking of some place in Atropatene or Northern Media. Thus he states that "the pastures where they kept the royal cattle were at the foot of the mountains north of Agbatana, towards the Euxine sea. In this quarter, toward the Sapires, Media is an elevated country, filled with mountains and covered with forests, while the other parts of the province are open and champaign." (Herod. i. c. 110.) Colonel Rawlinson then shows that the existing state of *Takht-i-Soleimán* bears testimony to the accurate information which Herodotus had obtained. It is clear from his account that the Agbatana of Deioces was believed to be an embattled conical hill, on which was the citadel, and the town was round its base in the plain below. Colonel Rawlinson adds that there is no other position in Azerbáíján which corresponds with this statement, except *Takht-i-Soleimán*, and cites abundant evidence from the Zend Avesta, as compared with the Byzantine and other writers to whom we have alluded, in reference to peculiarities, too important to have been only imagined, which mark out and determine this locality. It is impossible here to state his arguments in their fulness; but we may add that from the Zend he obtains the word Var, the root of the *βάρις* of the Greeks (see Hesych. and Suidas, *s. v.*), which is constantly used to denote the Treasure Citadel of Ecbatana; of the Vera of Strabo; of the Balaroth (i. e. Vara-rúd, river of Vara) of Theophylact, whence we have Βαρισμὰν—the keeper of the Baris—the title used by the emperor Heraclius in reference to the governor of the fortress of this very place. In conclusion, Colonel Rawlinson suggests that the Ecbatana of Pliny and Josephus refers to the Treasure Citadel of Persepolis; that there are grounds for supposing a similar treasury to have existed in the strong position of the Syrian Ecbatana on Mount Carmel (Herod. iii. 62—64; Plin. v. 19. § 17); and that, if there ever was (as some have supposed) an Assyrian place of the same name (Rich, *Kurdistan*, i. p. 153), the castle of Amadiyáh—which, according to Mr. Layard (i. p. 161), retains the local name of Ek-badan—will best suit it. (See also *Journal of Education*, vol. ii. p. 305; and Thirlwall, *Hist. of Greece*, vol. vi. Append. 2., where the site of Hamadán is ably defended.) [V.]

ECCOBRIGA or ECOBROGIS, as it appears in the Antonine Itin., is placed on a road from Ancyra (*Angora*) to Tavia. Eccobriga also is mentioned in the Table, on a road from Angora to Tavium, but it is the only name in which the two Itineraries agree. The place is within the limits of Galatia, in Asia Minor, and an instance of a name with the Gallic termination *briga*. [G. L.]

ECDIPPA (Ἐκδίππα), a maritime town of Palestine, identical with the Scripture ACHZIB (*Josh.* xix. 29, Ἐχοζίβ LXX.), in the borders of Asher. Its ruins were first identified by Maundrell (A. D. 1697) near the sea-shore, about 3 hours north of *Acre*, which he thus describes: "We passed by an old town called *Zib*, situated on an ascent close by the seaside. This may probably be the old Achzib mentioned in Joshua, xix. 29 and Judges, i. 31., called afterwards Ecdippa: for St. Jerome places Achzib nine miles distant from Ptolemais towards Tyre, to which account we found the situation of *Zib* exactly agreeing. This is one of the places out of which the Ashurites could not expel the Canaanitish natives." (*Journey*, p. 53). The Itinerarium Hierosolymitanum places it 12 miles to the north of Ptolemais (*Acre*), and as many south of Alexandroschene, the modern *Iskanderúna*. [G. W.]

ECETRA (Ἐχέτρα, Dionys., Steph. B.: *Eth.* Ἐχετρανός, Ecetranus), an ancient city of the Volscians, which figures repeatedly in the wars of that people with the Romans, but subsequently disappears from history; and its situation is wholly uncertain. Its name is first mentioned by Dionysius during the reign of Tarquinius Superbus, when, according to him, the Ecetrani and Antiates were the only two Volscian states which agreed to join the league of the Latins and Hernicans under that monarch. (Dionys. iv. 49.) Niebuhr, however, conceives this statement to belong in reality to a much later period (vol. ii. p. 257). In B. C. 495, after the capture of Suessa Pometia, the "Ecetrani Volsci" are mentioned as sending ambassadors to Rome to sue for peace, which they obtained only by the cession of a part of their territory. This was immediately occupied by Roman colonists, a circumstance which the Auruncans are said to have made a pretext for declaring war upon Rome two years afterwards. (Liv. ii. 25; Dionys. vi. 32.) Again, during the great Volscian war, supposed to have been conducted by Coriolanus, Ecetra appears as an important

place, at which the general congress of the deputies from the Volscian cities assembled, and where the booty captured at Longula and Satricum was deposited for safety. (Dionys. viii. 5, 36.) During the subsequent long-continued struggle of the Aequians and Volscians against Rome, Ecetra is repeatedly mentioned: it appears to have been one of the Volscian cities nearest to the Aequians, and which subsequently afforded a point of junction for the two allied nations. In accordance with this, we find Q. Fabius Vibulanus, in the campaign of B. C. 459, after defeating the Aequians on Mount Algidus, advancing against Ecetra, the territory of which he laid waste, but without venturing to attack the city itself. (Liv. iii. 4, 10; Dionys. x. 21.) On this occasion we are expressly told that Ecetra was at this time the most important city of the Volscians, and occupied the most advantageous situation (Dionys. *l. c.*): hence the Roman armies repeatedly adopted the same tactics, that of the one consul marching by Algidus upon Ecetra, the other along the low country near the coast upon Antium. (Liv. (vi. 31.) After the Gallic War, when the Volscian power was beginning to decline, Ecetra and Antium appear to have assumed a position in some degree independent of the other cities, and, from their proximity to Rome, as well as their importance, seem to have generally borne the brunt of the war; but there is no authority for Niebuhr's assumption, that where we find the Volscians mentioned at this period we must understand it of these two cities only. (Nieb. vol. ii. p. 583.) The last occasion on which Ecetra is *directly* named by Livy is in the campaign of B. C. 378 (vi. 31): we have no account of its conquest or destruction, but its name totally disappears from this period, and is only met with again in Pliny's list of the extinct cities of Latium. (Plin. iii. 5. s. 9.)

The only clue to its position is what we may gather from the passages above cited, that it was situated on the NE. frontier of the Volscians, towards the Aequians and Mt. Algidus: and, in accordance with this, an incidental notice in Livy (iv. 61) speaks of a pitched battle with the Volscians "between Ferentinum and Ecetra." The suggestion of Abeken, that it was situated at *Monte Fortino*, and that the remains of ancient walls visible on the summit of the hill above that town (ascribed by Gell and Nibby to Artena) are those of the citadel of Ecetra, is at least highly plausible. (Abeken, *Mittel Italien*, p. 75.) The ruins are described by Gell (*Top. of Rome*, p. 110) and Nibby (*Dintorni*, vol. i. p. 263.) The site is still known as *La Civita;* and the position of this hill, forming a kind of advanced post, projecting from the great mass of the Volscian mountains, and facing both the Aequians and Mt. Algidus, precisely corresponds with the part assigned to Ecetra in the Roman history. [E. H. B.]

ECHEDAMEIA (Ἐχεδάμεια), a town of Phocis, destroyed in the Sacred War. Its site is unknown: it is enumerated by Pausanias between Medeon and Ambryssus. (Paus. x. 3. § 2.)

ECHE'LIDAE. [ATTICA, p. 325, b.]

ECHETLA (Ἐχέτλα: *Eth.* Ἐχετλαῖος, Steph. B.), a city or fortress of Sicily, on the confines of the Syracusan territory. It is first mentioned by Diodorus, who tells us that it was occupied in B. C. 309 (during the absence of Agathocles in Africa) by a body of troops in the Syracusan service, who from thence laid waste the territories of Leontini and Camarina. But it was soon after reduced, notwithstanding the strength of its position, by Xenodicus of Agrigentum, who restored it to liberty. (Diod xx. 32.) It is again mentioned by Polybius (i. 15) as a place situated on the confines of the Syracusan territory (as this existed under Hieron II.), and that of the Carthaginians: it was besieged by the Romans at the outset of the First Punic War. These are the only notices found of Echetla, and the name is not mentioned by Cicero or the Geographers. But the above data point to a situation in the interior of the island, somewhere W. of Syracuse; hence Fazello and Cluver are probably correct in identifying it with a place called *Occhiala* or *Occhula*, about 2 miles from the modern town of *Gran Michele*, and 6 miles E. of *Caltagirone*, where, according to Fazello, considerable ruins were still visible in his time. The town occupied the summit of a lofty and precipitous hill (thus agreeing with the expressions of Diodorus of the strong position of Echetla), and continued to be inhabited till 1693, when it suffered severely from an earthquake; and the inhabitants consequently migrated to the plain below, where they founded the town of *Gran Michele*. (Fazell. x. 2, pp. 446, 450; Amic. *Lex. Topog. Sic.* vol. ii. p. 150; Cluver. *Sicil.* p. 360.) [E. H. B.]

ECHIDO'RUS (Ἐχείδωρος, Scyl. p. 26; Ἐχέδωρος, Ptol. iii. 13. § 4), a small river of Macedonia, which rises in the Crestonaean territory, and after flowing through Mygdonia empties itself into a lagoon close to the Axius (Herod. vii. 124, 127). It is now called the *Gallikó:* Gallicum was the name of a place situated 16 M.P. from Thessalonica, on the Roman road to Stobi (*Peut. Tab.*). It is probable that when the ancient name of the river fell into disuse, it was replaced by that of a town which stood upon its banks, and that the road to Stobi followed the valley of the Echidorus. (Leake, *Northern Greece*, vol. iii. pp. 437, 439.) [E. B. J.]

ECHI'NADES (*αἱ* Ἔχῖναι *νῆσοι*, Hom.; *αἱ* Ἐχινάδες *νῆσοι*, Herod., Thuc., Strab.), a group of numerous islands off the coast of Acarnania, several of which have become united to the mainland by the alluvial deposits of the river. Herodotus says that half of the islands had been already united to the mainland in his time (ii. 10); and Thucydides expected that this would be the case with all of them before long, since they lay so close together as to be easily connected by the alluvium brought down by the river (ii. 102). This expectation, however, has not been fulfilled, which Pausanias attributed (viii. 24. § 11) to the Achelous bringing down less alluvium in consequence of the uncultivated condition of Aetolia; but there can be little doubt that it is owing to the increasing depth of the sea, which prevents any perceptible progress being made.

The Echinades are mentioned by Homer, who says that Meges, son of Phyleus, led 40 ships to Troy from "Dulichium and the sacred islands Echinae, which are situated beyond the sea, opposite Elis." (Hom. *Il.* ii. 625.) Phyleus was the son of Augeas, king of the Epeians in Elis, who emigrated to Dulichium because he had incurred his father's anger. In the Odyssey Dulichium is frequently mentioned along with Same, Zacynthus, and Ithaca as one of the islands subject to Ulysses, and is celebrated for its fertility. (Hom. *Od.* i. 245, ix. 24, xiv. 397, xvi. 123, 247; *Hymn. in Apoll.* 429; Πολύπυρον, *Od.* xiv. 335, xvi. 396, xix. 292.) The site of Dulichium gave rise to much dispute in antiquity. Hellanicus supposed that it was the ancient name of Cephallenia; and Andron, that it

was one of the cities of this island, which Pherecydes supposed to be Pale, an opinion supported by Pausanias. (Strab. x. p. 456; Paus. vi. 15. § 7.) But Strabo maintains that Dulichium was one of the Echinades, and identifies it with DOLICHA (ἡ Δολίχα), an island which he describes as situated opposite Oeniadae and the mouth of the Achelous, and distant 100 stadia from the promontory of Araxus in Elis (x. p. 458). Dolicha appears to be the same which now bears the synonymous appellation of *Makri*, derived from its long narrow form. (Leake, *Northern Greece*, vol. iii. p. 574.) Most modern writers have followed Strabo in connecting Dulichium with the Echinades, though it seems impossible to identify it with any particular island. It is observed by Leake that "*Petalá*, being the largest of the Echinades, and possessing the advantage of two well-sheltered harbours, seems to have the best claim to be considered the ancient Dulichium. It is, indeed, a mere rock, but being separated only by a strait of a few hundred yards from the fertile plains at the mouth of the Achelous and river of Oenia, its natural deficiencies may have been there supplied, and the epithets of 'grassy' and 'abounding in wheat,' which Homer applies to Dulichium (*Od.* xvi. 396),—

Δουλιχίου πολυπύρου, ποιήεντος,

may be referred to that part of its territory." But Leake adds, with justice, that "there is no proof in the Iliad or Odyssey that Dulichium, although at the head of an insular confederacy, was itself an island: it may very possibly, therefore, have been a city on the coast of Acarnania, opposite to the Echinades, perhaps at *Tragamésti*, or more probably at the harbour named *Pandeléimona* or *Platyá*, which is separated only by a channel of a mile or two from the Echinades."

Homer, as we have already seen, describes the Echinades as inhabited; but both Thucydides and Scylax represent them as deserted. (Thuc. ii. 102; Scylax, p. 14.) Strabo simply says that they were barren and rugged (x. p. 458). Stephanus B. names a town Apollonia situated in one of the islands (*s. v.* Ἀπολλωνία). Pliny gives us the names of nine of these islands,—Aegialia, Cotonis, Thyatira, Geoaris, Dionysia, Cyrnus, Chalcis, Pinara, Mystus (iv. 12. s. 19). Another of the Echinades was Artemita (Ἀρτεμίτα), which became united to the the mainland. (Strab. i. p. 59; Plin. iv. 1. s. 2.) Artemidorus spoke of Artemita as a peninsula near the mouth of the Achelous, and Rhianus connected it with the Oxeiae. (Steph. B. *s. v.* Ἀρτεμίτα.) The Oxeiae (*αἱ* Ὀξεῖαι) are sometimes spoken of as a separate group of islands to the west of the Echinades (comp. Plin. iv. 12. s. 19), but are included by Strabo under the general name of Echinades (x. p. 458). The Oxeiae, according to Strabo, are mentioned by Homer under the synonymous name of Thoae (Θοαί, *Od.* xv. 299).

The Echinades derived their name from the echinus or the "sea-urchin," in consequence of their sharp and prickly outlines. For the same reason they were called Oxeiae, or the "Sharp Islands," a name which some of them still retain under the slightly altered form of *Oxiés*. Leake remarks that "the Echinades are divided into two clusters, besides *Petalá*, which, being quite barren and close to the mainland, is not claimed, or at least is not occupied by the Ithacans, though anciently it was undoubtedly one of the Echinades. The northern cluster is commonly called the *Dhragonares*, from *Dhragonára*, the principal island; and the southern, the *Oxiés* or *Scrofés*. By the Venetians they were known as the islands of *Kurtzlári*, which name belongs properly to a peninsula to the left of the mouth or the Achelous, near *Oxiá*. Seventeen of the islands have names besides the four *Modhia*, two of which are mere rocks, and nine of them are cultivated. These are, beginning from the southward:—*Oxiá*, *Makrí*, *Vrómona*, *Pondikónisi*, *Karlónisi*, *Prováti*, *Lambrinó*, *Sofiá*, *Dhragonára*. *Oxiá* alone is lofty. *Makri* and *Vrómona* are the two islands next in importance." (Kruse, *Hellas*, vol. ii. pt. ii. p. 455, seq.; Leake, *Northern Greece*, vol. iii. pp. 30, seq., 50, seq.; Mure, *Tour in Greece*, vol. i. p. 104.)

ECHI'NUS (Ἔχινος: *Eth.* Ἐχιναιεύς, Polyb. ix. 41). 1. A town of Phthiotis in Thessaly, situated upon the Maliac gulf, between Lamia and Larissa Cremaste, in a fertile district. (Strab. ix. pp. 433, 435; Polyb. ix. 41; comp. Aristoph. *Lysist.* 1169.) It was said to derive its name from Echion, who sprang from the dragon's teeth. (Scymn. Ch. 602; comp. Steph. B. *s. v.*) Demosthenes says that Echinus was taken by Philip, the father of Alexander the Great, from the Thebans (Dem. *Phil.* iii. p. 120); but whether he means the Thessalian town, or the one in Acarnania of the same name, is uncertain. At a later time we find the Thessalian Echinus in the hands of the Aetolians, from whom it was taken by the last Philip, after a siege of some length. (Polyb. ix. 41, seq., xvii. 3, xviii. 21; Liv. xxxii. 33, xxxiv. 23.) Strabo mentions it as one of the Grecian cities which had been destroyed by an earthquake. (Strab. i. p. 60.) Its site is marked by the modern village of *Akhinó*, which is only a slight corruption of the ancient name. The modern village stands upon the side of a hill, the summit of which was occupied by the ancient Acropolis. Dodwell remarks that it appears, as well from its situation as its works, to have been a place of great strength. "Opposite the Acropolis, at the distance of a few hundred paces, is a hill, where there are some ruins, and foundations of large blocks, probably a temple." (Dodwell, vol. ii. p. 80; Leake, *Northern Greece*, vol. ii. p. 20.)

2. A town in Acarnania, also said to have been founded by Echion. It was mentioned by the poet Rhianus, and occurs in the list of Acarnanian towns preserved by Pliny, where it is placed between Heraclia and Actium. Leake places it at *Ai Vasili*, remarking that, "from Stephanus and the poet Rhianus, it is evident that Echinus was an Acarnanian town of some importance: the story attached to it shows that it was one of the early colonies of this coast; the ruins at *Ai Vasili* indicate a remote antiquity, and their safe position on a mountain removed from the sea, is in conformity with that which is generally found in the early foundations of the Greeks." (Steph. B. *s. v.* Ἔχινος; Plin. iv. 2; Leake, *Northern Greece*, vol. iv. p. 23, seq.)

E'CNOMUS (Ἔκνομος), a hill on the S. coast of Sicily, between Agrigentum and Gela, at the mouth of the river Himera (*Salso*). According to Diodorus (xix. 108), the tyrant Phalaris had a castle on this hill, in which he kept his celebrated brazen bull: and the spot derived its name from this circumstance. The etymology is obviously fanciful; but it seems clear that the site was inhabited at an early period, though there was no city there, for Plutarch tells us that Dion, in his advance against Syracuse (B. C. 357), was joined by the Agrigentine knights who

dwelt about Ecnomus. (Plut. *Dion.* 26.) It was subsequently occupied and fortified by the Carthaginians in their wars against Agathocles; and, in B. C. 311, witnessed a great defeat of the Syracusan tyrant by the former people. On this occasion the Carthaginians under Hamilcar had established their camp immediately adjoining Ecnomus, on the right bank of the Himera; while Agathocles occupied a hill on the opposite side of the river, where there was also a fortified post, ascribed to Phalaris, and called after him Phalarium. The details of the action, as related by Diodorus (xix. 107—110), entirely agree with this account of the position of the two armies, and with the actual nature of the ground: the localities have been fully described by D'Orville (*Sicula*, pp. 112, 113), who has clearly established the true position of Ecnomus. The hill to which the name was given is the extremity of a range of small elevation, extending between the sea and a plain about six miles in length, which stretches from thence to the river Himera. It was in this plain that the great slaughter of the troops of Agathocles took place, in their flight, after they were driven back from the Carthaginian camp. At the foot of the hill of Ecnomus, on a projecting tongue of land immediately W. of the mouth of the Himera, stands the modern town of *Licata* or *Alicata*, from which the hill above it derives the name of *Monte di Licata*. On the slope of this hill towards the sea, but above the modern town, are the ruins of an ancient city, unquestionably those of Phintias, founded by the Agrigentine despot of that name about B. C. 280; but which were regarded by Fazello and the earlier topographers as those of Gela, a mistake which threw the whole geography of this part of Sicily into confusion. (Cluver. *Sicil.* pp. 211, 214; D'Orville, *l. c.*) [GELA.] The name of Ecnomus is again mentioned by Polybius (i. 25) in the First Punic War, B. C. 256, when the Roman fleet under L. Manlius and M. Regulus touched there in order to take on board the land forces destined for the African expedition: these troops were encamped apparently on the hill, which would account for the otherwise singular omission of the name of Phintias.* [E. H. B.]

ECRON (Ἀκκάρων), one of the 5 cities of the Philistines (1 *Sam.* v. 10, 11, vi. 17), in the northern border of Judah (*Josh.* xv. 11.); but assigned to the children of Dan (xix. 43.), and accordingly ascribed to that tribe in Eusebius (*Onomast. s. v.*), where St. Jerome adds "ut ego arbitror in tribu Juda." They place it between Azotus and Jamnia to the east, and St. Jerome mentions that it was sometimes supposed to be identical with Strato's Tower, afterwards Caesareia—a manifest and inexplicable error. Its site is preserved by the modern village of *Akîr*, SSW. of Ramleh in the great plain. (Robinson, *Bib. Res.* vol. iii. pp. 22—24. [G. W.]

ECTINI. The name of this people occurs in the Trophy of the Alps, as preserved by Pliny (iii. 20). In the inscription on the arch at Segusio (*Susa*), the name Egdinii occurs, and it is supposed that the two names mean the same people. It is conjectured that they may have been in the valley of the *Tinea*, a river which flows down from near *Barcelonette* into the *Var;* and in that part which is called the *Val St. Etienne*, according to some modern authorities, where there are said to be Roman remains. This opinion of the site of the Ectini seems to rest on the resemblance of the name to that of the *Tinea*, which is not much. [G. L.]

EDEBESSUS (Ἐδεβησσός: *Eth.* Ἐδεβησσεύς, Ἐδεβήσσιος), a city of Lycia, for which Stephanus B. (*s. v.*) quotes Capito. [G. L.]

EDENA'TES, are mentioned in the inscription on the Trophy of the Alps. (Plin. iii. 20). The name of the Adanates occurs on the arch at Segusio (*Susa*), and D'Anville considers it the same as the name Edenates, but others do not. The difference is certainly not much; but the object of the two inscriptions is not the same. D'Anville conjectures that "the name of Sedena, which is that of the little town of *Seine*, in the north of Provence, in the diocese of Embrun, on the borders of that of *Digne*," may indicate the site of the Edenates. *Seine* was called Sedena in the middle ages. [G. L.]

EDESSA (Ἔδεσσα: *Eth.* Ἐδεσσαῖος, Ἐδεσσηνός), the ancient capital of Macedonia, was seated on the Egnatian way, at the entrance of a pass, which was the most important to the kingdom, as leading from the maritime provinces into Upper Macedonia, and, by another branch of the same pass, into Lyncestis and Pelagonia. (Polyb. v. 97. § 4, xxxiv. 12. § 7; Strab. vii. p. 323, x. p. 449; Ptol. iii. 13. § 39, viii. 12. § 7; *Itin. Anton.; Itin. Hierosol.; Peut. Tab.;* Hierocl.; Const. Porph. *de Them.* ii. 2.) Aegae and Edessa, though some have considered that they were different towns, are no doubt to be considered as identical, the former being probably the older form. (Comp. Niebuhr, *Lect. on Anc. Hist.* vol. ii. p. 254, trans.; Tafel, *Thessal.* p. 308, *de Viae Egnat. Parte Occid.* p. 48.) The commanding and picturesque site upon which the town was built was the original centre of the Macedonians, and the residence of the dynasty which sprang from the Temenid Perdiccas. The seat of government was afterwards transferred to the marshes of Pella, which lay in the maritime plain beneath the ridge through which the Lydias forces its way to the sea. But the old capital always remained the national hearth (ἑστία, Diod. *Excerpt.* p. 563) of the Macedonian race, and the burial-place for their kings. The body of Alexander the Great, though by the intrigues of Ptolemy it was taken to Memphis, was to have reposed at Aegae (Paus. i. 6. § 3), — the spot where his father Philip fell by the hand of Pausanias (Diod. xvi. 91, 92). The murdered Eurydice and her husband were buried here by order of Cassander, after having been removed from Amphipolis. (Diod. xix. 52; Athen. iv. p. 155.) Pyrrhus, king of Epirus, when he had taken the town, gave up the royal tombs to be rifled by his Gallic mercenaries, in hopes of finding treasure. (Plut. *Pyrrh.* 26.) After the Roman conquest, Edessa ("nobilis urbs," Liv. xlv. 30) belonged to the third region; and imperial coins, ranging from Augustus to Sabinia Tranquillina, wife of the third Gordian, have been found, with the epigraph ΕΔΕΣΣΑΙΩΝ. (Eckhel, vol. ii. p. 71; Sestini, *Mon. Vet.* p. 37.)

In the reign of Basil II., Bodena (Βοδηνά, Cedren. vol. ii. p. 705; Glycas, p. 309), — whence the modern name, — which was strongly fortified, was one

* Arnold, apparently misled by the marginal note in Schweighhäuser's Polybius (vol. i. p. 69), has given the name of "Battle of Ecnomus" to the great sea fight in which Manlius and Regulus defeated the Carthaginian fleet on their way to Africa: but it is quite clear, both from Polybius (i. 25) and from Zonaras (viii. 12), that this battle took place off Heraclea Minoa, to which point the Roman fleet had proceeded from Ecnomus.

of the Bulgarian conquests of that emperor. (Le Beau, *Bas Empire*, vol. xiv. p. 195.)

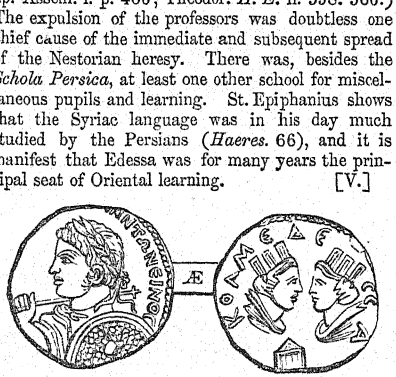
Vodhená, in the grandeur of its situation, in the magnificence of the surrounding country, and the extent of the rich prospect which it commands, is not inferior to any situation in Greece. Notwithstanding its ancient importance, the Hellenic remains are few; the site, from its natural advantages, has doubtlessly been always occupied by a town, and new constructions have caused the destruction of the more ancient. The only vestige of Hellenic fortifications that has been discovered is a piece of wall which supports one of the modern houses on the edge of the cliff; but there are many scattered remains in the town, among which are some inscriptions of the time of the Roman Empire. (Leake, *Northern Greece*, vol. iii. pp. 272—279.) [E.B.J.]

EDESSA (ἡ Ἔδεσσα: *Eth.* Ἐδεσσαῖος, Ἐδεσσηνός), a town of great importance in the northern extremity of Mesopotamia, in the province of Osrhoëne, which itself is said to have derived its name from one of the early kings of the town. (Dionys. Patr. ap. Assem. ii. p. 98; Procop. *B. P.* ii. 17.) It was situated on the river Scirtus (now *Daisan*), a small tributary of the Euphrates, and was distant about 40 miles from Zeugma (*Itin. Ant. l. c.*), and a day's journey from Batna (Procop. *B. P.* ii. 12). Accounts differ as to the date of its foundation, some placing it extremely early, and ascending to mythical times, as St. Isidore, who attributes its origin to Nembroth or Nimrod, and St. Ephrem, who says Nimrod ruled at Arach and Edessa (*Comment. in Genesim.*) It is, however, most likely that Appian is correct in stating that it was really built by Seleucus, and that it was one of the many towns built or restored about the same period of history to which European names were given by the Macedonian rulers. (*Syr.* 57.) The same statement is made by Cedrenus (i. p. 166). Its position has not been clearly noted by some ancient writers. Thus Stephanus and Strabo placed it in Syria, the latter confounding it with Hierapolis, and stating that, like it, it bore anciently the name of Bambyce (Βαμβύκη, xvi. p. 748). Pliny asserts that it was in Arabia, and was called Antiocheia-Calirrhoes, from a fountain of that name which existed in the city (v. 24. s. 21). This position is certainly wrong; but the remark is curious, as it connects the town with some notices in other authors. Thus Stephanus (*l. c.*) states that it was called Edessa from the force of its waters (διὰ τὴν τῶν ὑδάτων ῥύμην οὕτω κληθεῖσα), and from the town of the same name in Macedonia; while, in his list of the places which bore the name of Antiocheia, the 8th is designated ἡ ἐπὶ τῆς Καλιρρόης λίμνης. Ancient coins of Edessa abound between the ages of Commodus and Trajanus Decius; the majority of them reading, on the reverse, ΚΟΛ. Μ. ΕΔΕϹϹΑ or ΕΔΕϹΑ, or with the insertion of the title "Metropolis," ΚΟΛ. ΜΑΚ. ΕΔΕϹϹΑ. ΜΗΤΡ. The exact meaning of the second word ΜΑΚ. has not been satisfactorily explained; but we cannot help suspecting that it refers to the popular belief in the Macedonian origin of the city, ΚΟΛ. ΜΑΚ. being short for ΚΟΛΩΝΙΑ ΜΑΚΕΔΟΝΩΝ. The obverses present busts of the Abgari or local rulers, and of the contemporaneous Roman emperors. There exists, too, a peculiar class of autonomous Greek copper coins, all of which bear on the obverses heads of Antiochus IV., and are perfectly alike in their fabric and art. Their reverses bear respectively the names of an Antiocheia in Ptolemais, Mygdonia, and near Daphne; the fourth has been till this time undetermined. It reads ΑΝΤΙΟΧΕΩΝ ΤΩΝ ΕΠΙ ΚΑΛΛΙΡΟΗΙ. With the evidence stated above, we make no doubt that this coin belongs to the 8th Antiocheia of Stephanus, one of the names, as it appears, of Edessa, and the title whereby it may have been usually recognised during the period of Antiochus IV. There is no reasonable objection to the belief that the modern town of *Orfah* or *Urfah* represents the site of the ancient Edessa. (Tavernier, ii. 4; Pococke, ii. p. 232; Niebuhr, ii. p. 407.) In this instance the most ancient name appears to have been preserved, Isidorus speaking of Μαννούῤῥα, evidently the Orrha of Mannus, who was one of the kings of Edessa.

Little is known of the history of Edessa, subsequently to its foundation by Seleucus, till Christian times: but during the wars between the Graeco-Roman empire and the Persians, and in Ecclesiastical history, Edessa plays a very prominent part. Many notices of the events of the period may be found in the following authorities. (Procop. *B. P.* i. 17, &c., *B. G.* iv. 14, &c., *de Aedific.* ii. 7; Evagrius, *H. E.* iv. 8—26; Malala, *Chron.* 17. p. 418; Hierocl. p. 714; Dionys. Patriarch. ap. Assem. *l. c.*; Theophanes and Cedrenus.) It appears that the town suffered as much from natural causes as from the attacks of enemies. Of these, the river Scirtus was the principal cause, no less than four destructive floods being recorded in the Chronicon Edessenum (ap. Assem. p. 386) and other works. In A. D. 718 the town was nearly destroyed by an earthquake (Dionys. Patr. ap. Assem. ii. p. 259), yet the work of restoration (commenced by Justinian after one of the floods, Procop. *de Aedif.* ii. 7) must have been rapid, or the importance of the place itself very great, since it appears from the Chronicon of Bar Hebraeus, that as late as A. D. 1184 there were no less than 15 large churches which fell into the hands of the Saracens. (Assem. ii. p. 368). In A. D. 1285 it is coupled with other deserted and ruined towns, such as Beroea and Haran, by Maphrianus. (Assem. ii. p. 260.) Since then, it has never risen to its former greatness, though it is and has been a place of some importance for the inland trade between Kurdistan and Aleppo. The original government of Edessa appears to have been vested in kings or petty princes, more or less dependent on the neighbouring empires, first on the rulers of the Syro-Macedonian dynasty, and then under the Roman and Byzantine emperors. The local names of the kings were Abgarus and Mannus; titles which appear to have been preserved among them, like the names of the Pharaohs and Ptolemies in Egypt. Their names are found (as stated before) on the Greek coins of Edessa, till the time of Trajanus Decius. A series of them is given by Dionysius (ap. Assem. *l. c.*), and many of them are mentioned in the histories of the times (Procop. *Bell.* iv. 17., Eusebius, and the *Chronicon Edessenum*).

Edessa was celebrated in Christian times for its schools of theology, to which students came from great distances. Of these, the most important was the *Schola Persica*. This school appears to have been limited to Christians of the Persian nation. The professors are memorable in history for the part they took in the Nestorian controversy, under the guidance of John, Patriarch of Antioch, and Ibas, Bishop of Edessa, A. D. 449—457, against St. Cyril. It is clear from a letter of Beth Arsamensis, and from the Chronicon Edessenum, that their Nestorian

teaching was the cause of the ruin of this school. The professors were expelled by Martyrus, Bishop of Edessa, and the school itself pulled down by order of Zeno the Roman emperor, A. D. 489, and a church dedicated to St. Mary was built on its ruins. (Simeon Beth Arsamensis ap. Assem. i. p. 353; Chron. Edess. ap. Assem. i. p. 406; Theodor. *H. E.* ii. 558. 566.) The expulsion of the professors was doubtless one chief cause of the immediate and subsequent spread of the Nestorian heresy. There was, besides the *Schola Persica*, at least one other school for miscellaneous pupils and learning. St. Epiphanius shows that the Syriac language was in his day much studied by the Persians (*Haeres.* 66), and it is manifest that Edessa was for many years the principal seat of Oriental learning. [V.]



COIN OF EDESSA IN MESOPOTAMIA.

EDE'TA or LEI'RIA (Ἥδητα ἡ καὶ Λείρια, Ptol. ii. 6. § 63), the chief city of the EDETANI, one name of which is still retained by the town of *Lyria*, where there are ruins and inscriptions. (Laborde, *Itin. de Espagne*, vol. i. p. 259.) [P. S.]

EDETA'NI (Ἠδητανοί, Ptol. ii. 6. § 15; Plin. iii. 3. s. 4) or SEDETA'NI (Liv. xxiv. 20, xxviii. 24; Sil. Ital. iii. 371, foll.; Σιδητανοί, Strab. iii. p. 165), a people of Hispania Tarraconensis, E. of the Celtiberi, Bastetani, and Contestani. Their country, EDETANIA, comprised the district lying between the rivers Iberus (*Ebro*) and Sucro (*Jucar*), and bounded by the mountains of Celtiberia on the W. (Concerning the occupation of parts of their territory by the Ilercaones and the Suessetani, see the articles.) It corresponded to the N. part of *Valencia*, and the S. part of *Aragon*. It was traversed by several rivers running from NW. to SE., the chief of which was the TURIA (*Turia* or *Guadalaviar*), and in its NE. part were some tributaries of the Iberus. The Edetani possessed some very celebrated cities. In the extreme NW., on the Iberus, was CAESARAUGUSTA (*Zaragoza*); and in the SE. were SAGUNTUM (*Murviedro*), on the Pallantia (*Palancia*), the modern capital VALENTIA (*Valencia*), on the Turia, and SUCRO (*Cullera?*), on the river of the same name, their last city on this side. These three cities lay upon the high road from Tarraco to Carthago Nova, the other cities upon which were as follows, beginning from Dertosa, on the left bank of the Iberus: INTIBILI, 27 M. P. (*Itin. Ant.* p. 399: prob. *S. Mateo*); ILDUM, 24 M. P. (*Itin.* ib.: prob. *Villa de Cabanes*); SEPELACI (*Itin.* p. 400: prob. *Burriana*, near *Villa Real*); Saguntum 22 M. P., Valentia 16 M. P., Sucro 20 M. P. Between this road and the coast were: IBERA, on the right bank of the Iberus, near its mouth; ETOVISSA (Liv. xxi. 22; Ἠτύϐησα, Ptol.: prob. *Oropesa*), on the coast, NE. of Sepelaci; and, in the neighbourhood of Saguntum, Strabo mentions CHERRONESUS, OLEASTRUM, and CARTALIAS (Strab. iii. p. 159). The other principal places were: EDETA, the capital; HONOSCA (Liv. xxii. 20, where the reading is doubtful); TURBA (Liv. xxxiii. 44: prob. *Tuejar* on the *Guadalaviar*); SEGOBRIGA (*Legorbe*, inscr. and coins ap. Vaillant, *Num. Imp.* vol. i. pp. 64, 116; Florez, *Esp. S.* vol. v. p. 21, vol. viii. p. 97, *Med. de Esp.* vol. ii. pp. 573, 650; Mionnet, vol. i. p. 50, *Suppl.* vol. i. p. 102; *Num. Goth.*; Eckhel, vol. i. p. 56); there are also Roman inscriptions at *Bexis*, E. of *Segorbe*; OSSIGERDA (Ὀσσικέρδα, Ptol.: *Eth.* Ossigerdenses, Plin. iii. 3. s. 4; coins ap. Florez, *Med. de Esp.* vol ii. p. 532, vol. iii. p. 109; Mionnet, vol. i. p. 47, *Suppl.* vol. i. p. 95; Sestini, p. 177: prob. *Ossera* near *Zaragoza*); LEONICA (Λεονίκα, Plin. Ptol. *ll. cc.*: prob. *Alcaniz* in *Aragon*); DAMANIA (Δαμανία, Ptol.: *Eth.* Damanitani, Plin. *l. c.*), S. of Caesaraugusta; BELIA, a municipium (Βέλεια, Ptol.: *Eth.* Belitani, Plin. *l. c.*: prob. *Belchite*; Sestini, *Med. Isp.* p. 105): these four places had the civitas Romana and belonged to the conventus of Caesaraugusta. (Ukert, vol. ii. pt. 1. pp. 413, foll.) [P. S.]

EDOMI'TAE. [IDUMAEA.]

EDO'NES (Ἤδωνες, Strab. x. p. 470, xv. p. 687) or EDO'NI (Ἤδωνοι, Steph. B., Plin. iv. 11), a Thracian people, whose name was often used by the Greek and Latin poets to express the whole of the nation of which they formed a part. (Aesch. *Pers.* 493: Soph. *Ant.* 955; Eurip. *Hec.* 1153; Ov. *Met.* xi. 69, *Trist.* iv. 1. 42; Propert. i. 3. 5; Hor. *Carm.* ii. 7. 27.) It appears from Thucydides (ii. 99) that this Thracian clan once held possession of the right bank of the Strymon, as far as Mygdonia, but were driven from this by the Temenid princes of Macedonia. Afterwards they are found occupying, on the left bank of the Strymon, the district called EDONIS (Ἠδωνίς, Ptol. iii. 13. § 31), which extended from Lake Cercinitis as far E. as the river Nestus, between the spurs of Mt. Orbelus, and the Pieres to the S. (Comp. Herod. v. 11, vii. 110, 114; Thuc. iv. 102, 109.) Edonis was included in the first region of Macedonia, after the Roman conquest, B. C. 167. (Liv. xlv. 29.) The following are the principal towns of this important district: AMPHIPOLIS, with its harbour EÏON; MYRCINUS; PHAGRES; OESYMA; GASORUS; DOMERUS; PHILIPPI; DRABESCUS; NEAPOLIS; ACONTISMA; TRAGILUS; PERGAMUS.

A large coin of Geta, king of the Edoni, has been published by Mr. Millingen, the characters on which agree with the time when the Edoni possessed Drabescus and the Nine Ways, and had therefore the power of working some of the mines. It has been supposed that the coins of the Orescii, with the type, a satyr carrying off a nymph, belong to Edonis or its vicinity. The Satyrs were the Satrae, and refer to the worship of Dionysus in the mountains Pangaeum and Orbelus. (Herod. vii. 111.) Apollodorus (iii. 5) has handed down some traditions showing the connection between the kings of the Edoni, and the legends about Dionysus and the Satyrs. (Leake, *Northern Greece*, vol. iii. p. 213.) [E. B. J.]

EDO'NIS. [ANTANDRUS.]

EDREI (Ἐδρεΐ, LXX.; Ἀδραά, Euseb.), a town of the half tribe of Manasseh, beyond Jordan, mentioned with Ashtaroth (*Josh.* xiii. 31) as a city of the kingdom of Og in Bashan. Eusebius places it 20 miles from Bozra. (*Onomast. s. v.* Ἀσαρώθ.) The Arabian geographers mention a village under the name of *Edhra* in the *Hauran*, which has been identified with Edrei, by Dr. Robinson. (*Bib. Res.* vol. iii. Append. p. 155.) Burckhardt had supposed it to be represented by *Ed-Doad*, a village between *Daal* and *Mezuneib*, to the east of the *Hadj* road, between

Busrah and *Adjlun*. (*Travels*, p. 241.) The site of *Edhra* is not so accurately defined, but Dr. Robinson says, "it is nearer to *Busrah* than is *Deraa*, according to my information." [G. W.]

EDRŌS, an island off the coast of Britain, mentioned by Ptolemy (ii. 2. § 12) as one of the four islands eastward of Hibernia, viz.: Monaoeda, Mona, Edros (desert), Lemnos (desert). Another reading is Odros: Adros and Andros, also Edros,= *Bardsey Island* of the coast of Wales. [R. G. L.]

EDRUM (*Idro*), a town of Gallia Transpadana, situated on a considerable lake, now called the *Lago d'Idro*, formed by the river Cleusis or *Chiese*. Neither the lake nor the town is mentioned by any ancient author, but an inscription cited by Cluver (*Ital.* p. 108) proves the name and existence of the latter: it was probably not a municipal town, but a dependency of Brixia. [E. H. B.]

EETIONEIA. [ATHENAE, p. 308, a.]

EGDINII. [ECTINI.]

EGELASTA. [CELTIBERIA.]

EGESTA [SEGESTA.]

EGE'TA, AEGE'TA (Ἔγηταον Ἔτητα, Ptol. iii. 9. § 4), a town on the Danube in Moesia, near the spot where Trajan built his bridge across the river. According to the Notitia Imp. (30), its garrison consisted of a division of the thirteenth legion and a squadron of cavalry. (*Itin. Ant.* 218; Geogr. Rav. iv. 7.) [L. S.]

EGITA'NIA (*Idanha la Vieja*, W. of *Coria*, on the *Ponsul*), a city of Lusitania, only known by the inscriptions found among its extensive ruins. It was also called Igedita. (Gruter, p. 162, No. 31; Florez, *Esp. S.* vol. xiv. p. 137; Ukert, vol. ii. pt. 1. p. 397.) [P. S.]

EGNA'TIA or GNA'TIA (Ἐγνατία or Ἰγνατία: *Eth.* Γναθῖνος, Inscr.; Ignatinus, *Lib. Col.* p. 262), a considerable town of Apulia, situated on the sea-coast between Barium and Brundusium. The Itineraries place it at 27 M. P. from the former, and 29 from the latter city. (*Itin. Ant.* pp. 117, 315; *Tab. Peut.*) Both Strabo and Ptolemy mention it as a city of the Peucetians or southern Apulians: and Pliny also assigns it to the Pediculi (the same people with the Peucetians), though he elsewhere less correctly describes it as a town of the Sallentines. It must indeed have been the last city of the Peucetians towards the frontiers of Calabria. (Strab. vi. p. 282; Ptol. iii. 1. § 15; Mel. ii. 4; Plin. ii. 107. s. 111, iii. 11. s. 16.) Horace, who made it his last halting-place on his journey to Brundusium, tells us that it suffered from the want of good water*, and ridicules the pretended miracle (noticed also by Pliny) shown by the inhabitants, who asserted that incense placed on a certain altar was spontaneously consumed without the application of fire. (Hor. *Sat.* i. 5. 97—100; Plin. ii. 107. s. 111.)

No mention of it is found in history, and it seems to have derived its chief importance from its position on the high road to Brundusium, which rendered it a convenient halting-place for travellers both by land and sea. (Strab. *l. c.*) There is, however, no authority for the assertion of some Italian topographers (adopted from them by Cramer and others), that the road from hence along the coast to Barium and Canusium was named from this city the Via Egnatia, — still less that it gave name to the celebrated military road across Macedonia and Thrace, from Apollonia to the Hellespont. It appears probable, indeed, that the proper, or at least the original, name of the city was not Egnatia, but Gnatia; which form is found in Horace, as well as in some of the best MSS. of Pliny and Mela; and is further confirmed by a Greek inscription, in which the name of the people is written ΓΝΑΘΙΝΩΝ. (Tzschucke, *Not. ad Mel. l. c.*; Mommsen, *U. I. Dialekte*, p. 66.)

The period of the destruction of Egnatia is unknown, but its ruins are still visible on the sea-coast about 6 miles SE. of *Monopoli*. An old tower on the shore itself still bears the name of *Torre d'Agnazzo;* while considerable portions of the walls and other remains indicate the site of the ancient city a little more inland, extending from thence towards the modern town of *Fasana*. Numerous sepulchres have been excavated in the vicinity, and have yielded an abundant harvest of vases, terracottas, and other ancient relics, as well as a few inscriptions in the Messapian dialect. (Pratilli, *Via Appia*, iv. c. 15. p. 546; Romanelli, vol. ii. p. 146; Mommsen, *U. I. Dialekte*, p. 66.) [E.H.B.]

EGORIGIUM, a place mentioned in the Antonine Itin. and in the Table, on the road from Augusta Trevororum (*Trier*) to *Cologne*. The stations in the Table are Beda, 18 M. P.; Ausava, 18; Egorigium, 12. In the Table it is written Icorigium. The next station to Egorigium is Marcomagus (*Marmagen*), 12 M. P. Some geographers place Egorigium at *Kirchenhacher*, not far from *Stadtkill* on the *Kill*, which flows into the *Mosel*, on the left bank. [G. L.]

EGO'SA. [CASTELLANI.]

EGURRI. [ASTURES.]

EIDUMANNIA, in Britain, mentioned by Ptolemy (ii. 3. § 6) as a river between the prominence to the south of the Garrienus (*Yare*) and *Orford Ness*, and the Ἰάμισσα εἴσχυσις (*sic* in the current editions). Whatever may be the reading, this Ἰάμισσα means the *Thames*. Hence, the *Stour*, *Orwell*, *Blackwater*, or any of the Essex rivers may be the Eidumannia. The *Black*-water is the best; in which case the *du* = the Welsh *du*, Gaelic *dubh* = *black*. [R. G. L.]

EILE'SIUM (Εἰλέσιον), a town of Boeotia, of uncertain site, mentioned by Homer, the name of which, according to Strabo, indicates a marshy position. (Hom. *Il.* ii. 499; Strab. ix. p. 406; Steph. B. *s. v.*; Leake, *Northern Greece*, vol. ii. p. 469.)

EĪON. 1. (Ἠϊών: *Eth.* Ἠιωνεύς, Steph. B.), a town and fortress situated at the mouth of the Strymon, 25 stadia from Amphipolis, of which it was the harbour. (Thuc. iv. 102.) Xerxes, on his return after the defeat at Salamis, sailed from Eïon to Asia. (Herod. viii. 118.) The Persian Boges was left in command of the town, which was captured, after a desperate resistance, by the Athenians and their confederates, under Cimon. (Herod. vii. 107; Thuc. i. 98; comp. Paus. viii. 8. § 2.) Brasidas attacked it by land and by boats on the river, but was repulsed by Thucydides, who had come from Thasos with his squadron in time to save it. (Thuc. iv. 107.) It was occupied by Cleon; and the remains of his army, after their defeat at Amphipolis, mustered again at Eïon. (Thuc. v. 10.) Extensive ruins of thick walls, constructed of small stones and mortar, among which appear many squared blocks

* This at least is the construction put by all the best commentators upon the phrase of Horace,— "Lymphis iratis exstructa:" but it is remarkable that modern topographers speak of the site as abounding in fresh water, and having one fountain in particular, still called the *Fonte d'Agnazzo*, which is one of the finest in the whole country. (Pratilli. *Via Appia*, p. 544; Romanelli, vol. ii. p. 146.)

in the Hellenic style, have been found on the left bank of the Strymon beyond the ferry. These ruins belong to the Byzantine period, and have been attributed to a town of the Lower Empire, Κομιτίσση, which the Italians have converted into *Contessa*. These remains at the ferry stand nearly, if not exactly, on the site of Eïon on the Strymon. (Leake, *Northern Greece*, vol. iii. p. 172.)

2. A town of Pieria. (Steph. B. *s. v.*; Eustath. *ap. Hom. Il.* ii. p. 287.)

3. A colony of the Mendaeans, which was betrayed to the Athenians, and retaken by the Chalcidians and Bottiaeans, B. C. 425 (Thuc. iv. 7); which Eustathius (*l. c.*) placed in the Chersonesus, but, as this is much too remote for the Chalcidians to have marched thither to recover a town, Arnold (*ap. Thuc. l. c.*) supposed there might have been a fourth Eïon, on some point of the long and winding coast which extends from the Strymon to the Axius. [E. B. J.]

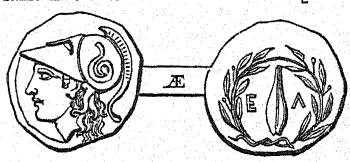
EION or EIONES (Ἠιών, Diod.; Ἠιόνες, Hom., Strab.), a town in the Argolic peninsula, mentioned by Homer along with Troezen and Epidaurus. It is said to have been one of the towns founded by the Dryopes, when they were expelled from their seats in Northern Greece by Hercules. Strabo relates that the Mycenaeans expelled the inhabitants of Eiones, and made it their sea-port, but that it had entirely disappeared in his time. Its position is uncertain; but, in consequence of the preceding statement of Strabo, it is placed by Curtius in the plain of *Kandia*. (Diod. iv. 37; Hom. *Il.* ii. 561; Strab. viii. p. 373; Curtius, *Peloponnesos*, vol. ii. pp. 467, 580.)

EIRA. [IRA.]

EIRE'SIDAE or ERESIDAE. [ATTICA, p. 334.]

ELAEA (Ἐλαία: *Eth.* Ἐλαΐτης), an Aeolic city of Asia, the port of the Pergameni. (Steph. B. *s. v.*) According to the present text of Stephanus, it was also called Cidaenis (Κιδαινίς), and was founded by Menestheus; but it seems likely that there is some error in the reading Cidaenis (Meineke ad Steph. B. *s. v.*). Strabo (p. 615) places Elaea south of the river Caicus, 12 stadia from the river, and 120 stadia from Pergamum. The Caicus enters a bay, which was called Elaiticus, or the bay of Elaea. Strabo calls the bay of Elaea part of the bay of Adramyttium, but very incorrectly. He has the story, which Stephanus has taken from him, that "Elaea was a settlement made by Menestheus and the Athenians with him, who joined the war against Ilium" (p. 122); but Strabo does not explain how it could be an Aeolian city, if this story was true. It is supposed that the coins of Elaea, which bear the head and name of Menestheus, are some evidence of its Athenian origin; but it is no evidence at all. Herodotus (i. 149) does not name Elaea among the Aeolian cities. Strabo makes the bay of Elaea terminate on one side in a point called Hydra, and on the other in a promontory Harmatus; and he estimates the width between these points at 80 stadia. Thucydides (viii. 101) places Harmatus opposite to Methymna, from which, and the rest of the narrative, it is clear that he fixes Harmatus in a different place from Strabo. The exact site of Elaea seems to be uncertain. Leake, in his map, fixes it at a place marked *Kliseli*, on the road from the south to Pergamum (*Bergamah*). Scylax (p. 35), Mela (i. 18), Pliny (v. 32), and Ptolemy (v. 2), all of whom mention Elaea, do not help us to the precise place; all we learn from them is, that the Caicus flowed between Pitane and Elaea.

The name of Elaea occurs in the history of the kings of Pergamum. From Livy (xxxv. 13), it appears, as Strabo tells us, that those who would reach Pergamum from the sea, would land at Elaea. (Comp. Liv. xxxvi. 43, xxxvii. 18. 37; Polyb. xvi. 41, xxi. 8). One of the passages of Livy shows that there was a small hill (*tumulus*) near Elaea, and that the town was in a plain and walled. Elaea was damaged by an earthquake in the reign of Trajan, at the same time that Pitane suffered. [G. L.]



COIN OF ELAEA.

ELAEA, an island on the Propontis, mentioned by Pliny (v. 32); but it is not certain which of the several small islands he means. [G. L.]

ELAEA (Ἐλαία, Ptol. v. 14. § 3), a promontory on the NE. coast of Crete, which Pococke (*Trav.* vol. ii. p. 218) calls *Chaule-burnau*. (Comp. Engel, *Kypros*, vol. i. p. 89.) [E. B. J.]

ELAEA, ELAEA'TIS. [ACHERON.]

ELAEUS. 1. (Ἐλαῖος, written Ἐλαιοῦς in Marcian, *Peripl.* p. 70), was an emporium or trading place on the coast of Bithynia at the mouth of a river of the same name. Elaeus was 120 stadia west of Cales. [CALES.]

2. Placed by Pliny in the Sinus Doridis; but nothing is known of it. [CERAMEICUS.] [G. L.]

ELAEUS (Ἐλαιοῦς, Ἐλεοῦς), the southernmost town of the Thracian Chersonese, within less than one day's sail of Lemnos with a northerly wind (Herod. vi. 140), and a colony of Teos in Ionia (Scymn. 786). It was celebrated for its tomb, temple, and sacred grove of the hero Protesilaus. The temple, conspicuously placed on the sea-shore, was a scene of worship and pilgrimage, not merely for the inhabitants of Elaeus, but also for the neighbouring Greeks generally; and was enriched with ample votive offerings, and probably deposits for security — money, gold and silver saucers, bronze implements robes, and various other presents. (Herod. vii. 33, ix. 116; Strab. xiii. p. 595; Paus. i. 34. § 2, iii. 4. § 5; Plin. xvi. 99; Philostr. *Her.* ii. 1; Tzetz. *ad Lyc.* 532.)

Artayctes, the Persian commander at Sestus, stripped the sacred grove of Protesilaus of all the treasures, and profaned it by various acts of outrage, in consequence of which the Athenian commander, Xanthippus, and the citizens of Elaeus crucified Artayctes, when Sestus was taken by the Greeks. (Herod. ix. 118—120.) In B. C. 411, the Athenian squadron under Thrasyllus escaped with difficulty from Sestus to Elaeus (Thuc. viii. 102); and it was here, just before the fatal battle of Aegos-Potami, that the 180 Athenian triremes arrived in time to hear that Lysander was master of Lampsacus. (Xen. *Hell.* ii. 1. § 20.)

In B. C. 200, Elaeus surrendered voluntarily to Philip V. (Liv. xxxi. 16); but in B. C. 190 the citizens made overtures to the Romans. (Liv. xxxvii. 9.) Constantine's fleet in the Second Civil War, A. D. 323, took up its moorings at Elaeus, while that of Licinius was anchored off the tomb of Ajax, in the Troad. (Zosim. ii. 23; Le Beau, *Bas Empire*, vol. i. p. 216.)

Justinian fortified this important position (Procop. *Aed.* iv. 16), the site of which has been fixed by D'Anville (*Mém. de l'Acad. des Inscr.* vol. xxviii. p. 338) to the SE. of the promontory of *Mastusia.* [E. B. J.]

ELAEUS (Ἔλαιος), a town of Aetolia, belonging to Calydon, was strongly fortified, having received all the necessary munitions from king Attalus. It was taken by Philip V., king of Macedonia, B. C. 219. Its name indicates that it was situated in a marshy district; and it must have been on the coast to have received supplies from Attalus. We may therefore place it near *Mesolonghi.* (Polyb. v. 65; Kruse, *Hellas,* vol. ii. pt. ii. p. 262.)

ELAEUS (Ἐλαιοῦς: *Eth.* Ἐλαιούσιος). 1. A demus of Attica. [ATTICA, p. 330, b.]

2. A town in the Argeia, mentioned only by Apollodorus (ii. 5. § 2) and Stephanus B. (*s. v.*). From the statement of the former writer we may conclude that it could not have been far from Lerna, since Heracles, after he had succeeded in cutting off the immortal head of the Hydra, is said to have buried it by the side of the way leading from Lerna to Elaeus. The remains of this town have been found in the unfrequented road leading from Lerna to Hysiae. (Ross, *Reisen im Peloponnes,* p. 155, seq.; Boblaye, *Recherches,* p. 49.; Curtius, *Peloponnesos,* vol. ii. p. 372.)

3. A town in Chaonia in Epeirus, mentioned only by Ptolemy (iii. 14. § 7), but probably situated in the plain Elaeon, of which Livy speaks (xliii. 23). Leake supposes this plain to have been that between *Arghyrókastro* and *Libókhovo,* and that the town of Elaeus stood on the heights, opposite to *Arghyrókastro,* where it is said that some remains of Hellenic walls still exist. (Leake, *Northern Greece,* vol. ii. p. 75.)

ELAEUSSA. [ELEUSA.]

ELAH, a valley in the tribe of Judah, near the country of the Philistines, notorious for the conflict between David and Goliath. (1 *Sam.* xvii.) The name is omitted by the LXX. in v. 2, and translated in verse 19 (ἐν τῃ κοιλάδι τῆς δρυός). The valley lay "between Socoh and Azekah" (v. 1), the former of which is identified by the modern village of *Shuweikeh,* and thus fixes the valley of Elah to the modern "*Wady-es-Sunt.*" "It took its name Elah of old from the Terebinth (Butm.), of which the largest specimen we saw in Palestine still stands in the vicinity, just as it now takes its name *es-Sŭmt* (*Sŭnt*) from the acacias which are scattered in it." (Robinson, *Bib. Res.* vol. ii. p. 350.) No value whatever can be attached to the tradition which has marked part of the *Wady Beît Hanîna,* on the road from Jaffa to Jerusalem, as the ancient valley of Elah; a tradition, like many others in Palestine, which consults the convenience of pilgrims, rather than historical or geographical accuracy. [G.W.]

ELAIUS or ELAEUS MONS. [PHIGALEA.]

ELAPHITES INS., a group of small islands off the coast of Illyricum (Plin. iii. 26) which bore this name from their supposed resemblance to a stag, of which *Giupan* formed the head, the small *Ruda* the neck, *Mezzo* the body, and *Calamotta* the haunches, the tail being completed by the rock of *Grebini* or *Pettini.* They are well cultivated, and, producing abundance of excellent wine and oil, are considered the most valuable part of the Ragusan territory, to which they were annexed A. D. 1080 by Sylvester, king of Dalmatia. (Wilkinson, *Dalmatia and Montenegro,* vol. i. p. 267.) [E. B. J.]

ELAPHI'TIS. Pliny (v. 31) gives this name to one of the small islands about Chios. [G. L.]

ELAPHONNE'SUS (Ἐλαφόννησος), or "deer island," an island of the Propontis, with a good harbour. (Scylax, p. 35.) Strabo says (p. 588): "As you coast along from Parium to Priapus, there is old Proconnesus and the island now called Proconnesus." Pliny (v. 32) says that "Elaphonnesus is in the Propontis, in front of Cyzicus, whence the marble of Cyzicus; it was also called Nevris and Proconnesus." Now, as Proconnesus was noted for its marble quarries (Strab. p. 588), which supplied materials for the buildings of Cyzicus, it is plain that Pliny takes Elaphonnesus to be the Proconnesus of Strabo. The name Proconnesus probably means the same as Elaphonnesus (προκ).

Stephanus (*s. v.* Ἁλώνη) describes Halone as an island close to Cyzicus, which was also called Nebris and Prochone. In the passage of Stephanus the common reading is Νευρίς, as it is in Pliny's text (Nevris); but it is corrected by Harduin (Plin. v. 42, Notae) and by Meineke (ed. Steph.). Pliny places in the Propontis an island Halone, with a town; and there is an island now called *Alon,* which is separated from the north-western extremity of the peninsula of Cyzicus by a narrow channel. Some geographers assume this island to be Elaphonnesus, which is manifestly a mistake. The text of Stephanus identifies Halone with Nebris and Prochone, from which we can conclude nothing; and the passage in Strabo is such that it is possible he may mean to speak only of one island. Pliny's statement is free from all ambiguity, and probably true. [G.L.]

ELATEIA (Ἐλάτεια; *Eth.* Ἐλατεύς). 1. A city of Phocis, and the most important place in the country after Delphi, was situated "about the middle of the great fertile basin which extends near 20 miles from the narrows of the Cephissus below Amphicleia to those which are at the entrance into Boeotia." (Leake). Hence it was admirably placed for commanding the passes into Southern Greece from Mt. Oeta, and became a post of great military importance. (Strab. ix. p. 424.) Pausanias describes it as situated over against Amphicleia, at the distance of 180 stadia from the latter town, on a gently rising slope in the plain of the Cephissus (x. 34. § 1.) Elateia is not mentioned by Homer. Its inhabitants claimed to be Arcadians, deriving their name from Elatus, the son of Arcas. (Paus. *l. c.*) It was burnt, along with the other Phocian towns, by the army of Xerxes. (Herod. viii. 33.) When Philip entered Phocis in B. C. 338, with the professed object of conducting the war against Amphissa, he seized Elateia and began to restore its fortifications. The alarm occasioned at Athens by the news of this event shows that this place was then regarded as the key of Southern Greece. (Dem. *de Cor.* p. 284: Aeschin. *in Ctes.* p. 73; Diod. xvi. 84.) The subsequent history of Elateia is given in some detail by Pausanias (*l. c.*). It successfully resisted Cassander, but it was taken by Philip, the son of Demetrius. It remained faithful to Philip when the Romans invaded Greece, and was taken by assault by the Romans in B. C. 198. (Liv. xxxii. 24.) At a later time the Romans declared the town to be free, because the inhabitants had repulsed an attack which Taxiles, the general of Mithridates, had made upon the place.

Among the objects worthy of notice in Elateia, Pausanias mentions the agora, a temple of Asclepius containing a beardless statue of the god, a theatre,

and an ancient brazen statue of Athena. He also mentions a temple of Athena Cranaea, situated at the distance of 20 stadia from Elateia: the road to it was a very gentle ascent, but the temple stood upon a steep hill of small size.

Elateia is represented by the modern village of *Lefta*, where are some Hellenic remains, and where the ancient name was found in an inscription extant in the time of Meletius. Some remains of the temple of Athena Cranaea have also been discovered in the situation described by Pausanias. (Gell, *Itiner.* p. 217; Dodwell, vol. ii. p. 141; Leake, *Northern Greece*, vol. ii. p. 83.)

2. A town in Pelasgiotis in Thessaly, described by Livy, along with Gonnus, as situated in the pass leading to Tempe. ("Utraque oppida in faucibus sunt, quae Tempe adeunt: magis Gonnus," Liv. xlii. 54.) The walls of Elateia are seen on the height of *Makrikhóri*, on the right bank of the Peneius, in the middle of the *Klisúra*, or rugged gorge through which the river makes its way from the plain into the valley of *Dereli* or Gonnus, and thence to Tempe. (Leake, *Northern Greece*, vol. iii. p. 381, vol. iv. p. 298.) Elateia is called Iletia by Pliny (iv. 8. s. 15), and Iletium by Ptolemy (Ἰλέτιον, iii. 13. § 42). It is mentioned by Stephanus B. under its right name.

3. Or ELATRIA (Ἐλατρία, Strab. viii. p. 324; Steph. B. *s. v.* Ἐλάτεια), a town of the Cassopaei in Thesprotia, in Epeirus, mentioned by Strabo, along with Batiae and Pandosia, as situated in the interior. Its exact site is uncertain. It is said to have been a colony of Elis. (Strab. *l. c.*; Dem. *de Halonn.* 32; Harpocr., Steph. B. *s. v.*; Liv. xxxiv. 25; Leake, *Northern Greece*, vol. iv. p. 74, seq.)

ELATH, the Scriptural name of AELANA, under which an account of the town is given. It is there stated that "the site is now occupied by a fortress called *Akaba*," &c. Dr. Robinson, however, and other travellers regard *Akaba* as the representative of Ezion-Geber, and find the site of Elath on the sea-shore, a little to the north of *Akaba*. "At this point extensive mounds of rubbish, which mark the site of Ailah, the Elath of Scripture, were on our right. They present nothing of interest, except as indicating that a very ancient city has here utterly perished. We did not learn that they have now a name." (*Bib. Res.* vol. i. p. 241.) [G.W.]

ELATRIA. [ELATEIA, No. 3.]

ELAVER. [LIGERIS.]

ELBO (Ἔλβω, Steph B. *s. v.*: *Eth.* Ἐλβῶος), one among the numerous islands which studded the Deltaic marshes between the Phatnitic and Tanitic arms of the Nile. It was in this island that, according to Herodotus (ii. 140), the blind king Anysis took refuge during the occupation of his realm by Sabaco, the Aethiopian; and thither also Amyrtaeus fled from the Persians in B. C. 456—50 (Thuc. i. 110). From the former historian it would appear that the area of Elbo had been raised by some artificial means above the level of the surrounding waters. [W. B. D.]

ELCE'BUS, or HELCEBUS. [HELVETUS.]

ELDIMAEI or ELIMAEI. [ELYMAEI.]

ELEALEH (Ἐλεάλη), a town of the Reubenites, situated, according to Eusebius, in Gilead, and one mile distant from Heshbon, the capital of Sihon, king of the Amorites. It was in his time a very large village (κώμη μεγίστη, *Onomast. s. v.*). It is always mentioned in connection with Heshbon. (*Numb.* xxxii. 3, 37; *Is.* xv. 4, xvi. 9; *Jerem.* xlviii. 34.) It was first identified in modern times by Seetzen, in a ruined site named *El-Âl*, half an hour north-east of *Hesbán*, the old Heshbon. It was also visited by Burckhardt, who writes it *El-Aal*, and thus describes it (*Travels*, p. 365): "It stands upon the summit of a hill, and takes its name from its situation,—*Aal* meaning 'the high.' It commands the whole plain, and the view from the top of the hill is very extensive. . . . . *El Aal* was surrounded by a well-built wall, of which some parts yet remain. Among the ruins are a number of large cisterns, fragments of walls, and the foundations of houses; but nothing worth particular notice." [G. W.]

ELECTRA (Ἠλέκτρα, Ptol. iii. 17. § 4), a river on the S. coast of Crete, which Kiepert's map identifies with the *Malogniti*, the most important river in the island, flowing in a direction parallel with the coast from E. to W. Höck (*Kreta*, vol. i. p. 393) considers it to be the same as the small stream *Galigni*, further to the W. [E.B.J.]

ELECTRA (Ἠλέκτρα), a small river in Messenia, a tributary of the Pamisus, which was crossed in going from Andania to Cyparissia. (Paus. iv. 33. § 6; Leake, *Morea*, vol. i. p. 482.)

ELEGEIA (Ἐλέγεια, Steph. B.). 1. (*I'lijeh*), a city of the Greater Armenia, which Ptolemy (v. 13) places in long. 73° 20′ and lat. 42° 45′, near the sources of the Euphrates. Trajan, in his Armenian campaign, advanced upon this town, where he granted Parthamasiris an interview. (Dion Cass. lxviii. 18.) In A. D. 162 Vologeses III., king of Parthia, invaded Armenia, and cut to pieces a Roman legion, with its commander Severianus, at Elegeia. (Dion Cass. lxxi. 2.) *I'lijeh* is remarkable for two warm springs (whence its name), of the temperature of 100° Fahrenheit, and is situated on a limestone rock 3779 feet above the sea, not far from *Erz-Rûm*. (*Journ. Geog. Soc.* vol. x. pp. 359, 434; comp. Tournefort, *Voyage*, vol. ii. p. 114; Ousely, *Travels*, vol. iii. p. 471; Ritter, *Erdkunde*, vol. x. pp. 100, 116, 737, 829.)

2. A town of the Lesser Armenia, on the right bank of the Euphrates, at the first or principal curve which takes place before the river enters Mount Taurus ("apud Elegiam occurrit ei Mons Taurus," Plin. v. 20). Elegia is represented by the modern *I'z O'ghlú*; and it is there that the Euphrates — after issuing from the mountains of *Kebán Ma'den*, and having turned to the W. round the remarkable peninsula of *'Abdu-l-Wahháb*, terminated by the rocks of *Mumshár* (D'Anville's pass of *Nushár*) — receives the *Tokhmah-Sú*, and then takes an easterly bend to pass the rocky mountains of *Bhágli Khánli* and *Beg Tágh*. (*Journ. Geog. Soc.* vol. x. p. 331; Ritter, *Erdkunde*, vol. x. pp. 100, 116, 737, 829, 858.) [E. B. J.]

ELEIA (Ἐλαία, Ptol. v. 18. § 12; Eleia, Sext. Ruf. c. 27; Hileia, Amm. Marc. xviii. 10), a village to the westward of Singara, and probably within the limits of the province now called the *Sinjár*. It is only memorable as having been the scene of a night conflict between the Romans under Constantius and the Persians, in which each army claimed the victory. There is a slight difference between the account of Ammianus and Rufus, the former mentioning two battles, one at Eleia and the other at Singara; and the latter, only one. The battle is alluded to by Julian (*Orat.* 1. in Constant) and by Eutropius (x. 10). [V.]

ELEII. [ELIS.]

E'LEON (Ἐλεών, Heleon, Plin.), a town in

Boeotia, mentioned by Homer in the same line with Hyle and Peteon, is said by Strabo to have been one of the smaller places in the territory of Tanagra, and to have derived its name from its marshy situation. Its site is uncertain: Leake places it on the shore of the lake *Paralimni* [see p. 411], but Müller and Kiepert near Tanagra on the right bank of the Asopus. (Hom. *Il.* ii. 500; Strab. ix. pp. 404—406; Plin. iv. 7. s. 12; Steph. B. *s. v.*; Leake, *Northern Greece*, vol. ii. pp. 322, 468.)

ELEPHANTI'NE (Ἐλεφαντίνη νῆσος, Ptol. iv. 5. § 70; πόλις Αἰγύπτου, Steph. B. *s. v.*; Ἐλεφάντων πόλις, Joseph. *B. Jud.* v. 11; Ἐλέφαντις, id. *ib.*: *Eth.* Ἐλεφαντινίτης and Ἐλεφαντίτης; Strab. xvii. p. 817; Elephantis, Plin. *N. H.* v. 10. s. 59.) The original appellation of this island was EBO; EB being in the language of hieroglyphics the symbol of the elephant and of ivory. (Rosellini, *Mon. Stor.* 4, 204.) It was seated in lat. 24° N., just below the lesser cataract, directly opposite Syene, and near the western bank of the Nile. At this point the river becomes navigable downward to its mouths, and the traveller from Meroë and Aethiopia enters Egypt Proper. Its frontier position and its command of the river, no longer impeded by rapids, caused Elephantine to be regarded in all ages as the key of the Thebaid, and it was accordingly occupied by strong garrisons of native Egyptian troops, Persians, Macedonians, and Romans successively. (Herod. ii. 17, 29, 30; Agatharch. *de Rub. Mar.* p. 22; Mela, i. 9; Tac. *Ann.* ii. 61; Notit. Imp. Orient. c. 28.) Under the later Caesars, Diocletian, &c., it formed the southern limit of the Roman empire, and its garrison was engaged in continual wars with the Blemmyes and other barbarous tribes of Nubia. (Procop. *Bell. Pers.* i. 19.) The surrounding region is generally barren, consisting of lofty shelves of granite separated by bars of sand. But Elephantine itself, like the oases of the neighbouring Libyan desert was remarkable for its fertility and verdure. Its vines and fig-trees retained their leaves throughout the year (Theophrast. *Hist. Plant.* i. 6; Varro, *R. Rust.* i. 7): and the Arabs of the present day designate the island as *Djesiret el Sag*, the Blooming. The city of Elephantis was long the capital of a little kingdom separate from Egypt, which probably, as well as the kingdom of This or Abydos, declined as Thebes rose into importance. The names of nine of its kings are all that is known of the political history of Elephantine. Its successive possessors have left tokens of their occupation in the ruins which cover its area. Yet these are far less striking than the monuments of Philae at the opposite southern extremity of the cataracts. The most remarkable structures on the island were a temple of Kneph, built or at least completed by Amenouph II., a king of the eighteenth dynasty; another temple dedicated to Ammon; and the Nilometer, mentioned by Strabo (xvii. p. 817; comp. Plutarch, *Isis et Osir.* c. 43; Heliod. *Aethiop.* ix. 22; Euseb. *Praepar. Evang.* iii. 11); and thus described by Sir Gardner Wilkinson (*Manners and Customs*, 2nd series, i. p. 47): "The Nilometer in the island of Elephantine is a staircase between two walls descending to the Nile, on one of which is a succession of graduated scales containing one or two cubits, accompanied by inscriptions recording the rise of the river at various periods during the rule of the Caesars." The numerals in these inscriptions are Roman. [W. B. D.]

ELEPHANTO'PHAGI, ELEPHANTO'MAGI (Ἐλεφαντοφάγοι, Ἐλεφαντομάγοι, Diod. iii. 26; Strabo, xvi. p. 771; Plin. *N. H.* vi. 35, viii. 13; Solin. c. 25), one of the numerous tribes which roamed over the plains north of the Abyssinian highlands, and derived their names from their peculiar diet or occupation. The elephant eaters and hunters, who seem also to have been denominated Asachaei or Asachae (Agatharch. *de Rub. Mar.* p. 39), employed, according to Diodorus (*l. c.*), two methods of killing the elephant. The hunter singled out individuals from the herd, and ham-strung them with a sharp-pointed knife,—a feat which often terminated in the destruction of both the hunter and his prey; or, sawing nearly through the trees against which the elephants were accustomed to lean, watched for their falling with the sawn trunk, and as their unwieldy size prevented the animals from rising, destroyed the elephants at leisure. The Elephantophagi brought the hides and tusks of their game to the markets of Upper Egypt,—the hides being employed in covering bucklers, and the ivory for inlaid work in architecture, and for many of the ornaments of luxury. [W. B. D.]

E'LEPHAS, the name of a mountain and a river of Aethiopia on the western coast of the Red Sea. The promontory of Elephas (Ἐλέφας ὄρος, iv. 7. §§ 10, 26, 27; Strab. xvi. p. 774) was the eastern extremity of Mount Garbata, and situated between the headland Aromata (*Cape Guardafui*) and the entrance of the Red Sea, in lat. 11° N. The modern appellation of Elephas is Dsjibel-Fil (*Cape Felix*). The position of the river Elephas is uncertain. (Heracl. *Peripl. Mar. Eryth.* p. 7.) It was, however, near the foreland of Elephas and in the Regio Cinnamomifera. Strabo (*l. c.*) mentions a canal (διώρυξ), apparently part of the river, or an artificial direction of its current. [W.B.D.]

ELEUSA. 1. (Ἐλεούσα, Ἐλαούση), a small island off the coast of Caria (Strab. pp. 651, 652; *Stadiasmus*), between Rhodus and the mainland, opposite to the mountain promontory Phoenix [CARIA, p. 519, b.], 4 stadia from Phoenix, and 120 stadia from Rhodes. It was 8 stadia in circuit. (Strabo.) This seems to be the small island marked *Alessa* in the latest maps.

2. ELEUSA (Ἐλεούσα, Strab. p. 671) or ELAEUSSA (Ἐλαιοῦσσα: *Eth.* Ἐλαιούσσιος, Steph. B. *s. v.*), an island close to the shore of Cilicia, afterwards called Sebaste [CILICIA, p. 622, a.]. (Leake, *Asia Minor*, p. 213.) The name is written Eleus (Ἐλεοῦς) in the Stadiasmus.

Stephanus, after mentioning the Elaeussa of Caria, says that there are also seven other islands,—of the same name, we must infer. The writing of the word, as it has been shown, varies; but perhaps the form Ἐλαιοῦσσα is the best. [G. L.]

ELEU'SA or ELEUSSA (Ἐλεοῦσσα). 1. An island opposite cape Astypalaea, off the western coast of Attica. (Strab. ix. p. 398.)

2. An island named by Pliny, along with eight others, as lying opposite the promontory Spiraeum, which separated the territories of Corinth and Epidaurus. There are several small islands opposite this promontory, one of which is now called *Laoussa*, probably a corruption of Eleussa. (Plin. iv. 12. s. 19: Boblaye, *Recherches*, &c. p. 65.)

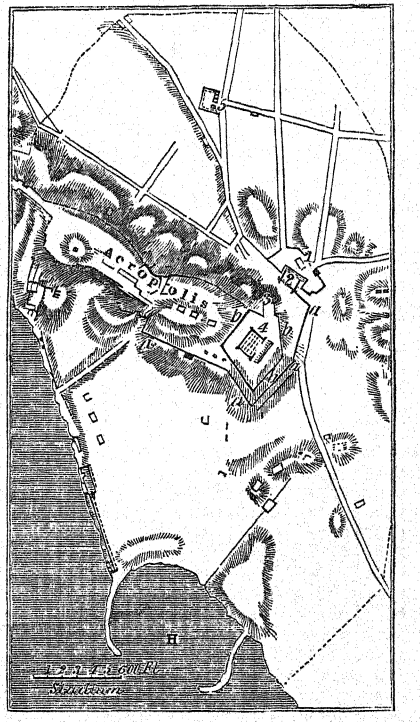
ELEUSIS (Ἐλευσίς, or Ἐλευσίν: *Eth.* Ἐλευσίνιος). 1. (*Lepsina*), a demus of Attica, belonging to the tribe Hippothoöntis. It owed its celebrity to its being the chief seat of the worship of Demeter and Persephone, and to the mysteries celebrated in

honour of these goddesses, which were called the Eleusinia, and continued to be regarded as the most sacred of all the Grecian mysteries down to the fall of paganism. As an account of these mysteries, and of the legends respecting their institution, is given elsewhere (*Dict. of Ant.* art. *Eleusinia*), it only remains now to speak of the topography and history of the town.

Eleusis stood upon a height at a short distance from the sea, and opposite the island of Salamis. Its situation possessed three natural advantages. It was on the road from Athens to the Isthmus; it was in a very fertile plain; and it was at the head of an extensive bay, formed on three sides by the coast of Attica, and shut in on the south by the island of Salamis. A description of the Eleusinian (also called the Thriasian) plain, and of the river Cephissus, which flowed through it, is given under ATTICA. The town itself dates from the most ancient times. It appears to have derived its name from the supposed advent (ἔλευσις) of Demeter, though some traced its name from an eponymous hero Eleusis. (Paus. i. 38. § 7.) It was one of the 12 independent states into which Attica was said to have been originally divided. (Strab. ix. p. 397.) It was related that in the reign of Eumolpus, king of Eleusis, and Erechtheus, king of Athens, there was a war between the two states, in which the Eleusinians were defeated, whereupon they agreed to acknowledge the supremacy of Athens in every thing except the celebration of the mysteries, of which they were to continue to have the management. (Thucyd. ii. 15; Paus. i. 38. § 3.) Eleusis afterwards became an Attic demus, but in consequence of its sacred character it was allowed to retain the title of πόλις (Strab. ix. p. 395; Paus. i. 38. § 7), and to coin its own money, a privilege possessed by no other town in Attica, except Athens. The history of Eleusis is part of the history of Athens. Once a year the great Eleusinian procession travelled from Athens to Eleusis, along the Sacred Way, which has been already described at length. [ATTICA, p. 327, seq.] The ancient temple of Demeter at Eleusis was burnt by the Persians in B. C. 484 (Herod. ix. p. 395); and it was not till the administration of Pericles that an attempt was made to rebuild it (see below). When the power of the Thirty was overthrown after the Peloponnesian War, they retired to Eleusis, which they had secured beforehand, but where they maintained themselves for only a short time. (Xen. *Hell.* ii. 4. §§ 8, seq., 43) Under the Romans Eleusis enjoyed great prosperity, as initiation into its mysteries became fashionable among the Roman nobles. It was destroyed by Alaric in A.D. 396, and from that time disappears from history. When Spon and Wheler visited the site in 1676, it was entirely deserted. In the following century it was again inhabited, and it is now a small village called Λεψίνα, which is only a corruption of the ancient name.

"Eleusis was built at the eastern end of a low rocky height, a mile in length, which lies parallel to the sea-shore, and is separated to the west from the falls of Mount Cerata by a narrow branch of the plain. The eastern extremity of the hill was levelled artificially for the reception of the Hierum of Demeter and the other sacred buildings. Above these are the ruins of an acropolis. ['Castellum, quod et imminet, et circumdatum est templo,' Liv. xxxi. 25.] A triangular space of about 500 yards each side, lying between the hill and the shore, was occupied by the town of Eleusis. On the eastern side the town wall is traced along the summit of an artificial embankment, carried across the marshy ground from some heights near the Hierum, on one of which stands a castle (built during the middle ages of the Byzantine empire). This wall, according to a common practice in the military architecture of the Greeks, was prolonged into the sea, so as to form a mole sheltering a harbour, which was entirely artificial, and was formed by this and two other longer moles which project about 100 yards into the sea. There are many remains of walls and buildings along the shore, as well as in other parts of the town and citadel; but they are mere foundations, the Hierum alone preserving any considerable remains." (Leake.)

Pausanias has left us only a very brief description of Eleusis (i. 38. § 6): "The Eleusinians have a temple of Triptolemus, another of Artemis Propylaea, and a third of Poseidon the Father, and a well called Callichorum, where the Eleusinian women first instituted a dance and sang in honour of the goddess. They say that the Rharian plain was the first place in which corn was sown and first produced a harvest, and that hence barley from this plain is employed for making sacrificial cakes. There the so-called threshing-floor and altar of Triptolemus are shewn. The things within the wall of the Hierum [i. e. the temple of Demeter] a dream forbade me



PLAN OF ELEUSIS.

1. Temple of Artemis Propylaea.
2. Outer Propylaeum.
3. Inner Propylaeum.
4. Temple of Demeter.
5. Well of Callichorum.

a, *a*, *a*. Outer Inclosure of the Sacred Buildings.
b. *b*, *b*. Inner Inclosure of the Sacred Buildings.
H. Harbour.

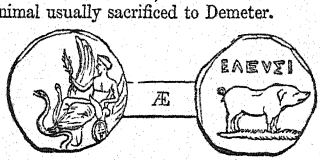
to describe." The Rharian plain is also mentioned in the Homeric Hymn to Artemis (450): it appears to have been in the neighbourhood of the city; but its site cannot be determined.

The present state of the antiquities at Eleusis is described by the Commission of the Dilettanti, of whose researches a brief account is given by Leake. Upon approaching Eleusis from Athens, the first conspicuous object is the remains of a large pavement, terminating in some heaps of ruins, which are the remains of a propylaeum, of very nearly the same plan and dimensions as that of the Acropolis of Athens. Before it, near the middle of a platform cut in the rock, are the ruins of a small temple, 40 feet long and 20 broad, which was undoubtedly the temple of Artemis Propylaea. (See plan, 1.) "The peribolus, which abutted on the Propylaeum, formed the exterior inclosure of the Hierum (plan, *a*, *a*, *a*). At a distance of 50 feet from the propylaeum was the north-eastern angle of the inner inclosure (plan, *b*, *b*, *b*), which was in shape an irregular pentagon. Its entrance was at the angle just mentioned, where the rock was cut away both horizontally and vertically to receive another propylaeum (plan, 3) much smaller than the former, and which consisted of an opening 32 feet wide between two parallel walls of 50 feet in length. Towards the inner extremity this opening was narrowed by transverse walls to a gateway of 12 feet in width, which was decorated with antae, opposed to two Ionic columns. Between the inner front of this propylaeum and the site of the great temple lay, until the year 1801, the colossal bust of Pentelic marble, crowned with a basket, which is now deposited in the public library at Cambridge. It has been supposed to be a fragment of the statue of Demeter which was adored in the temple; but, to judge from the position in which it was found, and from the unfinished appearance of the surface in those few parts where any original surface remains, the statue seems rather to have been that of a Cistophorus, serving for some architectural decoration, like the Caryatides of the Erechtheium."

The temple of Demeter itself, sometimes called ὁ μυστικὸς σηκός, or τὸ τελεστήριον, was the largest in all Greece, and is described by Strabo as capable of containing as many persons as a theatre (ix. p. 395). The plan of the building was designed by Ictinus, the architect of the Parthenon at Athens; but it was many years before it was completed, and the names of several architects are preserved who were employed in building it. Its portico of 12 columns was not built till the time of Demetrius Phalereus, about B. C. 318, by the architect Philo. (Strab. *l. c.*; Plut. *Per.* 13; *Dict. of Biogr.* vol. iii. p. 314, a.) When finished, it was considered one of the four finest examples of Grecian architecture in marble. It faced the south-east. Its site is occupied by the centre of the modern village, in consequence of which it is difficult to obtain all the details of the building. The Commission of the Dilettanti Society supposed the cella to be 166 feet square within; and "comparing the fragments which they found with the description of Plutarch (*Per.* 13), they thought themselves warranted in concluding that the roof of the cella was covered with tiles of marble like the temples of Athens; that it was supported by 28 Doric columns, of a diameter (measured under the capital) of 3 feet 2 inches; that the columns were disposed in two double rows across the cella, one near the front, the other near the back; and that they were surmounted by ranges of smaller columns, as in the Parthenon, and as we still see exemplified in one of the existing temples at Paestum. The cella was fronted with a magnificent portico of 12 Doric columns, measuring 6½ feet at the lower diameter of the shaft, but fluted only in a narrow ring at the top and bottom. The platform at the back of the temple was 20 feet above the level of the pavement of the portico. An ascent of steps led up to this platform on the outside of the north-western angle of the temple, not far from where another flight of steps ascended from the platform to a portal adorned with two columns, which perhaps formed a small propylaeum, communicating from the Hierum to the Acropolis."

There are no remains which can be safely ascribed to the temple of Triptolemus, or to that of Poseidon. "The well Callichorum may have been that which is now seen not far from the foot of the northern side of the hill of Eleusis, within the bifurcation of two roads leading to Megara and to Eleutherae, for near it are the foundations of a wall and portico" (plan, 5). Near Eleusis was the monument of Tellus, mentioned by Herodotus (i. 30).

The town of Eleusis and its immediate neighbourhood were exposed to inundations from the river Cephissus, which, though almost dry during the greater part of the year, is sometimes swollen to such an extent as to spread itself over a large part of the plain. Demosthenes alludes to inundations at Eleusis (*c. Callicl.* p. 1279); and Hadrian raised some embankments in the plain in consequence of an inundation which occurred while he was spending the winter at Athens (Euseb. *Chron.* p. 81). In the plain about a mile to the south of Eleusis are the remains of two ancient mounds, which are probably the embankments of Hadrian. To the same emperor most likely Eleusis was indebted for a supply of good water by means of the aqueduct, the ruins of which are still seen stretching across the plain from Eleusis in a north-easterly direction. (Leake, *Demi of Attica*, p. 154, seq., from which the greater part of the preceding account is taken.) The annexed coin represents on the obverse Demeter in a chariot drawn by winged snakes, and holding in her hand a bunch of corn, and on the reverse a sow, the animal usually sacrificed to Demeter.



COIN OF ELEUSIS.

2. An ancient town of Boeotia, on the river Triton, and near the lake Copais, which, together with the neighbouring town of Athenae, was destroyed by an inundation. (Strab. ix. p. 407; Paus. ix. 24. § 2; Leake, *Northern Greece*, vol. ii. pp. 136, 293.)

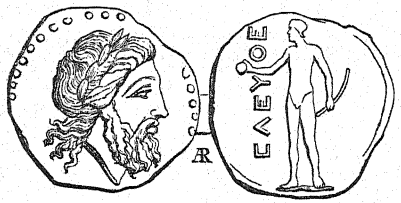
ELEU'THERAE. [ATTICA, p. 329.]

ELEUTHE'RION. [ARGOS, p. 201, a.]

ELEUTHERNA (Ἐλευθέρνα, Ptol. iii. 17. § 10; Scyl.), a town of great importance in Crete, situated on the NW. slopes of Mt. Ida, at a distance of 50 stadia from the harbour of Astale (*Stadiasm.*), and 8 M. P. from Sybritia (*Peut. Tab.*). Its origin was ascribed to the legendary Curetes (Steph. B. *s. v.*), and it was here that Ametor or Amiton (comp. *Dict. of Biogr. s. v.*) first accompanied his love-

songs to the "cithara." (Athen. xiv. p. 638.) It was in alliance with Cnossus till the people of Polyrrhenium and Lampe compelled it to break off from the confederacy. (Polyb. iv. 53, 55).

Dion Cassius (xxxvi. 1) has an odd story about a knot of traitors within who gave up the city to Q. Metellus Creticus, making a breach through a strong brick tower by means of vinegar. It was existing in the time of Hierocles; and the number and beauty of its silver coins show it to have been a place of great consideration. (Eckhel, vol. ii. p. 311.) The Venetian MS. of the 16th century mentions the remains of this city as being so enormous as to strike the eye with wonder at the power and riches of a people that could afford to rear such stately monuments. (*Mus. Class. Antiq.* vol. ii. p. 292.) Mr. Pashley (*Travels*, vol. i. pp. 145, 310) discovered vestiges of antiquity on the summit of a lofty hill near a place still called *Elétherna*, about five miles S. of the great convent of *Arkádhi*, which possesses a *Metókhi* on the site. [E. B. J.]



COIN OF ELEUTHERNA.

ELEUTHEROCI'LICES. [CILICIA, p. 621, a.]

ELEUTHEROPOLIS. [BETHOGABRIS.]

ELEU'THERUS (Ἐλεύθερος), a river of Syria, in the country of Hamath (Ἀμαθῖτις χώρα), according to the author of the book of Maccabees (1 *Macc.* xii. 25—30), a little to the south of which Jonathan met and defeated the army of Demetrius. Josephus says, that M. Antonius gave to Cleopatra all the cities between Eleutherus and Egypt except Tyre and Sidon (*Ant.* xv. 4. § 1, *B. J.* i. 18, § 5), a notice sufficient of itself to disprove its identity with the modern *Kásimîyeh*, a little to the north of Tyre, and considerably south of Sidon,—a theory not more ancient than the Chronicles of the Crusades. (See the references in Robinson, *Bib. Res.* vol. iii. p. 410, note 2.) The classical geographers all place it considerably north of this river. Thus, Ptolemy makes it the northern boundary of Phoenicia, and places Orthosia (*Tortosa*) and Simyra (*Sumra*) south of it (v. 15). Strabo also mentions it in connection with Orthosia, and nearly opposite to the rocky island Aradus (xvi. pp. 1071, 1072). Pliny places it between Orthosia and Simyra (v. 20). Maundrell was the first to indicate the *Nahr-el-Kebîr* ("the great river"), north of Tripoli, as the modern representative of the Eleutherus (*Travels*, pp. 24, 25); and he is followed by Pococke (vol. ii. p. 204, &c.), and Burckhardt (*Syria*, p. 161), and other later travellers. Maundrell found *Nahr-el-Kebîr* to be six miles north of Tripoli, and the northernmost and most considerable of three streams that water the very fruitful plain of Junia. He noticed also to the north of this, only a quarter of an hour south of Tortosa, "a river, or rather a channel of a river, for it was now almost dry; though questionless here must have been anciently no inconsiderable stream; as we might infer both from the largeness of the channel, and the fragments of a stone-bridge formerly laid over it" (p. 19). This is about half an hour north of the point on the coast opposite to which *Ruad*, the ancient Aradus, is situated, and therefore accords with Strabo better than *Nahr-el-Kebîr*, which is too far south; as Maundrell also himself intimates (p. 25). [G. W.]

ELGOVAE. [SELGOVAE.]

ELGUS (Ἔλγος: *Eth.* Ἔλγιος, Ἐλγαῖος), a city of Lycia, mentioned by Xanthus in his *Lyciaca*. (Steph. B. *s.v.*) See Meineke's note *ad Steph.* [G.L.]

ELIBYRGE. [ILLIBERIS.]

ELIM (Αἰλείμ), the second station of the Israelites after their passage of the Red Sea, next to Marah (*Exod.* xv. 27), where were "twelve wells of water, and three score and ten palm-trees." This station is now commonly assigned to *Wady Ghurundel*, two and a half hours distant from *Ain Hawârah*, assumed in this hypothesis to be Marah. There are fountains in this valley; and a few small palm-trees are scattered through it (Robinson, *Bib. Res.* vol. i. pp. 99, 100.) To obviate the difficulty suggested by the long interval of eight hours between *Wady Ghurundel* and the mouth of *Wady-el-Taiyibeh*, the next station of the Israelites, Dr. Robinson suggests *Wady Useit* as the Elim of Exodus (p. 105). But, on the whole, he inclines to the first-mentioned theory, originated by Niebuhr (*Descrip. de l'Arabie*, p. 348), and adopted by Burckhardt (*Syria*, p. 473). Dr. Wilson fixes Elim at *Wady Waseit*, the *Useit* of Dr. Robinson—for which he gives the following reasons (*Lands of the Bible*, vol. i. p. 174.):—"Here we found a considerable number of palm-trees, and tolerable water. . . . As this Wady, with these requisites, is exactly intermediate between the supposed Marah, and the situation of the Israelites near the Red Sea, . . . we did not hesitate to come to the conclusion that it is the Elim of the Scriptures." Tor, at the south of the peninsula, is quite out of the question. [G. W.]

ELIMAEI. [ELIMEIA.]

ELIMBERRUM. [CLIMBERRIS.]

ELIMEIA (Ἐλίμεια, Strab. vii. p. 326; Steph. B.) or ELIMIO'TIS (Ἐλιμιῶτις, Arrian, *Anab.* i. 7. § 5), a district to the SW. of Macedonia, bordering upon Eordaea and Pieria, while it extended to the W. as far as the range of Pindus. It was watered by the Haliacmon, and may be defined as comprehending the modern districts of *Grevená*, *Venja*, and *Tjersembá*. It was occupied in early times by the Elimaei or Elimiots (Ἐλιμιῶται, Ptol. iii. 13. § 21; Strab. ix. p. 434; Steph. B.), but afterwards fell into the hands of the Macedonian princes. (Thuc. ii. 99.) Though a mountainous and barren tract, Elimeia must have been an important acquisition to the kings of Macedonia, from its situation with regard to Thessaly and Epirus, as there were several passages leading directly into those provinces from this division of the kingdom. In the war which the Lacedaemonians waged against Olynthus, Derdas was prince of this country. (Xen. *Hell.* v. 2. § 38.) It was finally included by the Romans in the fourth division of Macedonia. (Liv. xlv. 30.) There was a town called Elimeia (Ἐλίμεια, Steph. B.; Ἔλυμα, Ptol. iii. 13. § 21), where Perseus, in the second year of the war, B. C. 170, reviewed his forces. (Liv. xliii. 21.) The site of this town is probably near *Grevenó*, on the river *Grevenitikó*. (Leake, *Northern Greece*, vol. iii. pp. 305, 324, 339.) [E. B. J.]

ELINGA (Ἠλίγγα), a town of Hispania Baetica, mentioned only by Polybius (xi. 18). Ukert places it in the neighbourhood of Baecula (vol. ii. pt. 1. p. 379). [P. S.]

ELIO'CROCA (*Lorca*), a city of the Bastetani, in Hispania Tarraconensis, W. of Carthago Nova, and on the high road from that city to Castulo. (*Itin. Ant.* p. 401.) It is probably identical with ILORCI, which Pliny mentions as a *civitas stipendiaria*, belonging to the conventus of Carthago Nova. (Plin. iii. 1. s. 3; Wesseling, *ad Itin. l. c.*; Florez, *Esp. S.* vol. vii. p. 217; Mentelle, *Esp. Moel.* p. 153; Ukert, vol. ii. pt. 1, p. 406.) [P. S.]

ELIS (ἡ Ἦλις, Dor. Ἅλις, whence "Alis" in Plaut. *Capt.* Prol. 9, 26; acc. Ἦλιδα of the country, Ἦλιν of the town generally, in Lat. "Elin" and "Elidem." The word was originally written with the digamma FΑΛΙΣ, perhaps connected with "vallis," and signifying originally, a hollow. The country was also called ἡ Ἠλεία, Thuc. ii. 25, Polyb. v. 102; ἡ Ἠλείων χώρα, Polyb. iv. 77; Eliorum ager, Plin. iv. 5. s. 6. *Eth.* and *Adj.* Ἠλεῖος, Ἀλεῖος, FΑΛΕΙΩΝ on coins, Elius, Eleus, Alius, Plaut. *Capt.* Prol. 24.; Ἠλιάδης, Steph. B. *s. v.*; Ἠλειακός, Ἠλιακός).—Elis, in its widest signification, was the country on the western coast of Peloponnesus between Achaia and Messenia, extending from the promontory Araxus and the river Larissus on the north to the river Neda on the south, and bounded on the east by the Arcadian mountains and on the west by the Ionian sea. (Strab. viii. p. 336.) It included three distinct districts, ELIS PROPER or HOLLOW ELIS, the northern portion, extending from the river Araxus to the promontory Ichthys; PISATIS, the middle portion, from the promontory Ichthys to the river Alpheius; and TRIPHYLIA, the southern portion, from the Alpheius to the Neda. Elis Proper was divided into two parts, the plain of the Peneius, and the mountainous country in the interior, called ACROREIA: the name of Hollow Elis (ἡ κοίλη Ἦλις Thuc. ii. 25) appears to have been originally given to the plain of the Peneius to distinguish it from the mountainous district of the Acroreia; but since Hollow Elis was the larger and more fertile part, this name came to be given to the whole of the northern territory, to distinguish it from the dependent districts of Pisatis and Triphylia.

Those of the ancient geographers, who represented Peloponnesus as consisting of only five divisions, made Elis and Arcadia only one district. (Paus. v. 1. § 1.) In fact Elis may be looked upon as a kind of offshoot of Arcadia, since it embraces the lower slopes of the mountains of Erymanthus, Pholoë and Lycaeus, which sink down gradually towards the Ionian sea. Elis has no mountain system of its own, but only hills and plains. It contains more fertile land than any other country of Peloponnesus; the rich meadows of the plain of the Peneius were celebrated from the earliest times; and even the sandy hills, which separate the plains, are covered with vegetation, since they are exposed to the moist westerly winds. Thus the land with its green hills and fertile plains forms a striking contrast to the bare and precipitous rocks on the eastern coast. Hence Oxylus is said to have conducted the invading Dorians by the more difficult way through Arcadia, lest they should see the fertile territory of Elis, which he had designed for himself. (Paus. v. 4. § 1; Polyb. iv. 73.)

The coast of Elis is a long and almost unbroken sandy level, and would have been entirely destitute of natural harbours, if a few neighbouring rocks had not become united by alluvial deposits with the mainland. In this way three promontories have been formed,—Araxus, Chelonatas, Ichthys,—which interrupt the uniformity of the coast, and afford some protection for vessels. Of these the central and the largest is Chelonatas, running a considerable way into the sea, and forming on either side one end of a gulf. The northern gulf bears the name of Cyllene, and is bounded at its northern extremity by the promontory Araxus. The southern gulf is called the Chelonatic, and is bounded at its southern extremity by the promontory Ichthys, which also forms the commencement of the great Cyparissian gulf.

The sandy nature of the coast interrupts the natural outlet of the numerous smaller rivers, and absorbs them before they reach the sea. The sea also frequently breaks over the coast; and thus there is formed along the coast a series of lagoons, which are separated from the sea only by narrow sand-banks. Along the Cyllenian bay there are two such lagoons; and the whole Elean coast upon the Cyparissian bay is occupied by three almost continuous lagoons. This collection of stagnant water renders the coast very unhealthy in the summer months; and the vast number of gnats and other insects, which are generated in these marshes, makes it almost impossible to live near the sea. The modern harbour of *Kunupéli* has derived its name from the gnats, which abound in the neighbourhood (Κουνουπέλι from Κουνούπιον =κώνωψ); and even in antiquity the Eleans invoked Zeus and Hercules to protect them from this plague. (Ζεὺς ἀπόμυιος, Paus. v. 14. § 1; comp. Aelian, *H. An.* v. 17.) These lagoons, however, supply the inhabitants with a vast abundance of fish. In the summer months, when the fish are very numerous on the coast, a small opening is made through the narrow sand-banks; and the lagoons thus become soon filled with fish, which are easily taken. They are dried and salted on the spot, and are exported in large quantities. This fishery was probably carried on in ancient times also, since we find Apollo worshipped among the Eleans under the epithet of Opsophagos. (Polemon. p. 109. ed. Preller.)

The physical peculiarities of Elis are not favourable to its becoming an independent state. In fact no country in Greece is so little protected against hostile attacks. The broad valley of the Alpheius runs, like a highway, through the centre of Elis: the mountains, which form its eastern boundaries, are a very slight defence, since they are only the offshoots of still higher mountains; while the towns and villages on the flat coast lie entirely exposed to an enemy's fleet. But these natural obstacles to its independence were more than compensated by the sacred character attaching to the whole land in consequence of its possessing the temple of the Olympian Zeus on the banks of the Alpheius. Its territory was regarded as inviolable by the common law of Greece; and though its sanctity was not always respected, and it was ravaged more than once by an invading force, as we shall presently see, it enjoyed for several centuries exemption from the devastations of war. Thus, instead of the fortified places seen in the rest of Greece, Elis abounded in unwalled villages and country houses; and the valley of the Alpheius in particular was full of various sanctuaries and consecrated spots, which gave the whole country a sacred appearance. The prosperity of the country continued down to the time of Polybius, who notices its populousness and the fondness of its inhabitants for a country life. (Strab. viii. pp. 343, 358; Polyb. iv. 73, 74.) The prosperity of Elis was also much indebted to the expenditure of the vast number of strangers, who visited the country once in four years at the festival of the Olympian Zeus.

HOLLOW ELIS is more extensive and more fertile than the two subject districts (*αἱ περιοικίδες πόλεις*) of Pisatis and Triphylia. It consists of a fertile plain, drained by the river PENEIUS (*Πηνειός*) and its tributary the Ladon (*Λάδων*). The Peneius rises in Mount Erymanthus between two lofty summits, and flows at first between the ravine of *Berbini*, and afterwards in a north-westerly direction till it reaches a more open valley. The Ladon, called Selleeis by Homer [see EPHYRA, No. 1.], rises a little more to the south; it also flows at first through a narrow ravine, and falls into the Peneius, just where it enters the broader valley. The united stream continues its course through this valley, till at the town of Elis it emerges near its mouth into the extensive plain of *Gastúni*, which is the name now generally given to the river throughout its whole course. The river *Gastúni* now flows into the sea to the south of the promontory of Chelonatas, but there is reason for believing that the main branch at least of the Peneius originally flowed into the sea north of the Chelonatas. This appears from the order of the names in Ptolemy (iii. 16. §§ 5, 6), who enumerates the promontory Araxus, Cyllene, the mouths of the Peneius, and the promontory Chelonitis, as well as from the statement of Strabo (viii. p. 338) that the Peneius flows into the sea between Chelonatas and Cyllene. Moreover, the legend of Hercules cleansing the stables of Augeias by diverting the course of the Peneius would seem to show that even in ancient times the course of the stream had been changed either by artificial or by natural means; and there are still remains of some ancient channels near the southern end of the Cyllenian gulf.

The plain of *Gastúni* is still celebrated for its fertility, and produces flax, wheat, and cotton. In antiquity, as we learn from Pausanias (v. 5. § 2), Elis was the only part of Greece in which byssus (a species of fine flax) grew. This byssus is described by Pausanias (*l. c.*) as not inferior to that of the Hebrews in fineness, but not so yellow; and in another passage (vi. 26. § 6) he remarks that hemp and flax and byssus are sown by all the Eleians, whose lands are adapted for these crops. The vine was also cultivated with success, as is evident from the especial honour paid to Dionysus in the city of Elis, and from the festival called Thyia, in which three empty jars spontaneously filled with wine. (Paus. vi. 26. § 1.) Elis still contains a large quantity of excellent timber; and the road to Achaia along the coast passes through noble forests of oaks. The rich pastures of the Peneius were favourable to the rearing of horses and cattle. Even in the earliest legends Augeias, king of the Epeians in Elis, is represented as keeping innumerable herds of oxen; and the horses of Elis were celebrated in the Homeric poems (*Od.* iv. 634, xxi. 346). It was said that mules could not be engendered in Elis in consequence of a divine curse (Herod. iv. 30; Paus. v. 5. § 2); but this tale probably arose from the fact of the Eleian mares being sent into Arcadia, in order to be covered by the asses of the latter country, which were reckoned the best in all Greece. [ARCADIA, p. 190, a.]

PISATIS (*ἡ Πισᾶτις*) is the lower valley of the Alpheius. This river, after its long course through Arcadia, enters a fertile valley in the Pisatis, bounded on either side by green hills, and finally flows into the sea through the sandy plain on the coast between two large lagunes. North of the Alpheius, Mount PHOLOE (*Φολόη*), which is an offshoot of Erymanthus, extends across the Pisatis from east to west, and separates the waters of the Peneius and the Ladon from those of the Alpheius. (Strab. viii. p. 357.) It terminates in the promontory, running southwards far into the sea, and opposite the island of Zacynthus. This promontory was called in ancient times ICHTHYS (*Ἰχθύς*, Strab. viii. p. 343) on account of its shape: it now bears the name of *Katákolo*. It appears to be the natural boundary of the Pisatis; and accordingly we learn from Strabo that some persons placed the commencement of the Pisatis at Pheia, a town on the isthmus of Ichthys, though he himself extends the district as far as the promontory Chelonatas. (Strab. viii. p. 343.) Mount Pholoe rises abruptly on its northern side towards the Peneius, but on the southern side it opens into numerous valleys, down which torrents flow into the Alpheius.

TRIPHYLIA (*Τριφυλία*) is the smallest of the three divisions of Elis, and contains only a very small portion of level land, as the Arcadian mountains here approach almost close to the sea. Along nearly the whole of the Triphylian coast there is a series of lagoons already mentioned. At a later time the Alpheius was the northern boundary of Triphylia; but at an earlier period the territory of the Pisatis must have extended south of the Alpheius, though all its chief towns lay to the north of that river. The mountain along the southern side of the Alpheius immediately opposite Olympia was called originally OSSA (Strab. viii. p. 356), but appears to have been afterwards called PHELLON (Strab. viii. p. 344, where *Φέλλωνα* should probably be read instead of *Φολόην*). Further south are two ranges of mountains, between which the river Anigrus flows into the sea [ANIGRUS]: of these the more northerly, called in ancient times LAPITHAS (*Λαπίθας*, Paus. v. 5. § 8), and at present *Smerna*, is 2533 feet high; while the more southerly, called in ancient times, MINTHE (*Μίνθη*, Strab. viii. p. 344), and now *A'lvena* rises to the height of 4009 feet. Minthe, which is the loftiest mountain in Elis, was one of the seats of the worship of Hades; and the herb, fromw hich it derived its name, was sacred to Persephone. The river Neda divided Triphylia from Messenia.

II. HISTORY.

The most ancient inhabitants of Elis appear to have been Pelasgians, and of the same stock as the Arcadians. They were called Caucones, and their name is said to have been originally given to the whole country; but at a later time they were found only on the northern frontier near Dyme and in the mountains of Triphylia. (Strab. viii. p. 345.) The accessibility of the country both by sea and land led other tribes to settle in it even at a very early period The Phoenicians probably had factories upon the coast; and there can be no doubt that to them the Eleians were indebted for the introduction of the *byssus*, since the name is the same as the Hebrew *butz*. We also find traces of Phoenician influence in the worship of Aphrodite Urania in the city of Elis. It has even been supposed that *Elishah*, whose productions reached Tyre (*Ezek.* xxvii. 7), is the same word as the Greek Elis, though the name was used to indicate a large extent of country; but it is dangerous to draw any conclusion from a similarity of names, which may after all be only accidental.

The most ancient inhabitants of the country appear to have been Epeians (*Ἐπειοί*), who were closely

connected with the Aetolians. According to the common practice of the Greeks to derive all their tribes from eponymous ancestors, the two brothers Epeius and Aetolus, the sons of Endymion, lived in the country afterwards called Elis. Aetolus crossed over to Northern Greece, and became the ancestor of the Aetolians. (Paus. v. 1; Scymn. Ch. 475.) The name of Eleians, according to the tradition, was derived from Eleius, a son of Poseidon and Eurycyda, the daughter of Endymion. The Epeians were more widely spread than the Eleians. We find Epeians not only in Elis Proper, but also in Triphylia and in the islands of the Echinades at the mouth of the Achelous; while the Eleians were confined to Elis Proper. In Homer the name of Eleians does not occur; and though the country is called Elis, its inhabitants are always the Epeians.

Eleius was succeeded in the kingdom by his son Augeias, against whom Hercules made war, because he refused to give the hero the promised reward for cleansing his stables. [For details see *Dict. of Biogr.* vol. ii. p. 395.] The kingdom of the Epeians afterwards became divided into four states. The Epeians sailed to the Trojan War in 40 ships, led by four chiefs, of whom Polyxenus, the grandson of Augeias, was one. (Hom. *Il.* ii. 615, seq.) The Epeians and the Pylians appear in Homer as the two powerful nations on the western coast of Peloponnesus, the former extending from the Corinthian gulf southwards, and the latter from the southern point of the peninsula northwards: but the boundaries which separated the two cannot be determined. [PYLOS.] They were frequently engaged in wars with one another, of which a vivid picture is given in a well-known passage of Homer (*Il.* xi. 670, seq.; Strab. viii. pp. 336, 351). Polyxenus was the only one of the four chiefs who returned from Troy. In the time of his grandson the Dorians invaded Peloponnesus; and, according to the legend, Oxylus and his Aetolian followers obtained Elis as their share of the conquest. (*Dict. of Biogr.* art. *Heraclidae*).

Great changes now followed. In consequence of the affinity of the Epeians and Aetolians, they easily coalesced into one people, who henceforth appear under the name of Eleians, forming a powerful kingdom in the northern part of the country in the plain of the Peneius. Some modern writers suppose that an Aetolian colony was also settled at Pisa, which again comes into notice as an independent state. Pisa is represented in the earliest times as the residence of Oenomaus and Pelops, who left his name to the peninsula; but subsequently Pisa altogether disappears, and is not mentioned in the Homeric poems. It was probably absorbed in the great Pylian monarchy, and upon the overthrow of the latter was again enabled to recover its independence; but whether it was peopled by Aetolian conquerors must remain undecided. From this time Pisa appears as the head of a confederacy of eight states. About the same time a change of population took place in Triphylia, which had hitherto formed part of the dominions of the Pylian monarchy. The Minyae, who had been expelled from Laconia by the conquering Dorians, took possession of Triphylia, driving out the original inhabitants of the country, the Paroreatae and Cauconeς. (Herod. iv. 148.) Here they founded a state, consisting of six cities, and were sufficiently strong to maintain their independence against the Messenian Dorians. The name of Triphylia was sometimes derived from an eponymous Triphylus, an Arcadian chief (Polyb. iv. 77; Paus. x. 9. § 5); but the name points to the country being inhabited by three different tribes,—an explanation given by the ancients themselves. These three tribes, according to Strabo, were the Epeians, the Minyae, and the Eleians. (Strab. viii. p. 337.)

The territory of Elis was thus divided between the three independent states of Elis Proper, the Pisatis, and Triphylia. How long this state of things lasted we do not know; but even in the eighth century B. C. the Eleians had extended their dominions as far as the Neda, bringing under their rule the cities of the Pisatis and Triphylia. During the historical period we read only of Eleians and their subjects the Perioeci: the Cauconeς, Pisatans, and Triphylians entirely disappear as independent races.

The celebration of the festival of Zeus at Olympia had originally belonged to the Pisatans, in the neighbourhood of whose city Olympia was situated. Upon the conquest of Pisa, the presidency of the festival passed over to their conquerors; but the Pisatans never forgot their ancient privilege, and made many attempts to recover it. In the eighth Olympiad, B. C. 747, they succeeded in depriving the Eleians of the presidency by calling in the assistance of Pheidon, tyrant of Argos, in conjunction with whom they celebrated the festival. But almost immediately afterwards the power of Pheidon was destroyed by the Spartans, who not only restored to the Eleians the presidency, but are said even to have confirmed them in the possession of the Pisatis and Triphylia. (Paus. vi. 22. § 2; Strab. viii. p. 354, seq.; Herod. vi. 127.) In the Second Messenian War the Pisatans and Triphylians revolted from Elis and assisted the Messenians, while the Eleians sided with the Spartans. In this war the Pisatans were commanded by their king Pantaleon, who also succeeded in making himself master of Olympia by force, during the 34th Olympiad (B. C. 644), and in celebrating the games to the exclusion of the Eleians. (Paus. vi. 21. § 1, vi. 22. § 2; Strab. viii. p. 362; respecting the conflicting statements in the ancient authorities as to this period, see Grote, *Hist. of Greece*, vol. ii. p. 574.) The conquest of the Messenians by the Spartans must also have been attended by the submission of the Pisatans to their former masters. In the 48th Olympiad (B. C. 588) the Eleians, suspecting the fidelity of Damophon, the son of Pantaleon, invaded the Pisatis, but were persuaded by Damophon to return home without committing any further acts of hostility. But in the 52nd Olympiad (B. C. 572), Pyrrhus, who had succeeded his brother Damophon in the sovereignty of Pisa, invaded Elis, assisted by the Dyspontii in the Pisatis, and by the Macistii and Scilluntii in Triphylia. This attempt ended in the ruin of these towns, which were razed to the ground by the Eleians. (Paus. vi. 22. § 3, seq.) From this time Pisa disappears from history; and so complete was its destruction that the fact of its ever having existed was disputed in later times. (Strab. viii. p. 356.) After the destruction of these cities we read of no further attempt at revolt till the time of the Peloponnesian War. The Eleians now enjoyed a long period of peace and prosperity.

The Eleians remained faithful allies of Sparta in the Peloponnesian War down to the peace of Nicias, B. C. 421; but in this year a serious quarrel arose between them. It was a settled policy of the Spartans to prevent the growth of any power in Peloponnesus, which might prove formidable to themselves; and accordingly they were always ready to support the independence of the smaller states in the penin-

sula against the greater. Accordingly, when Lepreum in Triphylia revolted from the Eleians and craved the assistance of the Spartans, the latter not only recognised its independence, but sent an armed force to protect it. The Eleians in consequence renounced the alliance of Sparta, and formed a new league with Argos, Corinth, and Mantineia. (Thuc. v. 31.) The following year (B. C. 420) was the period for the celebration of the Olympic festival; and the Eleians, under the pretext that the Spartans had sent some additional troops to Lepreum after the proclamation of the Sacred Truce, fined the Spartans 2000 minae, and, upon their refusing to pay the fine, excluded them from the festival. (Thuc. v. 49, 50.) The Eleians fought with the other allies against the Spartans at the battle of Mantineia (B. C. 418); and though the victory of the Spartans broke up this league, the ill-feeling between Elis and Sparta still continued. Accordingly, when the fall of Athens gave the Spartans the undisputed supremacy of Greece, they resolved to take vengeance upon the Eleians. They required them to renounce their authority over their dependent towns, and to pay up the arrears due from them as Spartan allies for carrying on the war against Athens. Upon their refusal to comply with these demands, king Agis invaded their territory (B. C. 402). The war lasted nearly three years; and the Eleians were at length compelled to purchase peace by relinquishing their authority not only over the Triphylian towns, but also over Lasion, which was claimed by the Arcadians, and over the other towns of the hilly district of Acroreia (B. C. 400). They also had to surrender their harbour of Cyllene with their ships of war. (Xen. *Hell.* iii. 2. §§ 21—30; Diod. xiv. 34; Paus. iii. 8. § 3, seq.) By this treaty the Eleians were in reality stripped of all their political power; and the Pisatans availed themselves of their weakness to beg the Lacedaemonians to grant to them the management of the Olympic festival; but as they were now only villagers, and would probably have been unable to conduct the festival with becoming splendour, the Spartans refused their request, and left the presidency in the hands of the Eleians. (Xen. *Hell.* iii. 2. § 30.)

Soon after the battle of Leuctra (B. C. 371), by which the Spartan power had been destroyed, the Eleians attempted to regain their supremacy over the Triphylian towns; but the latter, pleading their Arcadian origin, sought to be admitted into the Arcadian confederacy, which had been recently organised by Epaminondas. The Arcadians complied with their request (B. C. 368), much to the displeasure of the Eleians, who became in consequence bitter enemies of the Arcadians. (Xen. *Hell.* vi. 5. § 2, vii. 1. § 26.) In order to recover their lost dominions the Eleians entered into alliance with the Spartans, who were equally anxious to gain possession of Messenia. In B. C. 366 hostilities commenced between the Eleians and Arcadians. The Eleians seized by force Lasion and the other towns in the Acroreia, which also formed part of the Arcadian confederacy, and of which they themselves had been deprived by the Spartans in B. C. 400, as already related. But the Arcadians not only recovered these towns almost immediately afterwards, but established a garrison on the hill of Cronion at Olympia, and advancing against the town of Elis, which was unfortified, nearly made themselves masters of the place. The democratical party in the city rose against the ruling oligarchy, and seized the acropolis; but they were overcome, and fled from the city. Thereupon, assisted by the Arcadians, they seized Pylus, a place on the Peneius, at the distance of about 9 miles from Elis, and there established themselves with a view of carrying on hostilities against the ruling party in the city. (Xen. *Hell.* vii. 4. 13—18; Diod. xv. 77.) In the following year (B. C. 365) the Arcadians again invaded Elis, and being attacked by the Eleians between their city and Cyllene, gained a victory over them. The Eleians, in distress, applied to the Spartans, who created a diversion in their favour by invading the south-western part of Arcadia. The Arcadians in Elis now returned home in order to defend their own country; whereupon the Eleians recovered Pylus, and put to death all of the democratical party whom they found there. (Xen. *Hell.* vi. 4. §§ 19—26.) In the next year (B. C. 364) the 104th celebration of the Olympic festival occurred. The Arcadians, who had now expelled the Spartans from their country, and who had meantime retained their garrison at Olympia, resolved to restore the presidency of the festival to the Pisatans, and to celebrate it in conjunction with the latter. The Eleians, however, did not tamely submit to this exclusion, and, while the games were going on, marched with an armed force into the consecrated ground. Here a battle was fought; and though the Eleians showed great bravery, they were finally driven back by the Arcadians. The Eleians subsequently took revenge by striking out of the register this Olympiad, as well as the 8th and 34th, as not entitled to be regarded as Olympiads. (Xen. *Hell.* vii. 4. §§ 28—32; Diod. xv. 78.) The Arcadians now seized the treasures in the temples at Olympia; but this act of sacrilege was received with so much reprobation by several of the Arcadian towns, and especially by Mantineia, that the Arcadian assembly not only denounced the crime, but even concluded a peace with the Eleians, and restored to them Olympia and the presidency of the festival (B. C. 362). (Xen. *Hell.* vii. 4. §§ 33, 34.)

Pausanias relates that when Philip, the father of Alexander the Great, obtained the supremacy in Greece, the Eleians, who had suffered much from civil dissensions, joined the Macedonian alliance, but at the same time would not fight against the Athenians and Thebans at the battle of Chaeroneia. After the death of Alexander the Great, they renounced the Macedonian alliance, and fought along with the other Greeks against Antipater, in the Lamian War. (Paus. v. 4. § 9.) In B. C. 312 Telesphorus, one of the generals of Antigonus, seized Elis and fortified the citadel, with the view of establishing an independent principality in the Peloponnesus; but the town was shortly afterwards recovered by Ptolemaeus, the principal general of Antigonus in Greece, who razed the new fortifications. (Diod. xix. 87.)

The Eleians subsequently formed a close alliance with their kinsmen the Aetolians, and became members of the Aetolic League, of which they were the firmest supporters in the Peloponnesus. They always steadily refused to renounce this alliance and join the Achaeans, and their country was in consequence frequently ravaged by the latter. (Polyb. iv. 5, 9, 59, seq.) The Triphylians, who exhibit throughout their entire history a rooted repugnance to the Eleian supremacy, joined the Achaeans as a matter of course. (Comp. Liv. xxxiii. 34.) The Eleians are not mentioned in the final war between the Romans and the Achaean League; but after the capture of Corinth, their country, together with the rest of Peloponnesus,

became subject to Rome. The Olympic games, however, still secured to the Eleians a measure of prosperity; and, in consequence of them, the emperor Julian exempted the whole country from the payment of taxes. (Julian, *Ep.* 35.) In A. D. 394 the festival was abolished by Theodosius, and two years afterwards the country was laid waste with fire and sword by Alaric.

In the middle ages Elis again became a country of some importance. The French knights at *Patras* invaded the valley of the Peneius, where they established themselves with hardly any resistance. Like Oxylus and his Aetolian followers, William of Champlitte took up his residence at *Andrabida*, in a fertile district on the right bank of the Peneius. Gottfried of Villehardouin built *Glarenza*, which became the most important sea-port upon the western coast of Greece; under his successors *Castro Tornese* was built as the citadel of *Glarenza*. *Gastúni* and *Santaméri* were also founded about the same period. Elis afterwards passed into the hands of the Venetians, under whom it continued to flourish, and who gave to the western province of the *Morea* the name of *Belvedere*, from the citadel of Elis. It was owing to the fertility of the plain of the Peneius that the Venetians called the province of *Belvedere* the milk-cow of the Morea. But the country has now lost all its former prosperity. *Pyrgos* is the only place of any importance; and in consequence of the malaria, the coast is becoming almost uninhabited. (Curtius, *Peloponnesos*, vol. ii. p. 16, seq.)

III. The City of Elis.

The position of the city of Elis was the best that could have been chosen for the capital of the country. Just before the Peneius emerges from the hills into the plain, the valley of the river is contracted on the south by a projecting hill of a peaked form, and nearly 500 feet in height. This hill was the acropolis of Elis, and commanded as well the narrow valley of the Peneius as the open plain beyond. It is now called *Kaloskopi*, which the Venetians translated into *Belvedere*. The ancient city lay at the foot of the hill, and extended across the river, as Strabo says that the Peneius flowed through the city (viii. p. 337); but since no remains are now found on the right or northern bank, it is probable that all the public buildings were on the left bank of the river, more especially as Pausanias does not make any allusion to the river in his description of the city. On the site of the ancient city there are two or three small villages, which bear the common name of *Palecópoli*.

Elis is mentioned as a town of the Epeii by Homer (*Il.* ii. 615); but in the earliest times the two chief towns in the country appear to have been Ephyra, the residence of Augeias, in the interior, and Buprasium on the coast. Some writers suppose that Ephyra was the more ancient name of Elis, but it appears to have been a different place, situated upon the Ladon. [Buprasium; Ephyra.] Elis first became a place of importance upon the invasion of Peloponnesus by the Dorians. Oxylus and his Aetolian followers appear to have settled on the height of *Kaloskopi* as the spot best adapted for ruling the country. From this time it was the residence of the kings, and of the aristocratical families who governed the country after the abolition of royalty. Elis was the only fortified town in the country; the rest of the inhabitants dwelt in unwalled villages, paying obedience to the ruling class at Elis.

Soon after the Persian wars the exclusive privileges of the aristocratical families in Elis were abolished, and a democratical government established. Along with this revolution a great change took place in the city of Elis. The city appears to have been originally confined to the acropolis; but the inhabitants of many separate townships, eight according to Strabo, now removed to the capital, and built round the acropolis a new city, which they left undefended by walls, relying upon the sanctity of their country. (Diod. xi. 54; Strab. viii. p. 336; Xen. *Hell.* iii. 2. § 27.) At the same time the Eleians were divided into a certain number of local tribes; or if the latter existed before, they now acquired for the first time political rights. The Hellanodicae, or presidents of the Olympic games, who had formerly been taken from the aristocratical families, were now appointed, by lot, one from each of the local tribes; and the fluctuating number of the Hellanodicae shows the increase and decrease from time to time of the Eleian territory. It is probable that each of the three districts into which Elis was divided,—Hollow Elis, Pisatis, and Triphylia,—contained four tribes. This is in accordance with the fourfold ancient division of Hollow Elis, and with the twice four townships in the Pisatis. Pausanias in his account of the number of the Hellanodicae says that there were 12 Hellanodicae in Ol. 103, which was immediately after the battle of Leuctra, when the Eleians recovered for a short time their ancient dominions, but that being shortly afterwards deprived of Triphylia by the Arcadians, the number of their tribes was reduced to eight. (Paus. v. 9. §§ 5, 6; for details see K. O. Müller, *Die Phylen von Elis und Pisa*, in *Rheinisches Museum*, for 1834, p. 167, seq.)

When Pausanias visited Elis, it was one of the most populous and splendid cities of Greece. At present nothing of it remains except some masses of tile and mortar, several wrought blocks of stone and fragments of sculpture, and a square building about 20 feet on the outside, which within is in the form of an octagon with niches. With such scanty remains it would be impossible to attempt any reconstruction of the city, and to assign to particular sites the buildings mentioned by Pausanias (vi. 23—26).

Strabo says (viii. p. 337) that the gymnasium stood on the side of the river Peneius; and it is probable that the gymnasium and agora occupied the greater part of the space between the river and the citadel. The gymnasium was a vast inclosure surrounded by a wall. It was by far the largest gymnasium in Greece, which is accounted for by the fact that all the athletae in the Olympic games were obliged to undergo a month's previous training in the gymnasium at Elis. The inclosure bore the general name of Xystus, and within it there were special places destined for the runners, and separated from one another by plane-trees. The gymnasium contained three subdivisions, called respectively Plethrium, Tetragonum, and Malco: the first so called from its dimensions, the second from its shape, and the third from the softness of the soil. In the Malco was the senate-house of the Eleians, called Lalichium from the name of its founders: it was also used for literary exhibitions.

The gymnasium had two principal entrances, one leading by the street called Siope or Silence to the baths, and the other above the cenotaph of Achilles to the agora and the Hellanodicaeum. The agora was also called the hippodrome, because it was used for the exercise of horses. It was built in the ancient

style, and, instead of being surrounded by an uninterrupted series of stoae or colonnades, its stoae were separated from one another by streets. The southern stoa, which consisted of a triple row of Doric columns, was the usual resort of the Hellanodicae during the day. Towards one end of this stoa to the left was the Hellanodicaeon, a building divided from the agora by a street, which was the official residence of the Hellanodicae, who received here instruction in their duties for ten months preceding the festival. There was another stoa in the agora called the Corcyraean stoa, because it had been built out of the tenth of some spoils taken from the Corcyraeans. It consisted of two rows of Doric columns, with a partition wall running between them: one side was open to the agora, and the other to a temple of Aphrodite Urania, in which was a statue of the goddess in gold and ivory by Pheidias. In the open part of the agora Pausanias mentions the temple of Apollo Acacesius, which was the principal temple in Elis, statues of Helios and Selene (Sun and Moon), a temple of the Graces, a temple of Silenus, and the tomb of Oxylus. On the way to the theatre was the temple of Hades, which was opened only once in the year.

The theatre must have been on the slope of the acropolis: it is described by Pausanias as lying between the agora and the Menius, which, if the name is not corrupt, must be the brook flowing down from the heights behind *Paleópoli*. Near the theatre was a temple of Dionysus, containing a statue of this god by Praxiteles.

On the acropolis was a temple of Athena, containing a statue of the goddess in gold and ivory by Pheidias. On the summit of the acropolis are the remains of a castle, in the walls of which Curtius noticed some fragments of Doric columns which probably belonged to the temple of Athena.

In the immediate neighbourhood of Elis was Petra, where the tomb of the philosopher Pyrrhon was shown. (Paus. vi. 24. § 5.)

IV. Towns in Elis.

1. In Hollow Elis. Upon the coast, proceeding southwards from the promontory of Araxus, Hyrmine, Cyllene. From the town of Elis, a road led northward to Dyme in Achaia passing by Myrtuntium (or Myrsinus) and Buprasium. East of Elis and commanding the entrance to the Acroreia or highlands of Elis was Pylos, at the junction of the Peneius and Ladon. South of Pylos on the Ladon was the Homeric Ephyra, afterwards called Oenoë. North of Pylos in the mountainous country on the borders of Achaia was Thalamae. East of Pylos and Ephyra, in the Acroreia, were Lasion, Opus, Thraustus (or Thraestus), Alium, Eupagium, Opus.

2. In Pisatis. Upon the Sacred Way leading from Elis to Olympia, Letrini and Dyspontium. Upon the coast, the town and harbour of Pheia. On the road across the mountains from Elis to Olympia, Alesiaeum, Salmone, and Heracleia; and in the same neighbourhood, Margana (or Margalae) and Amphidoli. Olympia lay on the right bank of the Alpheius, nearly in the centre of the country: it was properly not a town, but only a collection of sacred buildings. A little to the east of Olympia was Pisa, and further east Harpinna.

3. In Triphylia. Upon the road along the coast, Epitalium (the Homeric Thryon), Samicum, Pyrgi. A road led from Olympia to Lepreum, on which were Pylos and Macistus. Lepreum in the southern part of Triphylia was the chief town of the district. Between these two roads was Scillus, where Xenophon resided. On the Alpheius to the east of Olympia was Phrixa, and southwards in the interior were Aepy (afterwards called Epeium), Hypana, Typaneae. The position of Bolax and Styllagium is uncertain.

(Respecting the topography of Elis, see Leake, *Morea*, vol. i. p. 1, seq., vol. ii. p. 165, seq., *Peloponnesiaca*, passim; Boblaye, *Recherches*, &c. p. 117, seq.; and especially Curtius, *Peloponnesos*, vol. ii. p. 1, seq., from whom a considerable part of the preceding account is taken.)



COINS OF ELIS.

ELISARI (Ἐλισάριοι), a people of Arabia Felix, mentioned by Ptolemy, at the straits of the Red Sea (*Bab-el-Mandeb*), between the Cassaniti on the north, and the Homeritae on the east (vi. 7. § 7). They are doubtless identical with the *El-Asyr* tribe, a district of *Yemen*, described by Burchardt as "the most numerous and warlike tribe of those mountains, and exercising considerable influence over all their neighbours (*Notes on the Bedouins, &c.* p. 245); and Niebuhr has marked on his map of *Yemen* "a town or village still named Elasera, on the hills above Sabbia WNW." (Forster, *Arabia*, vol. i. p. 70, vol. ii. pp. 147, 148.) [G. W.]

ELISON (Ἐλίσων), a tributary of the Lupia (*Lippe*), commonly identified with the *Alme*. At its confluence with the Lupia, the Romans built the fort Aliso. (Dion Cass. liv. 33.) [L. S.]

ELLASAR (Ἐλλασάρ), mentioned only in Genesis (xiv. 1) as the country of Arioch, one of the kings associated with Chedorlaomer in his invasion of Canaan. Some have identified it with the *Elisari* of Arabia, others with Assyria, under the name El-Asur; but all is pure conjecture. [G. W.]

ELLEBRI. [Velibori.]

ELLEPORUS. [Helleporus.]

ELLOME'NUS (Ἐλλομένος), a town in Leucas, mentioned by Thucydides, is supposed by Leake to be represented by the port of *Klimindó*. (Thuc. iii. 94; Leake, *Northern Greece*, vol. iii. p. 23.)

ELO'NE (Ἠλώνη), a town of Perrhaebia in Thessaly, mentioned by Homer along with Orthe and Oloosson, afterwards called Leimone (Λειμώνη), according to Strabo. The same writer says that it was in ruins in his time, and that it lay at the foot of Mt. Olympus, not far from the river Eurotas, which the poet calls Titaresius. Leake places it at *Selos*, where there are said to be some ancient

remains. (Hom. *Il.* ii. 739, ix. p. 440; Steph. B. *s. v.* Ἠλώνη; Leake, *Northern Greece*, vol. iii. p. 345).

ELLO'PIA. [EUBOEA.]

ELORUS. [HELORUS.]

ELU'RO. [LACETANI.]

E'LUSA. [ELUSATES.]

ELUSA'TES, a people of Aquitania who were subdued B. C. 56 by P. Crassus, a legatus of Caesar (*B. G.* iii. 27). Pliny (iv. 19) enumerates them between the Ausci and the Sotiates. [AUSCI.] Their chief town, Elusa, is mentioned in the Antonine Itin. on a road from Burdigala (*Bordeaux*) to Narbo (*Narbonne*). It is called Civitas Elusa, and is placed 12 M. P. after Mutatio Scittio, which is Sotium (*Sos*). From Civitas Elusa to Civitas Auscius (*Auch*) is 30 M. P. Claudianus (*in Rufin.* i. 137) mentions Elusa —

> "Invadit muros Elusae, notissima dudum
> Tecta petens."

The modern town of *Eause*, in the department of *Gers*, is near the old site, which is called *Civitat*, a corruption of Civitas. Ammianus (xv. 11), if his text is right, places Elusa in Narbonensis, which is not correct. The Notitia of the Gallic provinces makes the Civitas Elusatium the metropolis of Novempopulana. [G. L.]

ELU'SIO, a city of Narbonensis, which the Jerusalem Itin. places on the road from Tolosa (*Toulouse*) to *Narbonne*. It is 20 M. P. from *Toulouse* to Elusio, and 33 M. P. from Elusio to Carcaso (*Carcassonne*). The position of *St. Pierre d'Elzonne* (Eglise de Montferrand) seems to be the site. [G.L.]

ELYCO'CI (Ἐλύκωκοι), a people of Gallia Narbonensis, mentioned only by Ptolemy (ii. 10), who makes Alba Augusta their capital. D'Anville, Walckenaer, and others, suppose that Ptolemy's Elycoci is a corruption of Helvii; and it may be some argument in favour of this supposition that both people had a capital Alba. [ALBA HELVIORUM.] But, on the other hand, Ptolemy places the Elycoci on the east side of the *Rhone*, and the Helvii are on the west side. [G. L.]

E'LYMA. [ELYMI.]

ELYMA. [ELIMEIA.]

ELYMA'IS (ἡ Ἐλυμαΐς, Strab. xvi. p. 744; Joseph. *Ant.* xii. 13; Steph. B. *s. v.*: in O. T. ELAM; Ἐλυμαία, Strab. xi. p. 524: *Eth.* Ἐλυμαῖοι, Strab. xi. pp. 522, 524: xvi. p. 739; Ptol. vi. 3. § 3; Ἐλαμῖται, *Act Apost.* ii. 9; Ἔλυμοι, Joseph. *Ant.* i. 7), a province usually considered part of the larger district of Susiana; but it is difficult to define its limits, as the classical writers speak of it, for the most part, with great indistinctness. Thus from Strabo (xi. p. 524) it might be inferred, that he considered it to extend considerably to the N. and quite up to the southern boundary of Media Magna; while, in another place, he would seem to consider it simply as one of several provinces which he enumerates to the eastward of Babylonia (xvi. p. 736). The most distinct statement which that geographer makes, is where he states that Elymais joins Susis (the province of Susiana), while the country round Mt. Zagros and Media join Elymais (xvi. p. 744). According to this view, Elymais would comprehend the rugged mountain tract formed by the southern spurs of Mt. Zagros, S. of Media and N. of Susiana. According to Stephanus, it was a part of Assyria in the direction and near the Persian province of Susis; and the sacred writers appear to indicate that it was sometimes subject to Assyria and sometimes to Babylonia (*Isaiah*, xxii. 6; *Ezek.* xxxii. 24). Pliny, on the other hand, extends Elymais to the shores of the Persian gulf (vi. 27, s. 31), — in which view he is supported by the Epitomizer of Strabo (xi. p. 148), and Ptolemy (vi. 3. § 3), — making its northern limit, towards Susiana, the river Eulaeus. According to this, Elymais would comprehend the country between the Eulaeus, the Oroatis (the boundary of Persis), and the Persian gulf. It is probable that the character of the people, who were for the most part a warlike mountain tribe, at different periods of their history possessing a widely diverse extent of territory, led ancient geographers to describe their locality with so little precision. In its widest extent, Elymais is said to have had three eparchies which were included in it, Gabiana, Massabatica, and Corbiana. (Strab. xvi. p. 745.) In other places, the Cossaei, Paraetacae, and Uxii, and the district of Sittacene and Apolloniatis, are mentioned in connection with the people or land of Elymais. (Strab. xvi. pp. 732, 736, 739, 744.) In the Bible, Elam and Media are constantly in connection, and it is not improbable that at that remote period Elam and its inhabitants occupied much of the country which in the later and classical ages was assigned to Persia. (*Isaiah*, xxi. 2; *Jer.* xxv. 25.) It is not, however, possible to draw from the notices in Holy Scripture any certain geographical inferences. It would seem that it was generally held that Susis and Elymais, though adjoining, were separate territories, though the exact limits of the former, also, are not easily to be ascertained. Indeed, Strabo (xi. p. 524, xvi. p. 744) speaks of wars between them, in which the people of Elymais were able to bring into the field as many as 13,000 cavalry. In the notice of Persian nations in Ezra, the people of Susa and Elam are separately enumerated (iv. 9); though, in Daniel, the metropolis of Susiana, is placed in Elam (viii. 2). The government of the country was from very early times under independent kings, probably robber chieftains; of these, two are mentioned by name in the Bible; Chedorlaomer, the contemporary with Abraham, in Genesis (xiv. 1), and Arioch, during the rule of Nebuchodonosor, in Judith (i. 6). Strabo bears testimony to the fact that the Elymaei alone were never subdued by the Parthian kings, but were able even to exact a yearly tribute from them (xi. p. 722). With regard to the name of this province, there can be no doubt that it is derived from the Hebrew Elam, while its population are considered to be Semitic, Elam being one of the sons of Shem (*Gen.* x. 92). Yet, from the position of the district, there was probably a large intermixture of an Indo-Germanic element. (See comparison of Elam with the Pehlvi Airjama by Müller, *Jour. Asiat.* vol. vii. p. 299.) The character of the people, as described in the Bible, is in accordance with the notices of the classical writers. Like the Persians of later times, and their neighbours the Cossaei, they seem principally to have used the bow and arrow. (*Isaiah*, xxii. 6; *Jer.* xlix. 35; Appian, *Syr.* 32; Strab. xvii. p. 744; Liv. xxxv. 48, xxxvii. 40.) There was, however, besides, a considerable settled population, who cultivated the plain-country. It has been usual to describe several towns, as Seleuceia, Soloce, Sosirate, Badaca, and Elymais, and the rivers Eulaeus, Hedyphon or Hedypnus, and Coprates, as belonging to Elymais. As, however, they belong with equal justice to the larger and better known province of

Susiana, they are so considered in the present work. [SUSIANA.]

2. A district of Media Magna, situated, according to Ptolemy (vi. 2. § 6), to the N. of the region which he calls Choromithrene. Polybius places a tribe, whom he calls Elymaei, in the mountain region to the N. of Media (v. 44). It is not clear where it was situated, and, as most of the authorities usually referred to (as Strab. xi. p. 524, xv. p. 732) apply as well to the more important Elymais of Susiana, we think it may be doubted whether there was another Elymais in the position relative to Media which Ptolemy and Polybius seem to have imagined. It is, however, possible, that some of the people of the Susianian province may, at some period, have migrated to the north, or that that province may itself have been sometimes carelessly included within the varying boundaries of the greater country, Media. [V.]

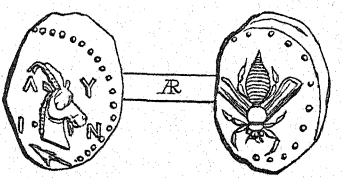
E'LYMI (Ἔλυμοι: the form Ἔλυμοι and Helymi appears to be incorrect), a people in the extreme W. of Sicily, who are reckoned among the native tribes of the island, but distinct from the Sicelians and Sicanians. (Scyl. p. 4; Thuc. vi. 2.) The general opinion of the Greeks derived them from a Trojan origin: this is distinctly stated by Thucydides (*l. c.*); and the history of their arrival and the foundation of their two cities, Eryx and Egesta, is circumstantially related by Dionysius (i. 52). In all the legends concerning them their eponymous hero Elymus is a Trojan, and appears in close connection with Aeneas and Aegestus or Acestes. (Strab. xiii. p. 608.) This notion of their Trojan descent may probably be understood, as in many other cases, as pointing to a Pelasgic extraction. A wholly different tradition was, however, preserved by Hellanicus, who represented the Elymi as having been driven from the S. of Italy by the Oenotrians, previous to the similar migration of the Siculi. (Hellan. *ap. Dionys.* i. 22.) Scylax also, though he enumerates the Elymi among the barbarian inhabitants of Sicily, seems to reckon them distinct from the Trojans. (Scyl. p. 4. § 13.) They appear to have maintained constant friendly relations with the neighbouring Phoenician settlements of Motya, Solus, and Panormus, and are mentioned at an early period as co-operating with that people in expelling the Cnidians, who had attempted to form a settlement in Sicily itself, previous to their establishment at Lipara. (Thuc. *l. c.*; Paus. x. 11. § 3.) No mention of them occurs in later times as a separate people: their two cities Eryx and Egesta had become to a great extent Hellenised, and assumed the position of independent political bodies.

The existence of a *city* of the name of Elyma rests wholly on the authority of a passage of Dionysius (i. 52), in which there is little doubt that the true reading should be Ἔρυκα, as suggested by Sylburg and Cluver. (Sylburg. *ad loc.*; Cluver, *Sicil.* p. 244.) [E. H. B.]

ELY'MIA (Ἐλυμία), a town in Arcadia, near the boundaries of Mantineia and Orchomenus, probably situated at *Levidhi*, where there are ancient remains. (Xen. *Hell.* vi. 5. § 13; Leake, *Peloponnesiaca*, p. 229.)

E'LYRUS (Ἔλυρος: *Eth.* Ἐλύριος, Steph. B.), a town of Crete, which Scylax (*Geog. Graec. Min.* vol. i. p. 265, ed. Gail) places between Cydonia and Lissus. It had a harbour, SUIA (Συία, Steph. B.), situated on the S. coast of the island, 60 stadia W. of Poecilassus. (*Stadiasm.*) Pausanias (x. 16. § 3) states that the city existed in his time in the mountains of Crete. He adds that he had seen at Delphi the bronze goat which the Elyrians had dedicated, and which was represented in the act of giving suck to Phylacis and Phylander, children of Apollo and the nymph Acacallis, whose love had been won by the youthful god at the house of Casmanor at Tarrha. It was the birthplace of Thaletas (Suid. *s. v.*), who was considered as the inventor of the Cretic rhythm, the national paeans and songs, with many of the institutions of his country. (Strab. x. p. 480.) Elyrus appears in Hierocles' list of Cretan cities, then reduced in number to twenty-one. Mr. Pashley (*Travels*, vol. ii. p. 105) discovered the site at a *Palaeókastron* near *Rhodováni*. The first object that presents itself is a building consisting of a series of arches; next, vestiges of walls, especially on the N. and NE. sides of the ancient city. The circuit of these must originally have been two miles; at a slight elevation above are other walls, as of an acropolis. Further on are some massive stones, some pieces of an entablature, and several fragments of the shafts of columns, all that now remains of an ancient temple. Traces of the wall of Suia, which still retains its ancient name, and of some public buildings, may be observed. Several tombs, resembling those of *Haghio-Kyrko*, and an aqueduct, are still remaining. (Capt. Graves, *Admiralty Chart*, in *Mus. Class. Antiq.* vol. ii. p. 298.)

The coins of this city have the type of a bee upon them. (Pellerin, *Rec. des Méd.* vol. iii. p. 68; Mionnet, *Supplément*, vol. iv. p. 319.) [E. B. J.]



COIN OF ELYRUS.

EMA'THIA (Ἡμαθίη), a district which the Homeric poems (*Il.* xiv. 226) couple with Pieria as lying between the Hellenic cities of Thessaly and Paeonia and Thrace. The name was in primitive times assigned to the original seats of the Temenid dynasty of Edessa. It comprehended that beautiful region beyond the Haliacmon and on the E. side of the Olympene ridge, which is protected on all sides by mountains and marshes, at a secure but not inconvenient distance from the sea. Emathia, which had received the gift of three magnificent positions for cities or fortresses in *Vérria*, *Niausta*, and *Vodhená*, and possessing every variety of elevation and aspect, —of mountain, wood, fertile plain, running water, and lake,—was admirably adapted to be the nursery of the monarchy of Macedonia.

It appears from Justin (vii. 1) that part of Emathia was occupied by the Briges, who were expelled from thence by the Temenidae; and Herodotus (viii. 138), in stating that the gardens of Midas, their king, were situated at the foot of Mount Bermius, seems to show that their position was round Beroea.

Emathia, in later times, had more extensive boundaries than those which Homer understood; and Ptolemy (iii. 13. § 39) advanced its limits to the right bank of the Axius. Polybius (xxiv. 8. § 4) and Livy (xl. 3), who is his transcriber in this place, assert, in contradiction to the notice in the *Iliad*, that Emathia was formerly called Paeonia, but this

may be reconciled by supposing that previously it had been inhabited by the Paeonian race.

Emathia was, after the Roman conquest, included in the third region of Macedonia, and contained the following cities: — BEROEA, CITIUM, AEGAE, EDESSA, CYRRHUS, ALMOPIA, EUROPUS, ATALANTA, GORTYNIA, and IDOMENE. (Leake, *Northern Greece*, vol. iii. pp. 442—447.) [E. B. J.]

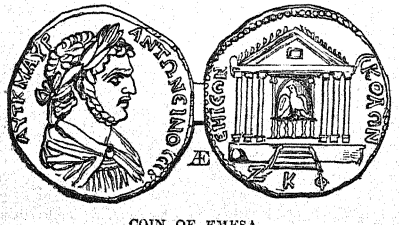
EM'BATUM (τὸ Ἔμβατον), a place in the territory of Erythrae, mentioned by Theopompus in the eighth book of his *Hellenica*. (Steph. B. *s. v.*) It appears from Thucydides (iii. 29) that it was on the coast. [G. L.]

EMBO'LIMA (Ἐμβόλιμα, Arrian, iv. 28; Ptol. vii. 1. § 57; Ecbolima, Curt. viii. 12. § 1), a town apparently in Bactriana, though considered by Ptolemy to be within the arbitrary division of ancient India which he calls "India intra Gangem." It was, according to him, near the river Indus. It was visited by Alexander the Great after the rock Aornus, near which it stood. It must therefore have been on the west bank of the Indus, perhaps at the modern *Ambar*, or *Amb*. The narrative of Curtius cannot be reconciled with its position, nor indeed with any other place in this part of the country, as he places Embolima at sixteen marches from the Indus. It was made by Alexander a magazine for the troops of which Craterus was left in charge. (Wilson, *Ariana*, p. 191.) [V.]

EME'RITA AUGUSTA. [AUGUSTA EMERITA.]

EMESA or EMISSA (Ἔμισσα: *Eth.* Ἐμισηνοί), a city of Syria, reckoned by Ptolemy to that part of the district of Apamene, on the right or eastern bank of the Orontes (v. 15. § 19), to which Pliny assigns a desert district beyond Palmyra (v. 26). It is chiefly celebrated in ancient times for its magnificent temple of the Sun; and the appointment of its young priest Bassianus, otherwise called Elagabalus or Heliogabalus, to the imperial dignity, in his fourteenth year, by the Roman legionaries of Syria (A. D. 218; *Dict. of Biogr. s. v.* Elagabalus). It was in the neighbourhood of Emesa that Zenobia, queen of Palmyra, was defeated by the emperor Aurelian, A. D. 272. (Vopisc. *Aurel.* 25.) It was originally governed by independent chiefs, of whom the names of Sampsiceramus and Iamblichus are preserved. (Strab. xvi. p. 753.) It was made a colony with the Jus Italicum by Caracalla (Ulpian, *ap. Dig.* 50. tit. 15. s. 1), and afterwards became the capital of Phoenicia Libanesia. (Hierocl.; Malal. xii. p. 296, ed. Bonn.)

There are still extant coins of Caracalla and Elagabalus, in which it is called a colony and a metropolis. On the coins of Caracalla it is called a colony, and on those of Elagabalus a metropolis, to which dignity it was no doubt elevated by the latter emperor. The annexed coin of Caracalla represents on the reverse the temple of the Sun. (Eckhel, vol.



COIN OF EMESA.

iii. p. 311.) The present name of Emesa is *Hems*. [G. W.]

EMIMS (Ὀμμίν, Ἐμμαῖοι), the very ancient inhabitants of Moab, a gigantic race, as their name imports, dispossessed by the children of Lot [MOAB] (*Deut.* ii. 10, 11), having been then lately weakened, as would appear, by the defeat they had experienced in the valley of Kiriathaim from Chedorlaomer and the confederate kings, as recorded in *Genesis* (xiv. 5). [G. W.]

EMMA'US (Ἐμμαούς). 1. A village of Judaea mentioned by St. Luke (xxiv. 13), distant sixty furlongs from Jerusalem. This is doubtless identical with the Χώριον Ἀμμαούς of Josephus, which he says ἀπέχει τῶν Ἱεροσολύμων σταδίους ἑξήκοντα, in which Vespasian established a colony of 800 veterans. (*B. J.* vii. 6. § 6.) A tradition, originating apparently in the 14th century, which has fixed its site at the village of *El-Khubeibeh*, has no value whatever, and the distance does not coincide (Robinson, *B. R.* vol. iii. pp. 65, 66). A more ancient and consistent tradition, which still prevails among the Greeks, identifies it with the village of *Kuriyat-el-Anûb*, popularly called *Abu-Goosh*, on the road between Jerusalem and Jaffa, about 1½ hour from the former city. The authenticity of this tradition is confirmed by the existence at the present day of a native village, on the road between Jerusalem and *Kuriyat-el-Anûb*, named *Colonia* or *Kulonia*, obviously deriving its name from the military colony established in the district of Ammaus by Vespasian. It is still celebrated for its waters, as it was in the time of Julian, who attempted to stop the fountain on account of the miraculous virtues imputed to it. (Theophanes, cited by Reland, *Palaest.* p. 759.) It is often confounded with the following, as it is, indeed, by Theophanes.

2. A city of Palaestine, about eight or ten miles from the former (with which it has been often confounded), still retaining its ancient name almost unchanged, being now called *Ammwus*. In classic times it was designated Nicopolis, in commemoration, as is suggested, of the destruction of Jerusalem. (Willibald. *ap. Reland*, p. 760.) It is frequently mentioned in the book of Maccabees, and by Josephus (cited in Reland, pp. 428, 429, 758, 759), and is joined with Lydda and Thamna. The Itinerarium Hierosolymitanum places it 22 Roman miles from Jerusalem; and St. Jerome accurately states its position, "ubi incipiunt montana Judaeae consurgere" (*Comment. in Daniel.* xii.); but both he and Eusebius erroneously identify this city with the village mentioned by St. Luke. (*Epitaph. Paulae*, and *de Locis Hebraicis, ad voc.* Ἐμμαούς.) Pliny (v. 14) seems to make the same mistake, when he writes of it as a toparchy — "Fontibus irriguam Emmaum, Lyddam, Joppicam," — a characteristic certainly more descriptive of the village of St. Luke than of the city Nicopolis, whose site is still marked by a village bearing the same name, and traces of ancient ruins, on the right hand, or north, of the road from Jerusalem to *Jaffa*, in the immediate vicinity of *Latrûn*, the "Castellum boni Latronis" of the Crusades.

3. (Ἀμμαοῦς.) The name given by Josephus (*Ant.* xviii. 2. § 3, *B. J.* iv. 1. § 2) to the medicinal hot-springs of Tiberias, and which he interprets to mean "warm baths," probably identifying the name with the Hebrew Hammath; which inclines Dr. Robinson to regard the ancient town of

Hammath of the tribe of Naphthali (*Josh.* xix. 35) as represented in these hot springs. (*B. Res.* vol. iii. p. 260.) [TIBERIAS.] [G. W.]

EMO'DI MONTES (τὰ Ἡμωδὰ ὄρη, Strab. xi. p. 511, xv. pp. 698, 715; Ptol. vi. 15; τὸ Ἡμωδὸν ὄρος, Diod. ii. 35; Dionys. 748, 1146; τὰ Ἡμωδά, Ptol. vi. 16; ὁ Ἡμωδός, Strab. xv. p. 689; Arrian, *Ind.* 2; Eustath. *ad Dionys.* 748; Emodus, Plin. v. 27; Hemodes, Mela, i. 15. § 2, iii. 7. § 6; Emodon, Amm. Marc. xxiii. 6. § 64). Although the expedition of Alexander the Great opened out to the Grecian mind only that part of the chain of the *Himalayah* which is nearest the country of the five rivers of W. India, yet it is to this epoch that we must date a new era for Asiatic geography. The enterprise of the Macedonian conqueror, the campaign of Seleucus Nicator, the long residence of Megasthenes at the court of Sandracottus, and the researches made by Patrocles, the general of Seleucus, and the most veracious (ἥκιστα ψευδόλογος) of all writers concerning India (Strab. ii. p. 70), seem to have thrown great light upon the more E. portions of the peninsula. From this time there appear in the Greek, and subsequently in the Roman writers, views more or less generally accurate on the existence, direction, and continuity of a vast range of mountains extending over the entire continent from W. to E. Dicaearchus, the pupil of Aristotle, has the merit of having been the first to point this out, and it is clearly indicated in the geography of Eratosthenes. In both authors, more than 300 years before Pliny, the name of Imaus is met with under the form of Imaon. India is bordered to the N., from Ariana to the Eastern Sea, by the extremities of Taurus, to which the aboriginal inhabitants give the different names of Paropamisus, Emodon, Imaon, and others, while the Macedonians call them Caucasus. (Eratosth. *ap. Strab.* xv. p. 689; comp. ii. p. 68, xi. p. 490.) The idea of attaching to the Taurus of Asia Minor the W. extremity of the *Himalayah* range or *Hindoo-kush*, the plateau which is prolonged towards the volcano of *Demavend*, and extends along the S. shore of the Caspian, is not strictly correct. But Strabo (xi. p. 511), in a passage where he describes the chain of the Taurus on the other side of the Caspian, illustrates the continuity of the chain with great detail. In proceeding from the Hyrcanian sea to the E., the mountains that the Greeks call Taurus are always on the right hand, as far as the Indian sea. These mountains begin in Pamphylia and Cilicia, and, receiving different names, are uninterruptedly prolonged to the E. All these mountains beyond the Arii have received from the Macedonians the name of Caucasus; but among the barbarians the mountains to the N. are called Paropamisus, the Emodes and Imaon taking different names in different parts. (Comp. Groskurd, *ap. l. c.*) It is remarkable that these indigenous denominations of the great Himalayan chain were so little altered by the Greeks, that in our time, more than 2000 years after Eratosthenes, we are enabled to interpret them from the Sanscrit. The name of *Himalaya*, applied to a chain of mountains limiting India to the N., has been recognised by Haughton in the laws of Manu. It is the "abode" (*ālaya*) of "snow" (*hima*). The great epic poems of India, the *Rámáyana* and the *Mahábhárata*, speak of *Himaván* and *Himavat*—"snowy," "wintry." Imaus is derived from *Himavat* (Bohlen, *Das Alte-Indien*, vol. i. p. 11), an etymology of which Pliny was aware, who, after speaking of the Montes Emodi, adds, "quorum promontorium Imaus vocatur, incolarum linguâ nivosum significante" (vi. 17). The Montes Emodi are the "golden mountains" (*hêmâdri*)—*hêma*, "gold;" *adri*, "mountain"—either because of the supposition that there were rich mines of gold, as in the other extremity of Central Asia, in the *Altai* and *Kinchan*, or in allusion to those fires of the setting sun reflected by the snows of the Himalayah which gild its highest summits, as described in The Cloud Messenger of *Kálidása*.

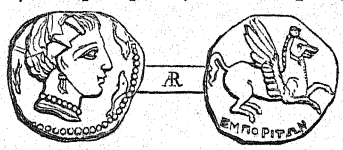
As it appears, therefore, that, according to the great geographical views conceived by Eratosthenes, and elaborated in detail from better and more numerous materials by Marinus of Tyre and Ptolemy, the ancients believed that the interior of Asia was traversed by one single great chain of mountains prolonged from the E. to the W. in the parallel of Rhodes, it only remains to mark off that portion of the great central cordillera to which they applied the name of Emodus or Emodi Montes. They may generally be described as forming that portion of the great lateral branch of the Indian Caucasus, the colossal *Himalayan* range (μέγιστον ὄρος, Agathem. ii. 9), extending along *Nepaul*, and probably as far as *Bhotan*. The prolongation was occasionally indefinitely made. Thus Dionysius Periegetes (ii. 62) describes the foot of the Emodes as bathed by the foaming waves of the Eastern Ocean. Ptolemy (vi. 16) gives the name of Ottorocorras (Ὀττοροκόρρας) to the E. extremity of the chain. The Greeks probably specially applied a general denomination in the systematic geography of India. The Ottorocorras of Ptolemy is the *Uttara-Kuru* of the *Vedás* and *Mahábhárata*, the upper or hyperborean regions of Asia. (Comp. Colebrooke, *Asiat. Research.* vol. viii. p. 398.) The text of Ammianus (xxiii. 6. § 64) has Opuro-Carra, which is the same Mount *Kuru*. The same historian describes in a very picturesque manner one of those Alpine forms ("Contra Orientalem plagam in orbis speciem consertae celsorem aggerum summitates ambiunt Seras; a Septentrione nivosae solitudini cohaerent," *l. c.*) which are so often repeated in the windings of the mountains of E. Asia. The S. spurs of this chain were called BEPYRRHUS (τὸ Βήπυρρον ὄρος, Ptol. vii. 2), with the sources of the DOANAS (*Irawaddy*); DAMASSI or DAMASII MONTES (τὰ Δάμασσα ὄρη, Ptol. *l. c.*), with the sources of the DORIAS; and SEMANTHINI MONTES (τὸ Σημανθινὸν ὄρος, Ptol. *l. c.*), from which the rivers SERAS and ASPITHRA take their rise. (Humboldt, *Asie Centrale*, vol. i. pp. 140—145; Gosselin, *Géographie des Anciens*, vol. iii. pp. 173, 188, 297, 298; Ritter, *Erdkunde*, vol. ii. p. 185, vol. v. p. 449.) [E. B. J.]

EMPERE'SIUM (Ἐμπερέσιον), a promontory mentioned by Dicaearchus between Aulis and Euripus. Leake supposes Emperesium to have been the name of the peninsula of Euboea immediately south of Chalcis and the Straits. (Dicaearch. *Stat. Graec.* 90; Leake, *Northern Greece*, vol. ii. p. 264, seq.)

EMPO'RIA (τὰ Ἐμπορεῖα), was at first the name of a number of seaport towns, Phoenician and Carthaginian settlements, on the shores of the Lesser Syrtis; afterwards of the district in which those towns lay. (Polyb. i. 82. § 6, iii. 23. § 2, *Exc. Leg.* 18; Appian, *Pun.* 72; Liv. xxix. 25, xxxiv. 62: see further AFRICA, p. 68, b., and BYZACIUM.) [P. S.]

EMPO'RIAE (Liv.) or EMPO'RIUM (Ἐμπορίαι, Ptol.; Ἐμπορεῖον, Polyb., Strab.; Ἐμπόριον, Ptol.: *Ampurias*), an ancient and important city of His-

pania Tarraconensis, on the small gulf (*G. of Rosas*) which lies below the E. extremity of the Pyrenees, and at the mouth of the river Clodianus (*Fluvia*), which formed its port. Its situation made it the natural landing-place from Gaul; and as such it was colonised at an early period by the Phocaeans of Massalia. Their first city (afterwards called the Old Town) was built on a small island, whence they passed over to the mainland: and here a double city grew up,—the Greek town on the coast, and an Iberian settlement, of the tribe of the Indigetes, on the inland side of the other. Julius Caesar added a body of Roman colonists to the Greeks and Spaniards; and the place gradually coalesced into one Roman city. On coins it is styled a municipium. (Liv. xxi. 60, 61, xxvi. 19, xxviii. 42, xxxiv. 9; Polyb. iii. 76; Strab. iii. pp. 159, 160; Mela, ii. 6; Plin. iii. 3. s. 4; Ptol. ii. 5. § 20; Steph. B. *s. v.*; Scylax, p. 1; Scymn. Ch. 203; Sil. Ital. iii. 369, xv. 176; Florez, *Med. de Esp.* vol. ii. pp. 409, 645, vol. iii. p. 66; Mionnet, vol. i. pp. 40, 41, *Suppl.* vol. i. p. 82; Sestini, p. 139; Num. Goth; Eckhel, vol. i. p. 49; Ukert, vol. ii. pt. 1. p. 423.) [P. S.]



COIN OF EMPORIAE.

EMPO'RICUS SINUS (ὁ Ἐμπορικὸς κόλπος), a gulf on the W. coast of Mauretania Tingitana, between the towns of Sala (*Salee*) and Lixus (*El-Araish*). It derived its name from the mercantile settlements of the Phoenicians. Strabo says that the tides were here so great, that at high water the country was overflowed 7 stadia inland; a statement confirmed by the great swamps which now cover the district. (Strab. xvii. pp. 825, 829; Ptol. iv. 1.) [P. S.]

E'MPULUM (*Ampiglione*), a small town of Latium, a dependency of Tibur, which was taken in B. C. 355 by the Roman consuls. (Liv. vii. 18.) This is the only mention of its name, and we have no clue to its position; but the resemblance of name has induced Gell and Nibby to regard the remains of an ancient town visible at a place called *Ampiglione* (about 5 miles E. of *Tivoli*, on the road to *Siciliano*), as those of Empulum. Considerable portions of the walls remain, constructed of polygonal blocks of tufo—the only instance of the employment of that material in this style of construction; but they are not of a massive character, and are intermixed with portions of reticulated and other masonry, decidedly of the Roman period. The site was probably used in later times as that of a Roman villa. (Gell, *Top. of Rome*, pp. 199—201; Nibby, *Dintorni*, vol. ii. pp. 10, 11.) [E. H. B.]

ENCHELANES (Ἐγχελάνες), a people and town of Illyricum, situated on the W. shore of Lake Lychnitis, in Dassaretia, subdued by Philip, B. C. 216. (Polyb. v. 108. § 8.) [E. B. J.]

ENCHE'LEES (Ἐγχέλεες), an Illyrian tribe, whom the ancient geographer Hecataeus (*Fr.* 66—70, ed. Klausen) placed to the S. of the Taulantii. Scylax (*Fr.* 58) has fixed their position N. of Epidamnus and the Taulantii. This tribe are connected with the cycle of myths concerning Cadmus. (Comp. Herod. v. 61.) [E. B. J.]

ENDOR (Ἀενδώρ, LXX.; Ἔνδωρον, Joseph.; Ἠνδώρ, Ἀηνδώρ, Euseb.), a village in Palestine, infamous in the closing scenes of the life of Saul for his consultation of the sorceress, on the eve of the battle of Gilboa. (1 *Sam.* xxviii. 7, &c.) It is reckoned to the half tribe of Manasseh, on this side Jordan (*Josh.* xix. 11), and is placed by Eusebius and St. Jerome (*Onomast. s. v.*) at the distance of four miles to the south of Mount Tabor. It was a large village in their time, and still exists under the same name, on the northern declivity of Little Hermon, and near to Nain,—another mark of identification furnished by Eusebius. (Robinson, *Bib. Res.* vol. iii. p. 225.) [G. W.]

E'NEA (Ἐνέα). Strabo (p. 552) mentions three places, on the authority of Demetrius of Scepsis, in the neighbourhood of Scepsis and the Aesepus; and these places are: "Enea, a village (κώμη), and Agyria and Alazia." In another passage Strabo (p. 602), on the same authority, says: "On the right hand of the Aesepus, between Polichne and Palaescepsis, is the Nea Come and silver mines;" and again he says that "Palaescepsis is distant 50 stadia from Aeneia, and 30 from the Aesepus." It is plain that Enea, Nea, and Aeneia, are all the same place, and therefore there is some error in Strabo's text. Groskurd (*Transl. Strab.* vol. ii. pp. 480, 580, note) takes Ἐνέα to be the true name in the first of these passages; and Ἐνέα or Αἰνεία to be the true name in the second. He takes Enea to be the modern *Ene* or *Einiéh*, near the junction of two branches of the *Mendere Chai*. As to this point, see NEA and NEANDRIA. [G. L.]

ENEGLAIM (Ἐναγαλλείμ, LXX.; Ἀγαλλείμ, Euseb.), a city of Moab, mentioned only in Ezekiel (xlvii. 10); placed by Eusebius 8 miles south of Areopolis or Ar of Moab (*Onomast. s. v.*), but doubtless identical with the Eglaim of Isaiah, in the burden of Moab (xv. 8). St. Jerome (*Comment. in Ezek. l. c.*) says that it was at the northern extremity of the Dead Sea, at the mouth of the Jordan, as indeed the passage in Ezekiel implies that it was on the coast of the Dead Sea. [G. W.]

ENGANNIM (Ἠγαννά). 1. A city situated in that part of the tribe of Judah designated "the valley" or "the plain" (*Josh.* xv. 34), which bordered on the great plain of Philistia; and several of the cities mentioned in immediate connection with it, and which are still represented by villages bearing the same name, enable us to place it in the neighbourhood of the valley of Elah.

2. Another city of the same name was situated in the tribe of Issachar (*Josh.* xix. 21), and assigned to the Levites (*Josh.* xxi. 29). [G. W.]

ENGEDI (Ἀγκάδης, al. Ἐνγαδδί, al. Ἠνγαδδί, LXX.; Ἐγγαδέ, Ἐγγαδαί, Ἐγγαδί, Joseph.; Ἐγγάδδα, Ptol.: *Eth.* Ἐγγηδήνος), a city in the wilderness of Judaea (*Josh.* xv. 62), giving its name to a desert tract on the west of the Dead Sea (1 *Sam.* xxiv. 2). Its more ancient name was Hazezon-tamar, when it was inhabited by the Amorites (*Genes.* xiv. 7; 2 *Chron.* xx. 2.) It was celebrated in old times for its vineyards (*Cant.* i. 14), and Pliny reckons it second only to Jerusalem for its fertility and palm-groves (v. 17). It is misplaced by St. Jerome at the southern extremity of the Dead Sea (*Comment. in Ezek.* xlvii. 10), and stated by Josephus to be 300 stadia from Jerusalem (*Ant.* ix. 1. § 2). It gave its name to one of the fifteen toparchies of Judaea (*B. J.* v. 3). It took its name—"Fountain of the wild Goats" (still called *'Ain-Jidiy*)—from a copious

spring issuing out of the limestone rock at the base of an almost perpendicular cliff 800 or 1000 feet high, down the face of which was the only approach to the town, by a zigzag path cut in the rock. The city was situated on a small plain between the fountain and the sea, and some faint traces of buildings may still be discovered. Owing to the enormous depression of the Dead Sea, the climate of this spot, shut in on all sides but the east by rocky mountains, has a temperature much higher than that of any other part of Palestine, and its fruits consequently ripen three weeks or a month before those of the hill country. It is now inhabited only by a few Arabs, whose deformed and stunted growth bears witness to the relaxing influence of this almost tropical climate. (Reland, *Palaestina*, p. 763; Robinson, *Bib. Res.* vol. ii. p. 209, &c.) [G. W.]

ENGUIUM or ENGYUM (Ἔγγυον, Diod., Steph. B., Ἐγγύϊον, Plut.: *Eth.* Ἐγγύϊνος, Enguinus: *Gangi Vetere*), a city in the interior of Sicily, celebrated for its temple of the Magna Mater. Diodorus tells us that it was originally founded by a colony of Cretans, the survivors of the expedition of Minos, who were after the Trojan War reinforced by a fresh body of colonists from the same country under Meriones. (Diod. iv. 79.) The same tradition is related by Plutarch, who mentions that relics of Meriones and Ulysses were still shown there in confirmation of it. (Plut. *Marc.* 20.) But it is certain that it was not in historical times a Greek colony: nor is any mention of it found in history till the time of Timoleon, when the two cities of Engyum and Apollonia were subject to a tyrant named Leptines, who was expelled by Timoleon, and the cities restored to their liberty. (Diod. xvi. 72.) During the Second Punic War Engyum was one of the places that had zealously espoused the cause of the Carthaginians, and was in consequence threatened with severe punishment by Marcellus, but was spared by him at the intercession of Nicias, one of its principal citizens. (Plut. *Marc.* 20.) No further mention of it occurs in history: it appears in the time of Cicero as a municipal town, and is found also in the lists given by Pliny and Ptolemy of the cities of Sicily: but from this time all trace of it disappears. (Cic. *Verr.* iii. 43; Plin. iii. 8. s. 14; Ptol. iii. 4. § 14.) Plutarch tells us it was not a large city, but very ancient and celebrated on account of its temple, which Cicero also calls "angustissimum et religiosissimum fanum." Its reputation is sufficiently proved by the circumstance that Scipio Africanus had presented many offerings to it, including bronze armour and vases of beautiful workmanship, all of which were carried off by the rapacious Verres. (Cic. *Verr.* iv. 44, v. 72.) Cicero calls the deity to whom the temple was dedicated "Mater Magna," and distinctly identifies her with the Mater Idaea: Plutarch and Diodorus, on the contrary, mention the goddesses in the plural, *αἱ Θεαὶ Ματέρες*, like the Deae Matres of the Romans. It is probable that their worship was of Pelasgian origin, and the traditions that derived the foundation of the city from Crete evidently point to the same connection.

We have no clue to the precise situation of Engyum: but Cicero mentions it in conjunction with Aluntium, Apollonia, Capitium, and other cities of the NE. of Sicily; and the subjection of Apollonia and Engyum to the government of Leptines would seem to indicate that the two places were not very far distant from each other. Hence the suggestion of Cluverius, who places Engyum at *Gangi Vetere*, about 2 miles S. of the modern town of *Gangi*, and near the sources of the *Fiume Grande*, though a mere conjecture, is plausible enough, and has accordingly been followed by most subsequent writers. The elevated situation of this place would correspond with the strong position assigned it by Diodorus (iv. 79); and Silius Italicus (xiv. 249) also tells us it had a rocky territory. The ruins mentioned by Fazello as existing at *Gangi Vetere*, are however not ancient, but those of the old town of the name, now deserted. (Fazell. *de Reb. Sic.* x. 2; Amic. *ad loc.* p. 419; Cluver. *Sicil.* p. 367.) Ptolemy indeed seems to place Engyum in the more southern part of Sicily: but little dependence can be placed on his data for the towns of the interior. [E. H. B.]

ENI'PEUS, a river of the Macedonian Pieria, which is described by Livy (xliv. 8) as descending from a valley of Olympus, and as enclosed between high and precipitous banks, containing little water in summer, but full of quicksands and whirlpools in wintry weather. In B. C. 169, Perseus placed his army at a distance of 5 M. P. from Dium, behind the Enipeus, and occupied the line of the river. The description of the historian, and its distance from Dium, correspond to the river of *Litokhóro*, which has its origin in the highest parts of the woody steeps of Olympus, and flows in a wide bed between precipitous banks, which gradually diminish in height to the sea. (Leake, *Northern Greece*, vol. iii. pp. 406, 420.) [E. B. J.]

ENI'PEUS (Ἐνίπευς, sometimes Ἐνισεύς, Strab. viii. p. 356; Eustath. *ad Od.* xi. 328: *Fersaliti*), one of the principal rivers of Thessaly, rises in Mount Othrys, and after flowing through the plain of Pharsalus, flows into the Peneus. Its chief tributary was the Apidanus, which rises at the foot of the mountains of Phthia, probably at the springs of *Vrysiá*. The Apidanus is sometimes represented as the principal of the two rivers, and its name given to the united stream flowing into the Peneus. Herodotus relates that the Apidanus was the only river in Achaea, of which the waters were not drunk up by the army of Xerxes. (Strab. ix. p. 432, comp. viii. p. 356; Eurip. *Hec.* 451; Herod. vii. 196; Apoll. Rhod. i. 35.) The Enipeus is a rapid river, and is therefore called by Ovid "irrequietus Enipeus" (*Met.* i. 579), an epithet which, as Leake remarks, is more correct than Lucan's description (vi. 374):—

. . . . "it gurgite rapto
Apidanus; nunquamque *celer, nisi mixtus, Enipeus.*"

The Cuarius flowed into the Enipeus after its junction with the Apidanus. (Leake, *Northern Greece*, vol. iv. pp. 320, 330.) Respecting the river god Enipeus, see *Dict. of Biogr. and Myth. s. v.*

2. A river of Elis in the Pisatis, called Barnichius in the time of Strabo, flowed into the Alpheius at no great distance from its mouth. Near the sources of this river stood Salmone. (Strab. viii. p. 356.) [SALMONE.]

ENISPE (Ἐνίσπη), an Arcadian town mentioned by Homer, in the Catalogue of Ships, along with Rhipe and Stratia. It was impossible even in antiquity to determine the position of these towns, and Pausanias treats as absurd the opinion of those who considered them to be islands in the river Ladon. (Hom. *Il.* ii. 606; Strab. viii. p. 388; Paus. viii. 25. § 12.)

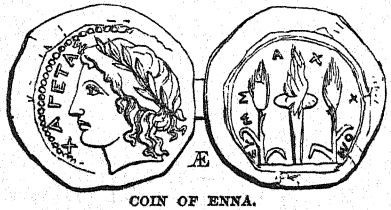
ENNA or HENNA (Ἔννα, Steph. B., Pol., Diod., &c., but in Livy, Cicero, and most Latin authors HENNA: *Eth.* Ἐνναῖος, Ennensis or Hen-

nensis: *Castro Giovanni*), an ancient and important city of Sicily, situated as nearly as possible in the centre of the island; whence Cicero calls it "mediterranea maxime" (*Verr.* iii. 83), and tells us that it was within a day's journey of the nearest point on all the three coasts. Hence the sacred grove of Proserpine, in its immediate neighbourhood, was often called the "umbilicus Siciliae." (Cic. *Verr.* iv. 48; Callim. *H. in Cer.* 15.) The peculiar situation of Enna is described by several ancient authors, and is indeed one of the most remarkable in Sicily. Placed on the level summit of a gigantic hill, so lofty as almost to deserve to be called a mountain, and surrounded on all sides with precipitous cliffs almost wholly inaccessible, except in a very few spots which are easily defended, abundantly supplied with water which gushes from the face of the rocks on all sides, and having a fine plain or table land of about 3 miles in circumference on the summit, it forms one of the most remarkable natural fortresses in the world. (Liv. xxiv. 37; Cic. *Verr.* iv. 48; Strab. vi. p. 272.) Stephanus of Byzantium tells us (*s. v.* Ἔννα), but without citing his authority, that Enna was a colony of Syracuse, founded 80 years after the settlement of the parent city (B. C. 654): but the silence of Thucydides, where he mentions the other colonies of Syracuse founded about this period (vi. 2.), tells strongly against this statement. It is improbable also that the Syracusans should have established a colony so far inland at so early a period, and it is certain that when Enna first figures in history, it appears as a Siculian and not as a Greek city. Dionysius of Syracuse seems to have fully appreciated its importance, and repeatedly attempted to make himself master of the place; at first by aiding and encouraging Aeimnestus, a citizen of Enna, to seize on the sovereign power, and afterwards, failing in his object by this means, turning against him and assisting the Ennaeans to get rid of their despot. (Diod. xiv. 14.) He did not however at this time accomplish his purpose, and it was not till a later period that, after repeated expeditions against the neighbouring Sicilian cities, Enna also was betrayed into his hands. (Id. xiv. 78.) In the time of Agathocles we find Enna for a time subject to that tyrant, but when the Agrigentines under Xenodicus began to proclaim the restoration of the other cities of Sicily to freedom, the Ennaeans were the first to join their standard, and opened their gates to Xenodicus, B. C. 309. (Id. xx. 31.) In the First Punic War Enna is repeatedly mentioned; it was taken first by the Carthaginians under Hamilcar, and subsequently recaptured by the Romans, but in both instances by treachery and not by force. (Diod. xxiii. 9. p. 503; Pol. i. 24.) In the Second Punic War, while Marcellus was engaged in the siege of Syracuse B. C. 214, Enna became the scene of a fearful massacre. The defection of several Sicilian towns from Rome had alarmed Pinarius the governor of Enna, lest the citizens of that place should follow their example; and in order to forestal the apprehended treachery, he with the Roman garrison fell upon the citizens when assembled in the theatre, and put them all to the sword without distinction, after which he gave up the city to be plundered by his soldiers. (Liv. xxiv. 37—39.) Eighty years later Enna again became conspicuous as the head-quarters of the great Servile War in Sicily (B. C. 134—132), which first broke out there under the lead of Eunus, who made himself master in the first instance of Enna, which from its central position and great natural strength became the centre of his operations, and the receptacle of the plunder of Sicily. It was the last place that held out against the proconsul Rupilius, and was at length betrayed into his hands, its impregnable strength having defied all his efforts. (Diod. xxxiv., Exc. Phot. pp. 526—529, Exc. Vales, pp. 599, 600; Flor. iii. 19. § 8; Oros. v. 9.; Strab. vi. p. 272.) Strabo tells us (*l. c.*) that it suffered severely upon this occasion (which, indeed, could scarcely be otherwise), and regards this period as the commencement of its subsequent decline. Cicero, however, notices it repeatedly in a manner which seems to imply that it was still a flourishing municipal town: it had a fertile territory, well-adapted for the growth of corn, and diligently cultivated, till it was rendered almost desolate by the exactions of Verres. (Cic. *Verr.* iii. 18, 42, 83.) From this time we hear little of Enna: Strabo speaks of it as still inhabited, though by a small population, in his time: and the name appears in Pliny among the municipal towns of Sicily, as well as in Ptolemy and the Itineraries. (Strab. *l. c.*; Plin. iii. 8. s. 14; Ptol. iii. 4. § 14; *Itin. Ant.* p. 93; *Tab. Peut.*) Its great natural advantages, as well as its central position, must have secured it in all times from complete decay, and it seems to have continued to exist throughout the middle ages. Its modern name of *Castro Giovanni* seems to be merely an Italianised form of *Castro Janni*, the name by which it is known in the native dialect of Sicily, and this is probably only a corruption of the name of Castrum Ennae or *Castro di Enna.*

The neighbourhood of Enna is celebrated in mythological story as the place from whence Proserpine was carried off by Pluto. (Ovid, *Met.* v. 385—408; Claudian, *de Rapt. Proserp.* ii.; Diod. v. 3.) The exact spot assigned by local tradition as the scene of this event was a small lake surrounded by lofty and precipitous hills, about 5 miles from Enna, the meadows on the banks of which abounded in flowers, while a cavern or grotto hard by was shown as that from which the infernal king suddenly emerged. This lake is called Pergus by Ovid (*Met.* v. 386) and Claudian (*l. c.* ii. 112), but it is remarkable that neither Cicero nor Diodorus speaks of any lake in particular as the scene of the occurrence: the former however says, that around Enna were "lacus lucique plurimi, et laetissimi flores omni tempore anni." (*Verr.* iv. 48.) Diodorus, on the contrary, describes the spot from whence Proserpine was carried off as a meadow abounding in flowers, especially odoriferous ones, to such a degree that it was impossible for hounds to follow their prey by the scent across this tract: he speaks of it as enclosed on all sides by steep cliffs, and having groves and marshes in the neighbourhood, but makes no mention of a lake (v. 3). The cavern however is alluded to by him as well as by Cicero, and would seem to point to a definite locality. At the present day there still remains a small lake in a basin-shaped hollow surrounded by great hills, and a cavern near it is still pointed out as that described by Cicero and Diodorus, but the flowers have in great measure disappeared, as well as the groves and woods which formerly surrounded the spot, and the scene is described by modern travellers as bare and desolate. (Hoare's *Classical Tour*, vol. ii. p. 252; Parthey, *Wanderungen d. Sicilien*, p. 135; Marquis of Ormonde, *Autumn in Sicily*, p. 106, who has given a view of the lake.)

The connection of this myth with Enna naturally

led to (if it did not rather arise from) the peculiar worship of the two goddesses Ceres and Proserpine in that city: and we learn from Cicero that there was a temple of Ceres of such great antiquity and sanctity that the Sicilians repaired thither with a feeling of religious awe, as if it was the goddess herself rather than her sanctuary that they were about to visit. Yet this did not preserve it from the sacrilegious hands of Verres, who carried off from thence a bronze image of the deity herself, the most ancient as well as the most venerated in Sicily. (Cic. *Verr.* iv. 48.) No remains of this temple are now visible: according to Fazello it stood on the brink of the precipice, and has been wholly carried away by the falling down of great masses of rock from the edge of the cliff. (Fazell. x. 2. p. 444; M. of Ormonde, p. 92.) Nor are there any other vestiges of antiquity still remaining at *Castro Giovanni:* they were probably destroyed by the Saracens, who erected the castle and several other of the most prominent buildings of the modern city. (Hoare, *l. c.* p. 249.) There exist coins of Enna under the Roman dominion, with the legend MUN. (Municipium) HENNA, thus confirming the authority of Cicero, all the best MSS. of which have the aspirated form of the name. (Zumpt, *ad Verr.* p. 392.) The most ancient Greek coin of the city also gives the name HENNAION (Eckhel, vol. i. p. 206): there is therefore little doubt that this form is the more correct, though Enna is the more usual. [E. H. B.]



COIN OF ENNA.

ENNEAODOS. [AMPHIPOLIS.]

E'NOPE. [GERENIA.]

ENTELLA (Ἔντελλα: *Eth.* Ἐντελλῖνος, Entellinus: *Rocca d'Entella*), a city in the interior of Sicily, situated on the left bank of the river Hypsas (*Belici*), and nearly midway between the two seas, being about 25 miles from the mouth of the Hypsas, and much about the same distance from the N. coast of the island, at the gulf of *Castellamare.* It was a very ancient city, and apparently of Sicanian origin, though the traditions concerning its foundation connected it with the Elymi and the supposed Trojan colony. According to some writers it was founded by Acestes, and named after his wife Entella (Tzetz. *ad Lycophr.* 964), a tradition to which Silius Italicus alludes ("Entella Hectoreo dilectum nomen Acestae," Sil. Ital. xiv. 205), while others ascribed its foundation to Elymus (Serv. *ad Aen.* v. 73), and Virgil represents Entellus (evidently the eponymous hero of the city) as a friend and comrade of Acestes (*Aen.* v. 387). Thucydides, however, reckons Eryx and Egesta the only two cities of the Elymi (vi. 2), and does not notice Entella at all, any more than the other places of native Sicanian or Siculian origin. The first historical mention of Entella is found in Diodorus, who tells us that in B. C. 404 the Campanian mercenaries, who had been in the service of the Carthaginians during the war, having been admitted into the city on friendly terms, turned their arms against the inhabitants, put all the male citizens to the sword, and made themselves masters of the place, of which they retained possession for many years. (Diod. xiv. 9; Ephorus, *ap. Steph. B. s. v.* Ἔντελλα.) During the subsequent wars of Dionysius with the Carthaginians, the Campanian occupants of Entella sided with their former masters, and even continued faithful to their alliance in B. C. 396, when all the cities of Sicily except five went over to that of Dionysius. (Diod. xiv. 48, 61.) It was not till B. C. 368 that the Syracusan despot was able to reduce Entella; the city appears to have still remained in the hands of the Campanians, but was now hostile to the Carthaginians, who (in B. C. 345) in consequence ravaged its territory, and blockaded the city itself. Soon after we find the latter apparently in their hands, but it was recovered by Timoleon, who restored it to liberty and independence. (Id. xv. 73, xvi. 67, 73.)

From this time we hear little more of it. The name is only incidentally mentioned during the First Punic War (Diod. xxiii. 8), but it seems to have taken no part in the struggles between Rome and Carthage. It continued, however, to be a tolerably flourishing municipal town: its territory was fertile in wine (Sil. Ital. xiv. 204) as well as corn, and Cicero praises the inhabitants for their industry in its cultivation (Cic. *Verr.* iii. 43), but, like most of the cities of Sicily, it suffered severely from the exactions of Verres. We still find its name both in Pliny (among the "populi stipendiarii," iii. 8. s. 14) and Ptolemy (iii. 4. § 15), but no further notice of it is found in ancient authors. It however continued to subsist throughout the middle ages, till the 13th century, when, having been converted into a stronghold by the Saracens, it was taken by the emperor Frederic II. and utterly destroyed, the inhabitants being removed to *Nocera* near Naples. The site, which still retained its ancient name in the days of Fazello, is described by him as a position of great natural strength, surrounded by abrupt precipices on all sides but one, but having a table land of considerable extent on its summit. According to the maps, it stands at an angle of the *Belici*, so that that river encircles it on the N. and W. The ruins remaining there in the time of Fazello seem to have been only those of the mediaeval town and its Saracenic castle. (Fazell. *de Reb. Sic.* x. p. 472; Amic. *Lex. Topogr. Sic.* vol. ii. p. 241; Cluver. *Sicil.* p. 376.)

There are extant coins of Entella, with the legend ΕΝΤΕΛΛΙΝΩΝ at full; while others struck under the Campanian occupation of the city have ΕΝΤΕΛΛΑΣ, and on the reverse ΚΑΜΠΑΝΩΝ. The one annexed is copied from the Museum Hunterionum, pl. 26. fig. 3. [E.H.B.]



COIN OF ENTELLA.

EORDAEA (Ἐορδαία, Ἐορδία: *Eth.* Ἐορδός, Ἐορδαῖος, Eordaeus, Eordensis), a subdivision of Upper Macedonia, the inhabitants of which were dispossessed, by the Temenid princes, of their original seats, which, however, still continued to bear the name of Eordia. (Thuc. ii. 99.) From the

remark of Polybius (*ap. Strab.* vii. p. 323), that the Candavian way passed through the country of the Eordaei in proceeding from that of the Lyncestae to Edessa, and from the description of the march of Perseus from Citium in Lower Macedonia through Eordaea into Elimeia, and to the Haliacmon (Liv. xlii. 53), we obtain a knowledge of the exact situation of this district.

It appears to have extended along the W. side of Mount Bermius, comprehending *O'strovo* and *Katránitza* to the N., *Sarighioli* in the middle, and to the S. the plains of *Djumá Budjá* and *Karaiánni*, as far as the ridges near *Kózani* and the *Klisura* of *Siatista*, which seem to be the natural boundaries of the province. The only Eordaean town noticed in history is PHYSCA (*Φύσκα, Φύσκας*, Ptol. iii. 13. § 36) or PHYSCUS (*Φύσκος*, Steph. B.), of which Thucydides (ii. 99) remarks that near it there still remained some of the descendants of the Eordaei, who had been expelled from all other parts of their original settlements by the Teminidae. But there is some reason to add to this name those of BEGORRA and GALADRAE as Eordaean towns. The central and otherwise advantageous position of the former of these places, leads to the conjecture that it may have been the city Eordaea (Hierocl.) of later times. As Lycophron (1342, 1444) couples Galadrae with the land of the Eordaei, and as Stephanus (*s. v.*) attributes that town to Pieria, it might best be sought for at the S. extremity of Eordaea towards the Haliacmon and the frontiers of Pieria, its territory having consisted chiefly, perhaps, of the plains of *Budjá* and *Djumá*. If Galadrae was in the S. part of the province, Begorra in the middle, Physca was probably to the N. about *Katránitza*, towards the mountains of the Bermian range, a position which was most likely to have preserved the ancient race. Ptolemy (iii. 13. § 36) classes three towns under the Eordaei of Macedonia; but, as Scampa is one of them, he has evidently confounded the Eordaei with the Eordeti of Illyria. (Leake, *Northern Greece*, vol. iii. p. 316.) [E. B. J.]

EORDAICUS (*Ἐορδαϊκὸς ποταμός*, Arrian, *Anab.* i. 5. § 5), a river of Upper Macedonia, which has been identified with the *Devól*,—the principal, or at least the longest, branch of the Apsus. This river originates in a lake in the district of *Prespa* called *Ventrólk*, and makes its way through the remarkable pass of *Tzangón*, which forms the only break in the great central range of Pindus, from its S. commencement in the mountains of Aetolia to where it is blended to the N. with the summits of Haemus and Rhodope. From thence it flows to the NW. and enters a large lake at the extremity of the plain of *Poyani*, and, on emerging, winds through a succession of narrow valleys among the great range of mountains which border on the W. of *Korytzá*, till it finally joins the *Beratinós* or ancient Apsus. (Leake, *Northern Greece*, vol. i. p. 334, vol. iii. p. 281.) [E. B. J.]

EORDETI (*Ἐόρδετοι*, Ptol. iii. 13. § 26), an Illyrian people S. of the Parthini, whose territory contained three towns, Scampa, Deboma, and Daulia. (Comp. Tafel, *de Viae Egnat. parte Occid.* p. 23; Pouqueville, vol. i. p. 382.) [E. B. J.]

EPAMANDUODURUM, or EPAMANTADURUM. This town is placed by the Antonine Itin. on a road from Vesontio (*Besançon*) to Larga (*Largitzen*). From Vesontio to Velatodurum the Itin. makes 22, and from Velatodurum to Epamanduodurum 12. In another place the distance is given 31, and Velatodurum is omitted. The Table makes it 13 to Loposagio, and thence 18 to Epomanduo, as it is written.

Epamanduodurum is *Mandeure*. A milestone that was dug up at *Mandeure*, with the name of Trajan upon it, bore the inscription "Vesont. M. P. XXXXIIX," from which we must infer that the numbers in the Itins. denote Gallic leagues.

Mandeure is in the arrondissement of *Montbéliard*, in the department of *Doubs*, in a pleasant valley. The *Doubs* flowed through the town, which was, of course, on both sides of the river; and the two parts were united by three bridges, of which the traces are said to remain, and also of the forts which protected them. The position of the place with respect to the frontier of the Rhone made it an important post. The excavations that were made at *Mandeure* in the sixteenth and seventeenth centuries brought to light a great number of Roman remains, consisting of medals, pottery, gold, silver, and bronze ornaments, statues, fragments of columns, cinerary urns, and various utensils. The remains of an aqueduct and lead pipes were discovered, of three temples, of baths, and of a theatre cut in the rock. The Roman road to *Besançon* may also be traced. It is called in the neighbourhood the *Chaussée de César*, which proves nothing as to its antiquity, for Caesar's name is used by tradition like that of other great conquerors. However, Caesar's march from Vesontio to fight Ariovistus was up the valley of the *Doubs*, and probably enough he went near Epamanduodurum. In the canton of *Montbéliard* there "are some vestiges of a Roman camp;" and, according to Schöpflin, an authority for the antiquities of Alsace and the neighbouring parts, it was in the plain about *Montbéliard* that Caesar defeated the German Ariovistus, B. C. 58; but this is impossible, if Caesar's text is rightly read. Epamanduodurum is a town unknown to history, and yet it appears to have been a considerable place. The name leads to the conclusion that it was an old Gallic town, and on a river, as the termination of the name shows, and the position of the modern site. (*Guide du Voyageur*, &c. par Richard et E. Hocquart.) [G. L.]

EPANTE'RII, a Ligurian tribe, mentioned only by Livy (xxviii. 46), from whose expressions they would appear to have been a mountain tribe, situated in the Maritime Alps above the Ingauni. They were at war with the latter people when Mago arrived in Liguria, B. C. 205. [E. H. B.]

EPEIACUM, in Britain, mentioned by Ptolemy as one of the cities of the Brigantes—*Bin*ovium (*Binchester*), *Caturhacto*nium (*Catterick* Bridge), Calatum, Isurium (*Aldborough*), Rhigodunum *Olic*ana (*Ilkly*), and Eboracum (*York*) being the others, arranged as above, and apparently in their order from north to south. In the "Monumenta Britannica" Epeiacum is identified with *Hexham*; by Maclauchlin (*Survey of Watling Street*), with *Lanchester*. Each of these views is objectionable. *Hexham* lies (see AXELLODUNUM) too far north to belong to the Brigantes, whilst *Longo*vicum is a better equivalent to *Lan*-chester. Indeed so few have denied that this latter form represents the modern *Lan*chester, that *Epeiacum* and *Longovicum* have been considered simply as synonymes for the same place — one in Ptolemy, the other in the Notitia. Objecting to this, laying considerable stress on the name, and raising exceptions to the identification of Vindomora with *Eb*chester, the present writer believes that,

name for name, as well as place for place, *Epeiacum* = *Eb*-chester. Furthermore — as *Eb*-chester stands on an eminence, the *cum* may represent the British *cwm* = *hill*. *Eb*-chester stands on the Watling Street. [R. G. L.]

EPEII. [ELIS.]

EPEIRUS or EPIRUS (Ἤπειρος: *Eth.* Ἠπειρώτης, Epirotes: Adj. Ἠπειρωτικός, Epiroticus), was the name given to the country lying between the Ionian sea and the chain of Pindus, and extending from the Acroceraunian promontory and the boundaries of Illyria and Macedonia on the north to the Ambracian gulf on the south. The word ἤπειρος signified the mainland, and was the name originally given to the whole of the western coast of Greece from the Acroceraunian promontory as far as the entrance of the Corinthian gulf, in contradistinction to Corcyra and the Cephallenian islands. In this sense the word was used not only by Homer (Strab. x. p. 451; Hom. *Il.* ii. 635, *Od.* xiv. 97), but even as late as the time of the Peloponnesian War. (Thuc. i. 5.) Epirus, in its more limited extent, is a wild and mountainous country. The mountains run in a general direction from north to south, and have in all ages been the resort of semi-civilised and robber tribes. The valleys, though frequent, are not extensive, and do not produce sufficient corn for the support of the inhabitants. The most extensive and fertile plain is that of *Joánnina*, in which the oracle of Dodona was probably situated, but even at the present day *Joánnina* receives a large quantity of its flour from Thessaly, and of its vegetables and fruit from the territory of *Arta* on the Ambracian gulf. Epirus has been in all times a pastoral and not an agricultural country. Its fine oxen and horses, its shepherds, and its breed of Molossian dogs, were celebrated in antiquity. (Pind. *Nem.* iv. 82; "quanto majores herbida tauros non habet Epirus," Ov. *Met.* viii. 282; "Eliadum palmas Epiros equarum," Virg. *Georg.* i. 57; "domus alta Molossis personuit canibus," Hor. *Sat.* ii. 6. 114; Virg. *Georg.* iii. 405.) The Epirots were not collected in towns, as was the case with the population in Greece Proper. It is expressly mentioned by Scylax (p. 28) that the Epirots dwelt in villages, which was more suitable to their mode of life; and it was probably not till the time when the Molossian kings had extended their dominion over the whole country, and had introduced among them Grecian habits and civilisation, that towns began to be built. It is in accordance with this that we find no coins older than those of Pyrrhus.

Along the coast of Epirus southward, from the Acroceraunian promontory, a lofty and rugged range of mountains extends. [CERAUNII MONTES.] Hence the Corinthians founded no colony upon the coast of Epirus at the time when they planted so many settlements upon the coast of Acarnania, and founded Apollonia and Epidamnus farther north. Of the mountains in the interior the names of hardly any are preserved with the exception of Tomarus or Tmarus above Dodona. [DODONA.] Of the rivers the most important are: the ARACHTHUS, flowing into the Ambracian gulf, and considered to form the boundary between Epirus and Hellas Proper; the CELYDNUS, flowing into the Ionian sea between Oricum and the Acroceraunian promontory, and forming probably the northern boundary of Epirus; and the THYAMIS, ACHERON, and CHARADRUS, all flowing into the Ionian sea more to the south.

Epirus was inhabited by various tribes, which were not regarded by the Greeks themselves as members of the Hellenic race. Accordingly Epirus was not a part of Hellas, which was supposed to begin at Ambracia. [HELLAS.] Some of the tribes however were closely related to the Greeks, and may be looked upon as semi-Hellenic. Thucydides, it is true, treats both the Molossians and Thesprotians as barbaric (ii. 80); but these two tribes at all events were not entirely foreign to the Greeks like the Thracians and Illyrians; and accordingly Herodotus places the Thesprotians in Hellas (ii. 56), and mentions the Molossian Alcon among the Hellenic suitors of Agarista (vi. 127). It would appear that towards the north the Epirots became blended with the Macedonians and Illyrians, and towards the south with the Hellenes.

The northern Epirots, extending from the Macedonian frontier as far as Corcyra, resembled the Macedonians in their mode of cutting the hair, in their language and dress, and in many other particulars. (Strab. vii. p. 327.) Strabo also relates (*l. c.*) that some of the tribes spoke two languages, — a fact which proves the difference of the races in the country and also their close connection.

According to Theopompus, who lived in the fourth century B. C., the number of Epirot tribes was fourteen (ap. Strab. vii. pp. 323, 324). Their names, as we gather from Strabo, were the Chaones, Thesproti, Cassopaei, Molossi, Amphilochi, Athamanes, Aethices, Tymphaei, Paranaei, Talares, Atintanes, Orestae, Pelagones, and Elimiotae. (Strab. viii. pp. 324, 326, x. p. 434.) Of these, the Orestae, Pelagones, and Elimiotae were situated east of Mt. Pindus, and were subsequently annexed to Macedonia, to which they properly belonged. In like manner, the Athamanes, Aethices, and Talares, who occupied Pindus, were united to Thessaly in the time of Strabo. The Atintanes and Paranaei, who bordered upon Illyria, were also separated from Epirus.

The three chief Epirot tribes were the Chaones, Thesproti, and Molossi. The Chaones, who were at one time the most powerful of the three, and who are said to have ruled over the whole country (Strab. vii. p. 324), inhabited in historical times the district upon the coast from the Acroceraunian country to the river Thyamis, which separated them from the Thesprotians (Thuc. i. 46). The Thesproti extended along the coast from the Thyamis beyond the Acheron to the confines of the Cassopaei, and in the interior to the boundaries of the territory of Dodona, which in ancient times was regarded as a part of Thesprotia. [DODONA.] The Cassopaei, whom some writers called a Thesprotian tribe, reached along the coast, as far as the Ambracian gulf. The Molossi, who became subsequently the rulers of Epirus, originally inhabited only a narrow strip of country, extending from the Ambracian gulf between the Cassopaei and Ambraciotae, and subsequently between the Thesprotians and Athamanes, northwards as far as the Dodonaea. (Leake, *Northern Greece*, vol. iv. pp. 178, 179.) The Molossi subsequently obtained possession of the Cassopaea and the Dodonaea, and their country reached from the river Aous on the north to the Ambracian gulf on the south.

The most ancient inhabitants of Epirus are said to have been Pelasgians. Dodona is represented as an oracle of the Pelasgians. [DODONA.] Chaonia is also called Pelasgian; and the Chaones are said, like the Selli at Dodona, to have been interpreters of the oracle of Zeus. (Steph. B. *s. v.* Χαονία.) There appears to have been an ethnical connection between

the ancient inhabitants of Epirus and some of the tribes on the opposite coast of Italy. The Chones, on the gulf of Tarentum, are apparently the same people as the Chaones; and although we find no mention of the Thesprotians in Italy, we have there a town Pandosia, and a river Acheron, as in Epirus. There are good reasons for supposing that the Italian Oenotrians, to whom the Chonians belonged, were of the same race as the Epirots. (Niebuhr, *Hist. of Rome*, vol. i. p. 57.) [OENOTRIA.] If we were to accept the statement of Aristotle that Dodona was at one time inhabited by the people then called Graeci, but now Hellenes (*Meteor.* i. 14), Epirus must be regarded as the original abode of the Hellenes; but this statement is in opposition to the commonly received opinions of the Greeks, who placed the original home of the Hellenes in Thessaly. It may be that the Pelasgians in Epirus bore the name of Graeci, and carried the name to the opposite coast of Italy; which would account for the Romans and Italians in general giving the name of Graeci to all the Hellenes, looking upon the Hellenes who subsequently founded colonies in Italy as the same people. (Niebuhr, vol. iii. p. 451.) But, however this may be, the inhabitants of Epirus exercised, at an early period, considerable influence upon Greece. Of this the wide-spread reputation of the oracle of Dodona is a proof. The Thessalians, who conquered the country named after them, are represented as a Thesprotian tribe. [THESSALIA.] According to the common tradition, Neoptolemus or Pyrrhus, son of Achilles, settled in Epirus after his return from Troy, accompanied by Helenus, son of Priam. He transmitted his dominions to his son Molossus, from whom the Molossian kings traced their descent. (*Dict. of Biogr. s. vv. Neoptolemus* and *Molossus.*)

The chief Greek settlement in Epirus was the flourishing Corinthian colony of Ambracia, upon the gulf called after it. [AMBRACIA.] At a later period, probably between the time of Thucydides and Demosthenes, some Grecian settlers must have found their way into Thesprotia, since Demosthenes mentions Pandosia, Buchetia, and Elaea, as Eleian colonies (*de Halonn.* p. 84).

The Epirot tribes were independent of one another, though one tribe sometimes exercised a kind of supremacy over a greater or a smaller number. Such a supremacy may have been exercised in ancient times by the Thesprotians, who possessed the oracle. In the Peloponnesian War the Chaonians enjoyed a higher reputation than the rest (Thuc. ii. 80), and it is probably to this period that Strabo refers when he says that the Chaonians once ruled over all Epirus (vii. p. 323). The importance of the Chaonians at this period is shown by a line of Aristophanes (*Equit.* 78, with Schol.). It must not, however, be inferred that the Chaonians possessed any firm hold over the other tribes. The power of the Molossian kings, of which we shall speak presently, rested upon a different basis.

Originally each tribe was governed by a king. In the time of the Persian wars the Molossians were governed by a king called Admetus, who was living with the simplicity of a village chief when Themistocles came to him as a suppliant. (Thuc. i. 136.) Tharyps, also called Tharypas or Arrhybas, the son or grandson of Admetus, was a minor at the beginning of the Peloponnesian War, and was educated at Athens: he is said to have been the first to introduce among his subjects Hellenic civilisation. (Thuc. ii. 80; Paus. i. 11. § 1; Justin, xvii. 3; Plut. *Pyrrh.* 1.) The kingly government always continued among the Molossians, probably in consequence of their power being very limited; for we are told that the king and people were accustomed to meet at Passaron, the ancient Molossian capital, to swear obedience to the laws. (Aristot. *Polit.* v. 11; Plut. *Pyrrh.* 5.) But among the Chaonians and Thesprotians the kingly government had been abolished before the Peloponnesian War: the chief magistrates of the Chaonians were selected from a particular family (*ἐκ τοῦ ἀρχικοῦ γένους*, Thuc. ii. 80). After the Peloponnesian War the power of the Molossians increased, till at length Alexander, the brother of Olympias, who married Philip of Macedon, extended his dominion over most of the Epirot tribes, and took the title of king of Epirus. (Diod. xvi. 72, 91; Strab. vi. p. 280.) Alexander, who died B. C. 326, was succeeded by Aeacides, and Aeacides by Alcetas, after whom the celebrated Pyrrhus became king of Epirus, and raised the kingdom to its greatest splendour. He removed the seat of government from Passaron to Ambracia, which was now for the first time annexed to the dominions of the Epirot kings. Pyrrhus was succeeded in B. C. 272 by his son, Alexander II., who was followed in succession by his two sons, Pyrrhus II. and Ptolemy. (For the history of these kings, see the *Dict. of Biogr.*) With the death of Ptolemy, between B. C. 239 and 229, the family of Pyrrhus became extinct, whereupon a republican form of government was established, which continued till the conquest of Macedonia by the Romans, B. C. 168. Having been accused of favouring Perseus, the Roman senate determined that all the towns of Epirus should be destroyed, and the inhabitants reduced to slavery. This cruel order was carried into execution by Aemilius Paulus, who, having previously placed garrisons in the 70 towns of Epirus, razed them all to the ground in one day, and carried away 150,000 inhabitants as slaves. (Polyb. *ap. Strab.* vii. p. 322; Liv. xlv. 34; Plut. *Aemil. Paul.* 29.) From the effects of this terrible blow Epirus never recovered. In the time of Strabo the country was still a scene of desolation, and the inhabitants had only ruins and villages to dwell in. (Strab. vii. p. 327.) Nicopolis, founded by Augustus in commemoration of his victory off Actium, was the chief city of Epirus under the Roman empire. Both this city and Buthrotum had the dignity of Roman colonies. Epirus formed a province under the Romans, and in the time of Ptolemy was separated from Achaia by the river Achelous. (Ptol. iii. 14.) Epirus now forms part of Albania. The Albanians are probably descendants of the ancient Illyrians, who took possession of the depopulated country under the Roman or the early Byzantine empire. On the conquest of Constantinople by the Latins in 1204, a member of the celebrated Byzantine family of Comnenus established an independent dynasty in Epirus; and the despots of Albania, as they were called, continued for two centuries only second in power to the emperors of Constantinople. The last of these rulers, George Castriot, resisted for more than 20 years the whole forces of the Ottoman empire; and it was not till his death in 1466 that Albania was annexed to the Turkish dominions.

The chief towns in Epirus were:—

1. In Chaonia. Upon the road near the coast from N. to S.: PALAESTE; CHIMAERA; PHOENICE; BUTHROTUM; CESTRIA, also called Ilium or Troja, in the district Cestrine. [CESTRINE.] West of this road, upon the coast: ONCHESMUS; CASSIOPE.

East of the road in the interior: PHANOTE; HELICRANON.

2. In Thesprotia. Upon the road leading from Cestria southwards: EUROEA (?); PANDOSIA, on the Acheron; ELATREIA or ELATEIA; CASSOPE; NICOPOLIS. West of this road, upon the coast: SYBOTA; CHEIMERIUM; TORYNE: BUCHAETIUM; ELAEA. Between this road and the coast: GITANAE; EPHYRA, afterwards called Cichyrus. In the interior: EURYMENAE (?); ISSORIA; BATIAE (?).

3. In Molossia. From N. to S.: PHOTICE; TECMON; DODONA; PASSARON; CHALCIS; PHYLACE; HORREUM.

In the annexed coin the heads on the obverse are those of Zeus and Hera: the ox on the reverse may have reference either to the excellence of the Epirot oxen, or to its being the victim sacred to Zeus. On all coins we find the name of the people in the Doric form ΑΠΕΙΡΩΤΑΝ, and not ΗΠΕΙΡΩΤΩΝ. (Eckhel, vol. ii. p. 160, foll.) (Niebuhr, *Hist. of Rome*, vol. iii. p. 450, seq.; Grote, *Hist. of Greece*, vol. iii. p. 549, seq.; Merleker, *Histor. geogr. Darstellung des Landes und der Bewohner von Epiros*, Königs. 1841; Leake, *Northern Greece*; Bowen, *Mount Athos, Thessaly, and Epirus*, 1852.)



COIN OF EPEIRUS.

EPE'IUM. [AEPY.]

EPETIUM (Ἐπέτιον: *Eth.* Ἐπετῖνος, Ptol. ii. 16. § 4; Plin. iii. 25), a town of the Issii (Polyb. xxxii. 18), in Illyricum, with a harbour (Portus Epetius, *Peut. Tab.*). Remains of this town are found near *Stobretz*. (Comp. Map in Wilkinson, *Dalmatia and Montenegro*, vol. ii.) [E. B. J.]

E'PHESUS (Ἔφεσος: *Eth.* Ἐφέσιος, Ἐφεσίτης, Ἐφεσεύς), a city in Lydia, one of the twelve Ionian cities (Herod. i. 142), on the south side of the Caystrus, and near its mouth. The port was called Panormus. The country around Ephesus was an alluvial plain, as Herodotus observes (ii. 10). The name of Ephesus does not occur in the Homeric poems, and there is no proof, says Strabo, that it was so old as the Trojan War (p. 620). According to a myth (Steph. B. *s. v.* Ἔφεσος), the place was originally called Smyrna, from Smyrna the Amazon: it was also called Samorna, and Trecheia, and Ortygia, and Ptelea. The name Ephesus was said to be from one of the Amazons. The name Ptelea appears in an inscription of the Roman period which was copied by Chishull at Ephesus. Pliny (v. 29) has also preserved this legend of the Amazonian origin of Ephesus, and a name Alope, which the place had at the time of the Trojan War; a story found in Hyginus also. Pliny also mentions the name Morges. The legend of the Amazons is connected with the goddess Artemis, the deity of Ephesus. Pausanias (vii. 2. § 6) has a legend about the temple of Ephesus being founded by Ephesus, the son of the river Caystrus, and Cresus an autochthon.

Strabo, who had been at Ephesus, gives a pretty good description of it (p. 639). As a man sailed northward through the channel that separates Samos from Mycale, he came to the sea-coast of the Ephesia, part of which belongs to the Samii. North of the Panionium was Neapolis, which once belonged to Ephesus, but in Strabo's time to the Samii, who had received it in exchange for Marathesium. Next was Pygela, a small place with a temple of Artemis Munychia, a settlement of Agamemnon, according to a legend; and next the port called Panormus, which contained a temple of Artemis Ephesia; and then the city. On this same coast, a little above the sea, there was also Ortygia, a fine grove of various kinds of trees, and particularly cypress. The stream Cenchrius flowed through it. The stream and the place were connected with a legend of Lato and the birth of Apollo and Artemis. Ortygia was the nurse who assisted Lato in her labour. Above the grove was a mountain Solmissus, where the Curetes placed themselves, and with the clashing of their arms prevented the jealous Hera, who was on the watch, from hearing the cries of Lato. There were several temples in this place, old and new: in the old temples there were ancient wooden statues; but in the later temples others (σκολιὰ ἔργα*). There was Lato holding a staff, and Ortygia standing by her with a child on each arm. The Cares and Leleges were the settlers of Ephesus, according to one story (Strabo), and these two peoples or two names are often mentioned together. But Pherecydes (Strab. p. 632) says that the Paralia of Ionia was originally occupied by Carians from Miletus to the parts about Mycale and Ephesus, and the remainder as far as Phocaea by Leleges. The natives were driven out of Ephesus by Androclus and his Ionians, who settled about the Athenaeum and the Hypelaeus, and they also occupied a part of the higher country (τῆς Παρωρείας) about the Coressus. Pausanias preserves a tradition that Androclus drove out of the country the Leleges, whom he takes to be a branch of the Carians, and the Lydians who occupied the upper city; but those who dwelt about the temple were not molested, and they came to terms with the Ionians. This tradition shows that the old temple was not in the city. The tomb of Androclus was still shown in the time of Pausanias, on the road from the temple past the Olympieium, and to the Pylae Magnetides; the figure on the tomb was an armed man (vii. 2. § 6, &c.). This place on the hill was the site of the city until Croesus' time, as Strabo says. Croesus warred against the Ionians of Ephesus (Herod. i. 26), and besieged their city, at which time during the siege (so says the text) the Ephesii dedicated their city to Artemis by fastening the city to the temple by a rope. It was seven stadia between the old city, the city that was then besieged, and the temple. This old city was the city on the Paroreia. After the time of Croesus the people came down into the plain, and lived about the "present" temple (Strabo) to the time of Alexander.

King Lysimachus built the walls of the city that existed in Strabo's time; and as the people were not willing to remove to the new city, he waited for a violent rain, which he assisted by stopping up the channels that carried off the water, and so drowned the city, and made the people glad to leave it. Lysi-

* This word σκολιὰ has never been explained. Tyrrwhitt altered it to Σκόπα. See Groskurd's note on the passage (*Trans. Strab.* vol. iii. p. 14).

machus called his new city Arsinoë after his wife, but the name did not last long. The story of the destruction of the old city, which was on very low ground, is told by Stephanus (*s. v.* Ἔφεσος) somewhat differently from Strabo. He attributes the destruction to a violent storm of rain, which swelled the river. The town was situated too low; and as the Caystrus is subject to sudden risings, it was damaged or destroyed, as modern towns sometimes have been which were planted too near a river. Thousands were drowned, and valuable property was lost. Stephanus quotes a small poem of Duris of Elaea made on the occasion, which attributes that calamity to the rain and the sudden rising of the river. Nothing is known of Duris, and we must suppose that he lived about the time of the destruction of Ephesus, or about B.C. 322. (Comp. Eustath. *ad Dionys.* v. 827, who quotes the first two lines of the epigramma of Duris.) Pausanias (i. 9. § 7) states that Lysimachus removed to his new Ephesus the people of Colophon and Lebedus, from which time the ruin of these two towns may be dated. [COLOPHON.]

The history of Ephesus, though it was one of the chief of the Ionian towns, is scanty. As it was founded by Androclus the son of Codrus, the kingly residence (βασίλειον, whatever the word means) of the Ionians was fixed there, as they say (Strab. p. 633), "and even to now those of the family are named kings (βασιλεῖς) and have certain honours, the first seat in the games, and purple as a sign of royalty, a staff instead of a sceptre, and the possession or direction of the rites of Eleusinian Demeter" (comp. Herod. i. 147). Ephesus was it seems from an early period a kind of sacred city, for Thucydides (iii. 104), when he is speaking of the ancient religious festival at Delos to which the Ionians and the surrounding islanders used to go with their wives and children, adds, "as now the Iones to the Ephesia." Strabo (p. 633) has also preserved the tradition of Ephesus having been called Smyrna, and he has a very confused story about the Smyrnaei leaving the Ephesii to found Smyrna Proper. [SMYRNA.] He quotes Callinus as evidence of the people of Ephesus having been once named Smyrnaei, and Hipponax to prove that a spot in Ephesus was named Smyrna. This spot lay between Trecheia and the Acte of Lepra; and this Lepra was the hill Prion which was above the Ephesus of Strabo's time, and contained part of the wall. He concludes that the Smyrna of old Ephesus was near the gymnasium of the later town of Ephesus, between Trecheia and Lepra. The old Athenaeum was without the limits of the later city.

The Cimmerians in an invasion of western Asia took Sardis except the acropolis (Herod. i. 15), in the reign of the Lydian king Ardys: and it seems that they got into the valley of the Caystrus and threatened Ephesus. (Callinus, Bergk, *Poetae Lyrici Graeci*, p. 303.) Callinus also speaks of a war between the Magnetes or people of Magnesia and Ephesus his native city (Strab. p. 647), which war of course was before that inroad of the Cimmerii by which Magnesia was destroyed: for there was a tradition of more than one Cimmerian invasion. Ephesus fell successively under the dominion of the Lydian and Persian kings. In B.C. 499, when the Athenians and Eretrians with the Ionians went against Sardis, they sailed to Ephesus and left their ships at Coressus. Some Ephesii were their guides up the valley of the Caystrus and over the range of Tmolus. After the Ionians had fired Sardis they retreated, but the Persians overtook them at Ephesus and defeated the confederates there. (Herod v. 102.) This is all that Herodotus says about Ephesus on this occasion. After the naval battle before Miletus, in which the Ionian confederates were defeated, some of the Chii, who had escaped to Mycale, made their way by night into the Ephesia, where the women were celebrating the Thesmophoria, and the Ephesii, who knew nothing of what had happened to the Chii, fell upon them supposing they were robbers, and killed them or made a beginning at least. (Herod. vi. 16). The Ephesii had no ships in the fight before Miletus; and we must conclude that they took no part in the revolt. When Xerxes burnt the temple at Branchidae "and the other temples" (Strab. p. 634), the temple of Ephesus was spared. Near the close of the Peloponnesian War, Thrasyllus, an Athenian commander, who was on a marauding expedition, landed at Ephesus, on which the Persian Tissaphernes summoned all the country to Ephesus to the aid of Artemis. The Athenians were defeated and made off. (Xen. *Hell.* i. 2. § 6.) Lysander, the Spartan commander, entered the port of Ephesus (B.C. 407) with a fleet, his object being to have an interview with Cyrus at Sardis. While he was repairing and fitting up his ships at Ephesus, Antiochus, the Athenian, who was stationed at Notium as commander under Alcibiades, gave Lysander the opportunity of fighting a sea-fight, in which the Athenians were defeated. (Xen. *Hell.* i. 5. § 1, &c.) After the battle of Aegos Potami the Ephesians dedicated in the temple of Artemis a statue of Lysander, and of other Spartans who were unknown to fame; but after the decline of the Spartan power and the victory of Conon at Cnidus, they set up statues of Conon and Timotheus in their temple, as the Samii also did in their Heraeum. (Pans. vi. 3. § 15.)

There is no notice of Ephesus taking any active part in war against the barbarians from the time of Croesus, who attacked this town first of all the Ionian towns, and probably with the view of getting a place on the sea. For Ephesus was the most convenient port for Sardis, being three days' journey distant (Xen. *Hell.* iii. 2. § 11), or 540 stadia (Herod. v. 54). It was the usual landing-place for those who went to Sardis, as we see in many instances. (Xen. *Anab.* ii. 2. § 6.)

The Ionian settlers at Ephesus, according to tradition, found the worship of Artemis there, or of some deity to whom they gave the name of Artemis. (Callim. *in Dian.* 238.) A temple of Artemis existed in the time of Croesus, who dedicated in the temple "the golden cows and the greater part of the pillars," as Herodotus has it (i. 92). Herodotus mentions the temple at Ephesus with that of Hera at Samos as among the great works of the Greeks (ii. 146), but the Heraeum was the larger. The original architect is named Chersiphron by Strabo, and another architect enlarged it. The architect of the first temple that the Ionians built was a contemporary of Theodorus and Rhoecus, who built the Heraeum at Samos. When Xenophon settled at Scillus, he built a temple to Artemis like the great one at Ephesus; and he placed in it a statue of cypress like that of Ephesus, except that the Ephesian Artemis was of gold. There was a stream Selinus near the temple at Ephesus, and there was a stream so called at Scillus, or Xenophon gave it the name. Xenophon was at Ephesus before he joined Agesilaus

on his march from Asia to Boeotia, and he deposited there the share that had been entrusted to him of the tenth that had been appropriated to Apollo and Artemis of the produce of the slaves which the Ten Thousand sold at Cerasus on their retreat. This fact shows that the temple at Ephesus was one of the great holy places to the Ionic Hellenes. (Xen. *Anab.* v. 3. § 4, &c.) The worship of the goddess was carried by the Phocaeans to Massalia (*Marseille*), and thence to the Massaliot settlements. (Strab. pp. 159, 160, 179, 180, 184.) Dianium or Artemisium, on the coast of Spain, was so called from having a temple of the Ephesian Artemis.

This enlarged temple of Artemis was burnt down by Herostratus, it is said on the night on which Alexander was born. The temple was rebuilt again, and probably on the same site. The name of the architect is corrupted in the text of Strabo, but it is supposed that the true reading is Dinocrates. Alexander, when he entered Asia on his Persian expedition, offered to pay all that had been expended on the new temple and all that it would still cost, if he might be allowed to place the inscription on it; by which, as the answer of the Ephesii shows, who declined his proposal, was meant his placing his name on the temple as the dedicator of it to the goddess. The Ephesii undertook the building of their own temple, to which the women contributed their ornaments, and the people gave their property, and something was raised by the sale of the old pillars. But it was 220 years before the temple was finished.

The temple was built on low marshy ground to save it from earthquakes, as Pliny says (xxxvi. 14), but Leake suggests another reason. The tall Ionic column was more appropriate for a building in a plain, and the shorter Doric column looked better on a height. Leake observes "that all the greatest and most costly of the temples of Asia, except one, are built on low and marshy spots." The Ephesii seem always to have stuck to the old site of the temple, and it is probable that they would have placed the new one there, even if their columns had been Doric instead of Ionic.

The foundations of the new temple were laid on well-rammed charcoal and wool. The length of the building was 425 feet, and the width 220. The columns were 127, "each made by a king," as Pliny says. The columns were 60 feet high, and 36 were carved, and one of them by Scopas. The epistylia or stones that rested over the intercolumniations, or on the part of the columns between the capitals and the frieze, were of immense size. It would take a book, says Pliny, to describe all the temple; and Democritus of Ephesus wrote one upon it (Athen. xii. p. 525). Leake (*Asia Minor*, p. 346) supposes that the temple had a double row of 21 columns on each side, and a triple row of 10 columns at the two ends. This will make 120 columns, for 24 columns have been counted twice. If we add 4 columns in antis at each end of the building, this will make the whole number 128, for the number 127 cannot be right. Leake has made his plan of the temple in English feet, on the same scale as the other plans of temples (p. 351); for he observes that we cannot tell whether Pliny used the Greek or the Roman foot. The English foot is somewhat longer than the Roman, and less than the Greek. For the purpose of comparison it is immaterial what foot is used. This was the largest of the Greek temples. The area of the Parthenon at Athens was not one-fourth of that of the temple of Ephesus; and the Heraeum of Samos, the great temple at Agrigentum and the Olympieium at Athens were all less than the temple of Ephesus. The area of the Olympieium was only about two-thirds of that of the Ephesian temple.

After the temple, that is, the construction of the building, was finished, says Strabo, "the Ephesians provided the abundant other ornaments by the free-will offering of the artists," that is, the native artists of Ephesus. This is the meaning that Groskurd gives to the obscure passage of Strabo (*τῇ ἐκτιμήσει τῶν δημιουργῶν*): and it is at least a probable meaning (*Transl. Strab.* vol. iii. p. 17). But the altar was almost entirely filled with the work of Praxiteles. Strabo was also shown some of the work of Thraso, a Penelope and the aged Eurycleia. The temple contained one of the great pictures of Apelles, the Alexander Ceraunophoros (Plin. xxxv. 10; Cic. *c. Verr.* ii. 4. c. 60). The priests were eunuchs, called Megalobuzi. (Comp. Xen. *Anab.* v. 3. § 8.) They were highly honoured, and the Ephesii procured from foreign places such as were worthy of the office. Virgins were also associated with them in the superintendence of the temple. It was of old an asylum, and the limits of the asylum were often varied. Alexander extended them to a stadium, and Mithridates the Great somewhat further, as far as an arrow went that he shot from the angle of the tiling of the roof (*ἀπὸ τῆς γωνίας τοῦ κεράμου*). M. Antonius extended the limits to twice the distance, and thus comprised within them part of the city; from which we learn that the temple was still out of the city, and less than 1200 Greek feet from it. But this extension of the limits was found to be very mischievous, and the ordinance of Antonius was abolished by Augustus. The extension of the limits by Antonius was exactly adapted to make one part of the city of Ephesus the rogues' quarter.

The growth of Ephesus, as a commercial city, seems to have been after the time of Alexander. It was included within the dominions of Lysimachus, whose reign lasted to B. C. 281. It afterwards was included in the dominions of the kings of Pergamum. "The city," says Strabo, "has both ship-houses, and a harbour; but the architects contracted the mouth of the harbour at the command of king Attalus, named Philadelphus. The king supposing that the entrance would become deep enough for large merchant vessels, and also the harbour, which had up to that time been made shallow by the alluvium of the Caystrus, if a mole were placed in front of the entrance, which was very wide, ordered it to be constructed. But it turned out just the opposite to what he expected; for the alluvium being thus kept in made all the harbour shallower as far as the entrance; but before this time, the floods and the reflux of the sea took off the alluvium and carried it out to sea." Strabo adds, that in his time, the time of Augustus, "the city in all other respects, owing to the favourable situation, is increasing daily, for it is the greatest place of trade of all the cities of Asia west of the Taurus." The neighbourhood of Ephesus also produced good wine.

After the mouth of the Caystrus, says Strabo, is a lake formed by the sea, named Selinusia (Groskurd, *Transl. Strab.* vol. iii. p. 19, note, gives his reasons for preferring the reading Selenusia); and close to it another lake, which communicates with the Selinusia, both of which bring in a great revenue. The kings (those of Pergamum, probably) took them

away from the goddess, though they belonged to her. The Romans gave them back to the goddess; but again the publicani by force seized on the revenue that was got from them; but Artemidorus, as he says himself, being sent to Rome, recovered the lakes for the goddess; and the city of Ephesus set up his golden (gilded) statue in the temple. Pliny (v. 29) seems to say that there were two rivers Selenuntes at Ephesus, and that the temple of Diana lay between them. But these rivers have nothing to do with the lakes, which were on the north side of the Caystrus, as the French editor of Chandler correctly observes; and Pliny has probably confounded the river and the lakes. The mountain Gallesus (*Aleman*) separated the territory of Ephesus, north of the Caystrus, from that of Colophon. When Hannibal fled to Asia, he met king Antiochus near Ephesus (Appian, *Syr.* c. 4); and when the Roman commissioners went to Asia to see Antiochus, they had a good deal of talk with Hannibal while they were waiting for the king, who was in Pisidia. Antiochus, during his war with the Romans, wintered at Ephesus, at which time he had the design of adding to his empire all the cities of Asia. (Liv. xxxiii. 38). Ephesus was then the king's head-quarters. The king's fleet fought a battle with the fleet of the Romans and Eumenes at the port Corycus, "which is above Cyssus" (Liv. xxxvi. 43); and Polyxenidas, the admiral of Antiochus, being defeated, fled back to the port of Ephesus (B. C. 189). [CASYSTES.] After the great defeat of Antiochus at Magnesia, near Sipylus, by L. Cornelius Scipio, Polyxenidas left Ephesus, and the Romans occupied it. The Roman consul divided his army into three parts, and wintered at Magnesia on the Maeander, Tralles, and Ephesus. (Liv. xxxvii. 45). On the settlement of Asia after the war, the Romans rewarded their ally Eumenes, king of Pergamum, with Ephesus, in addition to other towns and countries. When the last Attalus of Pergamum died (B. C. 133) and left his states to the Romans, Aristonicus, the son of an Ephesian woman by king Eumenes, as the mother said, attempted to seize the kingdom of Pergamum. The Ephesii resisted him, and defeated him in a naval fight off Cyme. (Strab. p. 646). The Romans now formed their province of Asia (B. C. 129), of which Ephesus was the chief place, and the usual residence of the Roman governor. One of the Conventus Juridici was also named from Ephesus, which became the chief town for the administration of justice, and of a district which comprised the Caesarienses, Metropolitae, Cilbiani inferiores et superiores, Mysomacedones, Mastaurenses, Briullitae, Hypaepeni, Dioshieritae." (Pliny, *H. N.* v. 29).

When Mithridates entered Ionia, the Ephesii and other towns gladly received him, and the Ephesii threw down the statues of the Romans. (Appian, *Mithrid.* c. 21). In the general massacre of the Romans, which Mithridates directed, the Ephesii did not respect their own asylum, but they dragged out those who had taken refuge there and put them to death. Mithridates, on his visit to western Asia, married Monime, the daughter of Philopoemen of Stratonicea in Caria, and he made Philopoemen his bailiff (*ἐπίσκοπος*) of his town of Ephesus. But the Ephesii, who were never distinguished for keeping on one side, shortly after murdered Zenobius, a general of Mithridates, the same who carried the Chians off. [CHIOS.] L. Cornelius Sulla, after his victories over Mithridates, punished the Ephesii for their treachery. The Roman summoned the chief men of the Asiatic cities to Ephesus, and from his tribunal addressed them in a speech, in which, after rating them well, he imposed a heavy contribution on them, and gave notice that he would treat as enemies all who did not obey his orders. This was the end of the political history of Ephesus.

Ephesus was now the usual place at which the Romans landed when they came to Asia. When Cicero (B. C. 51) was going to his province of Cilicia, he says that the Ephesii received him as if he had come to be their governor (*ad Att.* v. 13). P. Metellus Scipio, who was at Ephesus shortly before the battle of Pharsalia, was going to take the money that had been deposited from ancient times in the temple at Ephesus, when he was summoned by Cn. Pompeius to join him in Epirus. After the defeat of Brutus and Cassius at Philippi, M. Antonius paid a visit to Ephesus, and offered splendid sacrifices to the goddess. He pardoned the partisans of Brutus and Cassius, who had taken refuge in the temple, except two; and it may have been on this occasion that he issued that order in favour of the rogues of Ephesus which Augustus repealed. Antonius summoned the people of Asia, who were at Ephesus represented by their commissioners, and, after recapitulating the kindness that they had experienced from the Romans, and the aid that they had given to Brutus and Cassius, he told them that he wanted money; and that as they had given his enemies ten years' taxes in two years, they must give him ten years' taxes in one; and that they should be thankful for being let off more easily than they deserved. The Greeks made a lamentable appeal to his mercy, urging that they had given Brutus and Cassius money under compulsion; that they had even given up their plate and ornaments, which had been coined into money before their eyes. Antonius at last graciously signified that he would be content with nine years' taxes, to be paid in two years. (Appian, *B. C.* v. 4, &c.) It was during this visit that Antonius, according to Dion Cassius (xlviii. 24), took the brothers of Cleopatra from their sanctuary in the temple of Diana at Ephesus, and put them to death; but Appian (*B. C.* v. 9) says that it was Arsinoë, Cleopatra's sister, and that she was taken from sanctuary in the temple of Artemis Leucophryne at Miletus. Appian's account is the more trustworthy, for he speaks of the priest of Ephesus, "whom they call Megabyzus," narrowly escaping the vengeance of Antonius, because he had once received Arsinoë as a queen. Before the sea-fight at Actium the fleet of M. Antonius and Cleopatra was collected at Ephesus, and he came there with Cleopatra. After the battle of Actium, Caesar Octavianus permitted Ephesus and Nicaea, the chief cities of Asia and Bithynia, respectively to dedicate temples to the deified dictator Caesar.

Strabo terminates his description of Ephesus with a list of the illustrious natives, among whom was Heraclitus, surnamed the Obscure; and Hermodorus, who was banished by the citizens for his merits. This is the Herm dorus who is said to have assisted the Roman Decemviri in drawing up the Tables. (Dig. 1. 2. 2. § 4.) Hipponax the poet was also an Ephesian, and Parrhasius the painter. Strabo also mentions Apelles as an Ephesian, but that is not certain. Of modern men of note he mentions only Alexander, surnamed the Light, who was engaged in public affairs, wrote history, and astronomical and

geographical poems in hexameter verse. Strabo does not mention Callinus, and it would seem, that as he speaks of him elsewhere, he did not take him to be an Ephesian; and, among the men nearer his own time, he has not mentioned the geographer Artemidorus in this passage, though he does mention Artemidorus, the same man, as being sent to Rome about the lakes and the revenues from them. Accordingly, Koray and Groskurd suppose that the name Artemidorus has dropped out of the MSS. of Strabo, and that Strabo must have mentioned him with Alexander the Light.

When Strabo was at Ephesus, in the days of Augustus, the town was in a state of great prosperity. The trade of Ephesus had extended so far, that the minium of Cappadocia, which used to be carried to Sinope, now went to Ephesus. Apameia, at the source of the Marsyas, was the second commercial place in the Roman province of Asia, Ephesus being the first, for it was the place that received all the commodities from Greece and Italy. (Strab. pp. 540, 577.) There was a road from Ephesus to Antiocheia on the Maeander, through Magnesia on the Maeander, Tralles, and Nysa. From Antiocheia the road went to Carura [CARURA], on the borders of Caria and Phrygia. From Carura the road was continued to Laodiceia, Apameia, Metropolis, Chelidonii (a corrupt word, which is supposed to represent Philomelium), and Tyriaeum; then it ran through Lycaonia through Laodiceia, the Burnt, to Coropassus; and from Coropassus, which was in Lycaonia, to Garsaura in Cappadocia, on the borders; then through Soandus and Sadakora to Mazaca [CAESAREA], the metrotropolis of the Cappadocians; and from Mazaca through Herphae to Tomisa in Sophene. (Strab. pp. 647, 663.)

It does not appear from Strabo how the Ephesii managed the affairs of the town in his time. He speaks of a senate (*γερουσία*) being made by Lysimachus, and the senate with certain persons called the Epicleti managed the affairs of the city. We may conclude that it had a Boule, and also a Demus or popular assembly. A town clerk of Ephesus (*γραμματεύς*), a common functionary in Greek cities, is mentioned. (*Acts of the Apost.* xix. 35.) An imperfect inscription, copied by Chishull (*Travels in Turkey*, &c. p. 20), shows that there was an office (*ἀρχεῖον*) in Ephesus for the registry of titles within the territory.

In the time of Tiberius there were great complaints of the abuses of asyla. The Ephesii (Tacit. *Ann.* iii. 61) were heard before the Roman senate in defence of the asylum of Artemis, when they told the whole mythical story of the origin of the temple; they also referred to what Hercules had done for the temple, and, coming nearer to the business, they said that the Persians had always respected it, and after them the Macedonians, and finally the Romans. Plutarch (*De vitando aere alieno*, c. 31) says that the temple was an asylum for debtors, and it is probable that the precincts were generally well filled. In the reign of Nero, Barea Soranus, during his government of Asia, tried to open the port, which the bad judgment of the king of Pergamum and his architects had spoiled. (Tacit. *Ann.* xvi. 23.)

When St. Paul visited Ephesus (*Acts of the Apost.* xix.), one Demetrius, "a silversmith which made silver shrines for Diana, brought no small gain unto the craftsmen." He called his men together, and showed them that their trade was in danger from the preaching of Paul, who taught "that they be no gods, which are made with hands; so that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth." The town clerk, by a prudent and moderate speech, settled the tumult. Among other things, he told them that the image of Diana fell down from Jupiter. Pliny (xvi. 40) mentions an old wooden statue of Diana at Ephesus. Licinius Mucianus, a contemporary of Pliny, had examined it, and he said that it had never been changed, though the temple had been restored seven times. The representative of the Asiatic goddess was not that of the huntress Artemis of the Hellenes. Müller observes that, "Artemis, as the guardian of the Ephesian temple, which, according to the myth, was founded by the Amazons, appears in an Asiatic Amazonian costume. The worship of her image, which was widely spread, and in the later imperial period repeated innumerable times in statues and on coins, is connected with the Hellenic representations of Artemis by no visible link." (*Handbuch der Archaeologie.*) The old statue that fell down from Jupiter may have been a stone, an aërolite; and the wooden statue that Mucianus saw, some very rude piece of work. According to Minucius Felix (c. 21), the Ephesian Diana was represented with many breasts. (See the notes on Tacit. *Ann.* iii. 61, ed. Oberlin.)

The apostle established a Christian church at Ephesus, and we learn from what he said to the elders of the church of Ephesus, when they met him at Miletus (*Acts*, xx. 17—31), that he had lived there three years. He afterwards addressed a letter to the Ephesians, which forms part of the canonical New Testament. In the book of Revelations (ii. 1, &c.) the church of Ephesus is placed first among the seven churches of Asia. The heathen and the Christian church of Ephesus subsisted together for some time. The great festival called *τὸ κοινὸν Ἀσίας* was held in several of the chief towns in turn, of which Ephesus was one. In A. D. 341 the third general council was held at Ephesus. The Asiarchs who are mentioned in the Acts of the Apostles (xix. 31), on the occasion of the tumult in Ephesus, are probably, as Schleusner says, the representatives from the cities of Asia, who had the charge of the religious solemnities; or they may have been the Asiarchs of Ephesus only. Under the Christian emperors Ephesus has the title of *ἡ πρώτη καὶ μεγίστη μητρόπολις τῆς Ἀσίας*.

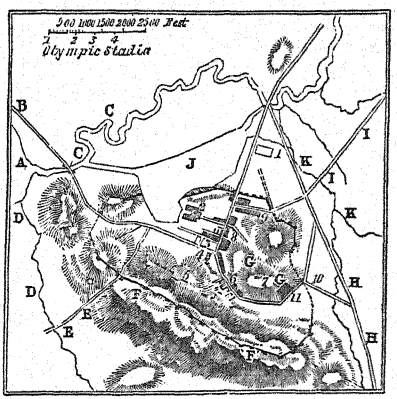
The remains of Ephesus are partly buried in rubbish, and overgrown with vegetation. They are near a place now called *Ayasaluk*. These remains have been visited and described by many travellers, but it is difficult without a plan of the ground to understand the descriptions. Spon and Wheler visited the place in 1675, and described it after the fashion of that day (vol. i. p. 244). The ruins have also been described by Chishull (*Travels in Turkey*, &c. p. 23, &c.), and at some length by Chandler (*Asia Minor*, c. 32, &c.), and by many other more recent travellers. The disappearance of such a huge mass as the temple of Diana can only be explained by the fact of the materials having been carried off for modern buildings; and probably this and other places near the coast supplied materials for Constantinople. The soil in the valley has also been raised by the alluvium of the river, and probably covers many old substructions. The

temple of Ephesus, being the centre of the pagan worship in Asia, would be one of the first to suffer from the iconoclasts in the reign of Theodosius I., when men in black, as Libanius calls them, overturned the altars, and defaced the temples. When the great Diana of the Ephesians was turned out of her home, the building could serve no other purpose than to be used as a stone quarry.

Chandler found the stadium of Ephesus, one side of which was on the hill which he identifies with Prion, and the opposite side which was next to the plain was raised on arches. He found the length to be 687 feet. He also describes the remains of the theatre, which is mentioned in the tumult which was caused at Ephesus by St. Paul's preaching. Fellows (*Asia Minor*, p. 274) observes that there can be no doubt about the site of the theatre. Chandler saw also the remains of an odeum or music hall. There are the remains of a temple of the Corinthian order, which was about 130 feet long, and 80 wide. The cella was built of massive stones. The columns were 4 feet 6 inches in diameter, and the whole height, including the base and capitals, above 46 feet. The shafts were fluted, and of a single piece of stone. The best preserved of these columns that Chandler saw was broken into two parts. The frieze contained a portion of bold sculpture, which represented some foliage and young boys. The quarries on Prion or Pion, for the name is written both ways, supplied the marble for the temples of Ephesus. Prion, as Strabo has it, was also called Lepre Acte; it was above the city of Strabo's time, and on it, as he says, was part of the wall.

Hamilton (*Researches*, &c. vol. ii. p. 24), one of the latest travellers who has visited Ephesus, spent several days there. He thinks that the site of the great temple is in some "massive structures near the western extremity of the town, which overlook the swamp or marsh where was the ancient harbour." This is exactly the spot where it ought to be according to Strabo's description. The place which Hamilton describes is "immediately in front of the port, raised upon a base thirty or forty feet high, and approached by a grand flight of steps, the ruins of which are still visible in the centre of the pile." Hamilton observes that "brick arches and other works have also been raised on various portions of the walls; but this was probably done by the Christians after the destruction of the temple and the removal of the columns by Constantine, when a church was erected on its ruins." The supposition that the basement of the temple has been buried by the alluvium of the Cayster is very properly rejected by Hamilton, who has pointed out the probable site. Pliny describes a spring in the city, and names it Callipia, which may be the Alitaea of Pausanias. Hamilton found a beautiful spring to the north of the harbour; the head of the spring was about 200 yards from the temple. The distance of the temple, supposed to be near the port, from the old city on the heights seems to agree with the story in Herodotus (i. 26). The position of the tomb of Androclus, as described by Pausanias, is quite consistent with this supposed site of the great temple. Hamilton observes that the road which Pausanias describes "must have led along the valley between Prion and Coressus, which extends towards Magnesia, and is crossed by the line of walls erected by Lysimachus. The Magnesian Gates would also have stood in this valley, and must not be confounded with those which are in the direction of *Aiasaluck*." Hamilton supposes that the Olympieium may have stood in the space between the temple of Artemis and the theatre in the neighbourhood of the agora, where he found the remains of a large Corinthian temple, which is that which Chandler describes.

Hamilton describes the Hellenic wall of Lysimachus as extending along the heights of Coressus "for nearly a mile and three quarters, in a SE. and NW. direction, from the heights immediately to the S. of the gymnasium to the tower called the Prison of St. Paul, but which is in fact one of the towers of the ancient wall, closely resembling many others which occur at various intervals. The portion which connected Mount Prion with Mount Coressus, and in which was the Magnesian Gate, appears to have been immediately to the east of the gymnasium." The wall is well built. Hamilton gives a drawing of a perfect gateway in the wall, with a peculiar arch. He observed also another wall extending from the theatre over the top of Mount Prion, and thence to the eastern extremity of the stadium. He thinks that this may be the oldest wall. Besides this wall and that supposed to be Lysimachus', already described, he found another wall, principally of brick, which he supposes to have been built by the Byzan-



PLAN OF EPHESUS.*

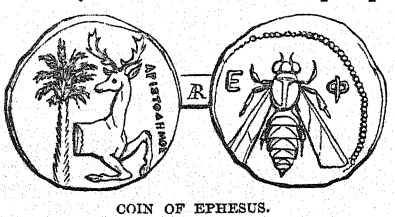
A. Harbour, now filled up.
B. Road to Colophon.
CC. River Caystrus.
DD. River Cenchrius.
EE. Road to Samos.
FF. Coressus.
GG. Prion.
HH. Road to Magnesia.
II. Road to Sardes and Smyrna.
J. Inner harbour, now a swamp.
KK. River Selinus.
1. Temple of Artemis of Epheus.
2. Great building belonging to the harbour, incorrectly supposed to be the temple of Artemis.
3. Agora surrounded by pillars.
4. Corinthian temple.
5. Tombs.
6. Odeium.
7. Olympieium.
8. Large theatre.
9. Stadium.
10. Magnesian gates
11. Gymnasium.

* This plan is from Kiepert, and will be useful to the readers of this article; but the writer does not suppose that every spot here indicated can be considered as rightly fixed yet.

tines when the town had diminished in size: "considerable remains of this may still be traced at the foot of Mount Coressus, extending from near the theatre westward to the port and temple of Diana." There are remains of an aqueduct at Ephesus. Spon and Wheler also describe a series of arches as being five or six miles from Ephesus on the road to Scala Nova, with an inscription in honour of Diana and the emperors Tiberius and Augustus.

Hamilton copied a few inscriptions at Ephesus (vol. ii. p. 455). Chandler copied others, which were published in his "Inscriptiones Antiquae," &c. In the "Antiquities of Ionia," vol. ii., there are views of the remains of Ephesus, and plans. Some of the coins of Ephesus of the Roman period have a reclining figure that represents the river Cayster, with the legend Εφεσιων Καυστρος. Arundell (*Discourses in Asia Minor*, vol. ii.) has collected some particulars about the Christian history of Ephesus. The reader may also consult the "Life and Epistles of St. Paul" by Conybeare and Howson, vol. ii. p. 66, &c.

The name of the village of *Aiasaluck* near Smyrna is generally said to be a corruption of Ἅγιος Θεόλογος, a name of St. John, to whom the chief Christian church of Ephesus was dedicated (Procop. *de Aedif.* v. 1). But, as Arundell observes, this is very absurd: and he supposes it to be a Turkish name. Tamerlane encamped here after he had taken Smyrna. The name is written *Ayazlic* by Tamerlane's historian Cherefeddin Ali (French Translation, by Petis de la Croix, vol. iv. p. 58). It has been conjectured that Tamerlane destroyed the place, but his historian says nothing about that. Ephesus had perished before the days of Tamerlane [G. L.]



COIN OF EPHESUS.

EPHRAIM. 1. One of the twelve tribes of Israel. [PALAESTINA.]

2. (Ἐφραίμ), a city named only by St. John (xi. 54), without any clue to its position, except that it was ἐγγὺς τῆς ἐρήμου, probably the wild and rocky wilderness of Judea, north-east of Jerusalem, usually so designated in the New Testament. This position would answer well enough to the situation assigned it by Eusebius (*Onomast. s. v.* Ἐφρών), who describes it as a large village eight miles distant from Jerusalem to the north, where, however, St. Jerome reads 20 miles. In confirmation of this is the mention of the small town of Ephraim, in connection with Bethel, by Josephus (*B. J.* iv. 9. § 9), and the desert is probably the same which is called in Joshua (xviii. 12) the wilderness of Beth-aven, and Mount Bethel in viii. 24. (comp. xvi. 1.) (Reland, *Palaest.* pp. 376, 377.) Dr. Robinson believes it to be the same as "Ephraim with the towns thereof," which Abijah took from Jeroboam (cir. B. C. 957), also mentioned in connection with Bethel (2 *Chron.* xiii. 19). Assuming St. Jerome's statement of the distance to be correct, he identifies Ephraim with "the lofty site of the modern *El-Taiyibeh*, situated two hours NE. of Bethel, and six hours and twenty minutes NNE. of Jerusalem (reckoning three Roman miles to the hour), adjacent to and overlooking the broad tract of desert country lying between it and the valley of the Jordan." (Robinson, *Harmony of the Four Gospels*, note on pt. vi. § 93.) He finds it also in the Ophrah of Benjamin mentioned in Josh. xviii. 23, 1 Sam. xiii. 17. Possibly, also, "Mount Ephron," mentioned in the northern border of the tribe of Judah, may be the mountain district of Benjamin, deriving its name from this city. (*Josh.* xv. 9.)

3. A woody country on the east of Jordan in Gilead, where the decisive battle between David and his revolted son was fought, one of whose oaks proved fatal to Absalom. (2 *Sam.* xviii. 6.) [G. W.]

EPHYRA (Ἐφύρη), the name of several ancient cities in Greece. Meineke (ad Steph. B. p. 275) connects the word with ἐφοράω, and others suppose it to be equivalent to ἐχυρά (Curtius, *Peloponnesos*, vol. ii. p. 593); but the meaning of the word can only be a matter of conjecture.

EPHYRA (Ἐφύρη). 1. The ancient name of Corinth. [CORINTHUS.]

2. A town of Elis, situated upon the river Selleeis, and the ancient capital of Augeias, whom Hercules conquered. (Hom. *Il.* ii. 659, xv. 531: see below, No. 4.) Strabo describes Ephyra as distant 120 stadia from Elis, on the road to Lasion, and says that on its site or near it was built the town of Oenoë or Boeonoa. (Strab. viii. p. 338, where, for the corrupt κειμένη τῇ ἐπιθαλασσίωνα, we ought to read, with Meineke, κειμένη τῇ ἐπὶ Λασίωνα.) Stephanus also speaks of an Ephyra between Pylos and Elis, Pylos being the town at the junction of the Ladon and the Peneius. (Steph. B. *s. v.* Ἐφύρα.) From these two accounts there can be little doubt that the Ladon, the chief tributary of the Peneius, is the Selleeis, which Strabo describes as rising in Mount Pholoë. Curtius places Ephyra near the modern village of *Klisura* which lies on the Ladon, about 120 stadia from Elis, by way of Pylos. Leake supposes, with much less probability, that the Selleeis is the Peneius, and that Ephyra was the more ancient name of Elis. (Curtius, *Peloponnesos*, vol. i. p. 39, seq.; Leake, *Morea*, vol. i. pp. 6, 7.)

3. A village of Sicyonia, mentioned by Strabo, along with the river Selleeis, as situated near Sicyon. Ross conjectures that some ruins situated upon a hill about 20 minutes south-east of *Suli* represent the Sicyonian Ephyra. (Strab. viii. p. 338; Ross, *Reisen im Peloponnes*, p. 56.)

4. A town of Thesprotia in Epeirus, afterwards called CICHYRUS, according to Strabo. Thucydides describes it as situated in the district Elaeatis in Thesprotia, away from the sea; and it further appears from his account, compared with that of Strabo, that it stood not far from the discharge of the Acheron and the Acherusian lake into the port called *Glycys Limen*. (Thuc. i. 46; Strab. vii. p. 324.) It is placed by Leake and other modern travellers at a church, formerly a monastery of St. John, distant 3 or 4 miles direct from *Porto Fanári:* the church stands on remains of Hellenic walls of polygonal masonry.

The Thesprotian Ephyra appears to be the town mentioned in two passages of the Odyssey (i. 259, ii. 328). The Ephyri, mentioned in a passage of the Iliad (xiii. 301), were supposed by Pausanias to be the inhabitants of the Thesprotian town (Paus. ix. 36. § 3); but Strabo maintained that the poet referred to the Thessalian Ephyra (Strab. ix. p. 442). Some commentators even supposed the

Ephyra on the Selleeis (Hom. *Il.* ii. 659, xv. 531) to be the Thesprotian town, but Strabo expressly maintains that Homer alludes in these passages to the Eleian town. [No. 2.] (Strab. vii. p. 328; comp. viii. p. 338.) Pausanias represents Cichyrus as the capital of the ancient kings of Thesprotia, where Theseus and Peirithous were thrown into chains by Aïdoneus; and its celebrity in the most ancient times may also be inferred from a passage of Pindar (Paus. i. 17. § 4; Pind. *Nem.* vii. 55.) (Leake, *Northern Greece*, vol. iii. p. 7, vol. iv. pp. 53, 175.)

5. A town of Thessaly, afterwards called Cranon or Crannon. [CRANON.]

6. A town of the Agraei in Aetolia, of uncertain site. (Strab. viii. p. 338.)

7. An island in the Argolic gulf, supposed by Leake to be *Spétzia*. (Plin. iv. 12. s. 19; Leake, *Peloponnesiaca*, p. 294.)

EPICNEMI'DII LOCRI. [LOCRI.]

EPICTE'TUS PHRYGIA. [PHRYGIA.]

EPIDAMNUS. [DYRRHACHIUM.]

EPIDAURUS (Ἐπίδαυρος, Ptol. ii. 16. § 4, *Peut. Tab.*; Epidaurum, Plin. iii. 22, Geog. Rav.: *Ragusa-Vecchia;* Illyric, *Zaptal*), a maritime city of Illyricum, of which no notice occurs till the civil war between Pompeius and Caesar, when having declared in favour of the latter, it was besieged by M. Octavius. The opportune arrival of Vatinius relieved it. (Hirt. *B. Alex.* 44, 45.) Under the Romans it became a colony (Plin. *l. c.*); and, as in the cities of the same name in Peloponnesus, Asclepius was the principal deity of the Illyrian town. Constantianus, acting for Justinian in the Gothic War, occupied Epidaurus with his fleet. (Procop. *B. G.* i. 7; Le Beau, *Bas Empire*, vol. viii. p. 335.) It was afterwards destroyed, but there is some uncertainty as to the date of that event: it appears that the fugitives established themselves at Rausium, which in time was altered into *Ragusa*. (Const. Porph. *de Adm. Imp.* 29.) *Ragusa-Vecchia* no longer contains any remains of Epidaurus, and all memorials of its site are confined to inscriptions, fragments of walls, coins, and other things found by excavation. (Wilkinson, *Dalmatia and Montenegro*, vol. i. p. 373; Neigebaur, *Die Südslaven*, p. 82; Schafarik, *Slav. Alt.* vol. ii. p. 272; Engel, *Gesch. von Ragusa*, p. 44.) [E. B. J.]

EPIDAURUS (Ἐπίδαυρος: *Eth.* Ἐπιδαύριος), a town on the eastern coast of Peloponnesus, in the district called Argolis under the Romans. Throughout the flourishing period of Grecian history it was an independent state, possessing a small territory (Ἐπιδαυρία), bounded on the west by the Argeia, on the north by the Corinthia, on the south by the Troezenia, and on the east by the Saronic gulf. Epidaurus is situated on a small peninsula, which projects from a narrow plain, surrounded on the land side by mountains. In this plain the vine is chiefly cultivated, as it was in the time of Homer (ἀμπελόεντ' Ἐπίδαυρον, Hom. *Il.* ii. 561). North of the peninsula is a well protected harbour; south of it, an open roadstead. The original town was confined to the peninsula, which is 15 stadia in circumference. (Strab. viii. p. 374.) The town also extended upon the shore both north and south of the peninsula, and embraced the small promontory which forms the southern extremity of the northern harbour. Epidaurus is accurately described by Strabo (*l. c.*) as situated in a recess of the Saronic gulf, looking towards the NE., and shut in by high mountains.

Epidaurus possessed only a small territory; but various circumstances contributed to make it a place of importance at an early period. Of these the principal was its temple of Asclepius, situated at the distance of five miles from the city, of which we shall speak presently. Epidaurus lay near Aegina and the other islands in the Saronic gulf, and nearly opposite the harbours of Athens, from which it was distant only a six hours' sail. It was likewise nearly due east of Argos, from which there was a highway to Epidaurus, forming the chief line of communication between Argos and the Saronic gulf. Epidaurus was said by Aristotle to have been originally a Carian settlement. Hence it was called Epicarus. Strabo relates that its more ancient name was Epitaurus. (Strab. *l. c.*; Steph. B. *s. v.* Ἐπίδαυρος; Eustath. *ad Hom. Il.* ii. 561.) It was afterwards colonised by Ionians. According to Aristotle, it was colonised by Ionians from the Attic tetrapolis, in conjunction with the Heracleidae on their return to Peloponnesus (*ap. Strab. l. c.*); but it is more in accordance with the generally received legend to suppose that Epidaurus had been previously colonised by Ionians, and that these latter were expelled by the Dorian invaders. Indeed, this is the statement of Pausanias, who relates that at the time of the Dorian invasion Epidaurus was governed by Pityreus, a descendant of Ion, who surrendered the country without a contest to Deiphontes and the Argives, and himself retired to Athens with his citizens. (Paus. ii. 26. § 1, seq.) Deiphontes is represented as the son-in-law of Temenus, who obtained Argos as his share of the Dorian conquests, having married Hyrnetho, the daughter of Temenus. The misfortunes of Deiphontes afforded materials for the tragic poets. (*Dict. of Biogr.* art. *Deiphontes.*) Whatever truth there may be in these legends, the fact is certain that the Dorians became masters of Epidaurus, and continued throughout the historical period the ruling class in the state. At an early period Epidaurus appears to have been one of the chief commercial cities in the Peloponnesus. It colonised Aegina, which was for a long time subject to it. [AEGINA, p. 33, a.] It also colonised, near the coasts of Asia Minor, the islands of Cos, Calydnus, and Nisyrus. (Herod. vii. 99.) But as Aegina grew in importance, Epidaurus declined, and in the sixth century B. C. almost all the commerce of the mother-city had passed into the hands of the Aeginetans.

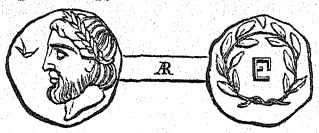
Epidaurus was originally governed by kings, the reputed descendants of Deiphontes; but, as in most of the other Grecian states, monarchy was succeeded by an oligarchy, which was in its turn superseded for a time by a tyranny. Amongst the tyrants of Epidaurus was Procles, whose daughter Melissa was married to Periander, tyrant of Corinth; and when Procles resented the murder of his daughter by Periander, the latter marched against his father-in-law and led him away into captivity after taking Epidaurus. (Herod. iii. 50—52.) After the abolition of the tyranny the government of Epidaurus again reverted to the oligarchy, who retained possession of it during the whole historical period. For this reason the Epidaurians were always firm allies of Sparta, and severed their connection with their mother-city, Argos, since the latter had adopted a democratical constitution. Of the exact form of the Epidaurian government we have no particulars. We only read of magistrates called Artynae, who were presidents of a council of 180 members. (Plut. *Quaest.*

Graec. 1.) The original inhabitants of the country were called Κονίποδες or *dusty-feet*, and cultivated the land for their Dorian masters in the city. (Plut. *l. c.*; Hesych. *s. v.* Κονίποδες; Müller, *Dor.* vol. ii. pp. 57, 151, transl.) In the Peloponnesian War (B. C. 419) the Argives made war upon the Epidaurians and attempted to take their city, but they were repulsed and obliged to retreat into their own territories. (Thuc. v. 53—57.) In the time of the Romans, Epidaurus was little more than the harbour of the temple of Asclepius. Pausanias gives only a brief account of its public buildings. He mentions a temple of Athena Cissaea on the acropolis; temples of Dionysus, Artemis, and Aphrodite, in the city; a sacred enclosure of Asclepius in the suburbs; and a temple of Hera on a promontory at the harbour, which promontory is doubtless the one forming the northern entrance to the harbour, and now called *C. Nikolao.* (Paus. ii. 29. § 1.) The name of Epidaurus is still preserved in the corrupted form of *Pidhavro*, which is the name of a neighbouring village. The foundations of the ancient walls may be traced in many parts along the cliffs of the peninsula. Here Dodwell noticed some fragments of columns, and a draped statue of a female figure, forming apparently the cover of a sarcophagus. The sea has encroached upon the shore on either side of the peninsula, and some remains of the outer city may still be seen under water.

The temple of Asclepius was situated at the distance of 5 miles west of Epidaurus on the road to Argos. (Liv. xlv. 28.) It was one of the most celebrated spots in Greece, and was frequented by patients from all parts of the Hellenic world for the cure of their diseases. The temple itself was only a small part of the sacred spot. Like the Altis at Olympia, and the Hierum of Poseidon at the Isthmus, there was a sacred enclosure, usually called the grove (ἄλσος) of Asclepius, and containing several public buildings. It stood in a small plain entirely surrounded by mountains. (Paus. ii. 27. § 1.) The sacred enclosure was "less than a mile in circumference ; it was confined on two sides by steep hills, and on the other two by a wall, which appears to have formed a right angle in the lowest and most level part of the valley, and is still traceable in several places." (Leake.) The recollection of the sacred character of this valley has been preserved down to the present name. It is still called *Hierón* (ἱερόν), or the Sanctuary ; and it is a curious circumstance that the village, through which the road leads to the Hieron, bears the name of *Koróni*, evidently derived from Coronis, the mother of Asclepius, and which it must have preserved from ancient times, although the name is not mentioned by ancient writers. Of the mountains surrounding the sanctuary the highest lies to the north : it is now called *Bolonidiá*, and bore in ancient times the name of TITTHIUM (Τίτθιον), because the child of Coronis, which was exposed upon this mountain, was here suckled by a goat. (Paus. ii. 26. § 4, 27. § 7.) Mount CYNORTIUM (Κυνόρτιον, Paus. ii. 27. § 7), on which stood a temple of Apollo Maleatas, is probably the hill in the south-east of the valley, above the theatre, on the way to Troezen. Pausanias also mentions a hill called CORYPHAEUM, on the summit of which was a temple of Artemis Coryphaea. It appears to have been the height in the south-west of the valley, since some believed that an olive tree on the ascent to the mountain was the boundary of the territory of Asine. (Paus. ii. 28. § 2.) The buildings in the sacred grove are described by Pausanias. He mentions first the temple of Asclepius, containing a chryselephantine statue of the god, the work of Thrasymedes of Paros, and half the size of the temple of Zeus at Olympia. The god sat upon a throne, holding a staff in one hand, and resting the other upon the head of a serpent ; a dog lay at his feet. On one side of the temple there were dormitories for those who came to consult the god. Near the temple was the Tholus, a circular building of white marble, built by Polycleitus of Argos, and containing pictures by Pausias. In the sacred enclosure there was a theatre, also built by Polycleitus, which Pausanias considered particularly worthy of attention. The other objects within the sacred enclosure specified by Pausanias were temples of Artemis, Aphrodite, and Themis, a stadium, a fountain covered with a roof, and several works erected by Antoninus Pius before he became emperor of Rome, of which the most important were the bath of Asclepius, a temple of the gods called Epidotae, a temple dedicated to Hygieia, Asclepius, and Apollo surnamed the Aegyptian, and a building beyond the sacred enclosure for the reception of the dying and of women in labour, because it was unlawful for any one to die or to be born within the sanctuary. (Paus. ii. 27.) A festival was celebrated in the sacred grove in honour of Asclepius with musical and gymnastic games : it took place every four years, nine days after the Isthmian games. (Schol. *ad Pind. Nem.* iii. 145 ; Plat. *Ion*, init. ; *Dict. of Ant.* art. *Asclepieia.*) The site of the sacred enclosure is now covered with ruins, which it is difficult for the most part to assign to any definite buildings. The position of the Tholus is clearly marked by its foundations, from which it appears that it was about 20 feet in diameter. In its neighbourhood are some foundations of a temple, which was probably the great temple of Asclepius. The ruins of the theatre are the most important. Leake observes that this theatre is in better preservation than any other temple in Greece, except that which exists near *Trametzús* in Epirus, not far from *Ioánnina.* " The orchestra was about 90 feet in length, and the entire theatre about 370 feet in diameter : 32 rows of seats still appear above ground in a lower division, which is separated by a diazoma from an upper, consisting of 20 seats. Twenty-four scalae, or flights of steps, diverging in equidistant radii from the bottom to the top, formed the communications with the seats. The theatre, when complete, was capable of containing 12,000 spectators." Of the stadium there remain the circular end and a part of the adjacent sides, with 15 rows of seats. Near it are the ruins of two cisterns and a bath.

When L. Aemilius Paulus visited Epidaurus in B. C. 167 after the conquest of Macedonia, the sanctuary was still rich in gifts presented by those who had recovered from diseases ; but it had been robbed of most of these votive offerings before the time of Livy. (Liv. xlv. 28.) It suffered most from the depredations of Sulla at the same time that he robbed the temples of Olympia and Delphi. (Diod. *Exc.* p. 614, ed. Wess.) It is described by Strabo as a place renowned for the cure of all diseases, always full of invalids, and containing votive tablets descriptive of the cures, as at Cos and Tricca. (Strab. viii. p. 374.)

Of the worship of Asclepius by the Epidaurians, of his sacred snakes, and of the introduction of his worship into Rome and other places, an account is given elsewhere. (*Dict. of Biogr.* art. *Aesculapius.*) (Dodwell, *Tour through Greece*, vol. ii. p. 255; Leake, *Morea*, vol. ii. p. 416; Boblaye, *Recherches*, &c. p. 54, seq.; Curtius, *Peloponnesos*, vol. ii. p. 416, seq.)



COIN OF EPIDAURUS.

EPIDAURUS LIME'RA (Ἐπίδαυρος ἡ Λιμηρά), a town on the eastern coast of Laconia, situated at the head of a spacious bay, formed by the promontory *Kremidhi*, on the north, and the promontory of *Monemvasia*, on the south. It was a colony from Epidaurus in Argolis, and is said to have been built in consequence of an intimation from Asclepius, when an Epidaurian ship touched here on its way to Cos. (Paus. iii. 23. § 6.) Its foundation probably belongs to the time when the whole of the eastern coast of Laconia, as far as the promontory Malea, acknowledged the supremacy of Argos. (Herod. i. 82.) The epithet Limera was considered by the best ancient critics to be given to the town on account of the excellence of its harbours, though other explanations were proposed of the word (λιμηράν .... ὡς ἀν λιμενηράν, Strab. viii. p. 368). Pausanias describes the town as situated on a height not far from the sea. He mentions among its public buildings temples of Aphrodite and Asclepius, a temple of Athena on the acropolis, and a temple of Zeus Soter in front of the harbour. (Paus. iii. 23. § 10.) The ruins of Epidaurus are situated at the spot now called *Old Monemvasia*. "The walls, both of the acropolis and town, are traceable all round; and in some places, particularly towards the sea, they remain to more than half their original height. The town formed a sort of semicircle on the southern side of the citadel. The towers are some of the smallest I have ever seen in Hellenic fortresses; the faces ten feet, the flanks twelve: the whole circumference of the place is less than three quarters of a mile. The town was divided into two separate parts by a wall; thus making, with the citadel, three interior divisions. On the acropolis there is a level space, which is separated from the remaining part of it by a little insulated rock, excavated for the foundations of a wall. I take this platform to have been the position of the temple of Athena. On the site of the lower town, towards the sea front, there are two terrace walls, one of which is a perfect specimen of the second order of Hellenic masonry. Upon these terraces may have stood the temples of Aphrodite and Asclepius. There are, likewise, some remains of a modern town within the ancient inclosure; namely, houses, churches, and a tower of the lower ages." The harbour of Zeus Soter has entirely disappeared, but this is not surprising, as it must have been artificial; but there are two harbours, one at either extremity of the bay, the northern called that of *Kremidhi*, and the southern that of *Monemvasia*.

South of Epidaurus Pausanias mentions a promontory (ἄκρα) extending into the sea, called MINOA. (Paus. iii. 23. § 11; Strab. *l. c.*) This promontory is now an island, connected with the mainland by a bridge of 14 small arches; it is not improbable that it was originally part of the mainland, and afterwards separated from it by art.

Epidaurus is rarely mentioned in history. Its territory was ravaged by the Athenians in the Peloponnesian War. (Thuc. iv. 56, vi. 105.) In the time of Strabo there appears to have been a fortress on the promontory Minoa, since he calls it a *φρούριον*. Pausanias mentions Epidaurus Limera as one of the Eleuthero-Laconian towns. (Paus. iii. 21. § 7.) Ptolemy enumerates, as separate places, Minoa, the harbour of Zeus Soter, and Epidaurus. In the middle ages the inhabitants of Epidaurus abandoned their ancient town, and built a new one on Minoa —which they now, for greater security, probably, converted for the first time into an island. To their new town, because it was accessible by only one way, they gave the name of *Monemvasia* or *Monembasia*, which was corrupted by the Franks into *Malvasia*. In the middle ages it was the most important Greek town in the Morea, and continued purely Greek in its language and customs for many centuries.

Leake remarked, about a third of a mile southward of the ruins of Epidaurus, near the sea, a deep pool of fresh water, surrounded with reeds, about 100 yards long and 30 broad, which he observes is probably the "lake of Ino, small and deep," mentioned by Pausanias (iii. 23. § 8) as 2 stadia from the altars of Asclepius, erected to commemorate the spot where the sacred serpent disappeared in the ground, after landing from the Epidaurian ship on its way to Cos. (Leake, *Morea*, vol. i. p. 210, seq.; Boblaye, *Recherches*, &c. p. 100; Curtius, *Peloponnesos*, vol. ii. p. 292, seq.)

EPIDE'LIUM (Ἐπιδήλιον), called DELIUM simply by Strabo, a small place on the eastern coast of Laconia, situated within the territories of Boeae, at the distance of 100 stadia from Cape Malea, and 200 from Epidaurus Limera. Epidelium, however, appears to have been little more than a sanctuary of Apollo, erected at the time of the Mithridatic War, when a wooden statue of the god floated to this spot from Delos, after the devastation of the island by Metrophanes, the general of Mithridates. Epidelium probably stood on Cape *Kamili*, where there are a few ancient remains. (Paus. iii. 23. § 2, seq.; Strab. viii. p. 368; Leake, *Morea*, vol. i. p. 214, seq.; Curtius, *Peloponnesos*, vol. ii. p. 298.)

EPIDII, in Britain, mentioned by Ptolemy as the people to the east of the Epidian promontory (*Mull of Cantyr*) = *Argyleshire*. [R. G. L.]

EPIDIUM, in Britain, mentioned by Ptolemy as a promontory=the *Mull of Cantyr*. [R. G. L.]

EPIEICIA (Ἐπιεικία), a fortress in Sicyonia, on the river Nemea. (Xen. *Hell.* iv. 2. § 14, iv. 4. § 13; Leake, *Morea*, vol. iii. p. 373, seq.)

EPIMARANI'TAE, an Arab tribe mentioned under this name, only by Pliny, perhaps identical with the Anariti of Ptolemy. (Plin. vi. 28; Ptol. vi. 7; Forster, *Arabia*, vol. i. pp. 62, 64, 75.) Pliny places them between the Canis flumen and the Eblitaei montes; Ptolemy, between the Melanes montes, or the promontory of the Asabi (*Cape Mussendom*), and the river Lar, at the SE. quarter of the peninsula. Mr. Forster holds the name, in both its aspects, to be an anagrammatic form of "Rhamanitae, or the sons of Raamah," deriving their origin and name from "Raamah the son of Cush" (*Gen.* x. 7; *Ezek.* xxvii. 22); and this identification is supported by the fact that the first place

mentioned by Ptolemy in the country of the Nariti, is Rhegma (Ῥεγμά), the precise form of Raamah in the LXX. He says that the tribe and province of Marah, and the town Ramah, are still found in this part of the Arabian peninsula. [G. W.]

EPIPHANEIA (Ἐπιφάνεια: *Eth.* Ἐπιφανεύς), a city of Syria, placed by Ptolemy in 69° 36′, 30° 26′, in the district of Cassiotis, in which also Antioch and Larissa were situated. The Itinerary of Antoninus places it 16 miles from Larissa, 32 from Emesa (Arethusa lying half way between it and the latter), and so 101 from Antioch of Syria. It was situated on the western bank of the Orontes, lower down the stream than Emesa (i. e. to the north), and is supposed to be identical with the ancient Hamath (2 *Sam.* viii. 9; 1 *Kings*, viii. 65; *Is.* x. 9), called also "Hamath the Great" (*Amos*, vi. 2). St. Jerome states that both Antioch and Epiphaneia were formerly named Hamath, and mentions that the first station on the road to Mesopotamia (qy. from Antioch) was in his day named Emmas, probably the modern *Hems* = Emesa. Eusebius (*Onomast. s. v.* Ἐμάθ) does not think it to be Epiphaneia near Emesa; but St. Jerome, in the same place, maintains their identity, and says that Epiphaneia was still called Hamath by the native Syrians. (Comp. *Onomast. s. v.* Aemath.) Aquila also rendered Ἐμάθ, τὴν Ἐπιφάνειαν τῆς Συρίας. (Theodoret. *Quaest.* 22 *in* 2 *King.*); and Theodoret, in common with St. Jerome, mentions both Epiphaneia and Emesa as Hamath, and says that the former was still so called. (*Comment. in Jerem.* xlvi. and iv.) Reland, however (*Palaest.* pp. 119, 120, 317), doubts the identity, and is disposed to place the Hamath of Scripture further south, and nearer to the confines of the land of Israel, as indeed Numb. xiii. 21 and other passages above referred to seem to require. This, however, would not disprove the assertion that Epiphaneia was formerly called Hamath, the proof of which rests on independent ground, and is greatly confirmed by the fact of its retaining that name among the natives in St. Jerome's time, as indeed it does to this day being still called *Hamah*, which is described by Irby and Mangles as "delightfully situated in a hollow, between and on the sides of two hills, near the west bank of the Orontes, but in itself presents nothing worthy of notice at this day." (*Travels*, p 244.) [G. W.]



COIN OF EPIPHANEIA IN SYRIA.

EPIPHANEIA (Ἐπιφάνεια: *Eth.* Ἐπιφανεύς), a city of Cilicia, which, Pliny says (v. 27), was originally called Oeniandos: he places it in the interior of Cilicia. Cicero, in his description of his Cilician campaign, says that he encamped at Epiphaneia, which was one day's journey from the Amanus. Cn. Pompeius (Appian, *Mithrid.* c. 96) settled some pirates here after he had broken up the robbers, and also at Adana and Mallus. The Table places Epiphaneia 30 M. P. east of Anazarbus [Anazarbus], and the same distance from Alexandria ad Issum. If Ptolemy's figures are right (v. 8), we may collect that he supposed Epiphaneia to be near the place which he calls the Amanicae Pylae. It is mentioned by Ammianus (xxii. 11), but he gives no information as to its position.

2. Stephanus (*s. v.*) mentions an Epiphaneia in Bithynia. [G. L.]

EPIRUS. [Epeirus.]

EPITA'LIUM (Ἐπιτάλιον: *Eth.* Ἐπιταλιεύς), a town of Triphylia in Elis, near the coast and a little south of the river Alpheius. It was identified with the Homeric Thryon (Θρύον) or Thryoessa (Θρυόεσσα), a town in the dominions of Nestor, which the poet describes as a place upon a lofty hill near the ford of the river Alpheius (Hom. *Il.* ii. 592, xi. 710, *Hymn. in Apoll.* 423; Strab. viii. p. 349.) Epitalium was an important military post, because it commanded the ford of the Alpheius and the road leading along the coast. Like the other dependent townships of Triphylia, it revolted from Elis when Agis, the Spartan king, invaded the country in B. C. 401; and when Agis returned home, after ravaging Elis, he left a garrison in Epitalium. (Xen. *Hell.* iii. §§ 25, 29.) The town was taken by Philip in the Social War, B. C. 218. (Polyb. iv. 80; Steph. B. *s. v.* Ἐπιτάλιον.) It appears to have occupied the height of *Agulenitza*. (Leake, *Morea*, vol. ii. p. 198, seq.; Boblaye, *Recherches*, &c. p. 133; Curtius, *Peloponnesos*, vol. ii. p. 88.)

EPOISSUM, in North Gallia, is placed by the Antonine Itin. on the road from Durocortorum (*Reims*) to Treveri Civitas (*Trier*). It is 22 Gallic leagues from Durocortorum to Vungus Vicus (*Vonc*), and 22 more to Epoissum (*Iptsch* or *Ivois*), now commonly called *Carignan*. *Iptsch* is the German name, which comes from Evosium or Ivosium, the name used in the middle ages. In the Notitia Imp. the place is called Epusum, and was a station for troops. [G. L.]

EPOMEUS MONS. [Aenaria.]

E'PORA (*Montoro*), a city of Hispania Baetica, on the Baetis, 28 M. P. east of Corduba, on the road to Castulo. (*Itin. Ant.* p. 403; Caro, *Ant. Hisp.* iii. c. 22; Inscr. ap. Gruter, p. 105, No. 2; Ukert, vol. ii. pt. 1, p. 379.) [P. S.]

EPORE'DIA (Ἐπορεδία: *Ivrea*), an important town of Cisalpine Gaul, situated at the foot of the Alps, on the river Duria, just at the entrance of the great valley of the Salassi, now called the *Val d'Aosta*. It was a Roman colony, founded, as we learn from Velleius, as early as B. C. 100 for the purpose of keeping the Salassi in check, and protecting the plains from their incursions; but it was not till that people had been finally subdued under Augustus that it was able to rise to prosperity. (Vell. Pat. i. 15; Strab. iv. p. 205.) Neither Pliny nor Ptolemy gives it the title of a colony, but it certainly was a place of wealth and importance, and is mentioned by Tacitus among the most considerable provincial towns of the region north of the Padus ("firmissima Transpadanae regionis municipia," Tac. *Hist.* i. 70). Pliny tells us that it was founded according to the directions of the Sibylline books, and that its name was derived from a Gaulish word signifying "a tamer of horses." Velleius is certainly in error in placing it among the Vagienni; Ptolemy correctly assigns it to the Salassi. (Plin. iii. 17. s. 21; Ptol. iii. 1. § 34.) We learn from the Itineraries that it was distant 33 miles from Vercellae. (*Itin. Ant.* pp. 345, 347.) The strength of its position at the entrance of the *Val d'Aosta*, commanding two of

the most frequented passes of the Alps, must always have given it importance in a military point of view. Thus we find that it was for some time occupied by D. Brutus after the battle of Mutina, B. C. 43, before he crossed the Alps with his army. (Cic. *ad Fam.* xi. 20, 23.) It was still a considerable town, and occupied as a military station by a body of troops, as late as the close of the 4th century. (*Not. Dign.* ii. p. 121.) The modern city of *Ivrea* is a considerable place, with near 8000 inhabitants: it contains a fine Roman sarcophagus, and some other ancient remains. [E. H. B.]

EQUA'BONA (*Coyna*), a town of Lusitania, on the left bank of the estuary of the Tagus, 12 M. P. from Olisipo (*Lisbon*), on the road to Emerita. (*Itin. Ant.* p. 416.) [P. S.]

EQUUS TUTICUS or EQUOTUTICUS (Τούτικον, Ptol. iii. 1. § 67: *S. Eleuterio*), a town of the Samnites in the territory of the Hirpini, situated on the Via Appia Trajana, 21 M. P. from Beneventum. Its name is not mentioned as an ancient Samnite city, and the first notice of it that occurs is an incidental one in Cicero (*ad Att.* vi. 1. § 1), from which we may infer that it was on the road to Brundusium. This is confirmed by the Itineraries, in all of which it appears under slight modifications of name (Equus Tuticus, *Itin. Ant.* pp. 103, 112; Equus Magnus, *Itin. Marit.* p. 610; Aequus Tuticus, *Tab. Peut.*). Great discrepancy has arisen concerning its position, partly from a confusion between the different branches of the Via Appia, which separated at Beneventum [VIA APPIA], and partly from the belief, originating with an old Scholiast on the passage, that Equotuticus (as he writes the name) was the place described by Horace (*Sat.* i. 5. 87) as

"Oppidulum quod versu dicere non est."

But it is quite clear that the poet followed a different line of route; and Equus Tuticus is placed by the Itineraries on the road from Beneventum to Aecae (*Troja*), 21 M. P. from the former city. The line of the ancient road may be traced distinctly (by the assistance of bridges, milestones, &c.), from *Benevento*, by *Buonalbergo* and *Casalbore*, to a place called *S. Eleuterio*, about 8 miles N. of *Ariano*, and 2 from *Castel Franco*, where inscriptions and other ancient remains have been found; among others, a Roman milestone which wants the numerals, but the distance agrees exactly with the 21 miles of the Itinerary from Beneventum. The intermediate station of Forum Novum (Forno Novo, *Itin. Hier.* p. 610), placed by the Jerusalem Itinerary 10 miles from Beneventum, and 11 from Equus Tuticus, must have been at *Buonalbergo*. (Mommsen, *Topografia degli Irpini*, in *Bullett. d. Inst.* 1847, p. 170, 1848, pp. 7, 8.) It is probable that Equus Tuticus never enjoyed municipal rank: its name is not found in Pliny among the towns of the Hirpini, and at a later period it was certainly annexed to the territory of Beneventum. (Mommsen, *l. c.* p. 170.) This explains the expression of the Itinerary that it was on the confines of Campania ("Equotutico, ubi Campania limitem habet," *Itin. Ant.* p. 111. See the art. CAMPANIA, p. 494). If the Tuticum of Ptolemy be the same with Equus Tuticus, he has altogether misplaced it. [E. H. B.]

ERACTUM (Ἤρακτον, Ptol. iii. 5. § 30), a town on the frontier of Dacia between the Tyras and the mountains of the Bastarnae, the position of which cannot be made out. [E. B. J.]

ERAE (Ἔραι), a place on the coast of Ionia, mentioned by Thucydides (viii. 19), in the vicinity of Lebedus and Teos. It was fortified strong enough to keep out the Athenians, who attacked it. (Thuc. viii. 20.) Strabo (p. 644) mentions Erae as a small town belonging to Teos; but though the reading Ἔραι has been received into some texts of Strabo, some of the MSS. are said to have Γέραι, and Casaubon has kept that reading in his text. (See Groskurd, *Transl. Strab.* vol. iii. p. 23, note.) There seems some confusion about the name Gerae, Gerraidae (Strabo), and the harbour Geraesticus (Liv. xxxvii. 27), on which Groskurd's note may be consulted. Palmerius conjectured that the name Erae, which he takes to be the true name of the place, is corrupted into Agra in Scylax (p. 37). Chandler (*Asia Minor*, c. 26) supposed the modern site of Gerae to be *Segigeck* (as he writes it), 8 hours from Smyrna. There is a view of the place in the "Ionian Antiquities." Chandler describes some remains of antiquity there. Some of the inscriptions found at this place were published by Chishull and some by Chandler. *Segigeck* is at the head of a fine bay. There is a good note on Gerae in the French edition of Chandler's Travels (vol. i. p. 420).

Hamilton (*Researches*, &c. vol. ii. p. 11) describes *Sighajik* as a snug harbour, and he seems to conclude correctly that it is Livy's Geraesticus, which Livy describes as the port of Teos "qui ab tergo urbis est," and thus distinguishes it from the harbour, "qui ante urbem est." (Liv. xxxvii. 29.) The consideration of the inscriptions found at *Sighajik* belongs to the article TEOS. If we suppose Gerae to be the true reading in Strabo, we may identify Gerae and Geraesticus; but there is a difficulty about Erae in Thucydides, for his text does not enable us to determine exactly where it is, though it seems to have been not far from Teos. Proper names are not always right in the text of Thucydides, and this is probably one example. [G. L.]

ERANA (ἡ Ἔρανα), a town in Messenia, mentioned by Strabo as lying upon the road between Cyparissia and Pylos. It was, probably, near the promontory Cyparissium. According to Strabo, it was erroneously identified by some with the Homeric Arene. (Strab. viii. pp. 348, 361; Leake, *Morea*, vol. i. p. 426, seq.)

ERANA, a place in Cilicia. Cicero (*ad Fam.* xv. 4), after leaving Epiphaneia [EPIPHANEIA], ascended the Amanus, and he took Erana, a place not of the character of a village, but of a city, and the capital of the nation. He also took Sepyra and Commoris. The sites of these places are unknown, but they were in eastern Cilicia, on some part of Mount Amanus. [G. L.]

ERANNABOAS (Ἐραννάβοας, Arrian, *Ind.* 4; Plin. vi. 18. s. 22), a river which flowed into the Ganges at Palimbothra (*Patna*). There has been much discussion as to what river is indicated by this name. It seems, however, most likely that it is the same as the Sonus (*Soane*), though Arrian and Pliny both speak of two rivers which they call respectively Erannoboas and Sonus. The name is derived from the Sanscrit *Hyranyavâhas*, the poetical title of the Sonus. (See Ritter, *Erdkunde*, v. p. 508; Rennell, *Mem. in Hindostan*, p. 50.) It is clear, from the context, that Strabo knew of the existence of this river (xv. p. 702), though he does not mention its name. [V.]

ERASI'NUS (Ἐρασῖνος). 1. A river of the Argeia. [ARGOS, p. 201, a.]

2. A river of ATTICA. [ATTICA, p. 323, b.]

3. Another name of the Buraicus in Achaia. [ACHAIA, p. 13, b.]

ERAVISCI. [ARAVISCI.]

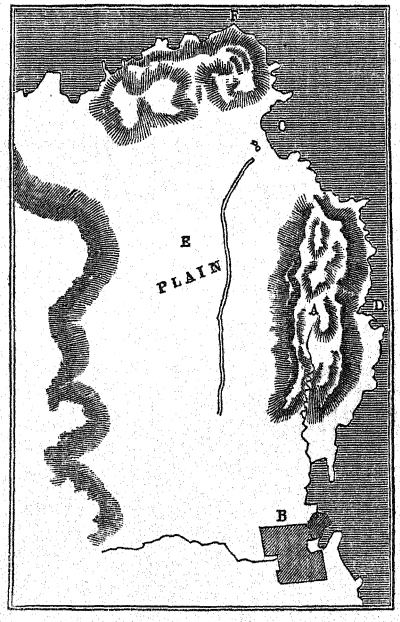
ERBESSUS or HERBESSUS (Ἔρβησσός, Pol., Steph. B., Ptol.; Ἑρβησσός, Diod.; Herbessus, Liv., Cic., Plin.: *Eth.* Ἑρβησσῖνος, Philist. ap. Steph. B., Herbessensis), the name of two cities in Sicily. It has been frequently attempted to limit the name of Erbessus to the one, and Herbessus to the other; but this distinction cannot be maintained, and the aspirated or unaspirated forms appear to be used indiscriminately.

1. A town or fortress not far from Agrigentum, which was made use of by the Romans during the siege of that city, B. C. 262, as a place of deposit for their provisions and military stores. (Pol. i. 18.) At a later period of the siege, Hanno the Carthaginian general made himself master of the place, and was thus enabled to reduce the Romans to great difficulties by cutting off their supplies. (Pol. *l. c.*) But after the fall of Agrigentum the Carthaginians were no longer able to maintain possession of Erbessus, which was abandoned by the inhabitants, probably from fear of the Roman vengeance. (Diod. xxiii. 9. p. 503.) These are the only notices which appear to refer to the town in question; it was probably a place of inferior importance, and a mere dependency on Agrigentum. Its exact site cannot be determined; but Fazello is probably right, in regard to its general position, in placing it near the upper course of the Halycus.

2. A city in the E. of Sicily, on the confines of the territories of Leontini and Syracuse. It was evidently a place of more importance than the preceding one, and may therefore be fairly assumed to be the place meant where no further designation is added. It is first mentioned in B. C. 404 as a city of the Siculi, which had furnished assistance to the Carthaginian army during the siege of Syracuse, and was in consequence one of the first places against which Dionysius turned his arms after the conclusion of peace with Carthage. (Diod. xiv. 7.) But the sudden defection of his own troops recalled him in haste to Syracuse; and some years after we find Erbessus still maintaining its independence, and concluding a treaty with Dionysius. (Id. *ib.* 78.) No further notice of it is found till the time of Agathocles, when it was occupied by that tyrant with a garrison, which in B. C. 309 was expelled by the citizens with the assistance of the Agrigentines and their allies under Xenodicus. (Id. xx. 31.) In the Second Punic War Erbessus is again mentioned; it was the place to which Hippocrates and Epicydes fled for refuge from Leontini, and from whence they succeeded in exciting the defection first of the Syracusan force sent against them, and ultimately of the city itself. (Liv. xxiv. 30, 31; Paus. vi. 12. § 4.) Erbessus on this occasion espoused the Carthaginian alliance, but was soon recovered by Marcellus. (Id. 35.) We have no account of its fortunes under the Roman rule, but it was probably a mere dependency of Syracuse, as the name is not once mentioned by Cicero. The Herbessenses, however, reappear in Pliny as an independent community; both he and Ptolemy place them in the interior of the island, but afford no further clue to the position. (Plin. iii. 8. s. 14; Ptol. iii. 4. § 13; Philist. ap. Steph. B. *s. v.*)

From the passages of Diodorus and Livy it is clear that Erbessus was situated inland from Syracuse, and not very remote from Leontini: hence the site suggested by Fazello at a place called *Pantalica*, opposite to *Sortino*, about 16 mile W. of Syracuse, is at least a plausible conjecture. The site in question is now wholly desolate, and retains no ruins, but presents a curious assemblage of subterranean dwellings excavated in the cliffs of solid but soft calcareous rock, similar to those in the *Val d'Ispica* near *Modica*. The date of these excavations is very uncertain, though they are generally regarded as of great antiquity. (Fazell. *de Reb. Sic.* x. 2. p. 454; Amic. *Lex. Top. Sic.* vol. ii. p. 176.) [E. H. B.]

ERCTA or ERCTE (ἡ Ἐρκτή, Pol.; Ἑρκτή, Diod.), a mountain on the N. coast of Sicily, in the immediate neighbourhood of Panormus, now called *Monte Pellegrino*. It is a remarkable isolated mountain mass, rising to the height of 1950 feet above the sea, which washes its foot on the E. and N., while on the other two sides it rises abruptly from the plain near Panormus, a broad strip of which separates it entirely from the mountains on the W. of that city. It thus constitutes a kind of natural fortress, being bounded on three sides by lofty perpendicular cliffs, the only approach being on the S. side, facing the town of *Palermo*, where a steep zigzag road has been constructed in modern times, leading up to the convent of *Sta. Rosalia*, near the summit of the mountain, a shrine now visited by crowds of pilgrims, whence the name of *Monte Pellegrino*. No mention is found of the locality before the time of Pyrrhus, when it was occupied by the Carthaginians as a fortress or fortified post, but was taken by assault by the Epeirot king. (Diod. xxii. 10, Exc. H. p. 498.) Its chief celebrity, however, dates from the First Punic War, towards the

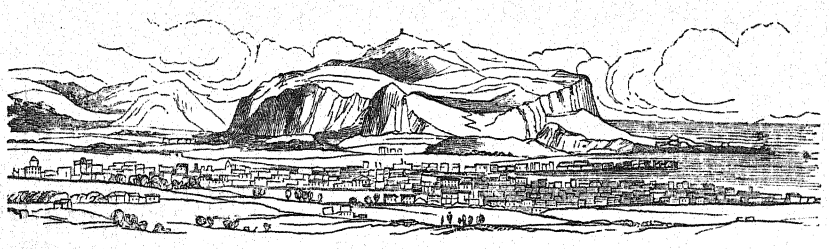


PLAN OF MOUNT ERCTA.

A. Mountain of Ercta, now *Monte Pellegrino*.
B. Modern city of *Palermo*, on the site of Panormus.
C. Bay of *Mondello*.
D. Bay of *Sta. Maria*.
E. Plain, extending from *Palermo* to *Mondello*.
F. *Capo di Gallo*.

close of which Hamilcar Barca, finding himself unable to keep the field against the Romans, suddenly established himself with his whole army in this mountain fortress, where he maintained himself for nearly three years, in spite of all the efforts of the Romans to dislodge him. A Roman camp was established about 5 stadia from Panormus, for the purpose of covering that city, which was scarcely more than a mile and a half from the foot of the mountain. Hamilcar on his part fortified the only available approach, and skirmishes took place almost daily between the two armies. Polybius has left us a detailed and accurate account of the peculiar character of the locality; but he overrates its extent when he reckons the summit of the mountain as not less than 100 stadia in circuit. The upper part of it, he tells us, was capable of cultivation, and possessed abundance of fresh water; while it commanded a small but secure port, which enabled Hamilcar to carry on his maritime expeditions, with which he ravaged the coasts both of Sicily and Italy. (Pol. i. 56, 57; Diod. xxiii. 20, Exc. H. p. 506.) The determination of this port is the only topographical difficulty connected with Ercte. Arnold (*Hist. of Rome*, vol. ii. p. 613) supposes it to have been the small bay of *Mondello*, between *Monte Pellegrino* and *Capo di Gallo*; but this could hardly have been effectually commanded from Ercte, and it is more probable that the small cove of *Sta. Maria*, on the E. side of the mountain, is the one meant. Polybius speaks of the mountain being accessible at three points only; but two of these must have been mere paths, very steep and difficult. Besides the approach from *Palermo*, there are in fact only two breaks in the line of cliffs, one of which leads directly down to the cove of *Sta. Maria*. The accompanying plan (copied from Capt. Smyth's survey), and outline view, will give a clear idea of the nature of this mountain fortress. (Cluver. *Sicil.* p. 277; Amic. *ad Fazell.* vii. 6. p. 318; Swinburne's *Travels*, vol. ii. p. 209, &c.)

Mannert has erroneously transferred the site of Ercte to the headland now called *Capo S. Vito*, nearer to Eryx and Drepana than to Panormus; but Polybius's testimony to its close proximity to the latter town is perfectly distinct. [E. H. B.]



VIEW OF MOUNT ERCTA.

ERDINI, in Ireland, mentioned by Ptolemy as occupants of the western side of Ireland next to the Venniani (*Donegal*), and north of the *Nagnat* (Con*naught*) = the parts about Loch *Erne* = *Fermanagh*. [R. G. L.]

EREBINTHODES, an island in the Propontis, which Pliny mentions with Elaea and other unknown islets. [ELAEA.] [G. L.]

E'RESUS or ERESSUS (Ἔρεσος: *Eth.* Ἐρέσιος, Ἐρεσιεύς), so called from Eresus the son of Macar. (Steph. B. *s. v.*) Eressus, as it is in the text of Strabo (p. 618), was a city of Lesbos, situated on a hill, and reaching down to the sea. From Eressus to Cape Sigrium is 28 stadia, as the MSS. have it, which Casaubon (ed. Strab.) has changed to 18. It was on the west side of the island, and its ruins are said to be at some little distance from a place now called *Eresso*, which is situated on a hill. Eressus joined Mytilene and other towns in Lesbos in the revolt from the Athenians during the Peloponnesian War (B. C. 428); but it was compelled to surrender to Paches, the Athenian commander, shortly after. (Thuc. iii. 25, 35.) There was a fresh revolt from Athens (B. C. 412), and a fresh subjugation. (Thuc. viii. 23.) It revolted a third time shortly after (Thuc. viii. 100), and was besieged by Thrasybulus with an Athenian force, but he was obliged to give up the siege to follow the Peloponnesians to the Hellespont. In B. C. 392 Thrasybulus lost many ships in a storm off Eresus, but he recovered the town, with other places in Lesbos, for the Athenians. (Diod. xiv. 94.) Eresus is mentioned by Pliny (v. 31) as one of the existing cities of Lesbos.

Eresus was the birthplace of Tyrtamus, to whom his master Aristotle gave the name of Theophrastus. Phanias, another of Aristotle's pupils, was also a native of Eresus. According to the poet Archestratus, in his Gastronomia, quoted by Athenaeus (iii. p. 111), if ever the gods eat flour, they send Hermes to buy it at Eresus.

The name of the town on the coins is said to be always ΕΡΕΣΙΩΝ, with one Σ. [G. L.]

ERE'TRIA. 1. (Ἐρέτρια: *Eth.* Ἐρετιεύς, fem. Ἐρετρίς, Ἐρετριάς: *Adj.* Ἐρετρικός, Ἐρετριακός), one of the most ancient, and next to Chalcis the most powerful city in Euboea, was situated upon the western coast of the island, a little south of Chalcis, and at the south-western extremity of the extensive and fertile plain of Lelantum. The Eretrians are represented as Ionians (Herod. viii. 46), and were supposed to have come from Eretria in Attica. (Strab. viii. p. 447; respecting the Attic Eretria, see ATHENAE, p. 294.) It seems, however, that the population was not purely Ionic, and, accordingly, some writers related that it had been colonised from the Triphylian Macistus in Elis. (Strab. *l. c.*) Strabo relates that it was formerly called Melaneis and Arotria.

At an early period Eretria was one of the chief maritime states in Greece, and attained a high degree of prosperity and power. Andros, Tenos, and Ceos, as well as other islands, were at one time subject to Eretria. (Strab. viii. p. 448.) According to some accounts, they took part in the colonisation of Cromae [CROMAE, p. 716], and they founded some colonies upon the peninsula of Chalcidice. Eretria is mentioned by Homer. (*Il.* ii. 537.) The mili-

tary strength of the state was attested by an inscription, preserved in the temple of the Amarynthian Artemis, about a mile from the city, recording that in the procession to that temple the Eretrians had been accustomed to march with 3000 hoplites, 600 horsemen, and 60 chariots. (Strab. *l. c.*)

Eretria and Chalcis were early engaged in war with each other. These wars seem to have been occasioned by disputes respecting the division of the plain of Lelantum, which lay between the two cities. (Strab. *l. c.*) In one of these early wars some of the most powerful states of Greece, such as Miletus and Samos, took part. (Thuc. i. 15; Herod. v. 99; Spanheim, ad Callim. *Del.* 289.) In gratitude for the assistance which the Eretrians had received on this occasion from Miletus, they sent five ships to the Athenian fleet which sailed to support Miletus and the other Ionic cities in their revolt from Persia, B. C. 500. (Herod. *l. c.*) But this step caused their ruin; for, in B. C. 490, a Persian force, under Datis and Artaphernes, sent to punish the Athenians and Eretrians, laid siege to Eretria, which was betrayed to the Persians after they had invested the place for six days. The town was razed to the ground, and the inhabitants carried away to Persia; but their lives were spared by Darius, who allowed them to settle in the Cissian territory. (Herod. vi. 125.) The old town continued in ruins, but a new town was rebuilt a little more to the south, which soon became a place of considerable importance. In B. C. 411, the Athenians were defeated by the Spartans in a sea-fight off the harbour of Eretria; and those of the Athenians who took refuge in Eretria, as a city in alliance with them, were put to death by the Eretrians, who therefore joined the rest of the Euboeans in their revolt from Athens. (Thuc. viii. 95.)

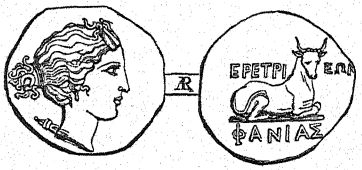
After the Peloponnesian War we find Eretria in the hands of tyrants. One of these, named Themison, assisted the exiles of Oropus in recovering possession of their native city from the Athenians in B. C. 366. (Diod. xv. 76; comp. Dem. *de Cor.* p. 256; Xen. *Hell.* vii. 4. § 1.) Themison appears to have been succeeded in the tyranny by Plutarchus, who applied to the Athenians in B. C. 354 for aid against his rival, Callias of Chalcis, who had allied himself with Philip of Macedon. The Athenians sent a force to his assistance under the command of Phocion, who defeated Callias at Tamynae; but Phocion, suspecting Plutarchus of treachery, expelled him from Eretria. [See *Dict. of Biogr.* vol. i. p. 429.] Popular government was then established; but shortly afterwards Philip sent a force, which destroyed Porthmus, the harbour of Eretria, and made Cleitarchus tyrant of the city. Cleitarchus governed the city in Philip's interests till B. C. 341, when Cleitarchus was expelled by Phocion, who had been sent into Euboea on the proposition of Demosthenes for the purpose of putting down the Macedonian interest in the island. [*Dict. of Biogr.* vol. i. p. 784.] Eretria was subsequently subject to Macedonia; but in the war with Philip V. it was taken by the combined fleets of the Romans, Attalus, and Rhodians, upon which occasion a great number of paintings, statues, and other works of art fell into the hands of the victors. (Liv. xxxii. 16.) After the battle of Cynoscephalae, Eretria was declared free by the Roman senate. (Polyb. xviii. 30.)

Eretria was the seat of a celebrated school of philosophy founded by Menedemus, a native of this city, and a disciple of Plato. [*Dict. of Biogr.* vol. ii. p. 1037.] The philosophers of this school were called Eretrici (Ἐρετρικοί, Strab. x. p. 448; Diog. Laërt. i. 17, ii. 126; Athen. ii. p. 55, d.; Cic. *Acad.* ii. 42, *de Orat.* iii. 17, *Tusc.* v. 39.) The tragic poet Achaeus, a contemporary of Aeschylus, was a native of Eretria. It appears from the comic poet Sopater that Eretria was celebrated for the excellence of its flour (ap. Athen. iv. p. 160).

Strabo says that Old Eretria was opposite Oropus, and the passage across the strait 60 stadia; and that New Eretria was opposite Delphinium, and the passage across 40 stadia (ix. p. 403). Thucydides makes the passage from Oropus to New Eretria 60 stadia (viii. 95). New Eretria stood at *Kastri*, and Old Eretria in the neighbourhood of *Vathý*. There are considerable remains of New Eretria. "The entire circuit of the ruined walls and towers of the Acropolis still subsist on a rocky height, which is separated from the shore by a marshy plain. At the foot of the hill are remains of the theatre, and in the plain a large portion of the town walls, with many foundations of buildings in the inclosed place. The situation was defended to the west by a river, and on the opposite side by a marsh." (Leake, *Northern Greece*, vol. ii. pp. 443, 445.)

The territory of Eretria extended from sea to sea. Between Old Eretria and New Eretria was AMARYNTHUS; south of Old Eretria, TAMYNAE; and further south, PORTHMUS. In the interior were DYSTUS and OECHALIA.

The annexed coin represents on the obverse the head of Artemis, who was worshipped in the neighbouring town of Amarynthus: the bull on the reverse probably has reference to the brazen bull which the Eretrians dedicated at Olympia. (Paus. v. 27. § 9; Eckhel, vol. ii. p. 324.)



COIN OF ERETRIA IN EUBOEA

2. A town of Thessaly, in the district Phthiotis, near Pharsalus. It was here that Quintius Flamininus halted at the end of the first day's march from Pherae towards Scotussa, in B.C. 197. Leake places it at the village of *Tjanglí*, where he found the ruined walls of an ancient city. "A long and narrow table-summit formed the citadel, of which the lower courses of the walls still exist in their whole circuit. The town walls are still better preserved, and are extant in some parts on the eastern side to the height of 18 or 20 feet. Here also are two door-ways still perfect." (Strab. ix. p. 434, x. p. 447; Polyb. xviii. 3, Liv. xxxiii. 6, xxxii. 13; Steph. B. *s. v.* Ἐρέτρια; Leake, *Northern Greece*, vol. iv. p. 466.)

ERE'TUM (Ἠρητόν: *Eth.* Ἠρητῖνος: *Grotta Marozza*), a town of the Sabines, situated on the Via Salaria, at its junction with the Via Nomentana, a short distance from the Tiber, and about 18 miles from Rome. From the mention of its name by Virgil among the Sabine cities which joined in the war against Aeneas (*Aen.* vii. 711), we may presume that it was considered as an ancient town, and one of some importance in early times; but it never bears

any prominent part in history, though from its position near the frontiers of the Sabine and Roman territories, and on the line by which the former people must advance upon Rome, it was the scene of repeated conflicts between the two nations. The first of these occurred in the reign of Tullus Hostilius, during the war of that monarch with the Sabines (Dionys. iii. 32); his successor Tarquinius Priscus also defeated the Etruscans, who had taken advantage of the friendly disposition of the Sabines to advance through their territory, at Eretum (Id. iii. 59, iv. 3); and Tarquinius Superbus gained a decisive victory over the Sabines in the same neighbourhood. (Id. iv. 51.) Under the Roman republic also we find two victories recorded over the Sabines at the same place, the one by the consuls Postumius and Menenius in B. C. 503, the other by C. Nautius in B. C. 458. (Id. v. 46; Liv. iii. 29.) During the decemvirate also the Sabines established their headquarters at Eretum, from whence they ravaged the Roman territory. (Liv. iii. 38; Dionys. xi. 3.) It is again mentioned in the Second Punic War as the place from whence Hannibal diverged to attack the shrine of Feronia in Etruria, during his advance on Rome (or, according to others, on his retreat) by the Salarian Way. (Liv. xxvi. 11.) But though its position thus brings it frequently into notice, it is clear that it was, under the Roman dominion at least, a very inconsiderable place. Strabo says it was little more than a village, and Valerius Maximus terms it "vicus Sabinae regionis." Pliny does not even mention it among the towns of the Sabines, nor is its name found in the Liber Coloniarum: hence it is almost certain that it did not enjoy municipal privileges, and was dependent on one of the neighbouring towns, probably Nomentum. But its name is still found in the Itineraries as a station on the Salarian Way, and it must therefore have continued to exist as late as the fourth century. From this time all trace of it disappears. (Strab. v. p. 228; Val. Max. ii. 4. § 5; *Itin. Ant.* p. 306; *Tab. Peut.*) The position of Eretum has been a subject of much dispute, though the data furnished by ancient authorities are sufficiently precise. The Itineraries place it 18 miles from Rome; and Dionysius in one passage (xi. 3) calls it 140 stadia (17½ miles) from the city, though in another place (iii. 32) he gives the same distance at only 107 stadia. Strabo adds that it was situated at the point of junction of the Via Salaria and Via Nomentana; a circumstance which could leave no doubt as to its position, but that there is some difficulty in tracing the exact course of the Via Salaria, which appears to have undergone repeated changes in ancient times. [VIA SALARIA.] Hence Chaupy was led to fix the site of Eretum at a place called *Rònane*, where there were some Roman ruins near a bridge called the *Ponte di Casa Cotta*, but this spot is not less than 21 miles from Rome; on the other hand, *Monte Rotondo*, the site chosen by Cluverius, is little more than 15 miles from Rome, and could never by possibility have been on the Via Nomentana. The hill now known as *Grotta Marozza*, on the left hand of the Via Nomentana, rather more than 3 miles beyond Nomentum, has therefore decidedly the best claim: it is, according to Nibby, by actual measurement 17½ miles from Rome, and it is probable that the ancient Via Salaria did not follow the same line with the modern road of that name, but quitted the valley of the Tiber near *Monte Rotondo*, and joined the Via Nomentana near the spot above indicated. There are no ruins at *Grotta Marozza*, but the site is described as well-adapted for that of a town of small extent. (Cluver. *Ital.* p. 667; Chaupy, *Maison d'Horace*, vol. iii. pp. 85—92; Nibby, *Dintorni di Roma*, vol. ii. pp. 143—147; Gell, *Top. of Rome*, p. 202.) At a short distance from this hill are some sulphureous springs now known as the *Bagni di Grotta Marozza*, which are in all probability those anciently known as the AQUAE LABANAE, the Λαβανὰ ὕδατα of Strabo, who describes them as situated in the neighbourhood of Eretum. (Strab. v. p. 238.) [E. H. B.]

ERE'ZII, are placed by Pliny (v. 30) in Mysia, and thus mentioned: "Apolloniatae a Rhyndaco amne, Erezii, Miletopolitae;" from which we conclude that the place was about Apollonia and Miletopolis. It is remarked (Plin. *H. N.* ed. Hard. *Notae*, &c. ad lib. v. no. lxxxiv.) that all the MSS. of Pliny have Eresii. The correction seems probable enough, for the reasons there given. The Table has a name Argesis on the road from Pergamum to Cyzicus, and 35 from Pergamum. Cramer (*Asia Minor*, vol. i. p. 58) considers this the same place as the Argiza of Hierocles (*Synecd.* p. 663), which seems probable. He would also identify it with Pliny's Erezii, which may be true, but is not quite so certain. [G. L.]

ERGA. [LERGETES.]

ERGASTE'RIA, a place in Mysia, on the road from Pergamum to Cyzicus, and 440 stadia from Pergamum. "Galen, in proceeding to Ergasteria from Pergamum, remarked a great quantity of metallic substance, which he calls molybdaena, Galen, *de Medicam. Simp.* ix. 22." (Leake, *Asia Minor*, p. 271.) [G. L.]

ERGAVI'CA. [CELTIBERIA.]

ERGE'TIUM (Ἐργέτιον: *Eth.* Ἐργετῖνος), a city of Sicily, mentioned by Stephanus of Byzantium (*s. v.*) on the authority of Philistus. No mention of it is found in history, but the Ergetini are enumerated by Pliny among the inland towns of Sicily of stipendiary condition. (Plin. iii. 8. s. 14.) It is evidently the same place called by Silius Italicus (xiv. 250) Ergētum, where the MSS. give the variations Ergentum and Hergentum, and this renders it probable that the Sergentium (Σεργέντιον) of Ptolemy (iii. 4. § 13) is only another form of the same name. The site assigned by this last author would agree fairly well with that of a place called *La Cittadella*, at the foot of the lofty hill now crowned by the town of *Aidone*. According to Fazello, considerable ruins of an ancient city were in his time visible on this spot, which he erroneously identifies with those of Herbita. (Fazell. x. 2. p. 445; Cluver. *Sicil.* p. 338.) [E. H. B.]

ERGI'NUS (Ἔργινος), a tributary of the river Hebrus in Thrace, the modern *Erkene*. (Apollon. Rhod. i. 217; Pomp. Mel. ii. 2; Plin. iv. 18.) This seems to be the same river as the one called by some authors *Regina* (Ῥηγῖνα; Leo Armen p. 434; comp. also Strab. vii. p. 331). [L. S.]

ERGISCE (Ἐργίσκη), a town of Thrace, apparently in the neighbourhood of Doriscus, but its site is unknown. (Aeschin. *in Ctes.* p. 396, ed. Reiske; Dem. *de Cor.* p. 234, *de Halon.* p. 85.)

ERIBOEA. [ERIBOLUM.]

ERIBOLUM or ERIBOLUS (Ἐρίβωλον, Dion Cass.; Ἐριβόλα, Ptol. v. 1) is placed by the Table, under the name of Eribulo, south of the bay of Astacus, with the numeral XII., and north of Nicaea. It is Hyribolum in the Jerusalem Itin. Leake, in

his map of Asia Minor, places it, under the name of Eribolus, at the head of the gulf of Astacus, which agrees with Dion Cassius (Epit. Xiph. lxxviii. 39), who speaks of it as a naval station opposite to Nicomedia. According to some authorities, the site is *Karamusal*; others call the site *Erekli* or *Eregli*. The figure of a house in the Table indicates a town, perhaps with warm springs. [G. L.]

ERICI'NIUM, a town of Perrhaebia in Thessaly, situated near the frontiers of Histiaeotis. Its site is uncertain, but Leake conjectures that it stood at *Lefthero-khóri*, though there are no ancient remains at this place. (Liv. xxxvi. 13, xxxix. 25; Leake, *Northern Greece*, vol. iv. p. 315.)

ERICUSA. [AEOLIAE INSULAE.]

ERI'DANUS ('Ηριδανός) was the name given by the Greeks to the PADUS or Po, the great river of Northern Italy. The appellation was adopted from them by the Roman poets, and hence is occasionally used even by Latin prose writers. (Virg. *Georg.* i. 481; Ovid. *Met.* ii. 324; Propert. i. 12. 4; Martial, iii. 67. 2; &c.) But there is good reason to believe that the name was not in the first instance applied to the Padus, but belonged to quite a different region of Europe, and was some time before it acquired the signification in which it was afterwards employed. The name of the Eridanus appears in the earliest Greek authorities inseparably connected with the well-known fable of the sisters of Phaethon, and the trees that wept tears of amber. This myth appears to have been already known to Hesiod (Hygin. 154; Hesiod, *Fr.* 184. ed. Markscheffel), who in his extant works notices the Eridanus among the Greek rivers of the world (*Theog.* 338): but we have no idea of the geographical position which he assigned it. The current opinion in the days of Herodotus appears to have been that the Eridanus was a river in the more westerly regions of Europe, but flowing into the sea on the north of that continent. (Herod. iii. 115.) The historian, however, rejects this notion, and treats both the name and existence of the Eridanus as a mere fiction of the Greek poets: a view adopted at a much later period by Strabo (v. p. 215). The vagueness of the notions entertained concerning its situation is farther proved by the fact that, according to Pliny, Aeschylus spoke of the Eridanus as a river of Iberia, and identified it with the Rhodanus. (Plin. xxxvii. 2. s. 11.) According to Hyginus, Pherecydes was the first who identified the Eridanus with the Padus. (Hygin. 154.) Euripides evidently adopts the same view, as he connects the former river with the shores of the Adriatic (Eur. *Hipp.* 737); and this opinion seems to have become gradually established among the Greeks. Scylax, writing about the middle of the 4th century B.C., distinctly places the river Eridanus in the land of the Veneti, and there is no doubt that the Padus is the river which he meant. (Scyl. p. 6. § 19.) The same view was henceforth adopted by all the geographers except Strabo, who, not choosing to admit the identity of the two rivers, rejects altogether the Eridanus as a mere fiction, as well as the islands of the Electrides, supposed to be situated at its mouth (Strab. v. p. 215; Pol. ii. 16; Scymn. Ch. 391—397; Plin. iii. 16. s. 20, xxxvii. 2. s. 11; Dionys. Per. 289—293; Diod. v. 23; Paus. i. 3. § 6, v. 14. § 3.)

The real fact appears to be, that the name of Eridanus was originally applied by the Greeks to a great river *in the north of Europe*, on the shores of which amber was produced, and of which some vague report had reached them through means of the traders who brought the amber itself from the shores of the Baltic to the head of the Adriatic. It is idle to inquire what the river really meant was; whether the Oder or Vistula, at the mouths of which amber is now found in the greatest quantity, or some other river of the N. of Germany. The name *Eridanus* is evidently closely connected, if not identical, with that of *Rhodanus*, and it is probable enough that *Rhenus* is only another form of the same word. (Latham, *Germania*, p. 13.) Hence, in the vague geographical notions of the early Greeks, one great river was easily confounded with another. Aeschylus, as already mentioned, identified the Eridanus and Rhodanus: while Apollonius Rhodius, writing at a much later period, but evidently following some earlier poet, describes the two rivers as arms of the same great stream, another portion of which flowed into the ocean. (Apoll. Rhod. iv. 596, 627, 628.) Amber appears to have been brought in very early times (as it still was in the days of Pliny) overland from the shores of the Baltic to those of the Adriatic; here it was purchased by the Phoenicians and early Greek traders: whence it came to be regarded, by a very natural error, as a production of the country, and the name of the Eridanus being inseparably connected with the production of amber, the Greeks gave the name to the great river that forms so conspicuous a feature of this part of Italy. The gum-like nature of the substance itself evidently gave rise to the fable of its distilling or exuding from trees, which was afterwards applied by the poets and mythographers to the poplars that adorned the banks of the Padus, now assumed to be the true Eridanus. (Cluver. *Ital.* pp. 390—393; Wernsdorf, *Exc.* ii. *ad Avien. Or. Marit.*)

The origin and history of the connection between the Eridanus and Padus have been given at some length, on account of its important bearing on the progress of ancient geography: the geographical account of the latter river and its tributaries is given under the head of PADUS.

Several ancient writers placed near the mouth of the mythical Eridanus certain islands which they called the ELECTRIDES INSULAE ('Ηλεκτρίδες νῆσοι), on the shores of which it was said that much amber was found, from whence their name was derived. But as there are in fact no islands in this part of the Adriatic, except those actually formed by the mouths of the Padus, Strabo and Pliny reject altogether the existence of the Electrides as fabulous, while other writers seem to have sought them among the numerous groups of islands which line the opposite shore of the Adriatic. (Strab. v. p. 215; Plin. xxxvii. 2. s. 11.) As much of the amber collected in the Baltic is really found in the islands at the mouths of the great rivers, it is not impossible that some obscure tradition of this fact may have given rise to the name of the Electrides, which were subsequently transferred, together with the Eridanus itself from the Baltic to the Adriatic. [E. H. B.]

ERI'DANUS, a river of Attica, a tributary of the Ilissus. [ATTICA, p. 323, a.]

ERIGON ('Ερίγων, Strab. vii. pp. 327, 330; 'Ερίγωνα, Ptol. iii. 13. § 8), the great W. branch of the river Axius, which, having its source in the Paeonian mountains, took a NE. course till its junction with the main stream at no great distance from Stobi. (Liv. xxxix. 53.) It is now called by the Bulgarians *Zrna Rjeka*, and by the Turks *Kutjuk Karâ-Su*. (Comp. Leake, *Northern Greece*, vol. iii. pp. 268, 275.) The geography of the basin of

this river is so imperfectly known that its course cannot be traced. [E. B. J.]

ERINEIA (Ἐρίνεια), a town in Megaris, in which was a monument of Autonoë, daughter of Cadmus. As it appears to have stood inland on the northern part of the isthmus, Leake places it at *Kúndura*. (Paus. i. 44. § 5; Leake, *Northern Greece*, vol. ii. p. 408.)

ERI'NEUS or ERI'NEUM. 1. (Ἐρινεός, Ἐρινεόν: *Eth.* Ἐρινεάτης, Ἐρινεεύς), one of the towns of the tetrapolis of Doris, described by Strabo as lying below the town of Pindus: it probably stood upon the river of the latter name. (Strab. viii. p. 362, ix. p. 427; Thuc. i. 107; Scymn. Ch. 591; Ptol. iii. 15. § 15; Steph. B. *s. v.*; Tzetz. *ad Lycophr.* 741; Schol. *ad Pind. Pyth.* i. 121; Mel. ii. 3; Plin. iv. 7. s. 13; Leake, *Northern Greece*, vol. ii. p. 91, seq.)

2. (Ἐρινεόν), a town of Phthiotis in Thessaly, mentioned only by Strabo. Its site is uncertain, but Leake conjectures that the remains on the left bank of the Enipeus near *Koklobáshi* may be those of Erineum. (Strab. ix. p. 434; Leake, *Northern Greece*, vol. iv. p. 471).

3. The sea-port of Rhypes in Achaia. [RHYPES.]

ERI'NEUS (Ἐρινεός), a small river on the E. coast of Sicily, between Syracuse and Helorum. It is mentioned by Thucydides (vii. 80, 82), from whom we learn that it was the second river crossed by the Athenians in their disastrous retreat from Syracuse, and intermediate between the Cacyparis and Asinarus. Hence it can be no other than the small stream now called the *Miranda*, which flows into the sea just to the N. of the modern town of *Avola*, and is hence frequently called *Fiume di Avola*. It is distant about 6 miles from the Cacyparis (*Cassibili*), and the same distance from the Asinarus (*Falconara*). (Smyth's *Sicily*, p. 176; Cluver. *Sicil.* p. 184.) It is evidently the same river which is called by Ptolemy (iii. 4. § 8.) Ὄρινος or Ἔρινος. [E. H. B.]

ERISANE. [LOBETANI.]

ERI'TIUM, a town of Perrhaebia in Thessaly, appears to have been near Cyretiae, since it was taken along with the latter town by M. Baebius in B. C. 191. (Liv. xxxvi. 13.) Leake places it at *Paleókastro*, a village above *Sykiá*, on the left bank of the *Vúrgaris*, a river of Tripolitis. In the church of St. George, which occupies the site of the ancient Cyretiae, Leake noticed an inscribed stone, on which the name of Apollodorus is followed by a word beginning EPH, which he conjectures with much probability may be the place called Eritium by Livy. (Leake, *Northern Greece*, vol. iv. pp. 310, 313).

ERIZA (τὰ Ἔριζα: *Eth.* Ἐριζηνός). The Roman general Cn. Manlius, after reaching the river Chaus [CHAUS], came to Eriza, a city which he took by assault. Livy (xxxviii. 14) does not say what was the time of the march from the Chaus to Eriza; but his narrative shows that Eriza was between the Chaus and the Indus. The Erizeli of Ptolemy (v. 2), it is supposed by some critics, are the Erizeni, and that the name should be written so; but Ptolemy's Erizeli are in a different place. Pliny (x. 43) speaks of a "regio Erizena" in Asia, by which he means the province of Asia. The ethnic name Erizeni appears on a rare medal, which also contains the name KAOC—the river Chaus. We need not infer from this that Eriza was on the Chaus, because there are many instances of towns being thus designated, though they were several miles distant from the river. Eriza became a town of episcopal rank. [G. L.]

ERIZE'LI. [ERIZA.]

ERNAGINUM (Ἐρνάγινον), is placed by Ptolemy (ii. 10) among the towns of the Salyes in Gallia Narbonensis. In the Itins. it is the first station from Arelate (*Arles*). Though the distances in the Itins. do not quite agree, the site of the place seems to be *St. Gabriel*. D'Anville states that a marble has been found at *St. Gabriel* with the inscription Ernaginenses. *St. Gabriel* is a hamlet on the road from *Arles* to *Tarascon*. [G. L.]

ERNODU'RUM, a town in Gallia, which the Antonine Itin. places on a road from Burdigala (*Bordeaux*) to Augustodunum (*Autun*). The road passes through Avaricum (*Bourges*); and 13 Gallic leagues from *Bourges*, on the *Bordeaux* side of *Bourges*, was Ernodurum. The next place to Ernodurum, on the *Bordeaux* side, is Argentomagus. The place was called Ernotorum in the middle ages. The termination "durum" indicates a river, and the site of Ernodurum is fixed at *St. Ambroise*, at the passage of the river *Arnon*, a branch of the *Cher*. [G. L.]

ERO'CHUS (Ἔρωχος), a Phocian town, destroyed by the army of Xerxes. Its position is uncertain. (Herod. viii. 33.)

ERPEDITANI, in Ireland, another name of the Erdini. [ERDINI.] [R. G. L.]

ERU'BRUS, is a small branch of the Mosella, mentioned by Ausonius (*Mosella*, 359):—

"Te rapidus Gelbis, te marmore clarus Erubrus."

The Erubrus is the *Ruver*, a small stream that flows into the *Mosel* a little below *Trier*. [G. L.]

ERYMANDRUS or ERYMANTHUS (Ἔρυμάνδρος, Arrian, *Anab.* iv. 6; Ἐρυμάνθος, Polyb. xi. 32; Plin. vi. 23. s. 25; Curt. viii. 9. § 20), the principal river of Drangiana, which rises in the lower range of the Paropamisan mountains, and, after flowing through Arachosia and Drangiana, enters the lake *Zarah*. Its present name is *Ilmend* or *Hilmend*. The name of the river is not given by Ptolemy. M. Burnouf has supposed it to be the Arachotus; but Professor Wilson believes the Arachotus to have been one of the tributaries of the Helmend, and probably the modern *Arkand-ab*. (Wilson, *Ariana*, pp. 156, 157.) Arrian supposed, incorrectly, that it was lost in the sands; he places on its banks a tribe called Euergitae, whom Professor Wilson suspects are really the Agriaspae. The modern river is described by Pottinger in his travels in *Baluchistan*. It appears to be of great size, and carries down with it a great body of water. (Pottinger, *Baluchistan*, p. 405.) [V.]

ERYMANTHUS (Ἐρυμανθός), a lofty range of mountains on the frontiers of Arcadia, Achaia, and Elis. It formed the western point of the northern barrier of Arcadia; and Mt. Lampeia, which extends southwards, is a portion of the range. The two principal heights are now called *O'lonos* and *Kalé-foni*, the former being 7297 feet above the level of the sea, and the latter 6227 feet. From Erymanthus four rivers rise,—the Eleian Peneius, the Arcadian Erymanthus, and the Peirus and Selinus of Achaia. The river Erymanthus, which is a tributary of the Achelous, is spoken of under the latter name. [ACHELOUS.] Mount Erymanthus is celebrated in mythology as the haunt of the fierce boar destroyed by Hercules. (Strab. viii. pp. 343, 357; Paus. v. 7. § 1, viii. 24. § 4, seq.; Hom. *Od.* vi. 104; Apollod. ii. 5; Leake, *Morea*, vol. ii. p.

253, *Peloponnesiaca*, pp. 203, 204, 224; Boblaye, *Recherches*, &c. pp. 118, 124; Curtius, *Peloponnesos*, vol. i. pp. 17, 384.).

ERYMNAE (Ἐρυμναί: *Eth.* Ἐρυμναῖος), a town of Lycia, on the authority of the *Lyciaca* of Alexander. (Steph. B. *s. v.*) [G. L.]

ERYTHEIA INSULA. [GADES.]

ERYTHI'NI (Ἐρυθῖνοι), a place on the coast of Paphlagonia, mentioned in the Homeric poems (*Il.* ii. 855). It has been supposed, however, that the whole of the passage on the Paphlagonians and their towns was an interpolation of later times, and that the old poet was unacquainted with the Euxine and its coasts. (Schlegel, *de Geogr. Hom.* p. 135; Broska, *de Geogr. Myth.* p. 58.) Strabo (xi. p. 545) fixed the position of the town upon two rocks, called, from their colour, Ἐρυθρῖνοι. (Comp. *Anon. Peripl.* p. 6.) It was situated 90 stadia E. of Amastris, and 60 stadia N. of Cromna. [E. B. J.]

ERYTHRAE (Ἐρυθραί: *Eth.* Ἐρυθραῖος), an ancient town in Boeotia, mentioned by Homer, and said to have been the mother-city of Erythrae in Boeotia. (Hom. *Il.* ii. 499; Strab. ix. p. 404). It lay a little south of the Asopus, at the foot of Mount Cithaeron. The camp of Mardonius extended along the Asopus from Erythrae and past Hysiae to the territory of Plataea. (Herod. ix. 15, 25.) Erythrae is frequently mentioned by other authorities in connection with Hysiae. It was in ruins in the time of Pausanias. Leake places it to the eastward of *Katzúla* at the foot of the rocks, where are some foundations of Hellenic walls, together with a church containing a Doric column and its capital. (Thuc. iii. 24; Eurip. *Bacch.* 751; Xen. *Hell.* v. 4. § 49, where it is called Ἐρυθρά; Paus. ix. 2. § 1; Steph. B. *s. v.*; Leake, *Northern Greece*, vol. ii. p. 329.)

3. A town of the Locri Ozolae, probably the harbour of Eupalium. (Liv. xxviii. 8; Steph. B. *s. v.*; Leake, *Northern Greece*, vol. ii. p. 618.)

ERYTHRAE (Ἐρυθραί: *Eth.* Ἐρυθραῖος), "a city of the Ionians" (Steph. B. *s. v.*), on the authority of the *Asia* of Hecataeus; to which the compiler adds,—"and it was called Κνωπούπολις, from Cnopus." Erythrae was one of the Ionian cities. (Herod. i. 142.) According to the legend told by Pausanias (vii. 3. § 7), the place was originally settled by Erythrus, the son of Rhadamanthus, from Crete; and the city was occupied, together with Cretans, by Lycians, Carians, and Pamphylians. While all these people were living together in Erythrae, Cleopus the son of Codrus, having collected from all the cities of Ionia such as he could from each, introduced them into the place, to live with the Erythraei. Strabo (p. 633) has the tradition of Cnopus, an illegitimate son of Codrus, founding Erythrae. According to Casaubon, the MSS. of Strabo have the name "Cnopus," which he would alter to "Cleopus;" but perhaps "Cleopus" in Pausanias should be corrected. Polyaenus (viii. 43) has the story of Cnopus, and how, by a stratagem, he got possession of Erythrae, after killing the inhabitants; a story which has the advantage over that of Pausanias in probability, for we can conceive a general massacre of the original inhabitants of Erythrae and the seizure of their town, better than the story of Cnopus and his men walking in to live together with the original people. Hippias of Erythrae, in the second book of his Histories of his native place, told a story of the murder of Cnopus and the usurpation of his power by Ortyges, and of the extravagant tyranny and violent death of Ortyges; which Athenaeus has preserved (vi. p. 259). The early history of Erythrae, like that of most of the Ionian towns in Asia, was unknown. Strabo, in another place (p. 404), calls it a settlement from Erythrae in Boeotia.

Strabo (p. 644) describes Erythrae as being in the peninsula which he calls the peninsula of the Teians and the Erythraeans. He places the Teians on the south of the isthmus, and the Clazomenii on the north side [CLAZOMENAE]; and the Erythraei dwell within it. The boundary between the Erythraea and Clazomenae was the Hypocremnus. On the south, Erae or Gerae [ERAE] belonged to the Teians. The peninsula lying west of a line drawn from Gerae to Hypocremnus must be supposed to be the Erythraean territory. As we proceed north and west from Gerae we come to Corycus [CORYCUS; CASYSTES], then another harbour named Erythras; and, after it, several others. After Corycus was a small island, Halonnesus, then Argennum, a promontory of the Erythraea, and the nearest point to Chios. [ARGENNUM.] On the west side of the Erythraean peninsula is a capacious bay, in which Erythrae is situated, opposite to the island of Chios; and there were in front of Erythrae four small islands called Hippi. The rugged tract which lies north of a line drawn from Erythrae to the Hypocremnus was called Mimas, a lofty mountain region, covered with forests, and abounding in wild animals. It contained a village, Cybellia, and the north-western point was called Melaena, where there was a quarry for millstones. Pliny describes Mimas as running out "CCL M. P.," which is a great blunder or error in his text, whatever way we take it: he adds that Mimas sinks down in the plains that join it to the mainland; and that this level of 7½ Roman miles Alexander ordered to be cut through by joining the two bays, and so he intended to insulate Erythrae and Mimas. Pliny doubtless found the story somewhere; and possibly among other grand things that the Macedonian king talked of, this may have been one. The rugged insulated territory of the Erythraei produced good wheat and wine.

Herodotus (i. 142) makes four varieties or dialects of language among the Ionians; and the dialect of Chios and Erythrae was the same. The geographical position of Erythrae, indeed, places it among the insular rather than the continental states of Ionia. The neighbourhood of Chios and Erythrae and the sameness of language did not make the people the best friends always, for there is a story of a war between them (Herod. i. 18) at an early period. This may be the war to which Anticleides alluded in his *Nosti* (Athen. ix. p. 384). The Erythraei furnished eight ships to the confederate Ionian fleet which was defeated in the battle before Miletus, B. C. 494 (Herod. vi. 8), but the Chians had 100 ships. Erythrae afterwards became a dependency of Athens, for a revolt of Erythrae is mentioned by Thucydides (viii. 23) B. C. 412, in the twentieth year of the Peloponnesian War.

After the close of the war with Antiochus, the Romans rewarded the Chians, Smyrnaeans, and Erythraeans, with some territory in return for their services on the Roman side. (Liv. xxxviii. 39; Polyb. xxii. 27.) Parium on the Propontis was a colony from Erythrae (Paus. ix. 27. § 1); but Strabo makes it a joint settlement of the Erythraeans, Milesians, and the island of Paros (p. 588.)

Erythrae was famed in ancient times for a wise woman, Sibylla, as Strabo calls her; and in the

time of Alexander there was another who had like prophetic gifts, and her name was Athenais. (Comp. Paus. x. 12. § 7; Tacit. *Ann.* vi. 12.) Contemporary with Strabo was Heracleides of Erythrae, a physician of the school of Herophilus. Though Erythrae never was a town of great note, it existed for a long time, and there are coins of Erythrae to a late period of the Roman empire. The coins anterior to the Roman period are said to be very scarce.

The exact position of Erythrae is well ascertained. It is now called *Ritri*, and it stands on the south side of a small peninsula, which projects into the bay of Erythrae. Pliny (v. 29) mentions a stream called Aleos, which he seems to place near Erythrae (xxxi. 2). But the name of the river on the coins of Erythrae is Axus. Erythrae contained a very ancient temple of Hercules, whom the Erythraei worshipped under the name of the Hercules of the Idaei Dactyli; and also the Tyrians, as Pausanias discovered (vii. 5. § 5; ix. 27. § 8). Strabo (p. 613) says, that Hercules Ipoctonos "was worshipped by the Erythraeans who dwell about Melius, for the 'ips' is an insect that damages the vines; and this was the only country that was free from this plague." The name Melius in this passage has been, perhaps, correctly altered to Mimas. There was also a temple of Athena Polias at Erythrae: the goddess was a large wooden figure seated. The remains of Erythrae are described by Chandler (*Asia Minor*, cc. 25, 26.); and lately by Hamilton (*Researches*, &c., vol. ii. p. 6). "It is situated in a small alluvial plain at the mouth of the river Aleus, some of the sources of which are in the town itself. The city faces the west, and the whole extent of the Hellenic walls may be distinctly traced, from the commencement near the harbour, at the southern extremity of the town, to the northern point, where they terminate on a lofty rock of trachyte." (Hamilton.) "The walls are well built in the isodomous style, except a small part of that which traverses the plains, and they consist either of blue marble or red trachyte." There are remains of several gateways, and outside of them also remains of ancient tombs in various styles. Near the chief source of the Aleus there are "many remains of aqueducts, walls, terraces, and foundations of buildings with temples." (Hamilton.) One of these remains is a wall supporting a terrace 38 feet in length, "the lower part of which consisted of a beautiful specimen of cyclopian architecture, the angles of the different blocks being cut very sharp, while upon it was reared a superstructure in the isodomous style, built with great regularity." (Hamilton.) He conjectures that the site may have been that of the temple of Hercules, and that three large Ionic capitals of red trachyte, which were lying in the water-course, may have belonged to it.

The acropolis of Erythrae is within 200 yards of the shore; it is a mass of red trachyte, and stands quite detached in the centre of the plain. The remains of a large theatre are still visible, on the north side of it, excavated in the solid rock. Near the mouth of the Aleus there are some remains of the port, and traces of an aqueduct. The inscriptions copied by Hamilton at *Ritri* are printed in his Appendix, vol. ii. One of the inscriptions that he dug out was the architrave of a door, "on which was a dedication to Minerva or the sibyl Athenais, by a person whose name appears to be Artaxerxes." This is not quite a correct explanation, for the inscription clearly contains a dedication to Athenaea Poliuchus.

Thucydides (viii. 24) mentions Pteleon and Sidussa as two forts or walled places within the territory of Erythrae; and Pliny mentions Pteleon, Helos, and Dorium as near Erythrae. There was also a place called Embatum [EMBATUM] in the Erythraean territory.

Mela (i. 17) names a place Coryna in the Erythraean peninsula; but it is doubtful what he means. The promontory Mesate of Pausanias (vii. 5. § 6) appears to be the double point which extends from the southern part of the Erythraean peninsula northward, separating what we may call the bay of Erythrae from the strait of Chios. [G. L.]



COIN OF ERYTHRAE.

ERYTHRAEA. [ERYTHRAEUM.]

ERYTHRAEUM (Ἐρυθραῖον ἄκρον, Ptol. iii. 17. § 4), a promontory on the SE. coast of Crete. The town of ERYTHRAEA, which, from its mention by Florus (iii. 7) along with Cydonia and Cnossus as submitting to Metellus, must have been a place of importance, probably was situated near the promontory of the same name. (Hoeck, *Kreta*, vol. i. pp. 426, 429.) [E. B. J.]

ERYTHRAEUM MARE. [RUBRUM MARE.]

ERY'THRUM (Ἔρυθρόν: *El-Natroun*, Ru.), a village (*κώμη, Stadiasm.*), or place (*τόπος*, Ptol.), on the coast of Cyrenaica, between Darnis and Nanstathmaus. (Synes. *Ep.* 51, 67; Ptol. iv. 4. § 5; *Stadiasm.*; Steph. B.) Its ruins are considerable; and it occupied a favourable site at the mouth of one of the most considerable streams of the district. (Beechey, p. 478; Barth, pp. 461, 496.) [P. S.]

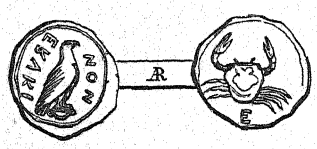
ERYX (Ἔρυξ: *Eth.* Ἐρυκῖνος, Erycīnus: *S. Giuliano*), the name of a city and mountain in the W. of Sicily, about 6 miles from Drepana, and two from the sea-coast. The mountain (MONS ERYX, Plin. iii. 8. s. 14; but MONS ERYCUS, Cic. *Verr.* ii. 47; Tac. *Ann.* iv. 43), now called *Monte S. Giuliano*, is a wholly isolated peak, rising in the midst of a low undulating tract, which causes its elevation to appear much more considerable than it really is, so that it was regarded in ancient as well as modern times as the most lofty summit in the whole island next to Aetna (Pol. i. 55; Mel. ii. 7. § 17; Solin. 5. § 9), though its real elevation does not exceed 2184 English feet. (Smyth's *Sicily*, p. 242.) Hence we find Eryx alluded to by Virgil and other Latin poets as a mountain of the first order of magnitude, and associated with Athos, Aetna, &c. (Virg. *Aen.* xii. 701; Val. Flacc. ii. 523.) On its summit stood a celebrated temple of Venus or Aphrodite, founded, according to the current legend, by Aeneas (Strab. xiii. p. 608; Virg. *Aen.* v. 759), from whence the goddess derived the surname of Venus Erycina, by which she is often mentioned by Latin writers. (Hor. *Carm.* i. 2. 33; Ovid, *Heroid.* 15. 57, &c.) Another legend, followed by Diodorus, ascribed the foundation both of the temple and city to an eponymous

hero named Eryx, who was said to have received Hercules on his visit to this part of Sicily, and contended with that hero in a wrestling match, but was vanquished by him. This Eryx was a son of Aphrodite and Butes, a king of the country, and is hence repeatedly alluded to by Virgil as a brother of Aeneas, though that poet does not refer to him the foundation of the city. (Diod. iv. 23, 83; Virg. *Aen.* v. 24, 412, &c.; Serv. *ad loc.*) The legends which connected it with Aeneas and a Trojan chief named Elymus evidently pointed to what we learn from Thucydides as an historical fact, that Eryx as well as Segesta was a city of the Elymi, a Sicilian tribe, which is represented by almost all ancient writers as of Trojan descent. (Thuc. vi. 2; Strab. xiii. p. 608.) It does not appear to have ever received a Greek colony, but became gradually Hellenised, like most other cities of Sicily, to a great extent; though Thucydides (*l. c.*) still speaks of the Elymi, including the people of Eryx and Segesta, as barbarians. Nothing is known of its history previous to that period, but it seems probable that it followed for the most part the lead of the more powerful city of Segesta, and after the failure of the Athenian expedition became a dependent ally of the Carthaginians. In B. C. 406, a sea-fight took place between a Carthaginian and a Syracusan fleet off the neighbourhood of Eryx, in which the latter was victorious. (Diod. xiii. 80.) On occasion of the great expedition of Dionysius to the W. of Sicily, in B. C. 397, Eryx was one of the cities which joined the Syracusan despot just before the siege of Motya, but it was speedily recovered by Himilco in the following year. (Id. xiv. 48, 55.) It again fell into the hands of Dionysius shortly before his death (Id. xv. 73), but must have been once more recovered by the Carthaginians, and probably continued subject to their rule till the expedition of Pyrrhus (B. C. 278). On that occasion it was occupied by a strong garrison, which, combined with its natural strength of position, enabled it to oppose a vigorous resistance to the king of Epeirus. It was, however, taken by assault, Pyrrhus himself leading the attack, and taking the opportunity to display his personal prowess as a worthy descendant of Heracles. (Diod. xx. 10, Exc. H. p. 498.) In the First Punic War we find Eryx again in the hands of the Carthaginians, and in B. C. 260 their general Hamilcar destroyed the city, removing the inhabitants to the neighbouring promontory of Drepanum, where he founded the town of that name. (Id. xxiii. 9.) The old site, however, seems not to have been wholly deserted, for a few years later we are told that the Roman consul L. Junius made himself master by surprise both of the temple and the city. (Id. xxiv. 1; Pol. i. 55; Zonar. viii. 15.) The former seems to have been well fortified, and, from its position on the summit of the mountain, constituted a military post of great strength. Hence probably it was that Hamilcar Barca, suddenly abandoning the singular position he had so long held on the mountain of Ercte, transferred his forces to Eryx, as being a still more impregnable stronghold. But though he surprised and made himself master of the town of Eryx, which was situated about half-way up the mountain, he was unable to reduce the temple and fortress on the summit, the Roman garrison of which was able to defy all his efforts. Meanwhile Hamilcar maintained his position in the city, the remaining inhabitants of which he transferred to Drepana; and though besieged or blockaded in his turn by a Roman army at the foot of the mountain, he preserved his communications with the sea, and was only compelled to abandon possession of Eryx and Drepana when the great naval victory of Lutatius Catulus over the Carthaginians forced that people to sue for peace, B. C. 241. (Pol. i. 58; Diod. xxiv. 8. p. 509; Liv. xxi. 10, xxviii. 41.)

From this time the town of Eryx sinks into insignificance, and it may even be doubted whether it was ever restored. Cicero alludes to the temple, but never notices the town; and Strabo speaks of it as in his day almost uninhabited. Pliny, indeed, enumerates the Erycini among the municipal communities of Sicily; but the circumstance mentioned by Tacitus, that it was the Segestans who applied to Tiberius for the restoration of the temple, would seem to indicate that the sanctuary was at that time dependent, in a municipal sense, on Segesta. (Cic. *Verr.* ii. 8, 47; Strab. v. p. 272; Plin. iii. 8. s. 14; Tac. *Ann.* iv. 43.) No trace of the subsequent existence of the town of Eryx is found; the remaining inhabitants appear to have settled on the summit of the hill, where the modern town of *S. Giuliano* has grown up on the site of the temple. No remains of the ancient city are extant; but it appears to have occupied the site now marked by the convent of *Sta. Anna*, about half-way down the mountain. (Smyth's *Sicily*, p. 243.)

The temple, as already mentioned, was generally connected by popular legend with the Trojan settlements in this part of Sicily; if any value can be attached to these traditions, they would point to its being an ancient seat of Pelasgic worship, rather than of Phoenician origin, as supposed by many writers. Even those authors who represent it as founded before the time of Aeneas relate that it was visited by that hero, who adorned it with splendid offerings. (Diod. iv. 83; Dionys. i. 53.) It is certain that the sanctuary had the good fortune to be regarded with equal reverence by the Phoenicians, Carthaginians, Greeks, and Romans. As early as the time of the Athenian expedition to Sicily (B. C. 415), we learn from Thucydides that it was rich in vessels and other offerings of gold and silver, of which the Segestans made use to delude the Athenian envoys into a belief of their wealth. (Thuc. vi. 46.) The Carthaginians appear to have identified the Venus Erycina with the Phoenician goddess Astarte, and hence showed her much reverence; while the Romans paid extraordinary honours both to the goddess and her temple, on account of their supposed connection with Aeneas. They were, indeed, unable to prevent their Gaulish mercenaries from plundering the temple at the time of its capture by Junius (Pol. ii. 7); but this appears to have been the only occasion on which it suffered, and its losses were quickly repaired, for Diodorus speaks of it as in a flourishing and wealthy condition. The Roman magistrates appointed to the government of Sicily never failed to pay a visit of honour to this celebrated sanctuary; a body of troops was appointed as a guard of honour to watch over it, and seventeen of the principal cities in Sicily were commanded to pay a yearly sum of gold for its adornment. (Diod. iv. 83; Strab. v. p. 272; Cic. *Verr.* ii. 8.) Notwithstanding this, the decay of the city, and declining condition of this part of Sicily generally, appears to have caused the temple also to be neglected: hence in A. D. 25 the Segestans applied to Tiberius for its restoration, which that emperor, according to Tacitus, readily undertook "ut consanguineus," but did not carry into effect, leaving

it to Claudius to execute at a later period. (Tac. *Ann.* iv. 43; Suet. *Claud.* 25.) This is the latest mention of it that occurs in history; and the period of its final decay or destruction is unknown. At the present day the site is occupied by a castle, converted into a prison; a small portion of the substructions, built of very large and massive stones (whence they have been erroneously called Cyclopian), is all that remains of the ancient edifice; but some fine granite columns, still existing in other parts of the town, have doubtless belonged originally to the temple. It has been already mentioned that the temple itself was surrounded by fortifications, so as to constitute a strong fortress or citadel, quite distinct from the city below: a coin struck by C. Considius Nonianus* (in the first century B. C.) represents the temple itself, with this fortified peribolus, enclosing a considerable portion of the mountain on which it stands; but little dependence can be placed on the accuracy of the delineation. There was also a temple at Rome dedicated to Venus Erycina, which stood just outside the Colline Gate (Strab. v. p. 272); but the representation on the coin just cited is evidently that of the original Sicilian temple. The coins of the city of Eryx have types allusive to the worship of Venus, while others present a close analogy to those of Agrigentum, indicating a connection between the two cities, of which we find no explanation in history. (Eckhel, vol. i. p. 208; Torremuzza, *Num. Sic.* pl. 30.) [E. H. B.]



COIN OF ERYX.

ESDRAE'LA (Ἐσδραηλά), the classical form of the Hebrew name JEZREEL, which Eusebius places between Scythopolis and Legio. (*Onomast. s. v.*) In Judith (Ἐσδρήλων, iii. 11) it is placed near Dotaea or Dothaim, and in the Itinerarium Hierosolymitanum (where it is called Stradela) it is said to be 12 miles from Scythopolis, and 10 from Maximopolis, or Legio. Its modern name is *Zerin*, and it is situated on a rocky ridge extending from east to west in the great plain of Esdraelon, towards its southern extremity, and a little to the north of Mount Gilboa. It was the ancient capital of the kingdom of Israel, and is infamous in the history of Ahab and Jezebel. (1 *Kings*, xxi.) It belonged to the tribe of Issachar (*Josh.* xix. 18), and was known among the crusaders as "Parvum Gerinum." It is most celebrated for its noble plain, noticed in the next article; its fountain (1 *Sam.* xxix. 1) rises in the valley directly under the village at the NE. (Robinson, *Bib. Res.* vol. iii. pp. 163—167.) [G. W.]

ESDRAELON VALLIS v. CAMPUS (τὸ μέγα πεδίον Ἐσδρηλών, *Judith*, i. 8), the same as the valley of JEZREEL (*Josh.* xvii. 16; *Judges*, vi. 33; *Hosea*, i. 5.), a very extensive and fertile plain, shut in between the mountain ranges of Samaria and Mount Carmel on the SE. and of Galilee on the N., extending from the Mediterranean sea at the gulf of Caipha, to the valley of the Jordan, with occasional interruptions from the smaller ranges of Gilboa and Little Hermon, and Mount Tabor rising in solitary grandeur between the latter and the mountains of Samaria. This plain is watered, through its greatest extent, by the river Kishon and its tributaries; and is distinguished in its various parts by different names, e. g. the valley of Megiddo [LEGIO] (2 *Chron.* xxxv. 22); μέγα πεδίον Λεγεῶνος, or simply μέγα πέδιον, like the valley of the Jordan (1 *Maccab.* xii. 49; Josephus ap. Reland, *Palaest.* p. 366); or μέγα πεδίον Σαμαρείτιδος (*ib.* p. 368). It is now known among the natives as "*Merij Ibn 'Amir*." (Robinson, *Bib. Res.* vol. iii. pp. 227—230.) [G. W.]

E'SIA. [ISARA.]

E'SSUI. Caesar, in B. C. 54, distributed his troops in winter quarters in various places at some distance from one another. He placed (*B. G.* v. 24) L. Roscius, with one legion, among the Essui. A large force of Galli, from the states called Armoric, assembled to attack Roscius in his winter camp, but were deterred by hearing unfavourable news of the rising of the Galli in other parts (v. 53). This fact, combined with what is said in the other chapter, shows that the Essui were between the Seine and Loire, and not far from the Armoric states. In the passage of Caesar (v. 24) there is no MSS. variation in the name "Essuos." In *B. G.* ii. 34, Caesar speaks of the Sesuvii as one of the Armoric or maritime states; and though there are MSS. variations in the form "Sesuvii," all the readings make the name begin with "Ses." In *B. G.* iii. 7, the Sesuvii are again mentioned with the Curiosolites and the Veneti; but in that passage there is a reading "Esubios," and other varieties. It seems very likely that the Essui, Sesuvii, and Esubii are the same, and that they occupied the diocese of *Seéz*, which borders on that of *Mans* and *Evreux*.

Walckenaer (*Géog.*, &c. i. 398) places the Essui between the Nervii and the Remi, and near a place called *Esch* on the river *Sure*. But the narrative of Caesar (v. 53) shows that this conclusion is false. [G. L.]

ESTIO'NES (Ἐστίωνες), a Vindelician tribe, on the river Iller, with the capital Campodunum (Strab. iv. p. 206; comp. CAMPODUNUM.) [L. S.]

ESUBIA'NI. [VESUBIANI.]

ESURIS (Ru. near *Ayamonte*), the last city to the W. on the coast of Hispania Baetica, stood on the left (E.) side of the mouth of the Anas. (*Itin. Ant.* pp. 425, 431; Florez, *Esp. S.* vol. xiv. p. 206; Ukert, vol. ii. pt. 1. p. 339.) [P. S.]

ETAM (Ἦταν), a place in Judaea mentioned by Josephus, 50 stadia from Jerusalem, very pleasant in its fine gardens, and abounding in rivulets of water, to which the great king Solomon was accustomed to resort. (*Ant.* viii. 7. § 3.) It must obviously be the place celebrated in the book of Ecclesiastes (ii. 5, 6), and in the Canticles; and the Rabbinical notices of the fountain of Etam from which waters were conveyed by aqueducts to Jerusalem, teach us to look for the site between Bethlehem and Hebron. Accordingly we find the name perpetuated among the natives to this day, and assigned to gardens the largest and most luxuriant that are to be met with in the mountain region of Judaea. The three well-known pools of Solomon, on the road to Hebron, are situated at the head of a valley

* This coin is figured in the Biographical Dictionary, vol. ii. p. 1207; but, owing to the imperfect condition of the specimen figured, does not exhibit the pediment of the temple.

called *Wady Etân;* and the aqueduct which derives its supply of water from these tributary fountains, has its proper commencement below the lowest of the pools, from whence it runs along the western side of *Wady Etân* to Bethlehem. In the bed of the valley, below the aqueduct, is another copious fountain, *'Ain Etân*, and around this fountain are the gardens just mentioned. (Williams, *Holy City*, vol. ii. p. 500.) The aqueduct by which this water is conducted to Jerusalem was constructed by Pontius Pilate, the Roman procurator. (Joseph. *B. J.* ii. 9. § 4.)

The rock Etam (Ἠτάμ) in the history of Samson, although in the tribe of Judah, was probably in no way connected with the foregoing, and cannot now be identified. (*Judges*, xv. 8, 11.) [G. W.]

ETANNA, a place in Gallia Narbonensis, appears in the Table on a road from Augustum through Condate to Geneva. It lies between Augustum and Condate. [CONDATE, 8.] Etanna appears to be *Yenne* or *Jenne*. [G. L.]

ETEIA (Ἤτεια), a town of Crete. Pliny (iv. 20) places a town of this name (some of the MSS. and the old text have Elea or Eleae), between Phalasarna and Cisamus. [E. B. J.]

ETEOCRETES. [CRETA, p. 704.]

ETEO'NUS (Ἐτέωνος: *Eth.* Ἐτεώνιος), a town of Boeotia, mentioned by Homer, who gives it the epithet of πολύκνημος, lay to the right of the Asopus. Strabo says that it was afterwards called Scarphe. It probably lay between Scolus and the frontier of the territory of Tanagra. (Hom. *Il.* ii. 497; Strab. ix. pp. 408, 409; Stat. *Theb.* vii. 266; Steph. B. *s. v.*; Leake, *Northern Greece*, vol. ii. p. 332.)

ETHO'PIA, a town or fortress of Athamania, situated on a hill commanding Argithea, the capital of the country. It contained a temple of Jupiter Acraeus. (Liv. xxxviii. 2; Leake, *Northern Greece*, vol. iv. p. 525, seq.)

ETIS (Ἦτις), a town in the S. of Laconia, the inhabitants of which were removed to Boeae. (Paus. iii. 22. § 11; Steph. B. *s. v.*)

ETOCETUM, in Britain, mentioned in the second Itinerary as being 12 miles from *Pennocrucium* (*Penkridge*), on the road from the Vallum to Portus Rutupis (*Richborough*), in the direction of London. Probably, *Wall* in Staffordshire. [R. G. L.]

ETOVISSA. [EDETANI.]

ETRU'RIA, one of the principal divisions of Central Italy, bounded on the N. by the Apennines, on the E. by the Tiber, and on the W. by the Tyrrhenian Sea.

I. NAME.

It is almost universally called Etruria by the Latin writers of the best times: though the form TUSCIA is often found in later writers (Lib. Colon. p. 211; Ammian. xxvii. 3, &c.): and appears in the later ages of the Roman Empire to have become the official designation of the district in question, whence it is of frequent occurrence on inscriptions, and is found in the Notitia, and the Itineraries. (*Not. Dign.* ii. p. 63; *Itin. Ant.* p. 289; *Tab. Peut.*; Orell. *Inscr.* 1100, 1181, &c.) Hence it passed into general use in the middle ages, and is still preserved in the modern appellation of *Toscana* or *Tuscany*. On the other hand, the people were called indifferently Etruscans, ETRUSCI, or Tuscans, TUSCI; both of which forms are used without distinction by Livy, Varro, and other writers of the best age: though Tuscus and Tusci appear to be the most ancient forms, and perhaps the only ones in use in the time of Cato or Plautus. The Greeks on the contrary universally called them TYRRHENIANS or TYRSENIANS (Τυῤῥηνοί, Τυρσηνοί), and thence named their land TYRRHENIA (Τυῤῥηνία); a custom which they retained even under the Roman Empire: though the geographers sometimes render the Latin name by Ἐτροῦσκοι or Τοῦσκοι (Strab. v. p. 219; Ptol. iii. 1. §§ 4, 47): and very late writers, such as Zosimus and Procopius, adopt Τουσκία for the name of the country (Zosim. v. 41; Procop. *B. G.* i. 16). The forms Hetruria and Hetruscus, as well as Thuscus, which are not unfrequently found in the MSS. of Latin authors, appear to be certainly incorrect.

There is little doubt that the two forms of the Latin name, Etruscus and Tuscus, are merely two modifications of the same, and that this was originally written Turscus, a form still preserved in the Eugubine Tables. (Lepsius, *Inscr. Umbr.* tab. i. b.) It is easy to go a step further and identify the Turscus or Tursicus of the Romans with the Τυρσηνός of the Greeks, a conclusion which has been generally adopted by modern scholars, though denied by some philologers. (Müller, *Etrusker*, vol. i. p. 100; Niebuhr, vol. i. not. 219, 244, p. 112; Abeken, *Mittel-Italien*, p. 126.) The inquiry as to the origin and derivation of these names must be deferred till we come to consider the national affinities of the Etruscans themselves. But one point of the highest importance has been preserved to us by Dionysius, namely, that the *native* name of the people was different from all these, and that they called themselves Rasena or Rasenna (Dionys. i. 30, where the editions have Ῥασένα, but the best MSS. give the form Ῥασέννα. See Schwegler, *Röm. Gesch.* vol. i. p. 255, note 8).

II. PHYSICAL GEOGRAPHY.

The general limits of Etruria have been already indicated: its more precise boundaries appear to have been generally recognised and clearly defined. On the NW. it was bounded by the river Macra (*Magra*), which separated it from Liguria: from the banks of that river to the sources of the Tiber, the main chain of the Apennines formed the boundary between Etruria and Cisalpine Gaul: while the Tiber from its source (or a point very near its source) to its mouth constituted the eastern limit of Etruria, dividing it first from Umbria, afterwards from the Sabines, and lastly from Latium. The length of the sea-coast from the mouth of the Macra to that of the Tiber is estimated by Pliny at 284 Roman miles, and by Strabo at 2500 stadia (312½ M. P.), both of which estimates exceed the truth: the actual distance is little more than 200 geographical or 250 Roman miles. The Maritime Itinerary gives 292 M. P., which, after allowing for the subdivision into a number of small distances, closely agrees with the statement of Pliny. (Plin. iii. 5. s. 8; Strab. v. p. 222; *Itin. Marit.* pp. 498—501.) The eastern frontier, formed by the course of the Tiber, has a length of about 180 R. miles, without taking account of the minor windings of the river: the greatest breadth of Etruria is justly estimated by Strabo (*l. c.*) at something less than half its length.

The region thus limited is extremely varied in its character, the tracts in the northern and north eastern districts, immediately on the slope of the high Apennines, being very mountainous; while the greater part of the central region between the Arnus and the Tiber is occupied by masses and groups of great

hills, many of them rugged, and attaining to a considerable elevation, though hardly any can be said to assume the rank of mountains, with the exception of the lofty *Monte Amiata*, which forms the centre of a volcanic group, in the very heart of the province, and rises to the height of 5794 feet above the level of the sea. There are, however, considerable level tracts of rich alluvial soil, the most important of which are those on the banks and at the mouth of the Arnus; the valley of the Clanis, which connects the basin of that river with that of the Tiber; and a spacious tract along the coast, between the hills of the interior and the sea, now known as the *Maremma*. This last district is of very various width and irregular extent, owing to the manner in which the hills encroach upon it and throw out bold arms or detached masses quite down to the coast, of which the most conspicuous are the promontory of Populonium or *Piombino*, and the Mons Argentarius. With these exceptions, the coast is for the most part low and flat, with extensive marshes in some parts, which render the whole tract of the *Maremma* noted for its unhealthiness, a character it seems to have already earned as early as the days of the younger Pliny, and which was sometimes unjustly extended to the whole of Etruria. (Plin. *Ep.* v. 6. § 2; Sidon. Apoll *Ep.* i. 5.)

It is very difficult to group the ranges of mountains or hills, with which almost the whole of Etruria is occupied, into any system of geographical arrangement. The two great valleys of the Arnus and the Tiber, the one having a general direction from E. to W., the other from N. to S., may be considered as forming the key to the geography of the country. Both these important streams rise in the central range of the Apennines, at no very great distance from one another, and follow for some space a nearly parallel direction, until the Arnus makes an abrupt turn near Arretium, and flows from thence towards the NW. till within a few miles of Florence, when it turns again, and pursues a course nearly due W. from thence to the sea. From the point where the Arnus thus suddenly turns off at Arretium, the remarkable trough-like depression or valley of the Clanis (the *Val di Chiana*) extends nearly S. as far as Clusium, from whence its waters find their way to the Tiber: thus separating the general mass of the Etrurian hills from those on the W. bank of the Tiber. So level is this singular valley that its stagnant waters may be led off at pleasure either into the Arnus on the N., or the Tiber on the S. [CLANIS.]

The portion of Etruria N. of the Arnus is occupied principally by the offshoots and ranges of the Apennines, the main chain of which forms its northern boundary, while it sends off towards the S. several minor ranges or arms, some of them however of elevation little inferior to the central chain. Of these the most conspicuous are the lofty and rugged group now called the *Alpi Apuani*, which separates the valley of the Macra from that of the Ausar (*Serchio*); a second, of inferior elevation, which separates the basin of *Lucca* from that of *Pistoja*, and sends out its ramifications to the banks of the Arnus between Pisa and Florence; thirdly, the range which separates the basin of *Pistoja* and valley of the *Ombrone* from that of the *Sieve*; fourthly, the much more lofty range, now called *Prato Magno*, which intervenes between the lower valley of the Arnus and its source, and causes the great bend of that river already noticed; and, lastly, the ridge called *Alpe della Catenaja*, which separates the upper valley of the Arnus from that of the Tiber. This last range (which rises in its highest point to 4590 feet) is continued by the great hills that extend at the back of Arretium and Cortona to the banks of the lake Trasimene and Perusia, and are thence prolonged, though on a still diminishing scale, along the W. bank of the Tiber. Between these successive ranges and the Arnus, and, in some cases, almost enclosed by the mountains, lie several basins or valleys, affording a considerable extent of fertile plain, for the most part so perfectly level as to be subject to frequent inundations, and (in ancient times especially) abounding in marshes and great pools or lakes of stagnant water. Such are, besides the plain at the mouth of the Arnus and Ausar, the basin in which was situated the city of Luca, the nearly similar valley of Pistoria, and that in which stands the city of *Florence*, the modern capital of Tuscany.

S. of the Arnus, almost the whole breadth of Etruria is occupied by a range of hills, or, more correctly speaking, by a broad tract of hilly country, extending from the valley of the Clanis to the sea, and from the banks of the Arnus to the mouth of the Umbro. The greater part of these hills, many of which rise to a height of not less than 2000 feet, and some even considerably exceed 3000, belong to the formation termed by geologists the Subapennine, and present comparatively easy declivities and gently sloping sides, forming a marked contrast to the bold abrupt forms of the central Apennines. At the same time, they may all be considered as dependent upon the same system; though much broken and diversified, their ranges preserve a general parallelism to the direction of the central chain of the Apennines from NW. to SE. But about 40 miles S. of *Siena* there rises a range of a totally different character, and almost wholly isolated from the hills to the N. of it, — the volcanic group of which *Monte Amiata* already noticed is the centre, and the *Monte Labro* and *Monte di Radicopani* form the two extremities; the general direction of this range is nearly from E. to W. A short distance S. of this again (nearly on the present confines of Tuscany and the Papal States) commences the great volcanic tract which occupies almost the whole of Southern Etruria, and is directly connected with that of Latium and the *Campagna di Roma*. This district includes the extinct volcanic craters of the *Lago di Bolsena* (Lacus Vulsiniensis), *Lago di Vico* (Lacus Ciminus), and *Lago di Bracciano* (Lacus Sabatinus), all of them now occupied by lakes, as well as the smaller *Lago di Martignano* (Lacus Alsictinus) and the now dry basin of *Baccano*. None of these volcanic foci of eruption have been in a state of activity within historical memory, though of very recent date in a geological sense. Nor do any of the volcanic hills of Southern Etruria rise to any considerable elevation, like the Alban hills of Latium; but the range or tract of which the Mons Ciminus is the centre, forms a kind of hilly barrier extending, from E. to W., from the Tiber nearly to the sea-coast, which bounds the view of the Roman Campagna, and was for a long time the limit of the Roman arms. [CIMINUS MONS.]

The low tract of the *Maremma* already noticed extends between the hills of the interior and the sea: it may be considered as commencing a little to the N. of the mouth of the Caecina, and extending from thence as far as Centumcellae (*Civita Vecchia*);

but it is far from presenting an unbroken and uniform plain, and rather forms a succession of basins between the uplands and the sea, separated by intervening ridges of hills, which descend in places quite to the sea-coast, and constitute the natural limits of these separate districts, now known as the *Maremma di Volterra*, *Maremma di Grosseto*, &c. Of these, the last-mentioned, which may be called the basin of the *Ombrone* (Umbro), and extends along the coast from the promontory of Populonium to the Mons Argentarius, is the most extensive. S. of Centumcellae the hills descend quite to the sea-coast, and continue to skirt it at a very short distance, till within a few miles of the Tiber.

The minor rivers of Etruria may be readily classed into three groups: 1. those which fall into the Arnus; 2. those which fall into the Tiber; and 3. those which flow direct to the sea. 1. Of the first group it is singular that not a single ancient name has been preserved to us, except that of the AUSER or *Serchio*, which now no longer joins the Arnus, but pursues its own course to the sea. The most important tributaries of the *Arno* are the *Sieve* and the *Ombrone* from the N., and the *Elsa* and *Era* on the S. side. 2. Of the affluents of the Tiber, the only considerable one which joins it from the W. or Etruscan bank is the CLANIS already mentioned, together with its tributary the Pallia or *Paglia* (Pallia, *Tab. Peut.*): several small streams, however, bring down to it the waters of the Etruscan hills; but the only one of which the ancient name is recorded is the CREMERA, between Rome and Veii. 3. The rivers which discharge their waters directly into the sea are more numerous and considerable. Proceeding S. from the mouth of the Arnus, we find: the CAECINA (*Cecina*), which watered the territory of Volaterrae; the UMBRO (*Ombrone*), which flowed beneath the walls of Rusellae, and is the most considerable stream between the Arno and the Tiber; the Albinia (*Albegna*), between Portus Telamonis and Cosa; the Armina or Armenta (Arnine, Armine, *Itin. Marit.* p. 499; Armenta, *Tab. Peut.*), now called the *Fiora*, which constitutes the modern boundary between Tuscany and the Roman States; the Marta (*Tab. Peut.*; *Itin. Ant.* p. 291), still called *Marta*, which carries off the waters of the lake of *Bolsena*, and flows beneath the walls of Tarquinii; and the MINIO (*Mignone*), a small stream, but better known than the preceding from the mention of its name in Virgil (*Aen.* x. 183). Besides these, the name of the Ossa (*Osa*), a very small stream between the Albinia and Portus Telamonis, is recorded by Ptolemy (iii. 1. § 4); and that of the Alma (*Alma*), also a trifling rivulet, between the Umbro and Populonium, by the Maritime Itinerary (p. 500). N. of the Arnus, the Aventia and Vesidia of the Tabula may probably be identified with the river *Lavenza*, which descends from the mountains of *Carrara;* and the *Versiglia*, which flows from those of *Serravezza*.

Of the lakes of Etruria the most considerable is the LACUS TRASIMENUS, still called the *Lago Trasimeno* or *Lago di Perugia*, about 36 miles in circumference, and celebrated for the great victory of Hannibal over the Romans in B.C. 217; next to this in magnitude is the LACUS VOLSINIENSIS, or *Lago di Bolsena*, so called from the city of the same name, a crater-formed lake, as well as the more southerly LACUS SABATINUS (*Lago di Bracciano*) and the much smaller LACUS CIMINUS (*Lago di Vico*) and LACUS ALSIETINUS (*Lago di Martignano*). The LAKE OF CLUSIUM, on the contrary (*Lago di Chiusi*), was a mere stagnant accumulation of water connected with the river Clanis: and the APRILIS LACUS, or Prelius Lacus of Cicero, was a kind of lagoon or marshy pool on the sea-coast, not far from the mouth of the Umbro, now called the *Paduli di Castiglione*. Several similar lagoons or marshy lakes exist at different points along the coast of Etruria, of which the ancient names have not been preserved; as well as on the N. side of the Arnus, where the *Paduli di Fucecchio* and *Lago di Bientina* are evidently only the remains of far more extensive waters and marshes, which previously occupied this part of Etruria. [ARNUS.] The Vadimonian Lake (LACUS VADIMONIS), noted as the scene of two successive defeats of the Etruscans by the Romans, is a mere sulphureous pool of very small extent, now called the *Laghetto* or *Lago di Bassano*, a few miles from the town of *Orte* (HORTA) and close to the Tiber.

The most prominent physical features of the *coast* of Etruria are the promontory of POPULONIUM, and that of the MONS ARGENTARIUS, which seems to have been better known to the Romans by the name of Promontorium Cosanum: the latter is a remarkable, detached, and almost insulated mountain, joined to the mainland only by two narrow strips of sand. Several small islands are situated off the coast of Etruria, and between that country and Corsica. Of these by far the most considerable is ILVA, called by the Greeks Aethalia, celebrated for its iron mines, and separated from the promontory of Populonium by a strait only six miles wide. S. of Ilva lay the small low island of PLANASIA (*Pianosa*) and the still smaller OGLASA (*Monte Cristo*). Off the promontory of Cosa were IGILIUM (*Giglio*) and DIANIUM (*Giannuti*): and N. of Ilva, between the mouth of the Arnus and Corsica, lay URGO or Gorgon (*Gorgona*) and Capraria (*Capraja*). Besides these Pliny mentions several smaller islets, probably mere rocks, of which Maenaria may probably be identified with *Meloria*, immediately opposite to the port of *Livorno;* Columbaria *may* be *Palmajola*, in the straits between Ilva and the mainland; and Barpana and Venaria may be the small islets off the Portus Telamonis now called the *Formiche di Grosseto*. (Plin. iii. 6. s. 12.) But these last identifications are merely conjectural.

III. ORIGIN AND NATIONAL AFFINITIES OF THE ETRUSCANS.

There are few problems that have in modern times more exercised the ingenuity of scholars and philologers than that of the origin of the Etruscan nation, and few upon which opinions still remain more divided. Without attempting to notice all the various hypotheses that have been advanced and derivations that have been found for this remarkable people, it will be necessary to review the most important of them, beginning with the statements found in ancient authors on the subject.

The opinion generally received in ancient times, and almost universally adopted by Roman writers, ascribed to the Etruscans a *Lydian* origin. The earliest authority for this statement is that of Herodotus, who relates it according to the tradition reported to him by the Lydians. Their account (mixed up with many fabulous and legendary details) was, in substance, that a certain Atys, king of Lydia, had two sons, Lydus and Tyrsenus, the one of whom had remained in Lydia and given name to

the people of that country; the other, having been compelled by a great famine to emigrate with one-half of the existing population of Lydia, had ultimately settled in the land of the Umbrians, and given to his people the name of Tyrseni. (Herod. i. 94.) The internal improbabilities of this narrative are obvious: and the fables with which it is mingled, as well as the introduction of the eponymous heroes Lydus and Tyrrhenus, impart to it a strongly mythical character. But the same tradition appears to have been related with some little variation by several other authors (Dionys. i. 28), among the rest by Timaeus (*Fr.* 19. ed. Didot), and is alluded to by Lycophron (*Alex.* 1351). It was also adopted by many Greek writers of later times, and, as already mentioned, became almost universally received among the Romans. (Scymn. Ch. 220; Strab. v. p. 219; Plut. *Rom.* 2; a long list of Roman authorities is collected by Dennis, *Etruria*, vol. i. p. xxxii.) We have, unfortunately, no means of knowing whether it existed as a national tradition among the Etruscans themselves, or, as appears more probable, was merely adopted by them, in the same manner as the legend of Aeneas and the Trojan colony was by the Romans.

But this view of the subject seems to have been far less generally received at the earliest period of historical research. We learn from Dionysius (i. 28) that Xanthus the Lydian historian (an elder contemporary of Herodotus) made no mention of this colonisation of Tyrrhenia, though he mentioned other less important settlements of the Lydians; and that he represented the two sons of Atys as being named Lydus and *Torrhebus*, and giving name to the two tribes of Lydians and *Torrhebians:* this latter name is known to us from other sources as that of an Asiatic people bordering upon the Lydians. (Steph. Byz. *s. v.* Τορρηβός). Hence it seems very probable that the legend related to Herodotus had confounded the two nations of Tyrrhenians and Torrhebians. On the other hand, Hellanicus represented the Tyrrhenians of Etruria as *Pelasgians*, whom he described, according to the custom of the logographers, as migrating direct from Thessaly to Italy, where they first founded the city of Spina near the mouth of the Padus, and thence pressed through the interior of the peninsula, and established themselves in Tyrrhenia. (Hellan. *Fr.* 1. ed. Didot; Dionys. i. 28.) Dionysius himself, the only author of a later period who rejects the Lydian tradition, discards the view of Hellanicus also, and says that the Etruscans in his day were wholly distinct from every other people in their language, as well as manners, customs, and religious rites; hence he inclines to consider them as an aboriginal or autochthonous people. (*Id.* i. 30).

Among modern authors, many have adopted the Lydian tradition as an historical fact, and have sought to support it by pointing out analogies and resemblances in the manners, religious rites, and architecture of the Etruscans with those of the Lydians and other nations of Asia Minor. (Dennis, *Etruria*, vol. i. p. xxxvii. &c.; Newman, *Regal Rome*, p. 100.) Others, while they reject this tradition, but admit the strongly oriental character of many of the customs and institutions of the Etruscans, have derived them from the Phoenicians, Egyptians, and other oriental nations: while Micali, a modern Tuscan writer of celebrity, is content to acquiesce in the opinion of Dionysius, that the Etruscans were an indigenous people of Italy, at the same time that he regards many of their arts and institutions as imported directly from Egypt. (Micali, *Antichi Popoli Italiani*, vol. i. c. 7. pp. 99, 140, &c.)

Niebuhr was the first to point out that the population of Etruria was of a mixed character, and that in all inquiries into its origin we must discriminate between two different races, which existed simultaneously in the country, during the period when we have any knowledge of its history. Of these two elements the one he regards as Pelasgic, composing the bulk of the population, especially of the more southern parts of Etruria, but existing in a state of serfdom or vassalage, having been conquered by a nation of invaders from the north, descending in the last instance from the mountains of Rhaetia. It is this conquering race whom he considers as the true Rasena, or Etruscans properly so called, while the name of Tyrrhenians (applied by the Greeks to the whole people) belonged of right only to the Pelasgic or subject population. The Rasena thus formed a dominant aristocracy, which however gradually became mingled into one people with the subject race, in the same manner as the Normans and Saxons in England. (Niebuhr, vol. i. pp. 109—142, *Lect. on Rom. Hist.* vol. i. pp. 57—67.)

The theory of C. O. Müller is in fact nothing more than an ingenious modification of the Lydian tradition of Herodotus, so contrived as to adapt it to the fact (which he recognises in common with Niebuhr and most recent inquirers) of the Pelasgic origin of a large part of the population of Etruria. He considers the Tyrrhenians of Italy to be identical with those Tyrrhenian Pelasgians (Τυρσηνοὶ Πελασγοί, Soph. *Fr.* 256), the existence of which as a sea-faring people on the islands and coasts of the Aegaean Sea is a fact attested by many ancient authors. [PELASGI.] A body of these Pelasgians he supposes to have been settled on the coast of Lydia, where they obtained the name of Tyrrhenians from a city of the name of Tyrrha; and that, being compelled at a later period to emigrate from thence, they repaired to the coasts of Etruria, where they founded the cities of Tarquinii and Agylla, and gradually acquired so much influence as to impart to the whole people whom they found there the name of Tyrrhenians. This previously existing population he supposes to have been the Rasena or Etruscans proper, and inclines with Niebuhr to derive them from the mountains of Rhaetia. (Müller, *Etrusker*, vol. i. *Einleit.* c. 2, *Hetrurien, in Kl. Schr.* vol. i. pp. 136—140.)

Of the more recent theories, that of Lepsius (*Tyrrhenische Pelasger in Etrurien*, 8vo. Leipzig, 1842) deserves especial mention. He discards altogether the hypothesis of a separate nation of Rasena, and considers the Etruscans as resulting from a mixture of the invading Pelasgians with the Umbrians, who, according to several authorities, previously occupied the country afterwards known as Etruria.

To the above speculations must be added the results of recent inquiries into the *language* of the ancient Etruscans. Unfortunately, the materials which exist for these are so scanty as to afford a very insecure basis for ethnological conclusions. The greater part of the inscriptions extant are merely sepulchral, and contain therefore but a very few words, besides proper names. A single inscription preserved at *Perugia* extends to 46 lines: but has hitherto defied all attempts at its interpretation. But the researches of recent philologers, and a careful comparison of this Perugian inscription with a few shorter ones, which have been discovered in the more southerly parts of Etruria, seem to justify the fol-

lowing conclusions: — 1. The Etruscan or Tuscan language is one radically different from the other languages of Italy by which it was surrounded. This is in accordance with the express statement of Dionysius (i. 30) and with several passages of the Roman writers which represent the Tuscan as a language wholly unintelligible to the Latins. (Liv. ix. 36; Gell. xi. 7). 2. A comparison with the Eugubine Tables proves it to be quite distinct from the Umbrian, its nearest neighbour, though they would seem to have had words and inflections common to the two, a circumstance which would naturally arise from their proximity, and still more probably from the subjection of a part of the Umbrians by the Etruscans. 3. It contains unquestionably a Greek or Pelasgic element: this is found so much more strongly in some inscriptions, discovered in the southern part of Etruria, as to raise a suspicion that they are almost purely Pelasgic. (Lepsius, *Tyrrhen. Pelasger*, pp. 40—43; Donaldson, *Varronianus*, pp. 166—170.) This, however, does not apply to the Perugian inscription, or others found in the more central and northern parts of the country. The existence of this Pelasgian or old Greek element explains the partial success of Lanzi in his elaborate attempt to interpret the Etruscan language by means of Greek analogies (*Saggio di Lingua Etrusca*, 3 vols. 8vo. Rome, 1789), while its total failure as a whole proves the main ingredients of the language to be radically different. 4. Besides these two partial elements, one akin to the Umbrian, the other to the old Greek, there exists a third, probably the most important of all, wholly distinct from both, and which may be called the Rasenic element, being in all probability the language of the Etruscans properly so called. Of this we can only assert, in the present state of our knowledge, that although distinct from the Pelasgic or Greek family of languages on the one hand, and from that of the Umbrians, Oscans, and Latins on the other, there are good reasons for believing it to belong to the same great family, or to the class of languages commonly known as the Indo-Teutonic. Some arguments have lately been brought forward to show that its nearest affinities are with the Gothic, or Scandinavian group. (Klenze, *Philol. Abhandl.* p. 64, note; Schwegler, *Röm. Gesch.* vol. 1. pp.172, 268; Donaldson, *Varronianus*, chap. v.)

The result of these philological inquiries is in accordance with, and strongly confirms, that of the latest historical researches. Both alike point to the inference that the Etruscans were a mixed people: that the bulk of the population, at least of Southern Etruria, was a Pelasgic race, closely akin to the people who formed the substratum of the population of Latium, as well as of Southern Italy, but who appear to have been the most cultivated and civilised of the early Italian races, and to have preserved most strongly many peculiarities of their original character and institutions; but that this people had been subdued, before the period when they first figure in Roman history, by a more warlike race from the north, who established their dominion over the previously existing population, whom they reduced to the condition of serfs (πενεσται, Dionys. ix. 5.): the conquerors retained their own language, though not without modification, as well as their sacerdotal and aristocratic institutions, while they received to a great extent the arts and civilisation of the people whom they conquered. A third element which must not be overlooked in the population of Etruria, was that of the Umbrians, who, according to the general tradition of antiquity, were the original inhabitants of this part of Italy. (Plin. iii. 5. s. 8, 14. s. 19; Müller, *Etrusker*, vol. i. p. 102.) They are generally represented as subdued or expelled by the Etruscans, but Pliny says that they were driven out by the Pelasgians, and these in their turn by the Etruscans. In either case it cannot be supposed that the whole people would be expelled or exterminated, and there is reason to believe that the subject Umbrians always continued to form a considerable ingredient in the population of Northern Etruria, as the Pelasgians did in that of the south. (Lepsius, *l. c.* pp. 27—34; Schwegler *l. c.* p. 270.)

The period, as well as the circumstances, of these successive migrations and conquests are wholly unknown to us. Hellanicus (*ap. Dionys.* i. 28) represented the Pelasgians as invading the land afterwards called Tyrrhenia from the north, and establishing the seat of their power first at Croton (Cortona), from whence they gradually spread themselves over the whole country. There can be no doubt that the same course was pursued by the later invaders, the Rasena: but it is remarkable, on the other hand, that there exist numerous traditions and mythical legends which point in the opposite direction, and represent the S. of Etruria, especially Tarquinii, as the centre from whence emanated all that was peculiar in the Etruscan rites, customs, and institutions. (Müller, *Etrusker*, vol. i. pp. 72, 73.) The name of Tarquinii itself, and that of its eponymous hero Tarchon, who was represented in some accounts as the founder of all the twelve cities of Etruria (Strab. v. p. 219), present strong analogies with those of the Tyrrhenians and Tyrsenus. These traditions have been frequently used as arguments to show that the Pelasgian or Tyrrhenian population came by sea and settled first on the coast, from whence it extended its influence over the interior. But we know that the Tyrrhenians were at an early period spread over the coasts of Latium and Campania as well as those of Etruria: and there is nothing improbable in the fact that their settlements in a maritime and fertile tract were really the first to attain to that degree of culture and civilisation which ultimately became common to all the Etruscan cities. The difference of these two classes of traditions, pointing to two different quarters for the birth-place of the Etruscan polity and their national institutions, may perhaps proceed from the combination of two national elements in the people who were collectively designated by the Romans as Etruscans or Tuscans, and by the Greeks as Tyrrhenians. But it is impossible for us to separate, in the historical traditions or legends that have been transmitted to us, the part that refers to the Etruscans properly so called, from what belongs to the Tyrrhenians or Pelasgic races. The same difficulty continually presents itself with regard to their sacred rites, political institutions, arts, manners, and customs.

The connection of the Rasena or conquering race of Etruscans with the Rhaetians, admitted both by Niebuhr and Müller, rests principally on the authority of a passage of Livy, in which he tells us that the Alpine nations, particularly the Rhaetians, were undoubtedly of Tuscan origin, but had lost their ancient civilisation from the nature of the country, retaining only the language, and even that much corrupted. (Liv. v. 33.) The same thing is told us by Pliny and

Justin, who add that the Rhaetians were driven into the mountains when the plains of Northern Italy were invaded by the Gauls. (Plin. iii. 20. s. 24; Justin, xx. 5.) A modern author has attempted (not altogether without success) to prove the same thing by an examination of the local names and appellations still existing in the country of the Grisons and the Tyrol (Steub, *über die Urbewohner Rhätiens*, Munich, 1843), and several philologers consider the names Rhaeti and Rasena to be connected with one another. Assuming the correctness of Livy's statement, on a point with which, as a native of Patavium, he was likely to be well acquainted, that the Rhaetians really spoke a language closely akin to that of the Etruscans, it is certainly most probable that the relation between them was the converse of that stated by Pliny and Justin, and that it was from the Rhaetian Alps that the Rasenic invaders descended into the plains of Northern Italy, and from thence advanced into Etruria properly so called. This hypothesis, however, by no means renders it necessary to assume that the Rhaetian Alps were their *original* abode, but merely that it was from thence they first invaded Italy.

IV. History of Etruria.

1. *Early history and greatness of Etruria.* — Our knowledge of the history of Etruria, during the most flourishing period of the nation, is extremely vague and imperfect; and the few facts recorded to us, with the exception of the wars of the Etruscans with the Romans, are almost wholly devoid of chronological data. But the general fact of their early power and prosperity, and the extent of their empire, is sufficiently attested. Livy tells us that before the period of the Roman dominion the power of the Etruscans was widely extended both by sea and land: the amount of their influence both on the shores of the Upper and Lower Sea was sufficiently proved by the name of Tyrrhenian or Tuscan given to the latter, and that of Adriatic to the former, from the Tuscan colony of Adria. They are said to have formed two principal states or communities, the one on the S. side of the Apennines, in the country commonly known as Etruria, the other on the N. of those mountains, in the great plains of the Padus, where we are told that they extended their dominion quite to the foot of the Alps, with the exception of the territory of the Veneti. (Liv. v. 33; Strab. v. p. 219; Schol. Veron. *ad Aen.* x. 200.) Each of these states was composed of twelve principal cities, of which those on the N. of the Apennines were regarded as colonies of those in Etruria Proper (Liv. *l. c.*), though others considered them as Pelasgian settlements, emanating from the city of Spina near the mouth of the Padus (Diod. xiv. 113).

The existence of this Etruscan state in the country N. of the Apennines may be regarded as an unquestionable historical fact, though we are wholly unable to determine the period of its establishment. But those writers who adopt the hypothesis of the Rhaetian or northern origin of the Etruscans naturally regard these settlements in the plains of the Padus as *prior* in date, instead of subsequent, to their establishment S. of the Apennines. The Etruscans maintained their ground in this part of Italy until they were expelled or subdued by the invading Gauls; but though their national existence was at this time broken up, it is probable that in many other cities of Cisalpine Gaul, as we are told was the case in Mantua (Virg. *Aen.* x. 203; Plin. iii. 19. s. 23), they continued to form no inconsiderable part of the population. The only cities, however, in this part of Italy which are expressly noticed as of Tuscan origin are Felsinâ, afterwards called Bononia, Mantua, and Adria, to which may doubtless be added Melpum, a city known to us only by the notice of its destruction. Ravenna also appears to have been at one period a Tuscan city. (For a further account of the Etruscan settlements in this part of Italy and the history of their subjugation, see Gallia Cisalpina). There is reason to believe that during the same period the Etruscans had extended their power along the coast of the Adriatic, and occupied, or at least established colonies in, the country afterwards known as Picenum. Here the second Adria was in all probability a Tuscan foundation, as well as the city of the same name already mentioned [Adria]: both the name and origin of Cupra in the same region, are designated as Etruscan. (Strab. v. p. 241; Müller, *Etrusker*, vol. i. p. 145).

At the same time as the Etruscan power was thus extended towards the N. so far beyond the limits within which it was afterwards confined, it appears to have attained a corresponding extension on the S. also. Though our accounts of the Etruscan settlements in this direction are still more vague and indefinite than those of their dominion in the north, there is no doubt of the fact that they had at one period established themselves in the possession of the greater part of Campania, where, according to Strabo, they founded twelve cities in imitation of the confederacy of Central Etruria. (Strab. v. p. 242; Pol. ii. 17.) It is impossible to determine the names of all these: Capua, called by the Tuscans Vulturnum, was the chief among them: Nola also is referred by several authorities to a Tuscan origin, and several minor cities in the plain must certainly have been occupied, if not founded, by the same people. To these may be probably added the maritime towns of Pompeii, Herculaneum, Surrentum, Marcina, and Salernum, all of which are described as at one period or other Tyrrhenian towns, though it is possible that in some of these cases Tyrrhenian *Pelasgians*, rather than Etruscans, are meant. (Strab. v. pp. 247, 251; Müller, *Etr.* vol. i. p. 168.) The Etruscans, however, never made themselves masters of the Greek cities on the coast, Cumae, Dicaearchia, and Neapolis, though they continued to occupy the rest of Campania till they were themselves reduced by the Samnites. [Campania.] The period of their first establishment in these countries is very uncertain, the date assigned by Cato for the foundation or occupation of Capua differing by more than three centuries from that adopted by other authors. (Vell. Pat. i. 7.) Müller follows the view of these last authorities, and refers the first establishment of the Etruscans in Campania to a period as early as B.C. 800: Niebuhr, on the contrary, adopts the statement of Cato, and considers the Etruscan dominion in Campania as of brief duration and belonging to a comparatively late period. The account preserved by Dionysius of the attack on Cumae, about B.C. 525, by a great host of barbarians, among whom the Tyrrhenians (Etruscans) took the lead, may in this case be regarded as marking the first appearance of that people in this part of Italy. (Dionys. vii. 3; Niebuhr, vol. i. pp. 75, 76; Müller, *Etr.* vol. i. pp. 166, 172.)

Contemporary with this great extension of the Etruscan power by land was the period of their maritime and naval supremacy. Numerous state-

ments, of Greek writers especially, attest that the Tyrrhenians were a bold and hardy race of navigators; they are repeatedly mentioned as fitting out great fleets for naval warfare, and exercising an almost undisputed supremacy over the sea which derived from them the name of the Tyrrhenian; while their expeditions on a smaller scale had earned for them a disgraceful reputation as pirates and corsairs. It is probable that these habits were principally confined to the southern Etrurians: the circumstance that Populonium was the only maritime city further north renders it evident that the inhabitants of Central and Northern Etruria were not a seafaring people; and there is great reason to suppose that these maritime enterprises originated with the Pelasgian population of the south, and continued to be carried on almost exclusively by them, not only after they had fallen under the dominion of the Rasena, but even after their subjection to the power of Rome. The circumstance that these piratical habits were common to the Tyrrheno-Pelasgians of the islands and shores of the Aegaean Sea is an argument in favour of this hypothesis; we find also the inhabitants of Antium, who appear to have been of Tyrrhenian or Pelasgic origin, and closely connected with the people of Southern Etruria [ANTIUM], following the same course, and addicted both to navigation and piracy. (Strab. v. p. 232.)

The few chronological data we possess prove the naval power of the Etruscans to have extended over a period of considerable duration. The first distinct mention of it that occurs in history is in B. C. 538, on occasion of the Phocaean settlement at Alalia in Corsica, when the Tyrrhenians and Carthaginians combined their fleets to expel the new colonists, each nation furnishing 60 ships of war; and though defeated in the sea-fight that ensued, they attained their object of compelling the Phocaeans to quit the island. (Herod. i. 166, 167.) Their piratical expeditions must, however, date from a much earlier period. We find them engaged in maritime hostilities with the Greek colonists of Lipara soon after its foundation (Diod. v. 9; Strab. vi. p. 275; Paus. x. 11. § 3, 16. § 4); and Ephorus even represented the fear of the Tyrrhenian pirates as one of the causes which long prevented the Greeks from establishing colonies in Sicily (Ephor. *ap. Strab.* vi. p. 410). At a later period we find Anaxilas, despot of Rhegium (B. C. 494—476), fortifying the Scyllaean rock for the purpose of preventing the Tyrrhenian pirates from passing the Straits of Messana. (Strab. vi. p. 257.) Shortly after this, the maritime power of the Etruscans sustained a severe blow by the great defeat of their fleet, combined with that of the Carthaginians, by Hieron of Syracuse, who had been called in by the Cumaeans to their assistance, B. C. 474. (Diod. xi. 51; Pind. *Pyth.* i. 136—146.) The union on this occasion, as well as in the expedition against Alalia, of the Etruscan and Carthaginian fleets seems to show that these people were in general on friendly terms, and we learn from an incidental notice that they had concluded treaties regulating their respective navigation and commerce in the Mediterranean (Arist. *Pol.* iii. 5), while they evidently regarded the Greeks as interlopers and common enemies. But after the great battle of Cumae, we hear no more of any direct enterprises on the part of the Etruscans against the Greek cities: the growing power of those of Sicily in particular enabled them, on the contrary, to assume the offensive, and in B. C. 453 the Syracusan commanders Phayllus and Apelles, sent out to punish the Tyrrhenian piracies, ravaged the coasts of Etruria, together with those of Corsica and Aethalia (Ilva), with a fleet of 60 ships, and even made themselves masters of the latter island, from which they carried off a great booty. (Diod. xi. 88.) Hence it was evidently the hostile feeling of the Tyrrhenians against Syracuse which led them to send an auxiliary force to the support of the Athenians in Sicily, B. C. 414. (Thuc. vi. 89, 105, vii. 53.) Thirty years later, B. C. 384, Dionysius of Syracuse made an expedition in person to the coast of Etruria, where he landed in the territory of Caere, and plundered the wealthy temple of Pyrgi. (Diod. xv. 14; Pseud.-Arist. *Oeconom.* ii 21.) By this time it is clear that the great power of the Etruscans was much broken: the Gauls had expelled them from the fertile plains on the banks of the Padus; the Samnites had conquered their Campanian settlements; and the cities of Central Etruria were engaged in an arduous struggle against the Gauls in the N., and the Romans in the S. The capture of Veii by the latter, which took place in the same year with the fall of Melpum, N. of the Apennines, B. C. 396, may be regarded as the turning-point of Etruscan history. The Tyrrhenians are, however, still mentioned by Greek historians as sending auxiliaries or mercenaries, sometimes to the assistance of the Carthaginians, at others to that of Agathocles, as late as B. C. 307. (Diod. xix. 106, xx. 61, 64.)

During the period of the naval greatness of the Etruscans, they appear to have founded colonies in the island of Corsica, and exercised a kind of sovereignty over it: this was probably established after the expulsion of the Phocaean colonists, and we find the island still mentioned near a century later, B. C. 453, as in a state of dependence on the Etruscans. (Diod. xi. 88.) With the decline of their naval power it appears to have passed into the hands of the Carthaginians. The evidences of their having extended similar settlements to Sardinia, are far from satisfactory. (Müller, *Etrusker*, vol. i. p. 183.) Strabo, indeed, speaks distinctly of that island having been occupied by *Tyrrhenians* prior to the arrival of Iolaus and the sons of Hercules (Strab. v. p. 225); but it is very doubtful whether any historical value can be attached to a statement referring to so mythical a period, and we have no account of Etruscan or Tyrrhenian colonies, properly so called, in the island. The attempts that have been made to prove the existence of an Etruscan population in Sardinia from the works of art discovered there, especially the curious architectural monuments called *Nuraghe*, will be considered elsewhere. [SARDINIA.]

2. *Wars and relations of Etruria with Rome.* — The history which has been preserved to us of Etruria in its relations to Rome, has much more appearance of a chronological and authentic character than the scattered notices above referred to: but, unfortunately, a critical examination proves it to be almost equally fragmentary and uncertain, for the three first centuries after the foundation of the city. The Roman traditions concur in representing the Etruscan state (i. e. the twelve cities of Etruria Proper) as already constituted and powerful at the period of the foundation of Rome; nor is there any reason to question this fact, though there appear good grounds for supposing that it did not attain to its greatest power till a later

period. The position of Rome itself on the immediate frontiers of Latium and Etruria, necessarily brought it into relations with the Etruscans from the very earliest periods of its existence. Accordingly we find Romulus himself, as well as Tullus Hostilius, represented as engaged in wars with the Veientines, the Etruscan state whose territory immediately bordered on that of the rising city. (Liv. i. 15, 27, 30.) That a part of the population of Rome itself was of Tuscan origin, is attested by numerous ancient traditions, though the time and circumstances of its settlement are very variously reported. In the legendary history of Rome we find three principal points of contact with Etruria: 1. the traditions connected with Caeles Vibenna, an Etruscan chieftain, who is represented as a kind of *Condottiere*, or leader of an independent mercenary force, and not the chief magistrate or general of any of the Etruscan states. He is said to have brought with him a considerable body of Tuscan troops, who settled on the Caelian hill (Mons Caelius), which derived its name from their leader. (Tac. *Ann.* iv. 65; Fest. v. *Caelius*, p. 44, v. *Tuscus Vicus*, p. 355; Varr. *L.L.* v. 8. § 46; Dionys. ii. 36.) But the period to which this immigration is referred was very uncertain, some assigning it to the reign of Tarquinius Priscus, which view appears to have been confirmed by the Tuscan annals cited by the emperor Claudius (See Orelli, *Exc. ad Tac. Ann.* xi.), others carrying it back to the age of Romulus. Tacitus himself considers the settlement of the Tuscans in the quarter which bore from them the name of Tuscus Vicus as connected with the same event, though Livy and other writers referred this to the expedition of Porsena. (Liv. ii. 14; Fest. p. 355.) 2. The traditions which point to the establishment of an Etruscan dynasty at Rome under the later kings, represented in the narrative of the received history by the reigns of the two Tarquins. It is remarkable that Dionysius represents the elder Tarquin as establishing his supremacy over the whole of Etruria, after a war of nine years' duration (iii. 59—62), an event of which neither Livy nor Cicero takes the least notice, and which cannot be regarded as historically true; but it seems probable that the rule of the Tarquins in Rome was coincident with the period of the greatest power of the Etruscans, and that at this time their sway was extended not only over Rome itself, but a great part of Latium also. (Niebuhr, vol. i. pp. 383—387.) Müller, with much plausibility, regards the dominion of the Tarquinii at Rome as representing a period during which the *city* of Tarquinii had established its power over the other cities of Etruria, as well as over Rome itself. (Müller, *Etrusker*, vol. i. pp. 118—122; *Biogr. Dict.* art. TARQUINIUS.) To the period of Etruscan domination at Rome were assigned, by universal tradition, the great architectural works of the Cloaca Maxima and the Capitol, which strongly resembled similar constructions in the cities of Etruria itself. 3. A little later than the period of the Tarquins occurs a somewhat similar extension of the Etruscan power under Porsena, king of Clusium. There is, perhaps, no part of the Roman history that bears more manifest marks of falsification than the legends connected with this prince: traditions of a wholly different kind were, however, preserved, which leave little doubt that he really conquered Rome (*Biogr. Dict.* art. PORSENA), and extended his dominion over a great part of Latium, until his conquests were checked at Aricia, by the assistance of the Greeks of Cumae. This last fact, which is placed by Dionysius about 506 B.C., and was, in all probability, derived from Cumaean chronicles, may fairly be depended upon as historical. (Dionys. vii. 5.)

From the brief notices above given (the fuller development of which in this place is obviously impossible), it may fairly be inferred that the period when the Etruscan power was at its height, so far as we gather from the Roman traditions, was during the second and third centuries of the city, or about 620 — 500 B.C.; a result which accords with that previously derived from other sources. It is remarkable that after the war with Porsena, the Roman annals make no mention of hostilities with the Etruscans for above twenty years; and when they recommence (B.C. 483), it is the Veientines alone with whom the arms of the republic were engaged. The petty wars between these two neighbouring states were continued, with occasional interruptions and intervals of repose, for a period of nearly ninety years, till they ended in the capture of Veii by Camillus, B.C. 396. Throughout this whole interval we do not find that the other cities of Etruria lent any efficient aid to the Veientines: even when the progress of the Roman arms threatened Veii with destruction, the efforts of the Capenates and Faliscans to induce the other cities of the league to espouse its cause proved unavailing, while they served only to draw down the vengeance of Rome upon themselves.

The fall of Veii was the first step that marked the decline of the Etruscan power in their central dominions, or Etruria Proper. Previous to that event they had already lost the greater part, if not the whole, of their possessions N. of the Apennines: the fall of Melpum, one of the most considerable of their cities N. of the Padus, is said to have been precisely contemporary with that of Veii. (Corn. Nep. *ap. Plin.* iii. 17. s. 21.) Before the same period, also, the Samnites had wrested from them the fertile plains of Campania, and the central Etrurians now stood alone, assailed by the growing power of Rome in the S., and exposed to the formidable attacks of the Gauls on their northern frontier. It was probably the danger that threatened them from this quarter that prevented their cities from combining to resist the Roman arms, which in consequence continued to gain ground in Southern Etruria. Capena appears to have fallen into the power of Rome shortly after Veii: Falerii, though not conquered, was compelled to sue for peace; and already before the Gaulish invasion, B.C. 390, the Romans had carried their arms as far as Sutrium, and engaged in hostilities with the powerful city of Volsinii. (Diod. xiv. 98, 109; Liv. v. 24, 27, 31, 32.) Even that great calamity only interrupted their progress for a short time: we find them, within a few years after, not only carrying on warfare against the Etruscans in the neighbourhood of Sutrium and Nepete, but establishing Roman colonies in both those towns, which became in consequence an important barrier against the power of Etruria. In the subsequent wars it was sometimes Tarquinii, at others Volsinii (at this time one of the most powerful cities of Central Etruria), that took the lead; but in B.C. 351 the Tarquinians concluded a truce for forty years, which appears to have been observed on both sides: and it was not till 311 that mention again occurs of an Etruscan war. The next year (B.C. 310) was rendered remarkable by the passage of the Ciminian

forest, a barrier never before crossed by the Roman arms. On this occasion the whole Etruscan confederacy appears to have really taken part in the war: the Perusians, Cortonans, and Arretians are mentioned as concluding a separate peace, and the combined forces of the other Etruscans were defeated by Q. Fabius Maximus at the Vadimonian lake,— a battle which, according to Livy (ix. 39), gave the first decisive blow to the ancient power of Etruria. The constant progress of the Roman arms is marked in subsequent campaigns by the circumstance that their victories were gained near Rusellae and Volaterrae (Liv. x. 4, 13),— places far in advance of the scene of their earlier wars. A brief period now ensued, during which the Etruscans and Umbrians united with the Samnites, and even with their ancient enemies the Senonian Gauls, against the rising power of Rome; but their efforts were unsuccessful, and two great defeats of the combined forces— the one at Sentinum in Umbria, B. C. 295, the other, in B. C. 283, at the same Vadimonian lake which had already proved disastrous to the Etruscans— appear to have finally crushed the power of that people. They were, however, still in arms two years later, when the consul Q. Marcius Philippus celebrated a triumph for the last time over the Etruscans in general (de Etrusceis, Fast. Triumph.). The following year, B. C. 281, the Volsinians and Volcientes alone protracted the now hopeless contest, and were at length reduced to submission. (Fast. Triumph. *l. c.*) But as late as B. C. 265, the Volsinians were once more in arms; and though this contest appears to have arisen out of civil disturbances in their own city, the statement of Florus (i. 21) is probably correct, that they were the last of all the Italian states that accepted the supremacy of Rome. This event occurred the very year before the commencement of the First Punic War. The causes that led the Faliscans, who had so long been friendly to Rome, to engage in a hopeless contest with that formidable power, after the close of the war with Carthage, B. C. 241, are wholly unknown to us. (Liv. *Epit.* xix.; Eutrop. ii. 28.)

3. *Etruria under the Romans.*—We have no detailed account of the last years of the contest between Etruria and Rome, the leading events of which have been just recapitulated: and we are almost wholly in the dark as to the terms on which the several cities were received to submission, and the relations which in consequence subsisted between them and the dominant republic. That the terms were in general favourable, and that the Etruscan cities for the most part enjoyed a more privileged position than the generality of the Italians, may be inferred from various circumstances. In the Second Punic War they continued uniformly faithful to the Romans, and are mentioned as taking the lead in furnishing voluntary supplies towards fitting out the fleet of Scipio, in a manner that clearly indicates their semi-independent position. (Liv. xxviii. 45.) It is probable that most of them retained the rank of "allied cities" (civitates foederatae). Roman colonies were established only in the S. of Etruria, with the exception of Pisae and Luca (Liv. xl. 43, xli. 13), which were obviously founded as a barrier against the Ligurians, not with a view of controlling the Etruscans themselves. Hence, it is a complete mistake to suppose, as many writers have done, that the Roman conquest put an end to the national existence of Etruria: its inhabitants retained until a much later period their language, arts, religious rites, and national peculiarities. The immediate neighbourhood of the imperial city doubtless became early Romanised, but it was not till towards the close of the Republic that the same process was extended to the more distant portions of the country. The Etruscans were admitted to the Roman franchise in B. C. 89: they had taken no part in the general revolt of the Italians in the preceding year, but, after the war had continued for above a year, their fidelity began to waver, and the Romans hastened to forestal their defection by granting them the full rights of citizens. (Appian, *B. C.* i. 49.) In the civil wars of Marius and Sulla they were among the first to espouse the cause of the former (*Ib.* 67), and adhered to it steadfastly, long after the rest of his partisans had been subdued; the almost impregnable fortress of Volaterrae having defied the arms of Sulla himself for nearly two years (Strab. v. p. 223; Cic. *pro Rosc.* 7). Hence, the whole weight of the vengeance of Sulla fell upon Etruria; and the manner in which he ravaged the country during the war, followed up by the confiscations of property, and the numerous military colonies which he established in different parts of the country, gave the death-blow to the nationality of Etruria. Other events contributed in rapid succession to the same result: the northern districts of Etruria became the head-quarters of the revolt of Catiline [FAESULAE], and in consequence suffered a second time the ravages of civil war; while Caesar, and the triumvirs after his death, followed up the policy of Sulla, by establishing military colonies throughout the land, until there came to be scarcely a city of Etruria whose territory had not been thus assigned to new settlers. (Lib. Colon. pp. 211—225; Zumpt, *de Coloniis*, pp. 251, 253, 303.) The civil war of Perusia, B. C. 41, appears to have been closely connected with these changes, and the capture and destruction of that city crushed the last effort of the Etruscans to revive their expiring nationality. (Propert. ii. 1, 29.)

But notwithstanding all these calamities there appears to have still remained a strong element of the native Etruscan race. The language had not fallen altogether into disuse, down to a late period of the Roman empire: many extant monuments and works of art belong to the same epoch; and inscriptions attest that the Etruscans not only retained a municipal organisation, but that the "Quindecim Populi Hetruriae" still formed a kind of league or confederacy,— probably, however, only for sacred objects. (Orell. *Inscr.* 96, 3149; Müller, *Etrusker*, vol. i. pp. 357, 358.) For administrative purposes Etruria constituted the seventh region of Italy, according to the division of Augustus: in the reign of Constantine it was united into one province with Umbria, an arrangement which appears to have subsisted as late as A. D. 400, when we find in the Notitia a "Consularis Tusciae et Umbriae" (*Notit. Dign.* p. 63; Böcking, *ad loc.* p. 430; Mommsen, *Die Lib. Col.* p. 207.) A new distinction, however, occurs under the later Roman empire, between "Tuscia suburbicaria" and "Tuscia annonaria" (Amm. Marc. xxvii. 3. § 1; Mommsen, *l. c.*), of which the latter appears to have comprised the district N. of the Arnus: hence the expression met with in later writers, such as Cassiodorus and Jornandes, of "Tuscia utraque" (Cass. *Var.* iv. 14; Jorn. *de Reb. Get.* 60; Geogr. Rav. iv. 29). It was not till a much later period that the distinction was established between *Tuscany*, in the modern sense of the term, and the provinces adjoining Rome, including

Viterbo, *Bolsena*, and *Corneto*, which are now subject to the Papal dominion. The foundation of this division seems to have been laid during the period of the Lombard rule.

V. Political Constitution.

Imperfect as is our information concerning the history of Etruria, — its internal history especially, — we cannot wonder that our knowledge of its government and political institutions should be very incomplete. All ancient writers concur in representing the Etruscans as not united into one regular state under a national government, but forming a confederacy of twelve cities, each of which was a sovereign and independent state, possessing not only the right of internal self-government, but that of making war or peace on its own account. They were indeed in the habit of holding general assemblies of deputies from all the cities, analogous to those of the Latins at the Lucus Ferentinae, and which took place in like manner at a national sanctuary called the Fanum Voltumnae, the site of which cannot be determined with certainty. These meetings, which were held regularly once a year, appear to have been in the first instance rather of a religious than a political character; and the election of a head priest or pontiff, to officiate in the name of the twelve cities of Etruria (Liv. v. 1), must have had reference to these annual solemnities. They became, however, the usual occasion for deliberating on all political matters affecting the common welfare of the Etruscan nation; and besides these regular assemblies, it was not unusual to hold extraordinary ones at the same place, if any unusual emergency called for them. (Liv. ii. 44, iv. 23, 25, 61, v. 1, vi. 2, x. 16; Müller, *Etrusker*, ii. 1.) It is, however, manifest that the decisions of this congress were not considered binding upon the several states, which we find in many instances acting wholly independently; and we have no evidence that, even in time of war, there was any supreme authority established and recognised throughout the confederacy, though there must necessarily have been some general appointed to the chief command of the combined armies when actually in the field.

The cities which composed the league of Central Etruria or Etruria Proper (the only one with which we are here concerned) are universally reckoned as twelve in number: and Livy expressly tells us that the same number of cities was established in the territory N. of the Apennines in imitation of this parent league. (Liv. iv. 23, v. 33; Dionys. vi. 75; Strab. v. p. 219.) But no ancient writer has preserved to us a list of the cities that composed the confederacy, and it is impossible to determine with certainty which were the sovereign twelve, there being considerably more than that number of names that would seem to have an equal claim to the distinction. Hence the lists proposed by modern writers have varied greatly: the cities that appear to have the most unquestionable claim to be included are Tarquinii, Veii, Volsinii, Clusium, Volaterrae, Vetulonia, Perusia, Cortona, and Arretium: to these may probably be added Caere and Falerii: but the claims of Faesulae, Rusellae, Pisae, and Volci are nearly equally strong. Populonium, which appears to have been a powerful and flourishing city, is generally rejected as having been a colony of Volaterrae, but it is certain that it was at one period an independent state, and the same may be said of Capena, Luna, and several other towns in Etruria. It is probable indeed that, as in the case of the Achaean League, while the number was always preserved, the constituent members varied, from time to time, with the rise and fall, the growth and decay, of the different Etruscan cities. (Niebuhr, vol. i. pp. 118—121; Müller, *Etrusker*, vol. i. pp. 344—355; Dennis, *Etruria*, vol. i. p. xxviii.) But besides these, we find several other towns in Etruria which appear on different occasions as assuming an independent position and acting like sovereign states: the nature of the relations between these and the heads of the League are wholly unknown to us. But, so fully recognised was the existence of the regular confederacy, that the "Twelve states of Etruria" (duodecim Etruriae populi) was become a common designation for the whole Etruscan nation, like the "triginta populi Latini" for that of the Latins.

Of the internal government and constitution of the several Etruscan cities we know little more than that it was essentially aristocratic, and that the dominant body, like the patricians at Rome in the early days of the city, fortified their political power by sacerdotal influence, retaining in their own hands the exclusive possession of all the sacred offices and the discharge of the numerous and complicated functions and observances of their religious ritual. It is apparently this aristocratic body in each city which is commonly designated by Roman writers as the "Principes," and it appears that it was they alone who assisted at the general councils of the nation already mentioned. (Liv. ii. 44, vi. 2, x. 16.) The exact meaning of the term Lucumo, an Etruscan word which appears to have designated certain members of this privileged order, cannot now be determined. It is not unfrequently misunderstood by Roman writers as a proper name, while others use it as equivalent to nobles in general (Censorin. 4. § 13; Val. Max. *de Nom.* § 18), and others again regard it as corresponding to a chief magistrate or even king (Serv. *ad Aen.* ii. 278). The genuine Etruscan form seems to have been Lauchme (Müller, *Etr.* vol. i. p. 363), whence Propertius uses the form Lucmo (v. 1. 29). Besides this privileged body, there must have existed, at least in the towns of Etruria, a commonalty or free population analogous to the plebeians at Rome, but whose political power seems to have been very limited. The mass of the country population was composed of serfs (πενεσται), in all probability the descendants of the conquered people, the Umbrians and Pelasgians: these Penestae were led out to battle, like the Spartan Helots, by their respective lords, the nobles of the superior race. (Dionys. ix. 5; Niebuhr, vol. i. p. 121; Müller, *Etrusker*, vol. i. pp. 377, 378.) It is probable that the account of the civil dissensions at Volsinii, which are said to have thrown the political power into the hands of the *slaves*, must refer to a somewhat similar class of vassals or dependents (Niebuhr, vol. i. p. 124), but the version transmitted to us is too vague to be of much value.

The earliest traditions concerning Etruria, especially those of a mythical character, make frequent mention of *kings* of the several cities, of which Porsena, king of Clusium, is one of the latest instances. But in the period of the wars of Etruria with Rome the regal dignity had been abolished throughout the Etruscan cities, and an aristocratical government with annual chief magistrates established, probably not much unlike that of Rome in the first years of the republic. So strong, indeed, was at this time their objection to the monarchical form of govern-

ment that they even refused to assist the Veientines against Rome, because they had returned to it, and placed themselves again under the rule of a king. (Liv. v. 1.) Tolumnius, also, is called *king* of Veii about 40 years earlier. (*Id.* iv. 17.)

VI. Religion.

The Etruscans were celebrated beyond almost any other people of antiquity for their devotion to their national religion, and for the zeal and scrupulous care with which they practised the various observances of its rites and ceremonies. Livy calls them "gens ante omnes alias eo magis dedita religionibus, quod excelleret arte colendi eas" (v. 1). Hence they became the instructors of the Romans in many of their religious rites, and that people adopted from them a considerable part of what was in later ages received as the established national religion of Rome. Hence arises one great difficulty in regard to all inquiries into the Etruscan religion, that, as we have no account of it in its native purity, it is almost impossible to say what was truly Tuscan, and to separate it from other elements with which it had become in later ages intimately blended. Equally difficult is it to determine the precise extent and influence of the Greek religion upon that of Etruria. Much of what appears common to the two was probably derived through the Pelasgic population of Southern Etruria, but the fact appears incontestable that the operation of direct Hellenic influences at a much later period may be extensively traced in the Etruscan mythology. This is particularly obvious in the works of art which have been discovered in Etruria, and here the difficulty is still increased by the great influence which Hellenic *art* undoubtedly exercised over that of the Etruscans, irrespective of any direct religious operation. [See below, p. 868.] Hence this class of monuments, which, considering the vast numbers of them that have been preserved, would seem likely to throw so much light upon the subject, can only be employed with the utmost caution. It is impossible here to enter into the discussion of this abstruse and complicated subject: a few leading results only can be briefly stated.

1. The Etruscan religious system was not one wholly foreign to the other nations of Italy: it had many points in common with those especially of the Sabines and Latins; and though in many cases this may arise from the confusion of later writers, and the impossibility of distinguishing, in the 7th and 8th centuries of the Roman state, which of its religious institutions were really derived from Etruria, it seems impossible to doubt that the Etruscan mythology really contained much that was common to the two people just mentioned, and that had been derived by all three from some common source.

2. Some portions of the Etruscan mythology and religion unquestionably point to an Eastern origin. The number and importance of these evidences of Oriental influence have been greatly exaggerated by those writers who have insisted on the Lydian, or other Oriental, extraction of the Etruscans; but the existence of such an element in their religious system cannot be denied; though it is a question how far it proves in any particular case *direct* transmission from an oriental source.

3. There are not wanting indications which would connect the religious mythology of Etruria with that of the northern nations of Europe. The name of *Aesar*, which was the Etruscan appellation for the gods in general (Suet. *Aug.* 97), at once recals the *Asar* of the Scandinavians (Müller, vol. ii. p. 81; Donaldson, *Varronianus*, p. 151); and much of the gloomy worship of the infernal deities, which forms so prominent a part of the Etruscan religion, presents a strong similarity with the northern mythology. (Gerhard, *Die Gottheiten der Etrusker*, p. 17.)

4. But whatever extent may be allowed to these last sources of influence, a much greater one was exercised by the Pelasgic element of the Etruscan people. With every reasonable allowance for the operation of later Hellenic ideas, and especially for the introduction on works of art of foreign deities, and a different cycle of mythology, there remains a pervading similarity with the religious system of the early Greeks, which can hardly be accounted for otherwise than by referring them to a common Pelasgic origin. From the same source, probably, proceeded much of that which we find common to the southern Etruscans and to their neighbours in Latium.

Of the special deities that were worshipped by the Tuscans, the most important were *Tina* or *Tinia*, corresponding to the Latin Jupiter; *Cupra*, who was identified with Juno; and Minerva, whose name was the same in the Tuscan language, and appears on Etruscan monuments as *Menerfa*. These three deities seem to have been regarded as the chief gods, whence we are told that every Etruscan city had three temples dedicated to them (as was the case in the Capitol at Rome), and three gates which bore their names. (Serv. *ad Aen.* i. 422). Besides these, we find particularly mentioned as Etruscan deities, and bearing names of clearly Etruscan origin: *Vertumnus*, whose worship seems to have especially prevailed at Volsinii, from whence it was transferred to Rome; *Nortia*, the Etruscan goddess of Fortune, also worshipped at Volsinii, apparently identical with the Fortuna of Antium and Praeneste; and *Voltumna*, whose sanctuary was the meeting-place of the whole Etruscan nation. To these must be added, partly from notices of ancient writers, partly from extant monuments: Vulcan, whose Etruscan name, as we learn from works of art, was *Sethlans*, the special object of worship at Perusia; Mercury, called by the Etruscans *Turms*, a name of frequent occurrence on mirrors; Venus, who appears in similar works under the name of *Turan*; Mantus, probably a genuine Etruscan name, and one of the principal infernal deities; Vedius or Vejovis, also an infernal power; Summanus, the god of nocturnal thunder, and one of the rulers of the shades. These two last *names* are Latin, and perhaps the deities themselves belong properly to Latium. *Ancharia*, who was the tutelary goddess of Faesulae, and *Horta*, who gave name to the town of that name near the foot of Soracte, are, apparently, mere local divinities, but of native Tuscan origin. Apollo and Hercules, whose names are written on Etruscan bronzes *Aplu* or *Apulu*, and *Herecle* or *Hercle*, would seem to be foreign divinities that had originally no place in the mythological system of Etruria, though their worship was at a later period extensively diffused in that country; and the same thing was still more clearly the case with the Greek Bacchus, though there existed an Etruscan divinity named *Phuphluns* with whom he appears to have been identified or confounded. On the other hand, *Usil* (Sol), the god of the sun, and *Losna* or Luna, as they bear native names, were probably also genuine Etruscan deities. The worship of Janus at Falerii, of Silvanus and Inuus at Caere, and of Saturnus at Saturnia (called

by the Tuscans Aurinia), is also attested by Roman writers, but the Etruscan names of these deities are unknown to us.

Besides these names of individual divinities, a few more general notices of the Etruscan mythology have been preserved to us, which bear more distinctly the stamp of its peculiar national character. Such is the statement, that, in addition to the supreme deity, Tinia or Jupiter, there were twelve other divinities, six male and six female, whose proper names were unknown, but who were termed collectively the Dii Consentes, and formed the counsellors of Tinia; they were regarded as presiding over the powers of nature, and not eternal, but destined to perish at some future time with the natural order of things over which they presided. Notwithstanding the statement that their real names were unknown, the more powerful of the divinities above enumerated seem to have been generally ranked among the Consentes. (Arnob. *adv. Nat.* iii. 40; Varr. *R. R.* i. 1; Müller, *Etr.* vol. ii. pp. 81—86; Gerhard, *l. c.* pp. 22, 23.) But superior to these, and to Tinia himself, were certain mysterious deities, called the Dii Involuti, apparently somewhat analogous to the Fates, who were supposed to exercise an irresistible controlling power over the gods themselves, while their own names and attributes remained unknown. (Arnob. *l. c.*; Seneca, *Nat. Qu.* ii. 41.) Another class of divinities which is expressly referred to the Etruscan religion are the Dii Novensiles, the nine deities to whom alone the power of hurling the thunderbolts was conceded; this classification appears to have had no reference to that of the Consentes, but must have included many of the same gods. (Plin. ii. 53; Arnob. iii. 38.)

Of purely Etruscan origin also was the doctrine of the Genii, of such frequent occurrence in the Roman religion, though the Etruscan word corresponding to the Latin Genius is unknown. As the Genius was the tutelary or presiding spirit of every individual man, so were the Lares those of the house or family; the word Lar is unquestionably Etruscan, and the Lasa or Lara, a kind of fortune or attendant genius (often represented on works of art under the form of a winged female figure), appears to be connected with the same notion. This idea of a class of intermediate beings, inferior to the true gods, but the immediate agents through which the affairs of mankind were controlled (imperfectly developed in the Greek Daemones), appears to have pervaded the whole Etruscan system of religious faith. It reappears in their conceptions of the infernal powers, where we find, besides the gloomy Mantus (the Pluto of their mythology), and the corresponding female deity, Mania, the numerous class of the Dii Manes, — "the *good* gods" as they were called by a natural euphemism,—who are aptly compared with the Lares and Genii of the upper world. (Serv. *ad Aen.* iii. 63, vi. 743; Gerhard, *l. c.* pp. 13—16.) The *name* of these is probably Latin, but the worship of them certainly prevailed in Etruria. Etruscan works of art abound in representations of infernal spirits or furies, sometimes as female figures, winged and armed with serpents, at others under forms the most hideous and horrible; one of these, characterised by his commonly bearing a great hammer, and apparently representing the messenger of death, bears in several instances the Greek name of Charon (ΧΑΡΥΝ), a clear proof how much the mythologies of the two nations have become intermingled on extant works of art. On the other hand, we find on these the genuine Etruscan names of *Leinth*, *Mean*, *Snenath*, *Nathum*, and *Munthuch*, all applied to deities of unknown power, but apparently goddesses of fate or destiny. (For fuller details concerning the religious system of the Etruscans, see Müller, *Etrusker*, vol. ii. book 3, ch. 3, 4; Gerhard, *Die Gottheiten der Etrusker*, Berlin, 1847.)

The Etruscan religion was especially characterised by the number and minuteness of its ritual observances, and particularly by those which had reference to the different modes of divination. Hence Etruria is called by Arnobius "genitrix et mater superstitionis." (Arnob. vii. 26.) To interpret the divine will, and to avert the divine wrath, were the objects which they proposed to themselves in their various religious ceremonies, and the modes of doing this constituted what was termed by the Romans the "disciplina Etrusca." This system had, according to the native tradition, been first revealed by a miraculous youth named Tages, who sprung out of the earth in the territory of Tarquinii, and had from thence been diffused throughout the twelve states of Etruria, where it was preserved and transmitted by the families of the Lucumones or chief nobles. (Cic. *de Div.* ii. 23; Censorin. 4. § 13; Fest. v. *Tages;* Lucan. i. 636.) Many of its rules were (in later times at least) committed to writing, but much was still preserved by oral tradition; and the exclusive possession of these precepts, without which no political or public affairs could be transacted, was one of the great engines of power in the hands of the sacerdotal aristocracy of Etruria. Hence the young nobles were trained up by a long course of study to the possession of this hereditary knowledge; and even after Etruria had fallen into dependence upon Rome, it was thought necessary to provide by special regulations for its perpetuation. (Cic. *de Div.* i. 41, *de Legg.* ii. 9, *ad Fam.* vi. 6· Tac. *Ann.* xi. 15.)

The modes of divination were principally three: 1. By augury, or observation of the flight of birds, a practice common to all the early nations of Italy, as well as in a less degree to the most ancient Greeks. 2. By inspection of the entrails of victims, a mode also familiar to the Greeks, and practised by other Italian nations, but which appears to have been reduced to a more systematic form and regular body of rules by the Etruscans than by any other people. On this account we find the Romans throughout all periods of their history consulting the Etruscan Haruspices. (Liv. v. 15, xxv. 16, xxvii. 37; Cic. *Cat.* iii. 8, *de Div.* ii. 4; Lucan, i. 584.) But though the name of these functionaries appears to be certainly connected with this peculiar branch of divination (Müller, *Etr.* vol. ii. p. 12), they did not confine themselves to it, but undertook to interpret portents and prodigies of all descriptions. 3. The divination from thunder and lightning was more peculiarly Etruscan than either of the two preceding modes. Its principles were embodied in certain books called *libri fulgurales* and *tonitruales*, which appear to have been still extant in the time of Cicero (Cic. *de Div.* i. 33; Lucret. vi. 380); and some of the numerous distinctions which they established between the different kinds of thunderbolts (of which there were eleven in all) have been preserved to us. (Plin. ii. 52, 53.) But this doctrine, like most others of the same kind, appears to have contained much that was secret and abstruse, and this formed part of the Disciplina Etrusca which was transmitted by oral, and often hereditary, tradition. Even under the Roman empire the art of the Haruspices

appears to have remained principally in the hands of the Etruscans; but it had fallen to a great degree into disrepute, and, though an attempt was made by the emperor Claudius to restore it (Tac. *Ann.* xi. 15), it gradually sunk into contempt, and the Tuscan Haruspex was regarded, like the Chaldaean astrologer, as a mere vulgar impostor. The superstition itself, however, continued down to the latest ages of the empire, and is mentioned in A. D. 408 during the wars of Alaric in Italy. (Zosim. v. 41.)

VII. *Arts and Sciences.*

It is especially from the still extant monuments and works of art discovered in Etruria that there has arisen in modern times a high, and in some degree certainly exaggerated, notion of the civilisation of the ancient Etruscans. But all accounts agree in representing them as by far the most cultivated and refined people of ancient Italy, and especially devoted to the practice of arts and handicrafts of various kinds. (Athen. xv. p. 700, c.; Heraclid. 16.) It was from them that the Romans confessedly derived many of the arts and inventions that conduced to the comfort of daily life, as well as many objects of luxury and magnificence. To the latter class belong the ornamental attire worn in the triumphal processions, — themselves probably an Etruscan custom (Appian, viii. 66), —as well as by the kings and chief magistrates of Rome: the Toga picta, the Praetexta, the golden Bulla, the ivory curule chair, &c. (Diod. v. 40; Flor. i. 5; Macrob. *Sat.* i. 6; Liv. i. 8; Strab. v. p. 220.) The numerous objects of an ornamental character found in the Etruscan tombs fully confirm the testimony of ancient writers to their proficiency in this branch of art, while the paintings on the walls of some of their sepulchres afford some insight into their habits of daily life, and lead us to infer that they were really, as represented by the Greeks, a luxurious and sensual people. The account of their abandoned vices and profligacy given by Theopompus (*ap. Athen.* xii. p. 517) is obviously much exaggerated; but Virgil also bears testimony to the general belief in their habits of debauchery (*Aen.* xi. 736; see also Plaut. *Cistell.* ii. 3, 20). Diodorus, however, represents these luxurious and voluptuous habits as belonging to the degeneracy of the Etruscans, consequent on their long prosperity, and characteristic therefore only of their decline. (Diod. v. 40.) And it must always be borne in mind that almost all the extant works of art belong to a late period of their national existence. They were especially noted for their devotion to the pleasures of the table, whence we find the Etruscans ridiculed in Roman times for their corpulence. ("*Pinguis* Tyrrhenus," Virg. *G.* ii. 193; "*Obesus* Etruscus," Catull. 39. 11.)

In the higher departments of art, it is clear that the Etruscans had made great progress in architecture, sculpture, and painting. 1. Of Etruscan *Architecture* our knowledge is really but very limited. The so-called Tuscan order of architecture, as applied to the construction of temples and similar edifices, is really nothing more than a modification of the Doric, which it resembles too closely to have had a separate and independent origin. The principal difference was in the greater width between the columns, which admitted only of the use of timber instead of stone for the architrave; and in the arrangement of the cella, which occupied only half the length of the interior area of the temple. The general effect was, according to Vitruvius, unfavourable; the temples built according to the Tuscan order (of which there were several at Rome, including that of Jupiter in the Capitol) having a low and heavy aspect. This must have been aggravated by the custom, characteristic of the Tuscan architecture, of loading the outside of the pediment with statues. (Vitruv. iii. 3. § 5, iv. 7; Plin. xxxv. 12. s. 45, 46; Müller, *Arch. d. Kunst.* § 169.) The external architectural decorations of some of the Etruscan sepulchres (especially the façades of those hewn in the rock at *Castel d'Asso*, *Norchia*, &c.) present the same close approximation to the Hellenic, and particularly the Doric, style. The existing monuments of Etruscan architecture are confined to works of a more massive and simple description, among which the most remarkable are the fragments of their city walls, especially those of Faesulae, Volaterrae, Cortona, and Rusellae. In all these instances the masonry, which is of the most massive character, is composed of large irregular blocks, not united with cement, but rudely squared, and laid in horizontal courses. There is, however, little doubt that the difference of construction between these Etruscan walls and those of Latium and the Central Apennines is not a national characteristic, but results merely from the difference of material—the walls of Cosa and Saturnia, which are composed of the hard limestone of the Apennines, being of the same polygonal construction with those of the Latin and Volscian cities. (Specimens of both styles of construction are figured by Micali, *Popoli Antichi Italiani*, pl. 9—12.)

Of their edifices for the exhibition of games, such as theatres or amphitheatres, we have no distinct knowledge: they could hardly have been without something of the kind, as we are told that both the theatrical exhibitions of the Romans, and their gladiatorial combats, were derived from the Etruscans, who moreover delighted in horse-races and pugilistic contests. (Liv. i. 35, vii. 2; Athen. iv. p. 153; Val. Max. ii. 4. § 4; Tertull. *de Spect.* 5.) But the theatre at Faesulae (repeatedly referred to by Niebuhr as a great Etruscan work), and the amphitheatre at Sutrium, to which very exaggerated importance has been attached by some writers, are in all probability Roman works of comparatively late date. The Etruscans appear to have paid especial attention to the more practically useful objects of architecture, such as the laying out of streets and sewers. Of their skill in the latter, the Cloaca Maxima at Rome—the construction of which is universally attributed to the Etruscan monarchs of the city—is a striking example: the same monument proves also that they were acquainted at a very early period with the true principle of the arch, and possessed great skill in its practical application. Closely connected with this class of works were those for the drainage and outlet of stagnant waters by subterranean emissaries or tunnels,—an art for which the Etruscans appear to have been early celebrated. Of their domestic architecture we can judge only from some of their sepulchres, which bear unquestionable evidence of being intended to imitate, as closely as possible, the abodes of the living. (Dennis, *Etruria*, vol. i. p. lxvi.) But the common tradition of the Romans represented the Atrium, the most peculiar feature in the construction of a Roman house, as an Etruscan invention; and hence the most ancient and simple form of it was called Tuscanicum. (Varr. *L. L.* v. 33. § 161; Vitruv. vi. 3; Diod. v. 40.)

The sepulchres of the Etruscans have attracted

so much attention as to require a brief notice. They present many varieties in their construction and decoration, so that none of these styles can be fixed upon as peculiarly national or characteristic. They are sometimes chambers hewn out in a cliff or wall of solid rock, occasionally with architectural decorations cut in the same (*Castel d'Asso*, *Bieda*, *Norchia*); more frequently without such ornaments, or with a mere door cut in the rock: sometimes subterranean chambers surmounted by tumuli, either of loose earth and stones, or built up with masonry into a more regular form (Tarquinii, Volaterrae); often mere chambers sunk in the earth without any trace of such superstructure: again these chambers are sometimes circular, sometimes square; the entrances not unfrequently arched or vaulted, while the chamber itself is usually flat-roofed, and often has the ceiling adorned with beams and coffers, in imitation of the abodes of the living. The internal walls of some of the tombs are adorned with paintings, and this decoration is found both in those hewn in the rock, and those sunk beneath the level of the soil: it is, however, peculiar to Southern Etruria, and is by no means general even there. In one respect the sepulchres of Etruria are distinguished from those of the Romans, that they are always *subterranean*, never mere structures raised for the purpose of containing the tomb; there are in many instances, as already mentioned, *superstructures* of an architectural kind, but the actual chamber in which the dead bodies are deposited is sunk beneath these, often at a considerable depth below the surface. The account preserved to us by Pliny (xxxvi. 13. s. 19) of the tomb of Porsena is certainly exaggerated and fabulous in its details and dimensions, but had doubtless some foundation in truth; and some analogies to it have been remarked in the existing remains of several Etruscan monuments. (Dennis, vol. ii. p. 389.) A labyrinth, such as is said to have existed at the base of this tomb, has been also discovered in the *Poggio Gajella*, near *Chiusi*. [CUSIUM.]

2. Of Etruscan *Sculpture*, in the stricter sense of the term, as confined to works carved out of stone or wood, we hear but little from ancient authors; and the existing remains, though numerous, are mostly of inferior interest, from the late period to which they belong. Of this class are especially the numerous sarcophagi and urns or chests for ashes found at *Volterra*, *Perugia*, and *Chiusi*, the fronts of which are adorned with reliefs, generally representing subjects from the Greek mythology or poetical history, while on the lid is a recumbent figure of the deceased personage. These urns are carved in a soft sandstone or alabaster, and are for the most part of indifferent execution, and certainly belong to a declining period of art, though bearing unquestionable evidence of Greek influence, both in the subjects chosen and in the mode of their treatment. There remain, however, a few statues of figures in a sitting position, found only at *Chiusi*, which present a much more archaic character: as well as certain *cippi* or *stelae* with figures in a very low, almost flat, relief, and a strong rigidity or severity of style resembling the Egyptian. (Dennis, vol. ii. pp. 336—338; Micali, *Pop. Ant. Ital.* pl. 54—58.) But the Etruscans excelled in many other branches of the *Plastic Arts*, and especially in all kinds of works in bronze. Their skill in this department is celebrated by many ancient authors, and is attested also by specimens still extant. The "Tuscanica signa," which, according to Pliny (xxxiv. 7. s. 16), were dispersed not only over all Italy, but other parts of the world also, were principally of this material: and so numerous were they, that the city of Volsinii alone was said to have contained two thousand bronze statues. (*Ibid.*) They were characterised by a stiff, archaic style of art, resembling the early Greek or what has been called the Aeginetan style, but which seems to have been retained in Etruria for a much greater length of time than in Greece. Some of the extant specimens, however, present more freedom of design and great beauty of execution. The best examples of Etruscan works of art of this character are the celebrated She-Wolf in the Capitol, the Chimaera in the gallery at Florence, the "Arringatore" or Orator in the same collection, and a statue of a boy in the museum at Leyden. (All these are figured by Micali, *Ant. Pop. Ital.* pl. 42—44.)

Innumerable smaller figures in bronze have been found in Etruria, and evidently represent the "Tyrrhena sigilla" of the Romans (Hor. *Ep.* ii. 2. 181; Tertull. *Apol.* 25): besides these, they were particularly celebrated for their bronze candelabra, which were eagerly sought after both by Greeks and Romans (Athen. xv. p. 700), and of which many beautiful specimens still remain; as well as for a variety of other ornamental utensils in the same material. (*Ib.* i. p. 28. b.; Micali, *ib.* pl. 32—41.) Another branch of art which appears to have been peculiarly Etruscan, was that of the engraved bronze mirrors (erroneously termed Paterae), of which some hundreds have been discovered, and no doubt can exist of their being of native Etruscan manufacture, the inscriptions which occur on them being uniformly in Etruscan characters; their style of execution, however, varies greatly, and is often of a very rude description. (Gerhard, *über die Metallspiegel der Etrusker*, Berlin, 1838.) Nor were they less skilful workmen in other metals; their embossed cups of gold were celebrated among the Greeks, even in their best days, and the beauty of their necklaces and other ornamental goldsmith's work is sufficiently proved by existing specimens.

Not less celebrated were the Etruscan works in earthenware or *Terra Cotta*. These were not confined to small objects, such as vases or domestic utensils, but included whole figures and statues, many of them of large size, with which they adorned the exterior, as well as the interior, of their temples. Hence the custom was introduced at Rome, where even the temple of Jupiter in the Capitol was in early times surmounted by earthenware statues of Tuscan manufacture. (Vitruv. iii. 3. § 5; Cic. *de Div.* i. 10; Plut. *Popl.* 13; Plin. xxxv. 12. s. 45.) Closely connected with this branch of art was the Etruscan pottery, in the manufacture of which they undoubtedly excelled; but the only descriptions of works of this kind that can be regarded as of true native origin are the red ware of Arretium, which seems to have been much used in Roman times, and the black ware of Clusium, adorned with figures in relief, many of them of a grotesque and strongly oriental character. [CLUSIUM.] The *painted vases*, on the contrary, which have been found in great numbers at Clusium, Tarquinii, and especially of late years at Vulci, though commonly known by the name of ETRUSCAN vases, bear unquestionable evidence of Greek origin. This is proved by their perfect similarity, and, in many cases, even identity, with similar works found in Campania,

the south of Italy, and Sicily, as well as in Greece itself; and by the fact that they uniformly represent subjects taken from the Greek mythology or heroic legends, and bear, inscribed on them, Greek names and words as well as in several instances the names of Greek artists: but while it is now generally admitted that this branch of art was a foreign importation, it is a still a disputed question whether the vases themselves were of foreign manufacture, or were made in Etruria by Greek artists settled there. The latter opinion has been maintained by Millingen and Gerhard; the former by Müller, Bunsen, Kramer, and Thiersch. (Müller, *Arch. d. Kunst.* § 177, *Kl. Schriften*, vol. ii. pp. 692—708; Gerhard, *Rapporto sui Vasi Volcenti*, in the *Ann. d. Inst. Arch.* 1831; Bunsen, in the same *Annali*, for 1834; Millingen, *On the late Discoveries in Etruria*, in the *Trans. of Roy. Soc. of Lit.* 1830 and 1834; Kramer, *über den Styl u. die Herkunft der bemahlten Griechischen Thongefässen*, Berlin, 1837; Thiersch, *über die Hellenischen bemahlten Vasen*, 1841; Abeken, *Mittel-Italien*, pp. 289—300.)

3. Of the skill of the Etruscans in *Painting* we can judge only from the specimens remaining in their sepulchres, the walls of many of which, especially at Tarquinii, Caere, and Clusium, are decorated with paintings. These are of very unequal merit: some of very rude design, and fantastic in their colouring; others showing much more progress in the art, though retaining a stiffness and formality of character akin to the style of the earliest Greek works, the influence of which is as unquestionable upon this as upon other branches of Etruscan art. The custom of thus adorning the interior of their sepulchres appears, however, to have continued down to a late period, and some of the painted tombs found at Tarquinii belong, without doubt, to the period of the Roman dominion. (Dennis, vol. i. pp. 303—306.)

The character of Etruscan art in general is well summed up by K. O. Müller in the remark that it was rather receptive than creative, and that it always retained the marks of a plant of exotic growth, which, not being indigenous to the soil, began to fade and decline as soon as the vivifying rays of Greek influence were withdrawn from it. (Müller, *Kl. Sch.* vol. i. p. 208; *Arch. d. Kunst.* § 178.)

Of the proficiency of the Etruscans in the more useful arts appertaining to ordinary life, there can be no doubt. They were noted for their skill in agriculture; and not only knew how to turn to the best account the natural fertility of the soil, but, by great works of drainage, and regulating the course of rivers, to bring under profitable cultivation tracts like those at the mouths of the Padus and the Arnus, which would otherwise have been marshy and pestilential. The Etruscans are also generally regarded as the parents, or first inventors, of the peculiar modes of limitation and division of land in use among the Romans: an art which was indeed closely connected with the rules of the "disciplina Etrusca" appertaining to augury. (Hygin. *de Limit.* p. 166, *Fragm. de Limit.* p. 350.) The iron mines of Ilva, as well as the copper mines of the interior of Etruria itself, were worked by them from a very early period; and their skill in metallurgy was obviously connected with their proficiency in the more ornamental arts of working in bronze, gold, &c. Arretium, especially, seems to have been the seat of considerable manufacturing industry, and, at the time of the Second Punic War, was capable of furnishing a vast quantity of arms and armour to the fleet of Scipio. (Liv. xxviii. 45.) The abundance of copper, probably, also gave rise to the peculiar system of coinage in use among the Etruscans, as well as the other nations of Central Italy, and which must certainly have been of native origin, being wholly opposed to that in use among the Greeks. The Etruscan coinage, like the early Roman, was exclusively of copper, or rather bronze; and the coins themselves, which were of a large size, were cast in moulds instead of being struck with a die. (Müller, *Etrusker*, vol. i. pp. 303—308; Eckhel, vol. i. pp. 85—89.) This early introduction of coined money, as well as the accounts of their naval power, sufficiently proves that the Etruscans must have carried on an extensive commerce, but we have very little account of its details. Their luxurious habits of life would necessarily conduce to the same result, and we learn that they maintained close relations of amity with the Sybarites in Southern Italy, as well as with the Carthaginians. (Arist. *Pol.* iii. 5; Athen. xii. p. 519, b.)

The art of writing was represented by the traditions of the Etruscans themselves as introduced from Greece, and recent researches have led to the same result,—that the Etruscan alphabet was received by them directly from the Greeks, and not, as has been contended by some modern writers, from a common Oriental source. (Müller, *Etr.* vol. ii. pp. 290—309; Mommsen, *Unt. Ital. Dial.* pp. 3—7, 40.) But the Etruscans introduced, in the course of time, some changes in the forms and values of the letters; while, on the other hand, they retained down to the latest period the mode of writing from right to left, which had been early abandoned by the Greeks. Hence, even in the days of Cicero, their books were, as Lucretius phrases it, read *backwards*. ("Tyrrhena *retro* volventem carmina frustra," Lucr. vi. 381.) Of their literature we have no remains, and it may well be doubted whether they ever had anything worthy of the name. Besides their ritual books of various kinds, the "Libri Fulgurales" (alluded to by Lucretius in the above passage), "Libri Augurales," &c., the only works of which we find any mention are Histories or Annals (cited by Varro and by the emperor Claudius), but which appear to have been compiled as late as the second century B. C.; and Tragedies written by one Volnius, a native Etruscan, who seems to have flourished not long before the time of Varro, so that his literary attempts were evidently not of a truly national character. (Varr. *L. L.* v. 55; Id. *ap. Censorin.* 17. § 6.)

The scientific attainments of the Etruscans appear to have been almost confined to those branches of study directly connected with their religious rites and ceremonies, such as the observance of astronomical and meteorological phenomena, the calculation of eclipses, the regulation of the calendar, &c. Their doctrine of Saecula, or ages of varying length, was very peculiar (Censorin. 17. §§ 5, 6; Plut. *Sull.* 7): ten of these ages they regarded as the period allotted to the duration of their nation; and they even went so far as to assign a limit (like the Scandinavians) to the existence of the world, and of the gods themselves. (Varro, *ap. Arnob.* iii. 40.) It was from the Etruscans that the Romans derived their peculiar mode of dividing the months by the Ides, Nones, &c. (Macrob. *Sat.* i. 15; Varr. *L. L.* vi. 28.) Of unquestionable Etruscan origin was also the Roman system of numerals, which has been transmitted

through the latter people down to our own times. In the divisions of their money, weights, and measures, as well as in many of their other institutions, we trace a predilection for the duodecimal system, which was adopted from them by the Romans.

(For fuller information concerning the arts and sciences of the Etruscans, as well as their institutions, religious rites, &c., the reader may consult the work of C. O. Müller, *Die Etrusker*, 2 vols. 8vo. Breslau, 1828; and an excellent abridgment by the same author in the article *Hetrurien*, in Ersch and Gruber's *Encyc'opaedia*, 1830, republished in Müller's *Kleine Schriften*, vol. i. pp. 129—219: also Micali, *Storia degli Antichi Popoli Italiani*, 3 vols. Florence, 1832; and Abeken, *Mittel-Italien*, 8vo. Stuttgart, 1843. The extant monuments and remains are fully described by Dennis, *Cities and Cemeteries of Etruria*, 2 vols. 8vo. Lond. 1848. Illustrations of the works of art will be found in the plates to Micali's work above cited, and in his *Monumenti Inediti*, 1844. A more numerous suite is given in the older work of Dempster, *Etruria Regalis*, 3 vols. fol. 1723—1767, and by Inghirami, *Monumenti Etruschi*, 7 vols. 4to. 1821—1826; also in the *Monumenti Inediti* published by the *Instituto di Corrispondenza Archeologica* at Rome, a work of which the text or *Annali* also contains much valuable information concerning Etruscan antiquities.)

VIII. Topography.

The physical features of Etruria have been already described, and it therefore only remains to notice the towns, which may be enumerated according to the natural divisions of the country. 1. N. of the Arnus were: Luna, Luca, Pisae, Pistoria, Faesulae, and Florentia, all considerable towns, which are described in separate articles. Besides these, we find in Ptolemy (iii. 1. § 47) the names of Viracelum, supposed to be *Verrucola* in the upper valley of the *Serchio*, and Bondelia, which cannot be identified: but he places in this part of Etruria also a colony of the name of Lucus Feroniae, which cannot therefore be the same place with the one mentioned by Pliny and other writers in Southern Etruria: but it is very doubtful whether this is not a mere error on the part of Ptolemy. [Feroniae Lucus.] 2. Between the Arnus and the Umbro were: Sena, Volaterrae, Populonium, and Rusellae, together with several smaller places or ports on the coast, which must have been dependencies of the inland cities: viz. Portus Pisanus, Portus Herculis Labronis or Liburni, Vada Volaterrana, Portus Faleria, and Portus Trajanus. 3. In the valley of the Clanis, or between that river and the Tiber, were the four powerful cities of Arretium, Cortona, Clusium, and Perusia. 4. S. of the Umbro and proceeding from that river to the Tiber were the important cities of Volsinii, Vetulonia, Cosa, Vulci, Tarquinii, Caere, Veii, and Falerii. But besides these there were in this part of Etruria a number of other towns, some of them scarcely inferior to those just mentioned, others known to us from the occurrence of their names in the early wars of the Romans with the Etruscans, others again whose names are found only in Pliny or Ptolemy, but which are proved by existing remains to have been places of consideration, and ancient Etruscan sites. Of these the following must be mentioned. Between the Umbro and the Marta were Saturnia, Suana, Statonia, Sudertum, and Tuscania. Eba, mentioned only by Ptolemy (iii. 1. § 49), is placed by him within the same limits: and the Verentum or Vesentum of Pliny (iii. 5. s. 8) may probably be placed near the *Lake of Bolsena*. Further to the S. were Ferentum, Blera, Sutrium, Nepete, Forum Cassii, Forum Clodii, Sabate, and Capena: and in the valley of the Tiber, N. of Falerii, were Fescennium, Horta, Polimartium, and Herbanum. Along the coast (proceeding from the mouth of the Umbro to that of the Tiber) were the Portus Telamonis, Portus Herculis or Cosanus, Graviscae, Centumcellae, Castrum Novum, Pyrgi, Alsium, Fregenae, and the Portus Augusti at the mouth of the Tiber. This southern portion of Etruria contained also numerous watering-places, which were frequented in the time of the Roman dominion, and probably at an earlier period also, on account of their mineral waters: among these may be mentioned the Aquae Apollinares, Aquae Passeris, and Aquae Tauri, at which last a considerable town had grown up, so that the "Aquenses Taurini" are enumerated by Pliny (iii. 5. s. 8) among the municipal communities of Etruria. The Aquae Caeratanae also had given rise to a town, which in Strabo's time was better peopled than the ancient city of Caere (Strab. v. p. 220), of which it nevertheless continued a dependency, as did the Aquae Populoniae and Aquae Volaterranae of the respective cities from which they derived their name. Martial alludes (vi. 42) to the abundance and fashionable repute of these Etruscan watering-places in his time. Two other sites which must be placed also in this part of Etruria were the Fanum Voltumnae, the meeting-place of the federal assemblies of the Etruscans; and the Lucus Feroniae, which seems to have been situated near the foot of Soracte.

In the above enumeration of Etruscan towns, the mere stations or obscure villages on the high roads, known only from the Itineraries, have been omitted. Their names will be found in the articles of the Viae on which they were situated. Of these, there were three great high roads proceeding from Rome and traversing Etruria almost in its whole extent. 1. The Via Aurelia, which led from Rome to Alsium, and from thence followed the line of the seacoast as closely as possible all the way to Pisae, and from thence to Luna, where it was joined by the Via Clodia. 2. The Via Cassia led from Rome through the heart of Etruria by Sutrium, Vulsinii, and Clusium to Arretium, from whence it was continued across the mountains to Bononia (Cic. *Phil.* xii. 9; Liv. xxxix. 2), while another branch led from Arretium to Florentia, and thence by Pistoria to Luca. This last line is called in the Itinerary of Antoninus the Via Clodia, and that name, though not mentioned by Cicero, seems to have in later times become the prevalent one (Orell. *Inscr.* 3143). 3. The Via Clodia, properly so called, was intermediate between the other two; and led by Blera, Tuscania, Saturnia, Rusellae, and Sena, to Florentia, where it joined the preceding route. There is, however, some confusion between the two, which is discussed under the articles Via Cassia and Via Clodia. Besides these, the first part of the Via Flaminia, from the Mulvian bridge till it recrossed the Tiber near Ocriculum, lay through Etruria; as well as the Via Amerina, which branched off from the Cassia at Baccanae, and led through Nepe and Falerii to Ameria. [Ameria.] [E. H. B.]

ETYMANDRUS (Ἐτύμανδρος), a river in Drangiana, usually written Erymandrus. [Erymandrus.]

EUASPLA (Εὐάσπλα, Arrian, *Anab.* iv. 24), a river in Bactriana. Alexander marched to its banks, and probably crossed it, though this fact is not mentioned. It is most likely the *Khonar* or *Kâma* river, and in size little more than a mountain torrent. The rivers in this part of the country have been variously identified by different scholars. Lassen thinks it the same as the Choaspes, the name being half Greek, half Sanscrit, Euaspes, that is, *Su-aspa;* Reichard takes it to be the *Alishona*, a tributary of the *Kâbul* river; Ritter (*Erdkunde*, vol. iii. p. 421) and Thirlwall (*Hist. of Greece*, vol. vii. p. 6) consider it the same as the Coas or Choes. The character of the country, and of the tribes with whom Alexander came in contact in this part of his march, inclines us to think the opinion of Wilson (*Ariana*, p. 188), that it is represented by the *Khonar*, is, on the whole, the best. (See also Elphinstone, *Kâbul*, p. 328; Court. *J. As. Soc. Beng.*, April, 1839.) [V.]

EUBOEA (Εὔβοια: *Eth.* Εὐβοιεύς, Εὐβοεύς, fem. Εὐβοΐς: *Adj.* Εὐβοϊκός, Euboicus, Euboeus: *'Egripo* or *Negropont*), the largest island in the Aegaean sea, lying along the coasts of Attica, Boeotia, Locris, and the southern part of Thessaly, from which countries it is separated by the Euboean sea, called the Euripus in its narrowest part. It is a long and narrow island. According to Strabo, its length from N. to S., from the promontory Cenaeum to the promontory Geraestus, is about 1200 stadia, and its greatest breadth 150 stadia. (Strab. x. p. 444.) Pliny describes it as 150 miles in length, and 365 miles in circuit; as in one place more than 40 miles in breadth, and nowhere less than two. (Plin. iv. 12. s. 21.) But these measurements are far from accurate. The real length of the island from N. to S. is about 90 miles; its extreme breadth is 30 miles, but in one part it is not more than 4 miles across.

Throughout the whole length of Euboea there runs a range of mountains, forming as it were the back-bone of the island, which may be regarded as a continuance of the range of Ossa and Pelion, and of that of Othrys. In several parts of the island these mountains rise to a great height. *Mt. Delphi*, on the eastern coast, is 7266 feet above the sea. These mountains consist of grey limestone, with a considerable quantity of clay-slate.

The interior of Euboea has never been thoroughly explored by any modern traveller; and the best description of its physical features is given in the "Penny Cyclopaedia" by a writer well acquainted with the island, to whose account we are chiefly indebted for the following remarks. The northern end of the island, facing the coast of Thessaly and the Pagasaean gulf, is of considerable width. Its north-western extremity is a small peninsula, terminating in the promontory CENAEUM (Κήναιον: *Lithádha*), and containing a mountain called *Lithádha*, which rises to the height of 2837 feet above the sea. Immediately south of the isthmus, which connects this peninsula with the mass of the island, is Mount TELETHRIUS (Τελέθριος, Strab. x. p. 445), 3100 feet high, on the west coast opposite Locris: at the foot of this mountain upon the coast are some warm springs, called *Thermá*, which were celebrated in antiquity. [AEDEPSUS.] From Telethrius the mountains spread out across the island to the eastern coast, and contain several elevations above 2000 feet in height. Along the foot of these mountains, opposite Thessaly, is the fertile plain of Histiaea. Upon this northern coast was the promontory Artemisium, off which the Greeks gained their celebrated naval victory over the Persians, B. C. 480. [ARTEMISIUM.] South of Telethrius there is high land along the western coast as far as *C. Politikâ;* and one of the mountains between these limits, called *Kandili*, is 4200 feet high. South of *C. Politikâ*, and extending south of Chalcis, is a fertile and extensive plain, bounded on the north and north-east by the high mountains which extend to the eastern coast; this plain, which is the largest in the island, was called LELANTUM in antiquity, and was divided between the rival cities of Chalcis and Eretria. The centre of the mountain mass, which bounds this plain, is *Delphi*, already mentioned: it was called in ancient times DIRPHYS or DIRPHE (Δίρφυς, Steph. B. *s. v.*; Δίρφη, Eurip. *Herc. Fur.* 185). South of Chalcis there is for some distance a track of low land along the western coast, backed however by lofty mountains. South of Eretria is the plain of *Alivéri*, after which there appear to be no longer plains of any size. The whole of the southern end of the island is filled by a mass of mountains, presenting a dangerous coast to mariners: the highest elevation of these mountains, called OCHE (Ὄχη) in antiquity, now *Mt. Elias*, is 4748 feet above the level of the sea. On the summit of Mt. Oche are the ruins of a very ancient temple, of which a description and drawings are given by Mr. Hawkins in Walpole's *Travels* (p. 288, seq.). The south-eastern extremity of the island was called CAPHAREUS or CAPHEREUS (Καφήρευς), now *Kavo Doro* or *Xylofágo:* the south-western extremity was named GERAESTUS (Γεραιστός), now *Mandili*. The dangerous part of the coast, called the Coela or "Hollow," appears to have been a little north of the promontory Geraestus. [COELA.]

The eastern side of Euboea is much more rocky than the western coast. On the eastern side the rocks rise almost precipitously from the water, and are rarely interrupted by any level spot, except towards the northern end. "Fragments of wreck are found at the height of 80 feet perpendicular, washed up by the heavy sea which a north-east wind throws into this bay. These winds, which always blow very strong, are called by the Greeks 'meltem,' probably a corruption of 'mal tiempo.' In addition to this, the Dardanelles current, preserving the course communicated to it by the direction of that strait, sets strong to the south-west into this bay (between the promontories Caphareus and Chersonesus), and renders it a most dangerous coast: no vessel once unbayed here can escape destruction. The current being deflected to the southward, sweeps round *C. Doro* (Caphareus), frequently at the rate of three miles an hour. Port *Petries* is the only refuge which this coast offers, and so little has hitherto been known of this shore that even this shelter has only recently been discovered. Along the whole extent of this coast, which is upwards of 100 miles, there are only five or six villages near the shore."

It was believed by the ancient writers that Euboea was originally connected with the opposite coast of Greece, and was separated from the latter by an earthquake. (Plin. iv. 12. s. 21; comp. Strab. i. p. 58, x. p. 447.) The channel between the northern end of Euboea and the opposite coast of Thessaly, now called *Trikeri* from the Thessalian town of this name, is an average width of about 4 miles, though in one part it contracts to not quite 1½ mile. Upon rounding the promontory Cenaeum, off which lie the small rocky islands called Lichades, and turning to

the southward, is the bay of *Tálanda*, so called from the Boeotian town of this name. "A remarkable feature in this part of the channel is the amazing depth of water under Mt. Telethrius, where, for about 12 or 15 miles, there is no bottom with 220 fathoms within half a mile of the shore; but from this point the water shoals gradually towards *Egripo* (Chalcis). Towards the north-west extremity of this shore there is a very safe and excellent harbour, now called Port *Ghialtra* (formerly Port Kalos)." At Chalcis the Euboean sea contracts into a narrow channel, called the Euripus, only 40 yards across. An account of this channel, and of the extraordinary tides which here prevail, is given elsewhere. [CHALCIS.] South of the Euripus are several islands along the Euboean shore, which afford good anchorage. Of these the most important are Glauconnesus, Aegiliae, and the islands Petaliae. (Plin. iv. 12. s. 21; Strab. x. p. 444.)

Euboea is deficient in water. There is not a stream in the whole island into which the smallest boat can enter. Those streams of which the names are mentioned, are:—CALLAS (Καλλάς, Strab. x. p. 445), on the north coast, flowing into the sea near Oreus;—CEREUS (Κηρεύς) and NELEUS (Νηλεύς), of uncertain position, of which it is recorded that the sheep drinking the water of the Cereus became white, while those drinking the water of the Neleus became black (Strab. x. p. 449; Plin. xxxi. 9. s. 2; Antig. Caryst. *Hist. Mirab.* 84);—LELANTUS, flowing through the plain of this name (Plin. iv. 12. s. 21);—and BUDORUS (Βούδωρος, Ptol. iii. 12. s. 25), flowing into the sea on the east coast by Cerinthus.

In the plains of Euboea a considerable quantity of corn was grown in antiquity; and there is excellent pasture for sheep in the summer, on the slopes of the mountains. These mountain-lands appear in ancient times to have belonged to the state, and were let out for pasture to such proprietors as had the means of supporting their flocks during the winter. The mountains are said to contain copper and iron, and the marble quarries of Carystus in the southern part of the island were among the most celebrated in Greece. At the present day a light red wine is made from the vines grown in the northern plains of the island; while the plains towards the south are generally cultivated with corn and olives.

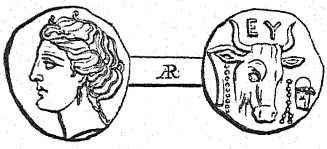
Euboea, like many of the other Grecian islands, is said to have borne other names in the most ancient times. Thus, it was called Macris, from its great length in comparison with its breadth. (Strab. x. p. 444.) It was also named Hellopia, properly a district near Histiaea in the northern part of the island, from Hellops, the son of Ion;—Oche, from the mountain of this name in the south of the island;—and Abantis, from the most ancient inhabitants of the island. (Strab. *l. c.*; Plin. iv. 12. s. 21.) It is observed by Strabo that Homer (*Il.* ii. 536) calls the inhabitants of the island Abantes, though he gives to the island itself the name of Euboea. Hesiod related that the name of Abantis was changed into Euboea from the cow Io, who was even said to have given birth to Epaphus in the island. (Hes. *ap. Steph. B. s. v.* Ἀβαντίς; Strab *l. c.*) It would be idle to inquire into the origin of these Abantes. According to Aristotle, they were Thracians who passed over to Euboea from the Thracian town of Abae; while others, in accordance with the common practice, derived their name from an eponymous hero. (Strab. *l. c.*) The southern part of the island was inhabited by Dryopes, who are expressly said to have founded Styra and Carystus (Herod. viii. 46; Thuc. vii. 57) but in the historical period the Abantes had disappeared from Euboea. Herodotus relates that the Abantes assisted in colonising the Ionic cities of Asia Minor. (Herod. i. 146.)

In the historical times most of the cities of Euboea were inhabited by Ionic Greeks; and the Athenians are said to have taken the chief part in their colonisation. Euboea was divided between six or seven independent cities, of which CHALCIS and ERETRIA, on the western coast in the centre of the island, were the most important. In the northern end of the island were situated HISTIAEA, afterwards called Oreus, on the coast opposite Thessaly; DIUM, AEDEPSUS, ATHENAE DIADES, OROBIAE, and AEGAE, on the west coast opposite Locris; and CERINTHUS, on the east coast. In the southern end of the island were DYSTUS, STYRA, and CARYSTUS. There were also a few smaller places dependent upon these cities, of which a list is given under the names of the cities to which they respectively belonged. All the above-mentioned cities occur in the Iliad, with the exception of Athenae Diades. Scylax mentions only four cities—Carystus, Eretria, Chalcis, and Hestiaea.

As Euboea never formed one political state, it is impossible to give a general history of the whole island without repeating what is mentioned under each city. It is therefore only necessary to mention here a few leading facts, referring for the details of the history to other articles. At a very early period Chalcis and Eretria were two of the most important cities in Greece. They possessed an extensive commerce, and founded colonies upon the coasts of Macedonia, Italy, and Sicily, and in the islands of the Aegaean. They continued in a flourishing condition down to the expulsion of the Peisistratidae from Athens, when the Chalcidians joined the Boeotians in making war upon the Athenians. But for this they paid dearly; for the Athenians crossed over to Euboea, defeated the Chalcidians, and divided their lands among 4000 Athenian colonists, B. C. 506. [CHALCIS.] Eretria was destroyed by the Persians in B. C. 490, in consequence of the aid which the Eretrians had rendered to the Ionians, in their revolt from Persia two years previously: and although the city was subsequently rebuilt near its former site, it never recovered its former power. [ERETRIA.] After the Persian wars the whole of Euboea became subject to the Athenians, who regarded it as the most valuable of all their foreign possessions. It supplied them with a considerable quantity of corn, with timber and fire-wood, and with pasture for their horses and flocks. In B. C. 445 the whole island revolted from Athens, but it was speedily reconquered by Pericles. In B. C. 411, shortly after the Athenian misfortunes in Sicily, Euboea again revolted from Athens, and its cities continued for a time independent. But when Athens recovered its maritime supremacy, the influence of the Athenians again became predominant in Euboea, in spite of the Thebans, who attempted to bring it under their sway. The Athenians however were no longer able to exercise the same sovereignty over the Euboean cities, as they had done during the flourishing period of their empire; and accordingly they did not interfere to put down the tyrants who had established themselves in most of the cities shortly before the time of Philip of Macedon. This monarch availed him-

self of the overtures of Callias, the tyrant of Chalcis, to establish his influence in the island; which virtually became subject to him after the battle of Chaeroneia. From this time Euboea formed a part of the Macedonian dominions, till the Romans wrested it from Philip V., and restored to its cities their independence, B. C. 194. (Liv. xxxiv. 51.) The Euboean cities remained faithful to the Roman alliance during the war with the Aetolians (Liv. xxxv. 37, 39), but Chalcis fell into the hands of Antiochus when he crossed over into Greece (Liv. xxxv. 50, 51). Under the Romans, Euboea was included in the province of Achaia.

In the middle ages Euboea was called *Egripo*, a corruption of Euripus, the name of the town built upon the ruins of Chalcis. The Venetians, who obtained possession of the island upon the dismemberment of the Byzantine empire by the Latins, called it *Negropont*, probably a corruption of *Egripo*, and *ponte*, a bridge. The island now forms part of the modern kingdom of Greece. (Comp. Fiedler, *Reise durch Griechenland*, vol. i. p. 420, seq.; Leake, *Northern Greece*, vol. ii. p. 252, seq.; Pflugk, *Rerum Euboicarum Spec.*, Gedani, 1829.)



COIN OF EUBOEA.

EUBURIA'TES. [LIGURIA.]

EUCA'RPIA (Εὐκαρπία: *Eth.* Εὐκαρπεύς, Eucarpenus), a town in Phrygia, not far from the sources of the Maeander, on the road from Dorylaeum to Apameia Cibotus; it was situated in a very fertile district, to which it is said to have been indebted for its name. The vine especially grew there very luxuriously. (Steph. B. *s. v.*; Strab. xii. p. 576.) Under the Roman dominion Eucarpia belonged to the *conventus* of Synnada, to the southwest of which city it was situated. (Plin. v. 29; comp. Ptol. v. 2. § 24; Hierocl. p. 666; Geogr. Rav.) Both Arundell (*Discov. in As. Min.* i. p. 136) and Kiepert place Eucarpia at no great distance from *Segiclar*, but its exact site is unknown. [L. S.]



COIN OF EUCARPIA.

EUCRATI'DIA (Εὐκρατιδία, Strab. xi. p. 516; Ptol. vi. 11. § 8; Steph. B. *s. v.*), a town in Bactriana, named after the king Eucratides. It has not been found possible to identify it with any modern site. [V.]

EUDEIELUS. [ASPLEDON.]

EUDIERU, a castle in Thessaly, on the southern side of Mt. Olympus, described by Livy as distant 15 miles from the Roman camp between Azorus and Doliche, in the direction of Ascuris and Lapathus. It is identified by Leake with *Konispoli*. (Liv. xliv. 3; Leake, *Northern Greece*, vol. iii. pp. 351, 417, 418.)

EUDIPHUS (Εὔδιφος), a town of Cappadocia, in what is called the Pontus Polemoniacus (Πόντος Πολεμωνιακός, Ptol. v. 6. § 10; Geogr. Rav., where it is called *Eudipis*.) [L. S.]

EUDO'CIA (Εὐδοκία), the name of four different towns in Asia Minor mentioned in the *Synecdemus* of Hierocles: one situated in Phrygia Pacatiana; the second in Pamphylia, in the neighbourhood of Termessus; the third in Lycia; and the fourth in Cappadocia. The last had formerly belonged to the Anatolian Thema, but was incorporated with Cappadocia by Leo VI. (Constant. Porph. *de Admin. Imp.* 50.) [L. S.]

EUDOSES, a people of Germany, mentioned only by Tacitus (*Germ.* 40), were one of the tribes of the Suevi, and probably dwelt in *Mecklenburg*.

EUDOXIOPOLIS [SELYMBRIA.]

EUESPE'RIDAE. [HESPERIDAE].

EUGA'NEI, a people of Northern Italy, who play but an unimportant part in historical times, but appear at an earlier period to have been more powerful and widely spread. Livy expressly tells us (i. 1) that they occupied the whole tract from the Alps to the head of the Adriatic, from which they were expelled by the Veneti. And it is quite in accordance with this statement that Pliny describes Verona as inhabited partly by Rhaetians, partly by Euganeans, and that Cato enumerated 34 towns belonging to them. (Plin. iii. 19. s. 23, 20. s. 24.) They appear to have been driven by the Veneti into the valleys of the Alps on the Italian side of the chain, where they continued to subsist in the time of Pliny as a separate people, and had received the Latin franchise. But they must also have occupied the detached group of volcanic hills between Patavium and Verona, which are still known as the Euganean Hills (*Colli Euganei*), a name evidently transmitted by uninterrupted tradition, though not found in any ancient geographer

Lucan indeed speaks of the "Euganeus collis," which he associates with the baths of Aponus, and it is probable that the "Euganei lacus" of Martial refer to the same waters. (Lucan, vii. 192; Martial, iv. 25. 4.) The latter author in another passage gives the name of Euganean to the town of Ateste at the foot of the same hills, and Sidonius Apollinaris applies the epithet of "Euganeae chartae" to the writings of Livy. (Id. x. 93; Sidon. Apoll. *Paneg. Anthem.* 189.) Hence it is evident that the tradition of their having previously occupied these regions survived long after their expulsion by the Veneti. According to Cato, the mountain tribes of the Triumpilini and Camuni, considerably further west (in the *Val Camonica* and *Val Trompia*) were also of Euganean race (*ap.* Plin. iii. 20. s. 24).

We have no indication of the national affinities of the Euganeans. Ancient writers appear to have regarded them as a distinct race from the Veneti and from the Rhaetians, as well as from the Gauls who subsequently invaded this part of Italy; but from what stock they proceeded we have no account at all. The notion of their *Greek* descent (Plin. *l. c.*) was evidently a mere etymological fancy, based upon the supposed derivation of their name from εὐγενεῖς, "the well-born."

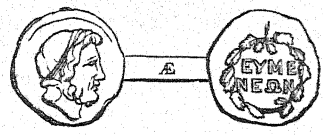
The chief tribe of the Euganei was called, according to Pliny, Stoeni or Stoni, a name which is also found in Strabo among the minor Alpine tribes (Στόνοι, Strab. iv. p. 204), but we have no clue to their position. [E. H. B.]

EUHY'DRIUM, a town in Thessaly laid waste by Philip, is supposed by Leake to have been situated upon a conspicuous insulated height on the left bank of the Enipeus, on the road from *Petrinó* to *Férsala*. (Liv. xxxii. 13; Leake, *Northern Greece*, vol. iv. pp. 492, 493.)

EUIA (Εὐΐα), a town of the Dassaretae (Ptol. iii. 13. § 32), the position of which is unknown. It was here that the undaunted Eurydice, daughter of Amyntas, and wife of Arrhidaeus, was abandoned by her troops and fell into the hands of Polysperchon and Olympias. (Diod. xviii. 11.) [E. B. J.]

EULAEUS (ὁ Εὔλαιος, Strab. xv. p. 728; Diod. xix. 19; Arrian, vii. 7; Plin. vi. 23. s. 26), a river of Susiana, which rises in the mountains to the east of that province, in the district called *Dinarún*, and, after passing the modern town of *Shuster*, flows into the Tigris by means of an artificial canal called the *Haffar*. Its present name is *Karún*. There have been some difficulties about the identification of the ancient Eulaeus, caused chiefly by the confusion which prevails in many of the ancient geographical notices of the rivers of Susiana, and the Choaspes and Coprates having been by some confounded with it. [CHOASPES.] Its principal tributary was the Coprates, now called the river of *Dizful*, which falls into it a little above the town of *Ahwaz*. (Selby, *Ascent of Karún*, in *I. R. Geogr. Soc.* vol. xiv. pt. ii.) In the lower part of its course it probably represents the ancient Pasitigris. (Rawlinson's Map, *I. R. Geogr. Soc.* vol. ix. pt. i.) Strabo, on the authority of Polycleitus, makes the Tigris, Choaspes, and Eulaeus end their courses in a marsh, and thence flow on to the sea; and remarks on the peculiar lightness and purity of its water (xv. pp. 728—735; compare remarks on the same subject by Lieut. Selby, *I. R. Geogr. Soc.* xiv. p. 223). Pliny speaks of the lakes made by the Eulaeus and Tigris near Charax (vi. 23, 26), and adds that the Eulaeus, whose source was in Media, separated Susiana from Elymais (vi. 27. s. 31). Where, however, he states subsequently in the same chapter that it flowed round the citadel of Susa, he is mistaking it for the Coprates, or, more strictly, for a small stream now called the *Shapúr* river, the ancient name of which, however, has not been preserved. In like manner, Pliny is probably in error when he makes the Eulaeus flow through Messabatene. This district is almost certainly the present *Mah-Sabaden* in Laristán, which is drained by the *Kerkhah* (Choaspes), and not by the Eulaeus. There can be no doubt that, in ancient times, the Eulaeus had a direct channel to the sea, which Lieut. Selby (*l. c.* p. 221) states to be at *Khór Bámushír*, about three miles to the E. of the *Shat-al-Arab*, or *Basrah* river. The same may be gathered from Arrian's account of the movements of Alexander, who states that Alexander the Great, having placed the main body of his infantry under the command of Hephaestion to be led to the Persian gulf, himself descended by the Eulaeus to the sea; that, having arrived at its mouth, he thence proceeded by the sea to the Tigris, leaving some of his ships to follow the canal which joined the Eulaeus and Tigris; and that then he ascended the Tigris (vii. 7). Ptolemy speaks of the mouths of the Eulaeus, and gives it a double source in Media and Susiana (vi. 3. 2). This view may perhaps be reconciled, by supposing the Median source to refer to the Coprates (*Dizful*), and the Susianian to the proper Eulaeus or *Karún*. Ptolemy, however, places the mouth of the river much too far to the E., and appears to have confounded it, in this instance, with either the Hidypnus (*Ierráhí*) or the Oroatis (*Tab*). There seems no reason to doubt that the name itself is a Graecised form of the Chaldee ULAI (*Daniel*, viii. 2, 16); though, as we have shown above, the Eulaeus could not in strictness be said to be the river of Susa. [V.]

EUMENEIA (Εὐμένεια: *Eth.* Εὐμενεύς: *Ishékle*), a town of Phrygia, situated on the river Glaucus, on the road from Dorylaeum to Apameia. (Plin. v. 29; Strab. xii. 576; Hierocl. p. 667.) It is said to have received its name from Attalus II., who named the town after his brother and predecessor, Eumenes II. (Steph. B. *s. v.*) Ruins and curious sculptures still mark the place as the site of an ancient town. (Hamilton, *Researches*, &c. vol. ii. p. 165.) On some coins found there we read Εὐμενέων Ἀχαίων, which seems to allude to the destruction of Corinth, at which troops of Attalus were present. The district of the town bore the name *Eumenetica Regio*, mentioned by Pliny (*l. c.*). (Comp. Franz, *Fünf Inschriften u. fünf Städte in Kleinasien*, p. 10, foll.) [L.S.]



COIN OF EUMENEIA.

EUONYMI'TAE (Ἐυωνυμῖται, Ptol. iv. 7. § 33; Steph. B. p. 288, *s. v.*; Agathemer. *Geogr. Min.* ii. 5; Plin. vi. 35. § 29). Of these people, and of the district occupied by them, the accounts in the ancient geographers are conflicting. One fact alone concerning them seems ascertained, that they dwelt, as their name imports, on the west or *left* bank of the Nile. Stephanus of Byzantium says that the Euonymitae were an Egyptian people situated on the borders of Aethiopia; Agathemerus places them above the Second Cataract; while Pliny, on the authority of Nero's surveyors (exploratores), describes them as living on the northern frontier of Aethiopia near the island Gagaudes. Herodotus, however (ii. 30), says that the Automoli, or that portion of the war-caste of Egypt which abandoned its country in the reign of Psammetichus, were called *Asmach*, and that this word signifies in the Coptic language those whose station is on the king's *left* hand. Diodorus (i. 67), indeed, ascribes the desertion of the warriors to their anger at having been transferred by Psammetichus, during an invasion of Syria, from the right wing of the Egyptian army, their hereditary post, to the left. If these etymologies can be at all relied upon, it seems not unlikely that the Euonymitae were permitted by the king of Aethiopia to settle in a district bordering both on Egypt and Meroe, in which position they might be serviceable to their adopted country in its wars with the Pharaohs of Memphis. [W. B. D.]

EUPAGIUM (Εὐπάγιον), a town in the mountainous district of Acroreia in Elis, of unknown site. (Diod. xiv. 17.)

EUPA'LIUM (Εὐπάλιον, Strab., Thuc.; in some edits. of Thuc. written Εὐπόλιον; Eupalium, Liv.; Εὐπαλία, Steph. B. *s. v.*; Eupalia, Plin. iv. 3. s. 4; *Eth.* Εὐπαλιεύς), one of the chief towns of Western Locris, situated near the sea, and between Naupactus and Oeantheia. (Strab. ix. p. 427, x. p. 450.) It was the place chosen by Demosthenes for the de-

posit of his plunder, in B. C. 426; and it was shortly afterwards taken by Eurylochus, the Spartan commander, along with Oeneon. (Thuc. iii. 96, 102.) After the time of Alexander the Great, Eupalium fell into the hands of the Aetolians; and Philip, when he made a descent upon the Aetolian coast in B. C. 207, landed at Erythrae, which is described by Livy as near Eupalium. (Liv. xxviii. 8.) This Erythrae was probably the port of Eupalium. Leake supposes Eupalium to have stood in the plain of *Marathiá*, opposite to the islands *Trisónia* or *Trazónia*, where some ruins of an ancient city still exist on the eastern side of the plain, at no great distance from the sea. (Leake, *Northern Greece*, vol. ii. pp. 617, 618.)

EUPATO'RIA. [AMISUS].

EUPATO'RIUM. [TAURICA CHERSONESUS.]

EUPHO'RBIUM, a town in Phrygia, between Synnada and Apameia, on the spot of the modern *Sandukli* (Leake, *Asia Minor*, p. 165), formed, together with the towns of Metropolis, Peltae, Acmonia, and some others, the conventus of Apameia. (Plin. v. 29; comp. Geogr. Rav.) It seems, like Eucarpia, to have received its name from the fertility of its territory. (Comp. Hamilton, *Researches in Asia Minor*, vol. ii. p. 169.) [L. S.]

EUPHRANTA or EUPHRANTAS TURRIS (Εὐφράντας πύργος, Strab. xvii. p. 836; Εὐφράντα πύργος, Ptol. iv. 3. § 14; Εὐφραντεῖ, *Stadiasm.* p. 452: *Kasr-Safran*, Ru.), a fortress, and apparently also a town, near the bottom of the Great Syrtis. According to Strabo, it was the boundary between the Carthaginian territory and the dominions of the Ptolemies. Adjacent to it was a good harbour, the only one on this part of the coast. By this and other circumstances noticed by the ancients, it is identified with *Kasr-Safran*, where are still to be seen the large ruins of a tower of massive masonry. (Della Cella, p. 50; Barth. pp. 340, 369.) [P. S.]

EUPHRATENSIS. [COMMAGENE.]

EUPHRATES (ὁ Εὐφράτης, Εὐφήτης), the river of Western Asia, which, with its twin-stream the Tigris, forms the third among the systems of double rivers, which are so peculiarly characteristic of the Asiatic continent, and have had such an important influence on its civilisation and political organisation.

1. *The Name.* — The Euphrates, as it was universally called by the Greek and Roman writers, obtained among the Hebrews the name of "The great river" which was to be the E. boundary of the land granted by Jehovah to the children of Abraham (*Deut.* i. 7), and did actually become the natural limit of the Hebrew monarchy under David. The Prophets when they use it to denote figuratively the Assyrian power, speak of it emphatically as "the river." (*Is.* viii. 5; *Jer.* ii. 18.) The word which still survives in the modern *Frat* or *Fŏrát*, bore the signification of "fertility" (Joseph. *Antiq.* i. 1. § 3; comp. Winer, *Realwörterbuch*, *s. v.*; Rosenmüller, *Handbuch*, vol. i. pt. i. p. 189.) According to Pliny (v. 20) it did not assume the epithet of Euphrates till it had broken through the defile formed by the E. extremity of Mons Amanus. In the earlier part of its course, as far as Elegia, it was called PYXIRATES, and, afterwards, while working its circuitous course through Taurus, OMIRAS. Of its two great sources in the mountains of Armenia, the W. is now called *Karâ-Sú*, the E. *Murád-cháï*, which rises on the S. slope of *Alá Tágh*, a mountain about 9000 feet high, and from its size, ought, perhaps, to be considered as the principal stream. The confluence of these two streams, after forming with the Tigris one tidal channel, receives the appellation of *Shatt-el-'Arab*.

2. *Comparative Geography.* — In comparing the statements of the ancients with modern researches and inquiry, it is important to bear in mind that none of the maps describing the course of the river, previous to the publication of the results obtained by Colonel Chesney's expedition, are to be trusted. We are indebted to his work (*Exped. Euphrat.*, London, 1850) for the first accurate and complete survey of the geography of this river-basin. Before entering upon the more precise details which have been supplied by Strabo, Pliny, Ptolemy, and others, it may be serviceable to cast a glance at the history of the progress of discovery of the banks of this mighty stream, which is connected in the earliest and most venerable records with the origin and cradle of the human race, — is linked with the most important events in the history of mankind, as forming the dividing-line for great empires, races, and tongues, — and is, probably, destined in after ages to become again one among the chief of the thoroughfares of the world.

According to Herodotus (i. 180) the Euphrates flowed from Armenia, being large, deep, and swift, discharging itself into the Erythraean sea. The river was navigable from Babylon upwards for those willow boats (i. 194), the counterparts of which, the modern *Kúfah* or basket boats, now float upon the Tigris and Lower Euphrates.

The expedition of the Ten Thousand, which brought the Greeks into contact with the Persian Empire, considerably enlarged the circle of their ideas respecting the Euphrates; and several modern travellers have borne testimony, from personal observation, to the accuracy of Xenophon's description, even at the present day. The army crossed the Euphrates at the ford of Thapsacus, which appears to have been the best known and most frequented passage down to B. C. 100. The breadth of the river here was 4 stadia. (*Anab.* i. 4. § 11.) After crossing the Euphrates, Cyrus proceeded for nine days' march along its left bank till he came to its affluent, the river Araxes or Chaboras, which divided Syria from Arabia. Still advancing along the banks of the river, he entered the Desert where there was no cultivation or even any tree, nothing but wormwood and various aromatic shrubs. (*Anab.* i. 5. § 1.) The country along the left bank of the river, as far as Pylae, being full of hills and narrow valleys, presented many difficulties to the movements of an army. Pylae, it would seem, marked the spot where the desert country N. of Babylonia, with its undulations of land and steep river banks, was exchanged for the fat and fertile alluvial soil of Babylonia Proper. After Cunaxa, the Greeks quitted the Euphrates, nor did they come within sight of it till they reached the E. branch (*Murád-Chaï*), at a point where the water was not higher than the navel, and as they were told, not far from its sources. (*Anab.* iv. 5. § 2.) Koch (*Zug der Zehn Tausend*, pp. 88—93) is at issue with Colonel Chesney and Mr. Ainsworth as to the point where a ford could be found in mid-winter with snow on the ground. Colonel Chesney (vol. ii. p. 229) asserts that no passage could take place till they reached 39° 10′ N. lat. Koch, whose opinion is preferred by Mr Grote (*Hist. of Greece*, vol. ix. p. 159), holds that the river would be fordable a little above its confluence with the *Tscharbahur* about lat. 39° 3′.

The third period of history which throws light upon the Euphrates system is the Macedonian Expedition into Asia, B. C. 331. Alexander marched through Phoenicia and Syria to the Euphrates, and following the footsteps of Cyrus, crossed the river at the Zeugma of Thapsacus, which derived its name from the bridge originally constructed for the transport of Alexander's army. (Arrian, *Anab.* iii. 8; Q. Curt. iv. 9; comp. Dion Cass. xi. 17; Kinneir, *Geog. Mem.* p. 316). Local tradition has transmitted the fact of the passage of *Iskender Acbár*, and there is the additional fact, that, tempted by the advantages of the situation, he ordered the city of Nicephorium (*Rhakkah*) to be built. In pursuance of his great plan of fusing the West with the East by the promotion, through Greek influence, of a union between different nations from the Nile to the Euphrates, the Jaxartes, and the Indus, the ancient city of Babylon in the East was intended by Alexander to be one of the metropolitan cities of the Macedonian universal empire. To carry out this design, as the course of the Lower Euphrates was hitherto unknown, Nearchus and other followers of Alexander, were despatched to collect materials: and the narrative preserved by Arrian, of the daring voyage of Nearchus to the estuary of the Euphrates, is the most valuable record of antiquity, by which an idea can be formed of the former condition of the Delta of that river and of Susiana. The fleet finished its course at Diridotes (Teredon), a port which was not unknown, as it was frequented by the Arabian merchants, who brought hither their frankincense and other spices for sale. Teredon or Diridotes, the foundation of which has been assigned to Nebuchadnezzar (comp. Abyd. *ap. Scal. Emend. Temp.* p. 13), was a village at the mouth of the Euphrates, at a distance, according to the reckoning of the Macedonian navigator, of 3300 stadia from Babylon (Arrian, *Ind.* xii.). The position of this place has been fixed at *Jebel Sandm*. a gigantic mound near the Pallacopas branch of the Euphrates, considerably to the N. of the embouchure of the present Euphrates. The fleet, in following the windings of the channel, might be carried much beyond the *Shatt el 'Arab*, which is easily missed, and thus might have reached the supposed mouth of the Pallacopas, opposite to the island of *Boobian* (comp. Chesney, *Exped. Euphrat.* vol. ii. p 355; Ainsworth, pp. 185—195).

At the dissolution of the Macedonian empire considerable inland intercourse and traffic was encouraged by the Seleucidae; nor can it be doubted but that the marks of population and industry which have been found on the banks of the Euphrates should be referred to the two centuries of their dominion, when the course of the river would be better protected than when it became the boundary-line between Rome and the Parthians. The great highway from Asia Minor to the cities of Persia, which crossed the Zeugma of the Euphrates, and which in later times bore the imposing name of the "road of peace" ("Zeugma Latinae Pacis iter," Stat. *Silv.* iii. 2. 137), though improved and strengthened by the Romans when their power was established through the whole of Mesopotamia, was probably laid down on the lines which were in use at the time of the Seleucid princes. (Comp. Merivale, *Hist. of the Romans under the Empire*, vol. i. p. 517.) The Roman soldiers first crossed the Euphrates under Lucullus, when the passage, in consequence of an accidental drought, was rendered much easier (Plut. *Lucull.* 24); and in the fatal expedition of Crassus seven legions and 4000 horse took the passage of Thapsacus. (Plut. *Crass.* 20.) Augustus was contented to make the Euphrates the E. boundary of the Roman empire; nor was that frontier advanced, except during the short interval of the Eastern conquests of Trajan. Under Hadrian the Roman boundaries again receded within the Euphrates. The campaigns of Trajan, Severus, Julian, Belisarius, Chosroes, and Heraclius, illustrate in a very interesting manner many points in the geography of the banks of this river; but the consideration of them does not fall within the scope of the present article. It may, however, be observed, that Napoleon, when foiled before the walls of *'Akká* of his projected march upon India, had conceived the plan of pursuing the steps of Trajan and Julian.

3. *Physical Geography.* — Strabo (xi. p. 527) and Pliny (v. 20), among the ancients, have given a general view of the course of the Euphrates, while, as has been observed above, the narrative of the voyage of Nearchus gives the best account of the then state of the embouchure of the river. It must, however, be recollected that considerable changes have, even in the historic period, taken place in the configuration of the soil of the lower districts, in consequence of the great amount of alluvial matter brought down by the Euphrates to the Delta of the Persian Gulf. Nor is this the only circumstance which makes it difficult, in any satisfactory manner, to reconcile the positions of the ancients with modern investigations, — as changes have also been effected by art. The great extent of the plain of Babylonia is everywhere altered by artificial works: mounds arise upon the otherwise uniform level; walls, and mud ramparts and dykes, intersect each other; elevated masses of friable soil and pottery are succeeded by low plains, inundated during the greater part of the year; and the old beds of canals are to be seen in every direction. Further researches may throw great light on the comparative geography of the course of the Lower Euphrates: till then, it may be better to hold our judgment in suspense. It is, however, probable, both from the statements of the ancients and the physical indications of the soil, that the united waters of the Euphrates and the Tigris at no very remote period emptied themselves into the gulf by several distinct mouths; one of which was at Teredon, according to Nearchus, — the mouth of the Euphrates; the other the Pasitigris of Pliny, probably the *Shatt-el-'Arab*.

The extent of the basin of the Euphrates, notwithstanding the great length of the river (1780 English miles), has been estimated at not more than 108,000 geographical miles. (Ainsworth, *Researches*, p. 109.) The ancients correctly placed the sources of this river in Taurus, on the W. slopes of the elevated plateau of *I'rán*. At *Kebban Ma'den* the two branches unite, and the Euphrates assumes an imposing character, struggling to make good its original course towards the Mediterranean ("Ni obstet Taurus in nostra maria venturus," Pomp. Mela, iii. § 5), but still pressing against the Tauric chain at the elbow made by *Malatiyah* (Melitene), till it finally forces a passage through Taurus. After precipitating itself through this gap, the Euphrates winds through chalk hills of a moderate elevation, while its waters and those of the Tigris converge and surround Mesopotamia. It was in this district that the fords of the river were made, and the passages of *Sumeisát*, *Rúm Kala'h*, *Bir*, and *Hammám*, have

been identified with the ancient Zeugma of Samosata, Commagene, Birtha, and Thapsacus, respectively. In the line of the river Euphrates the limits of the upper district terminate to the W. at the hills of *Mesjid Sandabiyah*, and to the E. at the hilly district N. of *Felujah*, including the Pylae of Xenophon. Here the Euphrates ("rapidus Euphrates," Stat. *Silv.* ii. 3. 136) plunges into the low-lying level plains of Babylonia, with the force of its current much diminished; as in the alluvial depressions it is often not a mile an hour, while in its upper course it averages from three to four miles. The current of the Tigris, notwithstanding its traditionary fame for swiftness, does not average more than a mile and a half an hour. After passing the ruins of Babylon, the river appears to become smaller than in its upper course, and was eventually supposed to lose itself in the marshes of *Lamlim* (comp. Polyb. ix. 43), but, extricating itself from them, unites its waters with those of the Tigris at *Kurnâh;* and the two streams, forming one channel by the name of *Shatt-el-'Arab*, discharge themselves into the sea by the town of *Basrah*. Below the *Shatt-el-'Arab*, Pliny (vi. 29) notices 1. the point at which the mouth of the Euphrates had issued formerly into the gulf, "locus ubi Euphratis ostium fuit," D'Anville's "ancien lit de l'Euphrate;" 2. FLUMEN SALSUM, the narrow salt-water channel which separates the low-lying island of *Boobian* off the mouth of the old bed of the Euphrates from the mainland; 3. PROMONTORIUM CHALDONE, the great headland at the entrance of the bay of *Dooat-el-Kuzma*, from the S. opposite *Pheleche* island; and 4. a tract along a sea broken into gulfs, "voragini similius quam mari," extending for 50 M. P. as far as the river ACHANA (comp. Forster, *Hist. Geog. of Arabia*, vol. ii. p. 212).

The permanent flooding of the Euphrates is caused by the melting of the snow on the mountains along the upper part of its course. This takes place about March, and increases till the end of May, when it is usually at its greatest height. (Colonel Chesney, *Exped. Euphrat.;* Ainsworth, *Researches;* Ritter, *Erdkunde*, vols. x. xi.; Layard, *Nineveh and Babylon.*) [E. B. J.]

EUPILIS LACUS, a small lake in the N. of Italy, at the foot of the Alps, S. of the Lacus Larius, and nearly intermediate between its two arms. Pliny speaks of it as giving rise to, or rather receiving and transmitting, the river Lambrus, still called the *Lambro*. There are now two small lakes, called the *Lago di Pusiano*, and *Lago d'Alserio*, which communicate with the *Lambro*, and are separated only by a low marshy tract, so that they probably in the days of Pliny constituted one larger lake. (Plin. iii. 19. s. 23; Cluver. *Ital.* p. 410.) [E. H. B.]

EUPO'LIUM. [EUPALIUM.]

EUPO'RIA (Εὐπορία), a city of Macedonia (Steph. B.), and a station on the road from Heracleia to Philippi which passed round the S. side of Lake Prasias or Cercinitis; according to the Tabular Itinerary, 17 M. P. from Heracleia. This distance, combined with the name, seems to indicate that it stood at a ferry across the lake; perhaps at the spot where the lake first begins to narrow three or four miles to the NW. of Amphipolis; but more probably on the W. side of the lake, because Ptolemy (iii. 13. § 35) reckons it among the cities of Bisaltia. (Leake, *Northern Greece*, vol. iii. p. 228.) [E. B. J.]

EUPYRIDAE. [ATTICA, p. 326, a.]

EURIPUS. [CHALCIS; EUBOEA.]

EURO'MUS (Εὔρωμος: *Eth.* Εὐρωμεύς), a town in Caria, at the foot of Mount Grion, which runs parallel with Latmus, was built by one Euromus, a son of Idris, a Carian. (Strab. xiii. pp. 636, 658; Steph. B. *s. v.*; Polyb. xvii. 2; Liv. xxxii. 33, xxxiii. 30, xlv. 25.) Under the Roman dominion Euromus belonged to the conventus of Alabanda. (Plin. v. 28.) Ruins of a temple to the north-west of Alabanda are considered by Leake to belong to Euromus. (*Asia Min.* p. 237.) [L. S.]

EURO'PA (Εὐρώπη, Herod. et alii; Εὐρώπεια, Εὐρωπία (ī), Soph. *ap. Steph. B.: Eth.* Εὐρωπαῖος, fem. Εὐρωπίς.) Europe is that portion of the globe which constitutes the NW. division of the Old or Great Continent. Its proper boundaries are, to the N. and W., the Atlantic and Arctic Oceans; to the S., the Mediterranean sea; while to the E. an imaginary line drawn through the Archipelago, the Straits of the Dardanelles, the Sea of Marmora, and the Black sea, as far as the western extremity of Mount Caucasus, is its conventional limit on the side of Asia. From thence the supposed line runs along the Caucasian chain, in an ESE. direction, crosses the Caspian sea, and follows the course of the river Ural and the Uralian Mountains until it terminates at the mouth of the river *Kara*. The most northern point of the mainland of Europe is in lat. 71° 6′ N., its most southern in 36° N.; or, respectively, *C. Nord Kyn*, and the *Punta de Tarifa* in Spain. Its most western point is in long. 9° W., and its most eastern in 60° 20′ E.; or, respectively, *C. St. Vincent*, and a spot in the Uralian Mountains W. of *Ekatarinberg*. The surface of Europe is calculated at about 3,900,000 square miles; and a line drawn from *C. St. Vincent* to the mouth of the river *Kara* on the Frozen Ocean would measure a little above 3000 miles. These limits, however, apply to Europe at the present day, and include a space far exceeding any dimensions ascribed to it even by the best informed of ancient writers. In one respect, indeed, as regards this portion of the Great Continent, modern science and the imperfect knowledge of the early cosmographers singularly coincide. Herodotus and his contemporaries considered, and perhaps rightly, the whole of the earth then known as one single continent, representing Europe, Asia, and Africa as so many divisions of it. Science, on the other hand, looking to the geological continuity of the globe, considers the parts of the old continent as merely forming one organic whole, separable indeed for political purposes, but really connected with each other by common structural and ethnological properties.

The tripartite division of the old continent, with which we are so familiar, was, as regarded the ancients, an arrangement of comparatively recent date. The earliest cosmographers believed that the terraqueous globe consisted of two nearly elliptical hemispheres, surrounded by the great river Oceanus. The Hebrews, even in the 1st century B. C., maintained Palestine to be the centre of the world: and the Greeks ascribed a similar position to their oracles at Delphi or Dodona. By the former the regions west and north of the Great Sea—the Mediterranean—were denominated the Land of Javan and the Islands: and the poet of the Iliad and Odyssey does not include in his catalogue of countries the name of either Asia or Europe. (Steph. B. *s. v. Asia.*) Asia, indeed, in Homer, signifies merely an alluvial district near the Lydian river Cayster (*Il.* ii. 461); and Libya is confined to a small portion of the NE.

corner of Africa (*Od.* iv. 351). The geography of the ancients, like their physical science, was founded less upon observation, than upon fanciful cosmogonical correspondences. They imagined that the earth was divided into certain similar parts, of which those of the northern hemisphere answered generally to those of the southern: that, for example, as the Nile flowed in a northerly direction, so the Ister flowed south; and that the globe was encompassed by certain zones or belts of which two were uninhabitable from cold, and one from heat. Nor were these theories the only obstructions to more accurate acquaintance with the extent and configuration of the earth. The most adventurous navigators, the Phoenicians, both of Tyre and Carthage, jealously concealed the course of their voyages as commercial secrets: the Greeks who settled on the coasts of the Mediterranean and Black seas rarely penetrated far into the interior: the conquests of Alexander, which disclosed so much of Asia, scarcely affected Europe: and the best informed of the ancient writers on geography—those of Alexandria—had few, if any, means of ascertaining what regions extended beyond the Carpathian mountains, on the one hand, or the Persian gulf, on the other. The Romans were properly the first surveyors of Europe: yet their knowledge did not extend beyond Jutland, or the western bank of the Vistula. But within those limits, public roads issuing from the forum traversed every province of the empire; colonial towns superseded the rude hamlets of the Gauls and Iberians; and Italian merchants pervaded every district from Teviotdale to the Lilybaean promontory, and from the Atlantic Ocean to the mouths of the Danube. Yet even the Romans were timid navigators: they were content to import amber from the coasts of the Baltic, but never explored the gulfs and bays of that sea itself. They but imperfectly surveyed the shores of Spain and Gaul, preferred long journeys by land to compendious sea-voyages, and to the last regarded the western ocean with a kind of superstitious awe. (Flor. ii. 17. § 192.)

Europe, then, as it was known to the ancients, does not correspond with the modern continent either as respects its boundaries, its divisions, its physical aspect, or its population. We shall examine these points in succession, but must inquire first into the origin of the name itself.

I. *Name.*—The earliest mention of Europe by Greek writers, as a division of the globe, occurs in the Homeric Hymn to Apollo (vv. 250, 251. and 290, 291), where it is distinguished from Peloponnesus and the Greek islands. Aeschylus (*Fragm.* 177) alludes to a threefold partition of the earth, and mentions the river Phasis, in the region of Mount Caucasus, as the boundary between Asia and Europe, and the Columns of Hercules, at the opposite extremity of the continent, as its boundary on the side of Libya. Libya and Europe, indeed, are sometimes represented as one continent. (Agathem. *Geograph.* ii. 2; Sall. *B. Jug.* 17; Lucan, ix. 411). Respecting the origin of the name Europa various hypotheses have been started. (1). The vulgar opinion, sanctioned by the mythologers, was, that our continent derived its appellation from Europa, "the broad-browed" daughter of the Phoenician king Agenor. But such an etymology satisfied neither geographers generally, nor Herodotus in particular, who indeed wonders (iv. 45) how it should have come to pass that the three main divisions of the earth took their names from three females respectively—Asia, Libya, and Europa. The connection of Europe with Phoenicia is obvious: Tyrian and Sidonian mariners were the earliest explorers of the bays and coast of the Mediterranean, and among the first colonisers of its principal islands and its western shores. They were the first also who passed through the Columns of Hercules, surveyed the coasts of Spain and Gaul, and entered the German Ocean and perhaps the Baltic sea. And the name Europa bears a close resemblance to the Semitic word *Oreb* — the land of sunset. (Bochart, *Phaleg.* 34.) Such an appellation the Phoenicians of Asia might justly give to the regions westward of the Aegean, even as the Italian navigators, in the middle ages, looking from the opposite quarter, denominated the eastern extremity of the Mediterranean the Levant, or the region of sunrise. (2). Agathemerus (*Geograph.* i. 1. p. 3) says that Eurus, the SE. wind, is the root of Europa: and Heyd (*Etymol. Versuch.* p. 33) derives the name from εὐρύς, and ἀπία, a Scythian word denoting, as he says, the earth or land generally. Perhaps, however, the most satisfactory explanation of the term is that of Hermann (*ad Hom. Hymn. l. c.*); at least, it is less vague than any of the foregoing. The poet is speaking of the inhabitants of Peloponnesus and the islands, and Europe; of the latter, as distinct apparently from the former two. The Homerid bard was most probably a Greek of Asia Minor. Now, within a few hours' sail from the Asiatic mainland, and within sight of the islands of Thasus and Samothracia, stretched the long and deeply embayed line of the Thracian shore — an extent of coast far exceeding that of any of the Greek islands, or even of Peloponnesus itself. Europe, then, as Hermann suggests, is the Broad Land (εὐρὺς ἄψ), as distinguished from the Aegean islands and the peninsula of Pelops. It is remarkable too that, under the Byzantine empire, one among the six dioceses of Thrace was called Europa, as if a vestige of the original designation still lingered on the spot. It may here be noticed that in mythical genealogy Europa is the wife of Zeus, while Asia is the sister or wife of Prometheus: and thus apparently the line of Zeus and the Olympian divinities is connected with our continent; and the line of Prometheus, Epimetheus, Atlas, &c., or the Titanic powers, with Asia and Libya.

II. *Boundaries.*—These have varied considerably at different epochs. We have already seen that Europe and Libya were at one time regarded as the same continent. The gradual discovery and distinction of Europe on charts, and in the language of the learned or the vulgar, arose from two opposite impulses of mankind—commerce and conquest. In the former the Phoenicians took the lead, in the latter the Greeks; but both of these nations yield to the Romans as discoverers of Europe, inasmuch as they explored the inland regions, while the Greeks and Phoenicians, unless attracted, as in the case of Iberia, by the mineral wealth of the interior, planted their colonies and emporia on the verge only of the Mediterranean and Atlantic.

We shall perhaps best understand the progress of discovery by a reference to the accounts of the earliest cosmographers, among whom must be included Homer. (Strab. *Proleg.* 1. p. 2.)

1. About 800 B. C., then, the earth seems to have been generally regarded as an irregular ellipse, of which the northern and upper segment comprised

the islands of the Aegean sea, Peloponnesus, Hellas, Thracia, Thrinacria, or the three-cornered island Sicily, and a small portion of the boot of Italy, south of a line drawn between the Sinus Scylaceus and the Sinus Hipponiatis. Near the western verge of the Great Sea were the isles of the Sirens and Elysium, and far to the NE. the land of Ogygia. The ellipse was encompassed by the river Oceanus. This was the primitive Europe, as it was known to the contemporaries of Homer. The author of the Homeric poems was indeed acquainted with the countries around the Aegean, and in some degree also with the southern coast of the Euxine. But when, as in the Odyssey, he mentions more westerly regions, he deals at best in vague rumours, which, if derived through investigation at all, were probably the legends of Phoenician and Etruscan mariners, partly credulous themselves, partly desirous to exclude the Greeks from their trade and settlements in the west of Sicily.

2. Three hundred years afterwards the historian Hecataeus described the globe as an irregular circle, of which the northern hemisphere contained Europa, with a very uncertain frontier on the side of Asia. Some advance, however, in knowledge had been made in the meanwhile. The Iberians, Celts, and Scythians occupied respectively Spain, Southern Gaul, the districts between the sources of the Rhine and the Ister, and the S. Danubian plateau. The northern limit of Thrace was supposed to be conterminous with an unexplored and uninhabitable Arctic region. Italy was not as yet known by any single name, but was designated, according to its races, as the land of the Tyrrhenians, Ausonians, and Oenotrians. On the other hand, although the Mediterranean was still denominated the Great Sea, — by which name is implied ignorance of the Atlantic Ocean, — the Euxine, the Ionian, and Adriatic seas had attained their permanent titles. Northern Greece, Peloponnesus, and the Mediterranean islands were intimately known. The Cyclopes and Laestrygonians had vanished from the shores of the latter, and even, in the NE., the coasts of the Palus Maeotis were defined with tolerable accuracy.

3. Herodotus, who had both travelled extensively himself, and possessed the advantage of consulting the descriptions of his predecessors, Hellanicus, Hecataeus, &c., surpassed them all in his knowledge of particular regions. Yet he was much better acquainted with Western Asia and Aegypt than with Europe generally, to which indeed, if he does not confound it with Asia, he assigns a breadth greatly disproportioned to its true dimensions. He places the region of frost far below the Baltic sea, and represents the river Oceanus as the general boundary of the land. He seems also to have given the Danube a southerly inclination, in order that it may correspond with the northerly course of the Nile. The globe itself he conceived as elliptical rather than spheroidal.

4. Even Eratosthenes, who composed his great work about B. C. 200, and Strabo, who probably had before him the recent surveys of the Roman provinces, made by order of Augustus after B. C. 29, entertained very imperfect notions of the extent of Europe to the north. Of Russia and the Baltic regions generally they knew nothing. The Roman negotiatores, who next to the legions made their way into the heart of every conquered land, did not, until another generation had passed, venture beyond the Elbe or the Weser. The campaigns of Drusus Nero in B. C. 12—9, and of his son Germanicus in 14—16 A. D., first contributed to a more exact acquaintance with central Europe. Pliny the elder was attached to one of the legions of Drusus, and both himself gives a lively account of the Regio Batavorum, and probably imparted to Tacitus many details which the historian inserted in his Treatise on the Germans. It is worthy of remark that, in the interval between the composition of his Germania and the Annals, Tacitus extended and improved his knowledge of the localities and manners of the Teutonic races. His names of tribes and their weapons are amended frequently in the later of these works. Ptolemy the geographer, who wrote about A. D. 135 and in the reign of Hadrian, mentions a considerable number of tribes and places N. of the Roman province of Dacia, as far N. apparently as Novogorod, which were unknown to former cosmographers. But his notices of these regions scarcely extend beyond mere names, which, both as respects their orthography and their relative situations, cannot possibly be identified with any known districts or tribes. The work of Ptolemy itself is indeed both fragmentary and corrupt in its text: yet even if we possessed the whole of it, and more correct manuscripts, we should probably gain little more accurate information. His statements were in the main, as regards those obscure tracts, derived from the vague and contradictory reports of Roman traders, who would naturally magnify the ferocity of the races they visited, and the dangers and privations they had undergone. During the progress of migration southward, as the barriers of the Roman empire successively receded, the population of the lands north of the Tanais, the Volga, and the Caspian sea, both in Europe and Asia, was constantly fluctuating, and its undulations stretched from China to the Atlantic. As race pressed upon race, with a general inclination towards the line of the Pyrenees, the Alps, and the Balkan, the landmarks of geography were effaced, and tribes which Pliny and Tacitus had correctly seated between the Elbe and the Vistula were pushed onward, if they continued to exist independently, into the Alpine regions, or as far westward as the Loire and Garonne. The barbarians indeed, who seized upon Gaul and Iberia after the 4th century A. D., brought with them some knowledge of the regions which they had quitted. But this knowledge was scarcely available for geographical purposes, even when it was not altogether vague and traditionary. It was needful that the great flood of migration should subside in fixed localities before certainty could be obtained. After the fall of the empire, two very different classes of men helped to complete the details of European geography: (1) the Scandinavian pirates, whose voyages extended from the German Ocean to the Black sea; and (2) the missionaries of the Greek church, the first real explorers of the tracts vaguely designated by the ancients as Scythia and Sarmatia. About the 9th century A. D. these pious men had penetrated into the interior of Russia, and brought the Sarmatian tribes into correspondence with the church of Constantinople. Civilisation, and with it a more regular survey of these regions, followed in their track. The preachers of the gospel were stimulated by their zeal to fresh discoveries; and their converts were attracted by the luxuries of the capital. In the same century Charlemagne extended the knowledge of Northern Europe by his crusade against the Saxon heathens; Alfred the

Great contributed to the same end by his expedition into the Baltic sea, and compiled from the journals of Other a succinct account of those countries, as well as of the sea-coast of Prussia. In the 13th century that region was annexed to Christendom by the victories of the knights of St. John. From that epoch dates the complete discovery of the European continent from Lapland to the Straits of Gibraltar.

To trace the course of geographical knowledge in Europe southward of its principal mountain-chains, we must revert to the series of Roman conquests in their chronological order. The Romans were, as we have remarked already, the first accurate surveyors of the continent. In the interval between the first and second Punic wars, Illyricum was humbled (B. C. 219) and the eastern shore of the Adriatic laid open to European intercourse. Their advance north of the Rubicon and the Magra was more gradual, yet colonies had been established as outposts among the Boian and Insubrian Gauls before the commencement of the Second Punic War. Epirus and Macedonia were reduced to the form of provinces in B. C. 167, and Illyricum finally broken up into three cantons in the year following. Even in the most flourishing period of the Macedonian empire, Illyricum and Epirus had been very imperfectly explored, and were regarded by the Greek republics as but one degree removed from barbarism. Before B. C. 149 the Romans had begun to attack the Gauls in the Alps, and gradually made themselves masters of the coasts of Dalmatia, of Liguria as far as Spain, and the entire island of Corsica. The Iberian peninsula was first completely subjugated by the Cantabrian wars of Augustus, B. C. 19, although Baetica and Tarraconensis, with the greater portion of Lusitania, had long before received Roman praetors for their governors. By far, however, the most important contributions to geographical knowledge ensued from Caesar's campaigns in Gaul, B. C. 58—50. These opened Europe from the maritime Alps to the Atlantic Ocean, and from the Massilian gulf to the Straits of Dover. Thenceforward the Rhine became one of the boundaries of the empire, and the German races were brought into direct collision with Rome. Beyond that river, indeed, the Romans made little or no progress, since it was the policy of the emperors, bequeathed to them by Augustus, and acted upon for nearly a century by the prudence or indolence of his successors, not to extend further the limits of their dominions. Noricum, Pannonia, Rhaetia, and Vindelicia were, however. humbled or reduced by the lieutenants of Augustus, and the arts of Rome were carried into the Tyrol, Styria, and the territories of modern Austria. In the reigns of Claudius and Vespasian the British islands were annexed to the circle of Roman provinces, and for nearly three centuries recruited its legions and paid tribute to its exchequer. The last important acquisition on the European mainland was Trajan's conquest of Dacia (A. D. 81), by which the frontiers of the empire were carried beyond the Danube, and the yoke of Italy was so firmly impressed upon the vanquished, that to this day the Wallachians entitle themselves in their own language the *Romini*. From the friths of Forth and Clyde, a line drawn across the modern Netherlands to the Crimea will pretty accurately represent the north-eastern verge of the Roman empire in Transalpine Europe. Beyond it the conquerors possessed little, if any, knowledge of the various Teutonic, Celtic, and Sclavonian races who then roved over the great central plateau between the N. bank of the Seine and the Carpathian hills; but within that line their dominion was firmly secured by fortified camps, and flourishing colonies, and above all by the roads and bridges which connected the most distant provinces with Italy and the capital. These acquisitions were indeed the fruits of six centuries of nearly uninterrupted war, and could have been made only by a people who preferred arms to commerce, and who, by fresh encroachments upon their neighbours, were perpetually imposing upon themselves the necessity of securing new military frontiers for their dominions. The aspect of Europe, as known to the Greeks, was widely different. Of Gaul and Iberia they knew little more than the tracts contiguous to Massilia and Emporia in the north, and to Gades and Tartessus in the south. With the Alpine tribes they were wholly unacquainted, and never more than temporarily subjugated the barbarians on their own frontiers—the mountain-races who from Illyricum to the Euxine were constantly at war with the kings of Epirus and Macedon. At its utmost extent, therefore, the Europe of the Greeks was bounded by the mountain-chain which runs north of Thrace, Italy, and Iberia, and constituted scarcely a third part of the modern continent.

The boundaries of this segment were on the eastern side long undefined. The Mediterranean and the Atlantic were indeed definite barriers; and the regions beyond the great mountain-chain were presumed to be trackless wilds, uninhabitable from cold. Even Polybius (iii. 37, xxxiv. 7, 8, *seq.*), in this respect, was not more enlightened than Herodotus; and Strabo and his contemporaries in the Augustan age conceived the German Ocean and the southern curve of the Baltic to be the proper limits of the continent. In Pliny (iv. 13. s. 17, 16. s. 30) and in Ptolemy (ii. 11. § 33, iv. 6. § 4) we meet with the earliest hints of the Scandinavian regions, which, however, those geographers regarded as groups of islands, rather than continuations of the mainland. The boundary between Asia and Europe shifted, with the increase of knowledge, slowly to the west, thereby contracting the supposed breadth of the latter continent. It was originally placed on the right bank of the Caucasian Phasis or Hypanis, next at the Cimmerian Bosporus, and finally determined by an imaginary line drawn along the river Tanais, and across the Euxine, the Hellespont, and the Aegean sea. The Tanais and Hellespont, says Dionysius (*Perieg.* 14, 15), divide Asia from Europe. Procopius, indeed (*B. Goth.* v. 6), recurs to the earlier opinion, that the Phasis was the proper eastern limit.

The dimensions of Europe were, consequently, much misunderstood by the ancient geographers. Herodotus imagined it to be of greater length than Asia and Libya combined. Even Strabo, with far superior means of ascertaining the fact at his disposal, represents Africa as smaller than Europe, and Africa and Europe together as of less extent than Asia alone. Agathemerus (*Geogr.* i. 7) was the first to assign more correct relative proportions to the subdivisions of the old continent. These erroneous computations indeed arose, in some measure, from the exclusion of nearly the whole of modern Russia and Scandinavia from the calculation. We now know that Africa is more than thrice the size of Europe, and Asia more than four times as large.

Herodotus (iv. 45) complains that no one had discovered whether Europe were an island or not, inasmuch as its northern and eastern portions were unexplored. Some rumours, indeed, of islands NW. of

the mainland had in his time reached the civilised portions of the world, through the voyages of the Carthaginians to the Cassiterides, Cornwall, and the Scilly islands. But these enterprising navigators, who could have given the Greeks so much information respecting the western shores of the continent, jealously guarded the secrets of their voyages, and contributed but little to the science of geography. That Punic manuals of navigation existed is rendered probable by the facts that the Carthaginians possessed a literature, and that their treatises on agriculture were deemed of sufficient importance by the Romans to be translated into the Latin language: and it is not likely that they should have entrusted their fleets to the mere traditionary and empirical skill of successive generations of pilots. But their knowledge perished with them; and the Greeks, excellent as they have been in all ages as navigators of the narrow seas, were rarely explorers of the main ocean. For shore-traffic, indeed, Europe is the best calculated of continents, since it presents by far the greatest extent of coast-line, and hence is described by Strabo (ii. 126) as πολυσχημονεστάτη, or the most variously figured of the earth's divisions. To a Greek, Europe, bounded on the north by a curve of mountains, and springing forth by three main projections into the seas southward of its mountain-bases, presented the aspect of three pyramidal peninsulas of land, — Iberia, Italia, Hellas (to which Polybius adds a fourth in Thrace and a fifth in the Crimea), — respectively resting upon the Pyrenees, the Alps, and the Balkan range. This supposed configuration was the theme of frequent comment among the ancient cosmographers, and the source of many ingenious theories regarding the agencies of fire or water in producing them. But it is intelligible only when we remember the limits in which Europe, as known to the Greeks, was confined. To an ancient navigator, however, sailing from a port in Asia Minor to the Columns of Hercules, this configuration would necessarily be a subject of remark, since he would pass alternate projections of land and the deeply embayed gulfs of the Aegean, Ionian, and Tuscan seas, and witness, as it seemed to him, successive confirmations of his preconceived notions of the form of the continent. In these respects, as well as in the more undulating character of its shore, Europe presented a marked contrast to both Asia and Africa. Yet the Greeks, ever on the alert for physical analogies, discovered a similar distribution of land and water in the Arabian peninsula and the seas which bound it, as well as in the long valley of the Nile; and they thus arrived at the conclusion, not only that this phenomenon was repeated in every zone, but also that the earth was constructed on a system of parallelisms, so that the northern and southern hemispheres were nearly counterparts of each other.

III. *The Climate and Products of Europe.* — The climate of central Europe affected the progress of discovery northward. The mean temperature of Spain, Italy, and Greece was lower than at the present day; while Gaul and Germany experienced almost the rigours of an Arctic winter. In their wars with Rome we find Gaulish clans, accustomed to a colder and more bracing atmosphere, exhausted by the heat of modern Lombardy, although that region is not now sensibly warmer than the south of France. But central Europe was, for many centuries, as regards its climate, what Canada is at the present day. The vast forests and morasses of Gaul and Germany were, until nearly the 9th century of our era, unfelled and undrained, and aggravated the cold and humidity of the northern sides of the Alps and Pyrenees. Nor was the southern flank of these mountains unaffected by the same causes. The Romans, even in their Italian wars, rarely took the field before the month of April, since they dreaded encountering the snow-storms of the Apennines, and the floods which at the melting of the ice converted the feeders of the Tiber into rapid torrents. The snow lay then periodically on Mt. Soracte, and the Sabellian herdsmen found fresh pastures as late as July in the upper valleys of the Abruzzi. Ovid, in the epistles which he wrote in exile, describes the cold of the Euxine and its adjacent coasts as a modern traveller would describe the temperature of Stockholm and the Baltic, and in the latitude of Saxony the legions of Drusus and Germanicus endured many of the hardships of a Russian winter. (Tac. *Ann.* i. 60, ii. 24.) We may indeed suspect that the legionaries owed some of their ill-success in the German wars less to the inclemency of the elements, than to the skill or valour with which they were opposed. Yet the horns of the moose-deer which are occasionally dug up in the fens of Southern Germany attest the presence of Arctic animals in those regions, and the tribute of furs imposed by the Romans upon their Rhenish provincials imply a temperature far below the ordinary climate of the same regions at the present time.

Upon the climate and productions, however, of those portions of Europe with which they were better acquainted, of Europe south of the Alps and Pyrenees, the ancients expatiated with pride and admiration. They ascribed to its soil and temperature generally, that golden mean which is most conducive to the increase, the health, and the physical and moral development of the human species. Europe, they alleged, was happily seated between the zones of insufferable heat and cold. It was exempt from the fiercer animals and the more noxious reptiles of the neighbouring continents. Asia and Africa were more abundantly endowed with the luxuries with which man can dispense — with gems, silks, aromatics, and ivory; but Europe produced more uniformly than either of them the necessaries which are indispensable to his health, strength, and safety — corn, wine, and oil, timber and stone, iron and copper, and even the more precious metals, gold and silver. (Strab. ii. pp. 126, 127.) The Scythians and Germans, indeed, were but scantily provided with these adjuncts of life and civilisation; nature had reserved her boons for the more refined and intelligent natives of the south. Greece was in these respects highly favoured: the horses of Thessaly, the corn of Boeotia, the figs and olives of Athens, the vineyards of Chios and Samos, were celebrated throughout the world. But Italy, in the estimation of its children at least, was the garden, as well as the mistress, of the world. (Varro, *R. R.* i. 2; Columell. *R. R.* iii. 7; Plin. iii. 1, seq.; Virg. *Georg.* i. 136, seq.) Its several provinces were distinguished each by its peculiar gifts — Campania by its wines, Tarentum by its fleeces, Etruria by its rich pastures, and Cisalpine Gaul by its cerealia. By its central position in the Mediterranean, Italy was enabled to impart to less favoured regions its own products, and to attract to itself the gifts of other lands — the minerals of Iberia, the hides, the timber, the herds, and horses of Gaul, the marbles and the fruits of Greece, and the beauty and strength

of the British Celts. In Europe, also, it was easy to acclimatise the fruits and animals of other regions. The almond, oleander, the cherry, the acacia, and syringa were imported from Asia Minor; the vine and apricot, from Armenia; from Persia, many species of the numerous genus Pomum,—the orange, peach, citron, &c.; while the fig, olive, and date-palm, the damask rose and the mulberry, had been transplanted from Libya and Syria. The European shores of the Mediterranean exhibit also many families of African plants, and the flora of Sicily and Baetica combine the productions of the temperate and tropical zones. Of these additions to the food or luxury of man, not a few were imported into Europe by the Greek or Roman conquerors of the East. Nor were these accessions confined to the districts which at first received them. To its Roman masters Gaul and the Rhenish provinces owed the vine, a finer breed of sheep, and several kinds of domestic poultry. The olive was carried from Greece to Spain, and the race of Gaulish horses improved by intermixture with the swifter and more delicately limbed varieties of Numidia and Arabia. Finally, the silkworm, whose productions scandalised the economists and philosophers of Rome by draining Italy of its gold and by adding new incentives to extravagance, was naturalised in Greece and Italy in the 6th century of our era, and by its introduction gave a new impulse to European manufactures.

IV. *Population of Europe.*—The history of the population of Europe belongs in part to the description of the several portions of it; and, as a whole, is both too speculative and too extensive an inquiry for a sketch like the present. Neither are our materials for such an investigation either abundant or satisfactory. Our only guides on this point, beyond some doubtful resemblances of manners and customs, and some data founded upon the structure of language, are Greek and Roman writers. But the prejudice which led the Greeks to regard all unhellenic races as barbarous was very unfavourable to ethnological science; and even when they treat of pre-historic races, they throw a mythological veil over the records of early colonisation. The movements of mankind from the east were, in their conceptions, either regulated by a god, like Dionysus, or by the son of a god, like Heracles. The Romans, again, were satisfied with incorporating races among their provincials, and incurious about their origin or physical characteristics. The Greeks also, inhabiting the SE. corner of Europe, and watching the movements of their own colonies alone, or at most gleaning the reports of Phoenician and Etruscan mariners, often purposely involved in fable, always, it is probable, exaggerated, imagined that the main stream of European population had flowed generally across the Aegean sea from the coasts of Asia Minor, with occasional interruptions or admixtures from Phoenicia and Aegypt. They were unaware of the fact which modern ethnology has brought to light, that the course of immigration was rather from central Asia to central Europe, by a route lying north of the Euxine sea and intersecting the great rivers which flow eastward and southward from the Alps and Russia. They traced the origin of music and song to Thrace, but they did not know, or would not admit, that the population of Hellas itself was derived quite as much from Thrace as from the Lesser Asia. Three main streams of population intermingling with each other in certain localities, yet sufficiently distinct for definition, may be discerned: (1). The Celts and Cimmerians, who entered our continent from the steppes of the Caucasus, and, passing round the head of the Black sea, spread themselves over the whole of Europe, and permanently settled in the west. (2). The Sclavonians, or, as the ancients denominated them, Scythians and Sarmatians, who occupied the east of Europe, where they are found beside the earliest Celtic colonies. The river Oder, however, seems to have been the western limit of the Sclavonians. Thence, without establishing themselves in the Alps, they turned in a southerly direction, since they contributed largely to the population of both Greece and Italy. (3). The Teutons—who arrived at different epochs: (1). as Low Germans, from the regions between the Oxus and Jaxartes, and established themselves in the NW. of Europe, and (2) as High Germans, who, displacing the Celts and Sclavonians, occupied the middle-highlands of Germany, and in the historic period are found east of the Rhine and north of the Danube. The whole plateau of central Europe, however, was perpetually undergoing a change in its population from the flux and reflux of these principal elements; and when towards the close of the 1st century B.C. the Roman legions passed the Rhine and entered the Hercynian forest, they found both Celts and High and Low Germans arrayed against them from the Helvetian *pagi* to the frontiers of Bohemia. The Iberian peninsula alone may serve for an example of the admixture of races in the European continent. In it we can trace no less than six waves of immigration. (1). The Celtic, pushed to its western barrier by the encroachments of the Sclavonians and Teutons; (2). the Iberian, whose language, as it appears in the modern Basque dialect, indicates a Celto-Finnish origin, and consequently a derivation of the Iberian people itself from the remote eastern steppes of Asia: the Celtiberi, as their name imports, were a hybrid race formed by the fusion of the two; (3). the Liby-Phoenicians of the south, who were introduced by the Carthaginians; and (4) an Italian element brought in by the Romans. A fifth variety was occasioned by the irruption of the northern tribes—Vandals, Visigoths, and Suevi—in the 5th century A.D., by which movement a High and Low German element was added to the original population. Lastly, in the 8th century A.D., with the Arabian conquest came an infusion of Semitic blood. The Greek colonies—Saguntum and Emporium,—founded by Zacynthians and Massilians respectively, were scarcely so permanent or so important as to affect materially the population of Spain.

V. *Languages of Europe.* — Of the dialects spoken in ancient Europe we know even less than of its ethnography. The educated Romans used two languages familiarly, their own and the Greek; the Greeks, one only: and both alike, in general, contemned all other idioms as unworthy the attention of civilised men. Their communication with foreigners was carried on through the medium of interpreters, and a few instances only are recorded of a Greek (Corn. Nep. *Themist.* c. 10) or a Roman (Ovid, *Ep. ex Pont.* iv., *Ep.* 13) undergoing the drudgery of learning a foreign tongue. On the other hand, the dialects of the other races of Europe, being neither refined nor preserved by a native literature, gradually vanished. The Celtic gave place in the Gaulish and Spanish provinces of Rome to the general employment of Latin: and even the Germans beyond the Rhine acquired the speech of their enemies

(Tac. *Ann.* i. 58, ii. 10). The confusion, or indeed the obliteration, of tongues was further accelerated by the collection within the Roman empire of soldiers or slaves from nearly every region of the world. It was easier for these aliens to forego their own vernacular dialects and to acquire the common language of their masters, than to communicate with each other in a *lingua franca* compounded of the most opposite varieties of speech. How easily a common language might supersede a native idiom appears from two remarkable cases in ancient history. (1). The Jews, after the foundation of Alexandria, generally adopted the Greek tongue in all their "cities of dispersion" west of Palestine. Their sacred books were translated into Hellenic, and that idiom was employed even in the service of their synagogues. (2). The Etruscans, for at least six centuries after the foundation of Rome, regulated the more solemn ceremonies and expounded the more startling prodigies of the Roman people. Yet the Romans themselves rarely acquired the language of their sacerdotal instructors, and Latin was the organ of communication for all the tribes between the Tiber and the Magra. This prevailing influence of two languages in the more civilised portions of ancient Europe, combined with the circumstance that nearly all our knowledge of its various races is derived from Roman or Greek writers, who, when they touched upon philology at all, either perverted it or made themselves ridiculous, throws an almost impenetrable cloud over the subject of the original dialects of Europe. A few broad lines and a few probable analogies are all that modern linguistic science is able to contribute towards elucidating a subject which, if clearly understood, would explain also, in a great degree, the movements, the interweaving, and the final position of the European races. The Sclavonian race, at one time, extended from the Adriatic to the Arctic sea, comprising the Sarmatae, Roxolani, from whom the Russians derive their name, the Illyrians, Pannonians, and Veneti, &c. Westward of Modern Saxony their progress was arrested by the Celts: in prehistoric times, indeed, the Celts may be described generally as the occupiers of the western half of the continent north of the Alps and Pyrenees, and the Sclavonians of the eastern. Both were respectively either interpenetrated or pushed onward by the third great stream of immigrants from Asia — the Teutonic family of nations. The Sclavonians indeed maintained themselves east of the Vistula, although even here they were encroached upon by Low German and even Mongol races, which the ancients described under the general appellation of Scythians. The Celts were more effectually displaced by the Teutons, and in historic ages were found in large masses in Gaul and the British islands alone. Yet even in these, their ultimate retreats, they yielded to the stronger and better organised races which followed their steps — to the Franks, a High German people, in Gaul; and to the Saxons, a Low German people, in Britain. There was indeed a perpetual shifting, interweaving, advance, and even, in some cases, retrocession of the central population of the continent. Among the Germans, as described by Tacitus, are to be found Celtic tribes: in Celtic Britain long strips of territory, as well in the interior as on the coast, were occupied by Teutons: the Sclavonians regained Bohemia from the High Germans; and the Gauls, who in the 4th century B. C. sacked Rome and Delphi, in the same generation established themselves between the Magra, the Rubicon, and the Alps, from which region they expelled Germans and Sclavonians. The basis of the original population of Greece and Italy was Pelasgian; at least, Pelasgians were the first national element which history acknowledges, or to which concurrent traditions point. So much of the population of Hellas as did not enter Europe from the sea-bord was derived from Thrace, and Thrace was peopled by Sclavonians. The most archaic forms of the Hellenic and Latin languages indicate such an original, and the traditions of the Greeks and the Latins equally confirm this supposition; for the former point to the Hyperborean regions — i. e. to the north of the range of Ossa and Olympus—as the cradle of their race (Diod. ii. 47. p. 198, Dindorf.; Clem. Alex. *Strom.* 1. p. 225), and the latter derive the royal line of Alba and Rome from Mysia and the Troad. Arcadians, too,—i. e. Pelasgians,—were settled on Mount Palatine before the arrival of colonists from Asia: and the subject population of Etruria bears numerous traces of a Pelasgian origin. The races of Western Asia and Eastern Europe were long identical, and we have already seen that no actual boundary for many ages was known between these divisions of the Great Continent. As the earliest stream from central Asia, the Sclavonian, occupied both sides of the Aegean sea, and spread over Pontus and Colchis, and round the head of the Euxine as far as Mount Haemus, we are probably justified in recognising a Sclavonian population throughout the region that intervened between the Taurian chain and the western coast of Italy, and in ascribing the Pelasgian inhabitants of the Hellenic and Ausonian peninsulas to the Sclavonian stem. In both instances, indeed, it was early and materially affected by Celtic and Teutonic admixtures. Finally, the Hellenes, a High German race, predominated in Greece; and Low German tribes, to which the Sabellian stock belonged, in Italy. The southern coasts of the Mediterranean were more nearly affected by Semitic immigrations from Phoenicia and Carthage than the interior of the continent, but not so much as to affect materially the stronger germs of population — whether Sclavonian, Celtic, or Teutonic.

The principal mountains and rivers of Europe are described under their respective heads, or in the general account of the countries to which they belong. We must, however, before closing our sketch of the NW. division of the Great Continent, briefly advert to some features of its geological system.

VI. *Geological Features.* — Since we are treating more especially of Europe as it was known to the ancients, it will be expedient to restrict our survey of its river and mountain-system to the boundaries assigned to the continent by geographers unacquainted with nearly two-thirds of it,—the whole of Scandinavia, and the greater portion of Russia. In fact, the Europe of the ancients, if we require definite accounts of it, is nearly conterminous with the European provinces of Rome. Nor by such exclusion do we omit, as respects Europe generally, any material feature or element of its configuration; for the Scandinavian Alps are separated from the body of the European mountains by the great NE. plains, and the Grampian Highlands, with their English and Welsh branches, are also an insulated group; whereas all the mountains of central and Southern Europe, from Calpe to the Bosporus, and from Aetnà to the northern flank of the Carpathians, constitute in reality but one system, which custom has divided into certain principal masses or

families. The great mountain-zone which forms the base of the three or five southern peninsulas of Europe, and from which its principal northern rivers descend, commences with the promontory of Artabrum (*C. Finisterre*), and is terminated by the Hellespont and Propontis. Of this rocky girdle the highest points are the *Pic du Midi* in the Pyrenees, rising 11,271 feet above the level of the sea; Mont Blanc, 16,800 feet; and the summits of Mt. Haemus or the Great Balkan. All the other groups or chains, whether, like the Carpathians, running up the centre of the continent, or, like the Apennines and the Spanish and Greek mountains, descending to its southern extremities, are to be regarded, whatever their relative dimensions may be, as secondaries only of the principal zone,—its spurs or buttresses. To the southward these protuberances run for the most part in parallel ridges, such as the sierras of Spain, and the elliptical hollows of the Apennines; or, like Mount Haemus, they are split into narrow but profound fissures, into which the light of day scarcely penetrates. In Spain and Italy the mountains in general decline gradually as they approach the Mediterranean, whereas the Grecian ranges project strongly into the sea, and re-appear in the numerous rocky islands which stud the Aegean. The general geological features of this zone are, in the Iberian mountains, granite, crystalline strata, and primary fossiliferous rocks. On each side of the central chain of the Alps calcareous rocks form two great mountain-zones, and rise occasionally to an altitude of ten or twelve thousand feet. Crystalline schists of various kinds generally constitute the pinnacles of the Alpine crest and its offsets. The Apennines and the Sicilian mountains are mostly calcareous rocks. Secondary limestones occupy a great portion of the high land of Eastern Europe. Beginning from the western extremity of this zone, we find that the northern or Gaulish side of the Pyrenees is the more precipitous and abrupt, and its summits so notched and ragged that from the plains below they appear like the teeth of a saw, whence the term *Sierra* (Mons Serratus) has been appropriated to the Iberian mountains, where this conformation especially prevails. On the Spanish side, the Pyrenees descend towards the Ebro in gigantic terraces separated by deep precipitous valleys. The greatest breadth of the Pyrenean range is about 60 miles, and its length 270.

On the northern flank, the most conspicuous offsets of the zone are the volcanic mountains of Auvergne and the Cevennes. These, indeed, are the link between the more elevated masses of Western and Eastern Europe. The projections of the Cevennes extend to the right bank of the Rhone, and the Jura mountains of the Alpine range. The northern provinces of France form a portion of that immense plain, which, without taking into account smaller eminences and undulations, extends from the Seine to the shores of the Baltic and the Black seas, through Belgium, Prussia, Poland, and Russia.

The European mountain-zone attains a greater altitude as it proceeds eastward. About the 52nd parallel of north latitude, it begins to ascend by terraces, groups, and concentric or parallel chains, until it reaches its highest elevation in the range of the Alps and the Balkan. The immediate projections of the Alps, on the side of Cisalpine Gaul or Lombardy, are comparatively short, but rapid and abrupt. The spine of the Italian peninsula, however, the chain of the Apennines, as well as the Sicilian mountains, are really continuations of the Alps, even as the Grecian mountains through Northern Hellas as far as the Laconian highlands are continuations of Mount Haemus. The Carnic or more properly the Julian Alps connect, under the 18th meridian, the Balkan with the centre of the range of the Helvetian and Italian Alps. The river-system of Italy has no features in common with those of Spain. In the latter peninsula the valleys inclosed by the sierras were, in some remote era, the basins of lakes, of which the Spanish rivers are the residuaries: whereas the watershed of the Apennines is generally brief and rapid; and the Arno, the Tiber, the Liris, &c. have in all ages been subject to sudden overflow of their waters, and to as sudden subsidence. In Cisalpine Gaul, indeed, a network of streams, combining into central reservoirs, — the Po, the Athesis, &c., — furnishes, with little aid from man, a natural irrigation to the rich alluvial plains. The whole region was probably at one period a vast lake, of which the banks were the Alpine projections and the windings of the Apennines, and which gradually rose with the constant deposition of soil from those mountains. The rivers S. of the Po which flow into the Adriatic sea are generally inconsiderable in their length or volume of water; but those which discharge themselves into the Lower Sea, the Mare Etruscum, descend more gradually, and in the centre of the peninsula at least more equally subserve the purposes of tillage and inland navigation. Calcareous rocks constitute the principal range of the Apennines, and fill the greater part of Sicily. But at least half of that island is covered with the newer Pleiocene strata; while zones of the older Pleiocene period, filled with organic remains, cover each flank of the Apennines.

The principal projections of the zone north of Italy are the Hyrcanian mountains, the Sudetes, and the Carpathian mountains. The former stretch in three parallel ridges from the right bank of the Rhine, about lat. 51° or 52° N., to the centre of Germany. Eastward of this group the Sudetes begin, and terminate at the plain of the Upper Oder. At this point they are connected with the Carpathians, which, however, differ in configuration from the other limbs of the range. For they are not a single chain, but groups, connected by elevated plains, and attaining at certain points — as at Mount Tatra, under the 20th meridian — a considerable altitude. The breadth of the Alpine chain is greatest between the 15th and 16th meridians, and least at its junction with the Balkan, under the 18th, where it does not exceed 80 miles.

The Balkan, in respect of its elevated table-lands, is a connecting link between the mountain-systems of Europe and Asia. With the exception of the Jura, this tabular form does not occur in the central Alps. On the other hand, the great lakes which are so frequently met with in European mountains, are rarely found, except in the Altaian range, in those of Asia. Mount Haemus, the third of the mountain-bases of ancient Europe, begins near the town of Sophia, whence it runs along an elevated terrace for 600 miles to the Black sea. Longitudinal valleys of great fertility separate its parallel ridges; but its chains are rent and torn in all directions by profound and precipitous chasms, by which alone the range is permeable. Granite forms the bases of the mountain-system of Eastern Europe; but it rarely pierces the crust of crystalline schist and secondary limestones. Calcareous rocks, indeed,

compose principally the highlands of Bosnia, Macedonia, and Albania. Transverse fractures, like those of the Balkan, occur generally in the Greek mountains. The intervening valleys are mostly caldron-shaped hollows, both in Northern Greece and in Peloponnesus. Volcanic convulsions in some districts, and in Boeotia especially, have broken down the mural barriers of these hollows, and allowed their waters to escape: but in the Morea, where there have been no such outlets, they percolate through the soil. The rivers of Southern Greece are, for the most part, fordable in summer and torrents in winter and spring.

A glance at the map of Europe will suffice to show that, from its general configuration, the NW. division of the old continent is much more favourable to uniform civilisation and the physical well-being and development of its inhabitants, than that of either Africa or Asia. On the one hand, the extent of its coast-line, its numerous promontories and bays, act as causes of severance between the members of its family, and, by preventing their accumulation in masses like those of the Asiatic empires, preserve and stimulate the separate activity of the whole: on the other, the obstacles to national and federal union are not, as in many regions of the African continent, insurmountable, but, on the contrary, the central position of its sea, — the Mediterranean and its branches, — and the course of its rivers, running deep into the interior, afford natural paths of communication for all its races. No barren deserts divide its cities from one another: its table-lands are not, as in Asia, lifted into the region of snow, nor its plains condemned to sterility by the hot pestilential blasts, such as sweep over the great Sahara. Europe, indeed, is not the cradle of civilisation, — *that* had attained at least a high formal maturity on the banks of the Tigris, the Euphrates, and the Nile, ages before Agamemnon ruled in Mycenae, or Theseus drew the demi of Attica within the precincts of a common wall. Neither to Europe do we owe the fontal precepts of religion and ethics, nor the germs of the arts which civilise life. In every one of these elements of social progression Asia and Aegypt took the lead. But, although neither the original parent nor the earliest nurse of civilisation, Europe has been for nearly 3000 years that portion of the world which has most actively, assiduously, and successfully cherished, advanced, and perfected these rudiments of moral, intellectual, and political cultivation. Of civil freedom it was the birthplace: neither of the sister continents, however mature may have been its peculiar civilisation, has ever possessed, without the aid of European contact and example, a community of free men, who distinguished the obedience which is due to law from the subservience which is paid to a master. And, possessing civil freedom, at least among its nobler and its governing races, Europe has carried to a higher stage of development every lesson and every art which it derived from other regions, and elevated the type and standard of humanity itself. Asia and Africa have generically receded from, and, in the majority of their races, lost sight of entirely, the paths and the conditions of progressive civilisation. In these regions man is a weed. He is ruled in masses; he thinks in masses. His institutions, histories, and modes of faith are unchanged through almost immemorial tracts of time. The opposite aspect presented by European civilisation may be ascribed, in the first place, to the physical advantages, which we have enumerated, and which render our continent the most uniformly habitable portion of the globe; (2) to the fact that our civilisation received its original impulse from the SE. corner of Europe, where the Hellenic race, in the small compass of a few degrees of latitude, rehearsed, as it were, the forms of government, federalism, and negotiation, which were destined afterwards to be the principles or postulates of European policy; (3) to the circumstance that the Roman Empire, by its conquests and colonies, stamped a general impress of resemblance upon the families of Europe; and (4) that, as the ancient civilisation declined, two new elements of life were infused into Europe, — a young and vigorous population from the North, and a purer and more comprehensive religion from the East. By the combination of these several elements our continent alone has been advancing, while the sister divisions of the globe have receded; and it is a consequence of such advance and of such recession, that Europe has repaid with large interest its original debt of civilisation to both Asia and Africa, and has become, in all the arts which elevate or refine our race, the instructor in place of the pupil. (See Ritter, *Die Vorhalle Europäischer Völkergeschichten*, &c. 1820; Ukert, *Geographie der Griechen und Römer;* Rennell, *Geography of Herodotus*, 2nd ed., 2 vols. 8vo.; Donaldson, *New Cratylus*, 2nd ed., *Varronianus*, 2nd ed.; Mrs. Somerville, *Physical Geography*, 2 vols. 12mo. 2nd ed.; Ersch and Grüber's *Encyclopädie*, art. *Europa.*) [W. B. D.]

EURO'PUS (Εὔρωπός, Strab. vii. p. 327), a town of Emathia (Ptol. iii. 13. § 39), between Idomene and the plains of Cyrrhus and Pella, probably situated on the right bank of the Axius below Idomene. Not far above the entrance of the great maritime plain, the site of Europus may perhaps hereafter be recognised by that strength of position which enabled it to resist Sitalces and the Thracians. (Thuc. ii. 100.) We have the concurring testimony of Ptolemy (iii. 13. § 24) and Pliny (iv. 10) that this town of Emathia was different from Europus of Almopia, which latter town seems from Hierocles — who names Europus as well as Almopia among the towns of the Consular Macedonia (a provincial division containing both Thessalonica and Pella) — to have been known in his time by the name of Almopia only; and hence we may infer that it was the chief town of the ancient district Almopia. (Leake, *Northern Greece*, vol. iii. p. 444.) [E. B. J.]

EURO'PUS (Εὔρωπός, Ptol. vi. 2. § 17, viii. 21. § 11.; Strab. xi. p. 524), a town in the north-eastern part of ancient Media Atropatene, according to Strabo, originally called Rhaga; it was rebuilt by Seleucus Nicator, and called by him Europus. Strabo considered it to be the same as the town called by the Parthians Arsacia. Colonel Rawlinson has identified it with the present *Verámin*, at no great distance from the ancient Rhages (*J. R. Geogr. Soc.* x. p. 119). Isidore of Charax, speaking of Dura, a city of Mesopotamia, states that it was built by Nicator and the Macedonians, and that it was called Europus. It is possible that he was confounding it with either the Median or the Syrian city of this name.

EURO'TAS. [LACONIA.]

EURYAMPUS (Εὐρύαμπος), a town of Magnesia in Thessaly, of uncertain site. (Lycophron, 900; Steph. B. *s. v.*)

EURY'MEDON (Εὐρυμέδων), a river flowing in a due southern direction through Pisidia and Pamphylia, in which latter country it was navigable; but

its entrance is now closed by bars. It empties itself into the Mediterranean, a little below Aspendus. (Respecting the famous battle on the river Eurymedon, in B. C. 466, see Thuc. i. 100; Diod. Sic. xi. 61; comp. Xenoph. *Hell.* iv. 8; Dionys. Perieg. 852; Strab. xiv. p. 667; Arrian, *Anab.* i. 27; Liv. xxxvii. 23; Plin. v. 26, and numerous other passages.) Its modern name is *Capri-Su*, and near its sources *Sav-Su*. [L. S.]

EURYME'NAE (Εὐρυμεναί, Apoll. Rhod., Steph. B. *s. v.*; Ἔρυμναί, Strab.: *Eth.* Εὐρυμένιος). 1. A town of Magnesia in Thessaly, situated upon the coast at the foot of Mt. Ossa, between Rhizus and Myrae. (Scylax, p. 25; Strab. ix. p. 443; Liv. xxxix. 25.) Pliny relates that crowns thrown into a fountain at Eurymenae became stones. (Plin. xxxi. 2. s. 20.) Leake supposes the site of Eurymenae to be represented by some ancient remains between *Thanátu* and *Karítza*. (Leake, *Northern Greece*, vol. iv. p. 415.)

2. A town of Molossis in Epirus, is placed by Leake in the vale of the Upper Acheron, towards *Latriá*, *Variádhes*, or *Tervitzianá*. (Diod. xix. 88; Leake, *Northern Greece*, vol. i. p. 253.)

EURYTA'NES. [Aetolia, p. 64, a.]

EUSE'NE (Εὐσήνη), a town not far from the coast of Pontus, a little to the north-west of Amisus. (Arrian, *Peripl. P. Eux.*; Ptol. v. 4. § 6.) In the Tab. Peuting. it is called *Ezene*, and in the Geogr. Ravennas, *Aezene* and *Ecene*. (Comp. Hamilton, *Researches*, &c. vol. i. p. 293.) [L. S.]

EUTAEA (Εὔταια: *Eth.* Εὐταιεύς), a town in the S. of Arcadia, in the district Maenalia, probably between Asea and Pallantium, though not on the road between these towns. Leake places it at *Barbitsa*. (Paus. viii. 27. § 3; Xen. *Hell.* vi. 5. § 12; Steph. B. *s. v.*; Leake, *Morea*, vol. iii. p. 31.)

EUTHE'NAE (Εὐθηναί: *Eth.* Εὐθηναῖος and Εὐθηνεύς), a town of Caria, on the Ceramicus Sinus. (Plin. v. 29; Steph. B. *s. v.*) [L. S.]

EUTRE'SIA, EUTRE'SII. [Arcadia, p. 193, a.]

EUTRE'SIS (Εὔτρησις: *Eth.* Εὐτρησίτης), an ancient town of Boeotia, mentioned by Homer, and said to have been the residence of Zethus and Amphion before they ruled over Thebes. (Hom. *Il.* ii. 502; Eustath. *ad loc.*; Strab. ix. p. 411.) In the time of Strabo it was a village in the territory of Thespiae. Stephanus B. (*s. v.*) places it on the road from Thespiae to Plataea; but Leake conjectures that there is an error in the text, and that for Θεσπιῶν we ought to read Θισβῶν, since there is only one spot in the ten miles between Plataea and Thespiae where any town is likely to have stood, and that was occupied by Leuctra. We learn from Stephanus that Eutresis possessed a celebrated temple and oracle of Apollo, who was hence surnamed Eutresites.

Scylax, in his description of the coast of Boeotia, speaks of ὁ λιμὴν Εὔτρητος καὶ τεῖχος τῶν Βοιωτῶν, and Leake is disposed to identify these places with Eutresia, which would thus be represented by the ruins at *Aliki*; but we should rather conclude, from the words of both Strabo and Stephanus, that Eutresia was not so far from Thespiae. (Leake, *Northern Greece*, vol. ii. p. 521.)

EUTRE'TUS. [Eutresis.]

EUXI'NUS PONTUS (Πόντος Εὔξεινος: *the Black Sea*), the sea which washes the shores of Asia Minor, Sarmatia, and Colchis, and which was considered (as indeed physical and geological views require) by the ancients (Strab. ii. p. 126), to form together with the Maeotis, part of the common basin of the great "Interior Sea."

1. *The Name.*—The Euxine bore in earlier ages the epithet of *Axenus*, or "inhospitable." (Πόντος Ἄξενος, Scymn. 734; Strab. vii. p. 298; Schol. *ad Apollon. Rhod.* ii. 550; Pomp. Mela, i. 19. § 6; Plin. iv. 12, vi. 1.)

> "Frigida me cohibent Euxini littora Ponti,
> Dictus ab antiquis Axenus ille fuit."
> (Ovid, *Trist.* iv. 4. 55.)

It owed this name probably to the weather so frequently described by the ancient writers to the discredit of this sea, as well as the reported cannibalism of its northern Scythian hordes. The more friendly title, no doubt, came into vogue when its waters were thrown open to Grecian navigation and commerce. It is questionable whether its existence was known to Homer, but it appears under both names in Pindar (Πόντος Ἄξεινος, *Pyth.* iv. 362; Εὔξεινον Πέλαγος, *Nem.* iv. 79.)

Other appellations are Πέλαγος τὸ Ποντικόν (Strab. i. p. 21, xii. p. 547); Mare Euxinum (Pomp. Mela, ii. 1. § 3; Ovid, *Trist.* iv. 10. 97); Mare Sarmaticum (Ovid, *ex Pont.* iv. 3. 38; Val. Flac. viii. 207); Pontus Tauricus (Avien. *Or. Mar.* 2). The Black Sea is called by the Turks *Karadenghez*, by the Greeks *Maurethalassa*, and by the Russians *Czarne-More*.

2. *Historical Geography.*—The principal epoch which brought the shores of the Euxine into contact with other land, unless we accept the account of the expedition of Ramses-Sesostris to Colchis and the banks of the Phasis (Herod. ii. 103), was that national desire to open the inhospitable Euxine, which, clothed in mythical garb, is called the "Expedition of the Argonauts to Colchis."

"The legend of Prometheus and the unbinding the chains of the fire-bringing Titan on the Caucasus by Hercules in journeying eastward — the ascent of Io from the valley of the Hybrites towards the Caucasus — and the mythus of Phryxus and Helle — all point to the same path on which Phoenician navigators had earlier adventured." (Humboldt, *Cosmos*, vol. ii. p. 140, trans.)

In the historic ages the shores of the Propontis, the Black Sea, and the Palus Maeotis, were covered with Grecian settlements. Nearly all these were colonies of the city of Miletus alone, and were, without exception, the marts of a prosperous trade. Although the dates of each cannot be precisely fixed, they must have arisen between the eighth and sixth centuries before our era.

The colonies in the Black Sea were Heracleia on the S. coast of Bithynia, in the territory of the Mariandyni. In Paphlagonia was Sinope, which established a species of sovereignty over the other communities. In Pontus was Amnisus, the mother city of Trapezus. On the east coast stood the cities of Phasis, Dioscurias, and Phanagoria; this last was the principal seat of the slave trade, and during the Macedonian period, the staple for Indian commodities, imported across the Oxus and the Caspian Sea. Panticapaeum, in the Tauric Chersonese, was the capital of the little kingdom of the Bosporus, so intimately connected with the corn trade of Greece, especially of Athens. On the north coast was the city of Tanais, on the river of the same name; and Olbia, at the mouth of the Borysthenes. These two places, and Olbia in particular, were of the highest importance for the inland

trade, which, issuing from thence in a northern and easterly direction, was extended to the very centre of Asia. The settlements on the south-west coast appear never to have attained any consideration; the principal traffic of Greek ships in that sea tended to more northerly ports.

ISTRIA was near the south embouchure of the Danube; TOMI, CALLATIS, ODESSUS and APOLLONIA, more to the south. (Comp. Heeren, *Man. of Anc. Hist.* p. 162, trans; Grote, *Hist. of Greece*, vol. iii. p. 316, vol. iv. p. 337.)

The exchange of commodities led the traders beyond the Palus Maeotis, through the steppe, where the horde of the central *Kirghiz* now pasture their herds, — and through a chain of Scythian-Scolotic tribes of the Argippaeans and Issedones, to the Arimaspae, dwelling on the northern declivity of the *Altai*, and possessing much gold. This tract, the locality of which has been placed between the 53rd and 55th degrees of latitude, and which has again become famous by the Siberian gold-washings, opened up by means of the Black Sea an important source of wealth and luxury to the Greeks. While in another direction the inland traffic between the Prussian coasts and the Greek colonies, the relations of which are shown, by fine coins, struck probably before the eighty-fifth Olympiad, which have been recently found in the *Netz* district (*Abhandl. der Berl. Akad.* 1833, pp. 181—224), brought the coasts of the Northern Ocean into connection with the Euxine and Adriatic. The amber, of which this trade consisted, was conveyed to people from people, through Germany, and by the Kelts on either declivity of the Alps, to the Padus, and through Pannonia to the Borysthenes. (Humboldt, *Cosmos*, vol. ii. pp. 129, 141, trans.)

The Byzantines were masters of the commerce of the Euxine, and it was through them that the supply of articles for which it was celebrated, was brought into the markets of the Mediterranean. These are stated by Polybius (iv. 38) to be hides (some assert that *βρέμματα*, and not *δέρματα*, is the true reading), slaves of the best description, honey, wax, and salt-fish. The pickled fish of the Euxine was famous throughout antiquity (Athen. iii. p. 116), and the figure of a fish on the coins of the Greek cities on this sea, as well as of a fish-hook on those of Byzantium, shows what a value was set upon this trade.

The carrying trade of Central and Northern Asia, which even as early as the times of the Seleucidae had taken the route of the Black Sea, became for the Greeks under the Romans, and during the earlier portion of the Lower Empire, a most important branch of commerce.

The inroads of the Goths and Huns upon the provinces of the Black Sea diverted in great measure the Indian trade into other channels. When the route from Europe to India by the Red Sea was cut off in consequence of Aegypt being under the dominion of the Arabs, commerce sought and obtained an outlet in another direction, and Constantinople became the depôt of Eastern trade.

In the twelfth century Genoa owed her commercial prosperity to the overland trade with India, which she carried on by means of her mercantile establishments on the Euxine.

3. *Shape and Admeasurements.*— The ancients compared this sea to a Scythian bow; of which the north coast between the Thracian Bosporus and the Phasis constituted the bow, and the south coast the string. (Hecat. *Fr.* 163; Strab. ii. p. 186; Dionys. 146; Plin. iv. 12.)

In respect of dimensions as far as regards the circumference, and some transverse lines across it, they seem to have been sufficiently informed. But though Strabo knew its general dimensions, he has totally failed in point of form, for he imagined the west side from the Bosporus to the Borysthenes was a straight line, while at Dioscurias it formed a narrow deep gulf. (i. p. 125.) On the other hand, the form as given by Ptolemy (iii. 10) is very tolerable. He places the Phasis and Gulf of *Varna* opposite to each other, as they nearly are, and the widest part between the Bosporus and the Borysthenes. He also approaches the truth in the space between Carambis and Criumetopon, as well as their relative bearings. But his Maeotis is disproportionably large. (Rennell, *Compar. Geog.* vol. ii. p. 276.) Strabo (p. 124) places the narrowest distance between Carambis and Criumetopon. [CARAMBIS.]

The entire circuit of the Euxine, according to Rennell (*l. c.*), measured through the different points mentioned in the Periplus, and in the line that an ancient ship would have sailed to coast it, is 1,914 geog. miles, and which turned into Roman miles in the proportion of 60 to 72 are equal to 2,392 M. P. It appears an extraordinary coincidence that 2,360 M.P. should be the estimate of Agrippa, as reported by Pliny (iv. 12) for the circuit of the Euxine. Other estimates in Pliny (*l. c.*) are Varro 2,150; Mutianus 2,865; Artemidorus 2,619. Strabo (ii. p. 125) makes it out at 25,000 stadia, while Polybius (iv. 5) has 22,000 stadia. It is a remarkable fact that Polybius, quoted by Pliny (iv. 12) states that the distance between the Thracian and Cimmerian Bosporus on a straight line was 500 M. P., which agrees so well with the actual distance, that it proves the exact knowledge of the ancients on this point; and that they had a more accurate method of determining a ship's way than has been believed. The Periplus of Arrian addressed to Hadrian contains, according to Gibbon's epigrammatic expression in his 42nd chapter, "whatever the governor of Pontus had seen from Trebizond to Dioscurias; whatever he had heard, from Dioscurias to the Danube; and whatever he knew, from the Danube to Trebizond." Thus, while Arrian gives much information upon the south and east side of the Euxine, in going round the north shore his intervals become greater, and his measurements less attended to. Rennell, in the second volume of the work already quoted, has identified most of the cities, promontories, and embouchures of rivers, that appear in the Periplus.

The area of the Black Sea differs but little from that of the Caspian. The Euxine and Maeotis, taken together, are about $\frac{1}{24}$ larger than the Caspian.

4. *Physical Geography.*— Polybius (iv. 39—43) has hazarded a prediction that the Euxine was doomed to become, if not absolutely dry land, at any rate unfit for navigation. The reasoning by which he arrived at this conclusion is curious. Whenever, he says, an infinite cause operates upon a finite object, however small may be the action of the cause, it must at last prevail. Now, the basin of the Euxine is finite, while the time during which the rivers flow into it, either directly or through the Palus Maeotis, bringing with them their alluvial deposit, is infinite, and should it, therefore, be only a little that they bring, the result described must

ultimately come to pass. But when we consider how great the accumulation is from the numerous streams that empty themselves into this basin,—that is, how powerful and active is the operation of the cause—then it is manifest that not only at some indefinite time, but speedily, what has been said will come to pass.

He then strengthens his position thus assumed, by stating that, according to all tradition, the Palus Maeotis, having been formerly a salt sea conjoined, as it were, in the same basin (*σύῤῥους*) with the Euxine, had then become a fresh-water lake of no greater depth of water than from five to seven fathoms, and no longer therefore navigable for large ships, without the assistance of a pilot; and he further instances, as an evidence of the progress of his cause, the great bank (*ταινία*) 1,000 stadia long, which appears in his time to have existed one day's sail off the mouths of the Danube, and upon which the sailors, while they thought themselves still out at sea, very often ran aground by night, and which was familiarly called by them *στήθη*, or the breast, as in Latin the word "dorsum" was applied to the same formation. (Comp. Strab. i. p. 50; Amm. Marc. xxvi. 8. § 46.) Arrian makes no mention of this bank, nor can any traces of it be found now. Either, therefore, the weight of water has been sufficient, at some time or other, to disperse this accumulation which it had before assisted to form, or the land at the mouth of the river has so increased since the time when Polybius and Strabo wrote, that what was then a bank at a distance of thirty-five or forty miles (a moderate computation for a day's sail), has now become an integral part of the main-land.

This opinion of Polybius was not altogether new. Straton of Lampsacus (Strab. i. pp. 49, 50) held the same view; indeed, he said more. According to him the Euxine is very shallow,—was then filling up with mud from the deposit of the rivers (*ἴλους πληροῦσθαι*), its water was perfectly fresh, and would shortly be choked up; and its west side was already nearly in that state.

However plausible the theory of Polybius may be, there seems no probability of his anticipation being realised. The depth of the Euxine itself, and the constant and vigorous rush of water through the comparatively straight, narrow, and deep passage of Constantinople, will always be sufficient to contain, or rather to carry off, any deposit, however large, which the Danube, the drainage of so large a portion of Europe, or the Phasis, the Halys and other Asiatic streams, or the mighty rivers of the North can bring down from the countries through which they flow. (*Journ. Geog. Soc.* vol. i. pp. 101—122; Lyell, *Princ. of Geology*, vol. i. p. 24.)

It has been thought that, at an epoch long anterior to the historical ages, the Caspian and the Euxine were united (comp. Humboldt, *Asie Centrale*, vol. ii. p. 146). The physical traces of this may easily have given rise to the fancies of the ancients connecting the Caspian with the Euxine by means of the river Phasis (Hecat. p. 92, Ed. Klausen), or through the Palus Maeotis (Strab. xi. p. 509), as well as their traditions about the overpourings of the swollen higher seas into those that were lower. [E. B. J.]

EVA. [CYNURIA.]

EVAN. [MESSENIA.]

EVARCHUS (*Εὔαρχος*), a river in Asia Minor, which, according to Steph. B. (*s. v.* *Καππαδοκία*), formed the boundary between Paphlagonia and Cappadocia. (Comp. Plin. vi. 2; Menippus, p. 176, fol. ed. Hoffmann.) [L. S.]

EVAS. [LACONIA.]

EVE'NUS (*Εὔηνος*, less frequently, *Εὐηνός*: *Fidhari* or *Fidharo*), originally called LYCORMAS (*Λυκόρμας*), an important river of Aetolia, rising in the highest summit of Mt. Oeta in the territory of the Bomienses, a subdivision of the Aetolian tribe of the Ophienses. (Strab. p. 451.) Dicaearchus (61) was mistaken in saying that the Evenus rises in Pindus: Ptolemy (iii. 16. § 6) more correctly places its source in Callidromus, which is a part of Oeta. Strabo relates that the Evenus does not flow at first through the territory of the Curetes, which is the same as Pleuronia, but more to the E. by Chalcis and Calydon, that it afterwards turns to the W. towards the plains in which Old Pleuron was situated, and that it finally flows in a southerly direction into the sea, at the distance of 120 stadia from the promontory of Antirrhium. (Strab. pp. 451, 460; comp. Thuc. ii. 83; Mel. ii. 3; Plin. iv. 3.) Its real direction however is first westerly, and afterwards south-west. It receives numerous torrents from the mountains through which it flows, and in winter it becomes a considerable river, flowing with great rapidity, and difficult to cross on account of the great stones which are carried down by its stream. ("Eveni rapidae undae," Ov. *Met.* ix. 104; *Ποταμὸν πολλῷ κυμαίνοντα καὶ ὑπὲρ τὰς ὄχθας αἰρόμενον*, Philostr. Jun. *Imag.* 16.) The Evenus is celebrated in mythology on account of the death of the centaur Nessus, who was slain by Hercules because he offered violence to Deïnaeira, as he carried her across this river. (Soph. *Trach.* 557.) This tale is, perhaps, only a figure of the impetuosity of the river, and of the danger to which unwary travellers are exposed in crossing its channel from the rise of the waters when swollen by sudden showers. (Mure, *Tour in Greece*, vol. i. p. 170.) The river is said to have derived its name from Evenus, the son of Ares, and the father of Marpessa. When his daughter was carried off by Idas, the son of Aphareus, he pursued the ravisher; but being unable to overtake him he threw himself into the Lycormas, which was henceforward called after him. (Apollod. i. 7. § 8; Ov. *Ibis*, 515; Prop. i. 2. 18.) Its modern name of *Fidharo* or *Fidhari* is derived from *Φίδι*, the Romaic form of *Ὄφις*, and is therefore supposed by Leake to be a vestige of *Ὀφιεῖς*, the ancient people in whose territory the river rose. (Leake, *Northern Greece*, vol. ii. p. 625; comp. p. 599.) From Evenus is formed the adjective *Eveninus*. ("Matres Calydonides Eveninae," Ov. *Met.* viii. 527.)

EVE'NUS (*Εὔηνος*), a small river of Mysia, flowing in a southern direction from Mount Temnus into the Elaeus Sinus, near Pitane. An aqueduct from it supplied the town of Adramyttium with water. (Strab. xiii. p. 614; Plin. v. 32.) [L. S.]

EVORAS. [TAYGETUS.]

EX, EXITANI. [HEXI].

EXAMPAEUS (*Ἐξαμπαῖος*, Herod. iv. 52, 81), a district of W. Scythia, between the Borysthenes and the Hypanis. Among the Greeks it was called the "Sacred Way" (*Ἱεραὶ ὁδοί*, some read *Ἐννέα Ὁδοί*). The Greek is probably not a translation of the Scythian word, which may be connected with the Indo-European *pani peni* = "water." (Schafarik, *Slav. Alt.* vol. i. pp. 284. 505.) Potocki (*Voyage dans les Steps D'Astrakhan et du Caucase*,

vol. i. pp. 158. 186) places this district between the *Bog* and the *Dnieper*, and identifies the spring of bitter water, of which Herodotus (iv. 81) speaks with the *Sinaja-woda*, which falls into the *Bog*, at the village of *Bogopol*. Ritter (*Vorhalle*, p. 345) connects the bowl seen by Herodotus (*l. c.*) with the worship of Buddha, in accordance with his theory of deriving the religion of Scythia from that of India. The name of the king Ariantes he refers to Aria, the country of the worshippers of Buddha in Aria-Bactria, and considers the vessel to have been among the offerings to that deity. [E. B. J.]

EXCISUM, a place in Gallia, appears in the Antonine Itin. as the next place after Aginnum (*Agen*) on a road from *Bordeaux* to Argentomagus (*Argenton*). The distance is 13 Gallic leagues from Aginnum to Excisum. The Table gives the same distance. D'Anville (*Notice*, &c.) says that the site of Excisum is *Ville Neuve*, which has succeeded to another and an older place, the monastery of which was named Exsciense in the titles of the abbey of *Moissac*. [G. L.]

EZION GEBER (Γεσιὼν Γάβερ, LXX.). [BERENICE; AELANA; ELATH.]

F.

FA'BARIS, a river of the Sabines, mentioned under that name by Virgil (*Aen.* vii. 715), who is copied by Vibius Sequester (p. 10), and Sidonius Apollinaris (*Ep.* i. 5), but which, according to Servius, is the same as the FARFARUS of Ovid (*Met.* xiv. 330). This last is unquestionably the stream now called *Farfa*, which flows into the Tiber, a few miles above the *Correse*, and about 35 miles from Rome. It gives name to the celebrated Abbey of *Farfa*, which was founded in A. D. 681, and during the middle ages was one of the most famous monasteries in Italy. (Gell, *Top. of Rome*, p. 232.) [E. H. B.]

FA'BIA, a town of Latium on the Alban Hills, known to us only from the mention, by Pliny, of the "Fabienses in Monte Albano" (iii. 5. s. 9). It is at least a plausible conjecture, that they occupied the site of the modern village of *Rocca di Papa*, high up on the Alban Mount, and on the road which led from the lake to the temple of Jupiter, on the highest summit. (Gell, *Top. of Rome*, p. 373; Nibby, *Dintorni*, vol. iii. p. 20.) [E. H. B.]

FABRATE'RIA (Φαβρατερία, Strab. v. p. 237: *Eth.* Fabraternus: *S. Giovanni in Carico*), a city of Latium, situated on the Via Latina, between Frusino and Aquinum, and near the confluence of the Liris with the Trerus or *Sacco*. (Strab. *l. c.*; *Itin. Ant.* pp. 303, 305.) It was originally a Volscian city, but in B. C. 329 it is mentioned as sending deputies to Rome, to place itself under the protection of the republic against the Samnites, who were at that time pressing on in the valley of the Liris. (Liv. viii. 19.) We hear no more of it till B.C. 124, when it was one of the places at which a Roman colony was established by C. Gracchus. (Vell. Pat. i. 15.) From this circumstance probably arose the distinction, recognised both by Pliny and by inscriptions, between the "Fabraterni novi" and "Fabraterni veteres" (Plin. iii. 5. s. 9; Orell. *Inscr.* 101, 102), the latter being the original inhabitants of the municipium. It is uncertain whether the colony referred to by the Liber de Coloniis is the same with that of Gracchus, or one of later date. (*Lib. Colon.* p. 234.) But though the colonists and the old inhabitants appear to have formed two separate municipal bodies, it is not certain whether they occupied different sites. It is clear that the Fabrateria of Strabo and the Itineraries, which they place *on* the Via Latina, could not have occupied the site of the modern *Falvaterra*, a village on a hill some distance to the S. of the line of that road: and there seems little doubt from the inscriptions found there that the ruins still visible on the right bank of the Liris, just below its junction with the *Tolero* or *Sacco*, are those of Fabrateria Nova. These ruins, which have been regarded by many writers as those of Fregellae [FREGELLAE], are situated in the territory of *S. Giovanni in Carico*, about three miles from *Falvaterra* and four from *Ceprano:* they indicate a town of considerable importance, of which portions of the city walls are still extant, as well as the remains of a temple, and fragments of other buildings of reticulated masonry. Numerous portions of pavements, mosaics, and other ancient remains have been also found on the spot. (Romanelli, vol. iii. p. 380; Chaupy, *Maison d'Horace*, vol. iii. p. 476; Mommsen, *Inscr. Regn. Neap.* p. 234.) The site of Fabrateria Vetus is uncertain: it may have occupied the same position as the modern *Falvaterra;* but the discovery of inscriptions relating to it at *Ceccano*, more than 12 miles higher up the valley of the *Tolero*, renders it probable that its site must be transferred thither. (Mommsen, *l. c.*)

Cicero incidentally notices Fabrateria as a town on the Via Latina, where Antony and his friends had concocted plots against him (Cic. *ad Fam.* ix. 24): and Juvenal mentions it as a quiet and cheap country town, like the neighbouring Sora, where a good house could be obtained at a moderate price (Juv. iii. 224). Both these notices probably relate to the *new* town of the name. [E. H. B.]

FAESULAE (Φαισοῦλαι, Ptol., App.; Φαισόλα, Pol.; *Eth.* Faesulanus: *Fiesole*), an ancient and important city of Etruria, situated on a hill rising above the valley of the Arnus, about 3 miles from the modern city of *Florence*. The existing remains sufficiently prove that it must have been a place of consideration as an Etruscan city, and Silius Italicus alludes to it as eminent for skill in divination (viii. 477), a character which could never have attached to a place not of remote antiquity, but no mention of it is found in history previous to the Roman dominion, nor do we know at what time or on what terms it submitted to the Roman yoke. The first mention of its name occurs in B. C. 225, during the great Gaulish War, when the invaders were attacked by the Roman army on their march from Clusium towards Faesulae. (Pol. ii. 25.) It again appears in the Second Punic War as the place in the neighbourhood of which Hannibal encamped after he had crossed the Apennines and forced his way through the marshes in the lower valley of the Arnus, and from whence he advanced to meet Flaminius (who was then encamped at Arretium), before the battle of Trasymene. (Id. iii. 80, 82; Liv. xxii. 3.) Faesulae is described as at that time immediately adjoining the marshes in question, and it is probable that the basin of the Arno just below Florence was then still marshy and subject to inundations. [ARNUS]. According to Florus (iii. 18. § 11), Faesulae was taken and ravaged with fire and sword during the Social War (B. C. 90—89): but it seems more probable that this did not take place till the great devastation of Etruria by Sulla, a few years later. It is certain that after that event Faesulae was one of the places selected by the dictator for the establishment of a

numerous military colony (Cic. *pro Muren.* 24, *in Cat.* iii. 6. § 14), and, near 20 years after, we find these colonists of Sulla, a factious and discontented body of men, giving the chief support to the revolutionary movements of Catiline. It was on this account that that leader made Faesulae the headquarters of his military preparations under Manlius, and thither he betook himself when driven from Rome by Cicero. (Sall. *Cat.* 24, 27, 30, 32; Appian, *B. C.* ii. 3; Cic. *pro Muren.* 24, *in Cat.* ii. 6. § 14.) Here he organised a force of two legions, and continued to maintain his ground in the mountains near Faesulae, till, hemmed in by the armies of Metellus and Antonius, he was compelled to give battle to the latter near Pistoria. (Sall. *l.c.* 56, 57.) The curious legends concerning Catiline, which have passed into the early chronicles of Florence, where he figures almost as a national hero (Malespini, *Istor. Fiorent.* cc. 13—21), prove the deep impression left in this part of Etruria by the events connected with his fall. From this time we hear little more of Faesulae: it appears to have sunk into the condition of an ordinary municipal town under the Roman empire (Plin. iii. 5. s. 8, vii. 13. s. 11; Ptol. iii. 1. § 47), and the growth of the neighbouring Florentia was probably unfavourable to its prosperity. But in the Gothic wars, after the fall of the Western Empire, Faesulae again appears as a strong fortress, which was not reduced by Belisarius until after a long siege. (Procop. *B. G.* ii. 23, 24, 27.)

In the middle ages Faesulae was reduced to insignificance by the growing power of the Florentines, and gradually fell into decay. According to the ordinary histories of Florence (Machiavelli, Villani, &c.), it was taken and destroyed by the Florentines in A. D. 1010, but much doubt has been thrown on this statement by modern historians. *Fiesole* is now a mere village, though retaining its episcopal rank and ancient cathedral.

The ruins of Faesulae, especially the remains of its ancient walls, confirm the accounts of its having been an important Etruscan city. Large portions of these walls, constructed in the same style with those of Volaterrae and Cortona, though of somewhat less massive masonry, were preserved till within a few years, and some parts of them are still visible. The whole circuit however was less than two miles in extent, forming a somewhat quadrangular enclosure, which occupied the whole summit of the hill, an advanced post or buttress of the Apennines, rising to the height of more than 1000 feet above the valley of the Arnus. The highest point, now occupied by the convent of *S. Francesco*, formed the Arx of the ancient city, and appears to have been fortified by successive tiers of walls, in the same style as those which encircled the city itself. Within the circuit of the walls are the remains of the ancient theatre, which have been as yet but imperfectly excavated; but there appears no doubt that they are of Roman date and construction, though this theatre is repeatedly referred to by Niebuhr as a monument of Etruscan greatness. (Niebuhr, vol. i. pp. 130, 135; Micali, *Ant. Pop. Ital.* vol. i. p. 152; Dennis, *Etruria*, vol. ii. p. 127.) Near it was discovered a curious cistern or reservoir for water, probably of Etruscan date, roofed in by converging layers of stone, so arranged as to form a rude kind of vaulting. Of the numerous minor objects of antiquity that have been found on the site of Faesulae, the most interesting is a bas-relief of a warrior of very ancient style, and one of the most curious specimens of *early* Etruscan art. It is figured by Micali (pl. li. fig. 3). All the remains of antiquity at Faesulae are fully described by Dennis (*l.c.* pp. 119—130). [E.H.B.]

FALACRI'NUM (Phalacrine, Suet.), a village and station on the Via Salaria, in the Sabine territory, and in the heart of the Apennines, 16 M. P north of Interocrea. (*Itin. Ant.* p. 307; *Tab. Peut.*) It is noticed as the birthplace of the emperor Vespasian, but was a mere village ("vicus modicus," Suet. *Vesp.* 2). Its site is fixed by the distance given from *Antrodoco*, at a spot just below the modern town of *Civita Reale*, where there exists an ancient church mentioned in documents of the middle ages as *S. Silvestro in Falacrino*. The name of *Falacrine* is still found in the 14th century, as one of the villages from which the town of *Civita Reale* was peopled. (Holsten. *Not. ad Cluv.* p. 118; D'Anville *Analyse Géogr. de l'Italie*, p. 167.) [E. H. B.]

FALE'RIA or FALE'RIO (*Eth.* Faleriensis or Falerionensis: *Fallerona*), a town of Picenum on the left bank of the river Tinna, about 20 miles from the sea. We learn very little about it from ancient authors, but the Falerienses (written in our MSS. Falarienses) are mentioned by Pliny among the municipal towns of the interior of Picenum: and the "Falerionensis ager" is noticed among the "civitates Piceni" in the Liber Coloniarum. (Plin. iii. 13. s. 18; *Lib. Colon.* p. 256.) But its existence as a considerable municipal town, with its local senate and magistrates, is attested by inscriptions of the time of Domitian, Hadrian, and the Antonines: as well as by the ruins still visible on the left bank of the *Tenna*, about a mile below the modern village of *Fallerona*, among which those of a theatre and amphitheatre are the most conspicuous. The former has been recently cleared out, and the excavations have brought to light many statues and other ancient fragments, as well as the architectural features of the building itself, in good preservation. (De Minicis, in the *Ann. dell' Inst.* 1839, pp. 5—61.) From one of the inscriptions discovered here we learn that the territory of Faleria bordered on that of Firmum, and that it had received a colony of veterans under Augustus. (Orell. *Inscr.* 3118.) Another mentions its forum, capitolium, &c. (De Minicis, *l.c.* p. 49.) The correct designation of the citizens appears to have been "Falerienses *ex Piceno*," but another inscription gives the form Falerio or Falerione for the name of the town, which is preserved in the modern *Fallerone*. [E. H. B.]

FALE'RIA or FALE'SIA, a port on the coast of Etruria, nearly opposite to the island of Ilva, and a little to the eastward of the promontory of Populonium. It is mentioned by Rutilius, in his voyage along this coast (*Itin.* i. 371—380), under the name of Faleria: but in the Maritime Itinerary (p. 501) the name is written *Falesia*, which appears to have been the prevalent form, as the Portus Falesiae, or *Porto Falese*, is repeatedly mentioned in the middle ages until it became so choked with sand as to render it useless. (Targioni-Tozzetti, *Viaggi nella Toscana*, vol. iv.) It was situated at the entrance of an extensive lagoon or padule, which, in the time of Rutilius, was converted into a fishpond. [E. H. B.]

FALE'RII (Φαλέριοι, Strab.; Φαλέριον, Dionys., Steph. B., Ptol.: *Eth.* Φαλίσκος, Faliscus: *Sta. Maria di Falleri*), an ancient and powerful city of Etruria, situated in the interior of that country, a few miles W. of the Tiber, and N. of Mount Soracte. It appears in historical times, and when it first came into collision with the Roman power, as a purely

Etruscan city; and there is even much reason to believe that it was at that time one of the twelve cities which composed the Etruscan confederation. [ETRURIA, p. 864.] But there is much difficulty with regard to its origin; many ancient writers concurring in representing the population as one different from the rest of the Etruscan nation. A tradition, adopted by Dionysius and Cato, ascribed to them an Argive or Pelasgic origin; and the former author expressly tells us that even in his day they retained some traces of this descent, and especially that the worship of Juno at Falerii was in many points similar to that of the famous Argive Juno. (Dionys. i. 21; Cato, *ap. Plin.* iii. 5 s. 8; Steph. B. *s. v.* Φαλίσκος.) The poets and mythographers went a step further, and ascribed the direct foundation of Falerii to a certain Halesus or Haliscus, a son of Agamemnon, whose name they connected with Faliscus, the ethnic appellation of the inhabitants of Falerii. (Serv. *ad Aen.* vii. 695; Ovid, *Fast.* iv. 73, *Amor.* iii. 13, 31; Solin. 2. § 7.) Strabo speaks of the Faliscans (whom he represents as inhabiting two towns, Falerium and Faliscum) as, according to some authors, a peculiar people distinct from the Etruscans, and with a language of their own (v. p. 266); but this was certainly not the case in his day, when all this part of Etruria was completely Romanised. If any dependence can be placed on these statements they seem to indicate that Falerii, like Caere, was essentially Pelasgic in its origin; and that, though it had fallen, in common with the other cities of Southern Etruria, into the hands of the Etruscans properly so called, it still retained in an unusual degree its Pelasgic rites and customs, and even a Pelasgic dialect. But it is strange to find, on the other hand, that some points seem to connect the Faliscans more closely with the neighbouring Sabines: thus, the very same Juno who is identified with the Argive Hera, was worshipped, we are told, under the name of Juno Curitis or Quiritis, and represented as armed with a spear. (Tertull. *Apol.* 24; Gruter, *Inscr.* p. 308. 1.) The four-faced Janus also (Janus Quadrifrons), who was transferred from Falerii to Rome (Serv. *ad Aen.* vii. 607.), would seem to point to a Sabine connection: there is, at least, no other evidence of the worship of this deity in Etruria previous to the Roman conquest.

Be this as it may, it is certain that during the historical period Falerii appears as a purely Etruscan city. It is first mentioned in Roman history in B. C. 437, when the Falisci and Veientes lent their support to the Fidenates in their revolt against Rome, and their combined forces were defeated by Cornelius Cossus. (Liv. iv. 17, 18.) From this period till the fall of Veii we find the Faliscans repeatedly supporting the Veientes against Rome; and when the siege of Veii was at length regularly formed, they did their utmost to induce the other cities of Etruria to make a general effort for its relief. Failing in this, as well as in their own attempts to raise the siege, they found themselves after the capture of Veii exposed single-handed to the vengeance of the Romans, and their capital was besieged by Camillus. The story of the schoolmaster and the generous conduct of the Roman general is well known: it is probable that this tale was meant to conceal the fact that Falerii was not in reality taken, but the war terminated by a treaty, which is represented by the Roman historians as a "deditio" or surrender of their city. (Liv. v. 8, 13, 19; Plut. *Camill.* 9, 10; Dionys. *Fr. Mai*, xiii. 1, 2; Diod. xiv. 96; Flor. i. 12.) From this time the Faliscans continued on friendly terms with Rome till B. C. 356, when they joined their arms to the Tarquinians, but their allied forces were defeated by the dictator C. Marcius Rutilus; and the Faliscans appear to have obtained a fresh treaty, and renewed their friendly relations with Rome, which continued unbroken for more than 60 years from this time. But in B. C. 293 we find them once more joining in the general war of the Etruscans against Rome. They were, however, quickly reduced by the consul Carvilius, and though they obtained at the time only a truce for a year, this appears to have led to a permanent peace. (Liv. vii. 16, 17, x. 46, 47; Diod. xvi. 31; Frontin. *Strat.* ii. 4.) We have no account of the terms on which this was granted, or of the relation in which they stood to Rome, and we are wholly at a loss to understand the circumstance, that, after the close of the First Punic War, in B. C. 241, long after the submission of the rest of Etruria, and when the Roman power was established without dispute throughout the Italian peninsula, the Faliscans ventured single-handed to defy the arms of the Republic. The contest, as might be expected, was brief: notwithstanding the strength of their city, it was taken in six days; and, at once to punish them for this rebellion, and to render all such attempts hopeless for the future, they were compelled to abandon their ancient city, which was in a very strong position, and establish a new one on a site easy of access. (Liv. *Epit.* xix.; Pol. i. 65; Zonar. viii. 18; Oros. iv. 11; Eutrop. ii. 28.)

This circumstance, which is mentioned only by Zonaras, is important as showing that the existing ruins at *Sta. Maria di Falleri* cannot occupy the site of the ancient Etruscan city, the position of which must be sought elsewhere. The few subsequent notices in history must also refer to this second or Roman Falerii; and it was here that a colony was established by the triumvirs which assumed the title of "Colonia Junonia Faliscorum," or "Colonia Falisca." (Plin. iii. 5. s. 8; *Lib. Colon.* p. 217; Gruter, *Inscr.* p. 288. 1.) It does not, however, appear to have ever risen into a place of importance; and, notwithstanding its cognomen of Junonia, it is evident that the ancient temple of Juno on the site of the abandoned city was that which continued to attract the votaries of religion. (Ovid, *Amor.* iii. 13. 6.) The period of its complete decay is unknown. The Tabula still notices "Faleros" (by which the Roman town is certainly meant) as situated 5 miles from Nepe, on the road to Ameria; and it retained its episcopal see as late as the 11th century. But in the middle ages the advantages of strength and security again attracted the population to the original site; and thus a fresh city grew up on the ruins of the Etruscan Falerii, which ultimately obtained the name of *Civita Castellana*. (Nibby, *Dintorni di Roma*, vol. ii. pp. 23—26.) The site of the Roman Falerii (which was about 4 miles distant from *Civita Castellana*, and 5 from *Nepi*) is now wholly deserted, with the exception of a single farm-house, and an ancient ruined church, still called *Sta. Maria di Falleri*. But a large portion of the ancient walls, with their gates and towers, still remains; and though obviously not of very early date, they have contributed to the mistake of several modern writers, who have not paid sufficient attention to the distinction between the earlier and later Falerii, and have thus regarded the existing remains at *Falleri* as those of the celebrated Etruscan city. But all accounts

agree in describing the Falerii besieged by Camillus, as well as the city taken by the Romans in B. C. 241, as a place of great natural strength, a character wholly inapplicable to the site of *Falleri*, the walls of which are on one side easily exposed to attack, just as the site of the *new* city is described by Zonaras (εὐέφοδος, Zonar. *l. c.*). On the other hand, this description applies perfectly to *Civita Castellana;* and there can be little or no doubt that the opinion first put forward by Cluver, and since adopted by many antiquarians, correctly regards that place as the representative of the Etruscan or original Falerii. No other ancient remains are visible there, except a few fragments of the walls; but these are of a more ancient style of construction than those of *Falleri*, and thus confirm the view that they are vestiges of the Etruscan city. (For a full discussion of this point, see Nibby, *Dintorni di Roma*, vol. ii. pp. 15—30; and Dennis, *Etruria*, vol. i. pp. 114—147.) Gell and Müller, the two chief authorities who were misled into placing the Etruscan city at *Falleri*, were thus led to regard *Civita Castellana* as the site of Fescennium, a town of far inferior importance; though the former himself admits that that place would correspond better with the descriptions of Falerii. (Gell, *Top. of Rome*, pp. 235—240; Müller, *Etrusker*, vol. i. p. 110.)

The site of *Civita Castellana*, indeed, is not only one of great strength, from the vast and deep ravines which surround it on almost all sides, but affords space for a city of considerable extent; and the population and power of the ancient Falerii are attested by the fact that, in its last hopeless struggle against the Roman power, it is said to have lost 15,000 men in the field. (Oros. iv. 11; Eutrop. ii. 28.) The existing walls of Roman Falerii enclose a much smaller space, being only about 2300 yards in circuit, and could therefore never have belonged to a city of the first class. (Gell, p. 241.) They are, however, of interest, from their excellent preservation, and present one of the best specimens extant of Roman fortification: they are flanked at short intervals by projecting square towers, which are most numerous on the two sides where they stand completely in the plain, and much fewer on the S. side of the city, where the wall borders on a small ravine, and is protected by the nature of the ground. The gateways, of which several remain in good preservation, are regularly arched, and the masonry of the walls themselves has throughout a character of regularity wholly different from any of those of ancient Etruscan origin.

The territory of Falerii appears to have been in ancient times extensive and fertile. Ovid, whose wife was a native of the place, speaks of the "pomiferi Falisci," and of the rich pastures in which its cattle were fed. (Ovid, *Amor.* iii. 13. 1.) It was celebrated also for its sausages, which were known as "ventres Falisci," and were considered to rival those of Lucania. (Varr. *L. L.* v. 111; Martial, iv. 46. 8.)

There is no doubt that Faliscus was only the ethnic form derived from Falerii, and the Falisci usually mean the inhabitants of that city. Those writers, indeed, who speak of the Falisci as a separate people, ascribe to them the possession of two cities, Falerii and Fescennium (Dion. Hal. i. 21); but the latter appears to have been a place of inferior importance, and was probably a mere dependency of Falerii in the days of its power. There is, however, much difficulty in a passage of Strabo (v. p. 226) in which he speaks of "Falerii and Faliscum" as two separate towns; and both Solinus and Stephanus of Byzantium seem to acknowledge the same distinction. Little dependence can, indeed, be placed upon the accuracy of these two last authorities; and the Faliscum of Strabo (if it be not merely a mistake for Fescennium) may probably be the same place which he again alludes to shortly after as "Aequum Faliscum" (Αἰκουμφαλίσκον), and describes as situated on the Flaminian Way between Rome and Ocriculi. No other author mentions a *town* of this name, but the "Aequi Falisci" are mentioned both by Virgil and Silius Italicus. (Virg. *Aen.* vii. 695; Sil. Ital. viii. 491.) Ancient commentators appear to have understood the epithet of *Aequi* as a moral one, signifying "just" (Serv. *ad Aen. l. c.*); while Niebuhr supposes it to indicate a national connection with the Aequians (vol. i. p. 72): but there can be little doubt that in reality it referred to the physical position of the people, and was equivalent merely to "Faliscans of the Plain." It seems, however, impossible to understand this, as Müller has done (*Etrusker*, vol. i. p. 100), as referring to the site of the *new* city of Falerii. It is far more probable that the plain on the banks of the Tiber was meant; and this would agree with the statement of Strabo, who places his "Aequum Faliscum" on the Flaminian Way, where it is natural enough that a large village or *borgo* may have grown up, during the flourishing ages of Rome, within the Faliscan territory, but distinct both from the more ancient and later Falerii, neither of which was situated on the line of that high road. Unfortunately the passage of Strabo is obviously corrupt, and none of the emendations proposed are altogether satisfactory. (See Kramer, *ad loc.*)

The coins ascribed by earlier numismatists to Falerii belong in fact to Elis, the inscription on them being ΓΑΛΕΙΩΝ, the ancient Doric form with the digamma prefixed. [ELIS.] [E. H. B.]

FALERNUS AGER, a district or territory in the northern part of Campania, extending from the Massican hills to the N. bank of the Vulturnus. It was celebrated for its fertility, and particularly for the excellence of its wine, which is extolled by the Roman writers, especially by Horace, as surpassing all others then in repute. (Hor. *Carm.* i. 20. 10, ii. 3. 8, &c.; Virg. *G.* ii. 94; Sil. Ital. vii. 162—165; Propert. iv. 6. 73; Plin. xiv. 6. s. 8; Strab. v. pp. 234. 243; Athen. i. pp. 26, 27.) It is probable that the district in question derived its name originally from a town of the name of Faleria, but no mention of such occurs in history: and it was a part of the domain of Capua until its conquest by the Romans, who, after the great battle at the foot of Mount Vesuvius in B. C. 340, annexed the whole district N. of the Vulturnus to the Roman domains, and shortly after divided the lands thus acquired among the plebeians. (Liv. viii. 11, 12.) In B. C. 295 a colony was founded at Sinuessa, immediately adjoining the Falernian district (Liv. x. 21), but it does not appear that the latter was annexed to it: nor do we know to which of the neighbouring cities this favoured tract belonged for municipal purposes. In B. C. 217 the whole district was laid waste by the Carthaginian cavalry under Maharbal. (Liv. xxii. 13.)

On this occasion Livy distinctly tells us that the "Falernus ager" which was thus ravaged extended as far as the Aquae Sinuessanae, and almost up to the gates of Sinuessa itself: shortly afterwards (*Ib.* 15) he speaks of the Falernus ager as separated

from the "Campanus ager" by the Vulturnus. It is clear, therefore, that he used the term in the full extent given to it above. Pliny, on the contrary, appears to apply the name in a much more restricted sense: he describes the "ager Falernus" as lying "on the left hand as one proceeded from the Pons Campanus to the Colonia Urbana of Sulla" (xiv. 6. s. 8); which would exclude all the space between the Via Appia and the Vulturnus. The exact limits of the district cannot be fixed with certainty: the name was probably used in a narrower or a wider sense, sometimes with reference to the especial wine-growing district, sometimes to the whole of the fertile plain on the N. of the Vulturnus.

Pliny tells us that the Falernian wine was in his day already declining in quality, from want of care in the cultivation: the choicest kind was that called Faustianum, from a village of that name, probably so called in honour of Sulla, who had established a colony in this district. (Plin. xiv. 6.) Immediately adjoining the Falernus ager was the "Statanus ager," the wine of which is already noticed by Strabo, and this had in the time of Pliny attained even to a superiority over the true Falernian. (Plin. *l. c.*; Strab. v. pp. 234, 243; Athen. i. p. 26.) The exact situation of this district is unknown: but it appears to have bordered on the Falernian territory on the one side and that of Cales on the other.

Pliny also mentions (*l. c.*) a village called Cediae or Caediae in this district, which he places 6 miles from Sinuessa: it is evidently the same place which gave name to the "Caeditiae Tabernae" on the Via Appia, mentioned by Festus (p. 45. ed. Müller).

An inscription preserved in the neighbouring town of *Carinola* notices the "coloni Caedicianei" together with the Sinuesani. (Mommsen, *I. R. N.* 4021.) [E. H. B.]

FALISCI. [FALERII.]

FANUM FORTUNAE (Φᾶνον Φορτοῦναι, Ptol.; τὸ Ἱερὸν τῆς Τύχης, Strab.: *Eth.* Fanestris: *Fano*), a city of Umbria, situated on the coast of the Adriatic on the left bank of the river Metaurus, between Pisaurum (*Pesaro*) and Sena Gallica (*Sinigaglia*). It was here that the Via Flaminia, descending the valley of the Metaurus from Forum Sempronii, joined the line of road which led along the coast from Ancona and Picenum to Ariminum. (*Itin. Ant.* pp. 100, 126.) It is evident that the town must originally have derived its name from an ancient temple of Fortune: but of this we have no account, nor do we know whether it existed prior to the Roman conquest of this part of Italy. There must, however, have soon grown up a considerable town upon the spot, as soon as the Flaminian Way was completed; and in the Civil War of B. C. 49, we find it mentioned by Caesar as a place of importance which he hastened to occupy with one cohort, immediately after his advance to Ariminum. (Caes. *B. C.* i. 11.) For the same reason, in A.D. 69, the generals of Vespasian made it their head-quarters for some time before they ventured to attempt the passage of the Apennines, and advance upon Rome. (Tac. *Hist.* iii. 50.) These are the only occasions on which it figures in history; but we learn that it received a colony under Augustus, and appears to have become from thenceforth one of the most flourishing and considerable towns in this part of Italy. Its colonial rank is attested by inscriptions, on which it bears the title of "Colonia Julia Fanestris," or "Colonia Julia Fanum Fortunae," as well as by Mela and Pliny. (Plin. iii. 14. s. 19; Mel. ii. 4. § 5: *Lib. Colon.* p. 256; Orell. *Inscr.* 83, 1535, 3143, 3969.)

It was at the period of the establishment of this colony that the city was adorned with a basilica, of which Vitruvius, as we learn from himself, was the architect (Vitruv. v. 1. § 6), and to the same period belongs the triumphal arch of white marble, erected in honour of Augustus, which still forms one of the gates of the city on the Flaminian Way (Eustace, *Class. Tour*, vol. i. p. 287; Orell. *Inscr.* 602). Claudian, Sidonius, and the Itineraries attest the continued importance of Fanum, as it was commonly called, throughout the period, and it is probable that, like most of the cities on the Flaminian and Aemilian Ways, it retained some degree of prosperity long after the other towns of the province had fallen into decay. (Claudian, *in VI. Cons. Hon.* 500; *Itin. Ant.* pp. 126, 615; Sidon. Apoll. *Ep.* i. 5). But the city suffered severely in the Gothic wars, and its walls, which had been erected by Augustus, were destroyed by Vitiges. (Procop. *B. G.* iii. 11.) The modern city of *Fano* contains about 8000 inhabitants; it has no other relics of antiquity besides the arch above mentioned, and a few inscriptions. [E. H. B.]

FANUM FUGITIVI, a station on the Flaminian Way, between Interamna (*Terni*) and Spoletium (*Spoleto*). (*Itin. Hier.* p. 613.) It seems to have coincided with the spot now called *la Somma*, at the highest point of the pass between Interamna and Spoletium. [E. H. B.]

FANUM MARTIS, in Gallia Transalpina. 1. Mentioned in the Not. Imp., gave the name of Pagus Fanomartensis to a great part of the modern *Hainau* in the kingdom of Belgium. The Fanum Martis was in the territory of the Nervii, and in the division of Belgica Secunda. *Fammars* near *Valenciennes*, in the French department of Nord, is the site of Fanum Martis. Fanum was the residence of the praefectus of the Laeti Nervii, as we may conclude from the Notitia. The remains of a large building of the Roman period have been discovered at *Fammars*.

2. The Ant. Itin. places a Fanum Martis on the road from Alauna to Condate Redonum (*Rennes*), between Cosedia and Fines. D'Anville conjectures that Fanum Martis may be the commanding position of *Mont-martin*, which is on the line of the Roman road. Walckenaer fixes it at a place called *Tanie*; and Ukert (p. 487), at *Le Faouet*. The position we may assume to be unknown.

The Table places Fanum Martis between Reginea and Condate. If the position of Reginea were certain, perhaps that of Fanum Martis might be found. D'Anville supposes this Fanum Martis not to be the same as that mentioned in the Antonine Itin. between Alauna and Condate, and he fixes it at *Dinan*; but Walckenaer, who supposes Reginea to be Granville, fixes Fanum Martis at *Tanie*. [G. L.]

FANUM MINERVAE, in Gallia, is placed by the Anton. Itin. on the road from Durocortorum (*Reims*) to Divodurum (*Metz*), and 14 Gallic leagues from Durocortorum. The same place seems to be intended by the corrupt word Tenomia, as D'Anville has it, or Fanomia, as Walckenaer has it, in the Table, which places it 19 from *Reims*. We may either correct the distance 14 in the Itin., or suppose a station to be omitted, for the purpose of making the Itin. agree with the Table, which seems to have the true distance.

The site of the Fanum is supposed to be *Cheppe*,

on the line of the Roman road, and near the camp called the camp of Attila. [G. L.]

FANUM VACUNAE. [DIGENTIA.]

FANUM VENERIS. [PORTUS VENERIS.]

FANUM VOLTUMNAE, a place in Etruria, at which it was the custom of the Etruscans to hold the general meetings of the deputies from the different states of the confederation. (Liv. iv. 23, 61, v. 17, vi. 2.) It is evident, from its name, that it was originally a temple or sanctuary, and it is even probable that the meetings in question had at first a purely sacred character, but gradually assumed a political signification. There is no reason to suppose there was ever a *town* upon the spot, though there appears to have been a kind of fair at these annual meetings, at which traders assembled from the neighbouring parts of Italy. (Liv. vi. 2.) The situation of this national sanctuary is nowhere indicated, nor, indeed, does any mention of it occur after the fall of Etruscan independence: hence the sites which have been assigned to it are wholly conjectural. The opinion most commonly received would place it at *Viterbo:* others have fixed it at *Castel d'Asso*, in the same neighbourhood; and Dennis places it at *Monte Fiascone*, 9 miles from *Bolsena*, on the banks of the lake which derives its name from that city. There are certainly circumstances which would appear to connect the Fanum Voltumnae with Volsinii, and render it probable that it was somewhere in that neighbourhood. (Dennis, *Etruria*, vol. i. pp. 516—522.) [E. H. B.]

FARFARUS. [FABARIS.]

FAUSTINO'POLIS, a town in the south of Cappadocia, about 12 miles south of Tyana. It was named after the empress Faustina, the wife of M. Aurelius, who died there in a village, which her husband, by establishing a colony in it, raised to the rank of a town under the name of Faustinopolis. (Jul. Capitol. *M. Ant. Philos.* 26.) Hierocles (p. 700) assigns the place to Cappadocia Secunda, and it is mentioned also in the Antonine and Jerusalem Itineraries. The exact position of the town has not yet been ascertained, but it must have been close to the defiles of the Cilician gates. [L. S.]

FAVE'NTIA (*Φαουεντία*, Ptol.; *Φαβεντία*, Steph. B.: *Eth.* Faventinus: *Faenza*), a city of Gallia Cispadana, situated on the Via Aemilia, 10 miles from Forum Cornelii (*Imola*), and the same distance from Forum Livii (*Forlì*). (Plin. iii. 15. s. 20; Strab. v. p. 217; Ptol. iii. 1. § 46; *Itin. Ant.* pp. 126, 287.) It is noted in history as the place where Carbo and Norbanus were defeated with great loss by Metellus, the general of Sulla, in B. C. 82. (Appian, *B. C.* i. 91; Vell. Pat. ii. 28; Liv. *Epit.* lxxxviii.) With this exception, we find little notice of it in history; but it appears to have been, under the Roman empire, a municipal town of some consideration, and, in common with many of the other cities on the Via Aemilia, continued to retain its prosperity down to a late period. (Plin. vii. 49. s. 50; Spartian. *Hadr.* 7; Capit. *Ver.* 1; Procop. *B. G.* iii. 3; *Itin. Hier.* p. 616.) Its territory was peculiarly favourable to vines, and, according to Varro, exceeded all other districts in Italy in the quantity of wine produced. (Varr. *R. R.* i. 2. § 7; Colum. iii. 3. § 2.) Silius Italicus, on the other hand, speaks of it as crowned with pines (viii. 598). In the time of Pliny, Faventia was celebrated for its manufactures of linen, which was considered to surpass all others in whiteness. (Plin. xix. 1. s. 2.) We learn from the Itineraries that a cross road led from hence across the Apennines direct to Florentia in the valley of the Arnus, a distance of 70 miles. (*Itin. Ant.* p. 283.) The intermediate stations are unknown, but the road must evidently have ascended the valley of the *Lamone* (the Anemo of Pliny), which flows under the walls of *Faenza*. [E. H. B.]

FECYI JUGUM, on the south coast of Gallia, near Agatha (*Agde*), is mentioned by Avienus after Mons Setius [BLASCON]:—

"Fecyi jugum
Radice fusa in usque Taurum pertinet."

Taurus seems to be the *E'tang de Tau*, on one side of which there is a range of hills called "*lou Pié Feguié.*" (Ukert, *Gallien*, p. 119.) [G. L.]

FELSINA. [BONONIA.]

FELTRIA (*Feltre*), a town of Venetia, but on the confines of Rhaetia, and included within that province according to the later distribution of Italy. It is situated about 3 miles from the river *Piave* (Plavis). Inscriptions prove it to have been a municipal town of some importance under the Roman Empire, and there can be little doubt that we should read "Feltrini" for the "Fertini" who are enumerated by Pliny among the "Rhaetica oppida" which were comprised within the tenth region of Italy. (Plin. iii. 19. s. 23; Orell. *Inscr.* 993, 3084; Cassiod. v. 9.) The Itineraries give a cross road from Opitergium (*Oderzo*) to Feltria, and thence through the *Val Sugana* to Tridentum (*Trent*). (*Itin. Ant.* p. 280.) [E. H. B.]

FENNI, a population of the north and north-eastern parts of Europe, first mentioned by Tacitus (*Germania*, 46), as one different from and contrasted to those of *Germania*. In Ptolemy, the only other author who gives their name, the form is *Φίννοι*. The extent to which the Fenni coincided with the modern Laps of Lapland, rather than with the Finns of Finland (or *vice versâ*), is considered under the articles SITONES, SCYTHIA, and SARMATIA. At present the *name* alone will be noticed. It belongs to the same language with the word *Æstyi* = *Eastmen* (*q. v.*), viz. the German; and, of this, to the Scandinavian branch. *Finn* is *not* the name by which either the Finlanders or the Laplanders know themselves. It *is* the term by which they are known to the Northmen. This helps to verify the statement that the chief sources of the information of the classical writers concerning the Baltic were German. [R. G. L.]

FERE'NTINUM or FERE'NTIUM (*Φερεντῖνον*, Strab. v. p. 226; *Φερεντία*, Ptol. iii. 1. § 50: *Ferento*), a city of Etruria, situated on the N. of the Ciminian range, about 5 miles distant from the Tiber, and the same distance from the modern city of *Viterbo*. It is not mentioned in history during the period of Etruscan independence, and must probably have been then a mere dependency of Volsinii: Strabo speaks of it as one of the smaller towns in the interior of Etruria, but we learn from other authorities, as well as from existing remains, that it must have been in his time a flourishing municipal town: Vitruvius notices the excellent quality of the stone found in its neighbourhood, and the numerous statues and other monuments hewn out of this material which adorned the town itself (Vitruv. ii. 7. § 4). In common with most of the cities of Etruria, it had received a Roman colony before the end of the Republic, but did not obtain the title of a colony; and is termed, both by Vitruvius and Tacitus, a municipium. (*Lib. Colon.* p. 216; Vitruv. *l. c.*; Tac. *Hist.* ii. 50.) It

derived some distinction from being the birth-place of the Emperor Otho, who was of a noble and ancient Etruscan family (Suet. *Oth.* 1; Tac. *l. c.*): we learn also that it possessed an ancient and celebrated temple of Fortune, i. e. probably of the Etruscan goddess Nursia or Nortia (Tac. *Ann.* xv. 53). All these circumstances point to it as a place of consideration under the Roman Empire, and we find it termed in an inscription "civitas splendidissima Ferentinensium" (Orell. *Inscr.* 3507): it appears to have survived the fall of the Empire, and retained its episcopal see till the 12th century, when it was attacked and destroyed by the people of the neighbouring city of *Viterbo*, on account of some religious disputes which had arisen between the two (Alberti, *Descrizione d'Italia*, p. 62).

The site is now uninhabited, but is still known by the name of *Ferento:* and the ruins of the ancient city are considerable, the most important of them being a theatre, which is, in some respects, one of the best preserved monuments of the kind remaining in Italy. The *scena*, or stage-front, is particularly remarkable: it is 136 feet long, and built of massive rectangular blocks of volcanic masonry, on which rests a mass of Roman brickwork with arches, decidedly of Imperial times: while seven gates, with flat arches for architraves, open in the façade itself. The lower part of this construction is supposed by Mr. Dennis to be certainly an Etruscan work; but the Cav. Canina regards the whole edifice as a work of the Roman Empire. (Canina, in the *Annali dell' Inst.* 1837, pp. 62—64; Dennis, *Etruria*, vol. i. pp. 204—210.) Besides the theatre, portions of the city walls and gates, and various ruins of buildings of Roman date, are still remaining on the site of *Ferento.*

The ancient name is variously written: the MSS. of Tacitus and Suetonius fluctuate between Ferentium and Ferentinum: Ptolemy writes it Ferentia (Φερεντία); and the ethnic form used by Vitruvius, "municipium Ferentis," is in favour of the form Ferentium: on the other hand, the inscription above cited (which certainly belongs to the Etruscan and not to the Hernican town) gives the form Ferentinensis from Ferentinum, and the Liber Coloniarum also has "Colonia Ferentinensis" for the Etruscan colony. [E. H. B.]

FERENTI'NUM (Φερέντινον: *Eth.* Ferentīnās, ātis, but sometimes also Ferentinus, Sil. Ital. viii. 393; Jul. Obseq. § 87: *Ferentino*), a city of the Hernicans; but included, with the other towns of that people, in Latium, in the more extended and later sense of that term. It was situated on the Via Latina, between Anagnia and Frusino, and was distant 8 miles from the former (or, more strictly speaking, from the Compitum Anagninum), and 7 from the latter town. (Strab. v. p. 237; *Itin. Ant.* pp. 302, 305.) According to Livy, it would seem to have been at one period a Volscian city; for he describes the Volscians as taking refuge there when they were defeated by the Roman consul L. Furius in B. C. 413; but they soon after abandoned the town, which was given over, together with its territory, to the Hernicans. (Liv. iv. 51.) We subsequently find the Volscians complaining of this as a direct spoliation (Id. 56); but from the position of Ferentinum, it seems most probable that it was originally a Hernican city, and had been wrested from them by the Volscians in the first instance. It continued after this to be one of the chief cities of the Hernicans, and took a prominent part in the war of that people against Rome in B. C. 361, but was taken by assault by the Roman consuls. (Liv. vii. 9.) In the last revolt of the Hernici, on the contrary, Ferentinum was one of the three cities that refused to join in the defection from Rome, and which were rewarded for their fidelity by being allowed to retain their own laws, which they preferred to the rights of Roman citizenship. (Id. ix. 43.) At what period they afterwards obtained the civitas is uncertain: in B. C. 195 they are mentioned as possessing only the Latin franchise (Id. xxxiv. 42); and an inscription still preserved, which cannot be earlier than the second century B. C., records their possession of their own censors, a magistracy which is not found in the Roman municipia. (Zumpt, *Comment. Epigr.* p. 77.) It is therefore probable that they did not obtain the Roman franchise till after the Social War; and the contrary cannot be inferred from the title of Municipium given to them by Gellius in citing an oration of C. Gracchus, in which that orator relates an instance of flagrant oppression exercised by a Roman praetor upon two magistrates of Ferentinum. (Gell. x. 3.) At a later period Ferentinum, in common with most of the neighbouring towns, received a colony (*Lib. Colon.* p. 234); but the new settlers seem to have kept themselves distinct from the former inhabitants, as we find in inscriptions the "Ferentinates Novani" (Orell. *Inscr.* 1011). In B. C. 211 the territory of Ferentinum was traversed and ravaged by Hannibal (Liv. xxvi. 9); but with this exception we hear little of it in history, though it appears from extant remains and inscriptions to have been a considerable town. Horace, however, alludes to it as a quiet and remote country place; a character it may well have retained, notwithstanding the proximity of the Via Latina, though some commentators suppose the Ferentinum noticed in the passage in question to be the Tuscan town of the name. (Hor. *Ep.* i. 17. 8; Schol. Cruq. *ad loc.*) It was distant 48 miles from Rome, on a hill rising immediately on the left of the Via Latina, which passed close to its southern side, but did not enter the town.

The existing remains of antiquity at *Ferentino* are of considerable interest. They comprise large portions of the ancient walls, constructed in the Cyclopean style, of large irregular and polygonal blocks of limestone, but less massive and striking than those of *Alatri* and *Segni.* They are also in many places patched or surmounted with Roman masonry; and one of the gates, looking towards *Frosinone*, has the walls composing its sides of Cyclopean work, while the arch above it is evidently Roman, as well as the upper part of the wall. A kind of citadel on the highest point of the hill crowned by the modern cathedral, is remarkable as being supported on three sides by massive walls or substructions which present a marked approach to the polygonal structure, but which, as an inscription still remaining on them informs us, were built *from the ground* by two magistrates of Ferentinum at a period certainly not earlier than B. C. 150. (Bunsen, in the *Ann. d. Inst. Arch.* vol. vi. p. 144; Bunbury, in *Class. Museum*, vol. ii. p. 164.) Numerous other portions of Roman buildings are still extant at *Ferentino*, as well as inscriptions, one of which, recording the munificence of a certain A. Quinctilius Priscus to his fellow citizens, is cut in the living rock on an architectural monument facing the line of the Via Latina towards *Frosinone*, and forms a picturesque and striking object. The inscription (which is given by West-

phal) records the names of three farms or *fundi* in the territory of Ferentinum, two of which, called Rojanum and Ceponianum, still retain the appellations of *Roana* and *Cipollara*. (Westphal, *Römische Kampagne*, p. 85; Dionigi, *Viaggio ad alcune Città del Lazio*, pp. 4—18.) [E. H. B.]

FERENTINAE LUCUS, a sacred grove with a fountain and shrine of the deity of the same name, celebrated as the place where the cities composing the Latin League used to hold their general assemblies. It is mentioned by Livy on occasion of the attempt of Turnus Herdonius to overthrow the power of Tarquinius Superbus (i. 50, 52), and again on several subsequent occasions (ii. 38, vii. 25); and we learn from a remarkable passage of Cincius (*ap. Fest. s. v. Praetor.* p. 241) that these assemblies continued to be held regularly till B. C. 340. The name is indeed corrupted in the passage in question; but there is no doubt that we should read "ad caput Ferentinae," which corresponds to the expressions employed by Livy, "ad caput aquae Ferentinae" and "ad caput Ferentinum." From these modes of expression it is evident that there was both a sacred grove, and a fountain forming the head or source of the stream called Aqua Ferentina. Dionysius, on the contrary, calls the place of assembly Ferentinum (Φερεντῖνον, iv. 45, v. 50), and appears to have regarded it as a town, though we need not suppose that he confounded it with the Hernican city of the name, as has been done by some modern writers. The only clue to its position is the passage above cited from Cincius, who places it "sub monte Albano;" but even without this testimony we could hardly hesitate to seek it in the neighbourhood of Alba Longa, and there can be little doubt that its site is correctly fixed by Gell and Nibby in the deep valley or ravine near *Marino*, where there is a copious fountain (supposed by some to be a subterranean outlet of the Lacus Albanus), which gives rise to the small stream now known as the *Marrana del Pantano*. The valley in which this source is found is now called the *Parco di Colonna*, and is still shaded with deep woods, which give it a picturesque and solitary aspect. (Gell, *Top. of Rome*, pp. 90—92; Nibby, *Dintorni*, vol. ii. p. 319.) [E. H. B.]

FERENTUM or FORENTUM (Φερέντη, Diod.: *Eth.* Forentanus), a town of Apulia, about 10 miles S. of Venusia. The name is written Ferentum in most editions of Horace, though Orelli has substituted Forentum, which is the form found in Livy and Pliny; but the first form is supported by Diodorus. It is still called *Forenza*; but from the expressions of Horace ("arvum pingue humilis Ferenti," *Carm.* iii. 4, 16), to whom it was familiar from its proximity to Venusia, the ancient town appears to have been situated in a valley, while the modern one stands on the summit of a hill; and according to local writers, some remains of the ancient Ferentum may be found in a small plain 2 miles nearer *Venosa*. (Romanelli, vol. ii. p. 236.) Livy terms it a strong town, so that it was one of the few places in Apulia which offered any considerable resistance to the Roman arms, and was one of the last subdued. (Liv. ix. 16, 20, but in the former of these passages it is probable that the true reading is "Frentani," not "Forentani;" Diod. xix. 65.) The Forentani are mentioned by Pliny (iii. 11. s. 16) among the municipal towns of Apulia; but we meet with no subsequent mention of it in any ancient author. [E. H. B.]

FERESNE, in Gallia, is placed by the Table on the road from Atuaca (that is, Atuatuca, or *Tongern*) to Noviomagus (*Nymegen*), and 16 Gallic leagues from *Tongern*. The next place to Feresne on the road is Catualium [CATUALIUM], and after Catualium comes Blariacum [BLARIACUM]. Feresne may be a corrupted name. The site is uncertain. [G. L.]

FERO'NIA or LUCUS FERO'NIAE (Φερωνία, Strab.; Λοῦκος Φηρωνίας, Ptol.). 1. A town of Southern Etruria, at the foot of Mount Soracte, within the territory of Capena, with a celebrated temple or shrine of the goddess from whom it derived its name, and a sacred grove, attached to it. Strabo, indeed, is the only author who mentions a *town* of the name, which he calls Feronia (v. p. 226); other writers speaking of "Lucus Feroniae" and "Feroniae fanum": but it is natural that in process of time a town should have grown up around a site of so much sanctity, and which was annually visited by a great concourse of persons. Feronia appears to have been a Sabine goddess (Varr. *L. L.* v. 74), and hence the festivals at her shrine seem to have been attended especially by the Sabines, though the sanctuary itself was in the Etruscan territory, and dependent upon the neighbouring city of Capena (Liv. i. 30, xxvii. 4). The first mention of these annual festivals occurs as early as the reign of Tullus Hostilius, when we find them already frequented by great numbers of people, not only for religious objects, but as a kind of fair for the purposes of trade, a custom which seems to have prevailed at all similar meetings. (Liv. i. 30; Dionys. iii. 32.) Great wealth had, in the course of ages, been accumulated at the shrine of Feronia, and this tempted Hannibal to make a digression from his march during his retreat from Rome, in B. C. 211, for the purpose of plundering the temple. On this occasion he despoiled it of all its gold and silver, amounting to a large sum; besides which there was a large quantity of rude or uncoined brass, a sufficient proof of the antiquity of the sanctuary. (Liv. xxvi. 11; Sil. Ital. xiii. 83—90.) The only other notices of the spot which occur in history are some casual mentions of prodigies that occurred there (Id. xxvii. 4, xxxiii. 26); but Strabo tells that it was still much frequented in his time, and that many persons came thither to see the miracle of the priests and votaries of the goddess passing unharmed through a fire and over burning cinders (Strab. v. p. 226). This superstition is ascribed by other writers to the temple of Apollo, on the summit of Mt. Soracte (Plin. vii. 2; Virg. *Aen.* xi. 785—790): it was probably transferred from thence to the more celebrated sanctuary at its foot. [SORACTE.]

The general position of the Lucus Feroniae is sufficiently fixed by the statements that it was "in agro Capenate," and at the foot of Mt. Soracte. A fountain at the foot of the hill of *S. Oreste*, near the SE. extremity of the mountain, is still called *Felonica*; and as such fountains were generally connected with sacred groves, there is every probability that this was the site of the grove and sanctuary of the goddess. The village of *S. Oreste*, which stands on the hill above (a shoulder or off-shoot of Soracte), and bears some traces of having been an ancient site, is thought by Nibby and Dennis to occupy the position of the ancient town of Feronia. (Nibby, *Dintorni*, vol. iii. p. 108; Dennis, *Etruria*, vol. i. p. 180.)

Pliny mentions a Lucus Feroniae among the colonies of the interior of Etruria: and from the order in which he describes the towns of that province, there can be little doubt that he means the celebrated lo-

cality of the name in Southern Etruria. But it is singular that Ptolemy, who also notices a Lucus Feroniae, to which he gives the title of a colonia, places it in the NW. extremity of Etruria, between the Arnus and the Macra. (Ptol. iii. 1. § 47; Plin. iii. 5. s. 8.) No other notice occurs of any such place in this part of Etruria; and the Liber Coloniarum, though unusually copious in its description of the province of Tuscia, mentions no such colony at all. An inscription, on the other hand, in which we find the name of "Colonia Julia Felix Lucoferonensis" (Orell. 4099), refers probably to the Southern Etruscan town: and on the whole it is more probable that the name should have been altogether misplaced by Ptolemy, than that there should have existed a second *colony* of the name, of which we know nothing. (Zumpt, *de Colon.* p. 347.)

2. A place near Tarracina, on the border of the Pontine Marshes, where there existed also a shrine or sanctuary of the goddess Feronia, with a fountain and sacred grove. The latter is alluded to by Virgil ("Viridi gaudens Feronia luco," *Aen.* vii. 800) in connection with Circeii and Anxur (Tarracina), and the fountain is mentioned by Horace, on his journey to Brundusium, as adjoining the place where the travellers quitted the canal through the Pontine Marshes, and from whence they had a long ascent of three miles to Anxur. (Hor. *Sat.* i. 5. 23.) Dionysius relates (ii. 49) a legend of the temple having been founded by some Lacedaemonian exiles, who afterwards settled among the Sabines; a tale which was probably derived from the fact of Feronia being a Sabine divinity. We learn from Servius that there was a stone seat in her temple here, on which if any slaves took their seat they obtained their liberty. Feronia, indeed, appears to have been especially worshipped by freed men and women. (Serv. *ad Aen.* viii. 564; Liv. xxii. 1.) Vibius Sequester erroneously speaks of a *lake* of Feronia: whether he meant the fountain of that name, or substituted "Lacus" for "Lucus," is uncertain. (Vib. Seq. p. 23; Oberlin, *ad loc.*)

The site of this sanctuary is clearly marked at a place now called *Torre di Terracina*, where there is a beautiful and abundant source of limpid waters, breaking out just at the foot of the hills which here bound the Pontine Marshes, and some remains of the temple are still visible. The spot is just 58 miles from Rome, by the line of the Appian Way. (Chaupy, *Maison d'Horace*, vol. iii. p. 453.) [E. H. B.]

FERRA'RIA PROM. [DIANIUM.]

FERRA'TUS M. (*Jebel Jurjura*), a mountain-chain of Mauretania Sitifensis, running SW. from the neighbourhood of Tubusuptus. (Ammian. Marc. xxix. 5.) [P. S.]

FESCE'NNIUM (Φασκένιον, Dionys.: *Eth.* Fescenninus), an ancient town of Etruria, situated not very far from Falerii, with which it always appears in close connection. Dionysius, indeed, expressly tells us that the Falisci had two cities, Falerii and Fescennium; and other authors confirm this by ascribing the same Argive or Pelasgic origin to both. (Dionys. i. 21; Solin. 2. § 7.) It is very probable also that the "Faliscum" of Strabo, which he speaks of as a town distinct from Falerii (v. p. 266), was no other than Fescennium. Virgil mentions the "Fescenninae acies" among the Etruscan forces that followed Turnus to the war against Aeneas (*Aen.* vii. 695); but no independent notice of Fescennium occurs in history, and it appears certain that it was merely a dependency of Falerii, and followed the fortunes of that city, during the period of its greatness and power. Pliny, however, speaks of Fescennia (as he writes the name) as in his time an independent municipal town (iii. 5. s. 8), but this is the only notice we find of it under the Roman Empire; and we have no clue to its position beyond that of its proximity to Falerii. Hence the determination of its site has been involved in the confusion which has arisen with regard to that of the more important city; and both Gell and Müller have placed Fescennium at *Civita Castellana*. It may, however, be regarded as certain that that city occupies the site of the ancient or Etruscan Falerii [FALERII]; and we must therefore seek for Fescennium elsewhere. A local antiquarian (Antonio Massa), whose opinion has been followed by Cluver and several other writers, would place it at *Gallese*, a village about 9 miles to the N. of *Civita Castellana*, where some Etruscan remains have been found. Mr. Dennis has pointed out another site, a short distance from *Borghetto* on the Tiber, between that village and *Corchiano*, where there are unquestionable remains of an Etruscan city (part of the walls, &c. being still visible), which appear to have the best claim to be regarded as those of Fescennium. They are distant about 6 miles from *Civita Castellana*, and indicate the site of a city of considerable magnitude. The spot is marked only by a ruined church, named *S. Silvestro*. (Dennis, *Etruria*, vol. i. pp. 152—162; Cluver, *Ital.* p. 551; Nibby, *Dintorni*, vol. ii. p. 28.)

It is singular that a place which seems to have been of so little importance as Fescennium, should apparently have given name to a particular branch of literature, — the "Fescennini versus," which appear to have been originally a kind of rude dramatic entertainment, or rustic dialogue in verse: though, when these were superseded by more polished dramatic productions, the name of Fescennini was retained, principally, if not exclusively, for verses sung at nuptial festivities, when great licentiousness of language was permitted, as had been the case in the older Fescennine dialogues. (Liv. vii. 2; Hor. *Ep.* ii. 1. 145; Catull. lxi. 127; Claudian, *Fescennina*, xi.—xiv.; Senec. *Med.* 113.) The only authors who *expressly* derive these dialogues from Fescennium are Servius (*ad Aen.* vii. 695) and Festus (*v.* Fescennini, p. 85); and the former, strangely enough, calls it a town *of Campania*, probably by a confusion between the Fescennini and Atellanae [ATELLA]: but the name is in itself strong evidence in favour of their derivation from thence. And though we are unable to account for the application of such a local epithet to a class of compositions which must have been to a great extent the spontaneous effusions of rustic character, the same remark applies in a great degree to the "fabulae Atellanae," which could hardly have been confined to the one city of Campania to which they owe their name. Hence, it appears unreasonable to reject the obvious derivation from Fescennium (as Klotz and Bernhardy have done), merely because we cannot explain the origin of the appellation. (See on this subject Müller, *Etrusker*, vol. ii. pp. 284—286; Klotz, *Römische Literat. Geschichte*, vol. i. p. 293; Bernhardy, *Röm. Literatur.* note 118.) [E. H. B.]

FIBRE'NUS, a small river of Latium, in the country of the Volsci, which falls into the Liris on its left bank, about 4 miles below Sora and less than 3 from Arpinum. It is still called the *Fibreno*, though more commonly known in the country as the *Fiume della Posta* from the village of *La Posta*

beneath which it has its source. Its whole course does not exceed 7 or 8 miles in length: but, like many rivers in a limestone country, it rises all at once with a considerable volume of water, which forms, in the first instance, a deep and clear pool, or little lake, from whence its waters flow in a channel of 10 or 12 yards in breadth, but of great depth and remarkable clearness. This insignificant but beautiful stream derives a high degree of interest from the description of it by Cicero, whose paternal villa was situated on its immediate banks, or even as it would appear on an island surrounded by its waters. Great doubts have, however, been raised as to the exact locality of this villa. The opinion commonly adopted places its site in an island formed by two arms of the Fibrenus, just above its confluence with the Liris, where there now stands a convent called *S. Domenico*, and considerable remains of ancient buildings are certainly visible. Others, however, have transferred it to a smaller island, now called *La Carnella*, about a mile higher up the stream. This islet seems to agree perfectly with the description given at the beginning of the second book *De Legibus* of the spot, "insula quae est in Fibreno," where that dialogue was held; but this is clearly represented as at some distance from the villa itself, and approached by following the shady banks of the river. Hence it seems probable that the villa may have been at *S. Domenico*, while the "palaestra," or planted grove for exercise, which Cicero compares with the Amalthea of his friend Atticus, was in the little island of *Carnella*. This appears to be the same which he elsewhere (*ad Att.* xii. 12) calls "insula Arpinas." The *Fibreno* is still remarkable for its extreme coldness, a quality common to many rivers which rise under similar circumstances. (Cic. *de Leg.* ii. 1, 3, *Tusc.* v. 26, *ad Q. F.* iii. 1, *ad Att.* xiii. 16; Romanelli, vol. iii. pp. 366—371; Kelsall, *Excursion to Arpino*, pp. 89—100; Hoare, *Classical Tour*, vol. i. p. 293.)

The villa of Cicero passed, at a later period, into the hands of the poet Silius Italicus, who is the only other author besides Cicero that mentions the name of the Fibrenus. (Sil. Ital. viii. 401; Martial, xi. 48, 49.) [E. H. B.]

FICANA, an ancient city of Latium, which figures in Roman history only on the occasion of its conquest by Ancus Marcius, who is said to have removed the inhabitants to Rome, and destroyed the city itself. (Liv. i. 33; Dionys. iii. 38, where the editions have Fidenae, but there is little doubt that the event referred to is the same related by Livy.) It is certain that it was never repeopled: its name is found in Pliny's list of the extinct cities of Latium (iii. 5. s. 9), and is noticed also by Festus (*v. Puilia Saxa*) as a place no longer in existence. The latter passage, however, affords us a clue to its position; according to Antistius Labeo there cited, it was situated on the Via Ostiensis, eleven miles from Rome, and apparently immediately adjoining the Tiber, on which it had a port, at a place called by Fabius Pictor the Puilia Saxa. A rocky hill, abutting on the Tiber, to the right of the Via Ostiensis, at the required distance from Rome, now marked by a farm called *Dragoncello*, may therefore be presumed to be the site of Ficana, though no ruins remain. (Gell, *Top. of Rome*, p. 245; Nibby, *Dintorni*, vol. ii. p. 40.) [E. H. B.]

FICU'LEA or FICU'LNEA (Φικόλνεοι, Dionys.: *Eth.* Ficuleas-ātis, Varr.; Ficulensis, Cic. et Inscr.: *Cesarini*), a city of ancient Latium, situated on the Via Nomentana, between Rome and Nomentum. It is mentioned repeatedly in the early Roman history, both by Livy and Dionysius. The latter tells us that it was founded by the Aborigines, together with Antemnae and Tellenae (i. 16). Its name appears also among the cities of the Prisci Latini subdued by the elder Tarquin (Liv. i. 38): and as it is no longer found in the list of the thirty Latin cities that composed the League in B. C. 493 (Dionys. v. 61), we may probably conclude that it continued subject to, or at least dependent on, Rome. Nor does it again figure in any of the ordinary histories of Rome; but Varro has preserved to us a tradition (*de L. L.* vi. 18) which represents the Ficuleates, Fidenates, and other neighbouring "populi" as suddenly taking up arms against Rome, shortly after the departure of the Gauls, and producing for a time a panic terror in the city, the memory of which was recorded by a festival called the Poplifugia.

No subsequent notice of Ficulea itself occurs in the Roman history: and the change of name of the road which led thither from Via Ficulensis to Nomentana (Liv. iii. 52) may probably be regarded as a proof of its declining importance. But the "ager Ficulensis" is mentioned by Cicero (*ad Att.* xii. 34), as well as in the Liber Coloniarum (p. 256, where it is slightly corrupted into Ficiliensis): and Pliny notices the Ficolenses among the existing towns of Latium (iii. 5. s. 9). These indications are confirmed by inscriptions, which prove that it still subsisted as a municipal town in the reign of M. Aurelius, though there seem reasons for supposing that it fell into decay soon after, and all trace of it disappears in the middle ages. (Nibby, *Dintorni*, vol. ii. pp. 45, 46.)

The inscriptions just mentioned, one of which is interesting, as recording the institution by M. Aurelius of a college or charitable institution for boys and girls, who were called "Pueri et Puellae Alimentarii Ficolensium" (Orell. *Inscr.* 3364), were found in the neighbourhood of a farm-house called *Cesarini*, on the left of the Via Nomentana, about 9 miles from Rome. They, therefore, leave no doubt that the Ficulea of Imperial times, at least, was situated in that neighbourhood. But the epithet of "Ficulea vetus," applied by Livy to the ancient Latin city (i. 38), would seem to indicate that it was distinct from the town which bore that name in his day. Martial also speaks of "Ficelias veteres" (vi. 27), as if they were in the immediate neighbourhood of Nomentum; and it is not improbable that the words used by Dionysius,—"Ficulnea, which adjoins the Corniculan mountains" (i. 16.),—were added for the same purpose of distinction. Hence it is probable that the Roman Ficulea was situated somewhere within the confines of the *tenimento* or domain of *Cesarini*, but that the ancient Latin city occupied a site more distant from Rome, and nearer to Nomentum, either on the hill called *Monte Gentile*, or more probably on that now marked by a lofty tower called *Torre Lupara*. This site, which is 11 miles from Rome, and *on* the Via Nomentana, is described as "strewed with tiles and pottery, perhaps one of the surest indications of an ancient city." (Gell, *Top. of Rome*, p. 247.)

One of the inscriptions above mentioned (Orell. 111) gives us the names of two Pagi in the territory of Ficulea, called the Pagus Ulmanus and Transulmanus: hence we may presume that the brook which now flows by *Cesarini*, and crosses the Via Nomentana near the *Casale dei Pazzi*, bore in ancient times the name of Ulmus. [E. H. B.]

FIDE'NAE (Φιδῆναι, Strab., Ptol., but Φιδήνη in Dionysius, and the singular form FIDENA is used by Virgil, *Aen.* vi. 773, and by Tacitus, *Ann.* iv. 62: *Eth.* Fidenās, -ātis; Φιδηναῖος, Dionys.: *Castel Giubileo*), an ancient city of Latium, situated on the left bank of the Tiber, and on the Via Salaria, five miles from Rome. There appears no doubt that it was originally and properly a Latin city. Virgil mentions it among the colonies founded by the kings of Alba; and in accordance with the same view, Dionysius relates that Fidenae, Crustumerium, and Nomentum were founded by colonists from Alba led by three brothers, the eldest of whom was the founder of Fidenae. (Virg. *Aen.* vi. 773; Dionys. ii. 53; Steph. B. *s. v.*) Still more decisive is it that its name is found in Pliny in the list of the towns that were accustomed to share in the sacrifices on the Alban Mount. (Plin. iii. 5. s. 9. § 69.) On the other hand, Livy expressly tells us it was of Etruscan origin ("Nam Fidenates quoque Etrusci fuerunt," i. 15); and not only gives this as a reason for the close connection between the Veientes and Fidenates, but even notices that the people of Fidenae had only learnt the Latin language from their intercourse with the Roman colonists (i. 27). The last statement is evidently a mere touch added by the historian himself, and only serves to prove his conviction of their Etruscan descent. No other writer alludes to this extension of the Tuscan power; and though Fidenae frequently appears in alliance with Veii (for which their relative position will sufficiently account), we find no trace of its holding any relations with the other Etruscan cities.

The close proximity of Fidenae to Rome would naturally bring it early into collision with the rising city: and accordingly we find that hardly any other city plays so important a part in the earliest history of Rome. All authors agree in representing it as engaged in war with Romulus: according to Plutarch (*Rom.* 17) it took part with Caenina and Antemnae in the war which arose out of the rape of the women; but neither Livy nor Dionysius mentions it on that occasion, and both refer the first hostilities to the period after the death of Tatius. According to their obviously fabulous account the city itself was taken by Romulus, who occupied it with a garrison or colony of 300 men; a number exaggerated by Plutarch to the absurd amount of 2500 colonists, of whom he represents 2000 as shortly after cut off by the Etruscans. (Liv. i. 14, 15; Dionys. ii. 53; Plut. *Rom.* 23, 25.) As usually happens in the early history of Rome, all trace of this Romulian colony subsequently disappears. Fidenae is noticed during the reign of Numa as an independent city, maintaining friendly relations with the peaceful king, while under his successor Tullus Hostilius it again united with the neighbouring Veii against the growing power of Rome. (Dionys. ii. 72, iii. 6; Liv. i. 27.) Their combined forces were defeated under the walls of Fidenae, and according to Dionysius the city itself was soon after besieged by Tullus, and compelled to surrender. Yet after this we find Fidenae again engaging in successive wars with Ancus Marcius and Tarquinius Priscus, and, if we may believe the Roman historians, successively captured by both monarchs, the latter of whom is even represented as having again established there a Roman colony. (Dionys. iii. 39, 40, 50, 57.) It is evident that no reliance can be placed upon these facts as historical; but the inference that Fidenae was really (as described by the Roman historians) a large and powerful city, almost on a par with Veii, may fairly be admitted. It is remarkable also that it appears to have held a very independent position, and appears sometimes in league with the Latins, at others with the Sabines, but most frequently with the Veientes. After the expulsion of the Tarquins from Rome, Fidenae is represented as taking an active part in attempting their restoration, and for this purpose entered into a league first with the Sabines, and afterwards with the Latins; but both attempts proved abortive, and in B. C. 496 the Fidenates, abandoned by their allies, were compelled to surrender to the Roman arms. (Liv. ii. 19; Dionys. v. 40, 43, 52, 60.) Hence the name of Fidenae does not appear in the list given by Dionysius immediately afterwards of the confederate cities of Latium, and it is probable that it did not at this time form part of the Latin League. From this time the Fidenates appear to have continued tranquil for a considerable period, till in B. C. 438 they were again induced to unite with their old allies the Veientes, and by the murder of the Roman ambassadors produced an irremediable breach with the republic. Their combined forces were, however, again defeated by Cornelius Cossus under the very walls of Fidenae (Liv. iv. 17—19), and a few years after Fidenae itself was again taken (Id. 22). Yet in B. C. 426 we find both the Veientes and Fidenates once more in arms, and the latter city was once more captured by the dictator Quinctius Pennus. (Id. iv. 31—34.) On this occasion we are told that it was plundered, and the inhabitants sold as slaves; and though it does not appear that the city itself was destroyed, — the expression of Florus, "Cremati suo igne Fidenates" (i. 12. § 4), being evidently a mere rhetorical flourish derived from Livy's language, — its humiliation must have been complete; for, with the exception of an obscure notice in Varro (*L. L.* vi. 18) of a sudden outbreak of the people of Fidenae, Ficulea, and the neighbouring towns just after the capture of Rome by the Gauls, we hear no more of Fidenae as an independent city. (For the history of these wars, see Niebuhr, vol. ii., and Bormann, *Alt.-Latinische Chorographie*, pp. 241—245.)

Though we have no account of the destruction of Fidenae, which according to Varro was certainly in existence after the Gaulish War, B. C. 389, it seems to have rapidly sunk into a state of complete decay, and before the close of the republic had dwindled into an insignificant village. Cicero speaks of it as a very poor and decayed place; and Strabo terms it (like Collatia and Antemnae) a mere village, the exclusive property of one individual. Horace also refers to Fidenae and Gabii as almost proverbial instances of deserted villages ("Gabiis desertior atque Fidenis vicus," Hor. *Ep.* i. 11. 7); and Juvenal more than once refers to the same places as poor and rustic country towns (Cic. *de Leg. Agr.* ii. 35; Strab. v. p. 230; Juv. vi. 57, x. 100). Yet it is evident that Fidenae never lost its municipal rank: Cicero, in the passage already cited, mentions it among the "oppida" of the neighbourhood of Rome, which he contrasts with the flourishing cities of Campania; and Juvenal notices it as retaining its local magistrates ("Fidenarum — potestas," x. 100), which are mentioned also in inscriptions. It is therefore a complete error on the part of Pliny to reckon Fidenae among the "populi" of Latium, which had become utterly extinct (iii. 5. s. 9); and, by a singular inadvertency, he himself afterwards mentions the Fidenates among the Sabines in the fourth region of Augustus (iii. 12. s. 17). The Anio being taken as the limit of that region, Fidenae, as well as

Nomentum, came to be considered as belonging to the Sabine territory, though originally included in Latium.

In the reign of Tiberius Fidenae was the scene of a fearful catastrophe, arising from the fall of a temporary wooden amphitheatre during a show of gladiators, that had drawn together vast crowds from Rome and the neighbouring towns. By this accident not less than 50,000 persons, according to Tacitus, were killed or seriously hurt. (Tac. *Ann.* iv. 62, 63; Suet. *Tib.* 40.) From this time we hear no more of Fidenae; but its name is still found in the Tabula as the first station on the Salarian Way, and its continued existence may be traced by inscriptions and ecclesiastical records down to the seventh century of the Christian era, when all trace of it disappears. (Ptol. iii. 1. § 62; *Tab. Peut.*; Murat. *Inscr.* p. 316, no. 4; Nibby, *Dintorni*, vol. ii. p. 57.)

Though no ruins exist on the site of Fidenae, its position may be identified with unusual certainty. Ancient authors concur in placing it at the distance of 5 miles or 40 stadia from Rome, on the Via Salaria; and we gather from the accounts in Livy and Dionysius that it was situated on a hill with steep or precipitous banks, and immediately above the Tiber. All these conditions are fully answered by the site at *Castel Giubileo*, which is well adapted for that of an ancient city. The hill next the Tiber, on which stand the ruins of the castle, was probably the ancient arx or citadel; while the more extensive *plateau* on the E. of the Via Salaria was occupied by the city itself. The sides of the hill appear to have been in many places cut down or scarped artificially, and these perpendicular faces contain hollows which were probably in their origin sepulchral. Other excavations indicate quarries; and we know from Vitruvius that the tufo of Fidenae was one of those extensively worked in ancient times. (Vitruv. ii. 7. § 1). The hill of *Castel Giubileo* is a conspicuous object in the view of the *Campagna* from the hills above Rome; hence we find Martial noticing "the ancient Fidenae," in describing the same view. (Mart. iv. 64. 15.) A plan, as well as description of the site, is given by Gell (*Top. of Rome*, pp. 250—253; Nibby, *Dintorni*, vol. ii. pp. 51—63; Dennis, *Etruria*, vol. i. pp. 68—72; Bormann, *Alt.-Latinische Chorographie*, p. 239). [E. H. B.]

FIDENTIA (Φιδεντία: *Eth.* Fidentinus: *Borgo S. Donnino*), a town of Gallia Cispadana, situated on the Via Aemilia, between Parma and Placentia, and distant 15 miles from the former city. (Plin. iii. 15. s. 20; Ptol. iii. 1. § 46; *Itin. Ant.* p. 288.) Its name is only mentioned in history during the civil wars between Marius and Sulla, when M. Lucullus, one of the generals of Sulla, was besieged within its walls by the lieutenants of Carbo, but by a sudden sally defeated them with great loss. (Plut. *Sull.* 27; Vell. Pat. ii. 28; Liv. *Epit.* lxxxviii.) It seems to have been at this time a place of consideration: but though noticed by Pliny and Ptolemy as a municipal town, it appears to have subsequently declined, and is called in the Itineraries in more than one passage "Fidentiola vicus," while still later the Jerusalem Itinerary terms it merely a "mansio." (*Itin. Ant.* pp. 99, 127; *Itin. Hier.* p. 616.) The modern *Borgo S. Donnino* derives its name from St. Domninus, who, according to ecclesiastical traditions, suffered martyrdom at a place called Julia, in the territory of Parma. Its distance from the latter city proves that it occupied the actual site of the ancient Fidentia, which has sometimes been erroneously transferred to *Fiorenzuola* (Florentia). [E. H. B.]

FIGLINAE, in Gallia, only appears in the Table, which places it on a road from Vienna (*Vienne*) to Valentia (*Valence*), on the east side of the Rhone. Figlinae was about half-way between Vienna and Tegna (*Tein*). The site is unknown, unless it be *Félines*, as Walckenaer makes it. [G. L.]

FILOMUSIACUM, a place in Gallia, only known from the Table, which places it on the road between Vesontio (*Besançon*) and Abiolica (Ariolica, *Pontarlier*). D'Anville (*Notice, &c.*) has discussed the position of this place, which is uncertain. [G. L.]

FINES, in Gallia. D'Anville observes (*Notice, &c.*, Art. *Fines*), that there would be an infinite number of places with this name, if, in addition to those which appear in the records of the Roman period, we were to enumerate all the instances in which this name occurs, and which the Roman records do not mention. It is on the old roads between the towns that the Itineraries mark the places called Fines. D'Anville enumerates those that are so marked, proceeding in his enumeration from south to north.

1. FINES is marked by the Antonine Itin. and the Table between Cabellio (*Cavaillon*), and Apta Julia (*Apt*). Cabellio belonged to the Cavares and Apta Julia to the Vulgientes, and Fines marked the limits of the two peoples. In this and in other instances, owing to discrepancies in the Itins., and the want of any name corresponding to Fines, it is not possible to fix positions accurately; and it would be mere waste of time to give conjectures.

2. The Jerusalem Itin. places Fines between Davianum [DAVIANUM] and Vapincum (*Gap*), but it does not appear what territories this limit separated.

3. The Table places Fines on a road between Tolosa (*Toulouse*) and Narbo (*Narbonne*); and we may consider it, perhaps, as indicating the boundary between the dependencies of these two great cities. The place cannot be found with certainty; but the Table makes it 15 from Toulouse to Badera, and 19 from Badera to Fines.

4. The Table places Fines on a road from *Toulouse* to Dibona, that is, Divona (*Cahors*); and Fines is 28 from *Toulouse*. This place must have marked the limit of the territory of *Toulouse* on the road to *Cahors*. The next station to Fines and 10½ M. P. from it is Cosa (*Cos*). Thus we get pretty near to the site of Fines. Walckenaer fixes it at a place called *Le Fau*, that is, the limit.

5. The Antonine Itin. and the Table place Fines on a road from Burdigala (*Bordeaux*) to Aginnum (*Agen*). The determination of the position seems very doubtful. We must suppose that this place marked the limit of the territory of Aginnum, for it is the next place to Aginnum.

6. The Table places Fines half way between Vesunna (*Perigueux*) and Augustoritum (*Limoges*), and we may conclude that it marked the limit of the territory of these two cities. The place is not certain. Walckenaer fixes it at *Thiviers*.

7. The Table marks Fines on the road from Augustoritum (*Limoges*) to Augustonemetum (*Clermont en Auvergne*). From Acitodunum (*Ahun*), the second place after *Limoges*, to Fines is 20 Gallic leagues, a distance which, it is supposed, conducts us to the commencement of the territory of the Arverni, to which Augustonemetum belonged.

8. The Antonine Itin. and the Table place Fines

between Limonum (*Poitiers*) and Argentomagus (*Argenton en Berri*); and half way between the two towns. D'Anville supposes that Fines may be represented by *Heins*, which is situated at the boundary of the territory of the Pictones or Pictavi, to which Limonum belonged, and at the commencement of the territory of the Bituriges. He adds, what seems probable, that *Heins* may be a corrupted form of Fines.

9. The Anton. Itin. places Fines between Condate Redonum (*Rennes*) and Alauna [ALAUNA], and 28 M. P. from *Rennes*. There can be no doubt that Fines marks the limits of the territory of the Redones on the road to Alauna; and D'Anville supposes that it marks the boundary between the Redones and the Abrincatui. [ABRINCATUI.] D'Anville finds here also a place called *Wines* or *Huines* near the sea, which he supposes to represent Fines; but his argument is more ingenious than satisfactory. Walckenaer fixes Fines at *Antrain*, which is in or very near to a straight line joining *Rennes* and *Avranches*.

10. Fines occurs in the Table between Subdinnum (*Le Mans*), the capital of the Cenomani, and Caesarodunum (*Tours*), as Walckenaer has it (*Géog. des Gaules, &c.* vol. iii. p. 60). D'Anville gives a different account of the matter, which is too obscure to be worth discussing. Walckenaer identifies Fines with *Château du Loir*.

11. The Table marks Fines between Genabum (*Orléans*) and Agedincum (*Sens*). The distance of Fines from *Orléans* is 15 M. P. The place seems to be at the boundary between the dioceses of *Orléans* and *Sens*, for as a general rule the limits of the old French dioceses indicate the territory of the Gallic cities. Walckenaer places Fines in the Forest of *Orléans*. The next place to Fines is Aquae Segeste [AQUAE SEGESTE], and the next is *Sens*.

12. The Antonine Itin. places Fines between Augusta Suessionum (*Soissons*) and Durocortorum (*Reims*), 13 Gallic leagues from *Soissons*, and 12 from *Reims*. The inscription of *Tongern* places Fines halfway between the two cities, the interval between which it makes 24 Gallic leagues. There can be no doubt that a place named *Fismes* represents Fines, for the distances agree as well as we can suppose that they should, when we do not know precisely the points in the two towns from which they were measured; and *Fismes* is on the common boundary of the dioceses of *Soissons* and *Reims*.

13. The Antonine Itin. places Fines between Virodunum (*Verdun*) and Ibliodurum. The next station to Ibliodurum is Divodurum (*Metz*). The distance from *Verdun* to Fines is 9 Gallic leagues, and from Fines to Ibliodurum it is 6. Ibliodurum, as the name shows, is on a river; and it is supposed to be *Hannonville*, at the passage of the *Iron*. The numbers in the Itin. fix Fines at a place called *Marcheville*, between *Verdun* and the passage of the *Iron;* and the word *Marcheville* contains the Teutonic element *March* or *Mark*, which means a boundary or frontier. It is probable that Fines marked the limits of the Virodunenses and the Mediomatrici, whose chief place was Divodurum.

14. The Table places Ad Fines next to a place called Nasium (*Naix*), on the river *Ornez*, above *Bar-le-Duc*. Nasium is one of the towns which Ptolemy assigns to the Leuci, who were south of the Mediomatrici. Walckenaer places this Fines, according to his exposition (*Géog.* vol. iii. p. 87), between Nasium and Tullum (*Toul*), and at a place called *Foug*. D'Anville finds a place called *Feins*, on the same side of the *Ornez;* but its distance from *Naix* does not agree with the 14 Gallic leagues of the Table.

15. Both the Antonine Itin. and the Table place Fines between Vemania (*Immenstadt*) and Vindonissa (*Windisch*). The stations are in this order:—Vemania, Brigantia (*Bregenz*), Arbor Felix (*Arbon*), Fines (*Pfin*), Vitodurum (*Winterthur*), and Vindonissa. The two Itins. agree pretty nearly in the distance from Arbor to Fines. Arbor (*Arbon*) is on the west side of the Lake of *Constanz*, and *Pfyn* or *Pfin* is on the river *Thur*, in the *Thurgau*. D'Anville observes that the position of this place (Fines) indicates the boundary which the Romans had fixed between Maxima Sequanorum and Rhaetia; for it appears by the Notitia of the Empire, that a post which was established at Arbore (*Arbon*), between Fines and Brigantia, was under the orders of the general who commanded in Rhaetia. [G. L.]

FINIS BITHYNIAE, a station on the road which led from Claudiopolis to Gordium or Juliopolis, in Galatia. (*Itin. Hierosol.*) In the Peutinger Table it appears under the form of Finis Ciliciae, with which it must not be confounded. [E. B. J.]

FIRMUM (Φίρμον: *Eth.* Firmanus: *Fermo*), an important city of Picenum, situated about 6 miles from the Adriatic, and 25 from Asculum. We have no account of it previous to the Roman conquest of Picenum, but it was doubtless one of the cities of that people, and after their subjugation was selected by the Romans for the establishment of a colony, which was settled there at the beginning of the First Punic War. (Vell. Pat. i. 14.) Hence Firmum is mentioned by Livy among the thirty Latin colonies during the Second Punic War: it was one of the 18 which continued steadfast to Rome under the most trying circumstances. (Liv. xxvii. 10.) During the Social War (B. C. 90) it again appears as a strong fortress, in which Pompeius took refuge after his defeat by the Italian generals Judacilius and Afranius, and in which he was able to defy the arms of the latter, whom he eventually defeated in a second battle under the walls of Firmum. (Appian, *B. C.* i. 47.) It is again mentioned during the Civil War of Caesar and Pompey, when it was occupied by the former without resistance. (Cic. *ad Att.* viii. 12. B.) Under Augustus it received a fresh colony, and we find it in consequence bearing in inscriptions the colonial title, though Pliny does not mention it as such, but the name of Firmum appears to be accidentally omitted from his text. (Plin. iii. 13. s. 18, *Lib. Colon.* p. 226; Orell. *Inscr.* 2223, 3118, 3406; Zumpt. *de Colon.* p. 335.) After the fall of the Roman Empire Firmum again appears as a strong fortress, which was taken and retaken by Belisarius and Totila. (Procop. *B. G.* ii. 16, 20, iii. 11, 12.) It seems to have been then one of the principal towns of Picenum, as it continued under the exarchs of Ravenna, and has retained the same consideration ever since. It is still the see of an archbishop, and capital of a province called the *Marca di Fermo*. It is frequently distinguished by the epithet Picenum (Φίρμον Πικηνόν, Strab.; Firmum Picenum, Val. Max. ix. 15. 1; Orell. *Inscr.* 3406), as if for the purpose of avoiding confusion with some other town of the name, but no such is known.

About 5 miles from Firmum, at the mouth of the little river *Leta*, was the port or emporium of the city, called Castellum or Castrum Firmanum, which is confounded by Mela with Firmum itself. It is

still called *Porto di Fermo*. (Plin. *l. c.*; Mel. ii. 4. § 6; Strab. v. p. 241.) This town, which was on the line of the coast-road that united the Via Salaria with the Flaminia, is placed by the Itineraries 24 M. P. from the mouth of the Truentus, and 22 from Potentia. (*Itin. Ant.* pp. 101, 313; *Tab. Peut.*) Firmum itself, being situated in the interior on a lofty hill, could never have been on a great line of high road, but the Itineraries give a cross line passing from Septempeda (*S. Severino*) through Urbs Salvia, Firmum, and Asculum to Castrum Truentinum. (*Itin. Ant.* p. 316.) [PICENUM.] [E. H. B.]

FISCELLUS MONS, a lofty mountain forming part of the central and most elevated chain of the Apennines. Pliny tells us that it contained the sources of the river Nar; and this statement would lead us to identify it with the group now known as the *Monti della Sibilla*, one of the loftiest and most rugged portions of the central Apennines [APENNINUS], rising on the confines of the Sabines and Picenum. Silius Italicus, on the contrary, appears to connect it with the Vestini, which would indicate a situation somewhat further south. (Plin. iii. 12. s. 17; Sil. Ital. viii. 517.) The statement of Pliny would deserve the most credit, but that the passage is confused, and in all probability corrupt (see Sillig, *ad loc.*); and it would almost seem as if he confounded the Nar with the Velinus, which in fact rises in the lofty mountain group immediately on the confines of the Vestini. [NAR.] Varro speaks of the Mons Fiscellus and Tetrica (in the same neighbourhood) as abounding in wild goats; meaning probably the Ibex or Bouquetin of naturalists, an animal long since extinct in the Apennines. (Varr. *R. R.* ii. 1. § 5, 3. § 3.) [E. H. B.]

FIXTUINUM. The Table has a road from Agedincum (*Sens*) to Fixtuinum, passing through Riobe and Calagum (*Chailly*). D'Anville supposes it to be the Iatinum of Ptolemy, the chief town of the Meldi. [IATINUM.] [G. L.]

FLANATICUS SINUS (Plin. iii. 19), or FLANONICUS (Φλανωνικὸς κόλπος, Steph. B. *s. v.*), the gulf on the N. W. coast of Liburnia, which derived its name from a people called the FLANATES (Plin. iii. 21). There was a town called FLANONA (Plin. *l. c.*; Ptol. ii. 16. § 2, *Fiuona*), between Alvona and Tarsatica. It is now called *Canal del Quarnéro*, well known for its dangerous navigation. (Wilkinson, *Dalmatia and Montenegro*, vol. i. p. 48; Neigebaur, *Die Süd-Slaven*, p. 249.) [E. B. J.]

FLAVIA CAESARIENSIS, mentioned in the *Notitia* as being a division of Britain under the superintendence of a *praeses*; the notice being as follows:—

Sub dispositione viri spectabilis, vicarii Britanniarum.

Consulares
Maximae Caesariensis;
Valentiae.
Praesides
Britanniae Primae;
Britanniae Secundae;
Flaviae Caesariensis.

The other notice (for there are only two) is in Rufus Festus (*Breviarium*, c. 3): "Sunt in Gallia cum Aquitania et Britanniis decem et octo provinciae . . . in Britannia, Maxima Caesariensis, Flavia, Britannia Prima, Britannia Secunda."

In the Map of the Monumenta Britannica, the province of Flavia Caesariensis is bounded by the (*a*) Thames, (*b*) Wales, (*c*) the Mersey, Don, and Humber, (*d*) the German Ocean; so that it comprises the midland and eastern counties and Lincolnshire.

The authority for these lines of demarcation is unsatisfactory. It is only *probable*, first, that the name was taken from the conquests made by *Flavius* Vespasianus; and secondly, that the area thus named was as aforesaid. [R. G. L.]

FLAVI'NIUM or FLAVINA, a small town of Etruria, known only from Virgil, who speaks of the "Flavinia arva," and Silius Italicus, who calls the name of the town Flavina,—though Servius tells us it was Flavinium. We may probably infer, from the names with which it is associated by Virgil, that it was somewhere in the neighbourhood of the Faliscans and Soracte; and it has been placed, with some plausibility, at *Fiano*, between the foot of Soracte and the Tiber, about 25 miles from Rome. (Virg. *Aen.* vii. 696, and Serv. *ad loc.*; Sil. Ital. viii. 492; Gell, *Top. of Rome*, p. 244.) [E. H. B.]

FLAVIOBRI'GA (Φλαουιόβριγα: prob. *Portugalete*), a sea-port town on the N. coast of Hispania Tarraconensis, and on the W. side of the estuary of the Nerva (*Nervion*). From the notice of it in Pliny, we may infer that it received its name, and its rank as a colony, under Vespasian or Titus; having formerly been called Amanum portus. (Plin. iv. 20. s. 34.) Pliny assigns it to the Varduli, but Ptolemy to the Autrigones. (Florez, *Esp. S.* xxiv. p. 10; Mariana, *Hist. Hisp.* iv. 4.) [P. S.]

FLAVIOBRIGANTIUM. [BRIGANTIUM.]

FLAVIONA'VIA. [ASTURES.]

FLAVIO'POLIS (Φλαβιόπολις or Φλαουιόπολις), a town of Cilicia, to the west of Tarsus. From coins found at *Ushak*, it is manifest that this place occupies the site of the ancient Flaviopolis. Respecting its history scarcely anything is known, and it cannot be ascertained whether it owed its name to the emperor Vespasian, or to some member of the family of Constantine. In later times it was the see of a Christian bishop. (Ptol. v. 8. § 6; Arundell, *Asia Minor*, vol. i. p. 116.) [L. S.]

FLAVIO'POLIS. [CRATEIA.]

FLAVIUM SOLVENSE, a town in Noricum, probably situated in the neighbourhood of Virunum. (Plin. *H. N.* iii. 27.) In inscriptions (Orelli, n. 1376, foll.) it is called *Flavia Solva*. According to some the modern *Solfeld* has derived its name from Solvense; but comp. Linhard, *Gesch. von Krain*, i. p. 326. [L. S.]

FLENIO, a place which the Table fixes on a road from Noviomagus (*Nymegen*) to Lugdunum (*Leiden*). The next station to Lugdunum is Forum Hadriani (*Voorburg*); and the next station to Forum Hadriani is Flenio. The distance between Forum Hadriani and Flenio is 12 M. P. D'Anville fixes Flenium at *Vlaardingen* on the *Maas*. This place was probably the chief town on the river in the Roman time, as it was certainly for a long time after, and before the rise of *Rotterdam*, which is not mentioned until the 14th century. D'Anville establishes the fact of Flenio being the centre of some road by the evidence of a milestone which was dug up at a place called *Monster* near *s'Gravesande*, with the number XII. upon it, a distance which fits no place except *Vlaardingen*. The distances in this part of Gallia are in Roman miles. [G. L.]

FLETIO, is placed in the Table on the road along the Rhine from Lugdunum Batavorum (*Leiden*), to Noviomagus (*Nymegen*). The position of Albanianae (*Alphen*) between Leiden and Fletio is well

established; and the distance between Albanianae and Fletio is 19 M. P. Fletio is *Vleuten*, according to D'Anville and others who have followed his opinion. [G. L.]

FLEVO LACUS, and FLEVUM OSTIUM. Drusus, the son of Livia, and the brother of Tiberius, when he held a command on the Rhine, employed his men in making a canal to join the *Rhine* and the *Yssel*. This canal, called the Fossa Drusiana or Fossae Drusinae, commences below the separation of the *Rhine* and *Waal*, and joins the *Yssel* near *Doesburg*. (Tac. *Ann.* ii. 8; Suet. *Claud.* 1.) Germanicus, the son of Drusus, passed with his ships from the *Rhine*, through this canal, into the lakes and the ocean, and as far as the mouth of the Amisia (*Ems*). The water of the *Rhine* being thus partly diverted into the *Yssel* made a new outlet for that river, which outlet Pliny (iv. 15) calls Flevum. He says 'that Helium and Flevum are the names of the two mouths into which the Rhine is divided, on the north flowing into lakes, on the west into the river Mosa; it preserves by an outlet intermediate between the two a moderate channel for its own name." The Helium Ostium is the outlet of the *Maas*, which now receives the Vahalis (*Waal*). The outlet of the Flevum Ostium was into a lake, which Mela (iii. 2) thus describes: "The Rhine not far from the sea is distributed in various directions, but to the left the Rhenus is a river even then and until it enters the sea; on the right it is at first narrow and like unto itself, afterwards the banks recede from one another far and wide; and now, no longer a river but a large lake, it is called Flevo where it has filled the plains; and surrounding an island of the same name it becomes again more contracted, and flows out again in the form of a river." Mela here mentions only two mouths, but Ptolemy (iv. 9), besides the outlet which he calls the Mosa [MOSA], enumerates a western outlet of the Rhine, a middle outlet, and an eastern outlet; the last ought to correspond to the Flevum. The lake which Mela describes corresponds to the *Zuider Zee*. Ukert (*Gallien*, p. 151) observes that Mela does not say that the Flevum enters the sea; and he translates the last words, "iterumque fluvius emittitur," "and comes as a river out of the lake." He admits, however, that Mela assumed that the Flevum entered the sea; and nobody can doubt that, when Mela says it flows out again in the form of a river, he means to say that it enters the sea in a form like the other branch, though its course had been made different by passing through a great lake. Geographers have attempted to determine Mela's island, which is a useless attempt, for the lake has undergone great changes since Mela's time; and, besides that, his description may not be exact. It is certain that there were large lakes, or a large lake, near the outlets of the *Rhine;* for, besides the passage of Tacitus already mentioned, he says that Germanicus, on a previous occasion (*Ann.* i. 60), after sending Caecina through the country of the Bructeri to the Amisia, and appointing Pedo, who had the charge of the Frisian country, to command the cavalry, embarked four legions and took them through the lakes. Infantry, cavalry, and fleet all met at the Amisia. These lakes then were navigable in the Roman period; and it is an erroneous, though common statement, that the *Zuider Zee* did not exist then.

The enlargement that the *Zuider Zee* has received by the encroachment of the sea has probably been chiefly on the west side, where the coast is flat and the water is shallow. Along the east side there is deeper water. In 1219 the sea is said to have broken in and to have carried away the dikes; and another invasion, in 1282, which did great damage, is also recorded. It seems probable that the outlet of the *Zuider Zee* is the part that has been chiefly enlarged, the part that lies north of the channel between *Stavoren* and *Medenblik*, for it is said that old *Stavoren* was swallowed up by the sea.

It is conjectured by Walckenaer that the Nabalia of Tacitus (*Hist.* v. 26) is the *Yssel*, and that the Fossa of Drusus, from *Arnheim* to the *Yssel* at *Doesburg*, formed, with the course of the *Yssel* into the lake or lakes, the north-eastern limit of Gaul. He further conjectures that the name Flevum was given to the stream which flowed out of the lake into the North sea. Accordingly, he supposes that the Castellum Flevum (Tacit. *Ann.* iv. 72) may have been at the outlet of the Flevum, which channel completed the north-eastern limit of Gallia. He further supposes that the island of *Vlie'and*, one of the four which lie in front of the *Zuider Zee*, and form a barrier against the ocean, may represent the Flevum Castellum. (Walckenaer, *Géog. des Gaules*, vol. ii. p. 294.)

Thus the *Vlie-Stroom*, between the islands of *Vlieland* and *Schelling*, may represent the old mouth of the Flevum, as it subsisted before the great flood of the 13th century enlarged the lake Flevo, detached the islands of *Schelling* and *Ameland* from the main, and buried in its waters the numerous villages of the district of *Stavoren*. (Walckenaer, vol. ii. p. 201.) [G. L.]

FLEVUM, a fortress mentioned by Tacitus (*Ann.* iv. 72), of which the probable position is given in the preceding article. [L. S.]

FLEXUM (Φλέξον), a town of some importance in Pannonia, in the south of Carmuntum. According to Ptolemy (ii. 15. § 3) it was the head-quarters of the 14th legion, while the Notitia Imperii describes it only as the station of a division of cavalry. (Comp. *Itin. Ant.* pp. 247, 267.) [L. S.]

FLORENTIA. 1. (Φλωρεντία, Ptol.: *Eth.* Florentinus: *Florence;* in Italian, *Firenze*, but in old writers *Fiorenza*), a city of Etruria, situated on the river Arnus, about 3 miles S. of Faesulae. Though celebrated in modern times as the capital of Tuscany, and in the middle ages as an independent republic, it was not a place of much note in antiquity. No trace of its existence is found in Etruscan times; and it is probable that it derived its first origin as a town from the Roman colony. The date of the establishment of this is not quite clear. We learn from the Liber Coloniarum that a colony was settled there by the triumvirs after the death of Caesar (*Lib. Colon.* p. 213); but there seems some reason to believe that one had previously been established there by Sulla. There is indeed no direct authority for this fact, any more than for that of the new town having been peopled by emigrants who descended from the rocky heights of Faesulae to the fertile banks of the Arnus; but both circumstances are in themselves probable enough, and have a kind of traditionary authority which has been generally received by the Florentine historians. (Niebuhr, vol. i. p. 135.) A passage of Florus also (iii. 21. § 27), in which he enumerates Florentia (or, as some MSS. give the name, Fluentia) among the towns sold by auction by order of Sulla, is only intelligible on the supposition that its lands were divided among new

colonists. (Zumpt, *de Colon.* p. 253.) But he is certainly in error in reckoning Florentia at this time among the "municipia Italiae splendidissima:" it could not have been a municipal town at all; and from the absence of all notice of it during the campaign of the consul Antonius against Catiline, in the immediate neighbourhood of Faesulae, it is evident that it was not even then a place of any importance. But from the period of the colony of the triumvirs it seems to have rapidly become a considerable and flourishing town, though not retaining the title of a colony. The Florentini are mentioned by Tacitus in the reign of Tiberius among the municipia which sent deputies to Rome to remonstrate against the project of diverting the course of the Clanis from the Tiber into the Arnus; a proceeding which they apprehended, probably not without reason, would have the effect of flooding their town and territory. (Tac. *Ann.* i. 79.) We subsequently find the Florentini noticed by Pliny among the municipal towns of Etruria; and the name of Florentia is found in Ptolemy, as well as in the Itineraries. (Plin. iii. 5. s. 8; Ptol. iii. 1. § 48; *Itin. Ant.* pp. 284, 285; *Tab. Peut.*) These scanty notices are all that we hear of it previous to the fall of the Western empire; but its municipal consideration during this period is further attested by inscriptions (Orell. 686, 3711, 3713; Gori, *Inscr. Etrur.* vol. i.), as well as by the remains of an amphitheatre still visible near the church of *Sta. Croce.* It is probable that its favourable position in the centre of a beautiful and fertile plain on the banks of the Arnus, and on the line of the great high road through the N. of Tuscany, became the source of its prosperity; and it is clear that it rapidly came to surpass its more ancient neighbour of Faesulae. In the Gothic Wars Florentia already figures as a strong fortress, and one of the most important places in Tuscany. (Procop. *B. G.* iii. 5, 6.)

The remains of the amphitheatre already noticed, which are in themselves of little importance, are the only vestiges of Roman buildings remaining in the city of *Florence.*

2. A town of Cispadane Gaul, noticed only in the Itineraries, which place it on the Via Aemilia between Placentia and Parma, at the distance of 15 miles from the former city, and 10 from Fidentia (*Borgo S. Donino*). It still retains its ancient appellation, converted into the diminutive form *Fiorenzuola* for the purpose of distinction from the more celebrated city of the name. (*Itin. Ant.* p. 288; *Tab. Peut.*) [E. H. B.]

FLORENTIA'NA (Φλωρεντιανα, Florentia), a town in Moesia, of which the site is unknown. (Procop. *de Aedif.* iv. 4. p. 285; *Notit. Imp.*, where it is called *Florentia.*) [L. S.]

FLORIA'NA, a town of uncertain site, in Lower Pannonia. It was connected by a road with Aquincum, 30 miles to the east of it, and was the residence of the praefectus classis Istriae. (*Itin. Ant.* p. 265; *Notit. Imp.*) [L. S.]

FLO'RIUS, a small river of Hispania Tarraconensis, in the territory of the Astures, near the N. extremity of the W. coast of Spain: probably the *Rio de Castro.* (Plin. iv. 20. s. 34; Ukert, vol. ii. pt. 1. p. 299.) [P. S.]

FLUMEN BIBALO'RUM. [Gallaecia.]

FLUMEN OBLIVIO'NIS. [Gallaecia.]

FLUMEN SALSUM. [Salsum Flumen.]

FOENICULA'RIUS CAMPUS (τὸ Μαραθῶνος πεδιον), a large plain in the neighbourhood of Tarraco, in Spain, so called from the quantity of fennel (μάραθρον, Dor. and Att. μάραθον, Lat. foeniculum*) which grew there. The plain was traversed by the great Roman road from the Pyrenees to Tarraco. (Strab. iii. p. 160; Cic. *ad Att.* xii. 8.) [P. S.]

FONS TUNGRORUM. Pliny says (xxxi. 2) that "Tungri, a city of Gallia, has a famous fountain, sparkling with many bubbles; and it has a smack of iron, which is not perceived until after it is drunk: it purges the body, drives away tertian fevers, and disperses calculi. The same water becomes turbid if fire is applied to it, and finally grows red." Civitas is the whole territory of the Tungri, whence the modern town of *Tongern*, in Belgium; and it is generally supposed that this "famous fountain" is the springs of *Spa*, which are south-east of *Liège.* This would give to the territory of the Tungri a considerable extension; perhaps, however, not more than it had. No place suits the description of Pliny so well as the waters of *Spa.* [G. L.]

FONTES AMARI (αἱ πικραὶ λίμναι, Strab. xvii. p. 804; Diod. iii. 39; Plin. vi. 29. § 33), the Bitter Pools, the modern *Scheib*, derived their name from the saline flavour and deposition of their waters. These were strongly impregnated with alkaline salts, and with muriate of lime, washed from the rocks which separate the Delta from the Red Sea. As salt entered largely into the culinary art of the Egyptians who preserved in it fish and fowl, as well as the flesh of cattle, and as it was required also in their manufactures of earthenware and glass, and in the composition of dyes and pigments, these pools, as well as the Natron Lakes on the western side of the Nile, were of great value, and were probably, on that account, regarded as the property of the kings. The Bitter Pools began a little to the S. of Aeroöpolis, in lat. 30° 4′ N., and extended nearly as far as Arsinoë at the head of the Heroöpolite bay. Through them passed the great canal which connected the Nile with the Red Sea. The canal had been planned and begun by Pharaoh Necho II., a monarch of the 18th dynasty; was carried by Darius Hystaspis from Pithoum, or Thaim, as far as the Bitter Pools (Herod. ii. 158); and was subsequently continued by Ptolemaeus Philadelphus to Arsinoë. [W. B. D.]

FORATH (Plin. vi. 28. s. 32), a small town of Southern Babylonia, stated by Pliny to have been on the banks of the Pasitigris, and subject to the ruler of Characene. Sillig, in his new edition of Pliny, reads Fora. It is said to have been 12 miles from Charax-Spasinu. Mannert has supposed that it is represented by the present *Basrah*, and that the name has been preserved in *Ferath Maisan*, a name sometimes applied to that town: but this conjecture seems to be very doubtful. [V.]

FORENTUM. [Ferentum.]

FO'RMIAE (Φορμίαι: *Eth.* Formianus: *Mola di Gaëta*), a city of Latium on the coast of the Sinus Caiëtanus, and situated on the Via Appia, between Fundi and Minturnae, 13 miles from the former and 9 from the latter city. (*Itin. Ant.* p. 121.) Though included in Latium, in the later and more extended sense of the term, it certainly was not originally a Latin city; but whether this and the neighbouring Fundi were Volscian, or, as is perhaps more probable, Ausonian, cities we have no information: indeed, no mention occurs of either in history until they entered into municipal relations with Rome. But a legend

* There can be little doubt that the name of the far more celebrated Marathon had the same origin.

adopted by late writers ascribed the foundation of Formiae to a Greek colony, which was derived from Lacedaemon, and connected with the origin of the neighbouring Amyclae. In accordance with this tradition, its name was said to have been originally Hormiae, and was derived from the excellent anchorage or roadstead for shipping (ὅρμος) which its bay afforded (Strab. v. p. 233; Plin. iii. 5. s. 9; Fest. *s.v. Formiae;* Serv. *ad Aen.* x. 564.) Another legend, still more generally received both by Greek and Roman writers, selected Formiae as the site of the fable of the Laestrygones in the Odyssey; and the Roman family of the Lamiae, in the days of Augustus, even asserted their direct descent from Lamus, the king of the Laestrygones. (Cic. *ad Att.* ii. 13; Hor. *Carm.* iii. 17; Plin. *l. c.*; Sil. Ital. vii. 410; Solin. 2. § 23.)

The first historical mention of Formiae occurs immediately after the great Latin War, in B.C. 338. It appears that on that occasion the two cities of Fundi and Formiae had taken no part in the war, and had thus kept the passes through their territory (of the highest importance in a military point of view) always open to the Roman armies. For this service they were rewarded with the gift of the Roman citizenship, but at first without the right of suffrage, which was not granted them till B.C. 190: they were then included in the Aemilian tribe. (Liv. viii. 14, xxxviii. 36; Vell. Pat. i. 14; Cic. *ad Att.* ii. 14.) From henceforth Formiae appears to have been a flourishing Roman municipal town, to which its situation on the Appian Way doubtless contributed; but it was probably still more indebted to the extreme beauty of its situation, which rendered it a favourite place of resort with the wealthy Roman nobles in the latter days of the Republic, as well as under the Empire. The charm of its beautiful climate and tranquil bay, the

"Temperatae dulce Formiae litus,"

is celebrated by Martial in one of his most elegant epigrams; and all modern travellers concur in extolling *Mola di Gaëta* as one of the most lovely spots in all Italy. Among the villas with which Formiae thus became adorned, by far the most celebrated is that of Cicero, which appears to have become a favourite residence of the great orator, from whence many of his letters to Atticus are dated, and which afforded him a welcome retirement during the most disturbed periods of the civil wars. It was here also that, on his flight from Rome, he landed for the last time, and spent the night in his Formian villa, from whence he was attempting to escape when he was overtaken by the murderers and put to death, B.C. 43. (Cic. *ad Att.* ii. 13, 14, iv. 2, vii. 8, &c., *ad Fam.* xvi. 10, 12, &c.; Plut. *Cic.* 47, 48; Appian, *B. C.* iv. 19, 20; Val. Max. i. 4. § 5; Vict. *de Vir. Illustr.* 81.) Several ancient writers, including Plutarch, represent Caiëta as the scene of this catastrophe; but this evidently arises from a mere confusion of the two: Caiëta, indeed, at this time, appears to have been in a municipal sense a mere dependency of Formiae, of which it served as the port; and it is certainly not necessary to suppose, as Middleton has done, that Cicero had a villa at Caiëta itself as well as at Formiae. (See this point fully discussed by Chaupy, *Maison d'Horace,* vol. i. pp. 232—236.) Several other Romans had villas at Formiae in the days of the great orator, as well as in those of Horace; but the wealthy family of Mamurra, who was himself a native of Formiae, had at the latter period engrossed so great a part of the locality, that Horace calls it the "city of the Mamurrae." (Hor. *Sat.* i. 5. 37, and Schol. *ad loc.*; Plin. xxxvi. 6. s. 7.) Martial bears testimony that, at a later period, the charms of Baiae and the other places on the *Bay of Naples* had not caused Formiae to be neglected. (Mart. x. 30.) The hills at the back of it, and which bound the Sinus Caiëtanus, are also celebrated by Horace for the excellence of their wine. (Hor. *Carm.* i. 20. 12, iii. 16. 34.) We learn that Formiae received a colony under the Second Triumvirate, and it bears the title of a colonia in several inscriptions of imperial date. (*Lib. Colon.* p. 234: Orell. *Inscr.* 3782, 3884.) It appears to have continued a tolerably flourishing place till the close of the Roman Empire, and retained its episcopal see till the 9th century, when it was taken and destroyed by the Saracens, in 856. The remaining inhabitants took refuge at *Gaëta,* which succeeded to the episcopal dignity; and the modern town of *Mola,* which has grown up on the ruins of *Formiae,* is, as its appellation of *Mola di Gaëta* implies, a sort of dependency of the neighbouring city. The remains of antiquity still visible at Formiae are extensive; they appear to have all belonged to different Roman villas, of which there remain extensive substructions, with the ruins of terraces, vaulted passages, baths, grottoes, &c., lining the whole coast from *Mola di Gaëta* to the neighbouring village of *Castellone.* These ruins may be traced to have formed part of three ancient villas, of which the one next to *Mola* is commonly known as that of Cicero; but the Abbé Chaupy would assign to the great orator the more important remains in the garden of the modern *Villa Marsana,* the furthest of the three from *Mola.* The point is scarcely susceptible of precise determination; but a monument on the hill above is regarded as that of Cicero, and the discovery near it of an inscription bearing the names of some freedmen of the Tullian family, certainly affords some countenance to the attribution. Several other ancient inscriptions have been discovered at Formiae, and numerous sepulchres and ruins of ancient edifices are scattered along the coast for some miles eastward of *Mola* along the Appian Way. Among these the names of the *Torre di Scauri,* and a spot called *Mamurano,* evidently indicate the site of villas of Aemilius Scaurus, and of the wealthy Mamurra. (Chaupy, *Maison d'Horace,* vol. i. pp. 181—231; Romanelli, vol. iii. pp. 422. 423; Hoare, *Class. Tour,* vol. i. pp. 118—129.) [E. H. B.]

FO'RMIO (Φορμίων, Ptol. iii. 1. § 27), a small river, now called the *Risano,* falling into the Adriatic Sea between Tergeste (*Trieste*) and Aegida (*Capo d'Istria*), which formed the limit between Venetia and Istria, and consequently at one time the eastern limit of Italy, until Augustus included Istria also under that denomination, in consequence of which the Arsia became the boundary of Italy. (Plin. iii. 18. s. 22.) Ptolemy, however, reckons both the river Formio and the colony of Tergeste as included in Istria; but Pliny's statement is probably correct with regard to the limit as fixed in the time of Augustus, previous to the annexation of Istria to Italy. [ITALIA.] Pliny places the river Formio 6 miles S. of *Trieste,* which agrees very well with the *Risano;* and this river has accordingly been identified with the Formio both by Cluver and D'Anville. Walckenaer fixes on a smaller stream flowing into the sea near *Muja Vecchia;* but this seems too near *Trieste,* as well as too inconsiderable a stream. [E. H. B.]

FOROAUGUSTA'NA. [LIBISOSONA.]

FORTUNA'TAE INSU'LAE (*αἱ τῶν Μακάρων νῆσοι, the Islands of the Blessed*), one of those geographical names whose origin is lost in mythic darkness, but which afterwards came to have a specific application, so closely resembling the old mythical notion, as to make it almost impossible to doubt that that notion was based, in part at least, on some vague knowledge of the regions afterwards discovered. In the present case, the opinion embodied in the name will be more fitly discussed under OCEANUS: it is enough to say here that the earliest Greek poetry places the abode of the happy departed spirits far beyond the entrance of the Mediterranean, at the extremity of the earth, and upon the shores of the river Oceanus, or in islands in its midst; and that Homer's poetical description of the place may be applied almost word for word to those islands in the Atlantic, off the W. coast of Africa, to which the name was given in the historical period (*Od.* iv. 563, foll.): — "There the life of mortals is most easy; there is no snow, nor winter, nor much rain, but Ocean is ever sending up the shrilly breathing breezes of Zephyrus, to refresh men" (Comp. Pind. *Ol.* ii. 128.) Their delicious climate, and their supposed identity of situation, marked out the *Canary Islands*, the *Madeira* group, and the *Azores*, as worthy to represent the islands of the Blest. In the more specific sense, however, the name was applied to the two former groups; while, in its widest application, it may even have included the *C. de Verde* islands; its extension being, in fact, adapted to that of maritime discovery.

The Romans first became acquainted with these islands at the close of the civil wars of Marius and Sulla. Plutarch relates that, when Sertorius was at or near Gades (*Cadiz*), about B. C. 82, he found certain sailors lately returned from the Atlantic islands, which were also called the islands of the Blest; who described them as two in number, separated by a very narrow strait, and distant from Africa 10,000 stadia (1000 geographical miles, an enormous exaggeration, if the *Canaries* are meant). Watered moderately by rare showers, and refreshed by gentle and moist breezes, chiefly from the west, they not only rendered an abundant return to the cultivator, but produced spontaneously food enough for their indolent inhabitants. The climate was temperate at all seasons of the year; and, in short, such were their natural advantages, that even the barbarians identified them with that Elysian Plain and those Abodes of the Happy which had been sung by Homer, and the fame of which had reached to them. Enchanted by these accounts, Sertorius was seized with the desire of fixing his abode in the islands, and living there in peace; but, as the Cilician pirates of his fleet preferred the plunder of better known countries, he was compelled to abandon the design. (Plut. *Sertor.* 8; Flor. iii. 22.) However, the discovery must have been speedily followed up, if at least the writer Sebosus, whom Pliny quotes in his account of the islands (vi. 32. s. 37), be the same who is mentioned by Cicero (*ad Att.* ii. 14). Strabo speaks of them in a very cursory way; and the later geographers differ somewhat as to their number and names. The following table exhibits their statements, as compared with one another, and with the modern names, the order (after the first) being from E. to W.

From this table it will be seen that, besides Autolala, which he expressly distinguishes from the Fortunatae, Ptolemy only reckons six islands as belonging to the group, instead of seven, which is the actual number. Pliny also gives the number as six (iv. 21. s. 36, "Deorum sex, quas aliqui Fortunatos appellavere.") Instead of accounting for the difference, as above, by supposing him to have omitted *Palma*, some modern writers identify this island with his Ἀπρόσιτος νῆσος, and with the Junonia Minor of Juba; making the Αὐτολάλα of Ptolemy, and the Purpurariae of Juba, *Lanzarote*, with the smaller islands of *Alegranza* and *Graciosa*, and so excluding Madeira. Those who desire to pursue the subject further should compare the longitudes and latitudes of Ptolemy with the distances preserved by Pliny from Juba and Sebosus. Of those, respecting the identification of which there is no dispute, Canaria, which is still so called, is said to have obtained its name from the multitude of dogs which ran wild there; the lofty snow-clad peak of *Tenerife* shows at a glance the origin of the name of Nivaria; while *Ferro* marks the place of the chief meridian from which longitudes were reckoned before the introduction of the practice of computing them from national observatories: the old practice dates from the time of Ptolemy, whose first meridian, however, is drawn through the group, without specifying the exact island. (Ptol. i. 12. §§ 11, 12, et alib.) [P. S.]

SEBOSUS *ap.* Plin. *l. c.*	JUBA, *ap.* Plin. *l. c.*	PTOLEMAEUS, IV. 6. §§ 33, 34.	MODERN NAMES.
Junonia	Purpurariae	Ἥρας [Ἡλίου], ἡ καὶ Αὐτολάλα	*Madeira, &c.*
	Junonia Minor	Ἀπρόσιτος	*Lanzarote.*
	Junonia	Ἥρας	*Fuerteventura.*
Planaria	Canaria	Καναρία	*Gran Canaria.*
Convallis	Nivaria	Πιντουαρία, ἢ Κεντουρία	*Tenerife.*
Capraria	Capraria	Κασπειρία	*Gomera.*
			Palma.
Pluvialia	Ombrios	Πλουϊτάλα	*Ferro.*

FORULI (Φόρουλοι), a town of the Sabines, situated, as we learn from Livy (xxvi. 11), on the road from Amiternum to Interocrea. It is mentioned by Virgil among the ancient cities of the Sabines (*Aen.* vii. 714), as well as by his imitator Silius Italicus (viii. 417); but in later times it appears to have been a mere village or vicus dependent upon Amiternum. (Liv. *l. c.*; *Vicani Forulani*, Inscr. *ap.* Romanelli, vol. iii. p. 333; Orell. *Inscr.* 3794.) Strabo describes it (v. p. 228) as built on a rock, in a position better suited for a band of outlaws than for peaceable inhabitants. Its site may be fixed with certainty at *Cività Tommasa*, about 5 miles from Amiternum, where there are numerous ancient remains, and the inscriptions above cited were discovered. The distance from *Antrodoco* also agrees with that of 13 M. P. assigned by the Tab. Peut. from Interocrea to "Eruli," which name is evidently a corruption of Foruli. The precise situation of *Cività Tommasa* scarcely corresponds with the expressions of Strabo, but the general wild character of the neighbourhood is sufficient to justify them. (Romanelli, *l. c.*; Bunsen, in *Ann. dell' Inst.* vol. vi. p. 109; Chaupy, *Maison d'Horace*, vol. iii. pp. 124—126.) [E. H. B.]

FORUM ALLIENI, a city of Gallia Cisalpina, mentioned only by Tacitus (*Hist.* iii. 6) during the civil wars of Vitellius and Vespasian, A. D. 69, but

in a manner that affords little clue to its position, except that it was situated on some river, the passage of which it was important to defend. Cluver was inclined to place it at *Ferrara*, on the *Po*; others have fixed on *Legnago*, on the *Adige*, between Mantua and *Padua*, which is certainly the more probable site, and agrees better with the movements of the campaign. (Cluver, *Ital.* p. 155; Orell. *ad Tac. l. c.*) [E. H. B.]

FORUM APPII (Φόρον Ἀππίου: *Eth.* Forcoappiensis), a town on the Appian Way, distant 43 miles from Rome. We learn from Horace that it was the usual resting-place for travellers at the end of the first day's journey from Rome, though he himself and his companion thought fit to divide the distance. (*Sat.* i. 5. 3—6.) It was here, also, that it was customary for travellers on the Appian Way to embark on a canal that extended from thence parallel with the line of road to the immediate neighbourhood of Tarracina. (Hor. *l. c.*; Strab. v. p. 233.) Hence it became, as Horace describes it, a town of boatmen and innkeepers,—

"Differtum nautis cauponibus atque malignis."

It is mentioned also by Cicero (*ad Att.* ii. 10), as well as in the journey of St. Paul to Rome (*Act. Apost.* xxviii. 15), as one of the usual halting-places on the Appian Way: on both occasions in conjunction with Tres Tabernae, which was the next stage in going to Rome, ten miles nearer the city (*Itin. Ant.* p. 107; *Itin. Hier.* p. 611). Its situation, in the midst of the marshes, sufficiently accounts for the badness of the water complained of by Horace.

It is probable from its name that Forum Appii was founded by Appius Claudius Caecus, who first constructed the celebrated road which so long bore his name; and the place appears to have always continued under the patronage of his family. (Suet. *Tib.* 2.) It seems to have grown up into a considerable town, which, under the Roman empire, enjoyed municipal privileges, and is mentioned by Pliny among the municipal towns of Latium. (Plin. iii. 5. s. 9.; Orell. *Inscr.* 780.) There are now no inhabitants on the spot; but the site is clearly marked by considerable ruins on each side of the Appian Way, as well as by the 43rd milestone, which is still preserved, at a spot distant four miles from the place still called *Treponti*, the ancient Tripontium or Tripuntium. (Chaupy, *Maison d'Horace*, vol. iii. pp. 387—452; Pratilli, *Via Appia*, pp. 99, 100.) [Via Appia.] [E. H. B.]

FORUM AURELII, a town or village on the coast of Etruria, situated on the Via Aurelia, and placed by the Itinerary 24 miles from Centumcellae and 25 from Cosa. (*Itin. Ant.* p. 291.) The former number is doubtful (those in the Tab. Peut. are altogether confused); but, on the whole, it is probable that Forum Aurelii was placed at or near *Montalto*, on the river *Fiora*, at the place where that stream was crossed by the Via Aurelia. There can be little doubt from its name that the Forum Aurelii was founded at the same time with the construction of the high road of the same name; but of the date of this we have no account. [Via Aurelia.] We only know that both the road and town existed in the time of Cicero, who mentions the Forum Aurelium (sic) in connection with the proceedings of Catiline. (Cic. *in Cat.* i. 9.) It seems never to have been a place of any importance, and, after this incidental mention, its name is found only in the Itineraries. [E. H. B.]

FORUM BIBALO'RUM. [Gallaecia.]

FORUM CASSII, a town of Etruria, situated on the Via Cassia, with the formation of which, from its name, it was certainly connected. It is known to us only from the Itineraries, which place it 11 M.P. beyond Sutrium, between that place and Volsinii, and 44 miles from Rome. (*Itin. Ant.* p. 286; *Tab. Peut.*) The distinct traces of the Via Cassia enable us to place it with certainty about a mile NE. of *Vetralla*, where an ancient church still retains the name of *Sta. Maria in Forcassi*, and some portions of Roman buildings are still extant. The inhabitants migrated during the middle ages to the neighbouring village of *Vetralla*. (Dennis, *Etruria*, vol. i. p. 245.) [E. H. B.]

FORUM CIGURRORUM, EGURRORUM, or GIGURRORUM. [Astures.]

FORUM CLAUDII. Ptolemy (iii. 1) mentions two towns in the country of the Centrones [Centrones], Forum Claudii and Axima (*Aisme*). As there is a place called *Centron* in the valley of *Aisme*, it is probable that *Centron* marks the site of a place called Centrones, for under the Empire it was usual in Gallia for the name of a people to be substituted for that of their chief place. If this be so, we may assume that *Centron* represents Forum Claudii. Guichenon (cited by D'Anville) gives two inscriptions which, he says, were found at *Aisme*; and in one of them, which is in honour of Nerva, the names Forum Claudii and Centrones occur thus — FOROCL. CENTRON. This might be used as an argument, that Forum Claudii is another name for Axima. [G. L.]

FORUM CLAUDII VALLENSIUM OCTODURENSIUM. [Octodurus.]

FORUM CLODII, a town of Etruria, situated (as might be inferred from its name) upon the Via Clodia, known to us chiefly from the Itineraries, but mentioned also by Ptolemy (iii. 1. § 50) among the towns of Southern Etruria. The Antonine Itinerary reckons it 32 M.P. from Rome, and the Tab. Peut. places it between Sabate and Blera; but the distances given in the Tabula are confused or corrupt. Hence its position has not been clearly ascertained; it is commonly placed at *Oriuolo*, about five miles N. of *Bracciano* (Sabate); but, according to Mr. Dennis, there are no ancient remains at that place, and the point is still doubtful. (*Itin. Ant.* p. 286; *Tab. Peut.*; Dennis, *Etruria*, vol. i. p. 273.) [E. H. B.]

FORUM CORNELII (Φόρον Κορνήλιον, Strab.; Φόρου Κορνηλίου, Ptol.; Κορνηλίου ἀγορά, Dion Cass.: *Eth.* Forocorneliensis: *Imola*), a considerable town of Gallia Cispadana, situated on the Via Aemilia, and distant 23 miles from Bononia and 10 from Faventia. It stood on the W. bank of the river Vatrenus, now called the *Santerno*. (Strab. v. p. 216; Plin. iii. 15. s. 20; Ptol. iii. 1. § 46; *Itin. Ant.* pp. 100, 127, 287; *Itin. Hier.* p. 616.) It is said to have derived its name from its foundation by the dictator Sulla (Prudent. *Peristeph.* 9, init.), and appears to have been already a place of some importance at the death of Caesar; as, in the civil war which followed, it was occupied by Octavian, who established his winter-quarters there. (Cic. *ad Fam.* xii. 5; Dion Cass. xlvi. 35.) It is afterwards noticed by Martial, who appears to have composed the third book of his epigrams during a residence in this town (iii. 1. 4), and continued under the Roman empire to be a flourishing municipal town. (Gruter, *Inscr.* p. 518. 4, &c.) Its name is again men-

tioned during the Gothic Wars, and as late as the seventh century P. Diaconus ranks it among the "locupletes urbes" of the province of Aemilia. He tells us that it had a citadel (castrum), which was called Imolas, from whence the modern town has derived the name of *Imola*. (Procop. *B. G.* ii. 19; P. Diac. ii. 18.) [E. H. B.]

FORUM DECII, a town of the Sabines, mentioned only by Pliny (iii. 12. s. 17), the site of which is wholly unknown. It has been identified by Cluver with the "Forocori" of the Tabula; but there is no authority for this, and the latter name is probably corrupted from Forocrea or Forocria, analogous to Interocrea. (Cluver, *Ital.* p. 690; Holsten. *Not. ad Cluv.* p. 118.) It is more probable that Forum Decii was situated much further S., in the neighbourhood of Forum Novum (*Vescovio*). [E. H. B.]

FORUM DIUGUNTORUM or JUGUNTORUM (*Φόρος Διουγουντῶν ἢ Ἰουγουντῶν*, Ptol. iii. 1. § 31), a town of Transpadane Gaul, known only from Ptolemy, who places it in the territory of the Cenomani, SW. of Bergomum; but its site is otherwise wholly unknown. [E. H. B.]

FORUM DOMITII, is placed by the Itins. on the great Roman road from Nemausus (*Nimes*) to Narbo (*Narbonne*). The distance from Cessero (*St. Tiberi*) on the *Hérault* to Forum Domitii is 18 M. P.; and the Antonine Itin. makes it 17 M. P. from Forum Domitii to Sextantio (*Soustantion*), which is a few miles west of *Montpellier*. Though Forum Domitii lies between two well-known places, its position is not known. We may conclude that it was on the Via Domitia, so called from Cn. Domitius Ahenobarbus, who defeated the Allobroges (Liv. *Epit.* 61). This road is mentioned by Cicero (*pro Font.* 4) as repaired by the legati of M. Fonteius. [G. L.]

FORUM FLAMINII (*Φόρον Φλαμίνιον*, Strab.; *Φόρος Φλαμινίου*, Ptol.: *Eth.* Foroflaminiensis), a town of Umbria, situated on the Flaminian Way, where it first entered the Apennines, 3 miles from Fulginium. It is evident from the name that it was founded by the censor C. Flaminius, at the time that he constructed the celebrated highway on which it was situated, B. C. 220: but its name is not mentioned in history. Strabo speaks of it as deriving its chief importance from the traffic along the road: but we learn from Pliny, and from inscriptions, that it was a municipal town of some consideration. (Strab. v. p. 227; Plin. iii. 14. s. 19; Ptol. iii. 1. § 54; Gruter, *Inscr.* p. 347. 1; Orell. *Inscr.* 98.) It was here that the emperors Gallus and Volusianus were defeated and slain by the pretender Aemilianus in A. D. 256. (Hieron. *Chron. ad ann.*; Cluver, *Ital.* p. 631.) Forum Flaminii is still termed a "civitas" in the Jerusalem Itinerary, and continued the see of a bishop till the eighth century, when it was destroyed by the Lombards, and the remaining inhabitants established themselves at Fulginium. The Itineraries place it 3 miles from Fulginium, and 12 from Nuceria: but the ruins which, according to Holstenius, still mark its site at a place called *S. Giovanni pro Fiamma* (or *in Forifiamma*), are hardly 2 miles from the former city. (*Itin. Ant.* p. 125; *Itin. Hier.* p. 614; *Tab. Peut.*; Holsten. *Not. ad Cluv.* p. 92.) [E. H. B.]

FORUM FULVII (*Valenza*), a town of the interior of Liguria, mentioned by Pliny among the "nobilia oppida" of that province, between the Apennines and the Padus. He adds the distinctive appellation of "Valentinum" ("Forum Fulvii, quod Valentinum"), though no other place of the name is known. It is also mentioned in the Tabula, in a manner that would afford but little clue to its position; but the distance of 22 M. P. from Asta (corruptly written *Hasia*) accords with the position of the modern *Valenza*, a considerable town on the right bank of the *Po*, about 16 miles below *Casale*, the name of which is evidently connected with the epithet of Valentinum given to the ancient city. In the Notitia (where it is called Forum Fulviense) we find it mentioned as the station of a body of troops, probably to defend the passage of the Padus at this point. (Plin. iii. 5. s. 7; *Not. Dign.* ii. p. 121; *Tab. Peut.*) [E. H. B.]

FORUM GALLORUM (*Ἀγορὰ Κελτῶν*, Appian), a village on the Via Aemilia, between Mutina and Bononia. It is remarkable only as the scene of the first battle between M. Antonius and the consuls Hirtius and Pansa, who were attempting to raise the siege of Mutina. The forces of Pansa, which were first engaged with those of Antonius, were worsted in the encounter, though not defeated, and the consul himself mortally wounded: but Hirtius, having unexpectedly fallen upon the rear of Antonius, when he was withdrawing to reoccupy Forum Gallorum, completely routed his forces and compelled him to retreat to his camp before Mutina. This battle (which was fought on the 15th of April, B. C. 43, twelve days before the more decisive action of Mutina) is described in detail by Serv. Sulpicius Galba, in a letter to Cicero: from his account we learn that the place called Forum Gallorum was a mere village (vicus) and that it was situated *on* the Aemilian Way, which here, as through great part of its course, was a raised causeway, with low marshy ground on each side. (Cic. *ad Fam.* x. 30; Appian, *B. C.* iii. 66—70; Dion Cass. xlvi. 37; Frontin. *Strat.* ii. 5. § 39.) Nor did it ever rise to the dignity of a town: and though its name is again found in the Tabula Peutingeriana, its omission from all the other Itineraries shows that it was still only a village. The distances there given (8 miles from Mutina and 17 from Bononia) show that it must have occupied nearly the site of the modern *Castel Franco*. [E. H. B.]

FORUM GALLO'RUM. [ILERGETES.]

FORUM HADRIANI. One of the roads which the Table marks from Lugdunum Batavorum (*Leiden*) to Noviomagus (*Nymegen*), passes through Flenio [FLENIO]. Between Lugdunum and Flenio is Forum Hadriani, and though the distance from Lugdunum is not given in the Table, there is no doubt that it is represented by a place named *Voorbourg*. Excavations have been made on this site, and there were found mosaic pavements, coins, and other memorials of the Roman period. (Ukert, *Gallien*, p. 532.) [G. L.]

FORUM JULII (*Fréjus*), a town of Gallia Narbonensis on the coast between Telo Martius (*Toulon*) and the Varus (*Var*). Strabo (p. 184) calls it *Φόρον Ἰούλιον*, and a naval station of Caesar Augustus, situated between Olbia and Antipolis, and distant from Massilia about 600 stadia. But the name Forum Julii existed before the time of Caesar Augustus, for it is mentioned in a letter of Plancus to Cicero, B. C. 43 (*ad Fam.* x. 15); and he makes it 24 M. P. from Forum Voconii to Forum Julii (x. 17). We may infer that it took its name from C. Julius Caesar, though there is no evidence about what he did to the place, and that Augustus improved it. Pliny (iii. 5) names it "Forum Julii Octavano-

rum Colonia quae Pacensis appellatur et Classica." The river Argenteus was within its limits. (Ptol. ii. 10.) The name Octavanorum, mentioned also by Mela (ii. 5), is supposed to show that a detachment from the eighth legion was settled here. The name Classica is probably derived from the fleet being stationed here by Augustus. The place has the various names of Oppidum Forojuliense (Tacit. *Ann.* iv. 5); Forum Julium Narbonensis Galliae Colonia (*Ann.* ii. 63); Colonia Forojuliensis (Tacit. *Hist.* ii. 14).

Forum Julii was a naval station in the time of Tiberius, and ships of war were kept there, which Augustus took at the battle of Actium, and used for the defence of this part of the Gallic coast (Tacit. *Ann.* iv. 63); and it is again mentioned as an important naval station in the time of Vitellius (Tacit. *Hist.* ii. 43). It was the birthplace of Cn. Agricola, the conqueror of Britain (Tacit. *Agric.* 4); and an old and distinguished Colonia, as Tacitus calls it. The sauce called "garum" was made here. (Plin. xxxi. 7, 8.)

The port of Forum Julii was at the bottom of a small bay, but the entrance has been filled up by the earth brought down by the Argenteus, which river flows a little to the west of Forum Julii. The traces of the two moles which formed the entrance of the port, still remain; but the entrance is now about 3000 feet from the sea. The width of the Roman port is estimated at about 1500 feet, and its depth from the entrance between the moles at 1680 feet. These dimensions show that the port of Forum Julium may be compared with those made by Trajan at the mouth of the Tiber and at Centum Cellae, and with the port of Antium. There is no water now in the port of *Fréjus*, except a small lagune, near a quay of Roman construction, which forms an angle with the mole on the right to one who enters the port. The traces of the walls show that the old town was much larger than the modern.

There is a triumphal arch, which is supposed to have formed one of the four gates of the town. The circuit of the amphitheatre is about 650 feet. The arena, which is buried under rubbish, is probably entire. A road has been formed through the two chief entrances right through it, as in the amphitheatre at *Trèves*. Near the amphitheatre is one of the old gates, which is at the bottom of a concave semicircle, formed of thick walls and defended by a tower at each extremity. The aqueduct brought into the town the waters of the *Siagne* from a distance of more than 20 miles. The channel for the water in some parts was under ground, in others it was supported on arches. At the gate of *Fréjus* it divided into two branches, one of which entered the town and the other went to the port. Parts of this aqueduct are well preserved.

The Roman Via Aurelia passed by Forum Julii; and there were roads from Forum Julii to Aquae Sextiae, Massilia, and Arelate. (D'Anville, *Notice, &c.*; Walckenaer, *Géog. &c.* vol. ii. p. 9; Ukert, *Gallien*, p. 429; Richard et Hocquet, *Guide du Voyageur*, p. 797.) [G. L.]

FORUM JULII or JULIUM. 1. (*Φόρος Ἰούλιος*, Ptol.: *Eth.* Forojuliensis: *Cividale di Friuli*), a city of Venetia, situated about 25 miles N. of Aquileia, and nearly at the foot of the Julian Alps. Ptolemy reckons it in the country of the Carni, and there is little doubt that this is correct, though it is not possible to separate the territory of that people from the rest of Venetia. [CARNI.] Paulus Diaconus ascribes its foundation to Julius Caesar (P. Diac. *Hist. Lang.* ii. 14); and it is probable that this is correct, though we have no earlier authority for the fact. It appears that it was at first merely a sort of central place of meeting for the neighbouring Carni, and where probably the Roman magistrates held intercourse with the mountaineers. In Pliny's time it seems to have been still but an inconsiderable place, as he enumerates the "Forojulienses cognomine Transpadani" among the unimportant towns of Venetia, which were unworthy of fuller notice. But Ptolemy calls it a Roman colony, and it appears to have risen in importance during the latter ages of the Roman empire. It was not, however, till after the fall of the neighbouring Aquileia, A. D. 452, that it attained the dignity, which it continued to hold under the Gothic and Lombard rulers of Italy, of the capital of Venetia. (Plin. iii. 19. s. 23; Ptol. iii. 1. s. 29; Cassiod. *Varr.* xii. 26: P. Diac. ii. 14, iv. 28, 38.)

Forum Julii became under the Lombards the seat of a separate duchy, and has imparted to the whole province in which it is situated the name, by which it is still known, of the *Friuli*: the modern town being called *Cividad* or *Cividale*, obviously a corruption of "Civitas."

The period of the destruction of Forum Julii is unknown; but recent excavations on the site have brought to light numerous remains of antiquity, including the foundations of temples and other public buildings, scattered over a considerable extent of ground around and in the neighbourhood of the modern *Cividale*. The monuments discovered belong, however, for the most part to a very late period, and confirm the inference which we should draw from the few historical notices we possess, that Forum Julii did not rise to any great importance till near the close of the Western Empire. Very exaggerated ideas of its greatness, and of the value of the discoveries made on the spot, were spread abroad by the Canonico della Torre, who carried on the excavations. (*Annali dell' Inst. Arch.* 1835, pp. 213—220; *Bullett. d. Inst.* 1834, p. 5, 1835, p. 134.)

2. We learn from an inscription that the town of Iria in Liguria bore also the name of "Forum Julii Iriensium" (Orell. *Inscr.* 73), but no other notice of it occurs under this name. [IRIA.]

3. Pliny mentions among the municipal towns of Umbria, in the sixth region of Italy, the "Forojulienses cognomine Concubienses;" but these, as well as the "Forobrentani," who immediately follow them, are wholly unknown. [E. H. B.]

FORUM JULIUM. [ILLITURGIS.].

FORUM LEPIDI. [REGIUM LEPIDUM.]

FORUM LICINII, a town of Transpadane Gaul, mentioned only by Pliny (iii. 17. s. 21), who writes the name Licinitorum, and, strangely enough, tells us that it was a city of the Orobii, a people mentioned by Cato; though it is evident from its name that it was a Roman foundation, or at least settlement. From the same passage it would appear to have been in the neighbourhood of Comum and Bergomum, and has been fixed, plausibly enough, though only conjecturally, at a place called *Incino*, near the small town of *Erba*, on the road from *Como* to *Lecco*, and about 7 miles from the former city, where some inscriptions and other antiquities have been found. (Annoni, *Memoria intorno il Piano d' Erba*, Como, 1831.) [E. H. B.]

FORUM LIGNEUM, is placed by the Antonine Itin. on the road from Caesar Augusta (*Saragosa*)

in Spain, to Beneharmum, in Gallia. [BENEHARMUM.] The distance from Summus Pyrenaeus to Forum Ligneum is marked 5, and from Forum Ligneum to Aspaluca (*Pont Lesquit*), 7. Walckenaer takes these distances to be Gallic leagues, though one would suppose that they are Roman miles. However, distances measured in a mountain pass are very loose; and there is no certainty about the exact position of Forum Ligneum. [G. L.]

FORUM LIMICORUM. [GALLAECIA.]

FORUM LIVII (*Forli*), a town of Gallia Cispadana, situated on the Via Aemilia, between Faventia and Caesena. Its foundation is commonly ascribed by local historians to Livius Salinator, but there is no authority for this. Its name is not found either in Strabo or Ptolemy, but is mentioned by Pliny among the municipal towns of the region; and by the Itineraries, which place it 13 M. P. from Caesena and 10 from Faventia. It therefore occupied the same site as the modern city of *Forli*, on the right bank of the *Montone*, the Vitis of Pliny. (Plin. iii. 15. s. 20; *Itin. Ant.* p. 287; *Itin. Hier.* p. 616; *Tab. Peut.*) In A. D. 412 it was the scene of the nuptials of Placidia, the sister of Honorius, with the Gothic king Athaulfus (Jornand. *Get.* 31), but notwithstanding its selection for this purpose it seems to have never been a town of importance in ancient times. The modern city of *Forli*, on the contrary, is a populous and flourishing place. [E. H. B.]

FORUM NERONIS. [CARPENTORACTE.]

FORUM NOVUM. 1. (*Eth.* Foronovanus: *Vescovio*), a town in the territory of the Sabines, mentioned among the municipal towns of that region by Pliny, and in the Liber Coloniarum. (Plin. iii. 12. s. 17; *Lib. Colon.* p. 255.) From its name we may infer that it was of Roman foundation, and not an ancient Sabine town. Its position is clearly fixed at a place called *Vescovio* (no longer inhabited, but retaining an ancient church), about 3 miles W. of *Aspra* (Casperia) and 12 NW. of *Correse* (Cures). Here there are considerable ruins, which were mistaken by Cluver for those of Cures, but are clearly identified as the remains of Forum Novum by inscriptions found among them with the name of the Foronovani. From these we learn that it was a municipal town in the reign of Gordian: it subsequently became the see of a bishop, and, after the decay of Cures, appears to have claimed to be the metropolitan see of the Sabines, whence it came to be commonly known as *Il Vescovio di Sabina*. The ancient church that marks the site still bears the title of "Ecclesia Cathedralis Sabinorum." (Cluver, *Ital.* p. 675; Holsten. *Not.* p. 107; Chaupy, *Maison d'Horace*, vol. iii. p. 127.)

The name of Forum Novum was probably given to it for the purpose of distinguishing it from Forum Decii, which is also placed by Pliny in the Sabine territory, but is otherwise wholly unknown, and there is no clue to its situation.

2. A town of Gallia Cispadana, known only from an inscription in which we find it mentioned as a municipal town ("Municipium Foronovanorum," Gruter, *Inscr.* p. 492. 5); but as this inscription was found at Parma, there can be no doubt that the Forum Novum there meant is the place still called *Fornovo*, in the valley of the *Taro*, 15 miles SW. of Parma. It is evidently the same place called by P. Diaconus "Foronianum," and mentioned by him among the "castra Aemiliae." (P. Diac. *Hist. Lang.* vi. 49.)

3. A town of Samnium, mentioned only in the Itineraries, which place it 10 miles from Beneventum on the road to Equus Tuticus; this distance fixes it at *Buonalbergo*, a spot where numerous coins and other antiquities have been found. (*Tab. Peut.*; *Itin. Hier.* p. 610; Mommsen, *in Bullett. d. Inst.* 1848, p. 7.) [E. H. B.]

FORUM NARBASORUM. [GALLAECIA.]

FORUM POPILII. 1. (*Forlimpopoli*), a small town on the Via Aemilia about half-way between Forum Livii and Caesena, noticed by Pliny (iii. 15. s. 20) among the municipal towns of Gallia Cispadana, as well as in the Tabula and the Jerusalem Itinerary, in both of which the name is written "Foro *Populi*." The latter calls it a "civitas," but the total omission of its name in the same route as given in the Antonine Itinerary proves that it was (in ancient as well as modern times) but a small town. (*Itin. Hier.* p. 616; *Tab. Peut.*)

2. A town of Campania, mentioned by Pliny as situated in the Falernian district ("Foropopulienses ex Falerno," Plin. iii. 5. s. 9): it is also noticed by Ptolemy, who writes the name Φόρος Ποπλίου (Ptol. iii. 1. § 68), and incidentally by Dionysius (i. 21), who tells us that near it were the remains of a very ancient city, which had been long desolate, called Larissa and of Pelasgic origin. The ruins to which he refers are unknown, but it appears from his expressions that they, as well as Forum Popilii (ἀγορὰ Ποπιλία), must have been situated in the hilly district in the N. of Campania: Ptolemy appears to place the latter town between Capua and Teanum, but its exact site has not been determined. We learn from the Liber Coloniarum (p. 233, where the name is written Forum Populi), that it received a body of colonists under Augustus, to which a fresh settlement seems to have been added by Vespasian.

3. A town of Lucania, mentioned only in the Tabula, where the name occurs in a manner that would afford scarcely any clue to its position, the neighbouring lines of route being altogether confused. But a remarkable inscription found at a place called *Polla* in the *Valle di Diano*, leaves scarcely any doubt that that place is the site of the Forum Popilii. This inscription records the construction by a Roman magistrate (whose name is unfortunately lost) of a high road from Capua to Rhegium, giving the intermediate distances of the principal places: and a comparison of these with those given in the Tabula leaves little doubt that the modern village of *Polla* is the Forum Popilii, and that the magistrate's name which has disappeared at the beginning of the inscription, erroneously supplied by some writers as that of M. Aquillius, was in reality that of P. Popilius Laenas, who was praetor in B. C. 134. (Mannert, *Geog. von Italia*, vol. ii. p. 146; Mommsen, *Inscr. R. N.* No. 6276; Ritschel, *Monum. Epigr.* pp. 11, 12.) From this document we learn that Forum Popilii was distant 51 M. P. from Nuceria and 74 from Muranum. [E. H. B.].

FORUM SEGUSIANORUM, a town of the Segusiani (Ptol. ii. 8), who were on the west bank of the Rhone, in the latitude of Lugdunum. The term Forum seems to indicate the chief town of the Segusiani, or a place where a Conventus was held; and the place has the usual mark of a capital or chief town in the Table. A place called *Feurs*, or more properly *Feur*, west of *Lyon*, represents the Forum Segusianorum. An inscription was found at *Feurs*, as it seems to this effect:—"Fabri Tign. qui Foro Segus. consistunt;" and La Mure, in his *Histoire du Forest* (Lyon, 1671), mentions four milestones found at *Feurs*, with the inscriptions I, II, III, IIII, each preceded by

L, which means leuga or league. Thus, it appears that a road was measured from this Forum. It is also stated that the inscription C. IVL. F. SEG. LIBERA. occurs on these stones, or on some of them. From this the place appears to have been made a Colonia, with the title of Liberi, which Pliny (iv. 18) gives to the Segusiani. "The historian of the *Forez* (Forest) mentions a Roman copper weight, on which were marked in characters of silver DEAE SEG. F., a circumstance which shows that the Forum of the Segusiani was deified, and accordingly had an honour which we know to have been conferred on several other towns in Gaul." (D'Anville.)

The Table mentions Forum Segustavarum. on a road from Segodum (*Rhodez*) to Lugdunum (*Lyon*), and it is the next place to Lugdunum. Part of the route is this:—Icidmago (*Issengeaux*), Aquis Segeste, Foro Segustavarum, Lugdunum. Another route in the Table, between Augustonemetum (*Clermont*) and Lugdunum, stands thus in the last part:—Rodamna (*Rouanne*), Mediolanum (*Meylieu*), Foro Segustavarum, Lugdunum. D'Anville (*Notice*, art. *Mediolanum*) supposes that Mediolanum is wrongly placed in the Table, and he inserts it between Forum Segusianorum and Lugdunum. Walckenaer contends that the Table and its distances are right, that Forum Segustavarum is a different place from Forum Segusianorum, and he places it in the neighbourhood of *Farnay*. The measures, he says, are very exact, as we may convince ourselves by seeing how he has applied them to our modern maps. But we give no confidence to these assertions. Segustavarum and Segusianorum are evidently the same word, and the difference in a few letters is easily explained by their close resemblance, and the liability of one being put for the other.

The district of *Forez* or *Foreste* is supposed to derive its name from Pagus Forensis, the canton of the Forum. Parts of the aqueduct which brought water to Forum Segusianorum still remain. In one part the aqueduct is about 10 feet high to the spring of the arch, and about 3 feet wide. The outer wall is formed of small red stones, and the inner part of fragments of the same stone embedded in cement. A very remarkable mosaic was discovered at *Feurs* a few years ago, under the entrance door of a house. There are also in the courts of the same house some Corinthian columns, which support a staircase. The church of *Feurs* appears to have been built with the materials of Roman edifices. There are also remains of ancient baths near a part of the town called the *Palais*. Near this Palais were found, under the ground, the four milestones mentioned above. They are now placed in a part of the town, according to a recent authority, where they are much exposed to damage. (D'Anville, *Notice*, &c.; Walckenaer, *Géog.* &c. vol. i. p. 332; Ukert, *Gallien*; Richard et Hocquart, *Guide*, &c.) [G. L.]

FORUM SEMPRONII (Φόρον Σεμπρώνιον, Strab.; Φόρος Σεμπρωνίου, Ptol.: *Eth.* Forosemproniensis: *Fossombrone*), a town of Umbria, situated on the Flaminian Way, in the valley of the Metaurus, 16 miles from Fanum Fortunae (*Fano*), on the Adriatic. (Strab. v. p. 227; *Itin. Ant.* p. 125.) We have no account of its foundation, or the origin of its name: but it was the only town in the valley of the Metaurus, between its mouth and the central range of the Apennines; and from this circumstance, and its position on so frequented a highroad, it seems to have risen into a place of some importance, and was a flourishing municipal town under the Roman empire. (Strab. *l. c.*; Plin. iii. 14. s. 19; Ptol. iii. 1. § 53; Orell. *Inscr.* 3774, 4039, 4063.) The site of the ancient city is marked by the vestiges of a theatre, and other ruins of Roman date, which are visible about 2 miles from the modern city of *Fossombrone:* this last retains the ancient episcopal see, and its name is evidently a mere corruption of Forum Sempronii. (Calindri, *Statistica del Pontif. Stato*, p. 121.) The latter was 8 miles distant from the celebrated pass of Intercisa, or the *Furlo*. [INTERCISA.] The great battle in which Hasdrubal was defeated by the Roman consuls Livius and Nero, in B. C. 207, was probably fought in the neighbourhood of Forum Sempronii, but the exact site is uncertain. [METAURUS.] [E. H. B.]

FORUM TIBERII, is placed by Ptolemy (ii. 9) among the Helvetii. It is unknown where it is. D'Anville guesses *Kaiserstuhl* on the Rhine, chiefly because of the meaning of the German name; which is very unsatisfactory. Haller guesses *Zurzach* on the Rhine, where there are Roman walls. Another guesses *Steckborn* on the Lake of *Constanz*. (Ukert, *Gallien.*) [G. L.]

FORUM TRAJANI, a town in the interior of Sardinia, known only from the Itineraries, which place it on the road from Tibula, through the interior of the island, to Othoca. (*Itin. Ant.* p. 82.) Its site is fixed at a place called *Fordongianus*, on the left bank of the river *Tirsi* (Thyrsus); about 16 miles from *Oristano*, where there are considerable Roman remains, including those of a bridge, and of Thermae on a scale of great magnificence. These doubtless owe their origin to the emperor Trajan. (Valéry, *Voy. en Sardaigne*, vol. ii. c. 35). [E. H. B.]

FORUM TRUENTINORUM or DRUENTINORUM, a town of Gallia Cispadana, mentioned by Pliny among the municipal towns of that region (iii. 15. s. 20). His authority is confirmed by inscriptions, in which we find "Municipium Forodruent.," for Forodruentinorum. As the name is not mentioned in the Itineraries it seems clear that it was not situated on the Via Aemilia, and it has been supposed to occupy the site of *Bertinoro*, a small episcopal town about 3 miles S. of *Forlimpopoli;* this however is a mere conjecture. (Gruter, *Inscr.* pp. 492. 5, 1094. 2; Orell. *Inscr.* 80; Cluver, *Ital.* p. 295.) [E. H. B.]

FORUM VIBII (Vibi Forum, Plin. iii. 17. s. 21: *Eth.* Forovibiensis, Id. 16. s. 20), a small town of Liguria, near the sources of the Padus, and in the territory of the Vagienni. Pliny tells us that the Padus had its source in the Mons Vesulus (*Monte Viso*), and, after flowing a short distance, plunged under the ground, and again emerged "in Forovibiensium agro." (Plin. iii. 16. s. 20; Solin. 2. § 25.) As there is no truth in this account of the subterraneous course of the Padus, it affords us no assistance in determining the real position of Forum Vibii, which must have been situated somewhere in the upper valley of that river, in the neighbourhood of *Saluzzo*, but on the N. bank of the *Po*, as Pliny (iii. 17. s. 21) reckons it in the Regio Transpadana. [E. H. B.]

FORUM VOCONII, a place in Gallia Narbonensis, distant from Forum Julii [FORUM JULII; ARGENTEUS] 24 M. P., as it appears from the letter of Plancus to Cicero. The Antonine Itin. also makes the distance the same. D'Anville fixes Forum Voconii at a place called *Gonfaron*, which he supposes to be a corruption of such a word as *Vocon-foron*, which he invents for the occasion. Papon, who is followed by Walckenaer, fixes it at *Le Canet;* and

others fix it at *Vulauban*, east of *Le Canet*. Pliny (iii. 5) calls Forum Voconii a Latin town, that is, it had the Latinitas. [G. L.]

FORUM VULCANI. [PUTEOLI.]

FOSI, a small German tribe, of which nothing is known beyond what Tacitus (*Germ.* 36) relates of them, viz., that they were subject to the Cherusci, and became involved with them in their ruin. The banks of the stream *Ferse*, in *Brunswick*, are generally looked upon as the country once inhabited by them, and the little town of *Fosenbrock* may have derived its name from them. In the time of Ptolemy their country was already occupied by the Langobardi. [L. S.]

FOSSA CORBULO'NIS. When Corbulo commanded in the parts about the mouths of the Rhine, he employed his men in making a cut, 23 M. P. long, between the Mosa and the Rhenus, "qua incerta Oceani vetarentur." (Tac. *Ann.* xi. 20.) Some critics have proposed to change "vetarentur" into "vitarentur," but probably the text is right. Dion Cassius (lx. 30), who speaks of this canal, says that it was about 170 stadia long. If we take the usual estimate of the Roman mile, which is 8 stadia, the distance of Dion is somewhat too small, if the text of Tacitus is right. The reason for making the canal which the Greek historian gives, was, "that the rivers might not flood the country, by having their waters driven back by the high tides;" an explanation which seems to agree with "vetarentur" in Tacitus, and to be a probable explanation of Corbulo's design. There seems little doubt about the position of this canal, though there has been great difference of opinion. It is the channel which runs from *Leiden*, past *Delft*, to *Maasland-sluys* near *Vlaardingen* (Flenium). The distance agrees very well, and the position agrees with the purpose for which the canal was made. The old Rhine, or the Rhine proper, runs past *Leiden*, and was a more considerable stream in the Roman period than it is now. [G. L.]

FOSSA DRUSIA'NA. [FLEVO LACUS.]

FOSSA MARIA'NA or FOSSAE MARIA'NAE. Plutarch (*Marius*, c. 15) gives a sufficiently clear account of this canal. When C. Marius, B. C. 102, crossed the Alps to oppose the Teutones and their barbaric allies, he fixed his camp near the Rhone. The entrance to the river was choked with mud, sand, and clay, and "was thus made difficult and laborious, and shallow for the vessels that brought supplies. As the army had nothing to do, Marius brought the soldiers here and commenced a great cut, into which he diverted a large part of the river; and by making the new channel terminate at a convenient point on the coast, he gave it a deep outlet, which had water enough for large vessels, and was smooth and safe against wind and wave. This cut still bears the name of Marius." Plutarch supposed that the canal was on the east side of the outlets of the Rhone. Strabo (p. 183)—after quoting Polybius, who says that the Rhone had two outlets, and Artemidorus, who says that it had three—adds: "but Marius, afterwards seeing that the channel was becoming obstructed by the alluvium and difficult of access, cut a new channel, in which having received the greater part of the river, he gave it to the Massaliots, as a reward for their services in the war against the Ambrones and Toygeni; from which channel the Massaliots acquired great wealth, by exacting tolls from those who sailed up and down. However, the difficulties of the navigation continue, owing to the violence of the stream and the alluvium, and the lowness of the coast, which cannot be seen, even when a vessel is near, in foggy weather: wherefore the Massaliots set up towers as beacons, making the country their own in every way; and especially they built there also a temple of the Ephesian Artemis, having taken possession of the part which is made an island by the mouths of the river. And there lies beyond the mouth of the Rhodanus, a sea-lake, which they call Stomalimne; some have reckoned it one of the mouths of the Rhodanus, and especially those who say that the river has seven mouths (or five, as the text perhaps should be),—being right neither in one thing nor the other, for there is a hill between, which separates the lake from the river." Here Strabo finishes his description of the coast as far as Massalia, and he then describes the coast as far as the Var. His description of this coast of Gallia shows that the canal of Marius was on the east side of the outlets of the Rhone. Mela's description must be interpreted the same way (ii. 5). Pliny (iii. 4) calls one of the mouths of the Rhodanus the Massaliotic; and this is the most eastern of the mouths. (Polyb. iii. 41.) Beyond, that is east of, the Massaliotic branch, are "the canals from the Rhodanus, the work of C. Marius, which bears his name; a lake (stagnum) Mastramela; a town Maritima, of the Avatici, and above it the stony plains (campi lapidei)." The stony plains are the *Crau*, an extensive flat tract, which is covered with stones. Pliny's text has "Astromela," which Harduin has changed to Mastromela, to make it agree with the name in Stephanus Byzantinus and Avienus; for which Walckenaer finds fault with him, without reason,—for it is plain that, as "stagnum" ends with "m," the next word, if it began with "m," might easily lose it in transcription

The Itineraries also place the Fossa Mariana on the east side of the Rhone. But Ptolemy (ii. 10) in the common texts, has it on the west side. Proceeding from west to east he has: Setius hill; Fossae Marianae; the west mouth of the Rhone; and the east mouth. He correctly places Maritima east of the east mouth of the Rhone. It is hard to explain how Ptolemy made a mistake in a matter which was known to every body. Walckenaer (*Géog. &c.* iii. p. 133) supposes that we ought to read Marinae for Marianae (Μαριαναὶ Φόσσαι), in Ptolemy's text; and he adds, that the edition of 1475 has "Fossae Marinae." There is also the reading "Fossae Marinae," in the Latin edition of Pirckheimer (1524.) The two words might easily be confounded. If we do not accept this conjecture we must either allow that Ptolemy has made a very great mistake, or that the Fossae Marianae have been transposed in his text, without transposing the numbers. For it is hardly possible that he should place in his geography Fossae Marinae, a name otherwise unknown, and omit the Fossae Marianae, the great work that was familiar to all geographers.

The best and most recent authority for the antiquities of this part of France (*Statistique du dép. des Bouches du Rhône*) states that the canal of Marius ran in a straight line from east to west from the gulf of Stomalimne, now the *E'tang de l'Estouma*, to the Rhone, which it joined about a mile above its mouth. The length was 16 miles. There are many proofs of the existence of the canal in the place here assigned to it. The village of *Foz*, which retains the name of this canal, stands just

above the place where the canal entered the gulf. There is still visible on one of the sides a long cutting made in the rock at the base of the hill, and it is probable that the sluice was here. West of Foz is a large marsh, called *Le Marais de Foz*, which the canal crossed. This marsh ends in an *étang* of the same name, which joins the *étang de Galéjon*, where was the outlet of the Massaliot branch of the Rhone in the time of Marius. The marsh of Foz, along the whole line, where the canal is supposed to have run, still presents a hollow, which is filled with water in the rainy season.

The Maritime Itinerary makes it xvi M. P. from the Fossae (*Foz*) to "Ad Gradum Massilitanorum," which was on the Rhone; and the Itinerary, which gives the land routes, places Fossae between Massilia and Arelate (*Arles*). The order of places is: Massilia, Calcaria [CALCARIA], Fossae Marianae (*Foz*), Arelate: the direct distance from Fossae Marianae to Arelate is 13 M. P., which is too small. In another place the Itineraries make it 33, which is too much. However, there is no doubt that Fossae is *Foz*, or *Fos-les-Martigues*. The direct road from Fossae to Arelate ran through the *Crau*, the Campi Lapidei. The "Ad Gradum" seems to have been at or near the place where the canal of Marius joined the Rhone. The distance from "Ad Gradum" along the river up to Arelate is marked 30 M. P. in the Maritime Itinerary.

The "Statistique, &c." supposes that the canal of Marius was continued due north about twelve miles, reckoning from Ad Gradum to the *étang* of the Desuviates, which comprised the marshes of *Arles*, of *Mont-Majous*, and of *Baux*: this étang received part, at least, of the water of the Louérion, a canal which runs from the *Durance* (Druentia) near *Orgon*. It is further stated that the Louérion fed the Fossae Marianae; and that Marius also made another canal, which has since been replaced by that of *Craponne*. Some of these assertions are very doubtful; but the canal to the Rhone from the Stomalimne (*étang de l'Estouma*, or *Estruma*, as it is also still written) seems to be the work of Marius. At a place called *Pont-du-Roi*, in front of the bar of *Foz*, there are the remains of the foundations of houses; and this agrees with the Table, which marks the Fossae Marianae, by a semicircular building open to the sea, as a haven and station. The hill mentioned by Strabo, as separating the Stomalimne from the Rhone, is supposed to be a hill between *Foz* and *Istres*. Whether Marius made more than one cut, and whether Fossae or Fossa is the true name, we cannot tell. It is likely enough that there was more than a single cut; or, at least, some small cuts, besides the large cut. This great work of the Roman soldier was a monument of his talent and his perseverance, as glorious as the victories by which he saved Italy from a barbaric deluge. (D'Anville, *Notice*; Mela, ed. J. Voss, who has a good note on the Fossae; Ukert, *Gallien*, p. 131, &c., which contains the references to the French authorities.) [G. L.]

FRANCI, the name of a confederation of German tribes to which belonged the Sigambri (the principal people), Chamavi, Ampsivarii, Bructeri, Chatti, Marsi, Tubantes, Attuarii, Dulgibini, and others. This confederation, which had stepped into the place of that of the Cherusci on the Lower Rhine, is mentioned for the first time by Vopiscus (*Aurel.* 7), about A. D. 240. The name Franci gradually absorbed the names of the separate tribes forming the confederation, which, however, is sometimes designated by the name of the leading people, the Sigambri (e. g. Claudian, *de IV. Con. Hon.* 446). These Franci, or Franks, as they are commonly called, conquered the northern parts of Gaul; and, having amalgamated with the Romanised Celts of that country, they adopted the civilisation of the conquered people, and soon acquired such power that, under their great king Clovis, A. D. 496, they returned and subdued their own kinsmen in the north and south of Germany, and thus established the great Frankish empire. But their history belongs to the middle ages. [L. S.]

FRATUERTIUM or FRATUENTUM, a town of Calabria, mentioned by Pliny (iii. 11. s. 16), in conjunction with Soletum and Lupiae. Its municipal existence is confirmed by an inscription on which the Fratuentini are associated with the citizens of Neritum, a town in the same neighbourhood (Lupui, *Iter. Venus*, p. 108; Orell. *Inscr.* 3108); but its site is unknown. It seems, however, probable that the ruins of an ancient city, described by Galateo (*de Situ Tapygiae*, p. 96) as existing at *Muro*, may be those of Fratuertium.* The name is written in the inscription just cited Fratuentum, which is probably the correct form. [E. H. B.]

FRA'XINUS. [LUSITANIA.]

FREGELLAE (Φρεγέλλαι, Strab.; Φρέγελλα, Steph. B.: *Eth.* Φρεγελλανός, Fregellanus), a city of Latium, in the more extended sense of the term, but properly a city of the Volscians, situated on the left bank of the Liris, nearly opposite to its confluence with the Trerus, and a short distance on the left of the Via Latina. (Strab. v. p. 237.) According to Livy it was originally occupied by the Sidicini, and afterwards by the Volscians, from whom it was again wrested by the Samnites. The latter are said to have destroyed the city; but in B. C. 328, the Romans, having made themselves masters of this part of the valley of the Liris, restored Fregellae, and established there a colony of Roman citizens, an act which was so strongly resented by the Samnites, that it became the immediate occasion of the outbreak of the Second Samnite War. (Liv. viii. 22, 23; Appian, *Samn.* iv. 1.) During the course of that war Fregellae was more than once surprised by the Samnites, but on every occasion recovered by the Romans. (Liv. ix. 12, 28.) During the advance of Pyrrhus upon Rome, in B. C. 279, he is said to have ravaged Fregellae ("Fregellas populatus," Flor. i. 18. § 24); but whether he actually took the town, or only laid waste its territory, is uncertain. At a later period (B. C. 211), we know that it was able to defy the arms of Hannibal, and its citizens had the courage to break down the bridge over the Liris, for the purpose of retarding his march upon Rome, while they sent in all haste to the city, to give warning of his approach. (Liv. xxvi. 9.) As a punishment for this offence their territory was ravaged by him with peculiar severity, but, notwithstanding this, the Fregellans were two years afterwards (B. C. 209) found among the eighteen colonies faithful to Rome (Liv. xxvii. 10), and a body of their cavalry is mentioned with peculiar distinction in the action in which Marcellus perished (Id. xxvii. 26, 27; Plut. *Marc.* 29). It is singular that Fregellae, which was at this time distinguished

* These are assigned by Romanelli to Sarmadium, a name found in the old editions of Pliny, but for which there is no authority.

for its fidelity to Rome, should have subsequently taken the lead in an insurrection against that city, when at the height of its power. The circumstances of this revolt are very imperfectly known to us, but it is evident that it was only a symptom of the discontent then beginning to prevail among many of the Italian cities. The outbreak was, however, premature: Fregellae alone had to bear the brunt of the unequal contest, and was quickly reduced by the praetor L. Opimius, B. C. 125. The city was utterly destroyed, as a punishment for its rebellion, and appears never to have again arisen to prosperity: the establishment of a new colony at Fabrateria, in its immediate neighbourhood, in the following year, was evidently designed to prevent Fregellae from recovering its former position. (Liv. *Epit.* lx.; Vell. Pat. ii. 6; Val. Max. ii. 8. § 4; Jul. Obseq. 90; Cic. *de Fin.* v. 22; Auct. Rhet. *ad Herenn.* iv. 9, 15.) In the time of Strabo it was a mere village, which was, however, still resorted to by the people of the surrounding towns, for sacrificial and other purposes. (Strab. v. p. 237.) Hence, its name is not found in Pliny among the towns of Latium: the Fregellanum mentioned in the Itineraries (*Itin. Ant.* pp. 303, 305) was apparently a station distinct from the town of the name.

Both Strabo and the rhetorical writer above cited affirm that Fregellae was previous to its destruction one of the most flourishing and important cities of Italy: but its ruin appears to have been complete, and hence considerable difficulty has arisen in determining its exact site. Ruins of a city of considerable extent having been found on the right bank of the Liris, just opposite a spot called *Isoletta*, and below the village of *S. Giovanni in Carico*, these have been regarded by local antiquarians at those of Fregellae, but the inscriptions found there, as well as the character of the remains themselves, which are wholly of Roman date, and for the most part not earlier than the time of the empire, seem to prove these to be the ruins of Fabrateria Nova, the Roman colony of that name. [FABRATERIA.] The true site of Fregellae appears to be that indicated by the Abbé Chaupy, on the left bank of the Liris, nearly opposite the modern town of *Ceprano*, where there is a plain of considerable extent, filled throughout with foundations and substructions of ancient buildings, including among others the foundations of the city walls, built in a very massive style. No part of these ruins however rises above ground; and as they have served for ages as a quarry for the supply of building materials to *Ceprano* and the other neighbouring villages, even the substructions have much disappeared. The quarter still retains the name of *Opi* or *Opio*, probably a corruption of "Oppidum." (Chaupy, *Maison d'Horace*, vol. iii. p. 475.) This position of Fregellae would account for its importance in a military point of view, as commanding the passage of the Liris. The modern town of *Ceprano*, which has grown up on the right bank of the river, is supposed by the Abbé Chaupy to occupy the site of the Fregellanum of the Itineraries; but it is not easy to understand how the Via Latina should have proceeded so far as that point, and then turned south to Fabrateria Nova before it crossed the Liris. The remains of two ancient bridges of Roman imperial times at the latter place clearly prove that it was there the Via Latina of later days crossed the river, though it is evident from Livy's narrative (xxvi. 9) that in the time of Hannibal the bridges were close to Fregellae itself. The whole neighbourhood certainly requires, and would reward, a more careful inspection of the localities, especially of the remains of the ancient roads. (Chaupy, *l. c.* p. 476; Romanelli, vol. iii. pp. 377—381). [E. H. B.]

FREGE'NAE (Φρεγήνα, Strab.), a maritime town of Etruria, situated between Alsium and the mouth of the Tiber. (Strab. v. p. 226; Plin. iii. 5. s. 8; *Itin. Ant.* p. 300.) It is mentioned by Livy among the "coloniae maritimae" (xxxvi. 3); and there is every reason to suppose that it was established at the same time with Alsium, in B. C. 245, and that we should read *Fregenae* for *Fregellae* in Velleius Paterculus (i. 14), where he speaks of the foundation of these two colonies. This is confirmed by the Epitome of the 19th book of Livy, where, though Alsium is not mentioned, the foundation of Fregenae is coupled with that of Brundusium, which Velleius refers to the following year. (Vell. Pat. *l. c.*; Liv. *Epit.* xix., where the reading Fregenae is supported by the best MSS., though the old editions have Fregellae.) No subsequent notice of it occurs in history: its marshy and unhealthy situation (alluded to by Silius Italicus, viii. 475) probably prevented its rising to prosperity; and, after the construction of the Portus Augusti on the right bank of the Tiber, it seems to have gradually sunk into insignificance. Hence, though its name is found in Strabo, Pliny, and the Itineraries, it is not noticed by Rutilius in his description of the coast of Etruria, and no ruins now mark the site. But the distances given in the Itinerary of 9 M.P. from Alsium, and the same from Portus Augusti at the mouth of the Tiber, enable us to fix its position with certainty at a spot now called the *Torre di Maccarese*, just midway between *Palo* and *Porto*, and at the mouth of the river *Arone*. (Cluver, *Ital.* p. 499; Nibby, *Dintorni di Roma*, vol. ii. p. 280.) [E. H. B.]

FRENTA'NI (Φρεντανοί, Strab., Ptol.; Φερεντανοί, Pol., Dionys.), a people of Central Italy, occupying the tract on the E. coast of the peninsula from the Apennines to the Adriatic, and from the frontiers of Apulia to those of the Marrucini. They were bounded on the W. by the Samnites, with whom they were closely connected, and from whom they were originally descended: hence, Scylax assigns the whole of this line of coast, from the frontiers of Apulia to those of Picenum, to the Samnites. (Scyl. § 15. p. 5.) Their exact limits are less clearly defined, and there is considerable discrepancy in the statements of ancient geographers: Larinum, with its territory (extending from the Tifernus to the Frento), being by some writers termed a city of the Frentani (Ptol. iii. 1. § 65), while the more general opinion included it in Apulia, and thus made the river Tifernus (*Biferno*) the limit of the two countries (Plin. iii. 12. s. 17; Mel. ii. 4. § 6). The northern boundary of the Frentani is equally uncertain; both Strabo (v. p. 242) and Ptolemy (*l. c.* § 19) concur in fixing it at the river Sagrus or *Sangro*, while Pliny extends their limits as far as the Aternus, and, according to Mela, they possessed the mouths both of that river and the Matrinus. The latter statement is certainly inaccurate; and Strabo distinctly tells us, that the Marrucini held the right bank of the Aternus down to its mouth, while the Vestini possessed the left bank (v. p. 241): hence, the former people must have intervened between the Frentani and the mouth of the Aternus. Pliny's account is, however, more near the truth than that of Strabo and Ptolemy; for it is certain that Ortona and Anxanum, both of which are situ-

ated considerably to the N. of the Sagrus, were Frentanian cities. The latter is indeed assigned by Ptolemy himself to that people (iii. 1. § 65), while Strabo also terms Ortona the port or naval station of the Frentani (*ἐπίνειον Φρεντανῶν*, v. p 242), but erroneously places it to the S. of the river Sagrus. Hence, their confines must have approached within a few miles of the Aternus, though without actually abutting upon that river. On the W. they were probably not separated from the Samnites by any well-marked natural boundary, but occupied the lower slopes of the Apennines as well as the hilly country extending from thence to the sea, while the more lofty and central ridges of the mountains were included in Samnium.

The Frentani are expressly termed by Strabo a Samnite people, and he appears to distinguish them as such from the neighbouring tribes of the Marrucini, Peligni, and Vestini, with whom they had otherwise much in common. (Strab. v. p. 241). They, however, appear in history as a separate people, having their own national organisation; and though they may at one time (as suggested by Niebuhr) have constituted one of the four nations of the Samnite confederacy, this seems to have been no longer the case when that power came into collision with Rome. Their conduct during the long struggle between the Samnites and Romans renders this almost certain. In B. C. 319, indeed, when their name occurs for the first time in history*, they appear in arms against Rome, but were quickly defeated and reduced to submission (Liv. ix. 16); and a few years afterwards (B. C. 304), at the close of the Second Samnite War, the Frentani are mentioned, together with the Marsi, Marrucini, and Peligni, as coming forward voluntarily to sue for a treaty of alliance with Rome (Id. ix. 45), which they seem to have subsequently adhered to with steadfastness. Hence we find more than once express mention of the Frentanian auxiliaries in the war with Pyrrhus; and one of their officers, of the name of Oblacus, distinguished himself at the battle of Heracleia. (Dionys. *Fr. Didot.* xx. 2; Plut. *Pyrrh.* 16; Flor. i. 18. § 7). They gave a still more striking proof of fidelity during the Second Punic War, by adhering to the Roman cause after the battle of Cannae, when so many of the Italian allies, including the greater part of the Samnites, went over to Hannibal. (Liv. xxii. 61; Sil. Ital. viii. 521, xv. 567). Throughout this period they appear to have been much more closely connected in their political relations with their neighbours the Marrucini, Peligni, and Vestini, than with their kinsmen the Samnites: hence, probably, it is that Polybius, in enumerating the forces of the Italian allies, classes the Frentani with the Marsi, Marrucini, and Vestini, while he reckons the Samnites separately. (Pol. ii. 24.) Notwithstanding their vaunted fidelity, the Frentani joined in the general outbreak of the Italian allies in the great Social War, B. C. 90 (Appian, *B. C.* i. 39; Strab. v. p. 241): they do not, however, appear to have taken any prominent part, and we can only infer that they received the Roman franchise at the same time with the neighbouring tribes. Hence we find them mentioned by Cicero, a few years later, as sending some of their chief men ("Frentani, homines nobilissimi," *pro Cluent.* 69) to support the cause of Cluentius, a native of Larinum. Their territory was traversed without resistance by Caesar at the outbreak of the Civil War, B. C. 49 (Caes. *B. C.* i. 23): and this is the last occasion on which their name appears in history. Their territory was comprised in the fourth region of Augustus, together with the Marrucini, Peligni, Marsi, &c. (Plin. iii. 12. s. 17); but at a later period it appears to have been reunited to Samnium, and was placed under the authority of the governor of that province (Mommsen, *ad Lib. Col.* p. 206). It is now included in the kingdom of Naples, and divided between the provinces of *Abruzzo Citeriore* and *Sannio*.

The territory of the Frentani is for the most part hilly, but fertile. It is traversed by numerous rivers which have their sources in the more lofty mountains of Samnium, and flow through the land of the Frentani to the Adriatic: the principal of these, besides the TIFERNUS, which (as already mentioned) constituted the southern limit of their country, are the TRINIUS or *Trigno*, which, according to Pliny, had a good port at its mouth ("Flumen Trinium portuosum," Plin. iii. 12. s. 17); and the SAGRUS or *Sangro*, a very important stream, which enters the Adriatic about half way between Histonium and Ortona. The Tabula also gives the name of a river which it places between Ortona and Anxanum, and calls "Clotoris" (?) The name is probably corrupt; but the stream meant (if its position can be depended upon) can be no other than the *Moro*, which falls into the Adriatic a few miles S. of *Ortona*. The coast-line of this part of the Adriatic presents few remarkable features, and no good natural harbours. The mouths of the rivers, and the two projecting points of *Termoli* (Buca) and the *Punta della Penna*, afford the only places of anchorage.

The towns of the Frentani mentioned by ancient writers are few in number; but the topography of the district has been thrown into great confusion by the perverted zeal of certain local antiquarians, and by the reliance placed on inscriptions published by some early writers, which there is great reason to regard as forgeries. The *Antichità Frentane* (2 vols. 8vo., Naples, 1809) of the Abbate Romanelli, who was a native of this part of Italy, is a very uncritical performance; but the author was led astray principally by the inscriptions and other documents put forth by Polidoro, an Italian antiquary of the last century, who appears to have had no hesitation in forging, or at least corrupting and altering them in such a manner as to suit his purpose. (Mommsen, *Inscr. Regn. Neap., Appendix*, p. 30.) Romanelli, in his later and more extensive work (*Antica Topografia Istorica del Regno di Napoli*, 3 vols. 4to., Naples, 1818), simply abridged the results of his former book; and Cramer, as usual, blindly follows Romanelli. Along the sea-coast (proceeding from N. to S.) were situated ORTONA, HISTONIUM, and BUCA. The two former may be clearly fixed, Ortona retaining its ancient name, and the ruins of Histonium being still extant at *Il Vasto d'Ammone*: but there is considerable difficulty in determining the site of Buca, which may however be fixed with much probability at *Termoli* [BUCA]; the arguments that have led many writers to place it at *Sta. Maria della Penna* being based principally upon the spurious inscriptions just alluded to. The existence of a town called Interamna, supposed by Romanelli and Cramer to have

* The old editions of Livy have "Ferentani;" but the conjecture of Sigonius that we should read "Frentani," is supported by some of the best MSS., and may be regarded as certainly correct. (See Alschefski, *ad. loc.*; Niebuhr, vol. iii. p. 225.)

occupied the site of *Termoli*, is derived only from the same apocryphal source; and, even were the inscription itself authentic, the Interamna there meant is probably the well-known town of the Praetutii. (Murat. *Inscr.* p. 1050, no. 7; Mommsen, *l. c.*) The only inland town of importance among the Frentani was ANXANUM, now *Lanciano;* but, besides this, Pliny mentions, in the interior of the country, the "Carentini supernates et infernates," and the "Lanuenses;" both of which peoples are otherwise unknown, and the site of their towns cannot be fixed with any approach to certainty. On the other hand, the Tabula gives the name of a place called PALLANUM, of which no other mention occurs; but the site of which, according to Romanelli, is marked by extensive ruins at a place called *Monte di Pallano*, about 3 miles S.W. of *Atessa*. The previous station given by the same authority is called "Annum;" a name probably corrupt, but the true reading for which is unknown. (*Tab. Peut.*; Geogr. Rav. iv. 31.) USCOSIUM, a place given in the Itinerary of Antoninus, which reckons it 15 miles from Histonium, on the road into Apulia (*Itin. Ant.* p. 314), is fixed by this distance at a spot near the right bank of the little river *Sinarca*, about 5 miles S.W. of *Termoli*, but in the territory of *Guglionisi*, where considerable remains of an ancient town are said to exist. (Romanelli, vol. iii. p. 24.)

There is considerable obscurity in regard to the Roman roads through the territory of the Frentani. The name of the "Via Trajana Frentana" rests only on the authority of a dubious inscription; nor is there any better evidence for the fact that the construction of the high road through this district was really owing to that emperor. But it is certain that an ancient road traversed the territory of the Frentani, in its whole length from Aternum to Larinum, keeping for the most part near the sea-coast, but diverging for the purpose of visiting Anxanum. The stations along it are thus given in the Itinerary of Antoninus:—

Ostia Aterni.	M.P.
Angelum (Angulus)	x.
Ortona	xi.
Anxano	xiii.
Histonios	xxv.
Uscosio	xv.
Arenio (Larinum ?)	xiv.

Of these, Angulus is certainly misplaced, and should have been inserted between Hadria and the Aternus. The distance from the mouths of the Aternus at *Pescara* to Ortona is considerably understated, and that from Ortona to Anxanum as much overrated; but still the line of the road may be tolerably well made out, and an ancient Roman bridge, over the *Sangro* between *Lanciano* and *Il Vasto*, supplies a fixed point in confirmation. The road given in the Tabula, on the contrary, strikes inland, from the mouth of the Aternus to Teate, and thence to Ortona, and again between Anxanum and Histonium makes a bend inland by Annum and Pallanum. The distances given are very confused, and in many instances probably corrupt. They stand thus:—

Ostia Aterni.	M. P.
Teano Marrucino	xvi.
Ortona	xi.
Anxana	iii.
Annum	iiii.
Pallanum	xii.
Istonium	xxiii.
Larinum.	

There exist copper coins with the Oscan legend—"Frentrei," which may probably be referred to the Frentani rather than to the town of Ferentum in Apulia, to which they have been assigned by some writers. Others are of opinion that they indicate the existence of a *city* of the name of Frentrum as the capital of the Frentani, which is supposed to be the one referred to by Livy (ix. 16) where he says—"Frentanos vicit *urbemque ipsam*—in deditionem accepit,"—without naming the city; but this inference is, to say the least, very dubious. (Friedländer, *Oskische Münzen*, p. 42; Millingen, *Numismatique de l'Italie*, p. 180.) [E. H. B.]

FRENTO (*Fortore*), a river of Apulia, which rises in the Apennines near *Baselice*, and has a course of near 50 miles from thence to the Adriatic. In the lower part of its course it formed the boundary between the territory of Larinum and that of Teanum in Apulia, and, consequently, formed the northern limit of Apulia if Larinum was not included in that country. Pliny tells us it had a port at its mouth, whence he terms it "flumen portuosum Frento:" some remains of this are still visible on its right bank, at a place called *Torre di Fortore*. About 10 miles from its mouth, it was crossed by an ancient bridge constructed on a scale of great magnificence, and still known as the *Ponte di Civitate*, from the ruins of Teanum, now known as *Civitate*, which are situated at a short distance from it. It was traversed by the high road leading from Larinum to Teanum. (Plin. iii. 11. s. 16; *Tab. Peut.*; Romanelli, vol. iii. p. 11.) [E.H.B.]

FRETUM GADITA'NUM, HERCULEUM, TARTESSIUM, &c. [GADITANUM FRETUM.]

FRETUM GALLICUM, is a name which Solinus (c. 25, ed. Steph.) gives to the straits which separate Gallia and Britannia. Tacitus (*Agric.* c. 40) calls it "Fretum Oceani." It is the πορθμὸς Βρεταvικός of Strabo (p. 128). Thus, in ancient times, both the countries which it separates gave this narrow sea a name; and it has no general name, for the English call it the Straits of Dover, and the French sometimes Pas de Calais. [G. L.]

FRIGIDUS FLUVIUS, a river of Venetia, in the country of the Carni, placed by the Itineraries on the road from Aquileia to Aemona across the Julian Alps. (*Itin. Ant.* p. 128; *Tab. Peut.*) It can be no other than the stream now called the *Wippach* (in Italian, *Vipao*), which falls into the *Isonzo* (Sontius), near *Gorizia*. It was on the banks of this river that the usurper Eugenius was defeated and slain by Theodosius, A.D. 394. Claudian, in alluding to this victory, notices the extreme coldness of the waters from which the river derived its name. (Claudian, *de III. Cons. Honor.* 99; Zosim, iv. 58; *Hist. Miscell.* xii. p. 530.) [E. H. B.]

FRISIABO'NES, are placed by Pliny (iv. 17) in North Gallia, between the Sunici and Betasii [BETASII]. We cannot tell exactly where to fix them, unless they were near the Betasii; nor is it certain that the name is right, for the Frisii belong to another place. The "Frisaei" appear on an inscription in Gruter, but this is a different name. Forbiger, who refers to his authorities, states that Frisiabones is only another way of writing the name Frisaevones (Gruter, p. 522, 7, &c.). (Forbiger, *Handbuch, &c.* vol. iii. p. 254; Ukert, *Gallien*, p. 271.) [G. L.]

FRISII (Frisones, Paul. Diac. vi. 37; Frigones, Geogr. Rav. iv. 23; and Frisei, Frisaei, or Frisaevones, in inscriptions; Φρίσσιοι, Ptol. ii. 11. § 11;

Φρείσιοι, Dion Cass. liv. 32; *Φρίσσονες*, Procop. *B. G.* iv. 20), one of the great tribes of North-western Germany, belonging to the Ingaevones. They inhabited the country about Lake Flevo and other lakes, between the *Rhine* and *Ems*, so as to be bounded on the south by the Bructeri, and on the east by the Chauci. Tacitus (*Germ.* 34) distinguishes between *Frisii Majores* and *Minores*, and it is supposed that the latter dwelt on the west of the canal of Drusus in the north of *Holland*, and the former between the rivers Flevus and Amisia, that is, in the country still bearing the name of *Friesland*. Pliny mentions a tribe, under the name of *Frisiabones*, as dwelling in Northern Gallia between the Sunici and Betasii. They have been identified by many writers with the lesser Frisii, but without sufficient reason. [FRISIABONES.]

The Frisians joined the Romans from the first, and remained faithful to them after the undertakings of Drusus, until, in A. D. 28, irritated by the oppression of the governor Olennius, they rose in arms, and expelled or massacred the Romans. (Tac. ii. 24, iv. 72, xi. 19; Dion Cass. liv. 32.) Corbulo's attempt to reconquer them in A. D. 47, was unsuccessful, as he was recalled. Under Nero, they invaded the Roman dominion on the Rhine, but were obliged to retreat. On this occasion, their kings Verritus and Malorix went to Rome to negotiate, and were honoured with the Roman franchise, though they behaved with noble independence. (Tac. *Ann.* xiii. 54.) During the fourth and fifth centuries, the Frisians were allied with the Saxons, with whom they sailed across to Britain, and shared their conquests. (Procop. *B. G.* iv. 20.) Their chief occupation was agriculture and the breeding of cattle. (Tac. *Ann.* iv. 72, xiii. 54; comp. Latham on Tac. *Germ.* p. 116.) [L. S.]

FRUDIS (*Φρούδιος ἐκβολαί*) is placed by Ptolemy (ii. 9) between the mouth of the Sequana (*Seine*) and the Promontory Itium. The reading *Φρούνου ἐκβολαί* in Marcian (p. 50) is conjectured by Ukert (*Gallien*, p. 146) to be an error for *Φρούδου ἐκβολαί*. D'Anville supposes that Ptolemy's Frudis is the outlet of the Samara (*Somme*). [G. L.]

FRUSINO (*Φρουσίνων* or *Φρούσινον*: *Eth.* Frusinas, -ātis: *Frosinone*), a city of Latium, situated on the Via Latina, 7 miles from Ferentinum, between that city and Fregellae. (*Itin. Ant.* pp. 303, 305.) It seems to have been originally a Volscian city, though entertaining close relations with its neighbours the Hernicans: hence, on the first occasion in which its name appears in history, it is mentioned as having joined in exciting the Hernicans to revolt against Rome. For this offence the city was punished with the loss of a third part of its territory. (Liv. x. i.; Diod. xx. 80.)

Frusino is next mentioned on the occasion of the march of Hannibal against Rome, B. C. 211 (Liv. xxvi. 9), and incidentally alluded to by Plautus, together with some other towns in the same neighbourhood (Plautus, *Capt.* iv. 2. 103). Silius Italicus also notices its rocky situation and the hardy character of its inhabitants (viii. 398, xii. 532). Cicero appears to have possessed a farm in its territory, to which he alludes more than once in his letters to Atticus (*ad Att.* xi. 4, 13). We learn from the Liber Coloniarum (p. 233) that it received a colony of veterans; but it remained a place of only municipal rank, and is mentioned, by Strabo, Pliny, and Ptolemy, among the towns in this part of Latium. Its position on the Via Latina probably caused it to retain some degree of prosperity, and Juvenal notices it as a respectable country town where houses were cheap. (Juv. iii. 224; Strab. v. p. 237; Plin. iii. 5. s. 9, Ptol. iii. 1. § 63.) Its existence at a later period is attested by the Itineraries, and it appears to have retained its ancient site throughout the middle ages down to the present day. It is now an episcopal town with about 7000 inhabitants, standing on a hill which rises above the river *Cosa* (Κόσας, Strab.) about 5 miles above its confluence with the *Sacco* (Trerus). Some remains of an amphitheatre are still visible in the plain beneath, but the town itself contains no relics of antiquity. [E. H. B.]

FU'CINUS LACUS (*ἡ Φουκίνα λίμνη*, Strab.: *Lago Fucino* or *Lago di Celano*), a lake in the centre of Italy, in the country of the Marsi, remarkable as being the only one of any extent that is found in the central Apennines. Strabo calls it "in size like a sea" (*πελαγία τὸ μέγεθος*, v. p. 240); but this expression would convey a very exaggerated notion of its magnitude: it is, however, the largest lake in Central Italy, though but little exceeding those of Trasimene and Volsinii. Its circumference is variously estimated at 30, 40, or even 50 miles, but according to the best maps does not really exceed 25 Italian, or about 29 English miles. Its form is nearly oval; and it is situated in a basin, surrounded on all sides by mountains, without any visible natural outlet. In a geographical point of view the lake Fucinus is of importance as being situated almost exactly in the centre of the peninsula of Italy, being just about half way between the Tyrrhenian sea and the Adriatic, and also at the middle point of a line drawn from the northern ridge of the Apennines to the gulf of Tarentum. It would therefore have justly deserved the name of the "Umbilicus Italiae," applied with much less reason to the insignificant pool of Cutilia. [CUTILIAE LACUS.] The basin of the lake Fucinus is itself at a considerable elevation, the waters of the lake being not less than 2176 feet above the level of the sea; but the mountains rise on all sides of it to a much greater height, especially on the N., where the double-peaked *Monte Velino* attains the elevation of 8180 feet. On the E. and W. the basin of the lake is bounded by limestone ridges of much inferior elevation, but steep and rocky, which separate it from the valleys of the Liris and the *Gizio*. Towards the NW. its shores are gentle and sloping, and separated only by a very moderate acclivity from the waters of the *Imele* or *Salto*, which flow towards *Rieti* and the valley of the Tiber.

The lake Fucinus is almost always described as situated in the country of the Marsi (Strab. v. p. 240; Vib. Seq. pp. 16, 23; Dion Cass. lx. 11), and that people certainly occupied its shores for at least three-fourths of their extent; but Alba (surnamed Fucensis from its proximity to the lake) appears to have been more properly an Aequian city. [ALBA FUCENSIS.] Alba stood on a hill about 3 miles from the NW. extremity of the lake; on its eastern shore, close to the water's edge, was situated MARRUBIUM, the capital of the Marsi, of which the ruins are still visible at *S. Benedetto*. CERFENNIA, also a Marsic town, occupied the site of *Sta. Felicità*, about 2 miles N. of Marrubium, and at the foot of the steep mountain pass known as the Mons Imeus or *Forca Caruso*, which afforded the only communication from the basin of the Fucinus to that of the Aternus and the Adriatic. On the W. shore of the

lake stood the LUCUS ANGITIAE, a sanctuary and sacred grove of the goddess Angitia, who was in all probability a native Marsic divinity, whose supposed connection with Circe and Medea was derived from the fact of her presiding over the magic herbs and incantations for which the Marsi were always famous. [MARSI.] At a later period there grew up a town upon the spot, which is called in inscriptions ANGITIA, but must have also been currently known as Lucus; for we find the Lucenses mentioned by Pliny among the towns of the Marsi, and the name is still retained by the modern village of *Luco* or *Lugo*. [LUCUS ANGITIAE.] The beautiful lines of Virgil, in which he associates the grove of Angitia with the "glassy waters" of the Fucinus, are well known. (Virg. *Aen.* vii. 759; Sil. Ital. iv. 344.)

According to a tradition mentioned by Pliny and Solinus there had formerly existed on the shores of the Fucinus a town named Archippe, which had been swallowed up by the waters of the lake (Plin. iii. 12. s. 17; Solin. 2. § 6); and Holstenius tells us that the neighbouring inhabitants still preserved the tradition, and pretended that the remains of the lost city were visible, when the waters were low, at a spot between *Trasacco* and *Ortucchio*, near the S. shore of the lake. (Holsten. *Not. ad Cluv.* p. 154.) But the whole story has a very fabulous aspect. Another marvel related of the lake Fucinus was, that it was traversed by a river called the Pitonius, without their waters becoming mingled. (Vib. Seq. p. 16; Plin. ii. 103. s. 106, xxxi. 3. s. 24.) The story (which is told of many other lakes) is the more singular in this case, because the Fucinus has no visible natural outlet, no stream flowing *from* it in any direction. But there can be no doubt that its surplus waters were originally carried off by a subterranean channel, the opening of which, at a spot a little to the N. of *Luco*, is distinctly visible, and is still called *La Pedogna*, a name evidently retaining that of the ancient Pitonius. On the other hand, the only stream of any magnitude that flows *into* the lake is that now called the *Giovenco*, which enters it close to Marrubium, and is a perennial stream of clear water, supposed by some local writers to be derived from the neighbouring *Lago di Scanno*: this, therefore, must be the Pitonius of the ancients. There can be little doubt that a part of the waters of the Fucinus sink into a chasm or natural cavity at *La Pedogna*, from which they emerge (as is often the case in limestone countries) at some distant point: and this is precisely the statement of Lycophron, whose expressions are unusually clear upon the subject of the Pitonius, though he has distorted the name of the Fucinus into that of λίμνη Φόρκη Μαρσωνίς (*Alex.* 1275). Later writers went further, and conceived that they could recognise the spot where these waters emerged again from their subterranean channel, which they identified with the sources of the Aqua Marcia in the valley of the Anio, though these are more than 20 miles distant from the lake Fucinus, and separated from it by the deep valley of the Liris. This belief appears to have had no better foundation than the great clearness of the water in both cases (which would apply equally to many other sources much nearer to the lake), but it was generally adopted in antiquity: Strabo states it as a well-known fact; and Pliny, combining both marvels in one, relates that the Aqua Marcia, which was called at its source Pitonia, took its rise in the mountains of the Peligni, flowed through the Marsi and the lake Fucinus, then sunk into a cavern and ultimately emerged in the territory of Tibur, from whence it was carried by an aqueduct to Rome. Statius also speaks of the Aqua Marcia as derived from the snows of the Marsic mountains. (Strab. v. p. 240; Plin. xxxi. 3. s. 24; Stat. *Silv.* i. 3.)

The subterranean outlets of the Fucinus were, however, often insufficient to carry off its surplus waters; and the lake was in consequence subject to sudden rises, when it overflowed the low grounds on its banks, and caused much mischief. Strabo tells us that it sometimes swelled so as to fill up the whole basin to the foot of the mountains, at others would sink and leave dry a considerable tract, which then became susceptible of culture. (Strab. v. p. 240.) The project of obviating the evils arising from this cause, by the construction of an artificial emissary or subterranean canal from the lake into the valley of the Liris, was among the great designs entertained by Caesar, but frustrated by his death. (Suet. *Caes.* 44.) Its execution was afterwards repeatedly urged upon Augustus by the Marsi, but without effect, and it was reserved for Claudius to accomplish this great work. The main difficulty consisted in the hardness of the limestone rock through which the gallery had to be cut: the length of this is stated by Suetonius at three Roman miles (an estimate somewhat below the truth*); and he tells us that 30,000 workmen were employed on it continuously for a period of 11 years. The opening of it was celebrated by Claudius with great magnificence, and a mock naval combat was exhibited on the lake upon the occasion; but owing to the defective arrangements, a catastrophe ensued, in which many persons lost their lives, and the emperor himself narrowly escaped. (Suet. *Claud.* 20, 21, 32; Tac. *Ann.* xii. 56, 57; Dion Cass. lx. 33.) The emissary, however, appears to have fully answered its purpose at the time; but Nero, through hatred of Claudius, suffered the works to fall into decay, and it became necessary for Hadrian to restore them, on which account his biographer gives him the credit of having constructed them. (Plin. xxxvi. 15. s. 24; Spartian. *Hadr.* 22, who says briefly, "Fucinum emisit.") From this period we have no further account of it; but it appears to have fallen into decay in the middle ages, and became obstructed by the falling in of stones and earth from above; and though many attempts have been made from the year 1240 to the present day to clear it out, and restore it to a serviceable state, they have been hitherto without effect. It is, however, readily accessible at both ends, and even in its present state sufficiently attests the justice of Pliny's admiration, who deservedly ranks it among the most memorable proofs of Roman greatness. (Plin. *l. c.*) The whole work was examined in detail and described, in 1825, by a Neapolitan engineer named Rivera: the results of his researches are given by Kramer, whose excellent monography of the lake Fucinus (*Der Fuciner See*, 4to. Berlin, 1839) and the surrounding country is one of the most valuable contributions to our knowledge of Italian geography. Its authority has been generally followed in the present article. [E. H. B.]

* The actual length, according to the measurements of Rivera, is 21,395 palms, or about 15,600 English feet. (Kramer, *Der Fuciner See*, p. 40.) The *Monte Salviano*, through the solid limestone rock of which it was pierced, rises more than 1000 feet above the level of the lake.

FULGI'NIUM (*Φουλκίνιον*, App.: *Eth.* Fulginas, -ātis: *Foligno*), a municipal town of Umbria, situated on the Via Flaminia at the western foot of the Apennines. It was distant only 8 miles from Mevania, and 3 from Forum Flaminii. It appears to have been a place of no great importance, at least till a late period, as its name is wholly omitted by Strabo, who enumerates all the other towns on or near the Via Flaminia. But we learn from Cicero that it was a municipal town, though in the subordinate condition of a praefectura. (Municipium Fulginas, Praefectura Fulginas, Cic. *Fr. ap. Priscian.* vii. 14. § 70. The notion that it was a "foederata civitas" rests upon the false reading of "Fulginatium" for "Iguvinatium" in Cic. *pro Balb.* 20. See Orelli, *ad loc.*) It is mentioned also during the Perusian War in B. C. 41, when it was occupied by Ventidius and Asinius, the generals of Antony. (Appian, *B. C.* v. 35.) Silius Italicus describes it as situated in an open plain, without walls (viii. 461): the proximity of the more important towns of Mevania and Hispellum probably kept it from rising to consideration, though its position at the junction of the main line of the Via Flaminia with the same branch which led by Interamna and Spoletium must have been favourable to its development, and it is mentioned as a "civitas" in the Jerusalem Itinerary. (*Itin. Hier.* p. 613.) The modern city of *Foligno* has risen to importance after the destruction of the neighbouring Forum Flaminii, and is now the most populous and flourishing town in this part of Italy. An inscription discovered here has preserved the name of a local nymph or divinity named Fulginia (Orell. *Inscr.* 2409): another records the erection of a statue to a certain C. Betuus Cilo, by 15 towns of Umbria, of which he was the common patron. (Orell. *Inscr.* 98.) This has been absurdly interpreted as indicating the existence of a league or confederacy of these cities of which Fulginium was the head. (Cramer, *Anc. Italy*, vol. i. p. 268). [E. H. B.]

FUNDI (*Φοῦνδοι*: *Eth.* *Φουνδανός*, Fundanus: *Fondi*), a city of Latium, in the more extended sense of the term, situated on the Appian Way between Tarracina and Formiae, and about 5 miles from the sea-coast. In the marshy plain between it and the sea is a considerable lake or pool, known in ancient times as the LACUS FUNDANUS (Plin. iii. 5. s. 9), and still called the *Lago di Fondi*. The city was probably at one time in the hands of the Volscians; and in B. C. 340, during the great Latin War, it would appear to have occupied a sort of neutral position between the Latins and Campanians, and, as well as its neighbour Formiae, continued faithful to the Romans during that trying period. For this conduct the inhabitants of both cities were rewarded with the Roman "civitas," but without the right of suffrage. (Liv. viii. 14.) Shortly after this, however, a part of the citizens of Fundi joined in the revolt of their neighbours of Privernum, under the lead of Vitruvius Vaccus, who was himself a native of Fundi. But the authorities of the city succeeded in excusing themselves to the Roman senate, and escaped without punishment. (Ib. 19.) They did not however obtain the full Roman franchise with the right of voting till B. C. 190, when they were for the first time enrolled in the Aemilian tribe. (Liv. xxxviii. 36; Vell. Pat. i. 14.) Hence it is to this interval that Pompeius Festus must refer when he speaks of Fundi as well as Formiae as having been in the condition of praefecturae. (Fest. p. 233.) At a subsequent period it received a colony of veterans under Augustus (*Lib. Colon.* p. 234), and appears to have continued under the Roman empire to be a flourishing municipal town (Strab. v. p. 234; Mel. ii. 4. § 9; Plin. iii. 5. s. 9; Ptol. iii. 1. § 63; Orell. *Inscr.* 821, 2951), for which it was probably indebted to its situation on the Appian Way, which is here compelled to deviate from the sea-coast, and make an angle inland from Tarracina to Fundi, and thence again to Formiae, where it rejoins the coast. According to the Itineraries, Fundi was distant 13 miles from each of the above towns. (*Itin. Ant.* pp. 108, 121: *Itin. Hier.* p. 611.) The mention of its name by Horace on his journey to Brundusium, and the ridicule cast by him on the pompous airs assumed by its local magistrate or praetor, Aufidius Luscus, are familiar to all readers. (Hor. *Sat.* i. 5. 34.) It is incidentally mentioned also by Cicero and Suetonius, from whom we learn that the family of Livia, the wife of Augustus, came originally from Fundi: some writers also represented Tiberius himself as born there. (Cic. *ad Att.* xiv. 6; Suet. *Tib.* 5, *Cal.* 23, *Galb.* 8). Silius Italicus seems to include Fundi as well as Caiēta in Campania (viii. 524—530), but it is certain that they were both comprised within Latium, according to the bounds assigned to it under the Roman empire, or what was called Latium Novum. [LATIUM.]

The modern city of *Fondi* still retains the ancient site, and considerable remains of antiquity, of which the most important are an ancient gateway with a portion of the walls adjoining it, the lower part of which is of polygonal construction, and the upper part of later Roman style. An inscription over the gate (now called the *Portella*) records the construction of the walls and gates of the city by the local magistrates or aediles. (Hoare, *Class. Tour*, vol. i. p. 106.) The principal street of the town is still formed by the Via Appia, and retains great part of the ancient pavement: numerous fragments of ancient buildings are also scattered throughout the modern town, or have been employed in the middle ages in the construction of its castle, cathedral, &c.

Fundi was celebrated among the Romans for the excellence of its wines: the famous Caecuban wine was in fact produced within its territory [CAECUBUS AGER], but besides this the wine of Fundi itself (Fundanum vinum) seems to have enjoyed a high reputation, though inferior to that of the Caecuban and Falernian. (Martial, xiii. 113; Plin. xiv. 6. s 8.) It was probably on this account that the "Fundanus ager" was one of those districts which the agrarian law of Servilius Rullus sought to apportion among the needy citizens of Rome. (Cic. *de Leg. Agr.* ii. 25.) [E. H. B.]

FURCAE CAUDI'NAE. [CAUDIUM.]

FURCO'NIUM. [VESTINI.]

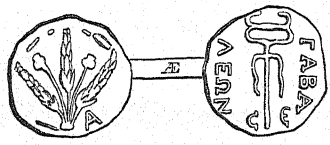
G.

GABAE (*Γάβαι*). 1. A strongly fortified post in Sogdiana, mentioned in the invasion of that country by Alexander's army. (Arrian, iv. 17.) It is not possible to identify it with any known place, but it has been supposed not improbable that it may be the same as that mentioned by Arrian under the name of Gaza (iv. 2), and by Curtius under that of Gabaza (viii. 4. § 1). It is clear that the three places were occupied by a Scythian race sometimes called generically Massagetae, and sometimes by a more local

title, Sogdiani; but the identity of the three places is by no means certain.

2. One of the royal palaces of the kings of Persia, situated, according to Strabo (xv. p. 728), in the upper country of Persis. According to Ptolemy (vi. 4. § 7) it must have been situated at no great distance from the Pasargadae. The name is probably connected with the district Gabiene, which was in Susiana, and may not unlikely have comprehended a part of Persis. [V.]

GABALA (Γάβα, Γάβαλα), a place in Galilee fortified by Herod the Great (Joseph. *B. J.* xv. 9. § 5), supposed to be identical with Gamala. [GAMALA.] [G. W.]



COIN OF GABALA.

GABALENE. [GEBALENE.]

GA'BALI or GABALES (Γαβάλεις, Strab. p. 191). "The Ruteni and the Gabales," says Strabo, "border on the Narbonitis." In Caesar's time the Gabali were under the supremacy of the Arverni. (*B. G.* vii. 75.) In another passage, he speaks of the "Gabalos proximosque pagos Arvernorum" (*B. G.* vii. 64). Their position is in a mountainous country between the Arverni and the Helvii. It corresponds to the *Gévaudan* of the ante-revolutionary history of France, a name derived from the middle-age term Gavaldanum, and nearly to the present department of *Lozère*. There were silver mines in the country of the Ruteni and Gabali (Strabo). The cheese of this country was famed at Rome (Plin. xi. 42); it came from the "Lesorae Gabalicique pagi." The Lesora is the mountain *Lozère*. Sidonius Apollonaris (*Carm.* xxiv. 27) says,

"Tum terram Gabalum satis nivosam."

A large part of it is a cold, mountainous country. The chief town of the Gabali, according to Ptolemy, is Anderitum. [ANDERITUM.] [G. L.]

GABAZA, a district of Sogdiana apparently from the description of Curtius, who states that Alexander's army suffered much there from the severity of the cold in the northern part of that province (viii. 4. § 1). [GABAE, No. 1.] It must have been between the 40th and 42nd parallels of N. lat., and near the furthest limit northward of Alexander's march. [V.]

GABIE'NE (Γαβιηνή, Strab. xvi. p. 745), one of the three eparchies into which Elymais was divided in ancient times: the other two were Mesabatica and Corbiana. It appears from the notice in Strabo that Gabiene was in the direction of Susa. It is mentioned in the wars of Alexander's successors, Antigonus having attempted to cut off Eumenes in that locality, and Eumenes having succeeded in wintering there in spite of the enemy. (Diod. xix. 26, 34; Plut. *Eumen.* 15; Polyaen. *Strat.* iv. 6. § 13.) [V.]

GA'BII (Γάβιοι: *Eth.* Γάβιος, Gabinus: *Castiglione*), an ancient city of Latium, situated between 12 and 13 miles from Rome on the road to Praeneste, and close to a small volcanic lake now called the *Lago di Castiglione*. All accounts represent it as a Latin city, and both Virgil and Dionysius expressly term it one of the colonies of Alba. (Virg. *Aen.* vi. 773; Serv. *ad loc.*; Dionys. iv. 53.) Solinus alone ascribes to it a still earlier origin, and says it was founded by two Sicilian brothers, Galatus and Bius, from whose combined names that of the city was derived. (Solin. 2. § 10.) In the early history of Rome it figures as one of the most considerable of the Latin cities, and Dionysius expressly tells us (*l. c.*) that it was one of the largest and most populous of them all. According to a tradition preserved both by him and Plutarch, it was at Gabii that Romulus and Remus received their education, a proof that it was believed to have been a flourishing city at that early period. (Dionys. i. 84; Plut. *Rom.* 6.) Yet no subsequent mention occurs of it in history during the regal period of Rome till the reign of Tarquinius Superbus. At that time Gabii appears as wholly independent of Rome, and incurred the hostility of Tarquinius by affording shelter to fugitives and exiles from Rome and other cities of Latium. But it was able successfully to withstand the arms of Tarquin, who only succeeded in making himself master of the city by stratagem and by the treachery of his son Sextus, who contrived to be received at Gabii as a fugitive, and then made use of the influence he obtained there to betray the city into the hands of his father. (Liv. i. 53, 54; Dionys. iv. 53—58; Val. Max. vii. 4. § 2; Ovid, *Fast.* ii. 690—710.) The treaty concluded on this occasion between Rome and Gabii was among the most ancient monuments preserved in the former city: it is evidently one of those alluded to by Horace as the

"foedera regum
Cum Gabiis aut cum rigidis aequata Sabinis,"

and was preserved on a wooden shield in the temple of Jupiter Fidius at Rome. (Hor. *Ep.* ii. 1. 25; Dionys. iv. 58.) Its memory is also recorded by a remarkable coin of the Antistia Gens, a family which appears to have derived its origin from Gabii. (Eckhel, vol. v. p. 137.) Whatever were the relations thus established between the two states, they did not long subsist: Sextus Tarquinius took refuge at Gabii after his expulsion from Rome, and, though according to Livy (i. 60) he was soon after murdered by his enemies there, we find the name of the Gabians among the Latin cities which combined against the Romans before the battle of Regillus. (Dionys. v. 61.) We may hence conclude that they at this time really formed part of the Latin League, and were doubtless included in the treaty concluded by that body with Sp. Cassius in B. C. 493. (Niebuhr, vol. ii. p. 17.)

From this time their name is but rarely mentioned; and, whenever they appear in history, it is as allies or dependents of Rome. Thus in B. C. 462 we are told that their territory was ravaged by the Volscians (Liv. iii. 8) in a predatory incursion against Rome; and in B. C. 381 they suffered in like manner from the incursions of their neighbours the Praenestines, who were at that time on hostile terms with the Republic (Id. vi. 21). Even in the last great struggle of the Latins for independence, no mention occurs of Gabii, nor have we any account of the terms or conditions on which it was admitted to the position in which we subsequently find it, of a Roman municipium. In B. C. 211 it is again mentioned on occasion of Hannibal's march against Rome (Liv. xxvi. 9); and an incidental notice of it occurs in B. C. 176 (Id. xli. 16): but, with these exceptions, we hear little more of it in history. In B. C. 41, however, we find it selected for a conference between

Octavian and L. Antonius, probably on account of its position midway between Rome and Praeneste. (Appian, *B. C.* v. 23.) But long before this period it had ceased to be a place of importance and appears to have fallen into complete decay. We learn, indeed, that the dictator Sulla restored its walls, and divided its territory among his veterans (*Lib. Colon.* p. 234); but this measure, if it did not accelerate its decline, at least did nothing to arrest it: and in B. C. 54 we find Cicero speaking of Gabii among the towns of Latium which were so poor and decayed that they could hardly take their accustomed part in the sacrifices on the Alban Mount. (Cic. *pro Planc.* 9.) Dionysius also attests its decayed condition at a somewhat later period, and tells us that in his time the greater part of the space enclosed within the ancient walls was no longer inhabited, though the traffic along the high road (the Via Praenestina) preserved the adjacent parts of the town from depopulation (iv. 53). This distinct statement explains, at the same time that it confirms, the expressions of poets of the Augustan age, which would otherwise give an exaggerated idea of its state of desolation. Thus Horace calls it a "deserted village," and Propertius speaks as if it were almost devoid of inhabitants. (Hor. *Ep.* i. 11. 7; Propert. v. 1. 34.) The still stronger expressions of Lucan (vii. 392) are scarcely meant to be historical. Juvenal also repeatedly alludes to it as a poor country town, retaining much of rustic simplicity, and in imitation of Horace couples its name with that of Fidenae. (Juv. iii. 189, vi. 56, x. 100.) But we know from other sources, that it had been considerably revived at this period; it is not improbable that its cold sulphureous waters, which are already noticed by Horace (*Ep.* i. 15. 9), had become a source of attraction, but the monuments and inscriptions which have been recently discovered on the site, prove that it not only continued to exist as a municipal town, but recovered to a considerable extent from its previous decay. This revival, which appears to have commenced as early as the reign of Tiberius, was greatly accelerated by Hadrian, and continued under his immediate successors down to the commencement of the third century. From this time all trace of the town disappears; though it is probable that the bishops of Gabii, mentioned in early ecclesiastical documents down to the 7th century, belong to this city, rather than to a Sabine Gabii, of which nothing else is known. (Visconti, *Monum. Gabini*, pp. 7—14; Nibby, *Dintorni*, vol. ii. pp. 76—78.)

The site of Gabii is clearly fixed by the statements of Dionysius and Strabo, that it was distant 100 stadia from Rome, on the Via Praenestina, with which the Itineraries, that place it 12 M. P. from the city, closely accord. (Dionys. iv. 53; Strab. v. p. 238; *Itin. Ant.* p. 302; *Tab. Peut.*) Strabo correctly adds that it was just about equidistant from Rome and Praeneste; and as the ruins of an ancient temple have always remained to mark the spot, it is strange that its site should have been mistaken by the earlier Italian topographers, who (before Cluverius) transferred it to *Gallicano* or *La Colonna*. The temple just mentioned stands in a commanding position on a gentle eminence, a short distance on the left of the ancient road, the line of which is clearly marked by its still existing pavement: and the site of the ancient city may be readily traced, occupying the whole ridge of hill from thence to an eminence on the N. of the lake, which probably formed the ancient citadel, and is crowned by the ruins of a mediaeval fortress, now known as *Castiglione*. Some remains of the walls may be still observed near this castle: their extent, to which Dionysius appeals as proof of the former greatness of Gabii, is considerable, the circuit being about three miles, but the ridge nowhere exceeds half a mile in breadth. The only ancient edifice now visible is the temple already noticed, which has been supposed, with much probability, to be that of Juno, who, as we learn from Virgil and his constant imitator Silius Italicus, was the tutelary deity of Gabii. (Virg. *Aen.* vii. 682; Sil. Ital. xii. 537.) Livy, however, notices also a temple of Apollo in the ancient city (xli. 16), and the point is by no means clear. The existing edifice is of a simple style of construction, built wholly of Gabian stone, and with but little ornament. It much resembles the one still remaining at Aricia; and is probably, like that, a work of Roman times [ARICIA], though it has been often ascribed to a much earlier date. Nothing else now remains above ground; but excavations made in the year 1792 brought to light the seats of a theatre (or rather, perhaps, ranges of semicircular seats adapted to supply the place of one) just below the temple, facing the Via Praenestina,—and a short distance from it, immediately adjoining the high road, were found the remains of the Forum, the plan of which might be distinctly traced: it was evidently a work of Imperial times, surrounded with porticoes on three sides, and adorned with statues. The inscriptions discovered in the same excavations were of considerable interest, as illustrating the municipal condition of Gabii under the Roman Empire; and numerous works of art, statues, busts, &c., many of them of great merit, proved that Gabii must have risen, for a time at least, to a position of considerable splendour. Both the inscriptions and sculptures, which are now in the Museum of the Louvre, are fully described and illustrated by Visconti. (*Monumenti Gabini*, Roma, 1797, and Milan, 1835.)

Gabii was noted in ancient times for its stone, known as the "lapis Gabinus," a hard and compact variety of the volcanic tufo or *peperino* common throughout the Roman *Campagna*: it closely resembles the "lapis Albanus," but is of superior quality, and appears to have been extensively employed by the Romans as a building-stone from the earliest ages down to that of Augustus and Nero. (Strab. v. p. 238; Tac. *Ann.* xv. 43; Nibby, *Roma Antica*, vol. i. p. 240.) It is singular that no allusion is found in any ancient writer to the lake of Gabii: this is a circular basin of small extent, which must at one time have formed the crater of an extinct volcano; it immediately adjoins the ridge occupied by the ancient city, which in fact forms part of the outer rim of the crater. Pliny, however, alludes to the volcanic character of the soil of Gabii, which caused it to sound hollow as one rode over it. (Plin. ii. 94.)

A strong confirmation of the ancient importance of Gabii is found in the fact that the Romans borrowed from thence the mode of dress called the Cinctus Gabinus, which was usual at sacrifices and on certain other solemn occasions. (Virg. *Aen.* vii. 612; Serv. *ad loc.*; Liv. v. 46, &c.) Still more remarkable is it that, according to the rules of the Augurs, the "Ager Gabinus" was set apart as something distinct both from the Ager Romanus and Ager Peregrinus. (Varr. *L. L.* v. 33.) The road leading from Rome to Gabii was originally called the VIA GABINA, a name which occurs twice in the earlier books of Livy (iii. 6, v. 49), but appears to

have been subsequently merged in that of the Via Praenestina, of which it formed a part. [E. H. B.]

GABRANTOVICI. Γαβραντουΐκων εὐλίμενος κόλπος is one of the notices in Ptolemy (ii. 3. § 6) of a locality lying between *Dunum Sinus* (Δοῦνον κόλπος) and *Ocellum Promontorium* (Ὀκέλλου ἄκρον). Name for name, and place for place, Dunum is *Dun*-s-ley Bay near Whitby in Yorkshire. Ocellum is probably *Flamborough Head*. This makes the bay of the Gabrantovici the equivalent to the present *Filey Bay*. Philipps (in his *Mountains and Rivers of Yorkshire*) takes this view; which is, probably, the right one. Others, however, and amongst them the editor of the *Monumenta Britannica*, place it at *Burlington*, or *Hornsea*—in which case the Ocellum Promontorium must be *Spurn Head*. If so, a promontory so important as *Flamborough Head* has no name in Ptolemy. If so, too, the entrance to the *Humber* is mentioned twice over—first, as *Spurn Head* (Gabrantovicorum Sinus), and next, as the outlets of the river Abus, i. e. the headland is mentioned, and so are the waters immediately in contact with it. This is not the ordinary form of Ptolemy's entries. Hence, the reasoning lies in favour of *Filey Bay*, strengthened by the fact of the entry in this case being a double one in a single form—Γαβραντουΐκων εὐλίμενος κόλπος.

But the "bay with the good harbour" was one thing, the "Gabrantovici" was another: indeed, the form in -vici (rather than -vicae or -vica) is an assumption. All that we collect from the form of the word is, that the object expressed by the crude form Gabrantovici- was an object of which the name had a plural number. It might be the name of a population; it might be the name of something else.

Whatever may have been the real case, it is a word which in the eyes of what may be called the minute ethnologist is one of great interest; since it bears upon a question which, every day, acquires fresh magnitude, viz. the extent to which German or Scandinavian settlements had been made in Britain anterior, not only to the time of Hengist and Horsa, but to the time of Roman conquest. Professor Philipps, and probably others besides the present writer, have believed that German glosses and German forms are to be found in the British part of Ptolemy.

Now, if we admit the possibility of *Gabrantovic* being a German word, we have as a probable analysis of it the participle *gebraente* (=*burnt*) and the substantive *wic* (*village, station, bay*). What determined the name is uncertain. It might be the presence of a beacon. This, however, is not the main point; the main point is the extent to which it is an equivalent to the modern compound *Flam-borough*. This, in the mind of the present writer, is *not* an accident. Further remarks on the question to which this notice relates are found under the words PETUARII and VANDUARII. [R. G. L.]

GABRETA or GABRITA SILVA (Γαΐβρητα, Γάβριτα, or Γάβρητα ὕλη), a range of mountains in Germany, mentioned by Strabo (vii. p. 292) and Ptolemy (ii. 11. §§ 5, 7, 24) in such a manner as to lead several of the earlier geographers to identify it with the *Thüringerwald*; but later investigations have shown that the *Böhmerwald*, in the north of Bavaria, is meant. The name is evidently of Celtic origin (compare the name *Vergobretus* in Caes. *B. G.* i. 16), and probably signifies "a woody mountain." [L. S.]

GABROMAGUS, a town in the interior of Noricum, on the south of the river Anisus. It is identified by some with *Lietzen*, on the *Inn*, and by others with *Windish-Garstein*. (*Itin. Ant.* p. 276; *Tab. Peut.*) [L. S.]

GABROSENTUM, in Britain, probably the nominative form of the *Gabrosente* of the Notitia, and the *Gabrocentio* of the geographer of Ravenna. It was a station along the line of the Vallum (*per lineam Valli*) and was occupied by the second cohort of the Thracians. The editor of the *Monumenta Britannica* identifies Gabrosentum with *Drumburgh* in Cumberland: Mr. Bruce, with *Bowness*. At Bowness slight traces of the walls of a station may with difficulty be detected, "its southern lines near the church being those which are most apparent." A small altar, dedicated to Jupiter, by Sulpicius Secundianus, has been dug up at *Bowness*. [R.G.L.]

GAD. [PALAESTINA.]

GADAR (Γάδαρ, Isid. *Stath. Parth.* p. 2), appears to have been a small place between Nisae and Antiocheia of Margiana. Rennell (*Geogr. of Herod.* vol. ii. p. 390) has conjectured, from the names of two other small places mentioned also by Isidorus, that Gadar is represented now by *Gandar* or *Caendar*, called by Abulfeda *Kondor*, and not improbably one of the later seats of the Gandarii or *Gandhâras*. [V.]

GADARA (τὰ Γάδαρα: *Eth.* Γαδαρεύς, fem. Γαδαρίς), a city of Palestine, accounted the capital of Peraea by Josephus (*B. J.* iv. 7. § 3), to the SE. of the sea of Tiberias, and 60 stadia distant from the town of Tiberias, on the confines of Tiberias, and of the region of Scythopolis (*Vita*, §§ 65. 9). It is placed by Pliny (v. 16) on the river Hieromax, now the *Yarmak*; and the district which took its name from it, the Γαδαρήνων γῆ of the Evangelists (*St. Mark*, v. 1; *St. Luke*, viii. 26), was the eastern boundary of Galilee (*B. J.* iii. 3. § 1). Polybius, who records its capture by Antiochus, calls it the strongest city in those parts (v. 71, and *ap.* Joseph. *Ant.* xii. 3. § 3). It was restored by Pompey (*Ant.* xiv. 4. § 4), having been shortly before destroyed, and was the seat of one of the five Sanhedrims instituted by Gabinius (*Ant.* xiv. 5. § 4), which is the more remarkable, as it is reckoned one of the Grecian cities (πόλεις Ἑλληνίδες), on which account it was exempted from the jurisdiction of Archelaus (*Ant.* xvii. 13. § 4, *B. J.* ii. 6. § 3), and subjected to the prefecture of Syria, although it had been granted as a special grace to Herod the Great (*B. J.* i. 20. § 3). It was one of the first cities taken by the Jews on the outbreak of the revolt (ii. 18. § 1), which act was soon afterwards revenged by its Syrian inhabitants (§ 5); but Vespasian found it in occupation of the Jews, on his first campaign in Galilee, when he took it, and slaughtered all its adult inhabitants, and burnt not only the city itself, but all the villages and towns in the neighbourhood (iii. 7. § 1). It seems to have been again occupied by the Jews, for, on his next campaign in Galilee, it was voluntarily surrendered to the Romans; a measure prompted by a desire of peace, and by fear for their property, for Gadara was inhabited by many wealthy men (iv. 7. § 3). This last observation is in some measure confirmed by the existing remains of the city, among which are the ruins of stately private edifices, as well as of important public buildings.

Om Keiss, the ancient Gadara, is situated in the mountains on the east side of the valley of the Jordan, about 6 miles SE. by E. of the sea of Galilee, and to the south of the river *Yarmak*, the Hieromax of Pliny. The ruins are very considerable. "The

walls of the ancient Gadara are still easily discernible. Besides the foundations of a whole line of houses, and the remains of a row of columns which lined the main street on either side, there are two theatres, on the north and west sides of the town, one quite destroyed, but the latter in very tolerable preservation, and very handsome; near it the ancient pavement, with wheel-tracks of carriages, is still visible. Broken columns and capitals lie in every direction, and sarcophagi to the east of the town, where is the necropolis, the tombs of which are by far the most interesting antiquities of *Om Keiss.* The sepulchres, which are all under ground, are hewn out of the live rock, and the doors, which are very massy, are cut out of immense blocks of stone; some of these are now standing, and actually working on their hinges." (Irby and Mangles, p. 297; Lord Lindsay, vol. ii. pp. 96, 97; Traill's *Josephus*, vol. i. p. 35, vol. ii. p. 88, and the Plates there referred to.)

The hot springs and baths of Gadara were celebrated in ancient times, and reckoned second only to those of Baiae, and with which none other could be compared. (Eunap. Sardian. *ap.* Reland, *Palaest.* p. 775.) They are mentioned in the Itinerary of Antoninus Martyr: "In parte ipsius civitatis, miliario tertio, sunt aquae calidae quae appellantur thermae Heliae, ubi leprosi mundantur;" and again: "Ibi est etiam fluvius calidus qui dicitur Gadarra, et descendit torrens, et intrat Jordanem, et ex ipso ampliatur Jordanis et major fit" (*ap.* Reland, *l. c.*). Eusebius and St. Jerome are more accurate; they describe the hot springs as bursting forth from the roots of the mountain on which the city is built, and having baths built over them. (*Onomast. s. vv.* Αἰθάμ and Γάδαρα, cited by Reland, p. 302.) They were visited by Captains Irby and Mangles. "They are not so hot as those of Tiberias. One of them is enclosed by palm-trees in a very picturesque manner. The ruins of a Roman bath are at the source; we found several sick persons at these springs, who had come to use the waters." (*Travels*, p. 298.) [G.W.]

GADDA (Γάδδα), a town of the tribe of Judah, mentioned only in *Joshua* (xv. 27). A village of this name is noticed by Eusebius as existing in his day, on the site of the ancient town, in the extremity of the country, called Daroma. St. Jerome adds, "contra orientem, imminens mari mortuo." (*Onomast. s. v.*) [G. W.]

GADE'NI (Γαδηνοί), in Britain, mentioned by Ptolemy (ii. 3. § 10) as lying to the north of the Damnii. [DAMNII.] *Berwickshire*, with (perhaps) parts of *Roxburgh* and *Haddington*. [R. G. L.]

GADES (-IUM; also GADIS, and GADDIS), the Latin form of the name which, in the original Phoenician, was GADIR (or GADDIR), and in the Greek GADEIRA (τὰ Γάδειρα; Ion. Γήδειρα, Herod.; and, rarely, ἡ Γαδείρα, Eratosth. *ap. Steph. B. s. v.*), and which is preserved in the form *Cadiz* or *Cadix*, denotes a celebrated city, as well as the island on which it stood (or rather the islands, and hence the *plural* form), upon the SW. coast of Hispania Baetica, between the straits and the mouth of the Baetis. (*Eth.* Γαδειρεύς, fem. Γαδειρίς, also, rarely, Γαδειρίτης, Γαδειραῖος and Γαδειρανός, Steph. B.; *Adj.* Γαδειρικός, *e. g.* with χώρα, Plat. *Crit.* p. 114, b: Lat. *Adj.* and *Eth.* Gaditanus). The fanciful etymologies of the name invented by the Greek and Roman writers, are barely worthy of a passing mention. (Plat. *Critias*, p. 114, Steph. B. *s. v.*; *Etym. M.*; Suid.; Hesych.; Eustath. *ad Dion. Perieg.* 64.) The later geographers rightly stated that it was a Phoenician word (Dion. Per. 456; Avien. *Ora Marit.* 267—269:

"Gaddir hic est oppidum:
Nam Punicorum lingua conseptum locum
Gaddir vocabat.")

It was the chief Phoenician colony outside the Pillars of Hercules, having been established by them long before the beginning of classical history. (Strab. iii. pp. 148, 168; Diod. Sic. v. 20; Scymn. Ch. 160; Mela, iii. 6. § 1; Plin. v. 19. s. 17; Vell. Paterc. i. 2; Arrian. and Aelian. *ap.* Eustath. *ad Dion. Perieg.* 454.) To the Greeks and Romans it was long the westernmost point of the known world; and the island on which it stood (*Isla de Leon*) was identified with that of Erytheia, where king Geryon fed the oxen which were carried off by Hercules; or, according to some, Erytheia was near Gadeira. (Hesiod. *Theog.* 287, et seq., 979, et seq.; Herod. iv. 8; Strab. iii. pp. 118, 169; Plin. iv. 21. s. 36; and many others: for a full discussion of the question, see Ukert, vol. ii. pt. 1, pp. 240, 241.) The island was also called Aphrodisias, and Cotinussa, and by some both the city and the island were identified with the celebrated TARTESSUS.

The early writers give us brief notices of Gades. Herodotus (*l. c.*) places Gadeira on the ocean, beyond the Pillars of Hercules, and near it the island of Erytheia. Scylax states that, among the Iberi, the first people of Europe (on the W.), there are *two* islands, named Gadeira, of which the one has a city, a day's journey from the Pillars of Hercules. (Scylax, pp. 5, 120, ed. Gronov., pp. 1, 51, ed. Hudson.) Eratosthenes mentioned the city of Gadeira (*ap.* Steph. B. *s. v.*), and the "happy island" of Erytheia, in the land of Tartessis, near Calpe (*ap.* Strab. iii. p. 148, who refers also to the views of Artemidorus). In the period of the Carthaginian empire, therefore, the situation of the place was tolerably well known to the Greeks; but it is not till after the Punic Wars had given Spain to the Romans, that we find it more particularly described. The fullest description is that of Strabo (iii. pp. 140, 168), who places it at a distance of less than 2000 stadia from the Sacred Headland (*C. S. Vincent*), and 70 from the mouth of the Baetis (*Guadalquivir*) on the one side, and about 750 from Calpe (*Gibraltar*) on the other, or, as some said, 800. Mela (ii. 7) transfers it to the entrance of the *Straits*, which he makes to begin at Junonis Pr. (*C. Trafalgar*). Pliny, who makes the entrance of the Straits at Mellaria, places Gades 45 M. P. outside (iv. 22. s. 36, with Ukert's emendation: the MSS. vary between 25 and 75). The island is described as divided from the mainland of Baetica by a narrow strait, like a river (Mela, iii. 6), the least breadth of which is given by Strabo as only 1 stadium (606 ft.), and as barely 700 ft. by Pliny, who makes the greatest breadth 7½ M. P. (ii. 108. s. 112): it is now called the *River of St. Peter*, and the bridge which spanned it (*Itin. Ant.* p. 409) is called the *Puente de Zuazo*, from Juan Sanchez de Zuazo, who restored it in the 15th century. The length of the island was estimated at about 100 stadia (Strab. *l. c.*), or 12 M. P. (Polyb. *ap. Plin. l. c.*: Pliny himself says 15): its breadth varied from one stadium to 3 Roman miles (Strab., Plin., *ll. cc.*). The city stood on the W. side of the island, and was from the first very small in comparison with its maritime importance. Even after it was enlarged by the building of the "New City," under the

Romans, by its wealthy and celebrated citizen, the younger Balbus, the "Double City" (ἡ Διδύμη), as it was called, was still of very moderate dimensions, not exceeding 20 stadia in circuit: and even this space was not densely peopled, since a large part of the citizens were always absent at sea. In fact, the city proper seems to have consisted merely of the public buildings and the habitations of those immediately connected with the business of the port, while the upper classes dwelt in villas outside the city, chiefly on the shore of the mainland, and on a smaller island opposite to the city, which was a very favourite resort (*Trocadero* or *S. Sebastian*). The territory of the city on the mainland was very small; its wealth being derived entirely from its commerce, as the great western emporium of the known world. Of the wealth and consequence of its citizens Strabo records it as a striking proof, that in the census taken under Augustus, the number of Equites was found to be 500, a number greater than in any town, even in Italy, except Patavium; while the citizens were second in number only to those of Rome. Their first alliance with Rome was said to have been formed through the centurion L. Marcius, in the very crisis of the war in Spain, after the deaths of the two Scipios (B. C. 212): another instance of the disaffection of the old Phoenician cities towards Carthage; a feeling all the stronger in the case of Gades, as she had only submitted to Carthage during Hamilcar's conquest of Spain after the First Punic War. The alliance was confirmed (or, as some said, first made) in the consulship of M. Lepidus and Q. Catulus, B. C. 78. (Cic. *pro Balbo*, 15; comp. Liv. xxxii. 2.) C. Julius Caesar, on his visit to the city during the Civil War in Spain, B. C. 49 conferred the *civitas* of Rome on all the citizens of Gades. (Dion Cass. xli. 24; Columella, viii. 16.) Under the empire, as settled by Augusta, Gades was a municipium, with the title of AUGUSTA URBS JULIA GADITANA, and the seat of one of the four *conventus juridici* of Baetica. (Plin. iii. 1. s. 3, iv. 22. s. 36; Inscr. *ap.* Gruter, p. 358, no. 4; Coins *ap.* Florez, *Med.* vol. ii. p. 430, vol. iii. p. 68, who contends that the city was a colony; Mionnet, vol. i. p. 12, Suppl. vol. i. p. 25; Sestini, p. 49; Eckhel, vol. i. pp. 19—22.) There are extant coins of the old Phoenician period, as well as of the Roman city; the former are, with one exception, of copper, and generally bear the head of the Tyrian Hercules (Melcarth), the tutelary deity of the city, on the obverse, and on the reverse one or two fish, with a Phoenician epigraph, in two lines, of which the upper has not been satisfactorily explained, while the lower consists of the four letters which answer to the Hebrew characters אגדר or הגדר, *Agadir* or *Hagadir*, that is, the genuine Phoenician form of the city's name, with the prosthetic breathing or article, the omission of which gives GADIR, the form recognised by the Greek and Roman writers. (Eckhel, *l. c.* and vol. iii. p. 422.) The coins of the Roman period are very remarkable for the absence of the name of the city, which occurs only on one of them, a very ancient medal, having an ear of corn, with the epigraph MUN (i. e. Municipium) on the obverse, and on the reverse GADES, with a fish. The remaining medals bear, for the most part, the insignia of Hercules, and naval symbols, with the names of the successive patrons of the city, namely, Balbus, Augustus, M. Agrippa, and his sons Caius and Lucius, and the emperor Tiberius. (Eckhel, vol. i. pp. 20—22.)

The first of these names refers to two eminent citizens of Gades, who are distinguished by the names of Major and Minor. L. Cornelius Balbus Major, who is generally surnamed Gaditanus, or, as Cicero writes jestingly, Tartesius (*ad Att.* vii. 3), served against Sertorius, first under Q. Metellus, and then under Pompey, whom he accompanied to Rome, B. C. 71, and who conferred upon him the Roman citizenship, his right to which was defended by Cicero in an extant oration. With both he lived in terms of intimacy, as well as with Crassus and Caesar, and afterwards with Octavian. He was the first native of any country out of Italy who attained to the consulship. But his nephew, L. Cornelius Balbus Minor, who, as proconsul of Africa, triumphed over the Garamantes in B. C. 19, and who attained to the dignity of Pontifex (Vell. Paterc. ii. 51, and coins), is probably the one to whom the coins refer, as he was the builder of the New City of Gades. He undertook this work when he was quaestor to Asinius Pollio in Further Spain, B. C. 43. (Dion Cass. xlviii. 32.) Balbus also constructed the harbour of Gades.—Portus Gaditanus,—on the mainland (Strab., Mela, *ll. cc.*; *Itin. Ant.* p. 409; Ptol. ii. 4: now *Puerto Real*), and the bridge already mentioned, which was so constructed as to form also an aqueduct. The Antonine Itinerary places the bridge 12 M. P. from Gades, and the harbour 14 M. P. further, on the road to Corduba. Of the other public buildings the most remarkable were the temples of the deities whom the Romans identified with Saturn and Hercules. The former was in the city itself, opposite to the little island already mentioned; the latter stood some distance S. of the city, 12 M. P. on the road to Malaca, in the Itinerary, and still further according to Strabo, who has a long discussion of a theory by which this temple was identified with the Columns of Hercules (iii. pp. 169, 170, 172, 174, 175; Plin. ii. 39. s. 100; Liv. xxi. 21; Dion Cass. xliii. 40, lxxvii. 20). The temple had a famous oracle connected with it, and was immensely rich. It was also remarkable for a spring, which rose and fell with the tide. Its site is supposed to have been on the *I. S. Petri* or *S. Pedro* (*St. Peter's Isle*), a little islet lying off the S. point of the main island of *Leon*. The city had one drawback to its unrivalled advantages as a port: the water was very bad. (Strab. iii. p. 173.) Besides the general articles of its commerce, its salt-fish was particularly esteemed. (Athen. vii. p. 315; Pollux, vi. 49; Hesych. *s. v.* Γάδειρα.) The immense wealth which its inhabitants enjoyed led naturally to luxury, and luxury to great immorality. (Juv. xi. 162; Mart. i. 61, foll., v. 78, vi. 71, xiv. 203.) The modern city of *Cadiz* stands just upon the site of Gades, that is, on the NW. point of the island of *Leon*, together with the island of *Trocadero*. (The following are the authorities for the antiquities of *Cadiz* cited by Ford, *Handbook of Spain*, p. 6: J. B. Suarez de Salazar, *Grandezas*, &c., Cadiz,



COIN OF GADES.

1610, 4to.; Geronimo de la Concepcion, *Emporio de el Orbe*, Amst. 1690, folio; Ms. de Mondejar, *Cadiz Phenicia*, Madrid, 1805, 3 vols. 4to.; *Historia de Cadiz*, Orosco, 1845, 4to.) [P. S.]

GADILONI'TIS. [GAZELON.]

GADITANUM FRETUM (*Straits of Gibraltar*), the well-known channel connecting the Mediterranean and Atlantic [ATLANTICUM MARE], and separating the continents of Europe and Libya, only needs a notice in a work on *ancient*, as distinguished from *general*, geography, for the sake of recording the many different names by which it was known to the Greeks and Romans. These are collected as follows by Ukert, who gives ample references to ancient authorities:—Fretum and Πορθμός, simply: Γαδειραῖος πορθμός: Ἡράκλειος πορθμός: Πορθμὸς or Πόρος κατὰ τὰς Ἡρακλείους στήλας: Στόμα καθ' Ἡρακλείους στήλας: τὸ τῆς θαλαττης τῆς Ἀτλαντικῆς στόμα: Fretum Gaditanum: Fretum Herculeum: Fretum Tartessium: Fretum Iberum: Fretum Hispanum: Fretum nostri maris et Oceani: Ostium Oceani: Maris Ostium: Limen Interni Maris: Herculis Via or Herma: and lastly Fretum Septem, or Septe Gaditanum, or Septe simply, from the hills called Septem Fratres on the Libyan shore. (Ukert, *Geogr. d. Griechen u. Römer*, vol. ii. pt. 1. p. 248, b.) Its extent is sufficiently marked on the E. by the hills of ABYLA and CALPE, the Pillars of Hercules, and on the S. side of its W. entrance by the promontory of AMPELUSIA; but the NW. point was variously placed [GADES], the proper position being the Pr. Junonis (*C. Trafulgar*). [P.S.]

GADITA'NUS OCEANUS. [ATLANTICUM MARE.]

GAESUS, GESSUS (Γαῖσων), a small river in Ionia, near Mount Mycale and the town of Priene. (Plin. v. 31; Mela, i. 17; comp. Herod. ix. 97.) Athenaeus (vii. p. 311) observes that Gaeson or Gaesonis was, according to some, a lake between Priene and Miletus, which had a communication with the sea. [L. S.]

GAETARA. [ALBANIA.]

GAETULIA (Γαιτουλία, sometimes written Γετουλία: *Eth.* Γαιτοῦλος, and sometimes Γαιτούλιος, Gaetūlus: *Adj.* Γαιτούλιος, Gaetūlus, Gaetulicus), a country in the NW. of Libya, S. of Mauretania and Numidia: on the E. divided by hills from the GARAMANTES, who dwelt S. of Africa and Syrtica: on the W. extending to the Atlantic Ocean; and on the S. to a margin of the great basin of the river NIGIR, or, according to Pliny, to the river Nigir itself, which he considers as the boundary between Africa and Aethiopia, that is, the country of the Negroes (v. 4). According to the tradition preserved by Sallust (*Jug.* 18, 19), the Gaetulians and the Libyans were the two great races which originally inhabited Africa; i. e. the NW. portion of the continent. When the N. sea-board came into the possession of various tribes from Asia (afterwards known as Numidians and Mauretanians), the Gaetulians were forced back into the region to the S. of Atlas; and they led a nomade life in the oases of the W. part of the Great Desert belt (*Sahara*), which lies between the Atlas and the basin of the Nigir, while the GARAMANTES inhabited its E. portion. Strabo extends the habitations of the Gaetulians even as far as the Syrtes (xvii. p. 829); and it may well be believed that the land on the margin of the Great Desert, though nominally a part of Numidia, was really a sort of neutral ground, into which the Gaetulians may have extended their wanderings. (Comp. Strab. xvii. p. 838.) Strabo uses Gaetulia as a sort of general name for Inner Africa, and calls the Gaetulians the greatest of the Libyan peoples. (Comp. Mela, i. 4: "Natio frequens multiplexque Gaetuli.") Up to the time of the war with Jugurtha, they were ignorant, says Sallust, of the Roman name; but in that war they served as cavalry in the army of Jugurtha, besides making predatory attacks on the Romans. (Sall. *Jug.* 80, 88, 97, 99, 103.) Sallust expressly states that a part of the Gaetulians were subject to the kings of Numidia. (*Jug.* 19.) It appears that a body of them took service under Marius, who assigned them lands; and, being placed, at the close of the war, under the authority of Hiempsal, they and their successors remained in the service of the Numidian kings until the Civil War, when we find considerable numbers of them deserting from Juba to Caesar, and employed by him as emissaries to stir up their tribes to revolt. (*Bell. Afr.* 25, 32, 35, 55, 56, 61, 93.) Under Augustus, a portion of the people, who were nominally subject to Juba, king of Mauretania, became so troublesome, that an army was sent against them under the command of Cornelius Cossus Lentulus, who obtained a triumph and the surname of Gaetulicus, A. D. 6. (Dion Cass. lv. 28; Tac. *Ann.* iv. 42, 46, vi. 30; Flor. iv. 12, 40; Juv. viii. 26.) We find some traces of the improved knowledge of the Romans respecting the country in Pliny (v. 1, 4, 8, vi. 31. s. 36, xxi. 13. s. 45, xxv. 7. s. 38, xxxv. 6. s. 26). He includes under the name of Gaetulians some tribes which had also their own specific names, such as the Autololes Gaetuli and the Gaetuli Darae (v. 1). Ptolemy includes Gaetulia under his very extensive appellation of Libya Interior, of which it is the northern part, immediately S. of the Mauretanias. (Ptol. iv. 6. § 15, viii. 13. §§ 1, 2.)

The ancients clearly recognised the distinction between the Gaetulians and the Negro peoples who dwelt S. of them. The former they justly considered as a Libyan people of the same stock as the later settlers on the N. coast who displaced them: their darker colour and fiercer disposition were ascribed to their greater proximity to the torrid zone. ("Gaetuli sub sole magis [quam Libyes] haud procul ab ardoribus," Sall. *Jug.* 18.) They resembled their northern neighbours in their nomade mode of life; and there was a theory which ascribed the origin of the nomade peoples of the Algerian Sahara (for the exact meaning of this phrase see AFRICA) to an intermixture of the Gaetulians with the later Asiatic settlers. On the other hand, the southern Gaetulians mingled their blood with their Negro neighbours, the Nigritae, thus giving origin to a people called the Melanogaetuli, or Black Gaetulians (Μελανογαιτοῦλοι, Ptol. iv. 6. § 16; Agathem. ii. 5).

The Gaetulians are described as men of a warlike disposition and savage manners, living on milk and flesh, clothed with skins (Varro, *R. R.* ii. 11. § 11), part dwelling in tents and others wandering about without settled abodes, and under no settled government (Sall. *Jug.* 18, 19, 80; Plin. x. 73. s. 94). They seem, however, like their eastern neighbours, the Garamantes, to have carried on a portion of the trade of Inner Africa; and their country furnished some highly esteemed productions of nature, especially the purple dye, which was obtained from the shell-fish of the W. coast, and gigantic asparagus. (Ath. ii. p. 62; Eustath *ad Dion Per.* 215; Steph. B. *s. v.*; Mela, iii. 10; Plin. v. 1, vi. 31. s. 36, ix. 60, xxxv. 6. s. 26.)

The Gaetulians appear to be the chief ancient representatives of the great aboriginal people of modern Africa, who call themselves *Amazygh* or *Amazergt* (i. e. *free* or *noble*), and to whom belong the *Berbers* of M. Atlas, as well as the *Tuaricks*, who still wander over the oases of the Great Desert, and are supposed to be the lineal descendants of the Gaetuli. (Ritter, *Erdkunde*, vol. i. pp. 1034, foll.; Hornemann, *Reise*, p. 223.) The ancient Gaetulia included the S. regions of *Marocco*, as well as the W. part of the Great Desert. [P. S.]

GAGAE (Γάγαι: *Eth.* Γαγαῖος), a town on the south-east coast of Lycia, from which the *Gagates lapis* derived its name. (Plin. v. 18, xxxvi. 34; Steph. B *s. v.*; Nicand. *Ther.* 37; Galen, vol. xii. p. 203, ed. Kühn; Hierocl. p. 683, with Wesseling's note.) Ruins at *Aladjá* are regarded by Leake (*Asia Minor*, p. 185, foll.) as marking the site of the ancient Gagae, while Sir Charles Fellowes identifies the place with the modern village of *Hascooe*, where ruins stand upon and between two isolated rocks, now literally covered with walls. (*Discov. in Lycia*, p. 210.) [L. S.]

GAGANA GAGANAE, a station in Dacia, on the road from *Orsova* to the frontier of *Moldavia*, which the Peutinger Table places between Ad Pannoniam and Mascliana. The geographer of Ravenna calls it Gazana. Its position must be sought along the valley of the *Temes*. [E. B. J.]

GALACTOPHAGI. [Hippemolgi; Abii.]

GALACUM, in Britain, mentioned in the 10th Itinerary. [Galava]. [R. G. L.]

GALADRAE. [Eordaea.]

GALAESUS or GALESUS (Γαλαῖσος, Pol.), a small river of Calabria, flowing into the gulf of Tarentum, at the distance of a few miles from that city. It was famed in ancient times for the pastures on its banks, on which were fed the sheep that produced the celebrated Tarentine wool: hence its praises are sung by several of the Roman poets. (Hor. *Carm.* ii. 6. 10; Virg. *Georg.* iv. 126; Propert. ii. 34. 67; Stat. *Silv.* iii. 3; Claudian. *Prob. et Ol. Cons.* 260; Sidon. Apoll. *Carm.* 24. 59.) Polybius tells us it was often called the Eurotas, from the river of that name in Laconia (Pol. viii. 35); but the Galaesus, which was probably its indigenous name, is the only one by which it is mentioned in any other author. Both Livy and Polybius notice it on the occasion of the siege of Tarentum by Hannibal (B. C. 212), who encamped on its banks with his main army to watch and protect the blockade of the citadel. (Pol. *l. c.*; Liv. xxv. 11.) Though its name was so celebrated, the Galaesus was a very trifling stream, and there is considerable difficulty in identifying it. The name is generally given by local antiquarians, and apparently by a kind of local tradition, to a small stream of limpid water which flows into the great port of Tarentum or *Mare Piccolo*, on its N. side, now known as *Le Citrezze;* and, according to Zannoni's map, there still exists in its neighbourhood a church called *Sta. Maria di Galeso*. Both Polybius and Livy, however, give the distance of the Galaesus from Tarentum at 5 miles or 40 stadia, a statement wholly irreconcilable with the popular view; and the stream in question is moreover so small that it is impossible for an army to have encamped on its banks, its whole course being only a few hundred yards in length. Swinburne's supposition that the *Cervaro*—a much more considerable stream, flowing into the *Mare Piccolo* at its head or E. extremity—is the true Galaesus, would certainly accord better with the statement of Polybius and Livy, and at least as well with the poetical epithets of the stream, on which, however, too much stress must not be laid. (Romanelli, vol. i. p. 292; D'Aquino, *Delizie Tarentine*, with the notes of Carducci, p. 49; Swinburne, *Travels*, vol. i. pp. 227, 232; Craven, *Travels*, p. 181.) [E. H. B.]

GALA'RIA (Γαλαρία, Diod., but the older editions have Γαλερία; Γαλαρίνα, Steph. B.: *Eth.* Γαλαρῖνος, Diod.: *Gagliano*), a city of Sicily, which, according to Stephanus, was founded by the Siculian chief Morges or Morgus. (Steph. B. *s.v.*) Though we may infer from this statement (which is evidently meant to connect it with the establishment of the Morgetes in Sicily) that it was a city of great antiquity, we find no mention of it in history till B. C. 345, when it was the only city that ventured to send succours to the Entellini when besieged by the Carthaginians under Hanno. But their small force, amounting to only 1000 men, was intercepted and entirely cut off. (Diod. xvi. 67.) Again, in B. C. 311, Galaria was occupied by the Syracusan exiles under Deinocrates, who were, however, soon after defeated and driven out by the generals of Agathocles. (Id. xix. 104.) No subsequent notice of it is found in history; and as its name does not occur among the Sicilian towns enumerated by Cicero, Pliny, or Ptolemy, it would seem to have ceased to exist under the Roman dominion. It would indeed be natural to suspect that the Galatini of Pliny (iii. 8. s. 14), whom he enumerates among the "populi stipendiarii" of the interior of Sicily, were identical with the Galarini of Diodorus, but that there seems to be some reason to admit the existence of a separate town of the name of Galata. We find the name of this town apparently still preserved in the village of *Galati*, E. of *Militello*, and about 10 miles from the N. coast of the island; while that of Galaria is supposed by Cluverius and Sicilian topographers to be retained by *Gagliano*, on the opposite side of the *Caronia* mountains, and about 6 miles N. of the ancient Agyrium. (Cluver. *Sicil.* pp. 330, 385; Amico, *Lex. Topog. Sic. s. v. Galaria.*) But it does not appear that ancient remains exist at either locality, and the evidence of name alone is inconclusive.

There is nothing in Diodorus to lead us to suppose that Galaria was a Greek city, and the contrary seems to be implied by Stephanus; but there exists a coin of very early date, and of pure Greek style, which bears the inscription ΓΑΛΑ., and must certainly be referred to this city. On the reverse it has a sitting figure of Zeus, with the epithet ΣΩΤΕΡ in ancient characters. (It is figured by T. Combe, *Num. Mus. Brit.* pl. 4. fig. 6.) [E. H. B.]

GALATA. [Galaria.]

GALA'TIA (Γαλατία, Γαλατική, Gallograecia). The history of the establishment of this province is connected with the emigration of Gallic nations to the East. This emigration is an obscure subject, but we may collect enough from the extant authorities to establish the main facts.

Strabo (p. 187) says that the Tectosages, who occupied part of Gallia adjacent to the Pyrenees and extended along a portion of the north side of the *Cévennes*, were once a powerful people, and had a large population. Domestic dissension drove some of them from home, who were joined by others from various tribes; and these were a part of the Galli who occupied Phrygia, bordering on Cappadocia and the Paphlagonians. As a proof of this, he alleges

the fact of the Galatians about the city Ancyra being named Tectosages. There were two other Gallic tribes in Galatia, named Trocmi and Tolistobogii; and he infers that they also came from Gallia, because they were akin (σύμφυλον) to the Tectosages; but he cannot say what parts the Trocmi and Tolistobogii came from, for he had not heard of any Trocmi or Tolistobogii in his time who dwelt either north of the Alps, or in the Alps, or south of the Alps. Justin (xxiv. 4), after mentioning the Gallic invaders of Italy who took Rome, says that other adventurers passed into Illyricum and settled in Pannonia. They subdued the Pannonians, and for many years carried on war with the neighbouring nations. The Galli, then, according to these authorities, spread along the east side of the Adriatic, and along the valley of the Danube. When Alexander (B. C. 335) made his expedition over the Haemus to the banks of the Danube, he had an interview with some Celtae, who lived about the Adriatic. This is on the authority of Ptolemaeus, the son of Lagus. (Strab. p. 301.) Arrian (*Anab.* i. 4), who also used the work of Ptolemaeus, speaks of the Celtae on the Ionian gulf sending an embassy to Alexander when he was near the Danube. This appears to be the first time that the Hellenic and the Gallic nation saw one another beyond the limits of Gallia.

The Galli seem to have been established in the neighbourhood of Macedonia during the troublesome times that followed Alexander's death, or probably still earlier. At the close of the reign of Ptolemaeus in Macedonia, who is named Ceraunus, a band of Galli, under a leader Belgius or Bolgius, invaded his kingdom. The king despised the invaders, because they offered to retire for a sum of money; but his army was totally defeated by them, and he was taken prisoner. The barbarians cut off the king's head, and carried it about on a spear to terrify their enemies (B. C. 280). The Macedonians shut themselves up in their cities, and made no resistance; but when all hope seemed lost, Sosthenes, a Macedonian noble, collected a force, and for the time saved his country from further ravage. (Justin, xxiv.; Pausan. i. 16. § 2, x. 19. § 7.) But another Gallic chieftain, named Brennus,—probably a title of rank, and not a name,—entered Macedonia with a large force, defeated Sosthenes, and ravaged the country. (Justin, xxiv. 6.) Either in the same campaign, or perhaps in another (B. C 279), Brennus led the Galli to plunder Delphi, for the fame of this temple's wealth excited his cupidity. The Galli were an immense force, under several commanders; but they could not agree, and a large division under Leonorius and Lutarius,—as the Greeks and Romans write the names,—separated from Brennus, and, taking their way through Thrace (Liv. xxxviii. 16), reached Byzantium.

Brennus, with several commanders, one of whom the Greeks named Acichorius, led his savage troops through Thessaly to the pass of Thermopylae, where the Greeks under Leonidas had tried to stop the Persians about 200 years before. The Greeks, who had been weakened and disunited since the establishment of the Macedonian supremacy, were roused by a danger that threatened their very existence. A large force from the states north of the Isthmus, and some troops from Macedonia and Asia, reached Thermopylae while the Galli were still in Thessaly, and a detachment was sent forward to destroy the bridges over the Sperchius, and to dispute the passage of the river. The Gaul, who had the talents of a general, seeing the enemy opposite to him and a rapid river between, made no attempt to cross in that part, but he got over a large body of troops by night near the lower part of the river, and prepared to force the defile of Thermopylae. He was driven back in disorder and with great loss. The Athenians distinguished themselves most of all the Greeks on this day.

The Gallic chief now sent off a division to ravage Aetolia, in order to detach from the confederate army of the Greeks the Aetolians, who had left their homes in a numerous body, to repel the invaders at Thermopylae. The barbarians under Combutis and Orestorios (the second seems to be a Greek name) committed dreadful devastation in Aetolia, though they were at last compelled to retreat with great loss. (Pausan. x. 22.) Less than half of them returned to the Gallic camp at Thermopylae. Brennus at last made his way to Delphi, with the assistance of the Aenianes and Heracleotae, through the country of the Aenianes, by the very pass by which Hydarnes the Persian led his troops in the invasion of Xerxes. (Herod. vii. 215; Pausan. x. 22. § 8.) The story of the defeat of Brennus at Delphi is told with many miraculous circumstances; but it seems that the weather greatly helped the Greeks in defeating the barbarians, who made their retreat with difficulty, and amidst dreadful sufferings. Only a few out of so many got back to their camp at Heracleia, where Brennus put an end to his life. Pausanias says that none of the Galli escaped. Justin contradicts himself, for he says in one place (xxiv. 8) that not one escaped, but in another place (xxxii. 3), following, as we may suppose, a different authority, he says that some of the Galli made their way into Asia, and some into Thrace. He also adds that the Tectosages returned to their city Tolosa (*Toulouse*), carrying with them the gold and silver that they had got in their marauding expeditions. Strabo (p. 188) mentions the tradition of the Tectosages returning with their booty to Tolosa, but he does not believe the story. It is possible that some of these Galli did effect a retreat; for the Galli Scordisci, who were settled at the confluence of the Save and the Danube, were said to be a remnant of them (Justin, xxxii. 3; Strab. p. 293, 313), and to be mingled with Thracians and Illyrians. Caesar was told that Volcae Tectosages once settled in Germany about the Hercynian forest (*Bell. Gall.* vi. 24), and continued to maintain themselves there to his time. But instead of concluding that a remnant of the Tectosages returned from the expedition of Brennus, and settled in the basin of the Danube, it seems more likely that their settlements east of the Rhine were made by emigration from Gallia; and it may be that the Tectosages in the army of Brennus did not come direct from Gallia, but from some of the settlements already made beyond the limits of Gallia. Polybius says that some Galli under Comontorius, having escaped the danger at Delphi, reached the Hellespont, and settled in the neighbourhood of Byzantium. The Byzantines paid them a heavy tribute, until the Thracians, who had been subdued by the Gallic invaders, by a change of good fortune succeeded in destroying them. (Polyb. iv. 46.)

Leonorius and Lutarius escaped the misfortunes of Brennus by having taken a different road, as already observed, and through a less difficult country. Livy (xxxviii. 16) does not mention the arrival of Comontorius at Byzantium. Leonorius and Lutarius

levied contributions along the coast of the Propontis, and having seized Lysimachia by treachery, they got possession of all the Thracian Chersonesus. They saw the tempting coast of Asia separated from them by a narrow sea, and they applied to Antipater, the Macedonian, who had then the command of these coasts, to supply them with ships. While waiting on the shore of the Hellespont, the chieftains quarrelled, and Leonorius with the larger part of the Galli returned to Byzantium. Lutarius seized two decked vessels and three boats, which Antipater had sent to the Hellespont, nominally to negotiate with the Gaul, but in fact to watch him. In a few days Lutarius conveyed all his men over the straits. Shortly after, Nicomedes I., king of Bithynia, carried Leonorius and his men over the Bosporus, to help him in his war against his brother Zyboetes. The terms on which the Galli were to serve him were fixed before they left Europe. The Gallic chief promised every thing: he only wanted to get across the strait. (Memnon, *ap. Phot.* c. 20). This disgraceful bargain, which brought so much misery on Asia, was made B. C. 278. There were seventeen chieftains in the Gallic army, of whom Leonorius and Lutarius were the chief (Memnon); from which we may collect that the two principal chieftains were reconciled after they reached Asia, which Livy expressly states (xxxviii. 16). Nicomedes, with the help of the Galli, had the superiority over his brother, and secured the kingdom of Bithynia. During this war, in which it seems that many of the Bithynians perished, the Galli divided among themselves the booty, and probably they had the women, for it is not said that they brought any with them. (Memnon, *ap. Phot.* c. 20.) Justin states (xxv. 2) that Nicomedes gave the Galli part of his conquests, and that they thus got the country called Gallograecia. But they were not permanently settled in Galatia so early, if we follow Livy (xxxviii. 16) and other authorities. After seating Nicomedes on his throne, they set out on a marauding expedition, 20,000 in number, of whom not more than half were armed. All the authorities agree in making three divisions of these Galli, Tolistobogii or Tolistoboii, Trocmi or Trogmi, and Tectosages or Tectosagi. They struck such terror into the people west and north of the Taurus, that all submitted to their demands. They divided the country among them. The Trocmi had the shores of the Hellespont on which to levy contributions; the Tolistoboii took Aeolis and Ionia; and the Tectosages, the central parts of Asia. Their fixed abode, however, says Livy, was about the Halys; but it is hardly consistent to speak of their having yet a settled habitation, when they were rambling about Asia. The Ilium of the historical time was one of the places that the Galli occupied in the Troad, but they soon left it, as Hegesianax says (quoted by Strabo, p. 594), because it was unwalled. It is quite uncertain to what time this event must be referred. No record has been left of the miseries inflicted by the barbarians on the unwarlike Greeks of Western Asia. A few lines in the Anthologia tell us that Miletus was one of the cities that suffered.

The Galli at last found an enemy who resisted them, Antiochus Soter, king of Syria. Lucian (*Zeuxis*, vol. i. p. 838, ed. Hemst.) tells circumstantially, whether truly it is hard to say, the story of this Antiochus fighting a desperate battle with the Galli and defeating them. Indeed, it was owing to this victory that Antiochus took or had the title of Soter, or Saviour (Appian, *Syriac.* c. 65), an appellation which shows that his victory was thought no small affair. It is said, however, by several authorities, that this Antiochus fell in battle against the Galli, B. C. 261; but this must have been in some battle subsequent to his victory, if it is true that he gained his name of Soter from his success against these barbarians. The kings of the East in their wars with one another often employed the Asiatic Galli. (Justin, xxv. 2). The second Ptolemaeus, king of Egypt, had some of them in his pay, but they formed a design to seize on the country, and were all cut off by a stratagem. In the dispute between the two Syrian kings, Seleucus Callinicus and his brother Antiochus Hierax, Antiochus employed Gallic mercenaries, who, after gaining him a victory, compelled him to ransom himself, and to form an alliance with them. (Justin, xxvii. 2.) And there were Galli in the battle of Raphia between Antiochus Magnus and Ptolemaeus Philopator, B. C. 217.

Attalus, the ruler of the petty state of Pergamum, was the first of the Greek kings who effectually checked the licence of the Galli. He defeated them in a great battle, and thereupon assumed the title of king. (Strab. p. 624; Polyb. xviii. 24; Liv. xxxiii. 21.) The reign of Attalus was from B. C. 241 to B. C. 197. It was the glory of Attalus that he was the first prince to refuse to pay tribute to the Galli, and that he confined them within the limits of that part of Asia which is called Galatia. (Paus. i. 8. § 1.)

This invasion of Asia by the Galli, and the victory of Attalus over them, were foretold in the prophecies of Phaennis, a full generation before the events happened. (Paus. x. 15. § 2.) It must have been a great necessity which compelled Attalus, in his war with Achaeus, to invite a body of Tectosages (the text of Polybius, v. 77, has Αἰγοσαγεῖς) to cross the Hellespont to assist him. The Galli came with women and children. Whether this was a fresh body of emigrants to the East, or a part of those who had settled in Thrace, as mentioned before, is not stated. Attalus employed these mercenaries against the cities of Aeolis, which had joined Achaeus from compulsion. While Attalus was encamped on the Macistus an eclipse of the moon took place, which the Galli took to be an unfavourable sign; and they were also wearied of moving about with their wives and children, who followed in the carts. Accordingly they refused to march on. Attalus, being afraid of the treachery of his hirelings, and, unlike the king of Egypt, too scrupulous to destroy the people whom he had himself invited into Asia, left them on the Hellespont, with fair promises. The consequence was what might have been foreseen. The Galli began to plunder the cities along the Hellespont, and nothing is said of Attalus checking them. They attacked Ilium, the siege of which was raised by the people of Alexandria in Troas, and the Galli were driven out of the Troas. The barbarians then seized Arisba near Abydus, which they made their headquarters, and from thence annoyed the neighbouring cities, until Prusias I., king of Bithynia, defeated them in a regular fight, B. C. 216. Nearly all their children and women were massacred in their fortified place; and the soldiers of Prusias had the moveables for their booty. Thus Prusias, says the historian (Polyb. v. 111), released the Hellespontine cities from great alarm and danger; and he left a noble warning to posterity that barbarians should not rashly pass over from Europe into Asia.

The three tribes, when permanently settled, occupied part of the country between the Sangarius and the Halys. Memnon incorrectly says that the chief city of the Trocmi was Ancyra; of the Tolistoboii, Tavia or Tavium; and of the Tectosages, Pessinus. (Memnon, *ap. Phot.* c. 20.) The complete reduction of the Asiatic Galli was reserved for their hereditary enemies the Romans. Though they had now a country of their own, they still plundered their neighbours, and were a formidable power to the time of the wars of Antiochus the Great with the Romans. They fought on the side of Antiochus in the great battle at Magnesia ad Sipylum, in which the Syrian king was defeated (B. C. 190); and the consul Cn. Manlius, in B. C. 189, made this a pretext for invading their country. But his real grounds were better than his pretext. He saw that the Romans could not secure their power in Western Asia, if the Galli were not subdued. He led his troops from Ephesus by a circuitous route into Gallograecia, as Livy calls it (xxxviii. 12). The consul, after entering Phrygia, passed by Synnada, Beudos vetus, Anabura, and the sources of the Alander to Abbassus, which was on the borders of the Tolistoboii, where he halted and encouraged his men. He then marched through the woodless tract [AXYLOS], crossed the Sangarius, and reached Gordium. He was accompanied in this expedition by Attalus, the brother of Eumenes, king of Pergamum, who was now at Rome.

The Galli had enemies in their own country, the native Phrygians. The priests of the Mater Magna from Pessinus met the consul with sacerdotal pomp, and declared that the goddess had promised the Romans victory. The Galli had moved off with their women, children, flocks, and carts to the mountains. The Tolistoboii occupied a strong place on the range of Olympus; the Tectosages chose another mountainous spot named Magaba; and the Trocmi, leaving their wives and children to the care of the Tectosages, turned to help the Tolistoboii, against whom the consul was marching. Manlius, who was both bold and cautious, looked at the ground well before he attacked such desperate fighters. He had a great superiority in all munitions of war, and chiefly in light troops, who could annoy the enemy at a distance. The entrenchment of the Galli was stormed and the ground was covered with their dead bodies, whether 40,000 or a smaller number the authorities do not agree, and it is not material. An immense number of men, women, and children were made prisoners. (Liv. xxxviii. 18—23; Florus, ii. 11.)

The consul now marched to Ancyra to attack the Tectosages, who were 10 miles from that town. While the Galli were amusing him with negotiations, an event happened, for which there is better evidence than for most romantic stories; and it gives us some insight into the character of these Galli. Chiomara, the wife of a Gallic prince, Ortiagon, was among the prisoners, and she was the captive of a Roman centurion. The man not being able to corrupt her chastity, used violence. But lust was not his only passion. He was greedy of money; and he accepted the offer of a large ransom. According to agreement, he went alone with the woman to the banks of a river, on the opposite side of which the Gallic friends of Chiomara were ready with the money. The Galli crossed the river, gave the money, and received the woman; and while the greedy Roman was counting it, one of them, on a signal given by Chiomara in her own language, cut off the centurion's head. She wrapped up the bloody head in her clothes, and on meeting her husband, threw it down before him. She told her story, and her husband exclaimed, "My wife, fidelity is a glorious thing." "True," she replied, "but still more glorious that there should be only one man living who has known me." The historian Polybius says that he talked with Chiomara at Sardis, and he was amazed at her noble spirit and her good sense. We may perhaps infer that Chiomara had learned the Greek language in Galatia. (Liv. xxxviii. 24; Plut. *Moral.* ii. p. 58, Wytt.; Valer. Max. vi. 1. § 2.)

The treachery of the Tectosages, according to the Roman historian, stopped the negotiations. They only wanted to get time to send their women and children, and moveables, beyond the Halys; and they made an attempt to seize the Roman consul. Manlius carried the strong position of the Tectosages as he had done that of the Tolistoboii, and this victory ended the campaign. As the cold weather was coming on, the consul retired after giving the Galli orders to see him at Ephesus. In the winter there came to Manlius, who was now proconsul, the year of his consulship having expired, embassies from all the states west of the Taurus. They brought him golden crowns, and their thanks for delivering them from the incursions of the Galli. The Gallic envoys were told that they must wait the arrival of king Eumenes, who was still absent, before their affairs could be settled. It was on the banks of the Hellespont, a country which the Galli well knew, that the Roman proconsul dictated his terms to the Gallic chiefs, who had been summoned there: they were to keep the peace with Eumenes, to give up wandering about, and to confine themselves within their own limits. (Liv. xxxviii. 40.) The humiliation of these terrible invaders, who for a century had kept Western Asia in alarm, made the Roman name known in the East, and, even more than their victory over Antiochus the Great, contributed to their future dominion in Asia. Judas Maccabeus, the heroic leader of the Jews, heard of the fame of the Romans: "It was told him also of their wars and noble acts which they had done among the Galatians, and how they had conquered them, and brought them under tribute" (Macc. i. 8. v. 2). The commentators suppose that the Galli of Europe are meant here, and the context is consistent with this explanation; but the Jews could not be ignorant of the defeat of the Asiatic Galli, which so soon followed that of Antiochus, "the great king of Asia" (Macc. i. 8. v. 6); and we must conclude that the Galatians of this chapter included the Galatians of Asia, whom the Jews had seen or heard of in the armies of the Egyptian and Syrian kings, and whose horrible barbarities were known through all the East. Manlius did not obtain a triumph at Rome for his great victories without opposition from the majority of the ten Roman legati who had attended him to assist in the settlement of Asia after the defeat of Antiochus. They objected that he had no commission from the senate or the Roman people to carry on war with the Galli, and they meanly attempted to disparage his generalship and the enemies whom he had subdued. Manlius defended himself in a vigorous speech, of which Livy (xxxviii. 47) has given the substance, and he got a triumph. In the procession he displayed gold and silver crowns of great value, and an immense amount of coined money, probably the gift of the grateful Asiatic cities, for Manlius had maintained strict discipline, and he is not accused of plundering. Gallic arms and Gallic spoils were carried

in chariots, for it was called a Gallic triumph; and fifty-two Gallic chieftains walked in front of the triumphal car. (Liv. xxxix. 6.) Whether the Galli would have ever established a Gallic kingdom in Asia, is doubtful, for the nation, though it has carried its arms into all parts of the world, has never yet been able to subsist as a nation out of the limits of Transalpine Gallia. But Manlius did not give these Galli an opportunity of trying the experiment; and he did a good work in stopping the career of these merciless plunderers.

Though the Galli no longer ravaged Asia, they were still troublesome to Eumenes, king of Pergamum, whose family they had no reason for liking. In B. C. 167 Attalus, the brother of Eumenes, was sent to Rome to complain of a Gallic rising (tumultus). The Romans sent commissioners into Asia to expostulate with the Galli; but P. Licinius, who had an interview with a Gallic chieftain, Solovettius by name, at Synnada, reported that his remonstrances only increased the insolence of the Gaul. (Liv. xlv. 19. 34; Polyb. xxx. 1.) Livy remarks that it seemed strange, when the words of Roman commissioners had so much weight with powerful kings like Antiochus and Ptolemaeus, that they had no weight with the Galli. The Romans had their reasons, which may be easily conjectured, for leaving Eumenes to deal with the Galli; and it seems that he was successful. (Diod. *Excerpt.* xxxi.) The fragments of Polybius show that the Romans were jealous of Eumenes, who had great talents, and they did not choose that he should reduce the Galli under his dominion. One passage (xxxi. 2) states that certain ambassadors of the Galli, who came to Rome, were told that they should be independent, if they would stay at home, and not move with any force beyond their own boundaries.

In the wars of Mithridates against the Romans, the Galli were again in arms, both on the side of the king and of the Romans. There were Asiatic Galli in the great army which Mithridates sent into Greece under the command of Archelaus. This army was defeated by L. Sulla at Chaeroneia (B. C. 86). Mithridates, fearing that he should be deserted by the Galli if Sulla should come into Asia, murdered all the Gallic tetrarchs, both those who were about him as friends, and those who had not joined him. He murdered also their women and children. Some of the Galli were killed at a feast to which the king invited them, and the rest in various ways (Appian, *Mithrid.* c. 46); three only of the chiefs escaped. Mithridates seized all the property of the men whom he had murdered, put garrisons in the towns, and set over them as governor Eumachus, probably a Greek. He could not, however keep Galatia, but he kept the money that he had got. The Galli served Cn. Pompeius in the subsequent wars against Mithridates, and Pompeius rewarded the tetrarchs by securing them in their Galatian dominions. (Appian, *Syriac.* c. 50, *Mithrid.* c. 114.) One of them was Deiotarus, who had done good service in the war by defeating Eumachus. (Appian, *Mithrid.* c. 75; Liv. *Epit.* 94.) Mithridates kept some Galli about him to the last; and, in the hour of his extreme need, one of them named Bitoetus, a genuine Gallic name, did the king the last service that he could, by killing him at his earnest request, B. C. 63. (Appian, *Mithrid.* c. 111; Liv. *Epit.* 102.) Pompeius, in settling the affairs of Galatia, extended the Gallic limits, for he gave Mithridatium, a town in the former kingdom of Pontus, to a Gallic chief named Bogodiatorus, whose name, with a slight variation, appears on a silver coin. (Strab. p. 567.) Pompeius gave to Deiotarus part of Gadelonitis in Pontus, an excellent sheep country, and the parts about Pharnacia and the Trapezusia, as far as Colchis and the Less Armenia, of all which countries Pompeius made him king; and Deiotarus kept also his paternal tetrarchy of the Tolistoboii. (Strab. p. 547.) Galatia and its chieftains were now under Roman protection, and Deiotarus was involved in all the troubles that followed the wars of Caesar and Pompeius. He was with Pompeius at the battle of Pharsalia (B. C. 48), and escaped with him. Cicero, in an extant oration, pleaded before Caesar at Rome the cause of Deiotarus, who was charged with a treacherous design against Caesar's life when Caesar was in Galatia. After all his reverses Deiotarus died a king; and was succeeded by his son Deiotarus, who went to Actium on the side of Antonius, but he had the Gallic prudence to go over to Octavius before the battle, in company with Amyntas (B. C. 31). Amyntas was one of the tributary Asiatic kings that M. Antonius set up (B. C. 39). He had Pisidia first, and in B. C. 36 he received from the same king-maker Galatia, with a part of Lycaonia and Pamphylia (Dion Cas. xlix. 32), and he was confirmed in these possessions by Augustus, B. C. 31 (Dion, li. 2). He died B. C. 25, having held, besides Galatia, Lycaonia, and Isauria, the south-east and east part of Phrygia, Pisidia, and Cilicia Trachea. (Strab. pp. 568, 569, 571, 577, 671.) Amyntas was one of the great flock-masters of Asia Minor. He had above 300 flocks on the high, waterless table-lands of Lycaonia. Plutarch (*Ant.* cc. 61, 63) calls Amyntas king of the Lycaonians and Galatians at the time of the battle of Actium; and he also calls Deiotarus a king. This is not inconsistent with other authorities, if we suppose that Deiotarus had his father's kingdom that was beyond the limits of Galatia, and that Amyntas had Galatia, or a great part of it, and the title of king of the Galatians. On the death of Amyntas, Augustus made a Roman province of Galatia, Lycaonia, Isauria, East and South Phrygia, and Pamphylia. The extent of the province of Galatia to the south is expressed by Pliny saying that Galatia reaches both to the Cabalia of Pamphylia and the Milyes, who are about Buris and the Cyllanticus and Orcandicus tract of Pisidia (*H. N.* v. 32). But the Galatia of Ptolemy is still more extensive (v. 3), being bounded on the west by Bithynia and part of Phrygia, on the south by Pamphylia, and on the east by a part of Cappadocia; it thus extended from the Euxine to the Taurus. The sea-coast of Ptolemy's Galatia commences after Cytorus, which is in Bithynia, and extends to the mouth of the Halys and to Amisus. Sinope is within these limits. The three Gallic tribes and their three several cities assumed, under Augustus, the names Σεβαστηνοί and Σεβαστή: the people of Pessinus were named Σεβαστηνοὶ Τολιστοβώγιοι: those of Ancyra, Σεβαστηνοὶ Τεκτοσάγες; and those of Tavium, Σεβαστηνοὶ Τρόκμοι. The first Roman governor of this Galatia was M. Lollius, who governed it as the legatus of the emperor, with the title of pro-praetor. This province of Galatia is supposed to have continued in this form to the time of Constantine. The metropolis of the province was Ancyra; and Termessus and Sagalassus were free towns.

The Romans established in Galatia Proper the colony of Germe, which is known both from Ptolemy

and its coins. Ptolemy also has a place called Claudiopolis in the country of the Trocmi.

The country properly called Galatia lay south of the range of Olympus. The limits can only be approximated to by the enumeration of the towns. The Tolistoboii, the most western tribe, made Pessinus, near the left bank of the Sangarius, their chief town. There were also in their territory, Tricomia, the Roman colony Germe, and Vindia; Abrostola, Amorium on the road to Laodicea Catacecaumene; and a place Tolosochorion, a compound of a Gallic and a Greek word, the first part of which looks like the name Tolosa. The Tolistoboii probably occupied the principal part of the country between the Alander, a branch of the Sangarius, and the Sangarius up to its junction with the Alander. They bordered on Bithynia and Phrygia Epictetus. Pliny (v. 32), besides the Tolistoboii, mentions the Gallic tribes Voturi and Ambitui as settled in this part. They were probably the names of tetrarchies. The Tectosages, who were between the Sangarius and Halys, had the old town of Ancyra for their chief place. [ANCYRA.] Pliny mentions the Teutobodiaci as a Gallic tribe, occupying this country with the Tectosages. There were few places in the territory of the Tectosages, and they are insignificant. There were several roads from Ancyra, but the names in the Itineraries are apparently so corrupted, that it is difficult to say if we can discover a Gallic element in them. Ptolemy has a list of places among the Tectosages, and among them Corbeus [CORBEUS]: Aspona [ASPONA] is mentioned by Ammianus. The Trocmi seem to have been partly on the east side of the Halys: they bordered on Pontus and Cappadocia; and Strabo says that their country was the most fertile part of Galatia. Their chief town was TAVIA or TAVIUM. There were also in this territory Mithridatium, already mentioned, and Danala, where Cn. Pompeius and L. Lucullus had an interview, before Lucullus gave up the command to Pompeius in the Mithridatic War. Ptolemy has a list of unknown Trocmic towns.

One undoubted Gallic name appears in the Itineraries on the road from Ancyra to Tavium, Ecobriga, a place at the ford or bridge of some river.

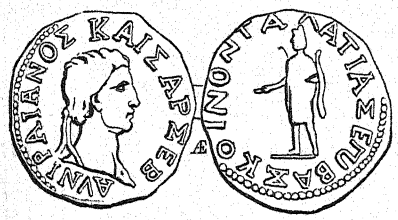
When the Galli settled in the country which was called from them Galatia, or Gallograecia, there were Phrygians in it, Greeks, Paphlagonians, and probably some Cappadocians. The Paphlagonians were on the north of Galatia. The Phrygians were the most numerous race, and occupied the west and centre of Galatia. The Greeks probably were not in any great numbers in Galatia till after the time of Alexander; but they must have been numerous at the time of the Gallic occupation, for their language became the common language of the country. The three Gallic tribes had each their territory, as we have seen; and each tribe was divided into four divisions, which were called tetrarchiae. Plutarch (*de Virt. Mul.* vol. ii. Wytt.) mentions the Tosiopi as forming a tetrarchy, that is, one of the subdivisions of the tribes. Each tetrarchia had its tetrarch, and one judge and one general, both subordinate to the tetrarch; and two lieutenant-generals. The council of the twelve tetrarchs was a body of 300 men, who met at Drynaemetum. [DRYNAEMETUM.] The council were judges in cases of murder; but the tetrarchs and the judges heard all other cases. "This," says Strabo (p. 567), "was the old constitution; but in my time the power had come into the hands of three rulers, then two, and finally one, Deiotarus, who was succeeded by Amyntas." He seems to mean the elder Deiotarus, and to take no notice of the younger, whose Galatian kingship is a doubtful matter.

The Galli probably at first, after their fashion, treated the Phrygian worship with contempt. At any rate we have seen that at the time of Manlius' invasion the Phrygian hierarchy turned against the Galli. The Romans and the Phrygians were already acquainted, for in the Second Punic War the Romans sent five commissioners to Attalus, king of Pergamus, who politely conducted them to Pessinus in Phrygia, where they got what they wanted,—a large stone. But this stone was the Mother of the Gods, and the deliverance of Italy depended on her being brought to Rome. (Liv. xxix. 10, &c.) We are not told how the Phrygians were persuaded to part with such a treasure; but the transaction, which was a friendly one, was well adapted to make them favour the Romans, especially as the Galli were intruders. Caesar says of the European Galli (*B. G.* vi. 15), "Natio est omnis Gallorum admodum dedita religionibus"; and the Asiatic Galli got a taste for the Phrygian worship, as the temples were rich, and priesthood was profitable. Cicero (*pro Sestio*, c. 26) mentions one Brogitarus, who was the chief priest of the Mother of the Gods at Pessinus; and he had a good title to the place, for he bought it: also another Gaul, Dyteutus, in the time of Augustus obtained the valuable place of chief priest at Comana [COMANA]. We also read of Camma, a priestess of Artemis, a deity held in great veneration by the Galli. Camma is one of Plutarch's noble women (*de Virt. Mul.*) of whom he tells the tragic story of her fidelity to her husband, and her vengeance on his murderer. The nation had its wonderful women in Asia as it has had in Europe. The Galli, the richer at least, adopted with Phrygian and Greek superstitions the language of the Greeks, even before the time of Augustus. Deiotarus had a Greek wife whose name was Stratonice, and the evidence of coins and inscriptions fully establishes the fact of the Galli being Hellenised; which indeed we might infer from their name of Gallograeci, if there were no other evidence. Yet we have the testimony of Hieronymus, who visited Galatia in the fourth century of our aera, in his preface to his Commentary on the Epistle to the Galatians, that the Galli still kept their own language, which was almost the same as the language of the Treviri or the people of Trèves; and Hieronymus, who was a good linguist, and had lived at Trèves, was a competent judge of this. Thierry (*Histoire des Gaulois*), who cites this passage of Hieronymus, misinterprets it however, when he infers from it that the Gallograeci did not use the Greek language. He also derives from this passage a confirmation of his hypothesis that the Tolistoboii and the Volcae Tectosages of Narbonensis were Kymri, and that the Volcae Tectosages were Belgae, and came to the south of Gallia from the north.

The Apostle Paul visited Galatia after it had been made a Roman province, and established churches there. (*Ep. to the Galatians*, i. 2.) His first visit is mentioned in the Acts of the Apostles, xvi. 6; and his second, in xviii. 23. In his epistle to the Galatians he does not speak of more than one visit, from which some commentators derive very unfairly the conclusion that he wrote the epistle in the short interval between the two visits. This inquiry, however, does not belong here. It is generally assumed that St. Paul in his epistle addresses the

Galli or Gallograeci; but there is nothing in the epistle from which this can be inferred. In the Acts of the Apostles, the term Galatia is indeed used in its limited and proper sense, and not in the sense of a Roman provincial division; for Lycaonia is also mentioned in the Acts, and Pisidia. There is no doubt, then, that the Epistle to the Galatians is addressed to the inhabitants of Galatia Proper; but to the Greek inhabitants of Galatia and perhaps the Hellenised Galli, who were the wealthier and better instructed part of the Galli. For this Gallic constitution of Galatia was evidently an aristocratic constitution, like the political systems of Gallia Transalpina, in which the common sort went for nothing, "paene servorum loco habentur" (*B. G.* vi. 13). The bulk of the Galli of Asia, the herdsmen, shepherds, and tillers of the land, probably knew no language except Gallic; and it is clear that the epistle was not addressed to such people.

The student may read with profit Amedée Thierry's *Histoire des Gaulois*, if he will always turn to the ancient authorities, which will set the author right, when he gets wrong. [G. L.]



COIN OF GALATIA.

GALAVA, in Britain, mentioned in the 10th Itinerary, which runs —

Iter a Clanoventa Mediolano M. P. cl. (*sic*).

Galava	-	M. P.	xviii.
Alone	-	„	xii.
Galacum	-	„	xviii.
Bremetonaci	-	„	xxvii.
Coccio	-	„	xx.
Mancunio	-	„	xvii.
Condate	-	„	xviii.
Mediolano	-	„	xviii.

For the elements of uncertainty in this Itinerary see CLANOVENTUM. In the Monumenta Historica Britannica *Galacum=Appleby, Whallop Castle*, or *Kendal*, and *Galava*=either *Old Town* or *Great Keswick*. [R. G. L.]

GALEPSUS (Γαληψός, Herod. vii. 122), a town on the N. coast of the peninsula of Sithonia, which Colonel Leake (*Trav. in North. Greece*, vol. iii. p. 155) takes to have been the same place afterwards called PHYSCELLA (Plin. iv. 10; Pomp. Mela, ii. 3. § 1), a distinction which was required, as there was another Galepsus at no great distance.

2. A colony of Thasos, on the coast of Thrace, which was taken by Brasidas after the capture of Amphipolis (Thuc. iv. 107), and retaken by Cleon in the ensuing year. (Thuc. v. 6.)

Livy (xliv. 45) relates that Perseus, when flying from the Romans, after the defeat at Pydna, sailed from the mouth of the Strymon to Galepsus on the first day, and on the second to Samothrace, which renders it probable that it was one of the most remarkable harbours of the intervening coast, which data can only be reconciled at the harbour of *Neftér*, which is situated 2 hours to the S. of *Právista*, just within the Cape forming the W. entrance of the Gulf of *Kavála*, where still remain the ruins of a Greek city, now known by the names of *Paleópoli*, or *Nefterópoli*, or *Dhefterópoli*. (Leake, *Trav. in North. Greece*, vol. iii. p. 178.) [E. B. J.]

GALIBA (Γάλιβα ἄκρα, Ptol. vii. 4. § 3), a promontory on the northern coast of the ancient Taprobane, or *Ceylon*, at no great distance, as it would seem, from *Cory Island*. The name is also connected with those of certain mountains in the immediate neighbourhood of the promontory, called Γάλιβα ὄρη (Ptol. vii. 4. § 3), and the inhabitants of which were called Galibi (Γάλιβοι, Ptol. vii. 4. § 9). From the Galibi Montes, according to Ptolemy (vii. 4. § 8), flowed down two rivers to the sea, the Phasis and the Ganges,—a statement which, as regards the latter river, is erroneous. In the plains at the base of these mountains Ptolemy states that there were elephants in his day, as there are now. [V.]

GALIBI. [GALIBA.]

GALILAEA. [PALAESTINA.]

GALINDAE (Γαλίνδαι), mentioned by Ptolemy (iii. 5. § 21) in connection with the Venedae, Sudini, and Stavani. There can be but little hesitation in identifying the names (as Zeuss has done) with that of the Galinditae of *Dusberg* and the Prussian antiquarians; whose locality was the tract called Galanda, Galandia, Galendia, Golentz, &c. in East Prussia, on the Spirding Lakes, and in contact with that of the *Sudo*-witae the equivalents of the *Sudini*. Galindia was one of the eleven divisions of Prussia, that is, of Prussia before it became German; its language being that of the *Old* Prussians, a branch of the Lithuanic. The name of the Galindae is said to occur on the coin of the emperor Volusianus (A. D. 253) which has been the subject of so much controversy. (Vaillant, *Num. Imp. Rom.* vol. ii. p. 317; Eckhel, vol. vii. p. 369; *Mém. de l'Acad. des Inscr.* vol. xxviii. p. 606.)

Jornandes (*de Get.* 23) enumerates this people, under the name of GOLTHES, among the northern tribes who were vanquished by Hermanric, king of the Ostrogoths. [R. G. L.]

GALLAE'CIA or CALLAECIA (Καλλαικία, Καλαικία: *Eth.* Καλλαϊκοί, Callaïci, Callaeci, Gallaeci: *Galicia* and part of *Portugal*), a large district in the extreme NW. of Hispania Tarraconensis, N. of LUSITANIA, and W. of the ASTURES and VACCAEI, its boundaries being on the S. the river Durius (*Douro*), on the NE. the river Navia or Navilubio (*Navia*), and on the E. the mountains of the Astures; so that it corresponded almost exactly to the modern *Gallicia*, with the addition on the S. of the Portuguese provinces of *Entre Douro et Minho* and *Tras os Montes*, and, on the E., of small portions of *Asturias* and *Leon*. Sometimes a wider extent was assigned to the country, so as to include the Astures (Dion Cass. xxxvii. 53; Plin. iii. 3. s. 4, xix. 1. s. 2), and even, as used by late writers, the whole of Cantabria (Oros. vi. 21; Isid. xiv. 15; Zosim. iv. 24). In the earliest times, however, Gallaecia, or at least its S part, was reckoned a part of Lusitania. (Strab. iii. p. 152). The people were divided into two great tribes, the CALLAÏCI (or GALLAECI) BRACARII (Καλλαϊκοὶ οἱ Βρακάριοι), and the CALLAÏCI (or GALLAECI) LUCENSES (Κ. οἱ Λουκήνσιοι), besides the ARTABRI, who, though geographically belonging to the country, were regarded as a separate people. The Callaïci Bracarii received their name from their chief city, BRACARA AUGUSTA, and inhabited the S. of Gallaecia, from the Durius (*Douro*) up to the Minius (*Minho*): and the Callaïci Lucenses the N.

part, from the Minius to the Navia; these received their name from their capital, LUCUS AUGUSTI. It should be observed, however, that this division was not an arbitrary one, as might perhaps be inferred from the derivation of the names from the two Roman cities; but the river Minius established a natural boundary between the two tribes. Each of the two capital cities was, under the Romans, the seat of a *conventus juridicus*, that of Lucus including 16 peoples besides the Celtici (i. e. Artabri) and the Lebuni, and a free population of about 166,000; that of Bracara, twenty-four cities, and 175,000 persons, among whom Pliny mentions, besides the Bracarii themselves, the Bibali, Coelerini, Gallaeci, Hequaesi, Limici, Querquerni (Plin. iii. 3. s. 4). Ptolemy (ii. 6. §§ 24—27) mentions, as minor tribes of the Callaïci Lucenses, the Capori (Κάποροι), Cilini, (Κιλινοί), Lemavi (Λεμανοί), Baedyes (Βαίδυες), and Seurri (Σευρροί, vulgo Σεβουρροί); and, (§§ 40—49), as minor tribes of the Bracarii, the Turodi (Τουροδοί), Nemetatae (Νεμέτται), Coelerini (Κοιλερινοί, comp. Plin. iv. 20, s. 34), Bibali (Βίβαλοι, comp. Plin. iii. 3. s. 4), Limici (Λιμικοί, comp. Plin. *l. c.*) on the river Limia, Luanci (Λουαγκοί), Gruii (Γρούιοι, the Grovii of Pliny and Mela, and the Gravii of Silius Italicus, i. 235, iii. 366, who assigns to them the whole country from the Durius to the Limia, while Mela gives them even a wider extent, from the Durius to some distance N. of the Minius; perhaps originally the Grovii were between the Durius and Limia, and the Bracarii between the Limia and Minius), Quacerni (Κουακερνοί, the Querquerni of Pliny, *l. c.*, and Quarquerni of an inscription *ap.* Gruter, p. 245, no. 2), Lubaeni (Λουβαινοί, the Lebuni of Pliny, *l. c.*), and Narbasi (Ναρβασοί).

Gallaecia is a rugged, mountainous country, formed by the extreme branches of the great mountain chain which strikes off from the Pyrenees westward along the north side of the peninsula. Its chief river was the MINIUS (*Minho*), flowing through the plain enclosed between the range just named and its SW. branch, the mountains of the Astures, and falling into the Atlantic on the W. coast. Between this and the Durius are three smaller rivers, one of them, at least, possessing considerable interest, but of which the names are somewhat difficult to identify, probably on account of the imperfect knowledge possessed by the earlier writers. Ptolemy gives them in regular order, from S. to N., as follows:—AVUS (Ἄϋου ποταμοῦ ἐκβολαί, Ptol. ii. 6.§ 1; Mela, iii. 1: *Rio d'Ave;* the Celadus, which Mela mentions next, seems to be the N. tributary of the *Ave*, now called *Salha* or *Deste*, which flows down from near *Braga*): NEBIS (Νήβιος ποταμοῦ ἐκβολαί, Ptol. *l. c.*; Mela, *l. c.*: *R. Cavado;* this would be taken, on the evidence of the name, for the Βαῖνις of Strabo (iii. 153), were it not that he expressly identifies the Baenis with the Minius, evidently by a confusion of names; for this, and the next to be mentioned, are the only considerable rivers that he knows in these parts): LIMIUS, or LIMIAS (Λιμίου ποταμοῦ ἐκβολαί: *Lima*), doubtless the river which Strabo (*l. c.*) calls the river of Lethe, adding that some named it Limaea and others Belion (ὁ τῆς Λήθης, ὅν τινες Λιμαίαν, οἱ δὲ Βελίωνα καλοῦσι), and that it flowed from the Celtiberi and Vaccaei. Mela, who transposes it to the N. of the Minius, calls it Limia, or the River of Oblivion ("et cui Oblivionis cognomen est Limia;" where some scholars find in the word "Oblivionis" the origin of Strabo's Βελίων; comp. Plin. iv. 21, s. 35, "ab Minio cc. M.P. ut auctor est Varro, abest Aeminius, quem alibi quidam intelligunt et Limaeam vocant, Oblivionis antiquis dictus, multumque fabulosus;" Sil. Ital. i. 235, 236.; comp. xvi. 476, 477:

"Quique super Gravios lucentes volvit arenas,
Infernae populis referens oblivia Lethes"):

it is also mentioned under the name of Lethe by Appian (*Hisp.* 72) and Plutarch (*Quaest. Rom.* 34), who relate that the first Roman that crossed it was Decimus Brutus, when, after his conquest of Lusitania, he advanced against the Bracarii, as far as the Minius, B. C. 136. From Livy's history of the same event, it would seem that the river was an object of superstitious terror to the soldiers of Brutus, for they were only incited to pass it by the example of their general, who snatched a standard from the bearer, and led the way in person. (Liv. *Epit.* lv., where the name is "flumen Oblivionem;" comp. Flor. ii. 17, "formidatumque militibus flumen Oblivionis.") But whether the name originated in the superstition of the soldiers, who had been taught to look for the abodes of the dead in that far west to which they seemed to be advancing, aided by some resemblance in the native name, or from the latter cause only, is all uncertain. (Comp. Strab. p. 106.) It deserves notice, however, that a trace of the name Belion, given to it by Strabo, appears to be preserved in that of the lake *Beon*, from which the river flows; and hence Belion may perhaps have been the true name, and Flumen Oblivionis its corruption. The names of the rivers in the country of the Callaïci Lucenses, N. of the Minius, which possess no particular interest, are obtained from Mela, Pliny, and Ptolemy, though with some uncertainty, as follows: LAERON (*Ler*), ULLA (Mela; Οὔλα, Ptol.: *Ulla*), TAMARIS (*Tambre*), SARS (*Sar*), FLORIUS (*Rio de Castro*), NELUS (*Rio de la Puente*), VIRUS (*Allones*), MEARUS (*Mero*), IVIA (prob. the Νάϐιος of Ptol.: *Juvia*); the two last falling into the Sinus Artabrorum (*G. of Ferrol*) and the NAVILUBIO (*Navia*).

The only natural productions for which Gallaecia was famed among the ancients were its minerals. Besides the golden sands of the Limius referred to in the passages quoted above from Silius Italicus, the country yielded abundance of tin (Strab. iii. p. 147), and a sort of precious stone, called *gemma Gallaïca.* (Plin. xxxvii. 10. s. 59.) The people were among the least civilised in Spain; the very prototypes of the modern *Gallegos*. Their chief serious employment was divination, their superstitious addiction to which art alone rescued them from the imputation of Atheism. Engrossed by this occupation, or else engaged in sports, or sunk in indolence, except when roused by wars, they left all husbandry to the women. (Sil. Ital. iii. 344—353:

"Fibrarum et pennae divinarumque sagacem
Flammarum misit dives Callaecia pubem,
Barbara nunc patriis ululantem carmina linguis,
Nunc pedis alterno percussa verbere terra,
Ad numerum resonas gaudentem plaudere cetras.
Haec requies ludusque viris, ea sacra voluptas.
Cetera femineus peragit labor: addere sulco
Semina, et impresso tellurem vertere aratro,
Segne viris; quidquid duro sine Marte gerendum,
Callaïci conjux obit irrequieta mariti.")

They were a most warlike people, preferring death to flight, and even the women went armed to the battle-field, and put themselves to death when they were taken captive. (Appian, *Hisp.* 27.) Their conquest by Decimus Brutus has already been referred to. But, although he is said, in general terms,

to have subdued all the peoples of Gallaecia (Flor. ii. 17), yet, from the few particulars recorded, his conquests appear clearly not to have extended far, if at all, N. of the Minius, so that they included only the Callaïci Bracarii. As, at the very same time, the proconsul M. Aemilius Lepidus failed in an expedition against the Vaccaei (Liv. *Epit.* lvi.), and as the Astures were not subdued till the time of Augustus, the country of the Callaïci Lucenses, being only open to the Romans on the S., must have been very imperfectly, if at all, subjected, until it yielded to Augustus with the other NW. tribes.

Besides the two capitals of BRACARA AUGUSTA (*Braga*) and LUCUS AUGUSTI (*Lugo*), the following cities and towns are mentioned:—

I. Towns of the Callaïci Bracarii: 1. CALE or CALEM (*Oporto*), at the mouth of the Durius, and on the road from Olisipo to Bracara, 35 M. P. from the latter. 2. On the road from Bracara to Asturica, which made a great bend southwards to, and perhaps even beyond, the Durius (*Itin. Ant.* pp. 422, 423): SALACIA, 20 M. P. (*Salamonde?*); PRAESIDIUM, 26 M. P. (*Castro de Codezoso?*); CALADUNUM, 16 M. P. (*Ciadia?*); AD AQUAS, 18 M.P. (*Trindad?*); PINETUM, 20 M. P. (*Pinhel?*); ROBORETUM, 36 M. P. (*Robledo* or *Bragança?*); COMPLEUTICA, 29 M. P. (*Compludo*); VENIATIA, 25 M. P. (*Vinhaes?*); the remaining stations belong to the Astures. Besides these, Ptolemy mentions TUNTOBRIGA (Τουντόβριγα) and ARADUCTA (Ἀραδοῦκτα), as towns of the Bracarii (ii. 6. § 39). 3. On another and more direct road, leading N. from Bracara to the Minius, and thence up the river towards Asturica (*Itin. Ant.* pp. 427, 428): SALANIANA, 21 M. P. (*Santiago de Villela*); AQUAE ORIGINIS, 18 M. P. (*Bannos de Bande* or *Orense*); AQUAE QUERQUENNAE, 14 M. P. (Ὕδατα Κουακέρνων, Ptol. *l. c.* § 47: *Rio Caldo*); GEMINAE, 16 M. P. (*Baños de Molgas* or *Sandras?*); SALIENTES, 14 M. P. (*Caldelas* or *Orense?*); PRAESIDIUM, 18 M. P. (*Castro de Caldelas* or *Rodicio?*), on the border towards the Astures. 4. On the road from Bracara to Lucus (*Itin. Ant.* p. 429): LIMIA, 19 M. P., or Forum Limicorum (*Ponte de Lima*), probably different from the Φόρος Λιμικῶν of Ptolemy (§ 44); TUDE, 24 M. P., or Tyde (Plin. iv. 20. s. 35; Sil. Ital. iii. 367, xvi. 369; Τοῦδαι, vulgo Τοῦνδαι, Ptol. *l. c.* § 45: *Tuy*), a fortress of the Gruii or Gravii, said to have been founded by Diomed and a colony of Aetolians. (Plin., Sil. Ital., *ll. cc.*; Dion. Per. 485; Avien. *Descr. Orb.* 651: other notices of supposed Greek settlements in this quarter are found in Strabo, iii. p. 157.) Besides these, Ptolemy (*l. c.*) mentions the following: AQUAE LAEVAE (Ὕδατα Λαιά, § 40), among the Turodi; VOLOBRIGA (Οὐολόβριγα, § 41), among the Nemetatae; COELIOBRIGA (Κοιλιόβριγα, § 42), among the Coelerini; FORUM BIBALORUM (Φόρος Βιβαλῶν, § 43: prob. *Viana de Bollo*), the city of the Bibali; MERVA (Μερούα, § 46), that of the Luanci; CAMBAETUM (Κάμβαιτον, § 48), that of the Lubaeni; and FORUM NARBASORUM (Φόρος Ναρβασῶν, § 49), that of the Narbasi. To these must be added the baths of AQUAE FLAVIAE, the ruins of which are found E. of Bracara, at *Chaves* on the river *Tamega*, which is still crossed by the ancient Roman bridge of 18 arches. (Inscr. *ap.* Gruter, p. 162. no. 4, p. 245. no. 2; Florez, *Esp. S.* vol. xv. p. 79; Miñano, *Diccion.* vol. iii. p. 85; Ukert, vol. ii. pt. 1. p. 346.)

II. Towns of the Callaïci Lucenses: 1. On the road already mentioned (No. 4) from Bracara to Lucus, and thence to Asturica (*Itin. Ant.* pp. 429, 430): from Tude (see above), BURBIDA, 16 M. P. (*Borriño?*); TUROQUA, 16 M. P. (*Toureu?*); AQUAE CELENAE or CELINAE, 24 M. P. (Ὕδατα Θερμὰ τῶν Κιλινῶν, Ptol. ii. 6. § 25: *Caldas del Rey*); PRIA, 12 M. P, which is probably an error for IRIA FLAVIA, a city of the Capori (Ptol. *l. c.* § 24; Inscr. *ap.* Gruter, p. 305, no. 8: *El Padron*), where the road, which has thus far kept to the N. along the sea-coast, turns NE. up the valley of the *Ulla* or the *Sar;* ASSECONIA, 23 M. P. (*Santiago o' Compostella* or *Assorey?*); BREVIS, 12 M. P. (*Urbo* or *Burres?*); MARCIAE, 20 M. P., probably an error for PONS NARTIAE (Geog. Rav. iv. 45: *Narla*, on the river of the same name); LUCUS AUGUSTI, 13 M. P. (*Lugo*). 2. On the continuation of the same road to Asturica: TIMALINUM (*Fontaneira?*), 22 M. P., or TALAMINA, a city of the Seurri (Ταλαμίνη, Ptol. *l. c.* § 27, who mentions N. of it another town of the same people, AQUAE QUINTINAE, Ὕδατα Κουίντινα, *Quinta?*); PONS NEVIAE or NAVIAE, i. e. the *Bridge of the River Navia* (prob. *Navia de Suarna*), whence the road turns S. to UTTARIS, 20 M. P. (*Cerredo* or *Doncos*), 16 M. P. from Bergidum in Asturia. [ASTURES.] 3. Another route, beginning and ending in the same general direction, but striking further to the NW. through the ARTABRI, is given in the Itinerary as follows (pp. 423—425). From Bracara by sea to Aquae Celenae, 165 stadia; thence again by sea, 195 stadia to VICUS SPACORUM (Οὖοικα ἡ Οὔικα, Ptol. *l. c.* § 23: *Vigo*); thence 150 stadia by sea to AD DUOS PONTES (prob. *Pontevedra*); thence 180 stadia by sea to GRANDIMIRUM or GLANDIMARIUM (Geog. Rav. iv. 43; Γλανδόμιρον, Ptol. *l. c.*: prob. *Muros*, at the mouth of the *Noya*), whence, avoiding the promontory of Nerium (*C. Finisterre*), the road proceeded by land NE. to TRIGUNDUM, 22 M. P. (*Berreo* or *Aranton;* apparently the Τούρργα ἡ Τούργινα of Ptolemy, *l. c.*), and thence to BRIGANTIUM, 30 M. P., the chief sea-port of the country (see art.); whence it struck inland to Lucus Augusti, with the intermediate station of CARANICUM, 18 M. P. from Brigantium and 17 from Lucus (prob. the Καρόνιον of Ptolemy, *l. c.*: *Guitinez?*). Ptolemy mentions, in addition to the above places, the following: among the Callaïci Lucenses (§ 23), BULUM (Βοῦρον), OLINA (Ὀλίνα), LIBUNCA (Λιβοῦγκα), PINTIA (Πιντία), TURUPTIANA (Τουρουπτίανα), OCELUM (Ὄκελον); and among the Lemavi (§ 25), DACTONIUM (Δακτόνιον); and Pliny (iv. 20. s. 34) mentions ABOBRICA, as a not inconsiderable place (*Bayona*). [P. S.]

GA'LLIA CISALPI'NA (Caes. *B. G.* vi. 1), also called GA'LLIA CITE'RIOR (Caes. *B. G.* i. 54; Cic. *de Invent.* ii. 37), and simply GA'LLIA (Cic. *ad Fam.* xii. 5), is the name which the Romans gave to North Italy as late as the time of the dictator Caesar and Cicero, and even to B. C. 43. Caesar (*B. G.* i. 10, 54; ii. 35) sometimes includes Gallia Cisalpina under the name Italia; but he then uses the term in a geographical, and not in a political sense. The name Cisalpina denoted Gallia south of the Alps, as opposed to Transalpina Gallia, or Gallia north of the Alps; and Citerior is the nearer Gallia, as opposed to Ulterior (Caes. *B. G.* i. 7, 10; *B. C.* i. 33) or the further, which in Caesar means the Provincia. Ulterior Gallia was also used sometimes generally, to signify all Gallia north of the Alps. The name Gallia Togata, applied to Cisalpine Gallia

which occurs in the eighth book of the Gallic War (viii. 24, 52), and in later writers, was given at some time after the country was settled by the Romans, and it indicated the numerical superiority of the Togati or Romans over the Gallic population. The inhabitants north of the Po were sometimes called Transpadani (Cic. *ad Fam.* xvi. 12), a term which implies Cispadani, or the inhabitants south of the Po; but there does not appear to be any Latin authority for the word Cispadani.

Among the various names by which the Greek writers designate this country, some are simply descriptive of its geographical position, and others represent the Roman names. Plutarch (*Caes.* c. 20) calls it ἡ περὶ Πάδον Γαλατία; but there is no Latin authority for the name Circumpadana. Walckenaer conjectures that the names Gallia Circumpadana, Transpadana, and Cispadana are older than the term Gallia Cisalpina; and if he could prove that all these terms were used, we might accept his hypothesis. Livy (xxi. 35) calls the plains about the Po "Circumpadanos campos."

Polybius names this country both Κελτική and Γαλατία (iii. 77, 87); but though he applies the Latin word Transalpini to the Galli north of the Alps, and explains it (iii. 15) as a term in use in his time, he does not use the word Cisalpini, or any equivalent Greek word. He comprehends this Celtice or Galatia in the geographical term Italia, and describes it as a part of the Italian peninsula. We may conclude that the term Gallia Cisalpina was not used by the Romans before they were acquainted with Gallia Transalpina; and that the oldest name of North Italy among the Romans was simply Gallia. The fact that the Romans gave the name of Gallia to the chief part of the basin of the Po, and the name of Galli to the people, would be some evidence of the identity of the Galli north and south of the Alps. We have no historical evidence of the emigration of the Galli into Italy before the time that Livy mentions; but there was a tradition, partially preserved, that this was not the first time that the nation appeared south of the Alps. Cornelius Bocchus proved that the Umbri were of the stock of the Galli Veteres. (Solinus, *Polyhist.* c. 8.) Servius (*ad Virg. Aen.* xii. 753), using nearly the same words as Solinus, refers to Marcus Antoninus as his authority, by which name is meant M. Antonius Gnipho. It appears, then, that some of the Roman men of letters believed that the ancient nation of the Umbri were Galli Veteres; but we know nothing of the facts which led to this conclusion. Nor do we know who the Galli Veteres were; but we may suppose that these writers meant a nation of Galli who were in Italy before the Galli who crossed the Alps at a later period. There are no means of approximating to a solution of this question, except by a comparison of the old Italian languages with the existing Cumri (Welsh), or with the Gaelic, and by an examination of the names of the mountains, rivers, and other natural features of the Italian peninsula, which we may assume to be the oldest historical records that exist of the inhabitants of Italy. There is no ancient language of Italy, except the Latin, of which we have any competent knowledge; and there is no ancient language now known, with which we can compare the Latin and the names in the Italian peninsula, except the Basque, the Cumri, and the Gaelic dialects. This comparison has been made, to some extent, for the Cumri, by Archdeacon Williams, who is well acquainted with the Welsh language. (On one source of the non-Hellenic portion of the Latin language, by the Rev. Archdeacon Williams, *Transact. of the Royal Society of Edinburgh*, vol. xiii.) In this essay the author limits himself, as he states, "to the subject of the original population of Central Italy," of which he affirms, "that it was of the Cumrian or Cimbrian race, cognate with the Cumri of our island, and that their language formed some portion of the non-Hellenic elements of the Latin tongue." The question is one that requires great nicety in dealing with, for resemblances of words are very deceptive; but it is a fair conclusion that we cannot absolutely reject as a probable hypothesis, the existence of a people in the peninsula long before all historical periods commence, whose language was nearly related to some one or all of the languages which come under the general denomination of Celtic. The great mountain-range which forms the back-bone of the peninsula has a pure Celtic name, A-penninus; for whether the A is a euphonic prefix, or whether we prefer the form Ap-penninus, and consider the *Ap* to be significant, we have in either case the root *Pen*, "a summit," which appears in the Alpes Penninae, and in numerous mountain names in Great Britain. The names of rivers in the basin of the Po, and as far as the limits of Central Italy at least, the Duria, Stura, Tura, Turia, Athesis, Bedesis, Medoacus, Aesis, Tinia, Ausar, and many others, are either precisely the same with the names of many rivers in France and Great Britain, or may be reduced to the same forms by a perfectly fair process. (See Mr. Williams's Essay.)

The Romans, after they had got a footing in Transalpine Gallia, often recognised the Aedui, a people once the chief of all Gallia, as their "brethren and kinsmen" (Caes. *B. G.* i. 43); and this has been used as evidence that the Romans thought the relationship to be proved, or they would not have given such a title to barbarians, and those who were their greatest enemies. If the relationship did exist, we must of course go a long way back for its origin, to the ante-historical times when a Roman nation rose out of a mixture of races, one of which was Celtic. But this fraternising with the Aedui seems as easy to be explained, as the kinship of the Romans and the Segestani of Sicily through their common ancestor Aeneas. (Cic. *Verr.* ii. 4. c. 33.) It may be observed, that if we admit the probability of Celtic nations (Galli Veteres) having existed in Italy before the great invasion which Livy mentions (v. 34), this probability is not diminished by the fact of the Galli Veteres not having maintained themselves as a nation; unless they be the Umbri, as to which we shall never make all the learned agree. For the Galli have not been able to fix themselves permanently anywhere out of their native limits; and their second settlement in Italy, recorded by Polybius and Livy (admitting the fact of a prior settlement) was ultimately unsuccessful. The proof of some Celtic nation having been in the peninsula long before all historical times, rests on the incorruptible evidence of the geographical names of the peninsula.

The authorities which Livy followed state that the great immigration of the Galli into Italy took place in the reign of the Roman king Tarquinius Priscus, at which time the Bituriges in the basin of the Loire were the dominant people in Transalpine Gallia. The causes of the emigration were excessive population (Liv. v. 34), or, as Trogus, Justin's authority, says, civil commotions. The cause is not very material

nor can we with certainty say what it was; but it may have been both these causes, and something else. The Galli have always been a military people; and the desire of active employment, the weariness of doing nothing, and the hope of plunder would at any time be sufficient to put their fighting men in motion. Two chieftains led the emigrants. Sigovesus conducted his men into Germany, into the great Hercynian forest. Livy does not mention what tribes accompanied him; nor is it certain whether he is following the same authority as Caesar (*B. G.* vi. 24), who speaks of the Gallic settlements in the Hercynian forest. Bellovesus, the other chief, led to the conquest of North Italy, Bituriges, Arverni, Senones, Aedui, Ambarri, Carnutes, and Aulerci, all which nations belonged to that division of Gallia which Caesar calls the country of the Celtae (i. 1). The invaders entered Italy by the Taurinus Saltus, or the pass of *Mont Genèvre*, and defeated the Tuscans or Etruscans, who then held the plain of the Po, not far from the banks of the Ticinus. Finding here a people named Insubres, which was also the name of a pagus of the Aedui, they built a city and called it Mediolanum (*Milan*). The Insubres of Gallia Transalpina are only known from this passage; but there was a Mediolanum near Lugdunum, and it is supposed that this place may mark the position of the pagus of the Insubres. Of the names of all these tribes menti ned by Livy, not one appears in the geography of Italy except that of the Senones, and the country which the Senones occupied was south of the Po. Livy, or the authorities that he followed, probably attempted to explain the origin of the Cisalpine tribe of the Insubres or Isombri (Ἰσομβροι) as the Greek writers call them, by the clumsy expedient of supposing all these invading tribes to have changed their name for one that they found on the spot, which happened to be the name of a small Transalpine pagus. But Livy has not explained the origin of the Insubres; and if the Insubres were in North Italy before this invasion, and were a Celtic people, they must have come in a former immigration; and if Is-umbri is the genuine form of the word, we may assume that they were Umbri, who had long been settled in the basin of the Po. Indeed, if we look carefully at Livy's narrative, we shall see that he does not say that these Insubres whom the invaders found in Italy were Galli; nor does he say who they were. He lets all the names of the invaders disappear, and that of the Insubres remain in their place. Yet the Insubres were Galli beyond all doubt. Polybius merely fixes the position of the Insubres as one of the Gallic nations of Cisalpine Italy. The name appears in his text in various forms. Strabo has the Roman form Insubri, and in one place Σύμβροι (p. 218; and Groskurd's Note, Transl. Strab. vol. i. p. 373).

A new band according to Livy's authorities soon crossed the Alps by the same pass, the Cenomani (Liv. v. 35) under Elitovius, and occupied the places where in Livy's time Brixia (*Brescia*) and Verona were: the Libui were the previous occupiers of these parts. Livy may not have perceived that he has already mentioned (v. 34) the Aulerci as Gallic invaders of Italy, and that the Cenomani were a division of the Aulerci. [CENOMANI.] Cato found a tradition somewhere (Plin. iii. 19) that the Cenomani once dwelt near Massilia (*Marseille*) in the country of the Volcae, which, if the tradition is true, may have been during their migration from their original country between the *Loire* and the *Seine*. The Cenomani (Livy) were followed by the Salluvii, who settled near "an ancient people, Laevi, Ligures," as some texts have it, "who dwelt about the river Ticinus." But here Livy has not observed, though he knew the fact, that the Salluvii or Salyes were Ligurians, and dwelt between the Lower Rhone and the Alps. In this passage (v. 35) perhaps he may mean the Salassi.

Another band of invaders, Boii and Lingones, crossed the Alps by the Pennine pass (the *Great St. Bernard*), and finding all the country occupied between the Alps and the Po, they passed the river on rafts, and drove out of the country both Etruscans and Umbri; but they did not advance beyond the Apennines. (Liv. v. 35.) The position of the Gallic Lingones of Caesar's time is marked by the site of *Langres*, in the country at the head of the *Saône;* but the original country of the Boii [BOII] is uncertain. The Senones (Liv. v. 35) were the last invaders, and they occupied the coast of the Adriatic from the river Utis (*Montone*) to the Aesis (*Esino*), which is a little north of Ancona. Livy has already mentioned Senones among the first invaders. The Senones and Lingones were also Celtae; and the Senones were from the basin of the *Seine*. All the tribes which Livy here enumerates appear in Caesar's history of the Gallic War, except the Insubres, and the Salluvii, who were in Caesar's time within the limits of the Provincia.

At the time of the Gallic invasion the Tuscans, who were the masters of this country, had built many towns, cleared the forests, cut canals, and made embankments; at least, tradition assigned to them the credit of doing this. Polybius (ii. 17) assigns a very simple cause to the Gallic invasions of this fine country. The Galli had often crossed the Alps to trade with the inhabitants of the plains, and they soon found a pretext for seizing this land of plenty, as they have done since. Mantua, one of the old Tuscan towns north of the Po (Plin. iii. 19), survived the Gallic invasion, being probably saved by its position amidst marshes; but Melpum (as it stands in Pliny's text, iii. 17), one of the richest Tuscan cities, was destroyed by the Insubres, Boii, and Senones, on the day on which Camillus took Veii. The description which Polybius gives of the habits of these Transalpine nations (ii. 17) is just what we might expect. They lived in unwalled villages,—in houses of some kind, we must suppose, or they could not have been villages,—but they had no household stuff: their bed was straw, leaves, or grass, and flesh their food; their only business and all that they understood was agriculture and war. Their agriculture did not consist in tilling the ground, but in feeding sheep and cattle, which, with gold, formed their wealth, because these were the things that they could most easily carry about with them: the chiefs were most concerned to have a large train of followers, for a man was feared and respected in proportion to the number of folk that he had about him. Such a people would not found towns on their first invasion of Italy: indeed, the founding of towns would have been useless, for they did not live in them, and if they had chosen that mode of life they might have been content with the Tuscan cities. Livy's story of the foundation of Mediolanum, Brixia, and Verona is a fable; and yet Mediolanum at least is an undoubted Gallic name, for there are several cities in Transalpine Gallia called Mediolanum; and Brixia and Verona are probably Gallic too.

These audacious barbarians levied contributions on

all their neighbours. The most memorable event in the early history of Rome is the capture of the city by a band of these Italian Galli, who, after threatening Clusium (Liv. v. 33), turned their arms against the Romans, who had taken this Etruscan city under their protection. The Galli and the Romans first tried their strength on the Allia, a small affluent of the Tiber. The Romans were defeated, and this was for ever a black day in their calendar (B. C. 390). The capture of Rome and the siege of the Capitol by the Galli were embellished with the fiction that characterises all the early Roman history. To the Galli this was no more than one of their ordinary marauding expeditions. An invasion of the lands of the Galli by their neighbours the Veneti is assigned as the immediate cause of their retreat from Rome. Domestic quarrels kept them at home for some time; and they had also enemies around them. The Galli had become possessed of the plains only, and the mountaineers of the Alps knew the value of plunder as well as the Galli. They were probably kept fully employed in taking care of themselves for the space of thirty years that elapsed between the capture of Rome and the next expedition to the south. But, from the time of their little city being sacked, the Romans knew that they had an enemy whom they must destroy, or perish themselves. "Gallicus tumultus," or simply "tumultus," was the name that they gave to a hostile movement of the Gallic tribes of North Italy. This was the signal to prepare for a desperate fight (Liv. viii. 20); for with the Galli, says Sallust, the Romans fought for their existence, not for glory (*Bell. Jug.* c. 114). They set apart a reserved treasure in the Capitol for the emergencies of a Gallic war; for the fear of the Galli seems to have been the origin of the aerarium sanctius, as it was sometimes called. (Appian, *B. C.* ii. 41; Liv. xxvii. 10.)

Thirty years after the capture of Rome, as Polybius (ii. 18, 19) fixes the time, the Galli came again with a large force as far as Alba, and the Romans were afraid to meet them. The historian does not say how long they staid in the neighbourhood of Rome; but, as he says that they came twelve years afterwards with a great force, we may infer that they staid the first time as long as the country could maintain them. The second time that they came the Romans with their allies were ready to meet them; but the Galli fled as the Romans advanced, and, returning to their own country, remained quiet for thirteen years. Finding that the Romans were increasing in power, the Galli consented to a treaty of peace with them, which they strictly observed for thirty years. This dry narrative of Polybius is enough to show what a dangerous enemy the Gaul was to the city on the Tiber. We can easily imagine what Latium suffered from these pitiless barbarians. The Romans had many traditions or fictions about these Gallic wars; and a marvellous story of Titus Manlius fighting a duel with a Gallic giant on the banks of the Anio, in presence of both armies, and killing him. (Liv. vii. 10.) Manlius took from the neck of his enemy a blood-stained chain (*torques*), and put it on his own neck; and the soldiers gave him the name Torquatus, which became the distinctive appellation of a noble Roman family. The narrative of Livy contains two facts worth notice. The Galli made Tibur on the Anio their strong post in some one or more of these invasions, and the people of Tibur joined them against the Romans. The Galli also carried their incursions into Campania (Liv. vii. 11), and, either going or returning, plundered the country about Lavicum, Tusculum, and the Alban territory. The Roman annalists here repeat the story of Torquatus under another form. A Gallic giant challenges the Romans, and is killed in a duel by M. Valerius; but his glory was not equal to that of Manlius, for a raven came to his assistance and pecked and scratched the face and eyes of the Gaul, till, blinded and frightened out of his senses, he was pierced by the sword of the Roman. (Liv. vii. 26.)

About B. C. 299 some fresh bands of Transalpine Galli crossed the mountains into the valley of the Po, without being invited. Though we do not know when the Transalpine people first found their way across the Alps, we know that they have at intervals, whenever the opportunity has offered, repeated these visits up to the present time. To get rid of these dangerous kinsmen, the Cisalpine Galli pushed them on against the Romans, and joined them in an expedition to the south. In their way through Etruria their numbers were increased by some Tuscans. They got a good booty within the Roman territory, and returned; but, as usual with the nation, they had a dispute about the division of the spoil, and came to blows. They were given to drink and all kinds of excess, and fond of quarrels. Four years later (B. C. 296) the Galli and the Samnites were leagued together. (Polyb. ii. 19.) Livy (x. 21) mentions the Umbri and Etruscans also as joining the league against the Romans. Polybius states that the Romans were defeated with loss in the territory of the Camertii, as he calls it. (Comp. Liv. x. 26). But in another battle, fought a few days after in the neighbourhood of Sentinum, on the north side of the Apennines, the Romans defeated the Galli and their allies. Livy, in his description of this battle (x. 28), for the first time mentions the war-chariots of the Galli (*esseda*). Caesar, in his Gallic War, never speaks of the Transalpine Galli using war-chariots; and when he invaded Britain and found them there, the strangeness of the thing led him to describe it minutely. These war-chariots of Livy are probably a rhetorical embellishment. The chariots (*συνωρίδες*) which Polybius (ii. 28) speaks of do not seem to have been war-chariots. Livy is, however, satisfied with fixing the number of the enemy that fell at 25,000, which later writers raised to 40,000 and 100,000. It was a victory won after a hard fight, and on Gallic ground. It was a sign that Rome was growing stronger, and that the latter days of the Galli were approaching.

About ten years later (B. C. 283) the Galli Senones, with a large force, besieged Arretium (*Arezzo*), an Etruscan town under the protection of Rome. The Romans came to its relief, under L. Caecilius Metellus. Roman ambassadors, however, were first sent to expostulate with the Senones, and to induce them to retire; but they were murdered by the Galli, contrary to the law of nations. Polybius tells the story of the massacre somewhat differently. Upon this the consul P. Cornelius Dolabella entered the country of the Senones, burnt all before him, put the men to the sword, and carried off the women and children. He treated the Galli as they had treated other nations. In the mean time Metellus was defeated by the Senones before Arretium, with great loss; but it does not appear that the town was taken by the enemy. (Comp. Polyb. ii. 19 with Liv. *Epit.* 12, and Freinsheim's *Supplement*). The quarrel between the Romans and the Senones was soon decisively settled. The Romans gave them a com-

Plete defeat. Most of the Senones fell in the battle, and the Romans, driving the remainder out of the country, at last got a firm footing north of the Apennines, and on the coast of the Adriatic. This was the first part of Gallia to which they sent a colony. It was named Sena Gallica (*Senigaglia*), to distinguish it from Sena in Etruria. The *Epitome* of Livy (*Ep.* 11) places the foundation of Sena Gallica before the complete conquest of the Senones, which must be a mistake. This occupation of the country of the Senones alarmed their neighbours the Boii, who, prevailing on the Tuscans to join them, advanced as far as Lake Vadimon in Etruria, apparently on their way to Rome. But they were met at the lake by the Romans, who slaughtered the greater part both of the Tuscans and the Boii. The next year the Etruscans and Boii mustered all the youth that could bear arms, and again were defeated by the Romans. The Galli and Etruscans were now glad to accept terms of peace. "These events," says Polybius (ii. 20), "took place in the third year before Pyrrhus crossed into Italy, and in the fifth year before the destruction of the Galli at Delphi; for at these times Fortune put into all the Galli a kind of pestilential disposition for war." This statement fixes the events at the year B. C. 282. These wars with the Galli were the Roman apprenticeship to danger, for they never met with more desperate enemies; and the interval of forty-five years' rest from all further disturbance from that quarter which followed the peace, left the Romans leisure to fight with Pyrrhus, who invaded Italy, and to carry on their first war with the Carthaginians.

The Romans had excited the fears of the Galli by founding the Roman colony of Sena; but in 268 they went further north, and founded the Latin colony of Ariminum (*Rimini*). Polybius (ii. 21), in a few words full of meaning, shows how the new war began: "When those of the Galli who had seen the terrible things departed from this life by reason of their years, and a new race came on, full of passion, without reason, and having no experience of and never having seen all kinds of evil and events, they began again to stir the state of affairs, as is natural, and to be irritated against the Romans by any thing that occurred." The chiefs privately sent for a body of Transalpine Galli, who marched to Ariminum; but there the common sort among the Boii, distrusting the new comers, and quarrelling with their own leaders, killed their chiefs Atis and Galatus, and then came to a pitched battle with their Transalpine allies. Five years after this (B. C. 232) the tribune C. Flaminius carried a bill for the division of the land in Picenum, from which they had ejected the Senones, and the distribution of it among Roman citizens. This is the allotment of the "Gallicus ager" which is often mentioned (Cic. *de Sen.* c. 4); a measure which Polybius considers to have been the beginning of a change in the Roman state to the worse, but which was certainly the cause of a dangerous war; for the Galli now saw that the Romans aimed at their total destruction. The Boii, who were nearest to the new Roman territory, and the Isombri (Insubres), the most powerful of the Gallic peoples in Italy, invited some Galli from beyond the Alps to come and help them against the Romans. These Galli, who were from the Alps and the Rhone, were called Gaesati, or "mercenaries," for that, says Polybius, is the proper meaning of the word. But though the word might have got that sense in the time of Polybius, it was apparently not the original meaning; for "gaesum" is a Gallic name for a javelin. The men from beyond the Alps came under the kings Concolitan and Aneroest; and never did a larger, more famous, or more warlike body of troops go out of these parts of Gallia. (Polyb. ii. 22.) The Romans made great preparations for this war, which was to decide whether they or the Galli were to be the masters of Italy. It was eight years after the division of the lands of Picenum, and in B. C. 225, when the Gaesati came to the Po. They were joined by the Isombri and Boii; but the Cenomani and the Veneti, having been visited by some Roman ambassadors, forsook the Gallic confederation for a Roman alliance, and the Galli were obliged to leave a force behind them to watch these people. They entered Tuscany with 50,000 foot and 20,000 horse and waggons, under the command of Concolitan, Aneroest, and Britomar. (Florus, ii. 3.)

The alarm of the Italians was shown by their readiness to assist the Romans with men and all kinds of supplies; for they did not view the Galli simply as the enemies of Rome, but as the enemies of the whole peninsula, from whom they could expect no mercy. Polybius (ii. 24) has given an enumeration of the force of Italy at this critical time, for the purpose of showing what a bold undertaking Hannibal's subsequent invasion was. The whole number of men capable of bearing arms, Romans and Socii, was 700,000 foot, and 70,000 horse. The number that was called out for the defence of Rome was above 150,000 foot, and 6000 horse. The Gallic army advanced through Etruria as far as Clusium, plundering all before them; but learning that there was a Roman army in their rear, they retreated towards Faesulae, followed by the Romans. A battle was fought, in which the Romans were defeated. The consul L. Aemilius Papus, who had been sent to Ariminum to oppose the enemy's march in that quarter, hearing of the advance of the Galli upon Rome, moved from the upper sea, and came up with the Galli after their victory over the Romans. The Galli, who wished to save their booty, moved down to the coast, with the consul after them; and it happened at this time that C. Atilius Regulus, the other consul, who was returning from Sardinia, had landed with his troops at Pisae, and was marching towards Rome by the opposite road to that which the Galli had taken. They were going north, and the consul was coming south. Thus they were hemmed in between two armies; but, like brave and skilful soldiers, finding an enemy before and behind, they formed two lines of battle, and presented two fronts to their enemy's two armies. The Galli were near Telamo, as Polybius says, on the coast of Etruria, when their foragers fell in with the advanced troops of Atilius; but it is not easy to see why they had got so far south, as their object was to retreat as quickly as they could. The Galli fought with the most resolute courage, being in no respect inferior to the enemy, except in the quality of their weapons and their armour. It is said that 40,000 Galli perished, and 10,000 were made prisoners. "In this manner, then, the most formidable of the Celtic invasions was brought to nought, after threatening all the Italians, and especially the Romans, with great and terrible danger." (Polybius.)

In the following year the Boii submitted; and in B. C. 223 the Romans for the first time crossed the Po with their armies, and invaded the country of the Insubres, under the command of the consul C. Flaminius, who defeated the enemy in a great battle.

Polybius on this occasion states a curious fact about the Gallic swords: they were made only for cutting, and were so bad that they were bent by the first heavy blow, and could not be used again till the men had straightened them on the ground by means of their feet. The Roman sword was pointed and fitted for a thrust. In the following year (B. C. 222) the consuls M. Claudius Marcellus and Cn. Cornelius Scipio continued the war against the Insubres, who sent for a fresh body of Gaesati to help them. The Romans took Acerrae on the Addua, and Mediolanum, the chief town of the Insubres, by storm. This ended the war; and the Insubres submitted without terms. Marcellus (B. C. 221) had a triumph in which he carried the Spolia Opima, having killed with his own hand a Gallic prince, Virdomarus. (Plut. *Marcellus*, 8.) In B. C. 218 the Romans planted two Latin colonies in their new conquests, each of 6000 men,—Placentia (*Piacenza*) on the south side of the Po, and Cremona near the north bank of the river a little lower down. The Italian Galli, though beaten, were not disposed to remain quiet, and it was in the hope of rousing this formidable people against the Romans that Hannibal determined to invade Italy through their country (B. C. 218). He hoped with the aid of the Galli to destroy the Roman empire. When Polybius began his history of the Second Punic War, he wrote as an introduction to it his historical sketch of the history of the Cisalpine Galli down to B. C. 218, which has often been referred to here. But as he well knew the value of a geographical description of a country which is the scene of historical events (iii. 36), he prefixed to his historical sketch of the Cisalpine Galli an outline of the geography of the country which they occupied (ii. 14, &c.). This is the first attempt that we find at a geographical description that deserves the name. Polybius (ii. 14) compares Italy to a triangle, the apex of which is at the south, in the promontory which he calls Cocynthus. [COCINTHUS.] The base of this triangle is the hill country along the foot of the Alps (ἡ τῶν Ἄλπεων παρωρεία), which, beginning from Massalia (*Marseille*) and the parts above the Sardinian sea, extends without interruption to the innermost recess of the Adriatic; but it does not quite reach the Adriatic, for it stops short, and leaves a small intervening space. At the base of this hill country, on the south, lie the most northern plains of Italy, which were the seat of the Gallic peoples. These plains also form a triangular figure, the apex of which is at the junction of the Alps and Apennines, not far from the Sardinian sea above Massalia. The northern side of this triangle, which is formed by the Alps, is 2200 stadia long; and the southern, which is formed by the Apennines, is 3600 stadia long. The sea-coast of the Adriatic forms the base of the triangle, which from the city Sena to the northern extremity of the Adriatic is 2500 stadia long. Consequently, the text says, the whole circuit of these plains is not far short of 10,000 stadia. The Ligustini (Ligures) inhabit the Apennines, from the place where they commence above Massalia and their junction with the Alps. They inhabit both the slope towards the Tyrrhenian sea and the slope towards the plains; along the coast as far as Pisae, the most western city of the Tyrrheni, and inland as far as Arretium (*Arezzo*), where the Tyrrheni begin. Next to them, the Umbri occupy both slopes of the Apennines. At the place where the Apennines are about 500 stadia from the Adriatic, they turn to the right and run through the middle of Italy. The remainder of this side of the triangle belongs to the plain country, and extends to the sea and the city Sena. The Po, famed by the poets under the name of Eridanus, has its sources in the Alps, about the apex of the triangle described above, and it descends to the plains by a southern course. Having reached the plain country, the river turns to the east, and flowing through it, enters the Adriatic by two mouths. The greater part of the plain country, which is divided into two parts by the Po, lies on the side towards the Alps and the northern part of the Adriatic.

The junction of the Alps and Apennines is an arbitrary point. [APENNINUS.] There is no branch of the Po which answers the description of Polybius, except the Duria Major (*Dora Baltea*); and if he means this branch, he makes the Apennines extend as far north as the *Little St. Bernard*. This may seem to explain why he gives so large an extent (3600 stadia) to the Apennines, from the point of junction with the Alps to the latitude of Sena. But a place so remote from the Sardinian sea and from Massalia does not agree with the rest of his description, which would apply better to the branch of the Po which rises in Mons Vesulus (*Monte Viso*). But this branch runs north before it turns to the east. His choice of Massalia as a point of reference is not exact; but it was the best known place on the coast between the Var and the Rhone. The conclusion is, that his knowledge of the western part of the basin of the Po was not very exact; but his general description of the great plain is correct, and, with such means and maps as he had, it is good. [ALPES.]

This basin of the Po consists of a hill country, which lies at the base of the highest ranges, and of a plain country, a fact which Polybius had observed in his travels; for he says, "On each side of the Alps, the side to the Rhodanus, and the side to the plains, the hilly and earthy (not rocky) parts, those towards the Rhone and the north, are inhabited by the Transalpine Galatae, and those towards the plains by the Taurisci and Agones, and several other barbaric peoples." The northern slope of the Apennines is formed by lateral branches, which run down from the axis of the mountain to the plain. The direction of these branches is shown by the numerous river valleys, from the Stura in the west, which flows into the Tanarus, which flows into the Po, to the streams which enter the sea about Ravenna, which town may be considered near the southern limit of the basin of the Po. The streams that flow from the Apennines south of Ravenna as far as the Aesis, which is a little south of Sena, run into the Adriatic, and are beyond the basin of the Po. The boundary between the plain and the hill country in the eastern part of the Po is marked pretty nearly by the road from Ariminum through Modena to Parma.

On the north side of the Po, the valleys which lie within the hill country (ἡ παράρεια) along the base of the Alps have a general southern direction, as the course of the rivers shows by which they are drained. In several of these valleys there are deep, longitudinal depressions, into which the rivers flow at the north, and, filling them up, flow out from the southern extremity through the plain to the Po. The depressions filled with water are the lakes of the sub-Alpine region,—Verbanus (*Lago Maggiore*), Larius (*Lake of Como*), Sebinus (*Lago d'Iseo*), Benacus (*Lago di Garda*), and some smaller lakes. The southern end of these lakes marks in a general way the limit of the hill country, and south of this limit

the great plain begins. The most eastern of these affluents of the Po is the Mincius, which flows through the great lake Benacus. A ridge of hills lies between this lake and the river Athesis (*Adige*), which descends from the Rhaetian Alps in a long valley, which has a general southern direction. On reaching the plain, the Athesis turns SE. and E., and, running parallel to one of the branches of the Po, enters the Adriatic. The Athesis forms a natural boundary in this great plain, and is the limit of Gallia Cisalpina, considered as the country of the Galli. The territory east of it, Venetia, or the country of the Veneti, extended along the Adriatic to the head of the gulf. It is drained by numerous streams, whose upper courses are in narrow valleys in the mountain region; and the lower part of their course is through the flat country which borders the coast of the Adriatic from Ravenna northwards to the bay of Tergeste (*Trieste*). The Po, and the numerous streams that enter the Adriatic through the plains north of it, are described under their several names [ATHESIS, PADUS, &c.].

The length of the great plain from Augusta Taurinorum (*Torino*) to the delta of the Po is above 200 miles; the breadth varies in different parts. Between Bononia (*Bologna*) and Verona it is near 70 miles wide. From the towers of Bologna, a man can see over this wide level as far as the Euganean hills at the back of Verona.

Gallia Cisalpina, as already observed, has a narrow meaning, if we limit the term to the parts which were occupied by the Galli. There is no doubt that the Romans first used it as a general name for North Italy, without fixing its meaning exactly, though they meant by it the country of the Cisalpine Galli. Afterwards they gave the name to all the basin of the Po, and included in it at least so much of the hill country as they had subdued; but the people within the Alps (Inalpini) and on the Italian side were not subdued till the time of Augustus.

The following are the chief Alpine tribes of Gallia Cisalpina, proceeding from west to east. The Lepontii were both on the north and on the south side of the Alps, in the country that lies between the sources of the Rhodanus, Rhenus, and Ticinus. The Focunates were probably on the west side of the Lago Maggiore; the Mesiates, at the north end of the lake; and the Isarci, on the south-east side. The Genauni are placed by some writers on the north-east side of the Maggiore. About the lake Larius, or *Como*, in the south part, were the Orobii, in whose country Caesar established the Latin colony of Novum Comum. The Culicones [CULICONES] were on the NE. side of the lake of Como; and the Vennones are supposed to be the inhabitants of the Valteline. The Suanetes and Rugusci seem to have been in the hills north of Bergomum (*Bergamo*). The Camuni [CAMUNI], a tribe akin to the Euganei, were in the upper valley of the Ollius (*Oglio*); and the Euganei, an old Italian people, were situated, in the historical times, about the lake Benacus (*Garda*) and about Edrum (*Idro*). The Stoni, mentioned by Pliny, may, perhaps, be somewhere north of the Benacus. The warlike nation of the Rhaeti, who gave name to a part of the High Alps, were east of the Lepontii, but only a small part could be within the limits of Italy. The valley of the Adige, which forms one of the great roads into Italy from the basin of the Danube, contained the Tridentini, whose position is determined by that of Tridentum (*Trento*) on the Adige; and the Brixentes are the people of *Brixen*, higher up in the valley of the Adige. The Breuni were still further north [BREUNI]: they are incorrectly placed by some modern writers east of the *Lago Maggiore*.

East of the Athesis in the hill country the position of the Medoaci was probably in the upper valleys of the two rivers named Medoacus or Meduacus; and in the mountains above the head of the Adriatic were the Carni, a Celtic people,—for there were Celtae in these parts. [CARNI.] The country between the Adige and the Carni was Venetia, or the country of the Veneti, which is generally excluded from the descriptions of Gallia Cisalpina in the limited sense; and this is correct enough, for the Romans had no wars with the Veneti, and their writers have not told us that they were Galli. This name, one of the oldest national names of Italy, has subsisted to the present day. If the Veneti were Celtae or Galli, they belong to some very early migration, and the supposition that they were Celtae, is at least as probable as any other. The remark of Polybius (ii. 17) as to their language, is not decisive against the supposition of their being of Gallic or Celtic stock. Herodotus (v. 9) had heard of the Heneti or Eneti on the Adriatic, and he speaks of Eneti (i. 196) as Illyrians, from which, even if it be true, we can conclude nothing, except that the Eneti, who are probably the Veneti, were on the Adriatic in the fifth century before our era. Strabo (p. 212) gives two traditions about the Veneti; one that they were from the Armoric Veneti in Gallia, and another that they were from the Paphlagonian Heneti. In another place (p. 195) he has a sensible remark on this matter: he says, "I think that these Veneti of Transalpine Gallia were the parent stock of the Veneti on the Hadriatic, for nearly all the rest of the Celtae who are in Italy, here migrated thither from the country beyond the Alps, like the Boii and the Senones; but on account of the sameness of name (some) say that they are Paphlagonians. However, I do not speak positively, for in such matters probability is sufficient." This passage contains a good deal. First, it states that nearly all the Celtae of Italy came from the country beyond the Alps, which implies that there were some Celtae who did not come from Transalpine Gallia; secondly, he means to say, that the Veneti are Celtae, for he says, "nearly all the rest of the Celtae," which implies that the Veneti were Celtae. Besides, if they were not Celtae, but something else, he would not have supposed that they were descendants of the Transalpine Veneti. His text clearly means that they were Celtae. His argument for their Transalpine origin is not worth much. We might just as well suppose these Italian Veneti to be the progenitors of the Transalpine Veneti; for, as Herodotus says, "in a very long time any thing may take place."

Polybius (ii. 17) enumerates the principal Gallic tribes, for he does not profess to mention all, from west to east; and first, those on the north side of the Po. He places the Lai and Lebecii or Laevi and Libicii, about the sources of the Po, which is not very precise. Probably they did not extend farther east than the Ticinus. Polybius only mentions the Salassi once (*Frag.* xxxiv. 10), and he describes one of the passes over the Alps as lying through their country. They were north of the Laevi and Libicii, in the valley of the Duria Major, the *Val d'Aosta*, in which was the subsequent Roman settlement of Augusta Praetoria, and lower down at the entrance

of the valley was Eparedia, also a Roman settlement; and, according to Pliny (iii. 17), a Gallic name. There is no evidence that the Salassi were Celtae, though the want of evidence does not prove that they were not. They were mountaineers, not inhabitants of the plains. They took no part in the wars of the Cisalpine Galli against Rome; and they were not subdued till the time of Augustus, though Eporedia, at the southern entrance of the great valley, was settled before that time. [EPOREDIA.] Next to the Laevi and the Libicii were the Isombri, or Insubres, between the hill country and the Po. Their eastern limit seems to have been the Addua (*Adda*); and their chief city, Mediolanum, had a Gallic name, but its origin is unknown. There is a curious confusion in the MSS. about the name of this people. In the passage already quoted from Polybius (ii. 16), where he describes the Apennines next to the Ligurians as occupied by Umbri, three MSS. (ed. Bekker) have Isombri instead of Umbri; and in iii. 86 one MS. has Isombri. But in both passages the Umbri are meant. Another form of the name, Sumbri, has been mentioned, which occurs in Strabo. Editors generally take great pains to get rid of all these troublesome varieties, and to reduce them to uniformity. The forms Insobares, Insobri, are stated to be the forms in Polybius by Stephanus (*s. v.*); and the form Insobri occurs in the Fragments of Polybius, but this does not prove that it was his genuine form. In the Roman form Insubres, the *n* does not seem to be a radical part of the name, and *subr* is the real element. There is no authority for the existence of a tribe in Gallia called Insubres, except the passage of Livy already cited; and this name ought to be excluded from the maps of Transalpine Gallia. The Isombri are an Italian people, of whose origin nothing is known; but they were Galli.

The Cenomani or Gonomani, as Polybius writes the name, were due east of the Isombri along the Po, and their eastern limit was probably the Adige; but we do not know whether they occupied the country between the Lower Adige and the Po. Mantua would lie within their territory, and Cremona, the first Roman settlement north of the Po (B. C. 218), the choice of which may have been determined in some measure by the friendly relations between the Romans and the Cenomani at that time. Verona, east of the Adige, is named by Livy as one of the towns of the Cenomani, which is certainly not true, unless the territory of the Cenomani extended some distance east of the Adige; for this river is a natural and a political boundary. Brixia was one of the towns of the Cenomani, and there may be no reason to doubt that Bergomum was one also. The northern limit of the Cenomani was the hill country of the Euganei.

The tribes on the south of the Po were also all in the plain. The most western were the Ananes (Polyb. ii. 17), whom Polybius, the only author who mentions them, describes as about the Apennine, by which he means the base of the hills. They are otherwise unknown. Their neighbours on the east were the Boii. Polybius (ii. 32) speaks of Anamares, who have been identified with the Ananes; but the name is different enough, and Polybius places the Anamares in Gallia Transalpina near Massilia. The Boii occupied the country along the south side of the Po to the foot of the Apennines, and the northern slopes of these mountains. Their limits can only be approximated to by mentioning the towns within their territory. Bononia, originally called Felsina, when it was an Etruscan city, was one of them, and Mutina and Parma were two others. Placentia, near the junction of the Trebia and the Po, may have been within their limits; if it was not, we must place it in the country of the Ananes. East of the Boii were the Lingones, "towards the Adriatic" (Polybius). This would place them in the low flat land east of Modena and Bologna, in the Ferrarese, a country that cannot be inhabited without keeping up the canals and embankments any more than many parts of the Netherlands. If the Lingones really maintained themselves in this place, they must have been an industrious people. We know nothing at all of their history in Italy, except what a modern writer says, founding his remark on Livy (v. 35), that the Lingones came into Italy with the Boii, and probably shared all their undertakings and their fate, since there is no other special mention of them. A man who has the gift of reason would come to a different conclusion: that the Lingones shared neither the undertakings nor the fate of the Boii. They were in their marshes, keeping out the water and looking after their hogs and beasts, and the Romans would not touch such people till all the rest were subdued. The last tribe was the Senones, "on the sea" (Polybius). The limits of the Senones cannot be exactly defined. The river Aesis may have been their southern limit. Strabo (p. 217) says that the Aesis was originally the boundary of Gallia Cisalpina (ἐντὸς κελτική), and afterwards the river Rubico.

Thus we see that these Gallic nations, with whom the Romans had so long a struggle, were all inhabitants of the plains, and only of those parts of the hilly region which are contiguous to the plains; but not a hill people, nor mountaineers. Only two nations make a great figure among them, the Isombri and the Boii. There is no evidence that the Isombri came from Gallia Transalpina; and very little to connect the Boii with this Gallia. These facts are worth the consideration of a future historian of ancient Italy. Niebuhr, who rejects Livy's account of the time of these Cisalpine Galli settling in Italy, supposes them to have crossed the Alps only some ten or twenty years before they took Rome, and he affirms this on the authority of Polybius. Diodorus certainly places the passage of these Galli over the Alps (xiv. 113) immediately before the capture of Rome; but we cannot infer from Polybius at what time he supposed these Cisalpine Galli to have crossed the Alps. He says nothing of ten or twenty years, for he knew nothing of the time, and like a prudent man he leaves the thing as obscure as he found it. The true conclusion is, that we know nothing at all of the Gallic settlements in North Italy; and yet there were Galli there, and the country which they occupied was Gallia in Italy. We cannot suppose that the Galli exterminated all the people of the plains which they got possession of. If any were left, they would be Umbri; for as to the Tuscans, they, probably, during their possession of the Po country, lived in strong towns, and made somebody else cultivate the ground for them. There is one remarkable place in the country, Spina, an Hellenic settlement near the sea, and perhaps on the southern branch of the Po. What effect it had on the civilisation of Cisalpine Gallia, we do not know; and, indeed, it may have been at an early period reduced to insignificance. It was fixed in a like position with respect to inland Galli and barbarous tribes with the Phocaean town of Massalia, on the south coast of Trans-

alpine Gallia; but it had a less fortunate and less brilliant history. (Strab. v. p. 214.)

The other tribes in the plain of the Po, which have not yet been spoken of, are Ligurians, or else tribes of unknown origin. Polybius (ii. 15) has already mentioned Taurisci and Agones as inhabiting the hill country in the basin of the Po. He does not say that they were Galli, but he seems to mean that they were. There were Taurisci in the Gallic army at the great battle near the Telamo. (Polyb. ii. 28.) After mentioning these Taurisci, Polybius adds that the Ligustini inhabit both sides of the Apennines. As he places the junction of the Alps and Apennines considerably north, and describes the position of the Taurisci in the terms already stated, he may intend to place them a great way to the east, and they may be a people belonging to the Taurisci of Noricum. If this is true, it shows that the Cisalpine Galli in their contests with the Romans got help from other Galli besides those within the limits of Gallia Transalpina as determined by the Romans. It is at least certain, notwithstanding the similarity of name, that Polybius, when he speaks of the Taurisci does not mean the Taurini, whom he places in the west part of the basin of the Po, in the higher part of the river (iii. 60). We might infer from Polybius that the Taurini were not Galli; and Strabo (p. 204) and other authorities distinctly state that they were Ligures. Their chief town, afterwards Augusta Taurinorum (*Torino*), determines their position in a general way, which is all that is necessary here. In that angle of the Po which is drained by the Stura and other branches of the Tanarus were the Vagienni, whose limits Pliny (iii. 16) extends to Mons Vesulus. Their chief town was afterwards Augusta Vagiennorum (*Bene*). [AUGUSTA VAGIENNORUM.] East of the Vagienni were the Statielli, one of whose places, Aquae Statiellae, is the modern *Acqui* in the valley of the Bormida. None of these Ligurian tribes in the basin of the Po belong to Gallia Cisalpina in its limited sense of the country of the Galli; but they were included in the political Gallia Cisalpina of a later period, together with Liguria south of the Apennines. As Ligurians however they are properly treated under that name. We cannot fix the limit between the Ligures and Ananes on the south side of the Po. It was probably west of the Trebia, and certainly east of the Tanarus. Nor can we fix the limit between the Ligures and Galli on the north side of the Po; but it seems likely that the Duria Major may have been the limit.

Hannibal arrived in the north of Italy B. C. 218, with his forces diminished and weakened by a long march and the passage over the Alps. Before he reached Italy the Boii and Insubres took up arms and invaded the lands of Placentia and Cremona. The Roman triumviri, who had come to mark out the allotments, fled to Mutina, where they were besieged by the Galli. (Liv. xxi. 25; Polyb. iii. 40.) L. Manlius, who was hurrying to Mutina to relieve the Romans there, lost many of his men from the attacks of the Galli in his march through the forests, but at last he made his way to Tanetum near the Po, where some Cenomani from Brixia came to him. Manlius was also joined at Tanetum by the praetor C. Atilius, who was sent to his aid.

Though Hannibal had prepared the Italian Galli for his arrival, and relied on them for the success of his invasion, he was coldly received at first. The Cenomani, Veneti, and some of the Ligures, were on the Roman side; and the Boii and Insubres were kept in check by the presence of the consul P. Cornelius Scipio. The victory of Hannibal at the Ticinus, though it was only a fight between cavalry, determined the disposition of his wavering allies, and from this time the Galli followed him through his Italian campaigns. In the battle on the Trebia there were still Cenomani on the Roman side (Liv. xxi. 55), who fought against the other Galli who were with Hannibal. The Carthaginian won the battle of the Trebia, with little loss of his Iberian and Libyan soldiers. His Gallic auxiliaries lost a great number of men. When he crossed the Apennines he had a large body of Galli with him, and it required all the prudence of this great commander to keep his turbulent, discontented auxiliaries in order. The Galli, however, served him well in the great battle at the Trasymene lake (B. C. 217), and also at Cannae (B. C. 216), where 4000 of them fell—more than two-thirds of the whole loss on the Carthaginian side. (Polyb. iii. 117.)

Though the victory of Cannae brought many of the Southern Italians to the side of Hannibal, they were not like the desperate fighters who had followed him from the banks of the Po, and of whom he had now lost the greater part without being able to get fresh supplies. He never could recover his communication with North Italy after he had gone to the south. The Romans turned their arms against Gallia Cisalpina, both to punish the revolted Galli and to cut Hannibal off from getting recruits. L. Postumius (B. C. 216), consul designatus, was sent over the Apennines into the country of the Boii, but he and nearly all his army perished in the great forest called Litana, which was somewhere on the northern slope of the Apennines which looks to the basin of the Po. The story is told by Livy, with marvellous circumstances of exaggeration, probably founded on some small truth (xxiii. 24). The consul's head was cut off by the Boii; and the skull, being cleaned, was lined with gold, after Gallic fashion, and used as a cup in their great temple on solemn occasions. This barbaric practice of the Galli was not so inhuman as Roman superstition, for the year before at Rome they had buried alive a vestal virgin who was accused of unchastity; and among the extraordinary religious ceremonies performed after their great defeat at Cannae they buried a Gaul male and female, and a Greek male and female, alive, in a stone vault in the cow-market. (Liv. xxii. 57.)

Hannibal was still in South Italy in B. C. 207, near eleven years after he had crossed the Alps. He attempted to open his communication with North Italy by his brother Hasdrubal, who marched from Spain through Gallia and crossed over the Alps into the basin of the Po, by the route that his brother had taken. Hasdrubal had been joined in Gallia by the Arverni,—the warlike people of the *Auvergne*,—and by other Gallic and Alpine tribes (Liv. xxvii. 39); and he got recruits from the Cisalpine Gauls. One of the consuls, M. Livius Salinator, who was sent to oppose him, posted himself near the small stream Metaurum, which flows from the eastern Apennines into the Adriatic between Pisaurum and Sena. The other consul, C. Claudius Nero, who was watching Hannibal in the south, intercepted a letter from Hasdrubal to Hannibal. He saw the danger of letting the two brothers unite their forces, and he determined to prevent it. He hurried to the north with a division of his army, and joined his colleague.

Hasdrubal was compelled to fight, and he made the best disposition of his troops that he could. Against the right wing of the Romans, where Nero commanded his picked men, Hasdrubal posted the Galli on his own left,—not so much because he trusted them, as because he supposed that the Romans feared them. On the banks of the Metaurum the Romans got full satisfaction for Trasymenus and Cannae. The enemy was slaughtered by thousands; and so complete was the victory that Livius allowed some Ligures and Cisalpine Galli, who either had not been in the battle or had escaped from the rout, to move off without being followed: "Let some remain," he said, "to be the messengers of the enemy's defeat and of our victory." (Liv. xxvii. 29.) Hasdrubal perished in the battle; and when Nero returned to his camp in the south he ordered his head to be thrown before the Carthaginian outposts, that Hannibal might have no doubt about his brother's fate.

The Carthaginians made another and last effort to assail the Romans through North Italy. In the summer of B. C. 205, in the fourteenth year of the war, Mago, the son of Hamilcar, landed on the Ligurian coast and seized Genua, where the Galli flocked to him. Here also Mago received twenty-five ships from Carthage, 6000 infantry, 800 horsemen, and seven elephants, a large sum of money to hire troops with, and orders to move on towards Rome and join Hannibal. (Liv. xxix. 4.) Mago maintained himself in Cisalpine Gallia to the year B. C. 203, when he was defeated in the territory of the Insubres by the Romans, and dangerously wounded. He was recalled to Africa by the Carthaginians, and he set sail, but he died on the voyage. Hannibal, who was recalled about the same time, took with him some of the men who had followed him all through his Italian campaigns; and in the battle of Zama (B. C. 202), where he was defeated by P. Scipio, one-third of his men, it is said, were Ligures and Galli. The Second Punic War ended B. C. 201.

Mago left one of his officers, Hamilcar, behind him in Cisalpine Gallia (Liv. xxxi. 10), or he was one of those who escaped from the slaughter on the Metaurum; it is not certain which. Hamilcar stirred up the Insubres, Boii, and Cenomani, and some Ligurians, and falling on Placentia took and burnt it. He then crossed the Po to plunder Cremona. L. Furius Purpureo, the governor of the provincia, as Livy (xxxi. 10) terms it, was near Ariminum with a force too small to relieve Cremona. He wrote to the senate for help, and his letter states the fact of Placentia and Cremona having maintained themselves all through the Punic War. Purpureo soon after defeated the Galli, before Cremona, and Hamilcar fell in the battle. (Liv. xxxi. 21.) But the war still continued, and the praetor Cn. Baebius Tamphilus fell into an ambuscade in the territory of the Insubres, and was compelled to leave the country with the loss of above 6000 men. (Liv. xxxii. 7.) Sex. Aelius, one of the consuls of B. C. 198, did no more in Gallia than settle the colonists of Placentia and Cremona, who had been dispersed in the late troubles. It was only by securing those two colonies that the Romans could subjugate this country, and they prosecuted the work with the characteristic national stubbornness. In B. C. 197 both the consuls, C. Cornelius Cethegus and Q. Minucius Rufus, went to Gallia. Cethegus went direct against the Insubres; Rufus went to Genua and began the war with the Ligures in the basin of the Po. Having reduced all the Ligurians on the south of the Po except the Ilvates, and all the Galli except the Boii, he led his troops into the country of the Boii, who had gone over the river to help the Insubres. The Boii returned to defend their lands. The treacherous Cenomani were induced by Cethegus to betray the Insubres, whom they had joined; and the story is, that in the battle which followed the Cenomani fell upon their own countrymen and contributed to their defeat. Above 30,000 Galli are said to have fallen; and according to some authorities it was in this battle that Hamilcar fell. (Liv. xxxi. 21, xxxii. 30.) Livy found even some authorities which affirmed that Hamilcar appeared in the triumph of Cethegus. (Liv. xxxiii. 23.) The news of this defeat discouraged the Boii, who dispersed to their villages, and left the Roman commander to plunder their lands and burn their houses, which is still the way of dealing with nations who will not consent to be beaten in a pitched battle. In B. C. 196 the consuls, L. Furius Purpureo, who as praetor had served before in Gallia, and M. Claudius Marcellus, of a race well known in Gallic wars, were both employed at home. They had Italia for their provincia, as the Roman phrase is. (Liv. xxxiii. 25.) Marcellus defeated the Insubres in a great battle, and took the town of Comum, upon which eight-and-twenty strong places surrendered to him. Purpureo carried on the war in the country of the Boii in the usual way; burning, destroying, and killing. The story of these campaigns is confused; but if the narrative is true, we learn that the Boii, being unable to do any damage to the cautious Purpureo, crossed the Po and fell on the Laevi and the Libui, who were Galli. Returning home with their booty, they met the two consuls; and the fight was so fierce, for the passions on both sides were greatly excited, that the Romans left scarcely a Boian to return home and tell of the defeat. (Liv. xxxiii. 37.) Marcellus had a triumph at Rome; and Livy on this and on previous occasions records the fact of the great quantity of copper and silver coin which was brought into the aerarium from this Gallic war. There is no doubt that the Galli used copper and silver money, and probably had their own mint, as in Transalpine Gallia. Part of this money might be Roman or Italian, the produce of old plunder. The consul, L. Valerius Flaccus, the colleague of M. Porcius Cato, was employed in B. C. 194 in fighting with the Boii, and restoring the buildings in Placentia and Cremona which had been destroyed in the war. (Liv. xxxiv. 22.) Flaccus continued in Cisalpine Gallia the following year as proconsul, carrying on the war in the country of the Insubres. The consul, T. Sempronius Longus, led his troops against the Boii. This unconquerable people were again in arms under a king Boiorix. They attacked Sempronius in his camp; and after a desperate fight, with great loss on both sides, and a doubtful result, the consul took shelter in Placentia. (Liv. xxxiv. 46.) The numbers that fell in these battles are exaggerated, and are a mere guess: but these continued losses were destroying all the manhood of the Boii. In B. C. 192 the Ligures were in arms, and advanced as far as the walls of Placentia. (Liv. xxxiv. 56.) The history of these campaigns shows that the ultimate success of the Romans depended on their two colonies on the Po. The senate declared that there was a "Tumultus," a Gallic war. One consul, Minucius Thermus, was sent against the Ligures. The other consul, Merula, had a battle with the Boii near Mutina; and the

narrative of the Roman historian admits the obstinate resistance of the Galli, of whom 14,000 fell, and 1092 of the foot were taken prisoners. The mention of the exact number of the captives is curious (Liv. xxxv. 5), and Livy probably had good authority for it. The number of prisoners could be ascertained, for they would be sold. The Romans also counted their loss in this battle by thousands.

The complete subjugation of this brave people was accomplished by the consul P. Cornelius Scipio Nasica (B. C. 191), a cruel man, who slaughtered the Boii without mercy, and made it one of the grounds for claiming a triumph that he had left only children and old men alive. (Liv. xxxvi. 40.) In the triumph of Scipio a great quantity of the precious metal appeared. Like most uncivilised people, and civilised too, as they are called, the Boii were fond of gold ornaments. They had also bronze vessels and silver vessels, which they made themselves, and not without skill, for the nation has always excelled in ingenuity, and shown an aptitude for all works of taste. They must have become a very different people in their habits from the Gallic invaders whom Polybius describes. The brutal consul led in his triumph, all together, the nobles of the Boii and the horses that he had taken from them. The nation had surrendered ("sese dediderunt"), according to Roman phrase; and about half the land was declared the property of the Roman people. This was the end of the nationality of the Boii in Italy. The survivors are said to have left the country. [BOII.] In B. C. 189 the Romans made Bononia a Latin colony (Liv. xxxvii. 57), and six years later the Roman colonies (Liv. xxxix. 55) of Parma and Mutina were settled. Polybius incorrectly speaks of Mutina as a colony in B. C. 218. The name of the Senones had been effaced long ago; the Boii now disappeared, and of the Lingones we know nothing, nor of the Ananes. The whole of Gallia Cispadana was Roman. In Gallia Transpadana there were no enemies except the Insubres, who, next to the Boii, had made the most vigorous resistance to Rome; but they had taken no part in the last wars, and they were now quiet. The perfidious Cenomani were long since the slaves of the Romans, and the Veneti never gave them any trouble.

It is generally supposed that Gallia Cisalpina was made a province upon the conquest of the Boii, B. C. 191. But though a great part of the basin of the Po was now brought under Roman dominion, and colonies were planted, we have no account of a regular provincial administration being established. In fact, the Romans dealt with their conquered countries in different ways, according to circumstances. Gallia Cisalpina was a Roman province, in one sense, long before B. C. 191, for every praetor or consul who was commissioned by the senate to carry on war there, had it for the time as his "provincia," the field of his operations. However, the making of the great road, called the Via Flaminia, from Rome to Ariminum, and the Via Aemilia from Placentia to Ariminum (B. C. 187), proves that the Romans were now settling in the country, and it must have had some kind of administration. A road was also made from Bononia across the Apennines to Arretium. (Liv. xxxix. 1, 2; Strab. p. 217.) But the limits of this provincial administration were less than those of the Cisalpine Gallia of Caesar's time. The conquest of the Ligurians, both those in the plains of the Po, and those in the mountains, was not yet completed; but these industrious, brave people were incessantly attacked by the Romans. The consul, M. Popillius, made war on the Statielli, near Carystum (B. C. 173), and sold the people and their property, though they had never attacked the Romans. The senate, however, made amends for this monstrous injustice as far as they could, by an order for restoring the people to their liberty, and giving back what could be found of their goods; an order which we may be certain could only be imperfectly executed. (Liv. xlii. 7, 22.) It was probably from B. C. 109, when M. Aemilius Scaurus made the road from Pisae, past Luna, over the Apennines to Dertona, that we may date the subjugation of the Ligures. The Ligurian country was certainly a separate province, in the Roman military sense, for some time after the final defeat of the Boii. (Liv. xlii. 1, 10.)

In B. C. 186, 12,000 Transalpine Galli crossed the Alps into Venetia. Probably they came down the valley of the *Adige*. They began to build a town near the site where Aquileia afterwards stood. The Roman consul Marcellus (B. C. 183) gave them notice to quit. He took from them the implements that they had seized in the country, and what they had brought with them. These poor people sent some of their number humbly to state their case to the Roman senate: poverty had compelled them to cross the Alps, and they had chosen an uninhabited spot, where they had settled without troubling anybody; and they had begun to build a town, which was a proof that they had not come to plunder. They were told that they must quit Italy, and their things would be restored to them. They quietly packed up their moveables and crossed the Alps under the inspection of three Roman commissioners, who were well received by the Transalpine Galli. So humbled was this warlike nation, that the Transalpine chiefs affected to complain of the great lenity that the Romans had shown to a body of men who, without permission of their nation, had dared to intrude on Roman ground. (Liv. xxxix. 54.) The consul Marcellus now asked permission of the senate, which he got, to lead his legions into Istria. At the same time the Romans founded the Latin colony of Aquileia, in the same year that they sent colonists to Parma and Mutina. Thus they secured a position at the head of the gulf of Venice, which they carefully maintained, to check the inroads of barbarians on that side of Italy, and to extend their own dominion to the east of the gulf. In B. C. 179 3000 Transalpine Galli crossed the Alps peaceably, and begged the consul, Q. Fulvius Flaccus, and the senate to allow them to settle in Italy as subjects of the Roman people; but the senate ordered them to quit the country, and the consul received instructions to punish the leaders of the emigration. We do not know from what part these men came, whether from Transalpine Gallia, as limited by Caesar in his Commentaries, or from the country north of the eastern Alps. But, if we consider the state of Gallia as it was in Caesar's time, when the poor were oppressed by the rich, and the cultivator of the soil was a serf, we can easily understand what drove these men to seek for a new home.

We know very little of the history of Gallia Cisalpina as a Roman province. It was rapidly filled with Romans, and became one of the most valuable of the Roman possessions. An instance of the wanton exercise of power by the consul C. Cassius, is recorded when he held the province (B. C. 170). The ambassadors of a Gallic prince, Cincibil, a mountaineer, complained to the senate that Cassius had invaded the country of the Alpine people, who

were Socii of the Romans, and carried off many thousands into slavery. The consul filled his pockets by selling his prisoners. He was no better than a barbarous African chief, who catches men, and sells them to the white man of Europe or America. A like instance of gross injustice occurred at a later time (B. C. 44), when D. Brutus, then governor of Cisalpine Gallia, led his men against the people in the Alps (Inalpini), to please his soldiers, and secure their fidelity. (Cic. *ad Fam.* xi. 4.) The senate declared their willingness to hear the evidence against Cassius, when he returned from Macedonia, where he then was. But in the mean time they got rid of their troublesome complainants by handsome presents, and allowing them to purchase ten horses and take them out of Italy. (Liv. xliii. 7.) The peace of Cisalpine Gallia was not disturbed again, except in B. C. 101, when the Cimbri came over the Eastern Alps, and crossed the Adige. They were defeated by Marius and Catulus in the great battle near Vercellae.

Gallia Cisalpina remained quiet during the Social War, and it was probably to reward the people for their fidelity that the consul Cn. Pompeius was empowered, B. C. 89, by a Lex Pompeia to give the political condition called Jus Latii or Latinitas to the towns north of the Po. Asconius, who is the authority for this, does not say that the Latinitas was given to all the towns north of the Po; but it is probable that it was. He remarks that Pompeius did not establish new colonies, but gave this Jus Latii to the towns which existed. The Latinitas placed the Transpadani in a middle position between Romani Cives and Peregrini, for those who had filled a magistratus in the towns that had the Latinitas acquired thereby the Roman civitas. This new Latinitas or Jus Latii is a different thing from the former condition of the towns of Latium and the Latinae coloniae. The Roman colonies (coloniae civium Romanorum) consisted only of Roman citizens, and they were Roman communities. Latinae coloniae might be composed either of Roman citizens or of Latini; but a Roman citizen who joined a Latina colonia in order to get a house and land, lost his civitas; and these Latinae coloniae were viewed as Latin communities. The Lex Julia, B. C. 90, after the Social War had broken out, gave the Roman civitas to all the Nomen Latinum, that is, to all such towns of Latium as were not already municipia or coloniae; and to all the Latin colonies in Italy. Thus all the Latinae coloniae became municipia; and when it is said that the Latinitas or Jus Latii was given by Cn. Pompeius to the Transpadani, it means to those towns which were not Latinae coloniae. The new political condition of these Transpadani was expressed by this term Latinitas or Jus Latii; and accordingly the word Latini now received a new signification, designating a class of people in a certain legal condition, and having no reference to a particular country and people.

It is not stated by any ancient authority what was done with the inhabitants of Gallia south of the Po, when the Transpadani received the Latinitas; but we cannot refuse to accept Savigny's conjecture, which he supports by the strongest arguments, that they received the Roman civitas; and it may be, as he supposes, by virtue of the same Lex Pompeia. It appears from Cicero (*ad Att.* i. 1, B. C. 65), that Gallia, which means all Cisalpine Gallia, had great influence over the elections at Rome by their votes; and therefore a large part of Gallia had the civitas at this time, and it must have been given either in B. C. 89, or between B. C. 89 and B. C. 65. But there occurred no occasion between these two dates for giving new political rights to Cisalpine Gallia, so far as we know; and there was a good reason for giving them after the close of the Social War. The conclusion, then, of Savigny is this: "In B. C. 89 the towns of the Cispadan regions became Roman municipia, and the Transpadani became Latinae coloniae. We must except Placentia, Cremona, and Bononia, which, being old Latinae coloniae, were changed into municipia by the Lex Julia (B. C. 90); also Mutina and Parma, which, being old Roman coloniae, underwent no change in their condition; we must also except Eporedia in Gallia Transpadana, which must have belonged to the one or the other of these two classes, for we do not know whether it was a Roman or a Latin colonia." This explains why Mutina is called by Cicero (*Phil.* v. 9) a colonia. It was in its origin a colonia, and might always be called so; but in Cicero's time it was a Roman town, and a municipium in the sense of that period. Cicero also calls Placentia a municipium, and he calls it so correctly, for such it was in his time; but it was originally a Latina colonia.

There is a passage of Suetonius (*Caes.* c. 8) in which he says that Caesar, when he was quaestor in Spain (B. C. 66), left it sooner than he ought to have done, in order to visit the Latinae coloniae, who were agitating about the civitas. This is explained by Savigny to refer to the Transpadani. In the following year (Dion Cass. xxxvii. 9) the censors could not agree whether they should admit the Transpadani as cives or not; which is another proof that the people south of the Po had the civitas. It was again talked of in B. C. 51, as we infer from the letters of Cicero (*ad Att.* v. 2, *ad Fam.* viii. 1), when they are rightly explained. Finally, in B. C. 49, Caesar, after crossing the Rubicon, gave the Transpadani the civitas. (Dion Cass. xli. 36.) Thus the towns of the Transpadani became municipia, except Cremona, Aquileia, and Eporedia, which were already municipia by virtue of the Lex Julia. When it is said that the towns of Gallia Cisalpina became municipia, we must understand this of course only of the larger towns: the smaller places were attached to the large towns, and depended on them. During Caesar's government of Gallia Cisalpina he added a body of colonists, some of whom were Greeks, to the inhabitants of Comum, and put them on the same footing as the former inhabitants. (Strab. p. 212.) Appian (*B. C.* ii. 26), states that Caesar established Novum Comum, and gave it the Latinitas; and he shows that he understood what he was speaking about, for he says, "Those who discharged an annual magistracy there became Roman citizens, for this is the effect of the Latinitas." Caesar's enemies at Rome took a malicious pleasure in treating a magistrate of Comum as if he were not a Roman citizen, intending by this to insult Caesar. Suetonius (*Caes.* c. 28) says that it was by virtue of a Rogatio Vatinia that Caesar gave the civitas to the people of Comum. He may be mistaken about the civitas, but Caesar no doubt acted under some lex.

The limit of Gallia Cisalpina on the south-east, during Caesar's proconsulate, was the Rubico; and it was this circumstance that made his crossing the river with his troops into Italy equivalent to treason against the state. The boundary on the west side

is fixed at the Macra (*Magra*), which enters the sea a little west of Luna. Some (Sigonius, *de Ant. Jur. Italiae*, i. c. 22) would extend the boundary to the Arnus. Polybius certainly (ii. 15) extends the Ligurian territory to the neighbourhood of Pisae, yet not to the Arno; for Pisae was an Etruscan city. But the boundary of Liguria, in the time of Augustus, was the Macra; and on the Gallic frontier the boundary was the Varus (*Var*): and this may have been so when Caesar was proconsul of Gallia. In the NE. the province extended at least to Aquileia. Caesar had Gallia Cisalpina and Illyricum as his provinces, besides Transalpina Gallia. Liguria was certainly within his province. At Aquileia he had three legions at the commencement of the Helvetic War (B. C. 58), which he carried over the Alps with him. (*B. G.* i. 10.) Aquileia was in the country of the Carni, but it was at this time within the province of Cisalpine Gallia; and this explains Livy (xl. 34), when he says that Aquileia was in the Ager Gallorum, which he might say in a certain sense. Venetia was of course in the province of Gallia Cisalpina. It seems from a passage in the eighth book of the Gallic War (*B. G.* viii. 24), that Caesar considered Tergeste (*Trieste*) to be in Gallia Togata; or at least the author of this book did. Sigonius makes the Formio (*Risone*), a little south of Tergeste, the boundary of Gallia Cisalpina in this part; but the boundary probably was not fixed. If the province included Istria, into which the proconsuls of Cisalpine Gallia had carried their arms, we may perhaps extend the limit here as far as the river Arsia (*Arsa*), which was at a later time the boundary of Italia. But there is no evidence to show how far the civitas was extended when the Transpadani became Roman citizens; it must have extended to Aquileia, or further, but we know nothing about this. Caesar generally passed the winter in North Italy during his Gallic wars, and he used to hold the conventus at this season. (*B. G.* i. 54, vi. 44.) Gallia Cisalpina, therefore, at this time had its division into conventus, like Sicily, and Hispania and Lusitania at a later time; but we do not know the names of the conventus, nor the divisions of the country for judicial and administrative purposes. The proconsul had the complete civil power in his hands.

Even after B. C. 49, when Gallia Cisalpina had the civitas, and consisted of Roman communities organised after Roman fashion, there was still one exception. The towns had no II. vir juri dicundo, or magistrates for the administration of justice. The proconsul had the general administration of justice, which he exercised either in his own person, or by praefecti, to whom he delegated his authority. "The towns were consequently here, on the whole, in a like condition with the single praefecturae elsewhere, which however were not numerous; with this exception, that they had not, like the praefecture, separate praefects, but the proconsul was the general praefectus for the whole province. Only one place, Mutina, was a real praefectura. The praetor did not exercise jurisdiction there, but a praefectus juri dicundo was sent from Rome." (Savigny.)

After the dictator's murder, B. C. 44, D. Brutus, one of his friends and assassins, held the province of Gallia Cisalpina, as governor, by the authority of the senate. He was beseiged in Mutina by M. Antonius; and in the spring of B. C. 43 the battle took place, before Mutina, in which the consuls Hirtius and Pansa fell. Cicero, in his Philippics, still speaks of the Provincia Gallia to the end of April, B. C. 43. In the autumn of B. C. 43 the last proconsul of Gallia Cisalpina, D. Brutus, was caught and put to death by order of M. Antonius. No governor of Cisalpine Gallia was again appointed. Dion Cassius (xlviii. 12) speaks of Galatia Togata, as he calls it, in the year B. C. 41, as being already included in Italia; "so that no one, on the pretext of having the government there, could maintain troops on the south side of the Alps." This seems to imply an arrangement made between Octavianus and M. Antonius. From this time the name Italia, which in the popular language had sometimes been extended to Gallia Cisalpina, as already observed, comprehended all the country south of the Alps.

A lex was enacted for the regulation of the jurisdiction in Gallia Cisalpina, which is termed the Lex de Gallia Cisalpina. A considerable part of it was found A. D. 1760, in the ruins of Veleia, and it is preserved in the Museum at Parma. The date of its enactment was probably soon after B. C. 43. The name of the lex is now generally admitted to be the Lex Rubria, or Lex Rubria de Gallia Cisalpina, though some critics do not think that the name of the proposer of the lex is known. In his first essay on this subject Savigny doubted about the propriety of calling this lex the Lex Rubria, and he also supposed the object of the lex to be to give directions to the newly established magistrates in Gallia as to procedure. In the additions to his original essay he has expressed himself perfectly satisfied with Puchta's explanation of the purpose of the lex, and he derives from this explanation satisfactory evidence that the true name of the lex is Lex Rubria. The purpose of the lex is important for the understanding of the municipal organisation of Italy under the empire.

In the Digest we find the jurisdiction of the municipal magistrates limited in two ways: first, by the amount of the sum of money or matter in dispute; secondly, by the fact that they had the powers which belonged to the proper jurisdictio only, and not those which were comprised in the imperium. The origin of this double limitation, which appears in the Digest as a general rule for all municipal magistrates, must be sought for in the Lex Rubria. The second limitation deprived those magistrates of the power of granting a missio, bonorum possessio, and restitutio, and of compelling a praeterio stipulatio. As to the amount or value of the matter in dispute, the magistrates of Gallia were not allowed to decide in cases where it was above 15,000 sesterces. The lex, then, had two objects: one was to limit the amount, as just stated, and to exclude the magistrates from the exercise of those powers which were contained in the imperium; the other was to provide rules for their direction, which these limitations made necessary, in order to prevent the administration of justice from being impeded. The magistrates mentioned in the lex are II. vir, IIII. vir, praefectus. The first is the ordinary name for a municipal magistrate; but probably II. viri I. D. (juri dicundo) were in Gallia, as in other places, more common than IIII. viri I. D. The third name, praefectus, occurs twice with the designation of Mutinensis. The old colony of Mutina was a praefectura, and the only one in Gallia. Accordingly, all the Gallic towns had for magistrates either II. viri I. D. or IIII. viri I. D., except Mutina, which had a praefectus I. D.

The amount of the matter in dispute in which a Gallic magistrate had jurisdiction was, as we have

seen, 15,000 sestertii. It remains to be explained what was the process, if the party who was condemned to pay did not obey the judgment. Puchta, who keeps close to the principle (which is true in the main) that execution belongs to the imperium, infers that the municipal magistrates had no power to order execution, but that the praetor at Rome must be applied to. This monstrous unpractical conclusion is a simple impossibility. According to this, as Savigny remarks, if a plaintiff at Padua obtained judgment in his favour in the matter of a few denarii, or for a bushel of wheat that he had sold, and the defendant did not pay, the plaintiff must make a journey to Rome to get execution. We must conclude that it was one of the objects of the lex, after having limited the jurisdiction of the Gallic magistrates to a fixed sum, to provide the means of enforcing their judgments, though we have no evidence of this. But both the general principles of Roman law as to jurisdictio (Javolenus, L. 2. *de Jurisdict.* 2. 1), and other arguments urged by Savigny, are decisive against the absurd conclusion of Puchta.

The names by which these Gallic communities are mentioned in the lex are various. In one passage "municipium" is used as a generic name, comprehending coloniae and the praefectura; and this denomination could be correctly used, for the whole country contained only Roman communities. In another passage occur "municipium," "colonia," "locus;" where "locus" means any place which does not belong to the other two classes. Savigny supposes that "coloniae" may mean such places as had not consented to be changed into "municipia;" but that these could only be a few, for he thinks that the towns south of the Po, when that country obtained the civitas, and the Transpadani, when they also, at a later time, obtained the civitas, must first have become Fundus, as the Romans termed it (see *Dict. Antiq.*, Art. FUNDUS); that is, must have given their consent to become Roman municipalities, like the Italian cities which received the civitas by virtue of the Lex Julia. This explanation of the word "coloniae" in the Lex Rubria seems doubtful; and it may be nothing more than a legal superabundance of language. It is true that, if there was not and could not be a colonia in Gallia, the name would have no meaning in the lex, and would be not only an idle, but an absurd redundancy; but there had been coloniae, and the lex may mean, whether you call the place municipium or colonia, or any other name which is applicable to it. In another passage there is a larger enumeration of places, if the abbreviations are rightly explained :— "oppidum, municipium, colonia, praefectura, forum, vicus, castellum." Here "oppidum" is generic, not a particular class; "municipium" comprehends most of the chief towns; "colonia," according to Savigny, only a few towns; and "praefectura," only Mutina. The other three names denote smaller places, which had a less complete organisation. Places of this kind, it is assumed (and there can be no doubt of it), had not their separate magistrates; a village had not its own judge. This appears from the general system of town organisation in Italy, where each chief place had its district or territory, the smaller places or villages in which were attached to the chief place, and included in its jurisdiction. A "forum," "vicus," or "castellum," would be a part of the territory of a "municipium." The municipium was the centre of administration, as we see in the fact of the census being taken there. When the lex, in speaking of these smaller places, says, "qui ibi juri dicundo praest," this does not lead to the conclusion that these places had their separate magistrates, for this expression may apply just as well to the II. viri of the town to whose jurisdiction the "vicus" or the "forum" belonged. (Savigny, *Vermischte Schriften*, vol. iii., *Tafel von Heraklea*; Puchta, *Zeitschrift für Geschicht. Rechtsw. Lex Rubria*, &c. vol. x.)

The division of Italy into eleven "regiones" by Augustus had for its immediate object the taking of the census, which was conducted in a new way, and was taken in the several districts. The regiones into which Gallia was divided were: Regio XI., which was Transpadana, or Italia Transpadana; Regio X., which was Venetia et Histria, sometimes called Venetia only; Regio IX., which corresponded to the former Liguria; and Regio VIII., which was bounded on the north by the Po, on the east by the Hadriatic, on the south by the Rubicon, and on the west by the Trebia, which separated it from that part of Regio IX. which was north of the Apennines. [G. L.]

GA'LLIA TRANSALPINA, or simply GALLIA (ἡ Κελτική, Γαλατία: *Adj.* Gallicus, Κελτικός, Γαλατικός). Gallia was the name given by the Romans to the country between the Pyrenaei Montes and the Rhenus. When it became Roman, and was divided into several parts, they were called Galliae. (Plin. iii. 3; Tac. *Ann.* i. 31.) It is sometimes called Ulterior Gallia, to distinguish it from Citerior Gallia or Gallia in North Italy; though the name Ulterior is applied by Caesar in one or two passages to the Provincia only. It was also called Gallia Comata (Cic. *Phil.* viii. 9), with the exception of the Narbonensis, because the people let their hair grow long. The southern part of this country along the shore of the Mediterranean, which Caesar calls Provincia, was originally called Braccata, because the natives wore "braccae" or breeches; afterwards it was termed Narbonensis. (Mela, ii. 5; Plin. iii. 5.)

The Greek name Celtice (ἡ Κελτική) was earlier in use than the Roman name, for the Greeks were settled on the south coast of France long before the Romans knew anything of the country. But the name Celtice was used in a vague sense by the early Greek writers. [CELTICE.] The name Galatia came into use from the time of the historian Timaeus; and even the compound Κελτογαλατία (Steph. B. *s. v.* Λούγδουνον; Ptol. ii. 7) was afterwards used. In the Roman period the Greek writers sometimes also used the Roman form Γαλλία. The Greek names by which Transalpina Gallia was distinguished from Cisalpina, were merely descriptive of its position, as: ἡ ὑπὲρ τῶν Ἀλπεων Κελτική, ἡ ὑπεράλπειος, ἡ ἔξω, ἡ ἔκτος. The Romans used the name Galli as a general term for all the people whom they considered to be of Gallic race. But the oldest Greek form of the name was Κελτοί (Herod. ii. 33), and Κέλται, and Γαλάται. Polybius (ii. 15) uses the Roman word Τρανσαλπινοί, to distinguish the Transalpine from the Italian Galli, which word Strabo renders by the Greek ὑπεράλπειοι (p. 212).

A complete geography of Gallia might be a chronological exposition of all that the Greeks and Romans said or supposed about this country; but, as much of this is erroneous, and as their knowledge of it was gradually extended and corrected, the proper purpose of such an article as this is to say what can be said within reasonable limits, and what is useful for reading the best Greek and Roman writers. When Herodotus (ii. 33) says that the "Istrus (*Da-*

nube), which has its source in the country of the Celti and at the city Pyrene, in its course divides Europe into two equal parts," and "that the Celti are out of the Pillars of Hercules, and that they border on the Cynesii, who are the remotest inhabitants of Europe to the west," it is clear that he was entirely ignorant of the geography of Northern and Western Europe. Nor does he mend the matter when he says, in another place (iv. 49), that the "Istrus flows through the whole of Europe, rising in the country of the Celti, the remotest people towards the setting of the sun, after the Cynetes, that dwell in Europe." It is the universal practice of all who write and speak of distant places of which they know nothing, to suppose them indefinitely removed from the writer or speaker, but near to one another. Ignorance makes all the unknown meet in a point of indeterminate position. Even when we come to the time when Gallia was pretty well known to the Greeks and Romans, there is a great deal that is erroneous in their geographical notions which it would take many words to correct. A great part of our labour in comparative geography consists in determining what are the countries, mountains, rivers, and places which they designated by certain names: but if we attempt to correct all the erroneous notions which they attached to such names, we shall undertake a labour of infinite extent; nor shall we be able to correct it completely, for geographical knowledge always admits of improvement. With their imperfect means and imperfect maps, the Greeks and Romans were not bad geographers. They were often better than many modern historical writers, who have much superior means at their command.

The chief ancient authorities for Gallia are few. They are: Caesar's Gallic War; Strabo (lib. iv.), who used Caesar, but got much from Posidonius, who had travelled in Gallia; Mela (ii. 7, and iii. 2); Pliny (iii. 4, and iv. 17—19), and Ptolemy who made a map of Gallia, not very correct. His particular merit, as D'Anville observes, consists in having assigned a chief town, and sometimes two, to each people; for without his assistance we should be less accurately acquainted with the names of the capitals, since in the period after Ptolemy the original names of the chief cities were replaced by those of the several peoples of which they were the capitals. Thus, Caesarodunum, the chief town of the Turones, became Turones (*Tours*); Avaricum, the chief town of the Bituriges, became Bituriges (*Bourges*); and Andematunum, the chief town of the Lingones, became Lingones (*Langres*).

From the historians we obtain incidental information—from Polybius, Tacitus, Appian, Dion Cassius, and some little on the later period from Ammianus Marcellinus; something also from Ausonius, Sidonius Apollinaris, and the description of the Mediterranean coast called that of Festus Avienus. Something is got from the Notitia Imperii for the later period. But the most valuable information is obtained from the Roman Itineraries. The Itinerary named that of Antoninus, and the Table generally named the Theodosian, extend to all parts of Gallia. There is also a route very particularly described in the Itinerary from Burdigala (*Bordeaux*) to Jerusalem, which runs through the southern parts of Gallia to the Alps. The Roman remains in Gallia are very numerous, particularly in the Provincia or the basin of the Lower Rhone, and they often give information which we find in no writers. The French have a very large number of valuable works on the history and Roman antiquities of their country; and they continue to add to them.

The first description of Gallia that we have, is by the man who conquered it, the Roman proconsul Caesar. His description is brief, after his fashion. It is founded chiefly on his own observation; but for the parts of Gallia, Germania, and Britannia of which he knew nothing, we may infer that he inquired of the "mercatores" or bold traders who carried their wares among barbarous tribes, though his good sense would make him use their information cautiously. He also used the Greek writers, and particularly the geographer Eratosthenes, as we see from his own words (*B. G.* vi. 24). An instance will show that the knowledge of these geographers was not very exact. Hipparchus (Strab. pp. 106, 115), who lived in the second century before the Christian aera, placed Massilia (*Marseille*) and Byzantium in the same parallel; and he did this on the authority of Pytheas of Massilia, who says that the proportion of the gnomon to its shadow is the same in both places. We see, from this and other passages, that the Greeks of Massilia were the authorities for the earlier knowledge of Gallia. Strabo disputes the accuracy of this statement, and proves, in his way, that Byzantium is much further north than Massilia. But Strabo also was mistaken, for Byzantium is about 41° N. lat. and Massilia is north of 43°. Hipparchus also supposed Celtice to extend so far north that the sun never set at the summer solstice; a great mistake (Strab. p. 75), which is corrected by Strabo. Caesar (*B. G.* iv. 10) fixes the northern limit of Gallia at the outlets of the Rhenus.

It is useful to examine the boundary of this extensive country, as the inquiry will show the nature of the mistakes which the ancient geographers made They used to determine their latitudes with tolerable accuracy by ascertaining the length of the longest day at various places, which they measured (Strab. p. 133; Ptol.) by the hours of the equinox, when the night and day are equal. Their methods for the longitude were of course very rude, and here they fail. The part of Gallia that they were best acquainted with was the coast of the Mediterranean. We do not know the earliest boundary between the SE. part of Gallia and Liguria; nor can we suppose that there was one. The boundary in the time of Augustus between Gallia and Italia was the river Varus (*Var*). The boundary at the eastern extremity of the Pyrenees was the Promontorium Pyrenaeum, or *Cap Creux*, which projects into the sea south of Portus Veneris (*Port Vendre*). The most southern Gallic town along the eastern pass of the Pyrenees, in the country of the Sardones, was Cervaria. [CERVARIA.] From the mouth of the *Var* to the delta of the Rhone the coast of Gallia presents an irregular convex outline to the Mediterranean. The interior is a hilly country, which extends to Massilia. Between Massilia and Narbo, which Strabo (p. 106) knew to be in nearly the same latitude, the coast forms a bay called Gallicus Sinus or Massalioticus. Strabo considered this bay to be divided into two bays by the hill Setion (a necessary correction of the false reading Σίγιον), which term comprehends also the island Blascon. [BLASCON.] The coast from the mouth of the Rhone to the country at the foot of the Pyrenees is flat. The whole length of this coast from the *Var* to *Cap Creux* is about 500 English miles; and it was well known to the ancient geographers.

The Pyrene (Πυρήνη) or Pyrenaei Montes were the boundary between Gallia and Iberia, or Hispania, as the Romans called it. Strabo supposed that they ran in a direction parallel to the Rhine (p. 128), which he makes the eastern boundary of Gallia. He must therefore have supposed that the Pyrenees ran from south to north, instead of nearly from east to west; and in another passage he distinctly affirms (p. 137) that they do run north. In a third passage (p. 199) he supposes that the directions of the Rhine and the Pyrenees may deviate from the parallel direction as they severally approach the sea, so as to reduce the 5000 stadia—the greatest distance that he supposes between the Pyrenees and the Rhine—to the smaller distance of 4300 or 4400 stadia between the mouth of the Rhine and the northern extremity of the Pyrenees. Strabo, in fact, makes the range of the Pyrenees the east side of Spain (p. 137), and the coast on the Mediterranean the south side of Spain. He knew, however, that the narrowest part of Gallia was between *Narbonne* and the bay on the Atlantic, which he also calls the Gallicus Sinus,—the bay that is formed between the coasts of France and Spain at the bottom of the bay of Biscay. Posidonius (Strab. p. 188) made the length of this isthmus, as he calls it, less than 3000 stadia. Strabo more correctly says that the isthmus is less than 3000, but more than 2000, stadia wide. The length of the Pyrenees in a direct line from *Port Vendre* to the mouth of the *Bidasoa*, the lower part of which little river is the boundary between France and Spain, is about 255 miles. The limit between Gallia and Hispania on the west coast, according to Ptolemy (ii. 6. § 10) was Oeasso, a promontory of the Pyrenees. We may certainly fix it between Lapurdum, in the Tarbelli (supposed to be *Bayonne*), and Oeasso or Olarso (*Oyarço*, near *Fuente Rabia*) in Spain. The *Bidasoa* is near to *Fuente Rabia*. The passes through the eastern and western Pyrenees were used long before the Romans were in this country. Hannibal crossed from Spain into France through the pass at the east end; and Cn. Pompeius went this way to oppose Sertorius in Spain. The Romans afterwards had a road between *Narbonne* and *Barcelona* in Spain, by the pass where the Tropaea Pompeii were erected. On the west side a road ran from Aquae Tarbellicae (*Dax*), on the *Adour*, to Pompelo (*Pamplona*), in Spain. The boundary may have been at the station of Summus Pyrenaeus, the summit level of the road, between *Dax* and *Pamplona*. Another road led from Aquae Tarbellicae, by Aspaluca [ASPALUCA], and over another Summus Pyrenaeus, to Caesaraugusta (*Saragosa*) in Spain. In Caesar's time the passes were used for commercial purposes, for he bought horses in Spain during his Gallic War; but they had doubtless been used many centuries before.

The coast of Gallia on the Atlantic runs nearly due north, with a flat sandy shore, to the great aestuary of the Garumna (*Garonne*), which Strabo (p. 190) aptly calls a lake-sea (λιμνοθάλασσα). From the aestuary of the *Garonne* the direction of the coast turns a little to the west of north as far as the mouth of the Ligeris (*Loire*). From the mouth of the *Loire* its general course is about WSW. as far as Uxantis Insula (*Ouessant*), which is opposite to the western termination of the great peninsula between the mouth of the *Loire* and the bay of Cancalle. The distance along the coast from the mouth of the *Bidasoa* to the point of the mainland opposite to *Ouessant* is about 814 English miles.

The west coast of this peninsula, the *Bretagne* of ante-revolutionary France, is broken by singular headlands and deep bays. In the latitude of *Ouessant* the French coast runs due east to the bottom of the *bay of Cancalle*, where another peninsula (*Cotantin*) runs nearly due north into the *English Channel* and terminates in *Cap de la Hogue*. The great bay that lies between the *Cotantin* and *Bretagne* contains the islands of Caesarea (*Jersey*), Sarnia (*Guernsey*), and Riduna (*Alderney*). From *Cap de la Hogue* the French coast has a general east direction to the outlet of the Sequana (*Seine*); and from the outlet of the *Seine* its general course is NE. to the mouth of the Samara (*Somme*), and then nearly due north to Itium Promontorium (*Cap Gris Nez*), the nearest point of the European continent to Britannia. The ancient navigators had observed that the coast of Britain from the *Land's End* runs eastward nearly parallel to the French coast, forming a long channel (*La Manche*, or the Sleeve, as the French aptly call it), wide at the western extremity, and narrowing to the eastern, where it terminates in the *Straits of Dover* or *Pas de Calais*, between *Dover* and *Cap Gris Nez*. The length of this channel measured along the French coast is about 660 miles, which is much greater than the distance measured along the English coast of the channel, for the form of the French coast is much more irregular. The distance along the coast from *Cap Gris Nez* to the mouth of the old Rhine near *Leiden* is about 170 miles. The coast of Gallia from the Itium to the mouth of the Rhine is flat: it belongs to the great plain of Northern Europe. Strabo supposed the mouths of the Rhine to be opposite to the *North Foreland* in *Kent*; no very great mistake, for the whole tract from the mouth of the old Rhine at *Leiden* to the aestuary of the Scaldis (*Schelde*) might easily be taken as belonging to the Rhine. Caesar was told that the Scaldis flowed into the Mosa, which receives the Vahalis (*Waal*) from the Rhine (*B. G.* vi. 33). This general parallelism of the NW. coast of France and the south coast of England, led Strabo into a strange mistake. He supposes these two coasts to be exactly of the same length, 4300 or 4400 stadia. He makes the Gallic coast extend from the mouths of the Rhine to the northern promontories of the Pyrenees in Aquitania, and the English coast from Cantium (*Kent*) to the western extremity of Britannia, which he supposes to be opposite to Aquitania and the Pyrenees (p. 199). Consequently he supposed that the *Seine*, *Loire*, and *Garonne* flowed into the *English Channel*. He also says that the distance from the (mouths of the) rivers of Gallia to Britain is 320 stadia; a monstrous mistake, but consistent with what he has said. Ptolemy's map of this coast of Gallia is much better than Strabo's delineation. Mela, who probably wrote somewhat later than Strabo, and compiled a very scanty geography, had however a much more correct notion of the Atlantic coast of Gallia than Strabo. After describing the north coast of Spain up to Oeasso, he says: "Then follows the other (Atlantic) side of Gallia, the coast of which at first not projecting at all into the ocean, soon advancing almost as far into the sea as Hispania had receded from it, becomes opposite to the Cantabrian land, and, winding round with a great circuit, turns its shore to the west; then turning to the north, it again spreads out in a long and direct line to the banks of the Rhine": which is indeed a very fair description. And Mela proves that he under-

stood the form of the coast, by saying, "that from the outlet (exitu) of the Garumna commences that side of the land which runs out into the sea, and the coast opposite to the Cantabrian shores." Ptolemy's notion of the coast was also much more correct than Strabo's. Agrippa (Plin. iv. 17) ascertained by measurement the whole west coast of Gallia to be 1800 M. P.; and the general form of the coast must have been learned when the measurements were made. We do not know, however, from what point on the Spanish border he reckoned, nor to what mouth of the Rhine they were carried; but Gossellin, by assuming that they commenced at Oeasso (*Cape Machicaco*, as he names it), which he takes to be the boundary between Gallia and Hispania, "to the mouth of the Rhine called the passage of the *Vlie*," finds that the Roman measures agree with the truth. But this contains an assumption more than many people will allow, which Walckenaer, who adopts Gossellin's opinion, expresses as a fact as follows:—"The measures show that Ptolemy's eastern outlet of the Rhine is that which is known at present under the name of *Flie-Stroom*, between the islands of *Flieland* and of *Schelling*, which represents the old mouth of the Flevum or of the *Yssel*, before the great inundations of the 13th century converted into a vast lake the ancient Flevo." (*Géog. Ancienne, &c. des Gaules, &c.* vol. ii. p. 291.) However, the true length of the French coast from the Pyrenees to the old Rhine shows that the measurement of Agrippa was a fact.

The great mass of the Alps that lies between the basin of the *Po* and the Rhone forms a natural boundary between Italy and France; but this mountain range, which has a general northern course from near the borders of the Mediterranean to the pass of the *Great St. Bernard* (Alpis Pennina), covers a great extent of country from west to east, and boundaries can be fixed in such a country only at the heads of the valleys which penetrate the mountain mass on each side. The Romans did not trouble themselves with these mountain tribes till they had subdued the people in the lower country. In B. C. 58, when Caesar passed from Aquileia over the Alps into Ulterior Gallia, he had to fight his way. He crossed the Alpes Cottiae by the pass that leads from *Turin*; and he remarks that the last place in Cisalpine Gallia is Ocelum, *Uxeau* or *Ocello*, in the valley of the Cluso. He was attacked by Centrones, Graioceli, and Caturiges, all of them Alpine tribes, and it was on the seventh day from Ocelum that he reached the Vocontii in the Ulterior Provincia (*B. G.* i. 10). It is clear that Caesar did not consider these Alpine tribes as belonging either to the province of Citerior or Ulterior Gallia. [ALPES COTTIAE.]

At *Mont Blanc*, the highest point in the mountains, the axis of the Alps takes a general east and then a NE. direction towards the snow-covered masses in which the Rhone and the Rhine rise. The road from *Aosta*, in the basin of the *Po*, to the Summus Penninus (the pass of the *Great St. Bernard*), was used at a very early period. It leads down to Octodurus (*Martigny*), where Caesar's troops were attacked in the winter of B. C. 57. Octodurus is at the great bend which the Rhone makes after descending the longitudinal valley which lies between the Pennine Alps and their continuation on the south side, and the Bernese Alps, one of the chief Alpine ranges on the north side. The lower part of this valley, between Octodurus and the head of the Lacus Lemanus (*Lake of Geneva*), into which the Rhone flows, was occupied by the Nantuates. Above Octodurus in this long valley were the Veragri and the Seduni, all Gallic tribes, but neither included in the Provincia by Caesar's description nor in the country of the Helvetii. In fact, this long valley is entirely within the Alps. Caesar has not attempted to fix any boundary between the Citerior and Ulterior Provincia from the sea to the sources of the Rhine. He heard of an Alpine people named Lepontii (*B. G.* iv. 10) in the high valley of the Upper Rhine, and he found it convenient to define the eastern limit of Helvetia and of Gallia, which was his Provincia, by the course of the Rhine from its source to the German Ocean. After the Lepontii he mentions Vatuantes or Mantuantes (Nantuates in the common texts is a corruption), the Helvetii, Sequani, Mediomatrici, Tribocci, and Treviri, as the nations on the Gallic side past which the river flows. It would be useless to inquire which of the branches of the Rhine above *Chur* Caesar meant; but from *Chur* to the *Lake of Constanz* he obtained a well-defined boundary in the river. The Rhine within the Alpine region was certainly not the limit of the Gallic mountaineers, who extended along the north face of the Alps into the basin of the Danube. The *Lake of Constanz* and the course of the Rhine in a general western direction from the outlet of that lake to *Bâle*, formed a well-defined boundary of Gallia in this part. Caesar's description shows that he excluded from the country of the Helvetii all the parts to the south of the Leman lake and of the Bernese Alps; and he knew that the Rhine where it entered the hill and the plain country was the disputed boundary between the Germanic and the Celtic nations (*B. G.* i. 1). From *Bâle* to the outlets of the Rhine the river was the boundary of the two races, though there were Galli east of the Rhine in the Hercynian forest, and Germans had got to the west side in several parts long before Caesar's time.

The Rhine, as Caesar was told (*B. G.* iv. 10), entered the sea by many outlets, between which great islands were formed. Asinius Pollio (Strab p. 193), who took a pleasure in finding fault with Caesar, says that the Rhine had only two mouths. The Batavorum Insula was within the limits of Caesar's Gallia. In the time of Augustus, when Drusus made his Fossa [FOSSA DRUSIANA], which established a navigation between the Rhenus and the Flevo [FLEVO] and thence to the North Sea, this river line became a frontier against the Germans, extending from *Arnheim* on the Rhine along the canal of Drusus to *Doesburg*, and thence along the *Yssel* to the lakes. This new river frontier seems to be Ptolemy's eastern outlet of the Rhine; the middle outlet being that at *Leiden*, and the western being where the *Leck* now is. (Ptol. ii. 9.)

This extensive country lies between 42° 35′ and 52° 10′ N. lat., if we carry the boundary no further than Lugdunum Batavorum (*Leiden*). It lies between the meridians of 4° 45′ W. of London and 9° 40′ E. of London. The following measurements will give a better notion of its extent. A straight line from the mouth of the *Var* to the NW. extremity of *Bretagne* is about 660 miles long. A line drawn from the Spanish frontier on the west side of the Pyrenees to 48° 50′ N. lat., 8° 10′ E. long. on the Rhine, near *Radstadt*, is about 615 miles long; and a line drawn from this point on

the Rhine, through *Paris*, nearly due west to *Bec du Raz* in *Bretagne*, is about 594 miles long. A line from the eastern extremity of the Pyrenees to *Paris* is 445 miles; and a line from *Paris* to *Arnheim* on the Rhine is about 270 miles long. It comprehends all France, Belgium, Luxembourg, and a part of the kingdom of the Netherlands, those parts of the German states which lie west of the Rhine, the greater part of Switzerland, and the country south of the Leman lake which belongs to the kingdom of Sardinia. The area of France within its present limits is estimated at about 200,000 square miles.

Gallia has the best position of any country in Europe. It has a large coast on the Mediterranean and a larger on the Atlantic, which give it a communication with all the world. These seas are well stocked with fish. Except the mountains that form its boundaries, and a few ranges that cover only a comparatively small part of its surface, it is a plain country with a very large proportion of fertile soil. It produces corn in abundance, wine of the best quality, and, in the southern part of the valley of the Rhone, the olive. Some parts have good pasture, and it is well adapted for the growth of timber. Though the winters are cold in the north, the summer is warm, and fruits generally ripen well. It is not so rich in minerals as Britain, but it contains coal, and iron in abundance; also lead, copper, and a great variety of valuable stone. It is rich in mineral springs, and it has brine springs and rock salt. This wealth was not neglected even in the period before the Roman conquest; but under Roman dominion it was still more productive. The Galli of Caesar's time were an ingenious people: they had made some progress in the working of metals and other useful arts, and they were apt learners. Of all the nations of Western Europe none has had more influence on civilisation than the Galli, both before and during the Roman dominion, except the Romans themselves; and since the establishment of the Franks in Gallia, the country between the Rhine and the Pyrenees, though now containing several states and parts of states, has still a unity both natural and social which makes it the most important part of the whole world.

The ancient geographers had a better notion of their work than some of the moderns. Strabo says (p. 177), in his book on Gallia: "It is the office of the geographer to describe natural divisions, and national, and also all that is worthy of mention; but whatever rulers variously dispose in their political arrangements according to circumstances, it is enough if a man mention it in a summary way. As to the particulars, he must leave that to others." The Roman geographers (Pliny, Mela), as well as Strabo, had a right conception of the great natural divisions of Gallia. Pliny and Mela describe Gallia Narbonensis apart from the rest of Gallia, and they place their description of it between the descriptions of Spain and Italy, not only because Narbonensis was then completely Romanised, but for better reasons. "Narbonensis," says Pliny (iii. 4), "is divided from the rest of Gallia on the north side by the mountains Gebenna and Jura, a country in its cultivation, population, and civility of manners, and in its wealth, inferior to no provincia, and in brief Italia rather than a provincia." The range of the *Cévennes*, as these geographers rightly saw, separates Gallia on the Mediterranean from the Gallia that is bordered by the ocean. [CEVENNA.] Strabo made a mistake about the position of the *Cévennes*; for as he supposed it to be at right angles to the Pyrenees, he must also have supposed that it ran from west to east. The basin of the Rhone below *Lyon*, bounded on the west by the *Cévennes*, and on the east by the Alps, is a country by itself, and in all respects more like Italy than the rest of Gallia. Pliny may have supposed or he may not have supposed that the Jura was a continuation of the *Cévennes*, which it is not; but the Jura also forms a natural division between Gallia to the east and the west, as Caesar saw. The Jura, as Caesar supposed (*B. G.* i. 2), extends from the north bank of the Rhone at *Fort l'Ecluse* about 20 miles below Geneva to the Rhine; for he estimates the width of the country of the Helvetii at 180 M. P., and this is about the length of the Jura from the Rhone to the junction of the Rhine and *Aar*. The Jura is a natural boundary between France and Switzerland. Caesar makes the length of the country of the Helvetii 240 M. P., which may be measured from *Fort l'Ecluse* along the Rhone, the Leman lake, and the northern base of the snow-covered Bernese Alps to the source of the *Reuss*, and thence along the *Vorderrhein* to *Chur*, the Roman Curia, where the Rhone begins to be navigable with rafts. But the longest straight line that can be drawn in Switzerland eastward from *Fort l'Ecluse* is to *Bregenz* on the *Lake of Constanz*, and this line agrees very well with Caesar's length. Neither the Valais or Wallis, down which the Rhone flows, as already observed, nor any part of the highest Alpine country, is included in Caesar's Helvetia, though a large part of it is a mountainous country. He says, therefore, quite correctly, "Undique loci natura Helvetii continentur,"—on the west by the Jura, on the south by the Rhone, the Leman lake, and the mountains, on the east and the north by the Rhine. The basin of the Upper Rhone is a distinct country from the basin of the Lower Rhone, and from the rest of Switzerland: it is shut in between the Bernese and Pennine Alps as far as a point somewhat lower down than the bend at *Martigny*. The valley widens before it reaches the *Lake of Geneva*, which is a deep cavity in the valley of the Rhone filled with water. The level of this large lake, the lowest part of the valley of the Upper Rhone, is more than 1000 feet above the Mediterranean. The high lands on the west side of the Rhone basin extend northward under various modern names, from the utmost limit that we can assign to the *Cévennes* [CEBENNA], but with diminished elevation. They extend to the heights of *Langres*, the country of the Gallic Lingones, and form the west limit of the basin of the Arar (*Saône*) which joins the Rhone at *Lyon*. The heights of *Langres* run eastward, and are connected with the Vosegus of Caesar (*B. G.* iv. 10), the *Vosges*. This Vosegus, which Caesar saw, runs northward from the valley of the Alduasdubis (*Doubs*), a branch of the *Saône*, and parallel to the Rhine as far as Bingium (*Bingen*) on the Rhine. Between the *Vosges* and the Rhine is a long, narrow, and fertile plain, one of the finest parts of Gallia, which the Germans from the other side of the river looked on with a longing eye. The high lands about *Langres* and the neighbouring *Vosges* contain the sources of the *Mosel*, the *Maas*, the *Seine*, and the *Saône*; and from this elevated, but not mountainous country, a tract of moderate height runs NW., forming the northern boundary of the basins of the *Seine* and the *Somme*, and terminates in the chalk cliffs (*Cap Gris Nez*) which project into the *English Channel* between

Calais and *Boulogne*. All the streams north of this watershed, the *Schelde*, the *Maas*, and the western branches of the Rhine, belong to the great flat which extends northward along the coast from *Cap Gris Nez* to the mouths of the Rhine. The streams which lie south of this watershed, and between it and the Pyrenees, flow into the *English Channel* and the Atlantic,—the *Somme*, the *Seine*, the *Loire*, the *Garonne*, and other smaller rivers. Thus four large river-basins west of the *Cévennes* and the *Vosges* discharge their waters into the Atlantic. The basin of the great central stream, the *Loire*, drains a surface as large as England. One large river-basin, the Rhone, discharges its waters into the inland sea. The rest of the surface of Gallia is drained into the Rhine, and the North Sea. The *Mosel* and part of the course of the *Maas* lie in a deep bed sometimes several hundred feet below the level of the high irregular plains through which they flow; and part of this country, which extends from the Rhine at *Coblenz* in a western direction through *Luxembourg* and the north of France into Belgium, is the Arduenna Silva of Caesar (*Ardennes*), to which he gives an extent far beyond the truth. [ARDUENNA.] Nearly the whole of Gallia west of a line drawn from *Narbonne* to *Coblenz* is a plain country. A man may walk from *Leiden* to the *Auvergne* for 450 miles without meeting with a mountain or a really hilly country. The peninsula of *Bretagne*, which contained the Armoricae Civitates of Caesar, is rough and hilly, but not mountainous. The centre of France is the only mountainous country which is completely within the modern limits, the *Auvergne*, an extensive region of extinct volcanoes, which on the east is connected, so far as elevation of surface makes the connection, with the rugged *Cévennes*. This country of the Arverni of Caesar contains many lofty summits, some of them 6000 feet high. The *Auvergne* and the highest parts of the *Cévennes* have a short summer, and a long cold winter, during which the mountains are covered with snow, which, when it melts, swells the Duranius (*Dordogne*), Oltis (*Lot*), and Tarnis (*Tarn*), three of the great branches of the *Garonne*; and the heavy rains in the upper valley of the *Loire* and its great branch the Elaver (*Allier*) pour down floods into the basin of the *Lower Loire* which fill the river (Caes. *B. G.* vii. 35), and often do great damage.

This outline of the geography of Gallia, if it is well understood, will enable a student to comprehend many things in the history of the people which are otherwise unintelligible. He will see that this extensive country has natural limits, two seas, two great mountain ranges, and a large river. It is subdivided into a western and north-western, and into an eastern and south-eastern, part by natural, well-defined boundaries.

Caesar divides this country into four parts. The first is the Provincia, afterwards Narbonensis, which lies altogether in the basin of the Rhone, except that small part of the basin of the *Garonne* between *Toulouse* and *Narbonne* which for political reasons was included in the Provincia before Caesar's time. He divides the rest of Gallia into three parts, the limits of which he marks in a general way. Between the Pyrenees and the Garumna he places the Aquitani. North of them he places the people whom the Romans called Galli, but who called themselves Celtae or Celts, as he says (*B. G.* i. 1). He makes the Sequana and the Matrona (*Marne*), its chief branch, the northern limit of these Celtae; and though he does not express himself with great precision, he means to say that they extended from the ocean to the Rhine. The Helvetii were Celtae, and also their northern neighbours the Sequani, who reached to the Rhine; and north of them the Lingones. North of the Lingones were the Leuci, in the highest part of the basin of the *Maas* and the *Mosel*; and north of them the Mediomatrici, on the *Mosel*, whose position is shown by Divodurum (*Metz*): the Leuci and Mediomatrici were Belgae. North of the *Seine* and the *Marne* were the Belgae. [BELGAE.] We should conclude that there was a great diversity in the language and manners of a people spread over such a country as Gallia, if nobody told us so, for the fact is the same even now. But Caesar, who observed this diversity, saw also that there was both difference enough between the peoples of the great divisions to show that they were not the same, and resemblance enough among the peoples of the several divisions to show a nearer relationship among them. The division of the Aquitani seems satisfactorily established. They were Iberians, probably mixed with Celts. The Celtae form a well-determined division, but they were not confined to this country between the *Garonne* and the *Seine:* they were the natives of the Provincia, a fact that Caesar of course knew, and that the Ligurians also were there; but in his general description he purposely omits the Provincia. The Belgae properly so called may have been a pure race; but the Germans had long been in this part of Gallia, and we must suppose an intermixture to have taken place between them and some of the native Belgae, if Belgae was their true name.

As an hypothesis which rests on probable grounds is better than no opinion at all, if the hypothesis is not accepted as final, and so as to exclude inquiry, we may take that of Thierry (*Histoire des Gaulois*) without taking all his reasons and all his history. The Gallic race seems to consist of two great divisions, which we may call Galli and Cumri; and, while we admit the relationship of these races to be shown by their language, religion, and usages, we may also admit that the differences are sufficiently marked to distinguish them. The modern representatives of the Cumri, the Welsh, have preserved their integrity better than any of the Gallic tribes. Of the other peoples in the north of Great Britain, and in Ireland, who belong to the Gallic race, the writer has no distinct opinion, and is not required to express any here; nor has he the knowledge that would enable him to form an opinion. The Belgae, as Caesar calls the Galli north of the *Seine*, though the name properly belonged in his time to the inhabitants of a part only of this country, were different from the Celtae, and they may be the Cumri; and this, probably, was the race that occupied all the Armorica or the sea-coast as far as the *Loire*. The representatives of these people are the modern Bretons, a fact which cannot be denied, whatever opinion there may be about the origin of their present name and that of their country (*Bretagne*), or about settlers from Britannia having gone over there in the fourth century of our aera, or later. Of the two races the Celtae seem to be superior in intelligence, and we found this opinion on the character of the French nation at the present day; for it is admitted by all competent judges, that though the Romans formed a dominion in Gaul which lasted several centuries, though many Germanic nations have settled in it, and though the Franks founded the empire now called the French, the great mass of the

people south of the *Seine* are still of Celtic stock. The Franks, who were a small tribe, probably had less effect on the Celtic population except in the north than the Italians who, during the Roman dominion, settled in all parts of Gallia in a peaceable way. Whatever may be the exact truth within the limits of these probabilities, the Celtic race, as now modified, is superior to the Cumri and to the German in some respects; superior certainly in the striking talents of distinguished individuals, inferior probably in the solid qualities that fit the bulk of a nation for daily life.

The physical type of the Gallic race and its various branches, may be better fixed now than by the doubtful evidence of the ancient authorities; for the race exists and may be examined, and the ancient authorities are vague. To enter on such an investigation without prejudice, a man must get a firm conviction, which may be got, that, though nineteen centuries have now passed since Caesar subdued the Galli, the population in a large part of the country is still essentially what it was then. The Romans and the Greeks describe the Galli as big men, and as having a white skin, blue eyes, and light-coloured hair, which they even reddened by artificial means. (Diod. v. 28; Plin. *H. N.* xviii. 12.) Their desperate courage, warlike character, fickle temper, and great ingenuity are also recorded. If a man will read attentively their history two thousand years ago, he will find the good and the bad, the weak and the strong, part of the Gallic character very much the same that it is now.

All the ante-historical history of the Gallic race, which some writers amuse themselves with producing, must be rejected as fiction. Nothing is certain except that the Gallic race has been widely diffused over Europe, but on what soil it first displayed its restless activity and versatile talent we do not know. The Galli have been in various parts of Spain, in Italy, probably, as far at least as the central parts, and east of the Rhine to a limit that we cannot fix. Within the historical period they have crossed the disputed boundary of the Rhine into Germany, and the Germans have crossed into Gallia; and even in our times the French have, by their warlike talents, reduced Germany to a temporary subjection. But in the long contest the slow and heavy German has had the advantage over his more lively neighbour, and his race occupies extensive tracts on the west side of the Rhine, and he made good his footing there in some parts even before Caesar's time.

The historical period of Gallia commences with the settlement of Massilia or Massalia, as the Greeks called it, by the Phocaeans of Asia Minor (about B. C. 600), on the south coast of Gallia east of the Rhone, in a country occupied by Ligures. Few settlements on a barbarous coast have had a longer or more brilliant history than this ancient city, which still subsists, though it does not occupy exactly the same ground. The Greeks brought with them the cultivation of the vine, though the vine is a native of Gallia, and they taught the Galli the use of letters. The origin of Gallic civilisation is probably purely Greek. The history of this town and its settlements requires a separate article. [MASSALIA.]

In the article GALATIA the history of a Gallic invasion of Delphi and of Asia Minor is briefly told; and the fact of the Galli being in the country north of the Julian and Carnic Alps, in the basin of the Danube, has been stated. It seems that this people must have been also on the east side of the *gulf of Venice*, either mingled with Illyrians, whoever they may be, or among them as a separate race. For Pyrrhus, the adventurous king of Epirus, after his unlucky knight-errantry in Italy, took a body of Galli into his pay, who probably came from the country north of Epirus. Pyrrhus was a captain quite to the taste of the Galli. He led them into Macedonia against Antigonus Gonatas, who had a Gallic army too. Pyrrhus defeated Antigonus, whose Galli, as usual, made a desperate resistance. Having got possession of Aegae, he left a garrison of Galli there, who, as the biographer says, being a nation most greedy of money, plundered the royal sepulchres of the precious metals that they contained, and kicked about the bones of kings. (Paus. i. 11—13; Plut. *Pyrrhus*, c. 26.) His Galli followed Pyrrhus into the Peloponnesus, and were with him at Argos, where he was killed (B. C. 273). We know not if any of them returned.

The Carthaginians, who had settlements on the Spanish coast, and in Sardinia and Sicily, and composed their armies of mercenaries, found employment for some Galli in the First Punic War. These men served them in Sicily; but they were turbulent and dangerous auxiliaries. When the Romans were besieging Eryx, in the west part of Sicily, during this war, the Carthaginians had some Galli in garrison there, who, after failing in an attempt to betray the place and their comrades, went over to the Romans. The Romans afterwards entrusted them with the place, and they pillaged the temple. When the First Punic War was over, the Romans, disgusted with these fellows, put them in vessels, after disarming them, and got them out of Italy. The Epirotae received them, and suffered for their folly in trusting men who could not be trusted. (Polyb. ii. 7.) After the close of the First Punic War the Carthaginians had a dreadful struggle with their own mercenary troops, — Iberians, Ligurians, Galli, and a race of mongrel Greeks. A Gallic chief, Autaritus, made a great figure in this war; for though he had only 2000 men, the remainder of his troops having gone over to the Romans during the siege of Eryx (Polyb. i. 77, 80), he had great influence with the rebels from being able to speak the Punic language, which the long service of these men in the Carthaginian armies had made the common language. The mercenaries were finally destroyed, after a war of three years and four months; a war distinguished above all others, says Polybius, for the cruelty with which it was conducted, and the disregard of all morality.

The history of the Galli in Italia is placed under GALLIA CISALPINA.

The Romans had carried their arms into Africa, Macedonia, Greece, and Asia, before they got a firm footing in Transalpine Gallia. In B. C. 154 the Massaliots came to ask their assistance against the Ligurian Oxybii and Deceates, who were besieging the Greek settlements of Antipolis (*Antibes*) and Nicaea (*Nizza*). The senate sent three commissioners, who landed at Aegitna, a town of the Oxybii, near Antipolis. The people of Aegitna were not willing to receive the Romans; and, a quarrel ensuing, two Roman slaves were killed, and Flaminius, one of the commissioners, escaped with difficulty. The consul Q. Opimius was sent with a force against the Ligurians. He marched from Placentia, across the Apennines, took Aegitna, made slaves of the people, and sent those who were the prime movers in the attack on Flaminius in chains to Rome. Opimius,

who was a bold and prudent commander, defeated the Oxybii and Deceates in two successive battles. The Ligurians now submitted, with the loss of part of their land, which the consul gave to the Massaliots. (Polyb. xxxii. 7. &c., ed. Bekker.) A second demand of aid from the Massaliots, who were pressed by the neighbouring Ligurian tribe of the Salyes, brought the consul M. Fulvius Flaccus into the country (B. C. 125). Flaccus defeated the Salyes, and even invaded the country of the Vocontii, who lived north of them; though it does not appear that they had given the Romans any provocation. (Liv. *Ep.* 60.) C. Sextius Calvinus, consul B. C. 124, and afterwards proconsul in Gallia, completed the subjugation of the Salyes, whom he sold (B. C. 123). The Salyes had a king Teutomal, who, with other chiefs, fled for refuge among the Allobroges, a people higher up the Rhone. Calvinus cleared the way for the passage of the Romans from Etruria into Gallia, along the Ligurian coast, by removing all the barbarians to a certain distance from the sea-shore. During a winter residence north of Marseille, near some hot springs, he found the place so pleasant that he chose it as the site of a town; and here the Romans planted the Latin colony of Aquae Sextiae (*Aix*), their first settlement north of the Alps (B. C. 122). (Liv. *Ep.* 61.)

At this time, the Aedui, a people between the *Saône* and the upper course of the *Loire*, were at war with the Allobroges, whose allies were the powerful people of the Arverni, who lived in the mountains of Auvergne. The Romans chose the party of the Aedui, made an alliance with them, and gave the barbarians, as they called them, the grand title of brothers and kinsmen. (Caes. *B. G.* i. 45, vi. 12.) The consul Cn. Domitius, who now commanded in Gallia (B. C. 122), demanded of the Allobroges the refugee chiefs of the Salyes. Bituit (as Appian calls him, perhaps incorrectly), king of the Allobroges, sent an ambassador to the consul, to deprecate his anger. The ambassador was richly dressed, and had with him a splendid train and a number of fierce dogs. He was accompanied by his bard, who sung the glories of his king, of his nation, and of the ambassador; but the Roman consul was not moved by his music. The Allobroges now crossed the *Isère*, and found the consul at Vindalium, at the junction of the Sulgas (*Sorgue*) and the Rhone, a little north of Avignon. The Allobroges were entirely defeated (B. C. 121). The consul for this year, Q. Fabius Maximus, came with large reinforcements, and Cn. Domitius had a command under him. The Roman generals crossed the *Isère*, and entered the territory of the Allobroges. The Arverni, with their neighbours the Ruteni, were now advancing upon the Romans, who found that they had just crossed the Rhone by a bridge of boats, near the junction of the Rhone and the *Isère*. (Strab. p. 191.) The king of the Arverni, called Bituit by Livy (*Ep.* 61), who was at the head of more than 200,000 men, no doubt a greatly exaggerated number, looked with contempt on the Roman legions, whom he considered hardly enough for a dinner for his dogs. But he soon discovered what an enemy he had to deal with. His men were frightened by the elephants in the Roman army (Flor. iii. 2); and in the rout the Arverni fled across the bridge, which broke under their weight, and men and horses were swallowed up in the rapid current of the Rhone. It appears that the Allobroges also were in the battle. King Bituit wandered about the mountains, till Domitius treacherously got him into his hands, and sent him to Rome. The senate put him in prison at Alba, on the lake Fucinus; and they afterwards got his son Congentiat into their hands. The Arverni, though defeated, were not further molested by the Romans: in fact, it was not easy to enter their country. But the Allobroges were declared Roman subjects; and the Romans constituted the country on the east side of the Rhone as far north as Geneva, the remotest town of the Allobroges, a Roman province, which they designated simply by the name of Provincia. Fabius, who got the name of Allobrogicus from his victory, and Domitius, recorded their victory by erecting a trophy of marble near the battle-field (Strab. p. 185), or each erected one; and Fabius built two temples. Domitius, a worthy ancestor of the emperor Nero, went about the new province riding on an elephant, with a rout of soldiers after him. (Sueton. *Nero*, c. 2.) Fabius and Domitius had a triumph at Rome for their victories, in which king Bituit appeared in his various-coloured armour and his silver chariot. The Provincia had now always a Roman army in it, and a Roman army was always kept employed. The successors of Fabius extended the province, west of the Rhone, along the *Cévennes;* and the Helvii, Volcae Arecomici, and Sardones, at the foot of the Pyrenees, were included in it. They also made an alliance with the Volcae Tectosages, whose chief town was Tolosa (*Toulouse*); and thus they prepared the way for getting into the basin of the *Garonne*. The Romans had hitherto no passage into Gallia except that along the sea. It was to secure some passage over the Alps, as it seems, that the consul Q. Marcius Rex (B. C. 118) attacked the brave tribe of the Stoeni, an Inalpine Ligurian people, all of whom perished, either by the sword of their enemies or by their own hand. (Oros. v. 14; Liv. *Ep.* 62.) A brief notice is preserved of a memorable defeat of the Romans about this time. The Scordisci, a people somewhere about the *Save*, a Gallic race, or a mixed race, annoyed the Macedonian frontier, and threatened Italy. The consul C. Porcius Cato crossed into their country, where he and his army perished. These savage people, however, still annoyed the Northern Greeks, whom they horribly maltreated. It is to these and the like incursions of the Galli that Polybius seems to allude when he says (ii. 35): "The alarm from the Galatae, not only of old, but in my time also several times, has terrified the Hellenes." We have here, and in many other places, evidence of the existence of a great number of Galli in the country north of Macedonia and Epirus.

The Roman dominion in the Provincia was secured (B. C. 118) by the establishment of Narbo Marcius (*Narbonne*), a Colonia Romana, on the Atax (*Aude*). The Romans thus commanded the road into Spain through the Eastern Pyrenees, and had an easy access to their new friends the Tectosages. They spared no pains to secure and embellish the important position of Narbo, which became a commercial rival to Massilia.

An invasion of barbarians from the east of the Rhone and north of the Danube now threatened the Roman dominion. Livy (*Ep.* 63) speaks of a nation called Cimbri who entered the country over the mountains north-east of the Adriatic, the country which the Romans called Noricum. This was the first time that the Romans heard the name of the Cimbri. (Tacit. *Germ.* c. 37.) Appian (*de Reb. Gall.* xiii) calls these invaders Teutones. The consul Cn. Papirius Carbo (B. C. 113) crossed the

Alps against them, and, after coming to terms with the barbarians, treacherously attacked them, but he lost a large part of his army, and narrowly escaped (B. C. 113). The Cimbri then, according to Appian's story, which is worth very little, retreated to the country of the Galatae; but what Galatae are meant we do not know. Some few years later Teutones and Cimbri entered the country of the Belgae. (Caes. *B. G.* ii. 4.) This seems to have been a fresh set of barbarians: Caesar says that the Belgae were the only people of Gallia who prevented the Cimbri and Teutones from invading their territory, which may be true if he means the Belgae properly so called [BELGAE]; but it is not exact, if he has told the truth in another place (ii. 29), where he says, that the Aduatuci on the Mosa were a part of these barbarians, who were left behind to guard the cattle and baggage, while the rest moved on to the south. A short notice of the terrible devastations of these barbarians is preserved by Caesar (*B. G.* vii. 77.) They ravaged Celtica; and the people, who shut themselves up in their towns, were compelled by famine to eat one another. From Celtica the invaders passed into the Provincia; and, in B. C. 109, the consul M. Junius Silanus was defeated by them (Liv. *Ep.* 65). In B. C. 107 L. Cassius Longinus had the province of Transalpine Gallia. The Tigurini, one of the Helvetian pagi, under the command of Divico, were entering the country of the Allobroges, who were within the Provincia, and the consul went to meet them. The Roman commander fell in the battle, and his army was ignominiously compelled to pass under the yoke. The text of Orosius (v. 15), which is undoubtedly corrupt, states that Cassius pursued the Tigurini to the ocean, where he was defeated; but the Leman lake was probably the place. (Liv. *Ep.* 65.) L. Calpurnius Piso, who commanded under Cassius, perished in the battle. He was the grandfather of the Piso whose daughter Caesar married (*B. G.* i. 12). M. Aemilius Scaurus, a legatus probably of Caepio, the consul of the following year, was defeated about this time by the Cimbri, and being taken prisoner was killed by a prince named Boiorix, because he advised the Cimbri not to invade Italy. (Liv. *Ep.* 67.)

In B. C. 105 the consul, Cn. Manlius Maximus, was in Gallia north of the Alps, with Q. Servilius Caepio, consul in the preceding year. It was during Caepio's consulship, it seems, that he took and plundered Tolosa, the capital of the Volcae Tectosages, who had formed an alliance with the invading barbarians, or showed a disposition to do so. (Dion. Cass. *Frag.* 97.) The consul and Caepio were encamped separately near the Rhone, when the barbarians fell upon them, and stormed one camp after the other. The incredible number of 80,000 Roman soldiers is said to have perished. (Liv. *Ep.* 67.) Among the few who escaped was Q. Sertorius, who saved himself by swimming over the Rhone. After such a victory it is not surprising that the invaders advanced further south. The Cimbri ravaged the country between the Rhone and the Pyrenees, and entered Spain. But they were driven back by the Celtiberi, and returning into Gallia joined the Teutones. The brief notices of these wars generally mention the Cimbri and Teutones together. We have hardly any evidence whether they were two people or one. It is generally assumed that the Teutones must be a Teutonic race, as their name would show; but this is not conclusive. The Cimbri are also supposed by some writers to be a Germanic people, though the reasons for this supposition are not sufficient. Plutarch (*Marius*, c. 11) has collected some of the opinions about the origin and nationality of these people, and nobody has found out anything better yet. It was a whole nation in movement, with their waggons, dogs, wives, and children. The Romans appointed C. Marius consul for the third time, B. C. 103, to continue the war against the barbarians. Soon after his arrival in the province he made the cut at the outlet of the Rhone the traces of which still remain. [FOSSA MARIANA.] Marius had with him L. Cornelius Sulla, as legatus, who defeated the Tectosages, who were in arms against the Romans, and took their king Copill prisoner. (Plut. *Sulla*, c. 4.) The barbarians now divided themselves into two parts. The Cimbri, with the Helvetic Tigurini, crossed Helvetia to make their way into Italy by the Tridentine Alps. The Teutones, and a people with them named Ambrones, moved on towards the Ligurian country. (Plut. *Mar.* c. 15.) The story of the movements of the barbarians cannot be accepted as true. The fact of a body of barbarians advancing along the Rhone towards Italy, and of another body about the same time entering the basin of the Po from the north-east, is all that we know. C. Marius (B. C. 102.), now consul for the fourth time, entrenched himself near the junction of the Rhone and the *Isère*, while the countless host of barbarians past him on their way to the south. Marius followed the Teutones, and in a battle near Aquae Sextiae destroyed and dispersed them. Their king Teutobocchus, a gigantic barbarian, was made prisoner, and afterwards walked in Marius' triumph at Rome. (Florus, iii. 3.) In the next year, C. Marius, consul for the fifth time, with his colleague Lutatius Catulus, defeated the Cimbri in the country north of the Po. The destruction of these invaders kept Northern Gallia quiet for a time, and there was no great movement of the barbarians until B. C. 58.

In the wars which followed Sulla's usurpation, Q. Sertorius, he who escaped from the rout of Caepio's army on the Rhone, maintained in Spain the cause of the Marian faction; and many of this party fled to the Provincia. Some of the Aquitani served under Sertorius in Spain, where they learned the art of war. (*B. G.* iii. 23.) In B. C. 78 L. Manilius, proconsul of Gallia, was obliged to quit Aquitania with the loss of his baggage; and the legatus, L. Valerius Praeconinus, was defeated and killed. (*B. G.* iii. 20.) In B. C. 76 Cn. Pompeius marched into Spain against Sertorius. He made his way into the Provincia, over the Alps, by a new route to the Romans, and his road to Narbonne was marked by blood. The Galli of the Provincia were in arms against the Romans. Pompeius gave the lands of the Helvii and Volcae Arecomici, who had been the most active in the rising, to the Massaliots. (Caes. *B. C.* i. 35.) Pompeius left M. Fonteius governor of the Provincia. During his administration the Provincia was in rebellion, and the Galli attacked both Massilia and Narbo, but Fonteius drove them off. He was three years in Gallia, during which time the country was drained of its resources to supply the Roman armies opposed to Sertorius in Spain. Fonteius was also charged with enriching himself by illegal means; and when affairs were more settled, B. C. 69, he was tried at Rome, on charges made by the Allobroges and Volcae, for the offence of Repetundae. He was

defended by Cicero; part of whose oration on this occasion is extant.

Another governor of the Provincia, during B. C. 66, 65, C. Calpurnius Piso (consul B. C. 67), was prosecuted by C. Julius Caesar B. C. 63 on a charge of repetundae and other offences. Cicero defended him, and he was acquitted.

In the consulship of Cicero (B. C. 63) Catilina and his desperate associates made proposals to the ambassadors of the Allobroges who were then at Rome. The ambassadors had come to get protection from the senate against the greediness of the Roman governors. They were overwhelmed with debt, both the state and individuals; a common complaint of the provincial subjects of Rome. The Romans levied heavy contributions on those people who had made most resistance, and both communities and individuals felt it. Besides this, the Gallic cultivator seems to have been always in debt. He borrowed money from the Roman negotiatores at a high rate, and his profits would be hardly sufficient to pay the interest of the money. The profitable business of feeding sheep and cattle was in the hands of Romans, who probably got the exclusive use of much of the pasture land. As the Allobroges were a conquered people, we may conjecture that their waste lands had been seized by the Roman state, and were covered with the flocks of Romans who paid to the Roman treasury a small sum for the right of pasture. P. Quinctius, for whom Cicero made a speech which is extant, had a good business in Gallia as a flock-master ("Pecuaria res satis ampla," *pro P. Quinctio*, c. 3). A Roman named Umbrenus, who had been a "negotiator" in Gallia, undertook to open the conspiracy of Catiline to the Allobroges, and he promised them great things if their nation would join in the rising. From fear, however, or some other cause, the Allobroges betrayed the conspirators to the consul Cicero. (Sallust, *Cat.* 40; Appian, *B. C.* ii. 4.) It does not appear that the ambassadors got anything for their pains, though they well deserved it. There were signs of insurrection in Southern Italy as well as in Gallia Citerior and Ulterior, and the revelations of the ambassadors saved Rome at least from a civil war.

The Allobroges at home were not satisfied with the mission to Rome, for they rose against the Romans, and ravaged the country about *Narbonne*. Manlius Lentinus, a legatus of the governor C. Pomptinus, narrowly escaped perishing with his army near the *Isère*, having fallen into an ambuscade laid by Catugnat, the commander of the Galli. By sending fresh forces across the Rhone, Pomptinus defeated the Galli near Solonium (perhaps *Sallonaz*), and ended the war by taking the place. (Dion Cass. xxxvii. 47; Liv. *Epit.* 103.)

Though the Greek and Roman writers give us no satisfactory information about the Cimbri and Teutones, they are quite clear about the people whom they call Germani. The Germani were on the east side of the Rhine, opposite to the Helvetii, with whom they were constantly fighting (Caes. *B. G.* i. 1), and to the other Celtic and Belgic peoples who lived along the Rhine from the territories of the Helvetii northward. The Germani had got a footing in the country of the Belgae long before Caesar's time [BELGAE]; and the Tribocci, also a German people, were settled in the plain between the *Vosges* and the Rhine about *Strassburg*, and consequently within the limits of the Celtae. A quarrel between the Aedui, who were east of the *Saône* and in the valley of the *Doubs*, brought fresh Germans into Gallia. One matter in dispute was the tolls on the navigation of the Arar. (Strab. p. 192.) The Sequani made an alliance with the Arverni to annoy the Aedui on one side, and on the other they brought over the Rhine Ariovistus, a chief of the Suevi. The German came with his hardy men, and soon reduced the Aedui to submission. An Aeduan named Divitiacus, a Druid, who had the title and rank of Vergobretus, escaped into the Provincia, and thence made his way to Rome to complain of the tyranny of the German. (Caes. *B. G.* i. 30.) Cicero (*de Divin.* i. 40) entertained this learned Celt at Rome, and his brother Quintus was acquainted with him when he was one of Caesar's legati in the Gallic War. Ariovistus, after defeating the Aedui, took possession of one third part of the lands of his friends the Sequani; and, as new comers from the other side of the river had to be provided with lands, he demanded of the Sequani another third. (*B. G.* i. 31.) This was the state of affairs in that part of Gallia when (B. C. 60) a rumour reached Rome that the Helvetii were preparing to move from their country. (*B. G.* i. 2.) The Romans had already suffered from the arms of the Tigurini one of the four Helvetic pagi. This movement of a whole people was an attempt to seize the supremacy of Gallia, and in the end to eject the Romans. In B. C. 59 C. Julius Caesar was consul; and it happened that during this year Gallia was quiet, partly owing to Caesar's own contrivance, perhaps, for it was during his consulship that the savage German Ariovistus was honoured with the title of "Rex atque amicus" (*B. G.* i. 35) by the Roman senate. Caesar obtained for his "provincia," after the expiration of his consulship, Gallia Cisalpina and Illyricum, with Gallia north of the Alps, for five years; and he had a general commission for doing what he liked north of the Alps under the name of protecting the friends and allies of the Roman people. (*B. G.* i. 35.) Early in B. C. 58 he heard that the Helvetii were beginning to move from their country, and the road they were going to take was through the Provincia. Caesar hastily quitted Rome, crossed the Alps, and in a few days he was at Geneva.

The conquest of Gallia by Caesar is told with great brevity by himself. His purpose was to describe his military operations, and he tells us very little more about Gallia than what strictly belongs to the matter. In one instance (vi. 11—20) he has made a digression to speak of the institutions and manners of the people; but he has given no description of the country except his brief introduction (*B. G.* i. 1). All the rest that we learn about the country and the people is told as part of his military operations; but we may learn from it more of the state of Gallia than from the learned labours of a modern compiler. His war with the Helvetii may be more conveniently spoken of under that heading. [HELVETII.] After driving this nation back to their homes he went against the German Ariovistus. His course was to Vesontio (*Besançon*), the capital of the Sequani, on the *Doubs*, the position of which he has well described. From *Besançon* the direction of his march is not clearly stated: but he reached a large plain, and defeated Ariovistus five miles from the Rhine; for five miles is the true reading, not fifty. (Caes. *B. G.* i. 31—54.) The battle was fought in the plain between the *Vosges* and the Rhine, somewhere north of *Bâle*. Nothing more is

said of Germans in this part of Gallia after the battle near the Rhine: the news of the defeat prevented others from coming over. Caesar only came into the country of the Sequani to drive out the Germans, but he left his army there for the winter, and crossed the mountains into Cisalpine Gallia to hold his circuits ("conventus agere," *B. G.* i. 54). In the winter the Belgic nations formed a union to defend themselves, for they suspected that Caesar would attack them after he had reduced the country of the Celtae. They were urged to arms by some of the Celtae, who did not like to see the Romans wintering in their country. Caesar, who gives these reasons for the combination of the Belgae, adds another; that the great men in Gallia, and those who had the means of hiring followers, were accustomed to usurp royal power whenever they had a chance, and, if the Roman dominion were established, they knew this mode of making what their modern imitators call a "coup d'état" would not be possible (*B. G.* ii. 1). Caesar in his Commentarii mentions several instances of this kind of usurpation. His second book contains his history of the war with the Belgae (B. C. 57). The Remi submitted from the first. The submission of the Suessiones, Bellovaci, and Ambiani followed. He defeated the Nervii and their allies in a great battle on the Sabis (*Sambre*); and then took the stronghold of the Aduatuci, who were the descendants of the Cimbri and Teutoni. (*B. G.* ii. 29.) The survivors of the Aduatuci were sold, and the number reported to Caesar was 53,000. They were purchased by the mercatores who of old followed the Roman camp (Liv. x. 12) and followed Caesar's camp (*B. G.* vi. 31). We do not see how the mercatores could make anything of their bargain, unless they had some escort to assist in conveying the slaves to the nearest market, which would be the Provincia; or it may be that the Belgians would have no objections to buy a few of these intruders. The sale of slaves was one way that Caesar had of raising money. After the great battle with the Nervii, P. Crassus with a single legion was sent to the Veneti, Unelli, Osismi, Curiosolitae, Sesuvii, Aulerci, and Redones, whom Caesar calls "the maritime states which border on the Ocean." All these people submitted to a mere youth at the head of a few thousand men. The Transhenane Germans also sent to Caesar to proffer hostages and to do as they were bid. The proconsul was in a hurry to visit Italy and Illyricum, and he told the Germans to come and see him the next summer. We have no evidence of the Roman armies having been led north of the basin of the Rhone before Caesar's Belgian campaign. The rapidity of his movements, his success, and his savage treatment of those who resisted, struck terror into the barbarians. He placed his soldiers in winter quarters between the *Seine* and the *Loire*, and south of the *Loire*, in the territory of the Carnutes, Andes, and Turones, and immediately went to Italy. (*B. G.* ii. 35.)

Caesar sent a legion and some cavalry under Ser. Galba to winter in the country of the Nantuates, Veragri, and Seduni, who occupied the country from the north-eastern boundary of the Allobroges and the Leman lake to the highest Alps. They were in the great valley called the Vallais, between the Bernese and the Pennine Alps. Galba placed part of his troops in the country of the Nantuates, who were nearest to the lake, and he fixed himself with the remainder at Octodurus (*Martigny*). Caesar says that the purpose of Galba's mission was to clear the pass over the Alps by which the "mercatores" were accustomed to go at great risk and with the payment of heavy tolls. These "mercatores" were the enterprising Italian traders who crossed the pass of the *Great St. Bernard* from Cisalpine Gallia to carry their wares among the Galli. Galba was attacked by the people in his quarters at Octodurus, which he left after driving off the enemy; and, retreating through the country of the Nantuates into the territory of the Allobroges, where he was within the Provincia, he spent the winter there. (*B. G.* iii. 7.)

Caesar was recalled from Italy (B. C. 56) by a rising of the maritime states, whose submission had perhaps only been made to gain time; but the immediate provocation was the demand for supplies made on some of them by P. Crassus, who was wintering somewhere about *Angers* with a legion. The movers of this war were the Veneti, a skilful maritime people, who had many ships with which they traded to Britain. (*B. G.* iii. 8.) Caesar's campaign against these states, and the sea-fight, are one of the most difficult parts of the Commentarii to explain [VENETI.] He defeated the fleet of the Veneti; and Q. Titurius entered the country of the Unelli, who submitted. Before the battle Caesar sent P. Crassus into Aquitania with twelve cohorts, to prevent the Aquitani from coming to the aid of the Armoric states. Crassus first defeated the Sotiates, who lived about the modern *Sos*, between *Auch* and *Bazas*. (*B. G.* iii. 21.) The Vocates and Tarusates, who were next attacked, sent for aid from Spain, which is some evidence in confirmation of the relationship of these Aquitani to some of the Spanish peoples. [AQUITANI.] The Spanish auxiliaries whom Caesar names were Cantabri. (*B. G.* iii. 26.) After defeating the Aquitani and their Spanish allies in the wide plains south of the *Gironde*, Crassus received the submission of the greater part of Aquitania; the names of the peoples are mentioned by Caesar. (*B. G.* iii. 27.) The position of several of these tribes can be determined; but the position of others is uncertain.

The summer was near ended, and Caesar had put down all his enemies except the Morini and Menapii, who were in arms. The Morini lived along the channel, from Gesoriacum (*Boulogne*) northwards at least as far as Castellum Morinorum (*Cassel*). [CASTELLUM MORINORUM.] The enemy fled into the forests and marshes, where the Romans followed them, not without loss. Caesar began to cut a road through the forests, and he had just reached the enemy, when the heavy rains compelled him to retire. (*B. G.* iii. 29.) Before taking leave of the Morini he wasted their lands, and burnt all the buildings that he could reach. He placed his army in quarters between the *Seine* and the *Loire*, in the country of the Aulerci and Lexovii.

In the next year (B. C. 55) the Usipetes, whom Caesar calls Germani (iv. 1), and the Tenctheri, crossed the Rhine, and fell on the Menapii. These invaders were themselves driven on by more powerful enemies, the Suevi, whose habits Caesar describes (*B. G.* iv. 1); and he states that the "mercatores" used to go into their country. Here we have the evidence of the Roman proconsul to the fact of mercatores crossing the Rhine into Germany before the Roman arms had been carried over the river. It is here assumed that these mercatores were Italians. Caesar determined to stop these German invaders,

who, after living on the Menapii during the winter, had moved south into the territories of the Eburones and the Condrusi, who were dependents of the Treviri. The Germans had got as far south as *Liège*, when Caesar came towards them. He tells us his own story of the treacherous dealing of the Germani with him, but he also shows that he was quite a match for them in cunning. The Germans at last were fallen upon by the Romans at the confluence of the Mosa and Rhenus ("ad confluentem Mosae et Rheni," as it is in Caesar's text, iv. 15), where those who escaped the Roman sword were drowned in the river. There is a great difference of opinion about the explanation of this campaign. But the writer still thinks that this river Mosa is the *Mosel*, and that the Germans were beaten and drowned near *Coblenz*. A little below *Coblenz*, if this explanation is accepted, and between *Coblenz* and *Andernach*, Caesar built a wooden bridge on which he passed over the Rhine to the German side (*B. G.* iv. 17), rather to make a display of Roman power than for any other purposes. He stayed eighteen days in Germany, and returning into Gallia destroyed his bridge (iv. 19). The rest of the summer was occupied with Caesar's first expedition to Britain, the immediate motive for which, he says, was the information that he had of aid being supplied from Britain to the Roman enemies in almost all the Gallic wars. (*B. G.* iv. 20.) The fact may be true or not: he does not say that it was so. He has mentioned one occasion (*B. G.* iii. 9) when the Veneti sent to Britain for aid; but he does not say that it came. What he says (iv. 20) may be fairly interpreted to apply to the wars of the Romans with the Galli before his time, as well as to his own time. Caesar remarks that "few persons" went to Britain except "mercatores," and they were only acquainted with the coast and the parts which were opposite to Gallia. These "mercatores" may have been Italians from the Provincia, and also Galli. One would suppose that in those days nobody would go to Britain except traders, but Caesar's expression of "few persons" is explained by other parts of his work. (*B. G.* ii. 14.) Political refugees used to run away from Gallia to Britain. Caesar sailed from Portus Itius (*Wissant*), and landed about *Deal* on the *Kent* coast. On his return to the French coast the Morini, whom he had left on good terms, could not resist the temptation of plundering some 300 Romans, who had landed on a different part of the coast from the rest of the troops (iv. 37). But the Morini got nothing by their treachery; and they lost many of their men in the pursuit by the Roman cavalry. Labienus also entered their country, and the Morini submitted; for this autumn had been a dry season, and the Romans were not stopped by the waters. The country of the Menapii, who lived on the Lower Rhine and the Lower Mosa, was mercilessly ravaged this autumn. The people hid themselves in their thickest forests, while the Romans wasted their lands, cut down the corn, and burnt the buildings. (*B. G.* iv. 38.) Caesar placed all his men in winter quarters within the territory of the Belgae.

Caesar prepared for his invasion of Britain in B. C. 54 by building a great number of ships in Gallia, but he had to get from Spain the materials for fitting them out. (*B. G.* v. 1.) In this spring he visited the country of the Treviri, who were on the Rhine above and below *Coblenz*, and he settled the disputes between the two factions. These Gallic states were continually distracted by quarrels among the chief people. Caesar sailed on his second expedition to Britain from Portus Itius, and landed on the same part of the British coast as in his first expedition. (*B. G.* v. 8—23.) On his return he found that the harvest had failed in Gallia, which made it necessary for him to disperse his troops in winter quarters (v. 24). He had various ways of keeping the Galli quiet. If he found a man who could be useful and was fit for the place, he would make him a king, as in the case of Tasget, who was a man of high rank among the Carnutes, for his ancestors had held royal power. Caesar, finding Tasget useful, restored him to his ancestral rank; but in the third year of his reign he was murdered, and a great number of persons were implicated in the conspiracy. (*B. G.* v. 25.) In this winter the Romans had a great loss; a division of the army was cut off in the country of the Eburones; and Q. Cicero, the brother of M. Cicero, had great difficulty in defending his camp against the Nervii till Caesar came to his assistance. (*B. G.* v. 38—52.) Caesar spent all this winter in Gallia. Things were in too disturbed a state to let him leave. The Senones had a king, Cavarin, whom Caesar had made them a present of. They were going to put their king to death by a determination of the whole people, or the senate at least (publico consilio); but the king, hearing of their designs, escaped to his friend the proconsul. Caesar summoned the senate of the Senones, and the senate refused to come. In this winter the Treviri attacked the camp of Labienus, who was on their borders; but Induciomar, the leader of the Treviri, was killed, and the assailants were defeated. (*B. G.* v. 58.)

In B. C. 53, Caesar, expecting fresh troubles in Gallia, increased his forces. (*B. G.* vi. 1.) After checking a rising of the Nervii, he summoned the states of Gallia to assemble in the spring, as his practice had been, and all came except the Carnutes, Senones, and Treviri. He does not mention the place to which they were summoned; but he moved the meeting to Lutetia Parisiorum (*Paris*), in order to be nearer to the Senones, who soon submitted, and also the Carnutes. (*B. G.* vi. 4.) His principal business now was with the Treviri and Ambiorix, king of the Eburones, who had cut off the Roman troops in the previous winter. The Menapii were friends to Ambiorix, and they had been guilty of the insolence of never having sent ambassadors to Caesar. He entered their country with his forces in three divisions, burnt as usual all that he came near, and carried off many head of cattle and many prisoners. (*B. G.* vi. 6.) This brought them to terms; and the proconsul without delay set off to punish the Treviri, who had got Ambiorix some friends among the Germans east of the Rhine. Before Caesar came Labienus had defeated the Treviri; and on his arrival Caesar built a second wooden bridge over the Rhine, a little above the place where he built the first, and went a second time into Germania. (*B. G.* vi. 9.) This second passage of the Rhine was not marked by any great event. The Ubii, a nation on the east bank, who will afterwards appear on the Gallic side, humbly submitted; and Caesar, finding that his real enemies on the German side were the Suevi, made inquiries about them. They had retired with all their forces a long way, and planted themselves at the place where a forest of boundless extent commenced. There they were waiting for the Romans, who prudently turned their backs on the Suevi and returned by their bridge (vi. 10). Being bent on taking Ambiorix, who had

done him so much mischief, Caesar entered the country of the Eburones. He left his heavy material with Q. Cicero at Aduatuca, the winter quarters of the troops that had been destroyed the year before. (*B. G.* vi. 32.) Aduatuca seems to be the site of *Tongern*, and, as Caesar says that it was about the middle of the territory of the Eburones, it fixes their position. [ADUATUCA; EBURONES.] While Caesar was wasting the lands of this unfortunate people, some Germans, Sigambri, crossed the Rhine, and fell on the camp of Q. Cicero. (*B. G.* vi. 35.) Caesar returned to the camp, but the Sigambri had time to get safe off with their booty. (*B. G.* vi. 41.) Again he set out to vex the Eburones, as he expresses it; and we have his own word for what he did: he burnt every building that he could see, drove off the cattle, and the corn that his men and beasts did not consume was laid by the rains. He left the country with the belief that, if any of the Eburones had escaped him, they would die of hunger. (*B. G.* vi. 43.)

After this merciless devastation Caesar summoned the states of Gallia to Durocortorum (*Rheims*), where he made inquiry into the conspiracy of the Senones and Carnutes. Acco, who had been the cause of the rising, was flogged to death; and his accomplices ran away. (*B. G.* vi. 44.) Caesar put his troops in quarters among the Treviri, the Lingones, a people who had always been quiet, and at Agendicum (*Sens*), the chief town of the Senones. He went into Italy to hold the conventus.

The Galli, hearing of disturbances at Rome this winter, thought that Caesar would be detained in Italy (*B. G.* vii. 1), and this would be a good opportunity for getting rid of the Romans. The Carnutes began, and the Arverni next rose under a brave and skilful commander Vercingetorix, who stirred up the Galli north and west of the Arverni as far as the ocean. This brought Caesar into the Provincia in the depth of winter. (*B. G.* i. 52.) He cut his way through the snows on the *Cévennes*, six feet deep, and came down on the Arverni, who did not expect him by that way. (*B. G.* vii. 8.) But Caesar was in the neighbourhood of Vercingetorix, who, at the request of the Arverni, advanced to their aid from the country of the Bituriges, whom he had brought over to his side. Unless Caesar could collect his scattered forces, he could not make head against Vercingetorix. He resolved to do this himself, without the knowledge of his men, whom he left under the care of Brutus; he went across the *Cévennes* again in the depth of winter to Vienna (*Vienne*) on the Rhone, where he found some newly raised troops of horse, who had been ordered to assemble there. From Vienna he travelled day and night to the country of the Lingones, where he had two legions. Having reached these troops, he summoned the rest of his forces from the country of the Senones and the Treviri, and got them all together before the Arverni could hear of his approach. He left two legions and all his heavy material at *Sens*, and set out towards the country of his allies, the Boii, between the *Allier* and the *Loire*, whom Vercingetorix was threatening. His march was rapid and terrible. In two days he took Vellaunodunum, a town of the Senones, and then came right upon Genabum (*Orléans*) on the *Loire*, where the Carnutes, at the beginning of the outbreak, had murdered the Roman "negotiatores" who were living there. [GENABUM.] He broke into the town, which his men sacked; he left it in flames, and crossed the *Loire*. (*B. G.* vii. 11.) He was now in the country of the Bituriges (*Berri*). The first town that he took was Noviodunum. He then came on the capital Avaricum (*Bourges*), which was defended by a strong wall, made with great skill The Galli had a way of building their town walls, which Caesar describes very briefly and very well (*B. G.* vii. 23); this people had made some progress in the art of defending places. The siege was a work of great difficulty, and the sufferings of the Roman soldiers were extreme; for it was winter, and they had to work in the mud, the cold, and in continual rain. The Roman commander tells the end of the affair in a few words (*B. G.* vii. 28): "The soldiers, whose passions were roused by the massacre at Genabum and their own sufferings, spared neither the helpless through age, nor the women, nor the children; out of the whole number, who were about 40,000, only 800, who had hurried out of the place on hearing the shouts of the invading enemy, escaped safe to Vercingetorix."

Caesar found stores in Avaricum, and, the winter being over, he was ready for a regular campaign. But he had first to settle a domestic dispute among the Aedui. (*B. G.* vii. 32.) Two men had been elected to the chief magistracy, an annual office, and the constitution allowed only one. The whole state was in arms, one party against the other. Caesar summoned the Aedui to Decetia (*Décise*), an island on the *Loire*, and settled the dispute in favour of one of the men. He exhorted the Aedui to give him their assistance in the war, with fair promises of what he would do for them after Gallia was completely subdued. The position of the Aedui, between the *Upper Loire* and the *Saône*, made their alliance most important for the Romans. It was the easiest line of communication between the north part of the Provincia and the basin of the *Seine*. Caesar was still afraid of the Senones and the Parisii, and he sent Labienus with four legions into that country. [PARISII.] He marched south with six legions, with the intention of taking the hill town of Gergovia, in the country of the Arverni, in the upper part of the basin of the *Allier*. This, his most signal failure in Gallia, is told in another place. [GERGOVIA.] After his defeat before Gergovia Caesar was in great straits. He moved northwards to join Labienus; but his treacherous friends, the Aedui, seized Noviodunum (afterwards Nevirnum, *Nevers*) on the *Loire*, where Caesar had great stores, and the booty that he had got in the Gallic War. (*B. G.* vii. 55.) His military chest also was there. His enemies lined the banks of the *Loire* with troops, and the river being swollen by the melted snows was difficult to pass. He could not think of retreating. It would be a confession that he was beaten. Nor could he attempt to cross the *Cévennes*, where the roads were almost impassable; besides, Labienus was on the *Seine*, and he was afraid that he would be cut off. Nothing remained but to cross the river, which he accomplished. He found corn and cattle on the east side, and was joined by Labienus, who was as lucky as himself in escaping from a very dangerous position (*B. G.* vii. 57—62), and getting safe to *Sens*. All Central and Western Gallia was now in arms, and Vercingetorix was chosen commander-in-chief. The Remi and Lingones still stuck to the Roman alliance; and the Treviri, who were kept busy by their German neighbours, sent aid to neither side. Vercingetorix bestirred himself to rouse all the country against the Roman proconsul.

He pushed on the Gabali, and some of the Arverni against the Helvii, who were within the Provincia; and the Ruteni and Cadurci were sent to ravage the land of the Volcae Arecomici, who were also within the Provincia. (*B. G.* vii. 64.) Caesar, knowing that the enemy was superior in cavalry, and that all the roads into the Provincia and Italy were blocked up, got cavalry from over the Rhine, from some of his German friends there, and light troops who fought among the cavalry after German fashion. The proconsul, however, had an eye to the safety of the Provincia, and he began to move through the borders of the Lingones into the country of the Sequani. He was on his road to the Provincia, with the intention, no doubt, of returning when he had got reinforcements. The occasion was tempting to the Galli. They attacked him on his march, and were defeated. (*B. G.* vii. 67.) The Germans contributed largely to the victory. All the cavalry of Vercingetorix was routed, and he fled to Alesia, a town of the Mandubii. [ALESIA.] The siege of this place and the capture of Vercingetorix put an end to the campaign, the result of which was more unfortunate to the Galli than glorious to Caesar. But a man of less ability and energy would have perished, with all his army.

The eighth book of the Gallic War is not by Caesar, though it is possible that he left some memoranda which have been used by the author. Gallia (B. C. 51) was still not quiet. The Bituriges were again preparing to rise, but they were soon checked. The divisions among these Gallic people were more fatal to them than the Roman army. The Carnutes were quiet while Caesar was putting down the Bituriges, and they began to attack them as soon as they had yielded to the Romans. The Bituriges applied to Caesar for protection. It was a hard winter when the Romans again entered the territory of the Carnutes. Caesar sheltered his infantry as well as he could in the ruins of Genabum, and sent out his cavalry to scour the country. The houseless Carnutes had no place of refuge except the forests, which could not protect them against the severity of the season. A large part of them perished, and the rest fled to the neighbouring states. (*B. G.* viii. 5.)

The last great struggle of the Galli was made north of the *Seine* by the Bellovaci and their allies. This campaign, which is not very well told by the author, contains some difficulties (*B. G.* viii. 7—22), but it is well worth a careful study. These Belgae and their allies showed considerable military skill. They seem to have learned something from their enemy, and the Roman general is said to have acknowledged that their plans were "very judicious, and showed none of the rashness of a barbarous people." (*B. G.* viii. 8.) The defeat of the Bellovaci and their allies was considered by Caesar the end of his Gallic wars. (*B. G.* viii. 24.) The revengeful proconsul had not yet caught Ambiorix, nor forgotten him. He once more entered his country, and did all the mischief that he could, thinking, as the historian says (*B. G.* viii. 24), that if he could not catch Ambiorix, the next best thing for his honour (dignitas) was to treat his country in such a way that his people, if any were left, might hate him so much, for the misfortunes that he had brought on them, as never to let him come among them again.

The last town that Caesar had to besiege was Uxellodunum, the site of which is uncertain. It was a town of the Cadurci, in the basin of the *Garonne*, and perhaps on the Oltis (*Lot*). When Gallia revolted in B. C. 52, Drappes, a Senon, had got together what the historian calls (*B. G.* viii. 30) some men of desperate fortune. He had also induced slaves to join him, men banished from the various towns of Gallia, and robbers; with this rabble he had joined Dumnacus, a leader of the Andes, who was up in arms in the country of the Pictones (*Poitiers*). C. Caninius and C. Fabius easily defeated the rebels, as the Romans would call them, near the *Loire*. Drappes escaped from the dreadful slaughter with about two thousand men, and, in company with another adventurer, Lucterius, a Cadurcan, entered the country of the Cadurci. It is worthy of notice that the Carnutes were in the battle on the *Loire*. This obstinate people had not yet come to terms with the Romans. They had been cut to pieces, driven from their homes and dispersed, and again appeared in arms. But it was the last time. They now submitted to the Roman tyranny, and all the Armoric states followed their example. (*B. G.* viii. 31.) The geographical position of the Carnutes, and their courage, made them the defence of all the states to the west between the *Seine* and the *Loire*.

Drappes and Lucterius shut themselves up in Uxellodunum, and Caninius began the siege. Caesar, leaving M. Antonius among the Bellovaci, came among the Carnutes, against whom he had a heavy grudge; for the Carnutes began the great rising in B. C. 52, which had nearly driven him out of Gallia. He caught Gutruat, whom he charged with being the author of all the mischief, and flogged him to death. (*B. G.* viii. 38.) This example was considered sufficient. Nobody else was punished. The reports that he had from Caninius about the resistance of Uxellodunum, irritated Caesar. He despised the rebels, but he thought that he ought to make an example of them. The first five years of his government had been extended by another five years, which commenced from the beginning of B. C. 53. It was now B. C. 51, and the Galli knew that he had not long to stay; it was necessary, therefore, to show them what they might expect, if they were rebellious. His treatment of the prisoners after the capture of Uxellodunum [UXELLODUNUM] is the most disgraceful part of his history. (*B. G.* viii. 44.)

He now thought that he had finished his work; and he had. Gallia remained for centuries a Roman country. Caesar, who had never seen Aquitania, paid that country a visit, and found it submissive. After going to Narbo, he spent a few days in visiting all the conventus of the Provincia, and settling its affairs. He placed his forces, for the winter, in Belgium, and west of the *Cévennes;* four legions in Belgium, a sign that he still feared that warlike people. He only placed two legions east of the *Cévennes,* and they were in the country of the Aedui, a nation that had still great influence among the Gallic people. He spent the winter at Nemetocenna (*Arras*) in the present department of *Pas de Calais*, not a place which an Italian would choose to winter in. But the author (*B. G.* viii. 49) explains this. He wished to conciliate the people north of the *Seine*. He treated the states with respect, made presents to the chief men, imposed no new contributions; and he endeavoured to make them satisfied by a mild administration, after being exhausted by long and bloody wars. After the winter he went into North Italy, a sign that he feared no rising in Gallia. He was received with rejoicings by all the municipia and coloniae

of Gallia Togata. [GALLIA CISALPINA.] The town gates, the roads, and all the places by which he passed were decorated with every device that could be thought of. The whole population, with their children, came out to meet him. The temples and the fora were set out with all the pageantry of a Roman religious festival. The wealthy showed their magnificence, and the poor their good will. The Italians of Cisalpina Gallia were proud of their governor; for he had tamed the warlike nations north of the Alps, the men who for centuries had been the terror of Italy. No commander ever better deserved such fame as is due to military success. The conquest of Gallia is the greatest exploit that a soldier has ever accomplished.

Caesar returned to Nemetocenna; and, for some reason which does not appear, called all his troops from their quarters, and led them to the borders of the Treviri. There he, the Pontifex Maximus of the Romans, the head of the religion of the state, performed the solemn ceremony of a lustratio, or purification. Both he and his men had much need of it. The war was over, the country was quiet; and he moved about just enough to keep himself in health and his troops. (*B. G.* viii. 52.) It was B. C. 50, the year before he crossed the Rubicon. It is hard to understand how so busy a man got through an idle summer. The next year he had plenty to do in Italy.

Caesar really makes four divisions of Gallia, though he formally mentions only three, for he excludes the Provincia; nor does he determine the limits of the Provincia, though we can make them out accurately enough. Of these four divisions, Provincia, Aquitania, the country of the Celtae, and the country of the Belgae, two have been described. [AQUITANIA, BELGAE.] The limits of the Provincia are described in that article. [PROVINCIA.] The Alpine tribes do not belong to any of these divisions.

Caesar's threefold division of Gallia, excluding the Provincia, was not arbitrarily made by himself; it is a division founded on the geographical character of the country and the national character of the people. We see from his Commentaries that the Celtae knew their own limits well, both on the side of the Aquitani and on the side of the Belgae. He has traced the northern boundary of the Celtae by the *Seine* and its great branch the *Marne*, but he has not mentioned the boundary from the source of the *Marne* to the Rhine. He did not go further north in this part than the country of the Lingones; and it is not his manner to tell us what he did not know, or what did not concern his military operations. However, the boundary of the Celtae, from the source of the *Marne* to the Rhine, may be determined well enough for all purposes. [BELGAE.] These natural divisions of Caesar are mentioned by later writers as existing divisions, though the political divisions were changed. Mela (iii. 2) makes the *Garonne* the boundary of Aquitania, though it was not so in his time; but if we take his division to be a division according to races, which he seems to mean, it is true. Pliny (*H. N.* iv. 17) also says that Gallia Comata, which is all Gallia except the Provincia, is distributed among three peoples, whose boundaries are chiefly marked by rivers: from the Scaldis (*Schelde*) to the *Seine* is Belgica; from the *Seine* to the *Garonne* is Celtica; and thence to the Pyrenees is Aquitania. This is correct for Celtica considered as the country of the Celtae; but when he adds, "which Celtica is also called Lugdunensis," he makes an error, for Lugdunensis did not extend to the *Garonne*. But the error is in the form of expression, and it is easy to see how he fell into it.

The following are the nations of Celtica, as Pliny calls the country of the Celtae. Caesar does not use the term Celtica. The HELVETII were between the Jura, the Leman lake, and the Rhine. The SEQUANI were west of the Helvetii, and extended to the *Saône*: they had the valley of the Alduasdubis or Dubis (*Doubs*). The south part of the country between the *Saône* and the Rhone, the modern department of *Ain*, was occupied by the AMBARRI. The ALLOBROGES, who belonged to the Provincia, had some possessions north of the Rhone, and they would in this part be the neighbours of the Ambarri. The RAURACI, neighbours of the Sequani, were along the west bank of the Rhine: they extended from a point on the river above *Bâle* to the borders of the TRIBOCCI.

The AEDUI were west of the Sequani, and their territory extended westward to the *Loire*. The MANDUBII on the north were a dependent state of the Aedui. The position of the BRANNOVICES, or BRANNOVII, also dependents of the Aedui, is uncertain. The SEGUSIANI, or Sebusiani, on the west side of the Rhone, were also dependents of the Aedui; the colony of LUGDUNUM (*Lyon*) was planted in their country.

The ARVERNI were west of the southern part of the territory of the Aedui; and they had as dependent states the GABALI and VELLAVI, or Vellauni, on the south-east, and the CADURCI on the south-west.

The RUTENI, south of the Arverni, were in Caesar's time divided into two parts, Ruteni Provinciales (*B G.* vii. 7), who belonged to the Provincia; and Ruteni, who belonged to the country of the Celtae. The NITIOBRIGES were west of the Ruteni, and on the *Garonne*. The smaller part of their territory seems to have been south of the river, and they were considered to belong to the Celtae; but they may have been a mixed people. (Caes. *B. G.* vii. 31.) The BITURIGES VIVISCI, not mentioned by Caesar, were about *Bordeaux*.

The PETROCORII were north of the Nitiobriges, partly in the basin of the Duranius (*Dordogne*); and north-west of them were the SANTONES, extending along the sea from the aestuary of the *Garonne* to the borders of the PICTONES or Pictavi. The Pictones occupied the country along the sea northwards to the mouth of the *Loire*, and a considerable distance inland. The position of the LEMOVICES east of the Santones and Pictones, is indicated by that of the town of *Limoges*, and the extent of their country by the old diocese of *Limoges*. The BITURIGES CUBI, north of the Lemovices, occupied the rest of Celtica south of the *Loire*. The BOII, who had joined the Helvetii, were settled by Caesar (*B. G.* i. 28) in the territory of the Aedui. The INSUBRES, who are placed in the maps on the *Upper Loire*, north of the Vellavi, are unknown to Gallic history. [GALLIA CISALPINA.]

The TURONES had territory both north and south of the *Loire*; and their limits are those of the diocese of *Tours*. The ANDES or ANDECAVI were west of the Turones, and on the north side of the *Loire*. The NAMNETES or NANNETES were west of the Andes, on the north side of the *Loire*. North

of the Namnetes, along the coast, were the VENETI; and, further west, the OSISMI or OSISMII occupied the extremity of this peninsula. The CORISOPITI, a small people in the territory of the Osismi, are not mentioned by Caesar. The CURIOSOLITAE, one of the Armoric states, are north of the Veneti and east of the Osismi. The REDONES are mentioned by Caesar among the Armoric states: if they really extended to the sea, they could only have had the coast about the bay of *St. Michel*. The town of *ennes* shows their position in the interior. As to the Biducesii mentioned by Ptolemy, or Viducaesii (ii. 8. § 5), see the articles BIDUCESII and VIDUCASSES.

The position of the AMBILIATES, one of the Armoric states mentioned by Caesar, is unknown. The ABRINCATUI are not mentioned by Caesar. The UNELLI, an Armoric state (*B. G.* vii. 75), occupied the peninsula of *Cotantin*. The DIABLINTES and CENOMANI were east of the Redones, and north of the Andes. [AULERCI.] A territory adjoining to that of the Cenomani on the west was occupied by the ARVII, a small people not mentioned by Caesar. The SESUVII (*B. G.* ii. 34) were neighbours of the Diablintes to the north. Caesar and Ptolemy (ii. 8. § 5) place only the LEXOVII on the coast between the mouth of the *Seine* and the Unelli; but two small peoples, BAIOCASSES and VIDUCASSES, seem to have been comprised within their territory. The position of the EBUROVICES is north of the Cenomani, and on the south side of the *Seine*.

The CARNUTES were on the middle course of the *Loire;* and they also touched a part of the *Seine*. This position made their territory a central point of union for the Celtic nations, as we see in the history of the Gallic War. The Carnutes began the great rebellion in B. C. 52, and their submission in B. C. 51 was followed by that of the Armoric states. Their country was also the head-quarters of the Celtic Druids. (*B. G.* vi. 13.)

The position of the AMBIVARETI, who are mentioned by Caesar as dependents of the Aedui, has hitherto been undetermined. In a note to Long's edition of the Gallic War (vii. 90) reasons are given, which the editor thinks satisfactory, for placing them on the east side of the *Loire*, opposite to the Bituriges Cubi.

The PARISII had part of their territory north of the *Seine;* but still they were a Celtic people. Their chief place was Lutetia (*Paris*). Their neighbours the MELDI were on the *Marne;* and part of their territory was north of this river, which Caesar makes the boundary between the Celtae and the Belgae; which, as well as other like instances, shows that when he names the *Garonne*, the *Seine*, and the *Marne*, as boundaries of the Celtae, he speaks in general terms, and does not affect perfect accuracy — which, in fact, was impossible. *Paris* was an important position even in Caesar's time,—being on an island, *La Cité*,—and here he held a meeting of the states of Gallia. Under the later empire it became a chief residence. The Meldi on the *Marne* are not the Meldi whom Caesar speaks of.

The SENONES occupied the basin of the *Seine* and the *Yonne*, above *Paris*,—a nation that sent a colony to Italy, and once captured Rome. Their capital, *Sens*, retains the name of the people, and fixes a central point in their territory. The TRICASSES were on the main branch of the *Seine*, above the junction of the Icauna (*Yonne*): their chief town Augustobona is *Troyes*. The LINGONES were at the sources of the *Seine* and *Marne*, and on the high lands which run east to the Vosegus (*Vosges*). Caesar does not tell us that they were Celtae, but this conclusion may be easily derived from his work. Ptolemy and Pliny assign them to Belgica, which is true as to the political divisions of their time; but the Lingones were a Celtic people, and one of those that settled in Italy. No Belgic people crossed the Alps or invaded Italy; a fact which, among many others, proves that, politically and nationally, there was a marked distinction between the Belgae and the Celtae.

There is an ambiguity in Caesar's Commentaries which is owing to the words Gallia and Galli having two meanings. All Gallia (omnis Gallia) consists of three parts, one of which the people inhabit, who call themselves Celtae, but the Romans called them Galli. (*B. G.* i. 1.) When Caesar uses the word Gallia, he often means all Gallia; and when he uses Galli, he sometimes means the Gallic people generally. (*B. G.* iv. 20.) But his description of the habits of the Galli applies mainly, perhaps altogether, to Celtica; and in many passages, where he uses the word Galli, he means only the inhabitants of the central part south of the *Seine*. If any person will read attentively the description of the Galli (*B. G.* vi. 13, &c.), he will see that it does not apply to the Aquitani, of whom Caesar knew very little, and had little to do with; and certainly not at all to a very large part of the people whom he includes in the general term Belgae. He considered many of these Belgae to be Germans, pure and mixed. Of the Menapii and Nervii he knew little. The Treviri he considered to be as brutal as their neighbours the Germans. (*B. G.* viii. 25.) The Morini have a Celtic name, and were of Gallic stock, but they were chiefly hog-feeders and cattle-feeders; they had not the civilisation of the cultivators of the ground. The Bellovaci and the other pure Belgae were a warlike race, and they had towns, which indicates a certain degree of civilisation. They were nearer, both in position and character, to the Celtic tribes than any other of the Belgae, except the Remi. It seems probable that the Armoric peoples, the Veneti and others, being maritime, were in many respects different from the inland Celtae. Those Celtae, whose habits Caesar describes, the most civilised of the nation, were the Helvetii, Sequani, Aedui, Arverni, Carnutes, Senones, and their dependents. The Remi, though included in Caesar's general term Belgae, seem to have been closely connected with their southern neighbours; and in Caesar's time they were the rivals of the Aedui. (*B. G.* vi. 12.)

In a vine-growing country, and one where the vine is indigenous, as it is in Gallia, the culture of this plant is an indication of greater civility and of general social improvement. Strabo (p. 178) seems to suppose that in his time the vine hardly produced any thing north of the *Cévennes*. In the third century of the Christian aera it was cultivated on the slopes along the waters of the *Mosel*. But Gallia was, in Strabo's time, and even earlier, rich in cattle and hogs: and it had abundance of good pasture and good horses, as their large cavalry force shows. The Galli would give a large sum for a good horse. (*B. G.* iv. 2.) The southern and central parts were cleared to a great extent, and corn was grown in abundance even north of the *Seine*. The Provincia was considered by the Romans as another Italy in climate and products: and Strabo says

(p. 178) of Gallia generally, that "no part of it remained unproductive, except where there were swamps or forests, and even these parts were inhabited, yet rather on account of the populousness than by reason of the industry of the people; for the women are good breeders and careful mothers, but the men are more inclined to war than tilling the ground: but now," he says, "they are compelled to till the ground since they have laid down their arms."

There is no doubt that Gallia was a populous country in Caesar's time, populous at least after the measure of antiquity. There were not so many, nor such large, towns as there are now; and there may have been a larger surface covered with forest. We may suppose, also, that the lands on the rivers and in the low countries were less completely embanked: so there would be more swamp and marsh. But the dry lands were cultivated, and well-inhabited. The proofs are abundant. The news of the insurrection at Genabum in B.C. 52 was carried into the country of the Arverni, a distance of 160 Roman miles, as Caesar reckons it, between sun-rise and before the end of the first watch of the evening on a winter's day. (*B. G.* vii. 3.) This passage, which has sometimes been most absurdly explained, is a clear proof that the country was populous. The news was passed on from village to village. Men must have run to carry it; those who received the news ran on as fast as they could to the next village, and so on. In his wars we find that Caesar had few supplies from Italy. He could hardly get much, even from Cisalpine Gallia, except horses. The resources of the Provincia helped him greatly; but in many parts of Gallia he got all that he wanted from the country, —corn, cattle, hides, and materials for clothing. The war supported him, and even made him rich. The communications seem to have been pretty good in some parts. There were roads; well-known fords at the rivers, which imply roads; and wooden bridges, in Celtica at least. Caesar even mentions a bridge (*B. G.* ii. 5) over the Axona (*Aisne*), in the territory of the Remi.

The Galli were acquainted with the use of the metals. The Bituriges had skill in mining (*B. G.* vii. 22), which they found useful when the Romans besieged their town Avaricum. They worked iron mines extensively. Some of the Celtic nations coined money; the Sequani, for instance. They may have learned this from the Massaliot Greeks and their colonies, as well as the use of letters; for they used the Greek alphabet. There appears to be no evidence that the Galli ever had any other than the Greek or the Roman alphabet, which are the same.

Strabo (p. 189) has some remarks on the great natural advantages of Gallia, both for internal and foreign trade. He says, that it is worth while to observe the adaptation of the country to the rivers and to the sea, both the ocean and the inland sea; for, if any one will attentively examine, he will find that this is not among the least of the advantages of the country: "I mean," he says, "that the necessaries of life are easily interchanged among all, and the advantages are made open to all; so that, even in such things as these, one may believe that there is evidence of the work of Providence, the parts of this country being placed with respect to one another, not as chance might have it, but with wise purpose." The basin of the Atax (*Aude*), on which *Narbonne* stands, is connected with the basin of the *Garonne* by an easy country; and the basins of both rivers are connected with Spain by the passes at the two ends of the Pyrenees. Between the head of the *Saône* and the waters of the *Seine* is a portage of small extent; and there was a navigation down the *Seine* to the sea, and thence an easy voyage to Britain. As the navigation up the Rhone was difficult, some of the goods from the Provincia were taken in carts by an easy land road to the country of the Arverni and the *Upper Loire*, and so carried down to the ocean. There were four sea-routes from Gallia to Britain,—from the country of the Morini, from the *Seine*, from the *Loire*, and from the *Garonne*. These natural advantages of France were not neglected before it became a Roman provincia; but they were used much more afterwards, when the Romans made so many excellent roads in the country. It is a signal example of bad administration in this fine country, that its natural capabilities were neglected for so many centuries, and that till comparatively recent times so little has been done to facilitate the interchange of the necessaries of life, and "make these advantages open to all." The political divisions of ancient Gallia would be a reason for the demanding of tolls or duties on goods carried from one country to another; a mode of raising money obvious to the rudest barbarian, and practised by all nations that call themselves civilised. The Galli had river tolls before Caesar's time, and this impediment to commerce existed in France till the great Revolution of 1789, up to which time the map of France and its political divisions preserved many of the great features of a map of Gallia that would fit the time of Caesar. The division of France into departments is one of the great monuments of her revolutionary convulsion. But political divisions cannot all at once erase national character; and France, only a part of Caesar's Gallia, is still a country of many tribes.

The maritime commerce of the south was chiefly in the hands of the Massaliot Greeks, until the Romans came in for their share by settling *Narbonne*, and finally by reducing all the Greek towns under their dominion. This Massaliot commerce requires a notice by itself. The trade on the Atlantic in Caesar's time seems to have been in the hands of the Armoric states. The course of the tin trade with Britain is described by Diodorus (v. 22), and his description may be true for centuries before his time. The traders sailed to the promontory Belerion (*the Land's End*) for the tin which the natives of Britain conveyed to an island, Ictis (*Mount St. Michael*). The merchants took it from Ictis to the French coast, whence it was conveyed on packhorses to the Rhone, and so down the river.

The social and political condition of the Gallic nation before the Roman conquest would supply materials for a long chapter. Thierry (*Histoire des Gaulois, Deuxième Partie*, chap. i.) has treated this subject at some length, and in an instructive manner, though a careful reader will not accept all the conclusions that he derives from his authorities. The stories that are told of the great ferocity of the Gallic nations may be true only of some of them, and their manners were improving when the Romans came among them. Posidonius (Strab. p. 198), who travelled in Gallia in the second century before our aera, speaks of practices which probably belonged to some of the northern peoples only. "After battle," he says, "they used to fasten the heads of their enemies to their horses' necks, and when they got home nailed them to their doors." He saw this often,

and at first he found it strange, but habit made him indifferent to it. Posidonus was a Stoic.

There is hardly a vice of which the Galli are not accused by the Greeks and Romans; drunkenness, cruelty, and abominable lust. We may easily guess what the Galli would have said of Caesar and his men, if they had written the history of the conquest. The Italian and Massaliot merchants encouraged the Gallic propensity to drink, just as the white trader now demoralises the Indians of North America. (Diod. v. 26.) The Belgae had less intercourse with these greedy adventurers (*B. G.* i. 1), and they were less corrupted than the Celtae. The Galli made beer and mead; but they liked wine better, and would drink till they were mad. A Gall would give a boy for a good jar of wine.

The political condition of the Celtae and of all the Gallic nations was miserable. The country was divided into numerous independent states, the most powerful of which were always contending for the supremacy. The weaker states served one or the other of the more powerful states, and paid them tribute. The political system was a tyranny of the rich over the poor; and the religion was a horrible superstition. Two classes of men had the power and the wealth: the noble, as we may call him, and the priest. The poorer sort went for nothing. (*B. G.* vi. 13.) The Celtae had slaves, and many of the poor chose the state of servitude to some noble, instead of freedom, when they became overloaded with debt, or unable to pay their taxes, or when they were wronged by some powerful neighbour. In servitude the poor Celt would have at least a master to feed him and protect him against other tyrants. These nobles were "equites,"—mounted men,—and each maintained as many dependents as he could, and horses for them. They were always fighting and quarrelling; almost every year till Caesar's arrival. Caesar does not explain how the poorer sort got into debt; nor how the land was divided. The rich had doubtless large tracts. There is no evidence that the poor had any land in full ownership. They were probably in the condition of tenants who paid their rent in kind, or partly in money and partly in kind; and their debts might either arise from arrears of rent, or from borrowing to supply their wants. There is no difficulty in seeing where they might borrow: the towns would contain the traders, and the market would be in the towns. Arms, agricultural implements, and clothing must be bought with corn, cattle, and hogs. The poor cultivator, whether a kind of proprietor or a tenant, would soon find himself in bad plight between his lord, the shopkeeper, and the "mercator," who travelled the country with his cart loaded with the tempting liquor that he could not resist. (Diod. v. 26.) The enormous waste of life in the Gallic domestic quarrels, their foreign expeditions, and in their wars with the Romans, was easily supplied. A poor agricultural nation, with such robust women as the Galli had (Diod. v. 32), is exactly the people to produce soldiers. Among such a people more male children are born than the land requires; and those who are not wanted for the plough, the spade, or to watch the cattle, are only fit to handle the sword. A braver set of men never faced the enemy than the Galli with whom Caesar fought. Most of them were the children of poverty, brought up to suffer and to die. We often read, at earlier periods, of their losing, through intemperance, the fruits of a hard-fought battle; but nothing of this kind appears in the Gallic wars.

The nobles were immensely rich, while the mass of the people was poor. Of their great wealth there is conclusive evidence. Caesar (*B. G.* i. 18) informs us that Dumnorix, an Aeduan, had made a great fortune by farming the tolls and other taxes, and that he was able to maintain a large body of horse. The rich Galli were polygamists, and they had the power of life and death over wife and children. Caesar does not expressly limit this power to the rich; but we may be sure that it was a power which no poor man ever exercised. He mentions a kind of marriage settlement among the rich,—for to them only it can apply,—which shows that the condition of women of that class was not so bad. If the husband received a portion with his wife, he added to it as much from his own fortune. The produce of the joint stock was accumulated, and the whole stock, with its accumulations, belonged to the survivor. (*B. G.* vi. 19.) This is like an English estate by entireties, as it is called. It was a good contrivance for keeping up the wealth of a family and providing for the wife, if she survived. Caesar says nothing of the law of succession among the Galli.

It seems that in Caesar's time things were changed. Gallia had gone though many revolutions. He gives some instances of the superstition of the Galli, and of the barbarous practices of their religion (*B. G.* vi. 15); and he mentions the Druids and the nobles as the ruling classes. But we see little of priestly rule: it had evidently declined before the power of the nobles, and the growth of the numerous towns which Gallia then contained; and probably the influence of the Greeks was felt over a large part of the country. Caesar (*B. G.* vi. 13) was told that the Druidical system was the growth of Britain, and imported into Gallia. He merely tells us what he heard; but he states that in his time those who wished to master thoroughly this mysterious learning, generally went to school in Britain. It is much more likely that some revolution in Gallia drove Druids into Britain, and we must suppose that they carried their most learned doctors with them. The Galli were, as the Roman says, "a nation greatly given to superstitions," a circumstance in which their conqueror and his officers did not resemble them at all. The Gallic Druids had a pontiff: and when one died, the next in merit (dignitas) succeeded; but if several were equal, a successor was chosen by the votes of the Druids, or, as it sometimes happened, the title to the office was decided by arms. Many young men flocked to the Druids to learn what they had to teach; and the priests, we may suppose, were taken from these pupils. It would be an object of ambition to get into this sacred class; for the Druids were highly respected. They were priests, and judges in almost all disputes, public and private. Like the old Roman patricians, they had both religion and law in their hands. The priest did not fight; and he paid no taxes. This explains why parents were so eager to get their sons into this privileged order. (*B. G.* vi. 14.) It was a provision for them. The pupils learned by heart a vast number of verses, though the Druids were well able to write, and used the Greek character for writing their language, both in public and private affairs. Here we have clear evidence that before the Christian aera the Celtic was a written language, a circumstance that would fix it; and the practice of committing to memory this long string of verses would have the same effect. Caesar supposes that the verses were not committed to writing, partly to prevent the learning from being

divulged,—which implies that other people could read besides the Druids,—and partly to exercise the memory. They taught the immortality of the soul and the transmigration into different bodies. They taught their youths also astronomy, and much about the nature of things, and the immortal gods.

In the different states we read of a concilium or assembly, variously constituted. One thing the Galli provided against carefully: there was to be no talk on political matters except in the concilium. If a man heard anything by rumour or report that concerned the state, he must open it only to the magistrates, who concealed what they thought fit, and told the people just as much as they thought proper. (*B. G.* vi. 20.) There was no liberty of speech. Caesar speaks of senates among the Gallic tribes (*B. G.* ii. 5); that is, a governing body to which he gives a name which a Roman would understand. He does not explain the constitution of these senates, which might not always be the same. The head of the state seems to have been elective. The chief magistrate of the Aedui, named Vergobretus (*B. G.* i. 16), was elected for a year, and had "vitae et necis in suos potestatem;" which is sometimes misunderstood to mean, that he could do as he liked. It simply means that he was the chief judge. Something of a popular assembly, of a democratic element, appears in some of the states. Usurpations were common things. A man who was rich enough to get a large body of adherents, would seize on power, and keep it as long as he could. In the early period of Gallic history kings appear more frequently than in Caesar's time; and we read of kings whose fathers had been kings,—which, however, was rather a rare occurrence. A long regular dynasty of princes was not to the taste of the Galli. Either popular insurrection or a successful rival displaced them. These frequent revolutions filled the country with desperate men, who had nothing to lose, and were always ready for adventure. Exiles, fugitives, and men who had saved their lives by running away, swarmed in the country. Those who could not find safety in Gallia found a refuge in Britain. The attempt of Thierry (*Histoire des Gaulois*) to explain the early revolutions and constitutions of Gallia, is ingenious, but not satisfactory. A careful perusal of Caesar will give a better notion of the confusion that reigned between the Pyrenees and the Rhine, when the Romans came to settle all disputes and teach the people how to live.

Caesar was assassinated in B. C. 44. Little is said of what he did with Gallia from the time when he left it to the time of his death; but we may be sure that he did not neglect so profitable a conquest. Suetonius says (*Caes.* 25): "All Gallia which is bounded by the Saltus Pyrenaeus, and the Alps, and the Gebenna, by the rivers Rhine and Rhone, except the allied states and those that had done him service, he reduced to the form of a province, and imposed on the people an annual payment to the amount of 'quadringenties stipendii nomine.'" It was not called "tributum" or "vectigal." Ammianus Marcellinus (xv. 11), who wrote in the fourth century of our aera, has a passage which has caused much difficulty. He speaks of four divisions after Caesar's conquest, made by him as dictator; but he uses terms that can only be understood by referring to the divisions that existed in his time. He says that Narbonensis contained also Lugdunensis and Viennensis; Aquitania was a second division; the Superior and Inferior Germania and the Belgae were under two jurisdictions at the same time." (See the Note of H. Valesius.) Walckenaer attempts to explain this passage, and to show that it agrees with what Strabo (p. 177) says: but it is not worth the labour. Both authors are very obscure here; and Ammianus is too uncritical to be trusted for such a matter, even if one were quite sure what he meant.

The conqueror of the Gauls knew the value of the men whom he had conquered. He had formed a legion of Transalpine Galli, to which he gave the Gallic name Alauda: he fitted them out like Roman soldiers, and drilled them after Roman fashion. (Sueton. *Caes.* c. 24.) Finally he made them Roman citizens, which must have taken place after he was dictator. In the Civil War he had Galli in his army,—Aquitanians, mountaineers from the border of the Provincia, archers from the Ruteni, and Gallic cavalry, which he had found useful also in his Gallic wars. His last military operation in Gallia was the siege of Massilia [MASSILIA], B. C. 49. He afterwards sent, under Ti. Claudius Nero, a supplementary colony to Narbo, and a colony to Arelate (*Arles*), both of which are mentioned by Suetonius (*Ti. Caes.* 4), who speaks of other colonies, but he does not mention them. Baeterrae (*Béziers*) may have been one, and Forum Julii (*Fréjus*) another. All these were colonies of old soldiers. Caesar had Galli with him in his campaigns in Greece and Africa; and there were also Galli on the side of the Pompeian party. These war-loving men had never a better commander, for Caesar led them to victory and paid them well. The civil wars of Rome threw a great number of Gallic adventurers on the coasts of the Mediterranean. Juba, the African, had a picked guard of Gallic and Spanish cavalry (*B. C.* ii. 40); and M. Antonius made a present to Cleopatra of some hundreds of these men. Caesar even placed some of his Transalpine friends in the Roman senate,—some of the semibarbarous Galli, as Suetonius calls them (*Caes.* c. 76, 80),—a measure which well deserved the ridicule that attended it.

Dion Cassius (xliii. 51) says that, in the year B. C. 44, Caesar united the government of the Provincia and Hispania Citerior under M. Aemilius Lepidus. Hirtius had Belgica, and L. Munatius Plancus had Celtica. In B. C. 43, the year after Caesar's death, Lepidus still held his provinces. L. Munatius Plancus, who was also in Gallia, founded the colony of Augusta Rauracorum (*Augst*), in Switzerland, and Lugdunum (*Lyon*), at the confluence of the Rhone and *Saône*, which soon became one of the first cities of Transalpine Gallia (Dion Cass. xlvi. 50); but the colony of Augusta Rauracorum perhaps was not completely settled till the time of Augustus, as we may infer from the name.

The final settlement of Gallia was the work of Octavianus Caesar, afterwards the emperor Augustus. His success in administering the Roman empire is due to his great abilities and to the name that he bore. His able assistant was M. Vipsanius Agrippa, who led his troops from Aquitania, which he found in a state of insurrection (Appian, *B. C.* v. 92), to the banks of the Lower Rhine, B. C. 37. He was the second Roman commander who crossed this river into Germany. The Ubii, a nation already well known to the Romans, had crossed the Rhine into Gallia, and Agrippa permitted them to settle there. (Tac. *Ann.* xii. 27; Strab. p. 194.) The Oppidum Ubiorum afterwards became the Roman colony Agrippinensis. [COLONIA AGRIPPINENSIS.] Probably about this time the Tungri, another Germanic tribe,

were allowed to occupy the country from which the Eburones had perished. Agrippa seems to have established the policy of planting German tribes on the west bank of the Rhine,—nations that were driven by their countrymen from the other side of the river. The true German hated and despised the men who shut themselves up within walls; and the Gallicised German who enjoyed his possessions on the west bank of the Rhine, was ready to defend them against his less civilised brothers.

The disputes of Octavianus Caesar with M. Antonius prevented him from directing all his attention to the Galliae. For some years the country was in a disturbed state. The Treviri were reduced to obedience by Nonius Gallus. C. Carinas defeated the Morini, and drove back the Suevi, who had crossed the Rhine. (Dion Cass. li. 20, 21.) The Aquitani, the last people who continued in arms, were subdued by M. Valerius Messalla, B. C. 28. In B. C. 27, nearly a quarter of a century after Caesar ended his campaigns, and when Octavianus, now Augustus, had become master of the Roman world, Gallia Comata was definitively organised. Augustus, who took into his own hands the administration of the most important provinces, of those which required the largest military force, went to *Narbonne* in B. C. 27. From this time we may date the regular administrative division of Gallia into four parts; but Augustus made very little change. The Provincia received the name of Narbonensis, from the Roman town of Narbo; but its limits were not altered. Aquitania retained its name; but it was extended to the *Loire*, and consequently comprised a large part of Celtica. [AQUITANIA.] The rest of Celtica received the name of Lugdunensis, from the new settlement of Lugdunum. The remainder of Gallia was Belgica. (Strab. p. 177.)

The organisation of the provincia of Narbonensis was the first labour of Augustus. During the Civil Wars it had been hostile to the party of Caesar; and particularly Massilia and its dependencies. [PROVINCIA.] The policy of the emperor was to destroy the nationality of the Galli, to confound the old divisions, and to stamp a Roman character on the country. From Lugdunum, the capital of one of the new divisions, Agrippa made four great roads (Strab. p. 208): one over the *Cévennes* to the Santones, at the mouth of the *Garonne*, and into Aquitania; a second to the Rhine; a third to the Ocean, in the country of the Bellovaci and the Ambiani, the termination of which would be at Bononia (*Boulogne*); and a fourth into Narbonensis and the Massaliot coast. Lugdunum was in fact the centre of Gallia, a kind of acropolis; and in the history of modern France its position has always been of the greatest importance. It was on the high road from North Italy into Gallia Transalpina and to the Ocean: for a carriage road led from Augusta Praetoria (*Aosta*), over the Alps, to Lugdunum; and another, steep and short, from the same town, over the Pennine Alps, into the basin of the Leman lake, and thence to Lugdunum. This road over the Pennine Alps also passed to the Rhone or the Leman lake, after crossing which the traveller proceeded into the plain country of the Helvetii, whence there was a road over the Jura into the country of the Sequani and the Lingones. In the country of the Lingones the road divided; one branch led to the Ocean, and the other to the Rhone. Agrippa made a measurement of the whole ocean coast of Gallia, and of the coast of Narbonensis.

To the time of Augustus we may certainly ascribe the Roman names of many of the Gallic towns. Caesar probably began the work, as we may infer from the name Julia, which appears in several places. Juliomagus (*Anger*), for instance, was a site that Caesar had visited. Gergovia, in the country of the Arverni, where Caesar was defeated, lost its rank; and the neighbouring city of Augustonemetum took its place. The capital of the Suessiones, Noviodunum, became Augusta Suessionum; and the capital of the barbarous Treviri, whose Gallic name is unknown, became Augusta Trevirorum. Bibracte, the capital of the Aedui, received the name of Augustodunum. Some of the old states were put in the class of Foederati; others were Liberi, as the Segusiani. (Plin. *H. N.* iv. 18) The Lingones and the Remi, two people that had always been friendly to Caesar in his Gallic wars, are mentioned by Pliny (iv. 17) among the Foederati. The Ausci in Aquitania had the Latinitas. [AUSCI.] The Roman civitas was sometimes conferred on great families for their merit, that is, their services to the Romans.

Augustus made a census of the three Galliae (Liv. *Epit.* 134; Dion Cass. liii. 22) at the time when he visited *Narbonne*. The object of this census was taxation, for which purpose a register was made of the people and of all their properties.

The Romanising of Gallia under Augustus was rapid, and the measures adopted for this purpose were judicious. Schools were established in the large towns of the Provincia; and Tacitus mentions Augustodunum, the chief town of the Aedui, in the Lugdunensis, as a great school in the time of Tiberius. (*Ann.* iii. 40.) The Latin language took root in Gallia, and also Roman law; and both subsist to the present day. The religion of the Galli was an obstacle to Roman civilisation; but the Romans were too prudent to attack the religion of a nation openly. A kind of mixture of Gallic and Roman religion grew up in many of the towns, and temples to Roman deities were built in all the places where the Romans settled. Some curious proofs remain of the blending of the two religions. On the site where the venerable cathedral of Notre Dame of Paris now stands, on the ancient island of Lutetia, once stood a temple whose sculptures indicate the blending of the Roman and the Gallic superstitions. But among the people of the country the old religion maintained its ground, and it would be very difficult to say that all traces of it have yet entirely disappeared. The importance of pacifying and organising the Galliae explains why the prudent emperor did not attack Britain. He was too busy in Gallia, and the invasion of Britain was not a light matter. Augustus had also a decent excuse; for the Britons, it is said, sent him a pacific embassy He made a second visit to Gallia in B. C. 16 to settle the disturbance that had risen on account of the census (Liv. *Epit.* 137) and the tyranny of C. Licinius his procurator (Dion Cass. liv. 21). Drusus, the step-son of Augustus, completed the census of the Galliae, and he secured the defence of the Rhenish frontier by building numerous forts, chiefly along the left bank of the river. The Roman Itineraries along the west side of the Rhine, from Lugdunum Batavorum southward, show the numerous positions along this route, and indicate the origin of many modern towns. In the time of Tiberius this bank of the river (Tacit. *Ann.* iv. 5) was guarded by eight legions, a force almost equal

to that which protected all the other frontiers of the empire.

Pliny (iv. 17) and Ptolemy (ii. 9) include the Leuci, Lingones, Sequani, and Helvetii in Belgica, which was true for their time; but it is not known when this change was made. The commander in Belgica and on the Rhenish frontier had not only the Belgica of Augustus under him, but the four peoples which have just been mentioned. Thus Celtica was a second time reduced in its extent, the first reduction being that made by Augustus. But Transalpine Gallia still consisted of four great divisions,—Narbonensis, Aquitania, Celtica, and Belgica. These are the divisions in the geography of Ptolemy. But he places in Belgica, or, as he calls it, Κελτογαλατία Βελγική, two subdivisions,—Germania Inferior (ἡ κάτω), and Germania Superior (ἡ ἄνω). His Germania Inferior extended along the Rhine from the sea to the river Obrincus; but we do not know what river Ptolemy means. The southern limit, however, is fixed by the towns that he mentions. Moguntiacum (*Mainz*) is the furthest town to the south. From the Obrincus southward he enumerates, in Germania Superior, the Nemetes, Vangiones, Tribocci, and Rauraci. The Tribocci were on the Gallic side in Caesar's time; the other three tribes came over afterwards. The most southern town in Ptolemy's Germania Superior was Augusta Rauracorum (*Augst*), a little higher up the Rhine than Basilia (*Bâle*). The Germaniae, in fact, were peopled by transplanted Germanic peoples, who were under a military government. This will explain Pliny, when he says that Belgica extended from the *Schelde* to the *Seine:* he means that the part between the *Schelde* and the Rhine was occupied by Germanic peoples. The establishment of the Germaniae belongs to the time of Augustus. They are mentioned by Tacitus (*Ann.* iii. 41, iv. 73); but Dion Cassius (liii. 12, lv. 23) assigns the formation of the Germaniae to Augustus. We learn from Tacitus that Drusus and Germanicus had the command both of Belgica and the Germaniae. At a later period (*Ann.* xiii. 53) he speaks of Aelius Gracilis, as legatus of Belgica, and of L. Vetus, as commanding in the Germania Superior. Vetus (A. D. 59) wished to join the *Saône* and the *Mosel* by a canal, in order that there might be a water communication between the Mediterranean and the North Sea, up the Rhone and the *Saône*, and down the *Mosel* and the Rhine. Gracilis would not let Vetus bring his legions into his province of Belgica; and the canal was not made. The Germaniae then had at this time a distinct administration; but this division existed, as it appears from other passages, even in the time of Tiberius.

Three Alpine provinces are mentioned. On the authority of Dion Cassius (liv. 24), it is said that Augustus formed the Alpes Maritimae into a province. In A. D. 63 Nero certainly gave them the Latinitas or Jus Latii (Tacit. *Ann.* xv. 32); and in A. D. 69 they formed a province, for they were then governed by a procurator (Tacit. *Hist.* ii. 12).

The Alpes Cottiae formed a kingdom under Cottius, an Alpine chief, until the time of Nero, who made this country into a province. (Sueton. *Nero*, c. 18.) It consisted of fourteen communities, and occupied a tract on both sides of the Alps. The chief place was Segusio (*Susa*) on the Italian side.

The Alpes Penninae are mentioned as a province under the later Empire.

In the Geography of Ptolemy all these parts of the Alps are included in Italy. They were not united to Gallia until after the time of Constantine, as some modern writers maintain.

At the very commencement of the administration of Tiberius, the successor of Augustus, Gallia gave a sign of what might be expected from the legions of the Rhine, who were then distributed in two camps, an upper and a lower. Germanicus, the nephew of Tiberius, was busied with the census of the Galliae when the news arrived of the death of Augustus (Tac. *Ann.* i. 31.) The soldiers on the Rhine were dissatisfied; they broke out into mutiny, and Germanicus with great difficulty reduced them to obedience. Some of them would have had him assume the imperial power, the first indication that is mentioned of the legions assuming to name a successor to the power of Augustus. In A. D. 21 there was a rising in Gallia headed by Julius Florus among the Treviri, and Julius Sacrovir among the Aedui, those brothers of the Roman people, who were their most uncertain friends. (Tac. *Ann.* iii. 40.) Both these men were Galli of noble rank, and Roman citizens, a personal distinction that had been conferred on some of their ancestors, after Roman fashion, for their services, which means their fidelity to Roman interests. The taxation, the heavy rate of interest with which they were loaded, and the tyranny of their governors, were the alleged causes of this rebellion of the Galli. Both communities and individuals, under Roman dominion, were always complaining of debt. We do not know what particular contributions oppressed the Gallic states; but it seems probable that the great works undertaken by the towns, probably by the order of the governors, may have been one cause of debt. Temples and other public buildings rose up all over the country, and must have cost immense sums. Works of more direct public utility also, such as bridges, roads, and aqueducts, of which there are so many traces in France, could not have been accomplished without a very large expenditure. The Romans embellished and improved the country, but the people paid dear for it. Gallia not only had to supply all its own expenditure, but to furnish contributions to the empire. This rising, which, if the beginning had been more successful, might have ended in a general rebellion, had no results. The Andecavi, and Turonii or Turones, on the *Loire*, who were the first to begin, were soon put down. Florus did not succeed in stirring up the Treviri, though he made a beginning in true Gallic style by murdering some Roman "negotiatores;" these men of money, who settled themselves in every place where gain was to be got. A body of debtors and clients, as they are called,—needy dependents,—fled into the *Ardennes*, a country which in some parts, even at the present day, is no bad place of refuge. Another Julius, named Indus, also a Trevir, and an enemy of Florus, helped to put down the rising, which ended by Florus killing himself. Among the Aedui the matter was more serious. Sacrovir was defeated by the Roman commander C. Silius, near Augustodunum, in a pitched battle. He retired to his villa with his most faithful adherents, and there he died by his own hands. His men killed one another; and the house, which they had set on fire, consumed them all. This is a sample of Gallic desperation, which is a part of the national character.

Caius Caesar, named Caligula, the successor of Tiberius, went into Gallia, but he did nothing except exhibit his madness and brutality at Lugdunum.

His uncle Claudius, who succeeded Caius, was born at Lugdunum, on the day in which the altar at Lugdunum was dedicated to Augustus. (Sueton. *Claud.* c. 2.) This learned pedant and imperial fool wished to extirpate the old Gallic religion, and he commenced a furious persecution of the Druids. His biographer (Sueton. *Claud.* c. 25) says that he completely abolished the religion of the Druids. Augustus had gone no further than to forbid Roman citizens embracing this superstition. Pliny ascribes the extirpation of Druidism to Tiberius Caesar; but whatever these emperors may have intended to do, they did not succeed. Claudius was the first Roman emperor who set foot in Britain. Aulus Plautius, his general, was already there, and engaged in active warfare. The emperor landed at Massilia, whence he went by land to Gesoriacum, afterwards Bononia (*Boulogne*), and from *Boulogne* he crossed the straits. *Boulogne* became from this time a Roman port, and the usual place of embarkation for Britain. Claudius crossed the Thames with his army, and took Camalodunum, the town of king Cunobelin. He was only sixteen days in Britain, and on his return he had a triumph for the victories which his general had gained. (Dion Cass. lx. 19 - 23.) It was probably when Claudius was in Gallia that the chief persons (primores) of Gallia Comata, "having," as Tacitus says (*Ann.* xi. 23) "long ago had treaties with Rome (foedera) and the Roman civitas, claimed the privilege of obtaining the honores at Rome." This passage of Tacitus has sometimes been misunderstood. The "civitas" had not been given to any of the states of Gallia Comata; but some of the chiefs had obtained the Roman civitas, as we have seen in the examples of Florus and Sacrovir. But it appears from this passage, that it was not the complete civitas, for they had not access to the high offices at Rome and the senate; and yet the Roman "civitas" implies both the suffragium and the honores. The "suffragium" was indeed nothing now; and the "honores" were only a name; but it was something for a Gaul to have the title of praetor and consul, and a seat in the Roman senate. Claudius made a speech to the senate, which is a singular mixture of pedantry and good sense. He supported the claim of the Gallic chiefs by the universal practice of Rome of admitting foreigners into the senatorial body; and the first instance that he mentions was that of his Sabine ancestor, Clausus, the progenitor of the Claudia Gens. He observed that the Galli were already mingled with the Romans by sameness of manners, arts, and marriage; and he argued that it was better they should bring their gold and wealth to Rome than keep it to themselves. The wealthy Gallic nobles often visited Rome, and some of them resided there. The emperor thought it better to attract to Rome the rich men of the provinces than to keep them away. A senatus consultum followed the speech of the princeps; and "the Aedui were the first who obtained admission to the senate in the city" (senatorum in urbe jus). "This," adds Tacitus, "was granted in respect of their ancient foedus, and because they were the only Gallic people that had the title of fraternity with the Roman people" (A. D. 48). It is not said if other Gallic peoples, after the Aedui, obtained access to the senate. Probably we may conclude that they became admissible. But this was purely a personal distinction, conferred at the pleasure of the emperor on such rich Galli as chose to reside in Rome.

The Provincia, the first part of Gallia in which the Romans fixed themselves, became, under the Empire, completely Italian in language, in manners, and in civility; and the parts of Gallia Comata nearest to it soon showed the effects of this proximity. The younger Pliny (*Ep.* ix. 11) states that there were booksellers at Lugdunum in his time, and he was glad to hear that they sold his books. The language and literature of Rome soon extended beyond the limits of the Narbonensis; for Latin was the language of administration, and of the numerous "negotiatores" and "mercatores" who covered the country. It was also the language of most of the legionary soldiers. The great nobles learned it as a matter of course: for their ambition was to live at Rome, and intrigue in public affairs. Julius Africanus, a Santon, was involved in the ruin of Sejanus at Rome (Tac. *Ann.* vi. 7): and Valerius Asiaticus, twice consul, and a man who claimed the merit of having planned the death of Caligula, was a native of Vienna (*Vienne*) on the Rhine; but whether he was of pure Roman blood, for Vienna was a colonia, or Gallic, does not appear. (Tac. *Ann.* xi. 1.)

From Gallia came the blow which struck down the emperor Nero. C. Julius Vindex, the governor of Lugdunensis, an Aquitanian by descent, and a Roman senator through his father, hated Nero, whose infamous debaucheries he had been witness of at Rome. He stirred up the Galli of his province (A. D. 68) to insurrection, not against the Romans, but against a sanguinary tyrant whom he despised. The conspirators fixed on Ser. Sulpicius Galba, then governor of Hispania Tarraconensis, as the successor of Nero, the first example of a Roman emperor being named on a foreign soil. Galba hesitated, and with good cause; for the legions of Gallia had the power in their hands, and they were divided. Lugdunum was the only large city that continued faithful to Nero (Tac. *Hist.* i. 51), who had given 4,000,000 sesterces to restore it when it was burnt (Tac. *Ann.* xvi. 13); but its rival and neighbour, Vienna, was on Galba's side. The legions on the Rhine had not yet declared themselves, and the states in their neighbourhood waited for the decision of the troops. Verginius Rufus, who commanded in the Upper Germania, felt or affected respect for the Roman senate, and would not support an election made by insurgents. He entered the country of the Sequani, who had declared for Galba, and laid siege to Vesontio (*Besançon*). Vindex, with the forces that he had collected, hurried to defend the place, and, though the two generals had an interview, and are supposed to have come to terms, their men fell to blows, and the army of Vindex was routed. Vindex ended his life by his own sword.

Galba had now declared himself, and advanced into the Narbonensis; Rufus, in the mean time, kept his men in suspense. The news of the death of Nero decided the fortune of Galba. The messengers from the Roman senate met him at *Narbonne*, and urged him to hasten to Rome, where he was eagerly expected. (Plut. *Galba*, c. 11.) The new emperor belied the hopes that were formed of his moderation and prudence. He punished the Gallic peoples which had not declared for him; he deprived some of their territory, imposed on them heavier taxes, and even destroyed their fortifications. (Tac. *Hist.* i. 8; Sueton. *Galba*, c. 12.) Plutarch (*Galba*, c. 18) speaks of the Gallic partisans of Vindex obtaining the "civitas," and Tacitus (*Hist.* i. 8) has the same; but, whatever the historians mean by this civitas, it was a name and nothing more. When Tacitus adds,

that there was a diminution of taxation, we understand what he means. The troops on the Rhine soon chose a new emperor. Galba had appointed Vitellius to command in the Lower Germania, in place of Fonteius Capito, whom his officers murdered. Vitellius was more contemptible than Galba, but he had art enough to gain the affection of his men, and he was saluted emperor in the Roman colony of Agrippina (*Cologne*) in January, A. D. 69. Thus Rome got an emperor from the banks of the Rhine, just after receiving one from Spain. In fact, it had now two at the same time. Galba was murdered at Rome, before the end of the month in which Vitellius was proclaimed; and another emperor, Otho, had reigned and died before Vitellius crossed the Alps into Italy. The eastern part of Gallia suffered terribly from the march of Vitellius' troops towards the Alps. They went in two divisions under his generals Valens and Caecina; the lazy emperor followed slowly after. As he was passing through Gallia, Maric, a Boian, one of the meaner sort (Tacitus is almost ashamed to mention so low a fellow, *Hist.* ii. 61), assumed the title of "Vindicator of the Galliae and God." He got about eight thousand men together, and was gaining ground in the nearest cantons of the Aedui, when this honoured state and the elegant youths who had been brought up at Augustodunum, with the help of a few cohorts from Vitellius, dispersed the fanatical rout. Maric was thrown to wild beasts, and because he was not torn, the stolid rabble considered him invulnerable; but Vitellius, who was present, broke the charm by ordering the man to be put to death. The story is significant of the popular ignorance; but a parallel may be found even in our own days.

Vitellius had another rival almost before half the year was over. Vespasian was proclaimed emperor at Alexandria on the first of July, A. D. 69; and not quite twelve months passed from the time when Vitellius was proclaimed at *Cologne* to his ignominious death at Rome. One of the men who mainly helped to place Vespasian on the imperial throne, was a native of Tolosa in the Narbonensis, Antonius Primus.

During the contest between the partisans of Vitellius and Vespasian an insurrection broke out in Gallia, the most formidable since the time when Caesar reduced this country to obedience. It began in the swamps of Holland. Claudius Civilis, of a powerful Batavian family, had served in the Roman armies from his youth, and had the rank of a Roman citizen. Both he and his brother Paulus had fallen under the suspicion of Fonteius Capito, the governor of the Lower Germania. Paulus was put to death by the order of Capito, and Claudius was given up to Nero, who put him in prison. Galba set him at liberty, and sent him back to the Germaniae. Civilis pretended to take the side of Vespasian when the news reached the Rhine of the east having declared for him, but his real object was to establish the independence of his country, and to get power himself. In a short time he drove the Roman troops out of the Insula Batavorum, and besieged two legions in Castra Vetera [CASTRA] near the Rhine. (Tac. *Hist.* iv. 22.) The success of Civilis brought him aid from the Germaniae and the Galliae; and deliverance from Roman oppression was now talked of. The Batavi themselves paid no "tributum" or taxes to the Romans; and an inscription preserves the record of their being honoured with the title of brothers (fratres), as the Aedui of old had been. But Civilis affected to take up arms against their common tyrants, and the Galli were invited to assist in expelling them. When the news of the death of Vitellius reached the Galliae and the Germaniae (Tac. *Hist.* iv. 54), the war against the Romans was carried on by Civilis with new vigour. He did not affect any longer to be on the side of Vespasian. He was fighting against the power of Rome. The burning of the Roman capitol in the contest between the partisans of Vitellius and Vespasian, seemed to the Galli an omen of the end of the Roman empire. The Druids declared that this conflagration was a sign of the wrath of heaven, and that the dominion of the world was given to the Transalpine nations. The Druids were not wrong: they only mistook the time. The Roman camp on the Rhine was full of discord. Hordeonius Flaccus, an old and feeble commander, a partisan of Vespasian, was murdered by his own men. (Tac. *Hist.* iv. 36.) Upon this messages passed between Civilis and Classicus, a Trevir, who commanded a body of cavalry of the Treviri. Classicus was of royal descent, and he boasted rather of his ancestors' hostility to Rome than of their alliance. Two other men joined them; Julius Tutor, a Trevir, and Julius Sabinus, a Lingon. Tutor was set over a part of the banks of the Rhine by Vitellius. Sabinus, a vain man, was puffed up by a false conceit of a Roman descent; he gave it out that one of his female ancestors had an adulterous connection with Caesar during the Gallic War. These men met at *Cologne* to concert their plans, but in secret; for most of the Ubii were still disinclined to revolt. Indeed, it was only a part of Gallia, the north and some parts of the east, that was ready for insurrection; and chiefly the Treviri and the Lingones. The Sequani refused to join any league against Rome. The conspirators made an attempt to corrupt the legions, which were now under the command of Vocula, who was murdered by a deserter from the first legion. (Tac. *Hist.* iv. 59.) Classicus entered the Roman camp, having assumed the insignia of the Roman empire, as Tacitus expresses it, and the Roman soldiers took the military oath in defence of the empire of the Galliae. Tutor compelled the people of *Cologne* and the soldiers on the Upper Rhine to take the same oath. Civilis was still employed on the blockade of the Roman troops at Vetera. Famine at last compelled the soldiers to yield; but before the surrender was accepted, they were required to swear fidelity to the Gallic empire. Civilis cut off his long light hair, which he had let grow, pursuant to a vow made, after the fashion of his country, when he began the war against the Romans. (Tac. *Hist.* iv. 61.) But he neither took the oath to the Gallic empire, nor allowed any Batavian; he trusted to the power of the Germans, and he had ambitious views of dominion. There was among the Bructeri at this time a virgin, named Veleda, who had great authority, for the Germans thought that most women had the gift of divination; and Veleda had proved her claim to this distinction. She had foretold the success of the Germans and the destruction of the Roman legions.

Civilis and Classicus, elated by their success, deliberated whether they should give up *Cologne* to their men to plunder. (Tac. *Hist.* iv. 63.) The Transrhenane people hated this strong walled place, and a deputation from the Tencteri brought their wishes to the municipal body of *Cologne*. The speech which Tacitus puts in the mouth of these Germans is valuable, because it gives us some in-

formation of the state of this flourishing city at that time. The original Roman settlers had intermarried with the German Ubii, and they had become one people. There were duties levied on goods that passed through *Cologne*, and doubtless on goods passing up and down the river. The Ubii consented to abolish these imposts, and to allow the Germans to pass through their town unarmed and in the daytime. The Agrippinenses satisfied the Tenctheri by their concessions; and it was agreed that Civilis and Veleda should be the witnesses to the compact. Commissioners from *Cologne* were sent with presents, and the business was amicably settled. But the holy woman could not be approached: she staid in a lofty tower; and one of her kinsmen brought to her the words of the commissioners, and carried back her answers, as if he were a messenger between a divinity and men. (Tac. *Hist.* iv. 65.)

The insurrection of the Batavians had been prosecuted with vigour and success. In the country of the Lingones it was a miserable failure. Julius Sabinus, proclaiming himself Caesar, led a disorderly rabble into the territory of the Sequani; and the Sequani, faithful to Rome, accepted the challenge. The Lingones were routed, and Sabinus was one of the first to run. His fate does not concern us here, and his name might be forgotten but for the constancy and devotion of his wife Epponina for nine years, during which he lurked in his hiding-places. She was one of the illustrious women of Gallia; for it is one of the characteristics of the nation to produce women above the common stamp. (Plut. *Amatorius*, vol. iv. ed. Wytt.)

The defeat of the Lingones and the news of the approach of the armies of Italy under Annius Gallus and Petilius Cerialis, checked the Gallic insurrection. Seven legions were marching upon Gallia: four from Italy, two from Spain, and one that was summoned from Britain. The Remi, who had received Caesar in a friendly manner when he first entered the country of the Belgae, summoned the Gallic states to deliberate on the question of peace or war. It seems probable that their object was to secure peace, and that they were resolved against war. The deputy of the Treviri, a Gaul with a Roman name, Tullius Valentinus, was the eager advocate of war; but he was more a man for words than for deeds. Julius Auspex, the orator of the Remi, spoke in favour of peace. The states were divided by interests and jealousies; there was discord among them before they had got the victory. (Tac. *Hist.* iv. 69.) This meeting showed that a Gallic rebellion was impossible; for the Galli could not agree as to the conduct of the war, nor what they should do if the Romans were driven from the country. Nor was Rome yet so feeble as to fear the nations of the North. She had good soldiers, able generals, and a man of ability as emperor. Civilis was engaged in a quarrel with a countryman, Labeo, who had a faction of his own. Neither Classicus nor Tutor made any vigorous preparations to resist the Romans. Tutor met one division of the Roman army with the forces of the Treviri, Vangiones, Tribocci, and Caracates, the last a people who lived about *Mainz;* he had also some of the Roman soldiers who had taken the oath of fidelity to the Gallic empire. The Romans of Tutor deserted to the enemy, and the Germans followed their example. Tutor, with his Treviri, retired to Bingium (*Bingen*) on the Rhine, where he was surprised and routed. Cerialis had now got to Moguntiacum (*Mainz*),—a general full of confidence in himself and contempt for the enemy. He declined the aid which the states of Gallia sent, and ordered their troops home: he told the Galli they might turn to their usual occupations; he could finish the war himself. He passed from *Mainz* to Rigodulum on the *Mosel*, where Valentinus had posted himself with a large force of Treviri, and fortified himself. Cerialis quickly dislodged him, and on the next day entered Colonia Trevirorum, the ancient city of *Trier*, on the *Mosel*, the capital of the Treviri. With difficulty he prevented his men from destroying a city which was the native place of Classicus and Tutor. Cerialis summoned the Treviri and Lingones to *Trier*. The speech which Tacitus (*Hist.* iv. 73) has put in the soldier's mouth is a wonderfully brief and masterly composition, well suited to make the Galli satisfied with the Roman dominion, as the only means of averting anarchy, and to detach them from alliance with the Germans. The Treviri and Lingones were well satisfied to be told that they had better be obedient and enjoy what they had, than run the risk of losing all by persevering in their resistance. This was the end of the Gallic rising, which was not a national movement, but the rebellion of a few states. The real rebellion was among the Batavians and the German settlers in Gallia, though there were still some Lingones in the army of Civilis.

Civilis, with Classicus and Tutor, fell upon the camp of Cerialis near *Trier;* for Cerialis, though an able commander, was careless and a man of pleasure. The enemy was not repelled without difficulty. (Tac. *Hist.* iv. 77.) This failure of Civilis encouraged the Agrippinenses to come over to the Roman side, which they had unwillingly deserted for the German and Batavian alliance. They sent to offer to Cerialis the wife and sister of Civilis and the daughter of Classicus, who were with them, as hostages; and they massacred the Germans who were dispersed in the houses of the city. Fearing the vengeance of Civilis, they sent for help to Cerialis. Civilis was marching upon *Cologne*, hoping to find at Tolbiacum (*Zulpich*), in the territory of the colony, a cohort of Chauci and Frisii, on whom he greatly relied; but on the way he heard the news of all these Germans being destroyed by the treachery of the Agrippinenses. The Chauci and Frisii had been gorged with food and wine, and while they were drunk and asleep the Agrippinenses closed the doors of the place, set fire to it, and burnt them all alive. (Tac. *Hist.* iv. 79.) Civilis hastened to *Cologne*, and this important city was again in the hands of the Romans.

Cerialis carried the war into the Insula Batavorum. Civilis at last came to terms, and obtained his pardon. The history of the last part of this campaign is imperfect in Tacitus, whose work breaks off suddenly. (*Hist.* v. 25.)

The political divisions of Gallia remained unchanged till the fourth century of our aera. The origin of the new division is unknown. The history of the Galliae under Roman dominion belongs to the history of the Roman empire, and cannot be separated from it. The subject is instructive, but it belongs to a different kind of work.

This article, though long, is not complete, but perhaps complete enough for its purpose, and within such limits as are reasonable. The following references will be useful. There is a good article on *France* in the *Penny Cyclopaedia*. D'Anville, *Notice de la Gaule Ancienne;* Thierry, *Histoire des*

Gaulois; Walckenaer, *Géographie Ancienne Historique et Comparée des Gaules Cisalpine et Transalpine;* Ukert, *Gallien;* and Forbiger's Compilation, *Handbuch der alten Geographie, &c.*, are all useful. The references in these works will show what a large mass of literature has accumulated on the geography and history of the Galliae. [G.L.]

GA'LLICA FLA'VIA. [ILERGETES.]

GA'LLICUM. [ILERGETES.]

GA'LLICUM, in Macedonia. [ECHIDORUS.]

GA'LLICUM FRETUM. [FRETUM GALLICUM.]

GA'LLICUS SINUS (ὁ Γαλατικὸς κόλπος, Strab. p. 137 : *Golfe du Lion*) was the Roman name of the bay of the Mediterranean, formed by the south coast of Gallia Narbonensis. It was also called Mare Gallicum. (Plin. iii. 5.) The western limit was the Pyrenees Promontorium (Liv. xxvi. 19); the eastern may be fixed near Massilia, and the bay was sometimes called Massaliotic. Strabo gives the same name to the opposite bay on the Atlantic, which is formed by the north coast of Spain and the south part of the Atlantic coast of Gallia; but no other writer seems to have given the name to the Atlantic gulf. [GALLIA.] [G. L.]

GALLINA'RIA INSULA. [ALBIUM INGAUNUM.]

GALLINA'RIA SILVA (Γαλλιναρία ὕλη, Strab. vi. p. 243), a forest on the coast of Campania, occupying the sandy shore which extends from the mouth of the Vulturnus towards Cumae. It is mentioned by Cicero in one of his letters (*ad Fam.* ix. 23) as lying on the road to the latter place. Shortly afterwards it became the headquarters of Sextus Pompeius, where he first organised the predatory bands with which he subsequently undertook his piratical expeditions. (Strab. *l. c.*) Even at ordinary times it was noted as a favourite resort of banditti, and was in consequence often guarded by bands of soldiers. (Juv. iii. 307.) Strabo speaks of it as a forest of brushwood (ὕλη θαμνώδης); but from Juvenal's expression of "Gallinaria pinus" it is evident that there was also a wood of tall pine-trees, such as grow luxuriantly on many of the sandy shores of Italy. In the 13th century we find it mentioned under the name of *Pineta di Castel Volturno;* by which it is still known, though the pines seem to have disappeared. The forest extends from the mouth of the Vulturnus to the *Torre di Patria* (the site of the ancient Liternum), and some distance beyond that towards Cumae. The Via Domitiana, constructed by that emperor as the direct road to Cumae, ran through the midst of the forest, and many portions of it are still visible. (Pratilli, *Via Appia*, ii. 7. p. 183.) [E. H. B.]

GALLITAE, an Alpine people (Plin. iii. 20), supposed to have been about the junction of the *Estevon* and the *Var*, because there is a place there named *Gillette.* [G. L.]

GALLUS (Γάλλος: *Lefke*), a small river of Bithynia, having its sources near Modra in the north of Phrygia, and emptying itself into the Sangarius a little more than 300 stadia from Nicomedeia. (Strab. xii. p. 543.) Ammianus Marcellinus describes its course as very winding (xxvi. 8). Martianus Capella (6. § 687, ed. Kopp) confounds this river with another of the same name in Galatia, which seems likewise to have been a tributary of the Sangarius, and on the banks of which Pessinus is said to have been situated. From the river Gallus in Galatia the Galli, or priests of Cybele, were said by some to have derived their name, because its water made those who drank of it mad. (Steph. B. *s. v.*; Plin. v. 42, vi. 1, xxxi. 5; Herodian, i. 11; Ov. *Fast.* iv. 364.) [L.S.]

GAMALA (τὰ Γάμαλα), a town of Palestine, frequently mentioned by Josephus, and from which the district Gamalitis (*B. J.* iii. 3. § 5) derived its name. This district was apparently identical with that otherwise called Lower Gaulanitis by the same historian, in which Gamala was situated (iv. 1. § 1). It is first mentioned as a fortress of great strength, in the life of Alexander Jannaeus, who reduced it (*B. J.* i. 4. § 8). It is placed by Josephus opposite to Tarichaea, and on the lake. Its site and character are minutely described: "A rugged ridge, stretching itself from a high mountain, rises in a lump midway, and elongates itself from the rise, declining as much before as behind, so as to resemble a camel in form, whence it derives its name. Both in flank and in front it is cleft into inaccessible ravines; but at the back it is somewhat easier of ascent, being there joined to the mountains, from which, however, the inhabitants severed it by a trench, and rendered the approach more difficult. Against the precipitous face of the mountain numerous houses had been built, closely crowded one on another; and the city, apparently suspended in the air, seemed to be falling upon itself, by reason of its perpendicular site. It inclines towards the mid-day sun; and the hill, stretching upward with a southern aspect to a prodigious height, served as a citadel to the town: while an impregnable cliff above it extended downward into a ravine of vast depth. Within the ramparts was a fountain, at which the city terminated." (*B. J.* iv. 1. § 1). At the first outbreak of the Jewish rebellion it was for a time maintained in its fidelity to the Romans, through the influence of Philip, the lieutenant (ἔπαρχος) of King Agrippa (*Vita*, § 11); but subsequently it revolted, and was garrisoned and fortified by Josephus (§ 37) with mines and trenches, so as to make it the strongest fortress in that part of the country (*B. J.* iv. 1. § 2). Accordingly, when its recovery was attempted by the younger Agrippa, his troops were occupied for seven months in an ineffectual attempt to take it by siege. It was taken, however, by Vespasian, after a spirited resistance of the garrison, when the loss sustained by the legionaries was revenged by the indiscriminate slaughter of the survivors, of whom 4000 perished by the sword, and 5000 threw themselves from the walls, and were dashed to pieces in the ravines below.

The site of this strong fortress, though so remarkable, and so minutely described by Josephus, had been forgotten for nearly eighteen centuries, when Lord Lindsay attempted to recover it in a steep insulated hill to the east of the sea of Tiberias, and nearly opposite to that town. It is now called *El-Hossn*, and lies, according to Burckhardt, between the village of *Feik* and the shore, three quarters of an hour from the former; "having extensive ruins of buildings, walls, and columns on its top." (Burckhardt, *Syria*, p. 278, with a wood-cut of the site.) According to Lord Lindsay, the hill, "at a distance, so strongly resembles the hump of a camel, that I think there can be little doubt of its being the ancient Gamala. It has been a place of tremendous strength, and no slight importance. Valleys, deep and almost perpendicular, surround it on the north, east, and south. On the south side, the rock is scarped angularly for defence; on the eastern, it is built up so as to bar all approach from below; to the south-east a neck of

land, of much lower elevation, and scarped on both sides, connects it with the neighbouring mountains, and communicates by a steep descent with the southern valley; travellers from the east and west appear to have met at this neck of land, and thence ascended to the city. If, as I conclude, the houses were built on the steep face of the mountain, Josephus might well describe them as hanging as if they would fall one on the other. All traces of them have been swept away, and the mountain is now covered with thick grass. The top is sprinkled with trees; we found many ruins on it, apparently of the citadel, but not very interesting." (*Travels*, vol. ii. pp. 92, 93.) [G. W.]

GAMBRIVII. [CHAMAVI.]

GAMPHASANTES. [GARAMANTES.]

GANDARAE (Γανδάραι, Ptol. vii. 1. § 4; Steph. B. *s. v.*), a widely extended people of Indian or Arianian origin, who occupied a district extending more or less from the upper part of the *Panjáb* to the neighbourhood of *Kandahar*, and variously called in ancient authors Gandaris (Strab. xv. p. 699) or Gandaritis (Strab. xv. p. 697). The name is of Sanscrit origin, and is found in the *Mahábhárat* under the form Gandháras, in which work these people are classed with the Bahlíkas and other tribes beyond the Indus; the country they inhabited being described as difficult of access, and famous then, as it still is, for its breed of horses. Owing to the distinction which seems to be drawn, in the passages cited above from Strabo, between Gandaris and Gandaritis, some authors, as Groskurd and Mannert, have been led to assign different places for these districts; determining the latter to be the same as Peucelaotis, between *Attok* and the Indus. It is much more probable that one and the same country was intended, the boundaries of which varied according to the reports of the travellers from whom Strabo and others compiled their geographical notices of these remote regions. From Strabo (*l. c.*) it may be inferred that he considered the country of the Gandarae to be to the W. of the Indus; from Ptolemy, that it was somewhat more to the E., in the direction of Caspatyrus (*Kashmir ?*). The latter view agrees with a notice of Hecataeus preserved by Stephanus B. (*s. v. Caspapyrus*), who calls that city πολὶς Γανδαρικὴ Σκυθῶν ἀκτή. Herodotus, like Ptolemy, calls it Caspatyrus (iii 102, iv. 44). In Herodotus these people are called Gandarii, and are included by him in the seventh satrapy of Dareius, along with the Aparytae, Dadicae, and Sattagydae (iii. 91): they are also found with the same name in the armament of Xerxes, in company with the Dadicae, under the same commander, and wearing the same arms, as the Bactrians.

Rennell (*Geogr. of Herod.* vol. i. p. 390) has been induced to place them to the W. of Bactriana; but more minute examination leads to the belief that in this he is in error, and that east and south of Bactriana is really the more correct determination. (Wilson, *Ariana Antiqua*, p. 131; *Asiatic Res.* vol. xv. p. 103; Lassen, *Pentapot. Indica*, p. 105; M. Troyer, *Raja-Tarangini*, tom. ii. p. 319.)

Stephanus speaks of another Indian people whom he calls Gandri, who fought, according to him, against Bacchus; adding, however, that Hecataeus called them Gandarae. There can be no doubt that the real and the mythical people are meant to be one and the same. Professor Wilson draws the general conclusion that Heeren and Rennell have both erred in placing most of these tribes to the N. of *Khorassan*, and that they may be located with more accuracy in the vicinity of the Paropamisan mountains, being the predecessors, if not the ancestors, of the modern *Hazáras*. [V.]

GA'NDARIS. [GANDARAE.]

GANDARI'TIS. [GANDARAE.]

GANGANI, in Ireland, mentioned by Ptolemy as lying south of the Auteri. [AUTERI.] Probably= *Clare*. [R. G. L.]

GANGARI'DAE (Γαγγαρίδαι, Ptol. vii. 1. § 81, 2. § 14), a people who lived along the coast of the bay of Bengal, at the mouths of the Ganges, from which they probably derived their name. According to Ptolemy their capital was named Gange (vii. 1. § 81); in another place, however, he omits the name of the chief town, but adds that there are six towns, whose names he gives, in the country. It would appear from Pliny that a portion at least of these people extended considerably to the south in the country now occupied by the Circars of the *Coromandel* coast, — as he speaks of "gente Gangaridum Calingarum" (vi. 18. s. 22). The Calingae were probably near *Calinapatnam*, between the *Godavery* and *Mahanuddy*. Virgil (*Georg.* iii. 27) and Valerius Flaccus (*Argon.* vi. 66) mention the name of the Gangaridae. Curtius places them beyond the Ganges to the eastward, along with the Prasii (ix. 7). Their name seems to have been sometimes confused with that of the Gandaridae. Thus, when Dionysius Periegetes writes Gargaridae (v. 1144), he probably means Gandaridae and not, as some commentators have supposed, this people. [V.]

GANGAS, GANGITES (Γάγγας, Γαγγίτης, Appian, *B. C.* iv. 106), a river of Macedonia, which takes its rise at and flows round Philippi; after its confluence with the ZYGACTES the united streams bore the name of the ANGITES (*A'nghista*), which was so called from the branch at Philippi. (Leake, *Northern Greece*, vol. iii. p. 225.) It was by this "river side" (*Acts*, xvi. 13), the fountains of which gave the name to the city, before the time of Philip of Macedon—Crenides,— the Place of Fountains,— that the "Proseucha" was situated (in consequence of the ablutions which were connected with the worship) in which the Gospel was first preached within the limits of Europe. (Comp. Conybeare and Howson, *Life and Epistles of St. Paul*, vol. i. p. 316.) [E. B. J.]

GANGE (Γάγγη, Ptol. vii. 1. § 81; Γάγγης, *Peripl. Mar. Erythr.* p. 36), according to Ptolemy, the capital town of the Gangaridae, at the mouth of the Ganges. The author of the Periplus of the Erythraean sea speaks of this place as the chief mart for the finest cotton stuffs, for frankincense, and Chinese *malabathron*. It must have been in the neighbourhood of the modern *Calcutta*, though its exact position cannot be identified. Strabo speaks of a town which he calls Gange, but places it far up the river, in the vicinity of Palibothra or Patna (xv p. 719). [V.]

GANGES. 1. (ὁ Γάγγης, Strab. xv. pp. 686, 719, &c.; Ptol. vii. 1. § 29, &c.; in Lat. Ganges, -is: *Adj.* Γαγγητικός, Gangeticus, Gangetis), one of the largest rivers of Asia, and the most important one of Eastern India or *Hindostán*. It was unknown to Herodotus, Ctesias, and the earlier writers of ancient times, and it was not described by ancient authors till the Greeks under Alexander the Great and his successors penetrated into Western India. It is, indeed, only in very modern times that the exact position of its sources has been determined; the earlier of European

geographers having conjectured that, like the Indus, it arose on the northern side of the chain of the Himálaya mountains, in the direction of Thibet. It is now ascertained that the true river is made up of three separate streams, which bear the respective names of the *Gáhnavi*, *Bhágirathi*, and *Alakánanda*. The second is held to be the most hallowed, and is the one to which the largest concourse of pilgrims resorts. The spot where it bursts forth from the glaciers is called *Gungótri* (*Gangavátari*), and is situated in lat. 30° 59′ 30″ N., long. 96° 44′ W., at an altitude of nearly 10,000 feet above the sea. Above it is the summit of *Pankúparvata*, which rises to the height of about 21,000 feet. (Schlegel, *Ind. Bibl.* vol. i. p. 387; Ritter, vol. ii. pp. 947—952; Lassen, *Ind. Alt.* vol. i. p. 49.) From its sources it flows nearly S. till it reaches *Hástinapura;* thence, with an easterly inclination, as far as *Alláhabád*, where it receives the *Jumna;* and thence nearly SE. till it reaches the bay of Bengal, into which it falls, after a course of about 1150 miles, by numerous mouths. On its way it receives a great number of affluents, of which we shall speak hereafter,—one of which, the *Jumna*, considerably surpasses itself in length.

The ancients held different opinions as to the sources of this celebrated river. Strabo, on the authority of Eratosthenes, made it rise in the Indian Caucasus (the Paropamisus, or *Hindu-Kush*), and, after flowing for some distance, take an eastern direction on reaching the plains, and, after passing the great city of Palibothra, enter the Indian ocean (or bay of Bengal) by a single mouth (xv. p. 690). In another place (xv. p. 719) he quotes Artemidorus, who stated that the Ganges had its source in the Montes Emodi (Imaus or *Himálaya Ms.*), and that it flowed southwards till it reached the city Gange, when it turned off to the E. and passed Palibothra. The same view is implied in Dionysius Periegetes (v. 1146) and in Mela (iii. 7). Pliny seems to have been unable to make up his mind, but states generally that some gave to the Ganges an uncertain source, like that of the Nile, while others placed it in the Scythian mountains (vi. 18. s. 22; see also Solin. c. 52; Mart. c. 6). Orosius placed its source in an unknown mountain, which he calls Osrobares. There is a more general consent as to its magnitude; most authors agreeing that it is a great stream even from its first commencement. Thus Arrian asserts, on the authority of Megasthenes, that where it is smallest it is at least 100 stadia broad, that it is far greater than the Indus, and that it receives no rivers which are not themselves as large and as navigable as the Maeander. (*Indic.* c. 4.) In another place he states that if all the Asiatic rivers which flow into the Mediterranean were joined together, they would not make one Ganges in body of water; while it is equally superior to the European Ister, and the Egyptian Nile. (*Anab.* v. 6.) Strabo considered it the greatest river in the three continents of which he had any knowledge; that the Indus, the Ister, and the Nile, ranked next in order after it (xv. p. 702); and that its average breadth, in the opinion of Megasthenes, was about 100 stadia, and its depth 20 fathoms. The historians of Alexander's invasion agree generally in its size, making it 32 stadia broad, by 100 fathoms deep. (Diod. xvii. 93; Plut. *Alex.* c. 62.) Later writers, like Pliny and Aelian, give to the river a fabulous size; the former asserting that at the narrowest place it was 8 miles broad, and nowhere less than twenty paces deep (vi. 18. s. 22); the latter, that from its first origin it was 80 stadia broad and 20 fathoms deep,—and that, after it had received several tributaries, it acquired a breadth of 400 stadia, and contained many islands as large as Lesbos and Corsica, with a depth of 60 fathoms (*Hist. Anim.* xii. 41). Aelian is most likely here confounding the natural stream with its breadth during great floods. The ancients had similar differences of opinion with regard to the number of mouths by which it entered the ocean. Strabo asserted that it had but one (xv. p. 690), in which view Pliny agrees (ii. 108); Ptolemy (vii. 1. § 18) and Marcian (ap. Huds. *Geogr. Gr. Min.*), five; Mela (iii. 7), Virgil (*Aen.* ix. v. 30), Propertius (iii. 22. 16), and other authors, seven. The fact is, like all rivers flowing with a vast body of water through an alluvial plain, and bringing down an immense annual deposit, its mouths were perpetually changing; and old ones were filled up, while new ones were continually made. The names of some of the ancient mouths have been preserved, and can even now be identified. Their names are given by Ptolemy, in order from W. to E., and are: (1) Κάμβουσον στόμα, now the river *Hoogly*, on which Calcutta stands; (2) τὸ μέγα στόμα, now the river *Roymongul;* (3) Καμβήριχον στόμα, now the *Marjatta;* (4) τὸ Ψευδόστομον στόμα, now the *Huringotta;* (5) Ἀντιβολὴ στόμα, the one nearest the *Brahmaputra*, and for which there does not seem to be any well-ascertained name.

The Ganges, on its course to the sea, is fed by several large rivers, some of which were known to the ancients, and have been satisfactorily identified with their original Sanscrit names. The fullest account of them is in Arrian (*Ind.* 4), and from him or from the journals which he copied most of the other writers who allude to them have probably themselves copied. The following are the seventeen which this author mentions, to which we have added (in parentheses) those Sanscrit names that are probably well ascertained:—the Jobares, no doubt the same as the Jomanes (*Jamuná* or *Jumna*); Cainas, Erannoboas (*Hiranjavahu*), Cossoanus (*Cósaváhá*), Sonus (*Çoná*), Sittocatis (*Çtistá*), Solomatis (*Saravatí*), Condochates (*Gandaki*), Sambus, Magon, Aguranis, Omalis (*Vimalá*), Commenases (*Carmanaça*), Cacultris, Andomatis (*Andhámati* or *Tamasá*), Amystis, Oxumagis (*Ixumati*), Erennesis (*Varanasí*). Pliny speaks of the Jomanes, Prinas, and Cainas, which he calls tributaries of the Ganges (vi. 17. s. 21); and adds that there were in all nineteen such affluents, of which he notices (apparently for their superiority) the Condochates, Erannoboas, Cosoagus or Cossoanus, and Sonus (vi. 18. s. 22). Curtius speaks of three tributaries of the Ganges, the Acesines, Dyardenes, and Erymanthus (viii. 9); but he has clearly here made some confusion with the accounts of the Indus, or there is a defect in our MSS. of his work. The Acesines (now *Chenáb*) is one of the principal rivers of the *Panjáb;* the Dyardenes is not improbably the same as the Oedanes (Οἰδάνης) of Strabo (xv. p. 719), and most likely to be identified with the *Brahmaputra;* while the Erymanthus belongs to neither Indus nor Ganges, but may be the same as Etymandrus (now *Helmend*), the principal river of Arachosia and Drangiana. The Ganges was evidently considered by the ancients as a very wonderful river. Pliny speaks of snakes thirty feet long which live in its waters (ix. 3. s. 2), which, like Pactolus, brought down gold also (xxiii.

4. s. 21); and other authors ascribe to some of its tributaries crocodiles and dolphins (*Οἰδάνης*, Strab. xv. p. 719; Dyardenes, Curt. viii. 9). The Sanscrit name *Ganga* may be, as Pott has suggested, an intensitive form from the root *ga*, to go. Plutarch gives another and fabulous origin of its name (*de Flumin.* ap. Hudson, *Geogr. Gr. Min.* ii. p. 8). (Rennell, *Hindostan;* Lassen, *Ind. Alterth.* vol. i. p. 130; Kiepert u. Lassen, *Karte v. Alt. Indien*, 1853; Pott, *Etym. Forsch.* p. 86.)

2. (*ὁ Γάγγης*, Ptol. vii. 4. § 6), the most important river in the ancient island of Taprobane (*Ceylon*), still known by the name of the *Mahavelle-Ganga*. It rises in the mountains to the S. and W. of *Kandy*, and after flowing round the town pursues a NE. course, till it enters the sea by two mouths, one near *Trincomalee* (close to the *Ὀξεῖα ἄκρα* of Ptolemy), and the other about 25 miles to the S. It appears from modern surveys that the Trincomalee branch is now nearly dry, except in the rainy season, and that the main body of water passes to the sea by the southern branch, which is now called *Virgel*. (Brooke on *Mahavelle-Ganga, Journ. R. Geog. S.* vol. iii. p. 223.) Much of the country through which this river flows is now uninhabited, but there are extensive remains, tanks, and ruins, indicating that it was once thickly peopled. Forbiger has conjectured with some reason that the *Mahavelle-Ganga* is the same river which Pliny calls Palaesimundus (vi. 22. s. 24), and which he says flowed to the N. by a city of the same name, and entered the sea by three mouths; of which the narrowest was five, and largest fifteen, stadia wide. It is curious that the larger stream, which he calls *Cydara*, is the northern or Trincomalee branch; and from modern researches, it is proved that this was originally the principal stream, the water having been diverted into the *Virgel* by the priests of a temple situated at the point where the two streams naturally bifurcate. (Davy, *Account of Ceylon*, Lond. 4to. 1821; Ritter, *Erdk.* vol. vi. 24.) [V.]

GANGE'TICUS SINUS (*Κόλπος Γαγγητικός*, Ptol. i. 13. § 4, vii. 1. § 16), the great gulf into which the Ganges flowed, now generally called the bay or gulf of Bengal. According to Ptolemy it was usual with the mariners of his day to call it 13,000 stadia across; whence, in order to allow for the irregularity of the course pursued, Ptolemy takes off one-third, and reduces the breadth to 8670 stadia. This is, however, more than twice the breadth of the real bay of Bengal. The fact is, Ptolemy, in common with all his predecessors, Hipparchus, Polybius, Marinus of Tyre, greatly extended the degrees of longitude of this part of the world; hence his Caspian Sea, Persian Gulf, and bay of Bengal are all much greater in breadth E. and W. than in length N. and S., which is just contrary to the fact. [V.]

GANGRA (*Γάγγρα*: *Kiengareh, Kangreh*, or *Changeri*), a town of Paphlagonia, to the south of Mount Olgasys, and at a distance of 35 miles from Pompeiopolis, appears to have been a princely residence, for we know that Morzus or Morzeus, and afterwards Deiotarus, the last king of Paphlagonia, resided there. (Strab. xii. p. 564; comp. Liv. xxxviii. 26.) Strabo, notwithstanding this, describes it as only "a small town and a garrison." According to Alexander Polyhistor (*ap. Steph. B. s. v. Γάγγρα*), the town was built by a goatherd who had found one of his goats straying there; but this is probably a mere philological speculation, *gangra* signifying "a goat" in the Paphlagonian language. In the ecclesiastical writers Gangra is often mentioned as the metropolitan see of Paphlagonia. (Socrat. ii. 43; Sozom. iii. 14, and elsewhere.) The orchards of this town were celebrated for the excellence of their apples. (Athen. iii. p. 82.) [L. S.]

GANNARIA PR. [LIBYA.]

GANODU'RUM (*Γανόδουρον*), one of the two Helvetian cities mentioned by Ptolemy (ii. 9. s. 20). The termination *dur* seems to show that it was on some river, but there is no evidence of any kind, except Ptolemy's figures, to fix its position; and that evidence is worth nothing. Some reasons have been given for supposing it to be near the entrance of the Rhine, on to the *lake of Constanz*, not far from *Stein*. (Walckenaer, *Géographe des Gaules*, vol. i. p. 317.) [G. L.]

GANUS (*Γάνος* or *Γᾶνος*), apparently a mountain fortress in Thrace, on the coast of the Propontis. (Xenoph. *Anab.* vii. 5. § 8; Harpocrat. and Suid. *s. v.*; Plin. iv. 18; Scylax, p. 28.) Aeschines (*adv. Ctesiph.* p. 65) speaks of Ganus along with other places as scarcely known to the Athenians, and mentions *Ganis* along with Ganus, from which we may infer that the former was the name of the district in which the latter was situated. [L. S.]

GARAMA. [GARAMANTES.]

GARAMAEI (*Γαραμαῖοι*, Ptol. i. 12. § 5, vi. 2. § 2), a tribe of ancient Assyria, who lived along the banks of the Lycus (*Zab*), between Arrhapachitis and Apolloniatis. [V.]

GARAMANTES (*Γαράμαντες*), a great nation of Inner Africa. In the widest sense the name is applied to all the Libyan tribes inhabiting the oases in the E. part of the Great Desert, as the Gaetulians inhabited its W. part; the boundary between the two nations being drawn at the sources of the Bagradas and the mountain Usargala. In this wide sense they were considered as extending S. and E. to the lake Nuba and both banks of the river Gir, as far as the mountains called GARAMANTICA PHARANX (*ἡ Γαραμαντικὴ Φαράγξ*), which Ptolemy places in 40° long. and 10° N. lat., E. of M. THALA, and N. of M. ARANGAS. (Ptol. iv. 6. §§ 12, 13, 16.)

In the stricter sense, however, the name denoted the people of PHAZANIA (*Fezzan*), a region lying S. of the Great Syrtis, between 24° and 31° N. lat. and 12° and 18° E. long., and forming by far the largest oasis in the Great Desert (*Sahara*), which it may be considered as dividing into an eastern and a western part. It is surrounded by hills of stone and sand, not exceeding 1200 feet high, which protect it from the sands of the desert: the chief of these are the two parallel ranges on the NE. called the *Black and White Haruj* (i. e. *Mountains*), the former being of basalt, and the latter of limestone (the former is the MONS ATER of the ancients); and that on the W. called *Warira*, perhaps the ancient USARGALA. It is, however, only a small part, not above one-tenth, of the surface that is cultivable; the region being intersected by ridges of hills from 300 to 600 feet high: and even in the valleys between these ridges the soil is a stratum of sand, on chalk or clay, needing constant irrigation to supply which there are no water-courses, and very few natural springs; so that the water has to be obtained from wells, at the depth of about 100 feet. The soil is impregnated with saline matter, serving as a manure for the date-palms, which are the chief vegetable products of the country: a little grain is also grown at the present day.

The country of the Garamantes was known to Herodotus, who mentions the people twice: first, as dwelling S. of the Nasamones, and E. of the Macae, in the "Country of Wild Beasts," that is, the second of the three belts into which he divides N. Libya (iv. 174). In the second passage (iv. 183) he says that the Garamantes are a very great nation, inhabiting one of those oases formed by salt-hills, which he places at intervals of 10 days' journeys along the interior of N. Africa. (Comp. ATARANTES; ATLANTES; AUGILA.) This one lies between Augila and the Atarantes; but here arises a difficulty, inasmuch as the regular allowance for the caravans from *Aujelah* to *Zuila* on the E. border of *Fezzan* is 20 days, and it took Hornemann 16 days' very rapid travelling to accomplish the distance. The best solution of the difficulty appears to be the supposition that one station has been omitted by Herodotus (or by the copyists), namely, the small oasis of *Zala*, which is just half-way between *Aujelah* and *Zuila*. Herodotus makes the distance from the Lotophagi (i. e. the coast between the Syrtes) thirty days, which corresponds exactly to the time occupied by the caravans in the journey from *Tripoli* to *Fezzan*, which appears to have been the established route in all ages. He describes the country as having many fruit-bearing palms, and as being cultivated for corn by manuring it with salt, by which some suppose him to mean the white clay which is still used for manuring the sandy soil. His story of the oxen with singularly thick hides, and with horns bending so far forward that the beasts were obliged to walk backwards as they fed (comp. Mela, i. 8; Plin. viii. 45. s. 70), is not so absurd as it may seem; for, although modern travellers have not confirmed this part, as they have the rest, of the old inquirer's story, we have evidence from the Nubian monuments (Gau, pl. xv.) that the ancient neatherds of Africa, like their successors to this day, exercised their ingenuity in giving artificial forms to the horns of their cattle. (Heeren, *African Nations*, vol. i. p. 222: for other stories about cattle walking backwards as they fed, see Alexander Myndensis, *ap. Ath.* v. p. 221, e.; Aelian. *N. A.* xvi. 33; Aristot. *de Part. Animal.* ii. 17.) In another, and a very sad part of his account, Herodotus is but too well supported by modern testimony. He tells us of a degraded negro tribe, who dwelt in caves (*τοὺς Τρωγλοδύτας Αἰθίοπας*) among or near the Garamantes, who hunted them with chariots, for these negroes were the swiftest runners known. The wretches thus, like their race in all ages, hunted after for slaves, lived on reptiles, and used a speech which resembled no other language, but was like the shrieking of bats. (Comp. Mela, i. 8; Plin. v. 5, 8.) The *Rock Tibboos*, so called from their dwelling in caves (Troglodytae), in the *Tibesti* range of mountains, are still hunted by the chieftains of *Fezzan;* though, by a kind of retribution, these *Tibboos* are the successors of the ancient Libyans, who have fled from more powerful conquerors into the former haunts of their negro *game*. (Lyon, *Narrative, &c.* pp. 250, foll.) To complete the resemblance, the people of *Aujelah* compare the language of these degraded tribes to the whistling of birds. (Hornemann, p. 143.)

The account of Herodotus contains an apparent inconsistency; for the Garamantes are described in the former passage (c. 174) in terms which would far better apply to these Aethiopian Troglodytes, as avoiding men and all society, possessing no weapons of war, and unable to defend themselves. This description corresponds exactly to what Mela (i. 8) and Pliny (v. 8) say of a people whom they call Gamphasantes; and hence some critics have proposed to alter the reading in Herodotus: but, besides the fact that there is not a shadow of variation in the MSS., the position assigned by Herodotus to this people is precisely that occupied by the Garamantes; and the same statements are repeated by later geographers, expressly on the authority of Herodotus. (Steph. B. *s. v.;* Eustath. *ad Dion. Per.* 217.) The discrepancy is, probably, one of those so often found in a writer who picks up news eagerly from all quarters; for it is evident that the one account was obtained through the Nasamones and Cyrenaeans, and the other through the merchants who traded between *Fezzan* and Egypt; and we may fairly suppose that the one class of informants repeated only what they had heard of some of the degraded tribes who lurked, as has been seen, in corners of the country. If any change be necessary, we suspect it to be, of the two, rather in the Roman compilers; for their story seems copied from Herodotus.

From the time of Herodotus to that of the Caesars, we have no further information worth mention. When the Romans had become the masters of N. Africa, they found it necessary to repress the barbarian tribes; and this office was committed, in the case of the Garamantes, to Cornelius Balbus Gaditanus the younger, who, as proconsul, defeated them in a sense sufficient to warrant his investment with triumphal insignia, B. C. 19, though, of course, conquest was out of the question. (Flor. iv. 12; Tac. *Ann.* iii. 74, iv. 26, *Hist.* iv. 50.) The results obtained from this expedition in the form of additional knowledge are recorded by Strabo (xvii. pp. 835, 838), Mela (i. 4. § 4, 8. § 7), and Pliny (v. 5, 8). Strabo places them 15 days' journey from the oases of Ammon (*Siwah*), and 10 days' journey from the Aethiopians on the Ocean; a striking proof of the scantiness of his information respecting Inner Libya: he describes their position relative to the N. coast with tolerable accuracy. Mela copies Herodotus, mixing up with his story a statement which Herodotus makes concerning the Ausenses. Pliny (v. 5) gives a good description of the position of the Garamantes, with an account of the expedition of Balbus, and a list of the cities whose images and names graced his triumph: he also speaks of the difficulty of keeping open the road, because of the predatory bands belonging to the tribe, who filled up the wells with sand. He mentions Phazania as if it were distinct from the country of the Garamantes. Ptolemy also (iv. 6. § 30) gives a list of their cities, none of which need particular mention, except the metropolis Garama (*Γαράμη: Germa*, with considerable ruins). This city has 13½ hours in its longest day, is distant 1½ hour W. of Alexandria, and has the sun vertical twice a year, 15° on each side of the summer solstice. (Ptol. viii. 16. § 7.)

The Garamantes were a Libyan (not Negro) people, of the old race called Amazergh [GAETULIA], a name perhaps preserved in that of the modern capital *Mourzouk*. The inland trade between Egypt, Cyrenaica, the Tripolis, and Carthage, on the one hand, and the interior of Africa on the other, was to a great extent carried on by them. (The *Travels* of Hornemann, Captain Lyon, Denham and Clapperton, Richardson, Barth, Overweg, &c.; Rennell, *Geog. of Herod.* vol. ii. pp. 273, foll.; Heeren, *African Nations*, vol. i. pp. 221, foll.) [P. S.]

GA'RAPHI MONTES (τὰ Γάραφα ορη), a mountain chain of Mauretania Caesariensis, forming a part of the range which separates the valleys of the Chinalaph and Savus. (Ptol. iv. 2. § 14.) [P. S.]

GARBATA MONS (Γάρβατα ἢ τὸ Γάρβατον ὄρος, Ptol. iv. 7. §§ 26, 31), was the southern portion of the ridge of mountains which separated Aethiopia from the Red Sea, and of which the most southerly and loftiest projection was Mount Elephas (*Cape Felix* or *Djebel Feel*). The entire range commenced at the eastern frontier of Egypt and Aethiopia, and extended from the 15th to the 11th degree of lat. N., running for the most part in a SE. direction. Aethiopia, or the modern *Abyssinia*, is a region of highlands which, as they advance southward, increase in altitude. Mons Garbata commenced to the S. of Axume, and was the loftiest portion of the range. It contained mines of gold and quarries of porphyry. [W.B.D]

GA'REA, GAREA'TES. [Tegea.]

GARESCUS (Γαρήσκος al. Γαρίσκος, Ptol. iii. 13. § 25; Geresci, Plin. iv. 10), a place in Macedonia, probably somewhere in the head of the valley of the river Zygactes — *Nevrócopo*. [E. B. J.]

GARGA'NUS (τὸ Γάργανον, Strab.), a mountain and promontory on the E. coast of Italy, still called *Monte Gargano*, which constitutes one of the most remarkable features in the physical geography of the Italian peninsula, being the only projecting headland of any importance that breaks the monotonous line of coast along the Adriatic from *Otranto* to *Ancona*. It is formed by a compact mass of limestone mountains, attaining in their highest point an elevation of 5120 feet above the sea, and extending not less than 35 miles from W. to E. Though consisting of the same limestone with the Apennines, and therefore geologically connected with them, this mountain group is in fact wholly isolated and detached, being separated from the nearest slopes of the Apennines by a broad strip of level country, a portion of the great plain of Apulia, which extends without interruption from the banks of the Aufidus to those of the Frento. (Swinburne's *Travels*, vol. i. pp. 151, 152; Zannoni, *Carta del Regno di Napoli*.) Its configuration is noticed by many ancient writers. Strabo speaks of it as a promontory projecting out to sea from Sipontum towards the E. for the space of 300 stadia; a distance which is nearly correct, if measured along the coast to the extreme point near *Viesti*. (Strab. vi. p. 284.) Lucan also well describes it as standing forth into the waves of the Adriatic, and exposed to the N. wind from Dalmatia, and the S. wind from Calabria. (Lucan, v. 379.) In ancient times it was covered with dense forests of oak ("Querceta Gargani," Hor. *Carm.* ii. 9. 7; "Garganum nemus," Id. *Ep.* ii. 1. 202; Sil. Ital. iv. 563), which have of late years almost entirely disappeared, though, according to Swinburne, some portions of them were still visible in his time (*Travels*, vol. i. p. 155; Giustiniani, *Diz. Geogr. del Regno di Napoli*, pt. ii. vol. iii. pp. 92—98). Strabo mentions in this neighbourhood (but without directly connecting it with the Garganus) a hill called Drium, about 100 stadia distant from the sea, on which were two shrines of heroes (ἡρῷα), the one of Calchas, with an oracle which was consulted in the same manner as that of Faunus in Latium; the other of Podaleirius, from beneath which flowed a small stream gifted with extraordinary healing powers. The same circumstances are alluded to by Lycophron, from whom it would appear that the stream was named Althaena. (Strab. vi. p. 284; Lycophr. *Alex.* 1047—1055.) The exact locality has been a subject of dispute; but as we find a similar mention of a stream of limpid water which healed all diseases, in the legend of the appearance of St. Michael that gave rise to the foundation of the modern town of *Monte S. Angelo*, — on a lofty hill forming one of the offshoots of the Garganus, about 6 miles from *Manfredonia*, — it seems very probable that this was no other than the Drium of Strabo, and that the sanctuary of the archangel has succeeded, as is so often the case, to another object of local worship. The whole range of Mt. Garganus is now frequently called *Monte S. Angelo*, from the celebrity of this spot; and the name of Drium seems to have been sometimes used with the same extension among the Greeks, as there is very little doubt that for Ἄριον in Scylax we should read Δρίον, the promontory of which he is there speaking being evidently the same as the Garganus. (Scyl. § 14; Gronov. *ad loc.*)

On the southern slope of Mt. Garganus, about 4 miles E. of *Monte S. Angelo*, a straggling village still called *Mcttinata*, with a tower and small port, has preserved the name of the Matinus of Horace, which is correctly described by an old commentator as "mons et promontorium in Apulia." The name appears to have properly belonged to this southern offshoot of the Garganus; but in one passage Horace would seem to apply the name of "Matina cacumina" to the loftiest summits of the range. All these hills are covered with aromatic herbs, and produce excellent honey, whence the well-known allusion of the same poet to the "apis Matina." (Hor. *Carm.* i. 28. 3, iv. 2. 27, *Epod.* 16. 28.) Lucan also speaks of the "calidi buxeta Matini" as adjoining and overlooking the plains of Apulia (ix. 182). There is no evidence of the existence of a town of this name, as supposed by one of the old scholiasts of Horace; and certainly no authority for the change suggested by some modern writers, that we should read in Pliny *Matinates* for "Merinates ex Gargano." Holstenius and others have clearly shown that an ancient town called Merinum stood near the NE. point of the promontory, about 5 miles from the modern *Viesti*. It continued to be a bishop's see until late in the middle ages, and the site is still marked by an ancient church called *Sta. Maria di Merino*. (Holsten. *Not. in Cluver.* p. 278; Romanelli, vol. ii. p. 214.)

The flanking ridges which extend down to the sea on both sides of the Garganus afford several coves or small harbours well adapted for sheltering small vessels. Of these the one now called *Porto Greco*, about 8 miles S. of *Viesti*, is generally supposed to be the Agasus Portus of Pliny, which he appears to place S. of the promontory. The Portus Garnae of the same author was situated between the promontory and the Lacus Pantanus (*Lago di Lesina*): it cannot be identified with certainty; but it seems probable that it was situated at the entrance of the lake now called *Lago di Varano*. [E. H. B.]

GARGA'PHIA FONS. [Plataea.]

GA'RGARA (Γάργαρα or Γάργαρον), one of the heights of Mount Ida in Troas (Hom. *Il.* viii. 48, xiv. 292), which continued to bear this name even in the time of Strabo (xiii. p. 583; comp. Plin. v. 32; Macrob. *Sat.* v. 20; Steph. B. *s. v.*). Its modern name is said to be *Kazdag*. (Walpole's *Memoirs relating to Turkey*, p. 120.) A town of the same name existed from early times upon that height, or rather on a branch of it forming a cape on the north of the bay of Adramyttium, between Antandrus and

Assus. In the earliest times it is said to have been inhabited by Leleges, but afterwards to have received Aeolian colonists from Assus, and others from Miletupolis. (Strab. *l. c.* pp. 606, 610; Mela, i. 18; Ptol. v. 2. § 5.) The name of this town is in some authors misspelt Ἰάργανον, as in Ptolemy, and Σάγαρα, as in Hierocles. The territory round Gargara was celebrated for its fertility. (Virg. *Georg.* i. 103; Senec. *Phoen.* iv. 608.) The modern village of *Iné* probably occupies the site of ancient Gargara. [L. S.]

GARGA'RIUS LOCUS, a place in Gallia Narbonensis, known only from an inscription of the time of Hadrian. D'Anville (*Notice, &c.*) received an exact copy of it from Barthélemy. This inscription records the "Pagani pagi Lucreti qui sunt finibus Arelatensium loco Gargario." The place, which is still called *Garguies*, is at the foot of a mountain called *St. Pilon;* "and the plain which extends from the foot of this mountain as far as *Aubagne*, in the direction of *Marseille*, is called *Lacrau*, and this may be the Pagus Lucretus of the inscription" (D'Anville). [G. L.]

GARGETTUS. [ATTICA, p. 327.]

GARI (Γάρι, Isid. Char. *ap. Huds.* vol. ii. p. 9), a small place in Ariana, most likely represented now by *Ghore*, to the east of Ferrah. Perhaps it is the same as *Ghirane*, which lies to the NE. from *Ferrah*. Mannert (v. 2. s. 61) has supposed that it is the same as *Greishk* to the NE. of *Bost*, on the *Elwend*, which, however, is more likely to be the Chatrisache or Chatrische of Ptolemy (vi. 17. s. 5). [V.]

GARINAEI (Γαριναῖοι and Γαρηναῖοι), mentioned by Ptolemy (vi. 16. § 5) as a population of the country of the *Seres*. [SERES.] [R. G. L.]

GARITES, a people of Aquitania (Caes. *B. G.* iii. 27), who submitted to P. Crassus, B. C 56. They are mentioned by Caesar between the Elusates and Ausci, and the position of both of these peoples is known within certain limits. [ELUSATES, AUSCI.] Some writers would connect the name Garites with the name *Gers*, a branch of the *Garonne*. But the reading Garites is not certain in Caesar's text. Schneider (ed. Caes. *Bell. Gall.*) has taken the reading Gates. [G. L.]

GARIUS (Γάριος), a place on the coast of Paphlagonia, 80 stadia to the east of Callistratia. (Marcian Heracl. *Peripl.* p. 72; Anonym. *Peripl. Pont. Eux.*) [L. S.]

GARIZIM. [GERIZIM.]

GAROCELI or GRAIOCELI, an Alpine people, who with the Centrones and Caturiges attacked Caesar (B. C. 58) in his march from Ocelum, the most western place in Gallia Cisalpina, over the Alps into the country of the Vocontii. (*B. G.* i. 10.) The reading Graioceli is said to have the best authority for it. (Schneider, ed. Caes. *B. G.* i. 10.) These people are mentioned by no other writer; but, as we know where the Centrones and Caturiges lived, we may suppose that the Garoceli were near them. D'Anville, as he often does, determines their position simply by the aid of a name. The resemblance between the names Ocelum and Garoceli, he says, fixes the place of the Garoceli in the valley of *Pragelas* and of *Cluson*, and consequently in Gallia Cisalpina. But it is clear that Caesar means that they were an Alpine people, whom he met after leaving Ocelum. Walckenaer has a conjecture about them which is ingenious; and it may also be true. He says that they occupied the *Maurienne* and the valley which is contiguous to the *Maurienne*, to the east of *Mont Cenis*, the *Val di Viù*, which contains a place called *Usseglio* and a canton of the same name. And he adds, what is more to the purpose, that in an ancient document, St. Jean de Maurienne is called Johannes Garocellius. He has other arguments also. (*Géog., &c. des Gaules*, vol. i. p. 542.) [G. L.]

GARRHUENUS, a river in Britain, mentioned by Ptolemy, =*the Yare* (or *Yar*-mouth River) both in respect to name and place. [R. G. L.]

GARRIANNONUM, in Britain, mentioned in the Notitia as a station under the *Comes Littoris Saxonici* for the *Equites Stablesiani=Burgh Castle* in Norfolk, where Roman remains are found. [R. G. L.]

GARSAURA (Γαρσάουρα), a small town in Cappadocia from which the praefectura *Garsauria* or *Garsauritis* derived its name. (Strab. xiv. p. 663; comp. xii. 534, and 568, where, perhaps Γαρσαούρων is to be read for Kramer's Γαρσαβόρων; Plin. vi. 3; Ptol. v. 6. § 14.) [L. S.]

GARSAURITIS. [GARSAURA.]

GARUMNA (ὁ Γαρουνᾶς, Γαρίνας: *Garonne*). Tibullus (i. 7, 11) calls this river "Magnus Garumna:" but Ausonius (*Mosella*, v. 483) makes the name feminine (aequoreae ... Garumnae). The forms Garumna, Garonna, and Garunda occur; the last in a letter of Symmachus to Ausonius, and it is perhaps the origin of the name *Gironde*.

The *Garonne*, the most southern of the three great rivers of France which flow into the Atlantic, rises in the Pyrenees, within the present kingdom of Spain. The river has a north and NNE. course to Tolosa (*Toulouse*), from which town it has a general NNW. course to Burdigala (*Bordeaux*). Below *Bordeaux* it forms a large aestuary, which Strabo (p. 190) calls a sea-lake (λιμνοθάλασσα). The navigation of the *Upper Garonne* as far down as the junction of the Tarnis (*Tarn*) below *Toulouse* is much impeded. At *Bordeaux* it is a fine tide river, and the tide ascends 20 miles above *Bordeaux*. This river has several large branches: on the right bank, the *Arriège*, the *Tarn*, the *Lot* (Oltis), and the *Dordogne* (Duranius), which flows into the aestuary; on the left bank, the *Gers*, the *Bayse*, and some others. The length of the *Garonne* is said to be about 360 miles, and the *Dordogne* is near 300 miles long. In fact, the *Dordogne* and *Garonne* are two distinct rivers which flow into one aestuary, now called the *Gironde*. The basin of the *Garonne* is much less than that of the *Loire*, but larger than the basin of the *Seine*. It is a country which lies within well-defined limits, the Pyrenees, the *Cévennes*, the mountains of the *Auvergne*, and the Ocean. Part of the basin of the *Garonne* was the Aquitania of Caesar, who makes the Garumna the boundary between the Aquitani and the Celtae (*B. G.* i. 1).

Strabo (p. 190) and Mela (iii. 2) describe the Garumna as rising in the Pyrenees. Strabo makes the Garumna flow parallel to the Pyrenees, and the navigable part of it he says is 2000 stadia: it is increased by three streams, and then enters the sea between the Santones and the Bituriges Iosci [BITURIGES], both Celtic nations. He speaks of the mouths of the river (*αἱ ἐκβολαί*) as forming the aestuary: he probably means the proper *Garonne* and the *Dordogne*. Mela's description is much more complete: he describes the upper part of the river as shallow for a great distance and scarcely navigable, except when it is swollen by wintry rains or melted snow; as it approaches the ocean tides it is fuller, and becomes wider as it proceeds; at last it

is like a great sea channel, carries large ships, and tosses navigators about in a furious manner, particularly when the wind and the stream are not the same way. Mela may probably have heard of the violence with which the tide enters the *Gironde*. Mela says that there is an island, Antros, in the aestuary of the *Garonne;* but there is no island now. [G. L.]

GARUMNI, an Aquitanian people mentioned by Caesar. [GARITES.] It may be inferred from the name that they were on the Garumna. A. de Valois supposes that they occupied a tract now called *Rivière* along the *Garonne*, to the north of the Convenae, or of the diocese of *St. Bertrand de Comminge*, as far as the borders of the diocese of *Rieux*. This conjecture is accepted by D'Anville and other writers; and it may be true. But there is no direct evidence that it is true. [G. L.]

GASANDES (Γασανδεῖς), an Arab tribe, mentioned by Diodorus Siculus (iii. 44), identical with the Cassanitae of Ptolemy, and the Cassandreis of Agatharchides. Diodorus places them, with the Alibaei, next to the Debae, on the south, in agreement with Ptolemy, who finds them south of the Cinaedocolpitae,—his name for the Debae,—and gives Badeo as the name of their capital (vi. 7. § 6). Diodorus and Agatharchides agree in remarking on the difference of the climate of this part of Arabia from that of the other parts. "This country," says Diodorus, "is not scorched as are the neighbouring regions, but is often covered with soft and thick clouds, from which distil snows and refreshing showers, which render even the summer temperate. The country produces all kinds of fruits, and is remarkably rich, but, owing to the ignorance of the inhabitants, it is not properly cultivated; they collect gold in large quantities, which they find in the natural fissures of the earth, not in the form of gold-dust, but in nuggets, the smallest of which equal in size the olive-stone; the largest are little inferior to the walnut. The natives wear them round their wrists and necks, alternated with transparent pebbles. Having an abundance of gold, but a scarcity of copper and iron, they are glad to barter the former with the merchants for an equal weight of the latter." An identity both of climate and name enables us to fix the Gasandes immediately to the south and south-east of Mekka, in *Mount Gazuan*, the country of Zohran, of which Burckhardt reports: "Grapes abound in the mountains. Most other fruits are cultivated in these mountains, where water is at all times abundant, and the climate temperate. Snow has sometimes fallen, and water been frozen, as far as Sadâ." (*Travels in Arabia*, vol. ii. p. 377, quoted by Forster, *Arabia*, vol. ii. p. 144.) [G. W.]

GASO'RUS, GAZO'RUS (Γάσωρος, Ptol. iii. 13. § 31; Γάζωρος, Steph. B.), a town of the Edoni in Macedonia, and, probably, the same place as the GRAERO of the Peutinger Table. Gasorus, therefore, probably stood between Tragilus and Euporia, towards the NW. end of Mons Pangaeus. (Leake, *Trav. in North. Greece*, vol. iii. p. 229.) [E. J. B.]

GATH (Γέθ, Γέττα: *Eth.* Γεθαῖος), one of the five principal cities of the Philistines (*Josh.* xi. 22; 1 *Sam.* v. 8, vi 17), the birthplace and home of Goliath and his gigantic family. (1 *Sam.* xvii. 4; 2 *Sam.* xxi. 18—22.) It was taken by Uzziah, and dismantled. (2 *Chron.* xxvi. 6.) Josephus reckons it to the tribe of Dan (*Ant.* v. 1. § 22), and says that Hezekiah took the cities of the Philistines from Gaza to Gath. (*Ant.* ix. 13. § 3.) St. Jerome speaks of it as a city of the Philistines on the confines of Judaea, between Eleutheropolis and Gaza, where a very extensive village existed in his day. (*Comment. in Mich.* i. 10). There can be little doubt that this same is intended in the *Onomasticon* (*s. v.* Γέθ), though it is there erroneously stated to be five miles from Eleutheropolis, on the road to Diospolis or Lydda. (Reland, *Palaest. s. v.*) The inhabitants of *Beit-Jebrin* (Eleutheropolis) speak of a village named *Kuryet-el-Gat*, a quarter of an hour distant from *Beit-Jebrin*, on the road to *Askelan*. It may, perhaps, be permitted to hazard the conjecture that the present *Beit-Jebrin*—the classical Betogarba and Eleutheropolis—marks the site of the ancient Gath. [BETHOGABRIS.] [G. W.]

GATH-HEPHER (Γεθχοφές, Γαιθθά, LXX.; Γεθθεφά, Euseb. *Onom.*), a town of Galilee in the tribe of Zabulon (*Josh.* xix. 13), the native place of the prophet Jonah (2 *Kings*, xiv. 25). St. Jerome places it two miles from Sepphoris, on the road to Tiberias, a small village in his day, where the tomb of the prophet was shown. (*Proem. in Jonam.*) The tomb was shown to Benjamin of Tudela, in the mountains near Sepphoris, in the twelfth century (*Travels*, vol. i. p. 80, ed. *Ashar*); and in the village of *El-Meshhad*, situated two miles east of the ruins of Sepphoris, the Moslems show at this day the tomb of the prophet Jonah. (Robinson, *Bib. Res.* vol. iii. p. 209, note 1.) [G. W.]

GATH-RIMMON (Γεθρεμμών), a city of the tribe of Dan (*Josh.* xix. 45), assigned to the Levites (xxi. 24; 1 *Chron.* vi. 69), is described by Eusebius and St. Jerome as situated 12 miles from Diospolis, towards Eleutheropolis (*Onomast. s. v.*); but this can scarcely be, as Dr. Robinson conjectures, identical with that which they place 5 miles from Eleutheropolis, on the way to Diospolis, as the distance between the two termini is much more than 17 miles. (Robinson, *Bib. Res.* vol. ii. p. 421.) Neither can it be that large village then named Githha, which the *Onomasticon* supposes to be the Gath to which the ark of the covenant was carried from Azotus, and which is placed (*s. v.* Γεθθά) between Antipatris and Jamnia. (Reland, *Palaest.* p. 786.) [G. W.]

GA'THEAE (Γαθεαί: *Eth.* Γαθεάτης), a town of Arcadia in the district Cromitis, situated upon the river Gatheatas (Γαθεάτας), which rose near the place, and which, after receiving the Carnion (Καρνίων), rising in the territory of Aegys, flowed into the Alpheius. Gatheae is placed by the best modern authorities at *Kyrádhes*. (Paus. viii. 34. §§ 5, 6; Steph. B. *s. v.*; Boblaye, *Recherches, &c.* p. 169; Leake, *Peloponnesiaca*, p. 234; Curtius, *Peloponnesos*, vol. i. pp. 291, 336.)

GATHEATAS. [GATHEAE.]

GAUGAME'LA (τὰ Γαυγαμήλα, Ptol. vi. 1. § 5; Steph. B. *s. v.*), a small village of Assyria, about 12 miles on the other side of the Lycus, at no great distance from the river Bumadus. It was the actual scene of the last great battle between Dareius and Alexander the Great, which is sometimes called that of Arbela, though this place was at some distance from the real battle-field. [ARBELA.] Strabo states that the word Gaugamela means "Camel's house," and that it was so called because Dareius gave the place for the support and nourishment of one of his camels which was much wearied with the march (xvi. p. 737). Pliny places the town to the west of the Orontes (vi. 26. 8. 30). Each of the two forms Gangamela and Gaugamela admits of explana-

tion from the Persian; the first might be derived from *Kháneh* (the house-home), the second from *Gâh* (Zend, Gâ), (the place). Arrian, on the authority of Ptolemy and Aristobulus, has corrected the mistake about the place where the battle was really fought, stating that it was at Gaugamela, and not at Arbela; he adds the conjecture, that Arbela, being a well-known place, while Gaugamela, on the other hand, was one little known, obtained the credit of having been the exact site of the conflict; he suggests that the two places are as far apart as Salamis from the Isthmus of Corinth, or Artemisia from Aegina or Sunium (*Anab.* vi. 12). Plutarch agrees with Arrian. (*Alex.* c. 31.) Ammianus follows the same opinion (xxiii. 6). Curtius, on the other hand, calls the field of battle Arbela (iv. c. 9). Stephanus calls it a place of Persis, probably because, in his time, all that part of Mesopotamia was subject to the Persian Empire. It is, perhaps, represented by a small place now called *Karmelis;* yet it can hardly be the one marked in Niebuhr's Map (ii. p. 284, tab. 45), as that is too near to Mosul and too far from Arbela; Niebuhr himself is inclined to place the scene of action on the banks of the *Khauser*, which he calls a small tributary of the *Greater Zab*. [ARBELA.] [V.]

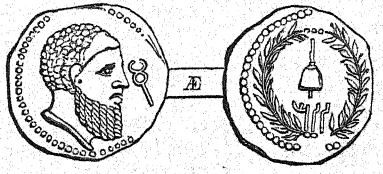
GAULANI'TIS (Γαυλανῖτις), the name of a division of Palaestine, the limits of which are not very accurately defined by Josephus. He assigns Galadena and Gaulanitis to the dominion of Og, king of Bashan (*Ant.* iv. 5. § 3), and extends these districts (the former he now calls Galaaditis) to Mount Lebanon (viii. 2. § 3), making them identical with what is described in Scripture as Ramoth Gilead, the cities of Jair, the regions of Argob, which is Bashan, sixty large cities, &c. (1 *Kings*, iv. 13.) He makes it, with Hippene and Gadaris, the eastern limit of Galilee, and therefore the westernmost of the districts which he assigns as the dominions of king Agrippa, viz., Gamalitica, Gaulanitis, Batanaea, and Trachonitis. (*B. J.* iii. 3. §§ 1, 5.) These divisions, however, are not always observed, even by the Jewish historian himself; for Gamala, which in the last-cited passage gives its name to a district, is elsewhere reckoned to Gaulanitis (*Ant.* xviii. 1. § 1); and Judas, who is in this passage called a Gaulanite, is usually designated a Galilaean (Ib. § 6, xx. 5. § 2, *B. J.* ii. 8. § 1, and 17. § 8), as he is also in *Acts* (v. 37). For the solution of this difficulty, it is not necessary to resort, as Reland and others have done, to the hypothesis of two Gamalas, but to suppose that Galilee is sometimes used in a wider sense, to include the eastern side of the sea of Tiberias. From these scattered notices, the district of Gaulanitis Proper may be safely fixed to the eastern side of the river Jordan, from the northern extremity of the sea of Galilee (for Bethsaida Julias was situated in Lower Gaulanitis, *B. J.* ii. 9. § 1) to the sources of the Jordan and the roots of Lebanon and Hermon. Its extent in width it is impossible to define with any accuracy, as there is no well-defined natural boundary to the mountain region and high table-land of the country east of the Jordan, until it sinks into the great plain of the Hauran. [BATANAEA.] It is supposed to have derived its name from the town of Gaulan, the Scripture GOLAN. (Reland, *Palaest.* p. 317.) [G. W.]

GAULOPES, an Arab tribe, mentioned only by Pliny (vi. 28), who places them, with the CHATENI, at the Sinus Capeus, on the west of the Persian gulf, in the vicinity of the modern *Chat* or *Katiff* bay. (Forster, *Arabia*, vol. ii. p. 216.) [G. W.]

GAULOS (Γαῦλος: *Eth.* Γαυλίτης, Gaulitanus: *Gozo*), an island in the Mediterranean Sea, between Sicily and the coast of Africa, separated only by a narrow strait from the much larger and more important island of Melita or *Malta*. Gaulos is itself, however, of considerable extent, being 10 miles in length by about 5½ in breadth, and the soil is fertile: hence the island appears to have been inhabited from a very early period; and Scylax, the most ancient author by whom it is noticed, already mentions it as containing a town of the same name. (Scyl. § 110, p. 50; Mela, ii. 7. § 18; Strab. vi. p. 277; Plin. iii. 8. s. 14; Diod. v. 12; Steph. B. *s. v.*) Gaulos must at all times have followed the fortunes of its more powerful neighbour Melita; hence it is seldom mentioned separately in history. But we learn that it was first visited and colonised by the Phoenicians, and subsequently passed into the hands of the Carthaginians, in whose power it remained for the most part till the conquest of Sicily by the Romans. At what period, or how, it fell into the hands of the Greeks, we know not; but that it must have done so may be inferred from the circumstance that there exist coins of the island with the inscription, in Greek characters, ΓΑΥΛΙΤΩΝ. Nor have we any account of its conquest by the Romans, which doubtless took place at the same time with that of Melita, at the beginning of the Second Punic War. (Liv. xxi. 51.) Under the Roman government Gaulos appears to have enjoyed separate municipal rights, as we learn from an inscription still extant there. (Cluver. *Sicil.* p. 444.) It is mentioned, together with Melita, by Procopius (*B. V.* i. 14), who tells us that the fleet of Belisarius touched there on its way to Africa.

The island of *Gozo* is at present a dependency of that of *Malta*. It contains about 8000 inhabitants, but has no port, being bounded on all sides by steep or perpendicular cliffs, though of no great elevation. It is strange, therefore, that Diodorus should especially mention it as "adorned with advantageous ports" (λιμέσιν εὐκαίροις κεκοσμημένη, v. 12), the want of which convenience so strikingly distinguishes it from the neighbouring island of *Malta*. Besides several inscriptions of Roman date, *Gozo* contains a remarkable monument of antiquity called the Giant's Tower (*Torre dei Giganti*); it is of circular form and built of massive blocks of stone in an irregular manner, resembling the Cyclopian style. Near it are the remains of other buildings, constructed in the same rude and massive style of architecture, which appear to have formed part of an edifice of considerable extent consisting of several chambers. These remains, which are wholly distinct in character from anything found in Sicily, are generally ascribed to the Phoenicians; but this rests wholly on conjecture. Their nearest analogies are found in the buildings called *Nuraghe*, in Sardinia. (Hoare, *Class. Tour*, vol. ii. p. 293: *Bullett. d. Inst. Arch.* 1833, pp. 86, 87.)

The view, adopted by some ancient as well as



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modern authors, which identified Gaulos with the Homeric island of Calypso, is discussed under the article OGYGIA. [E. H. B.]

GAURA MONS. Part of the Jerusalem Itin. contains a route from Civitas Valentia (*Valence*), on the Rhone, to Mansio Vapincum (*Gap*). After leaving Mansio Lucus (*Luc*), 9 Roman miles bring us to Mutatio Vologatis, which is perhaps *Vaugelas;* and the Itin. adds, "inde ascenditur Gaura Mons." The next station, 8 Roman miles from Vologatis, is Mutatio Cambonum. [CAMBONUM.] D'Anville found, in a manuscript map of the *Dauphiné*, a hill called *Col de Cabre*, which, as he supposes, preserves the name Gaura. Walckenaer supposes the Gaura to be the chain of mountains which extends from *Serre*, on a branch of the Durance, to Rimusa, at the foot of which is the place named *Le Ga.* Probably D'Anville and Walckenaer mean the same range of hills. [G. L.]

GAURE'LEON. [ANDROS.]

GAU'RION. [ANDROS.]

GAURUS MONS, a mountain of Campania, now called *Monte Barbaro*, in the immediate neighbourhood of Puteoli, and about 3 miles NE. of Cumae. It is in fact the central and most elevated summit of a range of volcanic hills which extend from the promontory of Misenum to Neapolis [CAMPANIA, p. 491], and is itself unquestionably an extinct volcano, presenting a distinct and tolerably regular crater. (Daubeny *on Volcanoes*, p. 200.) Its sloping sides, composed of volcanic sand and ashes, were very favourable to the growth of vines: hence the wines which it produced were in ancient times among the most celebrated in Italy, and were considered to vie with those of the Falernian and Massican hills. (Plin. iii. 5. s. 9, xiv. 6. s. 8; Flor. i. 16. § 5; Athen. i. p. 26; Stat. *Silv.* iv. 3. 64; Sil. Ital. xii. 160.) The position of Mt. Gaurus, towering over the lower hills which encircled the lakes Avernus and Lucrinus, is distinctly pointed out by Lucan (ii. 667) and by Sidonius Apollinaris (*Carm.* v. 345), and is implied also by Silius Italicus (*l. c.*), who places it in the immediate neighbourhood of Puteoli. Aurelius Symmachus also, in a poetic description of Bauli (*Anthol. Lat.* 268, ed. Meyer), distinctly points to the vine-covered flanks of Mt. Gaurus as rising above the hot springs of Puteoli and the lovely bay of Baiae; but there is a confusion in the passage of Pliny where he speaks of the wines of Mt. Gaurus and Massicus, which has led some writers to assume that the two hills must have been near together, and has thus given rise to much confusion. The Mons Gaurus was celebrated in Roman history as the scene of a great victory gained by the Romans under M. Valerius Corvus over the Samnites, B. C. 340. (Liv. vii. 32, 33.) This was the first in the long series of conflicts between those two nations, and on that account (as Niebuhr remarks) "is one of the most memorable in the history of the world: it decided, like the *praerogativa*, upon the great contest which had now begun between the Sabellians and the Latins for the sovereignty of the world" (vol. iii. p. 119). The exact scene of the battle is not indicated; we are only told that it was fought at the foot of Mt. Gaurus. At a later period Cicero mentions this hill among the fertile districts of Campania which the agrarian law of Rullus proposed to sell for the benefit of the Roman people (*de Leg. Agr.* ii. 14). [E. H. B.]

GAUZACA or GAZACA (Γαύζακα ἢ Γαζάκη, Ptol. vi. 18. § 4), a town seated in the district of the Paropamisadae. It is no doubt the same as Agazaca, one of the three cities of this tribe mentioned by Ammianus (xxiii. 6). It is conjectured by Forbiger that it may be the same as the modern *Ghazni*. The name is probably connected with Gaza, a word of Persian origin, signifying a treasure-house. [V.]

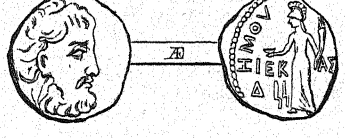
GAZA (Γάζα: *Eth.* Γαζαῖος), a very ancient and important city of Palestine Proper, first mentioned in the southern border of the Canaanites (*Gen.* x. 19), but originally inhabited by the Avims, who were dispossessed by the Caphtorims. (*Deut.* ii. 23.) It was included in the tribe of Judah (*Josh.* xv. 47), but remained in possession of the Philistines (1 *Sam.* vi. 17), whose capital it apparently was (*Judges*, xvi. 21). Josephus says that it was taken by Hezekiah. (*Ant.* ix. 13. § 3.) It is celebrated in secular, as in sacred history. Arrian, in his *Expedition of Alexander* (ii. 27), describes it as a large city, distant 20 stadia from the sea, situated on a lofty mound, and fortified by a strong wall. It was well provisioned, and garrisoned by a force of Arab mercenaries under the command of an eunuch named Batis (or, according to Josephus, Babemeses), and its high walls baffled the engineers of Alexander (B. C. 332), who declared themselves unable to invent engines powerful enough to batter such massive walls. Mounds were raised on the south side of the town, which was most assailable, and the engines were erected on this artificial foundation. They were fired by the besieged, in a spirited sally, and the rout of the Macedonians was checked by the king in person, who was severely wounded in the shoulder during the skirmish. During his slow recovery the engines that had been used at Tyre were sent for, and the mound was proceeded with until it reached the height of 250 feet, and the width of a quarter of a mile. The besiegers were thrice repulsed from the wall; and when a breach had been effected, in the third assault, and the city carried by escalade, its brave garrison still fought with desperate resolution, until they were all killed. The women and children were reduced to slavery. The siege had apparently occupied three or four months; and the conqueror introduced a new population into the place from the neighbouring towns, and used it as a fortress. (Arrian, ii. 27, followed by Bp. Thirlwall, *Greece*, vol. vi. pp. 354—357.) If this be true, the statement of Strabo, that it was destroyed by Alexander, and remained desert, must be taken with some qualification (p. 759). Indeed, the figure which it makes in the intermediate period discredits the assertion of Strabo in its literal sense. Only twenty years after its capture by Alexander, a great battle was fought in its neighbourhood, between Ptolemy and Demetrius, wherein the latter was defeated, with the loss of 5000 slain and 8000 prisoners. "Gaza, where he had left his baggage, while it opened its gates to his cavalry on his retreat, fell into the hands of the pursuing enemy." (Thirlwall, vol. vii. p. 340.) Again, in the wars between Ptolemy Philopator and Antiochus the Great (B. C. 217), it was used as a depôt of military stores by the Egyptian king (Polyb. v. 68); and when the tide of fortune turned, it retained its fidelity to its old masters, and was destroyed by Antiochus (B. C. 198). And it is mentioned, to the credit of its inhabitants, by Polybius, that, although they in no way excelled in courage the other inhabitants of Coelosyria, yet they far surpassed them in liberality and fidelity and invincible hardihood, which had shown itself in two former instances, viz., in first resisting the Persian invaders

and then in maintaining their allegiance to the Persians against Alexander (xvi. 40). It was evidently a strong place in the time of the Asmonean princes, for it stood a siege from Jonathan (1 *Maccab.* xi. 61, 62; Joseph. *Ant.* xiii. 5. § 5); and having been taken by Simon, not without resistance, he cast out its idolatrous inhabitants, peopled it with Jews, "made it stronger than it was before, and built therein a dwelling-place for himself" (xiii. 43—48). Only a little later, Alexander Jannaeus besieged it in vain for twelve months, when it was betrayed into his hands. Its importance at this period is attested by its senate of 500, whom the conqueror slew, and utterly overthrew their city. (Joseph. *Ant.* xiii. 13. § 3.) It did not long continue in ruins, for it was one of the many cities rebuilt by the command of Gabinius (xiv. 5. § 3). It was given to Herod the Great by Augustus (*B. J.* i. 20. § 3), but not included in the dominions of his son Archelaus, as being a Grecian city (ii. 6. § 3). These notices sufficiently expose the error of Strabo's statement above cited; nor does there seem to be any authority for the theory of the transference of the site, by which it has been attempted to reconcile his statement with these historical notices. It is true that Strabo places the city 7 stadia from the harbour (p. 759); whereas Arrian (*l. c.*) states it to be 20 stadia at the most; but this discrepancy concerning the site of a town of which neither of them could have any very accurate knowledge, cannot justify the conclusion that the ancient city had been deserted, and another city of the same name erected in its vicinity. Another and a decisive argument against this theory is, that while the modern city occupies an eminence corresponding with that described by Arrian, and is covered with ancient ruins, no vestiges have been discovered in the neighbourhood which could mark the site of an earlier city. A succession of coins, struck at Gaza, some few prior to the emperors, but many more from Hadrian downwards, attest the importance of the city subsequently to the Christian aera, and present some peculiarities worthy of observation. The cypher, or characteristic sign of the city, impressed on almost all the coins, has been variously explained, but by no one satisfactorily: all that is intelligible clearly attests it to have been a pagan city, in accordance with the historical notices above cited. The city itself is represented by a woman's head; and the Greek deities, Zeus, Artemis, Apollo, Hercules, which figure in the coins, with the absence of the local deity, Astarte, by far the most common in the coins of other maritime cities of Syria, prove the city to have been, as Josephus asserts (*Ant.* xvii. 13. § 4), a Grecian city, probably a colony, which may account for its inveterate adhesion to the exploded superstition in the reign of Constantine (Sozomen, *H. E.* v. 3). The legends of the various coins serve no less to elucidate the history of the city. The earliest (probably A. U. C. 693) proves the city to have been *autonomus;* and as history bears witness to its senate (*Βουλή*) of 500, so does this coin to its ΔHMOC. IEP. ACT. further prove it to have enjoyed the privileges of a sacred city and an asylum. The name EIΩ serves to connect this city with the mythic Io; and the name MEINΩ, applied to an armed warrior with a sceptre in his hand, connects it also with the Cretan hero Minos, and suggests the idea that it may have been colonised from that island; which idea is confirmed by another inscription, MAPNA, the signification of which is furnished by early Christian writers, who tell us that the most magnificent temple in Gaza (afterwards converted into a Christian church) was dedicated to Marna, and thence called Marnion. This Marna, they add, was identical with the Cretan Jove. (Eckhel, vol. iii. pp. 448—454.) Many of the Jewish captives taken by Hadrian (A. D. 119) were sold at a fair instituted at Gaza, which was called, from this fact, the fair of Hadrian for many centuries after. (*Chron. Paschale in ann*). The town is frequently noticed in Christian and Moslem annals. It early became an episcopal see, and the names of its bishops are found in many councils. (Le Quien, *Oriens Christ.*, vol. iii. pp. 603—622). It was a frontier town of great importance in the middle ages; and the historical notices have been collected by Quatremère (*Les Sultans Mamlouks de Macrisi*, tom. i. liv. 2. pp. 228—239).

The modern town, still called by its ancient name, *'Azzah*, signifying "the strong," "is situated on a low round hill of considerable extent, not elevated more than 50 or 60 feet above the plain. This hill may be regarded as the nucleus of the city, although only its southern half is now covered with houses. The greater part of the modern city has sprung up on the plain below; a sort of suburbs stretching far out on the eastern and northern sides. The ancient city lay obviously chiefly on the hill. The present town has no gates; yet the places of the former ones remain, and are pointed out around the hill." (Robinson, *Bib. Res.* vol. ii. pp. 374, 375.) "It contains, with the two villages or suburbs adjoining, about 10,000 inhabitants. It is situated a short league from the coast, which is here an open beach, and the landing difficult, excepting in very calm weather. It is surrounded by gardens, which produce fruit in abundance." (Alderson, *Notes on Acre*, p. 7, note 6.)

The port of Gaza was called "Majuma Gazae;" the Arabic word "Majuma," signifying *portus* or *navale*, being applied alike to Ascalon, Jamnia, Azotus, and Gaza. (Le Quien, *Oriens Christ.* vol. iii. p. 622.) It was situated, according to Strabo, only seven stadia from the city (*l. c.*). Arrian, in agreement with Sozomen, makes the interval 20 stadia. (Sozomen, *H. E.* ii. 5, p. 450, ed. *Vales.*) All that we know of it we learn from the last-mentioned historian. Having been formerly strongly addicted to pagan superstition, it was converted to the faith of Christ in the reign of Constantine, who consequently honoured it with special privileges, erected it into an independent civitas, and called it *Constantia*, exempting it from its subjection to Gaza, whose inhabitants still retained their attachment to the pagan superstition. (Sozomen, *l. c.*) Under the emperor Julian the people of Gaza reasserted their supremacy, and the emperor decided in favour of their claim. Its new name was withdrawn, and it was comprehended again within the name and municipal jurisdiction of Gaza.

The ecclesiastical position of Gaza still continued distinct, with a bishop and usages of its own; and when an attempt was made by a bishop of Gaza



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in the fifth century to unite the two churches, the provincial synod confirmed it in its former independence of that see. (Sozomen, *H. E.* v. 3, p. 597). Several of its bishops are mentioned in the ecclesiastical annals. (Le Quien, *Oriens Christ. l. c.*) [G. W.]

GAZA. 1. (Γάζα, Arrian, *Anab.* iv. 2), a city or strongly fortified place in Sogdiana, taken by Alexander the Great in person, on his advance beyond the Jaxartes or *Sihun*. Bishop Thirlwall (*Hist. of Greece*, vol. vi. p. 286), and others, conjecture that this place may be recognised at *Ghaz* near *Urtappeh*, in the desert between that place and the river. Ibn Haukil (p. 270) describes *Ghaz* as the summer residence of the rulers of this district. It seems, however, probable that this and other cities taken at this time by Alexander the Great were more to the eastward, in the hilly country. (Wilson, *Ariana*, p. 165, &c.; *Mem. of Emp. Baber*, Introd. p. xii.)

2. In Media. [GAZACA.] [V.]

GAZACA (Γάζακα, Strab. xi. p. 523), the Palace of the Parthians, situated in a plain in Atropatene. The name in the earlier editions of Strabo was always written Gaza, but Groskurd detected the error in the MS., and proposed the reading Γάζακα for Γάζα καὶ, which has been adopted by Kramer, and is doubtless the correct one. The name is connected with Gaza, and is, perhaps, a modification of it. It is probably connected with the Persian Ghaz, a place of treasure. (For the name, see Ptol. vi. 18; Ammian. xxiii. 6, where it is written Agazaca; Theoph. Chronogr. pp. 257, 270; Cedren. p. 412; Niceph. Patriarch. ep. 12; *Hist. Misc.* xviii. 16; Theoph. Simocatt. *Hist. Maur.* v. 8, 10; and GAUZACA). Pliny speaks of a place he calls Gazae, at a distance of 450 M. P. from Artaxata; this should probably be corrected to Gazaca (vi. 13, 16).

If Colonel Rawlinson be right, as we think he is, in his theory with respect to Ecbatana, this town underwent many curious changes of name, according to the rulers who successively occupied it. [ECBATANA.] [V.]

GAZELON or GADILON (Γαδιλών), a town in the north-west of Pontus, in a fertile plain between the river Halys and Amisus. (Strab. xii. 547; Plin. vi. 2.)

From this town the whole district received the name of Gadilonitis, which is probably the right form, which must, perhaps, be restored in two passages of Strabo, in one of which (p. 553) the common reading is Γαλαυΐτις, and in the other (p. 560) Γαζηλωτός. [L. S.]

GAZIU'RA (Γαζίουρα: *Azurnis?*), a town in Pontus, on the river Iris, near the point where its course turns northwards. It was the ancient residence of the kings of Pontus, but in Strabo's time it was deserted. (Strab. xii. p. 547.) Dion Cassius (xxxv. 12) notices it as a place where Mithridates took up his position against the Roman Triarius. (Comp. Plin. vi. 2.) [L. S.]

GAZO'RUM, the same as *Zagorum*, *Zagorus*, or *Zagora* (Ζάγωρα, Ζάγωρον, Ζάγωρος), a town of Paphlagonia, on the Euxine, between Sinope and the river Halys. (Arrian, *Peripl. P. Eux.* p. 15; Marcian Heracl. p. 73; Ptol. v. 4. § 5, where it is called Ζάγειρα.) [L. S.]

GAZO'RUS. [GASORUS.]

GEBAL, GEBALE'NE (Γεβαληνή, Γαβαληνή), a people and district of that part of Arabia Petraea to which Josephus gives the name of Idumaea. (*Antiq.* iv. 8. § 1.) Eusebius and S. Jerome properly regard it as identical with Mount Sier (*Onomast. s. v.* Σηειρ), the habitation of Esau and his descendants. (*Genes.* xxxvi. 8, 31.) The name describes the mountainous character of the country situated around Petra. (*Onomast. s. v.* Ἰδουμαία.) [IDUMAEA.] [G. W.]

GE'BAL, GEBALAECA. [VARDULI.]

GEDERAH, GEDEROTH (Γάδηρα, Γαδηρώθ: *Eth.* Γαδαραθίμ). There can be no doubt that the same place is intended under these various forms. It has also been identified with Gedor (*Josh.* xv. 58), which likewise belonged to the tribe of Judah; but see below. Geder is reckoned as one of the cities presided over by a king or sheikh of the Canaanitish tribes (*Josh.* xii. 13) reduced by Joshua. Gederah or Gederothaim is reckoned to that part of the tribe of Judah situated in the valley or plain (xv. 36); in conformity with which notice it is said in 2 *Chron.* xxviii. 18: "The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof," &c. [G. W.]

GEDOR (Γεδώρ), one of the towns of Judah situated in the hill country. (*Josh.* xv. 58; 1 *Chron.* iv. 39.) Eusebius mentions a village named Κέδους, 10 miles distant from Diospolis (Lydda), on the road to Eleutheropolis (*Onomast. s. v.*), which may possibly be identical with "a place with ruins on the brow of the high mountain ridge . . called *Jedûr*, which is doubtless the same as the Gedor of the mountains of Judah." (*Biblical Res.* vol. ii. p. 338.) [G. W.]

GEDRO'SIA (Γεδρωσία, Strab. xv. pp. 721, 722, Ptol. vi. 21. § 1, &c.; Κεδρωσία, Diod. xvii. 105: *Eth.* Γεδρώσιοι, Strab. xv. pp. 723, 724; Γεδρωσοί, Dionys. v. 1086; Γαδρώσιοι, Arrian, vi. 26, 27; Γαδρωσόι, Arrian, vi. 23; Gedrosi, Plin. vi. 20. s. 23; Gedrusi, Plin. vi. 23, 24; Gedrosii, Curt. ix. 10), an extensive district of Asia, which is washed on the S. by the Indian Ocean, and bounded on the E. by the Indus, which separates it from India, on the N. by the Montes Baetii (now *Washáti Mountains*), Drangiana, and Carmania Deserta, and on the W. by Carmania. It comprehended probably nearly the same district which is now known by the name of *Mekrán*. Little was known of this province in ancient times, and its existence was most likely not heard of till Alexander's return from India, when he and Craterus marched across it by two separate routes, while the fleet under Nearchus coasted along its shore. Arrian has given some description of it, as it appeared to Nearchus; and there is a later and fuller account, as far as the names of places, in Ptolemy and Marcian, from which we may infer that after the foundation of Alexandria some trade existed between that part of Asia and that city. Strabo differs from Ptolemy, by interposing between Gedrosia and the sea-coast some maritime tribes, as the Arabii or Arbii, between the Indus and the Arabis, and the Oreitae, between them and the Persian Gulf. The probability is that Gedrosia did include the whole district between the sea and the borders of Seistan and the kingdom of *Kábul*. Sir Alexander Burnes, in his Map, gives the whole country the name of *Beluchistán*, and makes *Mekrán* its sea-board. The Beluchis, from their language, must be comparatively modern colonists from Persia.

The northern part of Gedrosia was hilly, and comprehended the Baetii Montes (now *Washáti*). Towards the middle ran another chain connected with the river Arabis, and called the Arbiti Montes,

— these are probably the *Bala* or *Brahul Mountains;* and to the W. an extensive range, which was the boundary of the province in the direction of Caramania, the Persici Montes (now *Bushkurd* or *Burkind Mountains*). There were few rivers in Gedrosia, and these chiefly mountain torrents, or little better, which in the summer were almost dry or lost in the sands. The best known appears to be the Arabis (now *Purali*) (Arrian, *Ind.* cc. 22, 23) [ARABIS], which enters the Indian Ocean about 90 miles to the W. of the mouths of the Indus: there are two smaller streams mentioned in ancient authors, one the Nabrus, which Pliny calls a navigable river (vi. 23, 26), and which may, perhaps, be the modern *Dustee* or *Bhugwur* (Burnes' Map), and Tomerus (Arrian, *Ind.* c. 24), or Tuberum flumen (Plin. vi. 23, 26), probably the modern *Bhusul*. Marcian and Ptolemy mention several other rivers; but these are probably only small streams, and nothing is known of them but their names.

The character of Gedrosia seems to have been for the most part unfruitful, owing to the heat of the climate and the scarcity of water for irrigation. Arrian, however, and Strabo mention that it produced many rare plants, such as myrrh, spikenard, and different kinds of palms. Aristobulus (*ap. Arrian*, vi. c. 22) speaks of the vast quantities of the Arabian myrtle (*μύρρα*) which the soldiers of Alexander met with, and states that the Phoenician merchants came thither to collect the gum of this shrub, which grew there to a great size. Besides this, were some species of spikenard and laurels, from which the Phoenicians also procured sweet-scented gums, and a plant armed with thorns so sharp that hares running through them are often caught by them (cactus). The inhabitants of the country constructed their huts of shells, and covered them (for roofs) with the bones of fish (Arrian, vi. c. 23), and probably subsisted, like their neighbours the Icthyophagi, chiefly upon fish. There was a current story there that Semiramis, on her return from India, lost all her army, except twenty, in traversing Gedrosia, and that Cyrus escaped through the same district with seven only. (Arrian, vi. 24.) Arrian has described with much minuteness the difficulties under which Alexander himself laboured.

The Gedrosii appear to have been an Arianian race, akin to the Arachosii, Arii, and Drangiani. They are first known to us by Alexander's invasion; but they do not seem to have been completely subdued by him: hence it is that very little is known of their political state. At the same time, it must be borne in mind, that between the time of Alexander and Ptolemy many changes may have taken place in the country, and that a district which Alexander and his generals found nearly devoid of towns may, in later times, have had all the cities which Ptolemy enumerates, but which we are not now able to identify. A considerable number of the places along the coast have been satisfactorily made out by Dr. Vincent (*Voyage of Nearchus*), with the aid of some modern surveys. At the time of Nearchus's voyage and Alexander's march, the people were apparently under the government of a number of petty chieftains, who ruled the different districts which are mentioned in the accounts we have of those expeditions. Along the coast we find (to proceed from E. to W.) the districts named Saranga, Sacala, and Morontobaca, between the Indus and the Arabis (Arrian, *Ind.* xxii.), with a harbour in the last called Γυναικῶν λιμήν, mentioned also by Marcian (p. 24) and Ptolemy (vi. 21. § 2). Then follow the Arabitae, along the banks of the Arabis; and Oreitae, Orae, Ori, or Horitae, like the last, a people said to be of Indian extraction. (Strab. xv. p. 720; Arrian, *Ind.* 23, *Anab.* vi. 22; Curt. ix. 10.) The land of the last tribe produced corn, wine, rice, and dates. Nearchus founded, at the mouth of the Tomerus (*Bhusul*), a town which bore in after-times the name of Oraea (Ὠραία),—now *Urmara* (*Peripl. M. Er.* p. 21), to serve as a port of export for the surrounding country. D'Anville has suggested *Haúr* as its representative. Vincent rejects the position of Oraia as given by the author of the Periplus altogether. (*Voy. of Nearchus*, vol. i. p. 218.) At no great distance from, and perhaps within the limits of, the same tribe was Rhambacia (Ῥαμβακία), which Alexander considered so well placed that he ordered Hephaestion to establish a colony there. (Arrian, vi. 21, 22.) Mannert supposes this is now *Haúr* (v. 2. § 13); others, that it is represented by *Ramghur*. To the W. commenced the territories of another tribe, the Ichthyophagi (Arrian, *Ind.* c. 26), who lived, as their name indicates, along the seaboard of the land. Their territory was probably a long narrow strip of land (Strab. xv. p. 720), and containing a few places, for the most part only small fishing villages (Arrian, *Ind.* 26; Plin. vi. 23. s. 26). Still further to the W. are several towns enumerated by Arrian, and indicative of a more fruitful and habitable soil; as, Balomum, Dendrobosa, Cyiza, Canasis or Canasida, Troesa, and Dagasiris. The author of the Periplus (p. 18) adds another town, which appears to have had some importance in his time as an emporium, Omana (τὰ Ὄμανα), mentioned also by Marcian (p. 22), and perhaps the same which Ptolemy mentions under the name of Commana (vi. 8. § 7). In the interior of Gedrosia Alexander met with a large place, which, from the description, would seem to have been a sort of metropolis, called Pura (Πούρα, Arrian, vi. 24). Forbiger supposes that this town is represented by the modern *Bun-pur*: Wilson (*Ariana*, p. 158), that it may be *Pukra*—a place visited by Major Pottinger in his journey through this country. Major Pottinger's town would, however, seem to be too far inland to answer the description in Arrian. Pura, as a word of Sanscrit origin, signifying "town, may, after all, have only meant "the city," as the chief place of the neighbourhood. [V.]

GEIDUNI or GEIDUMNI, a people mentioned by Caesar as dependent on the Belgian nation of the Nervii. The reading of the name is not quite certain (Caes. *B. G.* v. 39., ed. Schneid.), and the position of the people is unknown. [G. L.]

GEIR or GIR FL. [LIBYA.]

GELA (Γέλα: *Eth.* Γελῷος, Gelensis: *Terranova*), one of the most important Greek cities of Sicily, situated on the S. coast of the island, between Agrigentum and Camarina, and at the mouth of the river of the same name. It was founded, as we learn from Thucydides, forty-four years after the foundation of Syracuse, or B. C. 690, by a joint colony of Cretans and Rhodians under the guidance of Antiphemus of Rhodes and Entimus of Crete. The Rhodian colonists came, for the most part, from Lindus; hence the spot on which the new city was first built obtained the name of Lindii, by which it continued to be known in the days of Thucydides, though the city itself acquired that of Gela, from the river of that name on the banks of which it was situated. (Thuc. vi. 4; Herod. vii. 153; Schol. *ad Pind. Ol.* ii. 16; Diod.

viii. 25. Exc. Vat. p. 11; Callim. *ap. Schol. Pind. l. c.*; Virg. *Aen.* iii. 702; Sil. Ital. xiv. 218.) Like most of the Greek colonies in Sicily, we have very little information as to its history for nearly two centuries after its foundation. Some obscure notices of its struggles with the barbarians of the interior (Paus. viii. 46. § 2; Schol. Pind. *l. c.*), and of internal dissensions between conflicting factions, in one of which Telines, the ancestor of Gelon, bore a conspicuous part (Herod. vii. 153), are all that we hear of it during this period. But the fact that in B. C. 582 the Geloans were able to found the powerful colony of Agrigentum, may be taken as a proof that they themselves, at that period, were in a flourishing condition. The new colony, indeed, rapidly outstripped its parent city, and rose for a time, under Phalaris, to be the most powerful state in Sicily [AGRIGENTUM]: but Gela subsequently obtained its turn of prosperity, if not of supremacy, under the rule of Hippocrates. The form of government at Gela had at first been oligarchical, as was the case with most of the Greek cities in Sicily (Arist. *Pol.* v. 12); and this constitution continued till it was subverted by Cleander, who raised himself to despotic power. We have scarcely any information concerning the circumstances of his reign; but we know that he ruled seven years (B. C. 505—498), and transmitted the sovereign power, without opposition, to his brother Hippocrates, who, during a reign of about the same duration (B. C. 498—491), raised Gela to a pitch of power and prosperity far surpassing what it had previously attained, and even extended his dominion over a great part of Sicily. He successively reduced Leontini, Callipolis, and Naxos under his yoke, took the city of Zancle, which he made over to the Samians [MESSANA], and waged successful war against the Syracusans themselves, who were compelled to purchase peace by the cession of Camarina. (Herod. vii. 153, 154.) At the death of Hippocrates (B. C. 491) Gelon succeeded to the sovereign power, and rapidly followed in the same career of successful aggrandisement; till, in B. C. 485, he succeeded in making himself master of Syracuse itself. [GELON, *Biogr. Dict.*] But this event, which seemed likely to raise Gela to the position of the first city in Sicily, became, on the contrary, the cause of its decline. Gelon from this time despised his native city, and directed all his efforts to the aggrandisement of his new capital, with which object he even compelled half of the inhabitants of Gela to migrate to Syracuse. (Herod. vii. 156.) His successor Hieron also appears to have driven a large number of the citizens of Gela into exile: but after the expulsion of Thrasybulus (B. C. 466) all these returned to their native city, and Gela not only became itself repeopled, but was able to settle a fresh colony at Camarina, which had been rendered desolate by Gelon. (Diod. xi. 76.) The period which followed, from the restoration of its liberty to the Carthaginian invasion (B. C. 466—406), seems to have been one of great prosperity for Gela, as well as for the rest of Sicily. The Geloans appear to have adhered uniformly to the same line of policy with the other Doric cities in the island: and hence they were among the first to promise their support to the Syracusans on the approach of the Athenian expedition (B. C. 415). Immediately after the arrival of Gylippus, the Geloans sent a small body of troops to his support, and, after the first successes of the Syracusan arms, they furnished a more considerable force of 600 troops, with a squadron of five ships. (Thuc. vii. 33, 58; Diod. xiii. 4, 12.)

A few years later the great Carthaginian invasion brought destruction on Gela, as it had previously done on Himera, Selinus, and Agrigentum. After the capture of the last city (B. C. 406), the Geloans afforded a temporary refuge to its inhabitants, and treated them with the utmost kindness: at the same time they urgently applied to the Syracusans for assistance; but Dionysius, who was at that time just rising to power, though he visited Gela, and brought about a democratic revolution in the city, took no further steps for its protection. (Diod. xiii. 89, 93.) The next spring (B. C. 405) the Carthaginians appeared before Gela, and laid siege to the city, which was a place of no natural strength, and not well fortified; notwithstanding which, the inhabitants made a gallant resistance, and were able to repulse all the attacks of the enemy till the arrival of Dionysius at the head of a large army to their relief. But that general, having been defeated in his first attack on the Carthaginian camp, renounced all further efforts, and compelled the Geloans to follow the example of the Agrigentines, and abandon their city with their wives and families. The unhappy exiles withdrew to Leontini, while Gela itself was plundered and laid waste by the Carthaginians. (Diod. xiii. 108—111, 113.)

By the peace which Dionysius soon after concluded with Himilco, the Geloans were permitted to return to their own city, on condition of not restoring its fortifications, and of paying tribute to Carthage (Diod. xiii. 114), and there is no doubt that they availed themselves of these terms; but Gela, though repeopled, never rose again to its former prosperity. In B. C. 397 the citizens gladly declared themselves free from the Carthaginian yoke, and joined Dionysius in his expedition against the western cities of Sicily (Id. xiv. 47): and, notwithstanding the various vicissitudes of fortune that marked the wars between the Syracusan despot and the Carthaginians, they succeeded in maintaining their independence of the latter people, which was secured to them by the treaty of B. C. 383 (Id. xv. 17). Of their subsequent fortunes we hear nothing for some time; but they are mentioned as among the first to join the standard of Dion, when he landed in Sicily, B. C. 357 (Plut. *Dion.* 26), and, after the victory of Timoleon (B. C. 338), Gela, which was at that time in a very decayed state, was replenished with a fresh body of colonists, composed in part of her old inhabitants, with the addition of new settlers from the island of Ceos. (Plut. *Timol.* 35.) This colony appears, for a time, to have restored Gela to a tolerable degree of prosperity; and it figures in the wars of Agathocles as an independent city, possessing considerable resources. But a severe blow was again inflicted on it by that tyrant, who, in B. C. 311, being apprehensive of its defection to the Carthaginians, contrived to introduce a body of troops into the city, and massacred above 4000 of the principal citizens. (Diod. xix. 71, 107.) By this means he established his power there for the time, and after his great defeat at Ecnomus he took refuge with the remains of his army at Gela, where he was able to defy the arms of the Carthaginians. (Id. xix. 110.) But in B. C. 309, when the Agrigentines, under Xenodicus, raised the standard of independence, and proclaimed the freedom of the separate cities, the Geloans were the first to join them, and took an active part in their enterprise. (Id. xx. 31.) Gela appears to have, at this time, recovered a considerable degree of power and prosperity, but we hear nothing more of it during

the time of Agathocles, and when its name next occurs we find it subject to the rule of Phintias, the despot of Agrigentum, who, with the view of augmenting the city that he had lately founded near the mouth of the Himera and called after his own name [PHINTIAS], not only removed thither the inhabitants of Gela, but demolished the walls and houses of the older city. (Diod. xxii. 2. Exc. Hoesch. p. 495.)

It is evident that Gela never recovered from this blow: we find, indeed, incidental mention of its being again devastated soon after by the Mamertines (Diod. xxiii. 1. Exc. H. p. 501); but in the First Punic War no notice occurs of the city, though the territory is mentioned on one occasion in connection with Phintias (Diod. xxiv. 1. Exc. H. p. 508). Under the Roman rule, however, the "Gelenses" certainly existed as a separate community (Cic. *Verr.* iii. 43), and the statement of Cicero, that after the capture of Carthage Scipio restored to them the statues that had been carried off from their city (*Verr.* iv. 33), would seem to prove that the latter was then still in existence. Strabo, indeed, tells us that Gela was in his day uninhabited (vi. p. 272), and associates its name with those of Callipolis and Naxos, as cities that had wholly disappeared; but his expressions must not be construed too literally, and the name is still found both in Pliny and Ptolemy. (Plin. iii. 8. s. 14; Ptol. iii. 4. § 15.) But it was probably at this period a poor and decayed place, and no subsequent trace of it is found

The site of Gela has been the subject of much controversy in modern times, many local writers contending for its position at the modern *Alicata*, at the mouth of the river *Salso*, while Cluverius, who has been generally followed by the most recent authorities, places it at *Terranova*, about 18 miles further E., and at the mouth of the river now known as the *Fiume di Terranova*. All arguments derived from the statements of ancient writers are in favour of the latter view, which may, indeed, be considered as clearly established: the only evidence in favour of *Alicata* is the fact (in general, certainly a strong one) that an honorary inscription with the name of the Geloans has been found there. But as the ruins still visible near *Alicata* are in all probability those of Phintias, a city which was peopled with the inhabitants of Gela, it is easy to understand how such an inscription (which is of small dimensions) may have been transported thither. No doubt exists that *Terranova* occupies an ancient site; we learn from a writer of the 13th century, that it was founded by the Emperor Frederic II., "super ruinis deletae atque obrutae urbis" (Guido Columna, cited by Fazello): and the remains of an ancient temple are still visible there, of which the massive basement was preserved in the days of Fazello; and one column remained standing as late as the visit of D'Orville (1727), but is now fallen and half buried in the sand. Numerous coins and painted vases have been brought to light by excavations on the site. (Fazell. *de Reb. Sic.* v. 2. p. 232; Cluver. *Sicil.* pp. 199, 200; D'Orville, *Sicula*, pp. 111—132; Smyth, *Sicily*, p. 196; Biscari, *Viaggio in Sicilia*, p. 111; Siefert, *Akragas u. s. Gebiet.*, pp. 47, 48.)

The situation of *Terranova*, on a slight eminence, a little more than a mile from the sea, precisely corresponds with the account given by Diodorus of the operations of Dionysius when he attacked the Carthaginian camp, from which it is evident that, although situated near the sea-coast, it was sufficiently distant from it to admit of the passage of one division of the army between the walls and the sea. (Diod. xiii. 109, 110.) No importance can be attached to the circumstance that Ptolemy reckons Gela among the *inland* towns of Sicily, as he includes in the same category Phintias and Camarina, both of which were situated almost close to the coast.

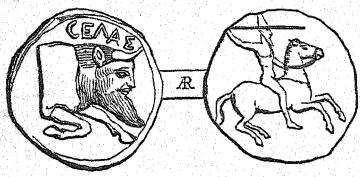
The position of the city of Gela being ascertained, that of the river follows it. This can be no other than the one now called *Fiume di Terranova*, from its flowing by the walls of that town, which rises in the neighbourhood of *Piazza*, about 25 miles N. of *Terranova*. It still retains the character of a violent and impetuous torrent, alluded to by Ovid (*Fast.* iv. 470); but has little water in the dry season. Ancient grammarians derive the name of the river (from which that of the city was taken) from a Siculian word, γέλα, signifying cold or frost, evidently connected with the Latin *gelu*. (Steph. B. *s. v.*; Suid. *s. v.*; *Etym. Magn. s. v.*) An absurd story is, however, related by the same authorities, which would derive the name of the city from γελάω. The river-god Gelas is represented on most of the coins of the city, under the usual form of a bull with a human head: on one of them he bears the title of ΣΩΣΙΠΟΛΙΣ, a strong instance of that veneration for rivers which appears to have particularly characterised the Greeks of Sicily.

To the west of Gela extended a broad tract of plain, between the mountains and the sea, but separated from the last by an intervening range of hills. This is the Γελῷον πέδιον of Diodorus and the CAMPI GELOI of Virgil (*Aen.* iii. 701). It is still, as in ancient times, one of the most fertile corn-growing tracts in the whole of Sicily; whence Gela is termed, by the author of an ancient epigram, πυρόφορος, "the wheat-bearing" (*Epigr. ap. Anon. Vit. Aesch.*). According to an earlier writer (Amphis, *ap. Athen.* ii. p. 67), it was renowned for the excellence of its lentils (φακῆ). We learn also from Pliny (xxxi. 7. s. 39, 41), that its territory produced abundance of salt.

Gela was the birth-place of Apollodorus, a comic poet of some note, who is frequently confounded with his more celebrated namesake of Carystus. (Suid. *s. v.* Ἀπολλόδωρος; Athen. iii. p. 125.) It was also the place to which Aeschylus retired when driven from Athens, and where he was soon after killed by a singular accident (B. C. 456). The Geloans paid great respect to his memory, and his tomb was still visible there in after-ages. [AESCHYLUS, *Biogr. Dict.*] We learn from Pausanias that they had a treasury at Olympia, in which they dedicated valuable offerings. (Paus. vi. 19. § 15.) The same author alludes to some statues, the reputed work of Daedalus, which had formerly existed at Gela, but had disappeared in the time of the historian. (Id. ix. 40. § 4.) A colossal statue of Apollo, which stood outside the town, was carried off by the Carthaginians, in B. C. 405, and sent to Tyre, where it still remained when that city was taken by Alexander the Great. (Diod. xiii. 108.)

It is certain that Gela, in the days of its power and prosperity, possessed an extensive territory; though we have no means of fixing its exact limits. It was probably separated from that of Agrigentum on the W. by the river Himera: of its extent towards the interior we have no account; but the name of a station given in the Itineraries as "Gelasium Philosophianis," seems to prove that this point (which apparently coincided with the modern town of *Piazza*,

about 24 miles from *Terranova*) must have been comprised in the territory of Gela. [E. H. B]



COIN OF GELA.

GELAE (Γῆλαι, Strab. xi. pp. 508, 510; Γέλαι, Plut. *Pomp.* c. 35; Γέλοι, Ptol.), a warlike tribe who lived along the shores of the Caspian sea, in the district now called *Gilan*, which not impossibly derives its name from them. They were probably allied to, and an offshoot of, the still greater tribe of Cadusii, who occupied nearly the same localities. [CADUSII.] Strabo divides the territory along the S. shores of the Caspian between the Gelae, Cadusii, Amardi, Witii, and Anariacae (xi. p. 508). If, as is likely, this order from W. to E. is correct, the Gelae would be the tribe next to Armenia, and immediately to the E. of the Araxes or *Kur*. Their land is said to have been poor and unfruitful. Little is known of their history as distinct from that of the Cadusii. Pliny considers the Cadusii to be a Greek, and Gelae an Oriental name (vi. 16. s. 18), which would favour the hypothesis that the modern *Gilan* is connected with the ancient Gelae. [V.]

GELBIS, a branch of the *Mosel*, mentioned by Ausonius in his poem (*Mosella*, v. 359):—

"Te rapidus Gelbis, te marmore clarus Erubrus,—
Nobilibus Gelbis celebratus piscibus."

The Gelb may be the *Kill*, which joins the *Mosel* on the left bank, below Augusta Trevirorum (*Trier, Trèves*). [G. L.]

GE'LDUBA, is described by Pliny (xix. 5) as a "castellum Rheno impositum." It is mentioned by Tacitus several times (*Hist.* iv. 26, 32, 36, &c.), from whom we may collect that it was near Novesium. The Antonine Itin. places it on the left bank of the Rhine, on the road from *Cologne* to *Leiden*, between Novesium (*Neuss*) and Calo [CALO]. The distances and the modern name, *Gellep* or *Gelb*, determine the position of Gelduba. [G. L.]

GELLA. [VACCAEI.]

GELO'NI (Γελωνοί, Herod. iv. 108; Plin. iv. 12; Amm. Marc. xxxi. 2. § 14), a people associated with the Budini [BUDINI] by Herodotus (*l. c.*).

Schafarik (*Slav. Alt.* vol. i. p. 186) remarks that, beyond the mention in Herodotus, nothing is known about the Geloni. The later writers appear to have misunderstood his statement while repeating it. It is possible that the name Geloni might be formed out of that of Hellenes among the Slaves and Fins. Such Μιξέλληνες were common enough in the towns upon the Euxine. Schafarik, who believes the Budini to belong to the Slavic family, asserts that the wooden town GELONUS, described as being in the middle of the Budini, is an exact representation of the primitive Slavic towns down even to the twelfth century. (Comp. Grote, *Hist. of Greece*, vol. iii. p. 327.) [E. B. J.]

GEMELLA. [ACCI, TUCCI.]

GEMINAE. [GALLAECIA.]

GEMINAE, in Gallia Narbonensis, a station in the Table on the road from Lucus (*Luc*) over the Cottian Alps. It is an uncertain position. (Walckenaer, *Géog., &c.* vol. iii. p. 45.) [G. L.]

GEMINIACUM, a place in North Gallia, on a route in the Antonine Itin. from Castellum (*Cassel*) to Colonia (*Cologne*). The Table has a route from Teruanna (*Thérouenne*) also to *Cologne*. The two roads unite at Nemetacum (*Arras*), whence the road ran through Camaracum (*Cambray*) and Bagacum (*Bavay*) to Vodgoriacum (Voroborgiacum in the Table), and thence to Geminiacum. The distances in the Itin. and the Table do not agree, though they seem to differ less than D'Anville makes them differ. The next station after Geminiacum is Perniciacum, and the next is Aduatuca Tungrorum (*Tongern*), a certain position. The road from *Bavay* to *Tongern* is straight. D'Anville identifies the Geminiacum with *Gemblou*, and he adds that in later times Geminiacum was written Gemmelacum and Gembla-cum. Walckenaer makes the place *Vieuville*. It was probably within the limits of Caesar's Nervii. A great number of places in this part of Gallia have the termination *acum*. De Valois (quoted by D'Anville) supposes that the Roman troops mentioned in the Notitia under the name Geminiasences, and placed "intra Gallias," derived the name from the place. [G. L.]

GENABUM (Κήναβον: *Orléans*), a city of the Carnutes, a Celtic people. Ptolemy (ii. 8. § 13) places the Carnutae along the *Seine;* and he names two cities in their country, Autricum and Cenabum. The latitude in which he places Cenabum is pretty near the truth: and he places Autricum (*Chartres*) correctly, both north and west of *Orléans*. Strabo (p. 191) states, that Genabum (Γήναβον) is on the Liger (*Loire*), about half way between the source and the outlet, or, perhaps, about the middle of the navigable part; a description which agrees very well with the position of *Orléans*. He calls it the emporium of the Carnutes. The Roman Itineraries fix the position of Genabum at *Orléans*. One road runs from Nevirnum (*Nevers*), on the east side of the *Loire*, to Genabum, and thence direct to Lutetia. The distance from Genabum to Lutetia does not quite agree in the Table and in the Antonine Itin.; but both are near enough to show that, if we assume Lutetia to be *Paris*, Genabum must be *Orléans*.

Caesar (*B. G.* vii. 3) mentions Genabum as a town of the Carnutes, in which the great insurrection began in B. C. 52. He describes it (*B. G.* vii. 11) as situated on the *Loire*. The true reading in the passage is— "oppidum Genabum pons fluminis Ligeris contingebat" (not "continebat.") The narrative of Caesar shows that the town was on the north side of the *Loire*, as *Orléans* is; and there was a bridge from it to the south side. Caesar broke into Genabum (B. C. 52) after the insurrection there, set it on fire, and crossed the *Loire* to besiege Avaricum. [AVARICUM.] In his winter campaign against the Carnutes in the next year, he quartered his men amidst the ruins of the town and in the huts.

Under the later empire this town had the name of Aureliani, of which word the name *Orléans* is a corruption. The name "Civitas Aurelianorum" occurs in the Notitia Imp., and *Orléans* was then the chief town of a diocese, distinct from that of the Carnutes. Aimoin, a writer of the sixth century, (quoted by Walckenaer), distinctly states that "Genabus," as he calls it, is Aureliani. Walckenaer also says that a faubourg of *Orléans* "has long had the name of *Génabie*." There are some traces of the Roman walls of *Orléans*, which may have been built as late as the time of the emperor Aurelian,

from whom it is conjectured that the place took its new name. [G. L.]

GENAUNI (Hor.; Γεναῦνοι, Strab.) or GENAUNES (Plin.), a fierce and warlike tribe (implacidum genus) of Rhaetia, subdued by Tiberius and Drusus in the reign of Augustus. They lay between the lakes *Maggiore* and *Como* in the modern *Valle di Non*. (Hor. iv. 14. 10; Strab. iv. p. 206; Plin. iii. 20. s. 24.) It has been conjectured that, instead of Βενλαῦνοι in Ptolemy (ii. 13. § 1), we ought to read Γεναῦνοι; and in Florus (iv. 12), instead of "Breunos, Senones," we ought to read "Breunos, Genaunos." (Forbiger, *Geographie*, vol. iii. p. 444.)

GENE'SIUM (Γενέσιον), a place in the Argeia upon the Argolic gulf, S. of Lerna, and N. of the mountain pass, called Anigraea, leading into the Thyreatis. (Paus. ii. 38. § 4.) Pausanias, in another passage (viii. 7. § 2), calls the place Genethlium (Γενέθλιον), and says less correctly that near it was the spring of fresh water rising in the sea, called Dine; whereas this spring of fresh water is to the S. of the Anigraea. [ARGOS, p. 202, b.] Near this place Danaus is said to have landed. [APOBATHMI.] No remains of Genesium have been found, but it must have stood near the village of *Kyvéri*. (Leake, *Morea*, vol. ii. pp. 477, 480; Boblaye, *Recherches*, &c. p. 48; Ross, *Reisen im Peloponnes*, p. 152; Curtius, *Peloponnesos*, vol. ii p. 371.)

GENE'TES (Γενήτης), the name of a small river and harbour on the coast of Pontus, near Cotyora. (Strab. xii. p. 548; Steph. B. *s. v.*; Scylax, who calls it Γενέσιντις.) Some authors also mention a promontory (ἄκρα Γενηταία) in that neighbourhood (Steph. B. *l. c.*; Apollon. Rhod. ii. 1009; Val. Flacc. v. 148); and Pliny (vi. 4) speaks of a people *Genetae* in the same district. [L. S.]

GENE'THLIUM (Γενέθλιον). 1. A place near Troezen, where Theseus is said to have been born. (Paus. ii. 32. § 9.)

2. In the Argeia, also written Genesium. [GENESIUM.]

GENEVA. Caesar (*B. G.* i. 6) describes Geneva as the furthest town of the Allobroges, and nearest to the borders of the Helvetii. The Rhodanus was the boundary between the Allobroges and the Helvetii; and a bridge over the Rhone at Geneva connected the two territories.

Since the time of Aldus the editors have kept the reading "Geneva" in Caesar's text; but there is hardly any good MSS. authority for it. The best MSS. have "Genua," which reading Schneider has in his edition of the Gallic War. The authority for Geneva is an inscription of doubtful age, which has GENEVENS. PROVINCIA: but two other inscriptions have GENAVENSIBVS. The Greek version of Caesar has Γενοῦα and Γενουΐα. (Schneid. ed. Caesar.) In the Antonine Itin. the form Cenava occurs. and Cennava or Gennava in the Table. Neither Strabo nor Ptolemy mentions Geneva. The French form of the name is *Genève*, and the German is *Genf*. After Caesar's time we hear no more of Geneva for about 400 years. There is no authority for naming it Colonia Allobrogum.

The operations of Caesar in the neighbourhood of Geneva are described under the article HELVETII. [G. L.]

GENNESARET. [PALAESTINA; TIBERIAS MARE.]

GE'NUA (Γένουα, Strab., Ptol.: *Eth.* Genuensis: *Genoa*), the chief maritime city of Liguria, situated on the coast of the Mediterranean Sea, at the bight of the extensive bay now known as the *Gulf of Genoa*, but in ancient times called the Sinus Ligusticus. It appears to have been from a very early period the chief city on the coast of Liguria, and the principal emporium of trade in this part of the Mediterranean; an advantage which it naturally owed to the excellence of its port, combined with the facility of communication with the inferior by the valley of the Porcifera. Its name, indeed, is not mentioned in history until the Second Punic War; but it then appears at once as a place of considerable importance. Hence, when the consul P. Scipio abandoned the intention of pursuing Hannibal up the valley of the Rhone, he at once returned with his fleet to Genua, with the view of proceeding from thence to oppose the Carthaginian general in the valley of the Padus. (Liv. xxi. 32.) And at a later period of the war (B. C. 205), when Mago sought to renew the contest in Liguria and Cisalpine Gaul, it was at Genua that he landed, and made himself master of that city in the first instance; though he subsequently transferred his head-quarters to Savo, for the purpose of carrying on operations against the Ingauni. (Liv. xxviii. 46, xxix. 5.) He appears to have destroyed the town before he quitted the country; on which account we find (in B. C. 203) the Roman praetor Sp. Lucretius charged with the duty of rebuilding it. (Id. xxx. 1.) From this time Genua is rarely mentioned in history, and its name only occurs incidentally during the wars of the Romans with the Ligurians and Spaniards. (Liv. xxxii. 29; Val. Max. i. 6. § 7.) It afterwards became a Roman municipium, and Strabo speaks of it as a flourishing town and the chief emporium of the commerce of the Ligurians; but it is evident that it never attained in ancient times anything like the same importance to which it rose in the middle ages, and retains at the present day. (Strab. iv. p. 202, v. p. 211; Plin. iii. 5. s. 7; Ptol. iii. 1. § 3; Mel. ii. 4. § 9.) It was from thence, however, that a road was carried inland across the Apennines, proceeding by Libarna to Dertona; and thus opening out a direct communication between the Mediterranean and the plains of the *Po* (Strab. v. p. 217; *Itin. Ant.* p. 294; *Tab. Peut.*), a circumstance that must have tended to increase its commercial prosperity. The period of the construction of this road is uncertain. Strabo ascribes it to Aemilius Scaurus; but from an inscription we learn that it was called the Via Postumia.

A curious monument, illustrative of the municipal relations of Genua under the Roman government, is preserved in an inscription on a bronze tablet, discovered in the year 1506, and still preserved in the *Palazzo del Comune* at *Genoa*. It records that, a dispute having arisen between the Genuates and a neighbouring people called the Veiturii, concerning the limits of their respective territories, the question was referred to the senate of Rome, who appointed two brothers of the family of Minucius Rufus to decide it; and their award is given in detail in the inscription in question. This record, which dates from the year of Rome 637 (B. C. 117), is of much interest as a specimen of early Latin; and would also be an important contribution to our topographical knowledge, but that the local names of the rivers (or rather streamlets) and mountains therein mentioned are almost without exception wholly unknown. Even the position of the two tribes, or "populi," most frequently mentioned in it, the Veturii, and Langenses or Langates, cannot be determined with any certainty;

but the name of the latter is thought to be preserved in that of *Langareo*, a castle in the valley of the *Polcevera*; and it is evident that both tribes must have bordered on that valley, the most considerable in the neighbourhood of *Genoa*, and opening out to the sea immediately to the W. of that city. The name of this river, which is called Porcifera by Pliny (iii. 5. s. 7), is variously written PORCOBERA and PROCOBERA in the inscription, which was itself found in the valley of the *Polcevera*, about 10 miles from *Genoa*. The orthography of that document is throughout very irregular; and the ethnic forms Genuates and Genuenses, as well as Langates and Langenses, are used without any distinction. (The inscription itself is published by Gruter, vol. i. p. 204, and Orelli, *Inscr.*, 3121; and from a more accurate copy by Rudorff, 4to., Berlin, 1842; and Egger, *Reliq. Latini Sermonis*, p. 185.)

On the E. of Genua flows the river now called the *Bisagno*, which must be the same with the FERITOR of Pliny (*l. c.*); it is a less considerable stream than the *Polcevera*, and is always dry in summer.

No ancient authority affords any countenance to the orthography of Janua for Genua, which appears to have come into fashion in the middle ages, for the purpose of supporting the fabulous tradition that ascribed the foundation of the city to Janus. This form of the name is first found in Liutprand, a Lombard writer of the tenth century. (Cluver. *Ital.* p. 70). [E. H. B.]

GENU'NII (Γενουνία μοῖρα), in Britain, mentioned only by Pausanias, who states that Antoninus "deprived the Brigantes in Britain of a great portion of their land, because with arms they had overrun the territory of the Genunii, who were tributary to the Romans" (viii. 43. § 4.) [R. G. L.]

GENU'SIUM (*Eth.* Genusinus: *Ginosa*), a town of Apulia, not far from the frontiers of Lucania. It is mentioned by Pliny (iii. 11. s. 16), and by the author of the Liber de Coloniis (p. 262), of whom the latter reckons it among the towns of Calabria; but Pliny is correct in assigning it to Apulia. The site is marked by the modern town of *Ginosa*, which retains the name. It is about 15 miles from the gulf of Tarentum, and 10 from *Matera*. [E. H. B.]

GE'NUSUS (Vib. Seq. p. 10; *Peut. Tab.*: GENESIS, Geog. Rav.), a river of Illyricum, upon the lines of which Appius Claudius had his camp when he was employed against Gentius, at the same time that the consul Aemilius was carrying on the war against Perseus in Macedonia, B. C. 168. (Liv xliv. 30.) Caesar (*B. C.* 75, 76; Lucan, v. 462), while attempting to effect a junction with the division of Calvinus, on the frontiers of Epirus and Thessaly, crossed this river.

It is the river now called *Tjerma*, or *Skumbi*. The latter is obviously a corruption of Scampis, at or near *Elbasán*. The branch of the Genusus, upon which that town is situated, may have been named Scampis as well as the town, and by a common kind of change may have superseded the name of Genusus as that of the entire course of the stream below the junction. (Leake, *Trav. in North. Greece*, vol. iii. p. 280.) [E. B. J.]

GEPHY'RA (Γέφυρα, Γεφυρεῖς), a place in Attica at the bridge over the Cephissus, on the sacred road from Athens to Eleusis, where the initiated assailed passengers with vulgar abuse and raillery, hence called γεφυρισμοί. (Strab. ix. p. 404; Suid. *s. v.* Γεφυρίζων; Hesych. *s. v.* Γεφυρισταί.)

GE'PIDAE, GEPIDI (Γήπαιδες), one of the principal tribes of the Goths. They are first mentioned by Vopiscus (*Prob.* 18). After their first migration, they are said to have settled in the country between the Oder and the Vistula, from which they expelled the Burgundiones. In the fifth century we find them, under their king Ardaric, joining the hosts of Attila, with whom they traversed Gaul, and afterwards settled in Dacia, on the banks of the Danube. As they were regarded as dangerous neighbours to the Eastern Empire, Justinian invoked the aid of the Langobardi against them. The consequence of this was that the Gepidae and their kingdom were destroyed. (Paul. Diac. i. 27; *Excerpt. e Menand. Historia*, pp. 303, 310, 340, 387, ed. Bekker and Niebuhr; Procop. *B. G.* iv. 5; comp. Latham, *Epileg. to Tac. Germ.* p. lxxxvi.) [L. S.]

GERAE. [ERAE.]

GERAEA. [LUSITANIA.]

GERAESTICUS. [ERAE.]

GERAESTUS (Γεραιστός: *Eth.* Γεραίστιος), a promontory of Euboea, forming the south-west extremity of the island, now called Cape *Mandili*. There was a town on this cape, with a celebrated temple of Poseidon, and at its foot there was a well-frequented port, which seems to have been small, though Livy, as Leake observes, calls it "nobilis Euboeae portus." (Hom. *Od.* iii. 177; Herod. viii. 7, ix. 105; Thuc. v. 3; Xen. *Hell.* iii. 4. § 4, v. 4. § 61; Strab. x. p. 446; Steph. B. *s. v.*; Liv. xxxi. 45; Plin. iv. 12. s. 21; Mela, ii. 7; Leake, *Northern Greece*, vol. ii. p. 423.)

GERANDRUS (Γέρανδρος), a town of Cyprus near Soli, where a peculiar kind of marble was found. (Apoll. Dysc. *Hist. Mirab.* xxxvi.; Engel, *Kypros*, vol. i. p. 157.) [E. B. J.]

GERANEIA. [MEGARIS.]

GERANTHRAE. [GERONTHRAE.]

GERAR (Γέραρα), a town and country of the Philistines, situated between Cadesh and Shur, where Abraham and Isaac sojourned for many years. (*Gen.* xx. 1, &c., xxvi. 1, &c.) According to S. Jerome it was situated 25 miles south of Eleutheropolis (Betogabra). (*Onomast. s. v.*; Reland, *Palaest.* p. 804.) Its site was recovered by Mr. Rowlands in 1843, and is thus described: "From Gaza our course was to *Khalasa*; on our way we discovered ancient Gerar. We had heard of it at Gaza under the name of *Joorf-el-Gerâr* (the 'Rush' or 'Rapid of Gerâr'), which we found to lie three hours SSE. of Gaza, within *Wady-Gaza*, a deep and broad channel, coming down from the SE., and receiving, a little higher up than this spot, *Wady-es-Sheriah*, from the ENE. Near *Joorf-el-Gerâr* are traces of an ancient city, called *Khirbet-el-Gerâr* ('The ruins of Gerar'). Our road beyond to *Khalasa* lay along a plain slightly undulated. This plain must be the land of Gerar." (Williams, *Holy City*, vol. i. appendix, p. 464.) [G. W.]

GERASA (Γέρασα: *Eth.* Γερασηνός), a city of Coelesyria, according to Ptolemy (v. 15); reckoned to the Decapolis by Pliny, for it is clear that Gerasa must be substituted for Galasa, as by Harduin. (Plin. v. 18.) It is associated with Philadelphia, as the eastern boundary of Peraea, by Josephus (*B. J.* iii. 3. § 3), and mentioned in conjunction with Pella and Scythopolis (i. 4, ii. 19). But, according to Ptolemy, it was 35 miles from Pella. Its site is marked by the very extensive ruins of *Gerash*, about 35 miles east of the Jordan, at the eastern extremity of the land of Bashan, and on the borders of the great desert of the *Hauran*. It is remarkable, con-

sidering the importance of the ruins, that the historical notices are so scanty; but it appears to have attained its celebrity posterior to the classical geographers, as all the fragments of the inscriptions to be found among the ruins bear the name of the emperor Antoninus. It is much to be regretted that the results of the careful survey of this interesting city by Captains Irby and Mangles, in company with Mr. Bankes, have never yet been given to the world. It was first discovered by Seetzen, in 1805—1806, and afterwards described by the enterprising Burckhardt; since which time it has been frequently visited and described by European travellers. The summary description of those most accurate observers Captains Irby and Mangles must suffice in this place; but for fuller particulars the reader may consult Burckhardt (*Syria*, pp. 252—264) and Buckingham (*Travels in Palestine*, caps. xx. xxi.), the former of whom has furnished a general plan of the city, and the latter a more accurate plan, with details of the principal buildings. But the best idea of the extent and grandeur of the ruins may be obtained from its wonderfully accurate reproduction in three engravings from Daguerreotype drawings by Dr. Keith, published in illustration of the 36th edition of his father's work on "The Evidence of Prophecy," in which the principal streets and buildings are clearly to be distinguished. The summary description above alluded to is as follows:—

"It has been a splendid city, built on two sides of a valley, with a fine stream running through it; the situation is beautiful. The town has been principally composed of two main streets, crossing each other in the centre at right angles, like Antinoe. The streets have been lined with a double row of columns, some of which are Ionic and some Corinthian; the pavement is exceedingly good, and there is an elevated space on each side for foot passengers; the marks of the chariot wheels are visible in many parts of the streets. *Djerash*, supposed to be either Pella or Gerasa, but in some respects answering to neither, can boast of more public edifices than any city we have seen. There are two theatres, two grand temples, one, as appears by a Greek inscription, dedicated to the sun, like that at Palmyra, and not unlike that edifice, being constructed in the centre of an immense double peristyle court. The diameter of the columns of the temple is five feet, and the height of just proportions; the capitals are Corinthian and well executed. One singularity in this edifice is a chamber under ground, below the principal hall of the temple, with a bath in the centre. Five or six inferior temples are scattered about the town, and a magnificent Ionic oval space, of 309 feet long, adds greatly to the beauty of the ruins. The scene of the larger theatre is nearly perfect, presenting a singularity very rarely to be met with. There are two grand baths, and also two bridges crossing the valley and river. The temples, and both theatres, are built of marble, but not of a very fine sort. Three hundred yards from SW. gate is the Circus or Stadium, and near it is the triumphal arch. The cemetery surrounds the city, but the sarcophagi are not very highly finished; upwards of 230 columns are now standing in the city. There is to the NE., about 200' yards distance, a very large reservoir for water, and a picturesque tomb fronted by 4 Corinthian columns; near it also is an aqueduct. These ruins, being overgrown with wood, are objects of considerable interest. There are numerous inscriptions in all directions, chiefly of the time of Antoninus Pius; most of them are much mutilated; but the one I allude to about the Temple of the Sun, was on the propyleum of that edifice, which has been a grand piece of architecture. On the whole, we hold Djerash to be a much finer mass of ruins than Palmyra; the city has three entrances of richly ornamented gateways, and the remains of the wall, with its occasional towers, are in wonderful preservation." (Irby and Mangles, pp. 317, 318.) [G. W.]

GERASUS, a river of Dacia (Amm. Marc. xxxi. 3. § 7), which Jornandes (*de Get.* 22) calls GRISSIA, and the Geographer of Ravenna GRESIA. Schafarik (*Slav. Alt.* vol. i. p. 507), who makes it out to be the same as the CUSUS of Tacitus (*Ann.* ii. 63), identifies it with the *Körös*, an affluent of the *Theiss*. [E. B. J.]

GERE'NIA (Γερηνία, Paus., Steph. B. *s. v.*; τὰ Γέρηνα, Strab.; Γέρηνος, Hes. *Fragm.* 22: *Eth.* Γερήνιος), a town of Messenia, where Nestor was said to have been brought up after the destruction of Pylos, and whence he derived the surname Gerenian, which occurs so frequently in Homer. There is, however, no town of this name in Homer, and many of the ancient critics identified the later Gerenia with the Homeric Enope. (*Il.* i. 150; Paus. iii. 26. § 9; Strab. viii. p. 360.) Under the Roman empire Gerenia was the most northerly of the Eleuthero-Laconian towns, and was situated on the eastern side of the Messenian gulf, upon the mountainous promontory now called Cape *Kephâli*. It possessed a celebrated sanctuary of Machaon, which bore the name of Rhodon. Pausanias says that in the district of Gerenia there was a mountain called Calathium, upon which there was a sanctuary of Claea, and close to the latter a cavern, of which the entrance was narrow, though within there were many things worthy to be seen. (Paus. iii. 26. § 11.) This cavern is undoubtedly the one noticed by Leake, which is situated at the head of a little valley behind the beach of *Kitriés*, and immediately under a rocky gorge in the mountains: at present the entrance is not narrow, but it appears to have been widened to make it more convenient for a sheep-fold, for which purpose it is at present used. Leake observed two or three sepulchral niches in the side of the cliffs about the valley. Two very ancient inscriptions discovered at Gerenia are published by Böckh. (*Corp. Inscr.* no. 13, 42.)

Gerenia is placed by the French Commission at *Zarnáta*, about three miles from the coast, where a castle built by the Franks rests upon very ancient foundations. But Leake observes that the words of Pausanias (iii. 26. § 11)—Γερηνίας δὲ ὡς ἐς μεσόγαιαν ἄνω τριάκοντα ἀπέχει σταδίους Ἀλαγονία—leave little or no doubt that Gerenia was a maritime town, and that it is now represented by *Kitriés* on the coast. He further supposes that *Zarnáta* is the site of Alagonia. But since the most ancient towns in Greece were almost universally built at some distance from the coast, it is not improbable that the acropolis and the original town of Gerenia stood at *Zarnáta*, but that the town itself was afterwards removed to the coast. (Leake, *Morea*, vol. i. p. 323, *Peloponnesiaca*, p. 180; Boblaye, *Recherches, &c.* p. 93; Curtius, *Peloponnesos*, vol. ii. p. 286.)

GERGIS, GERGI'THUS, GERGI'THES (Γέργις, Γέργιθος, Γέργιθες: *Eth.* Γεργίθιος), a town in Troas, on the north of the river Scamander, was inhabited, according to Herodotus (v. 122, vii. 43), by descendants of the ancient Teucrians. In the

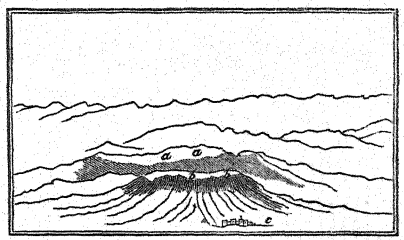
time of Xenophon (*Hell.* iii. 1. § 15) Gergis is called a strong place; it had an acropolis and strong walls, and was one of the chief towns of the Dardanian princess Mania. (Comp. Plut. *Phoc.* 18; Liv. xxxviii. 39; Strab. xiii. p. 589; Plin. v. 32; Steph. B. *s. v.*; Athen. vi. p. 256, xii. p. 524.) King Attalus of Pergamus transplanted the inhabitants of Gergis to a place near the sources of the Caicus, whence we afterwards find a place called *Gergetha* or *Gergithion*, near Larissa, in the territory of Cyme. (Strab. *l. c.* 616.) The old town of Gergis was believed by some to have been the birthplace of the Sibyl, whence coins found there have the image of the prophetess impressed upon them. [L. S.]

GERGO'VIA. In most texts of Caesar's Gallic War (*B. G.* vii. 9) there is mention made of "Gergovia, a town of the Boii, whom Caesar planted there after their defeat in the Helvetic War, and made dependent on the Aedui." But the name of the town in this passage of Caesar is uncertain, though it may be something like Gergovia. And if Gergovia is the right name, we do not know where the place was.

The Gergovia which Caesar tried to take was a city of the Arverni (*B. G.* vii. 34), the position of which may be determined with tolerable accuracy from Caesar's narrative. After the capture of Avaricum, Caesar went to Decetia (*Décise*) on the *Loire* to settle the differences of the Aedui, after which, taking six legions and some of his cavalry, he set out for the country of the Arverni, and of course he must march southward. His course was along the river Elaver (*Allier*). But before he could reach Gergovia he had to cross the *Allier*. Gergovia, therefore, is south of Decetia, and west of the *Allier*. Vercingetorix, who was on the west side of the *Allier*, broke down all the bridges on the river; and, while Caesar was marching along the east bank, he marched along the left, and kept him in sight. Caesar could not make a bridge over the river in face of his enemy; and the *Allier*, he observes (*B. G.* vii. 35), is generally not fordable before the autumn. Caesar got out of the difficulty in this way. He encamped in a wooded place opposite to one of the bridges which Vercingetorix had broken down, and on the following day he remained there with two legions. He sent forward the other four legions with all his heavy material, distributing these troops in such a way as to present to Vercingetorix the appearance of six complete legions. The four legions had orders to make a long march; and when Caesar judged from the time of the day that they were at their camping ground, he began to repair the broken bridge, of which the lower part of the piles remained entire. This was soon done; the two legions were taken over, and orders sent to the four legions to return. Vercingetorix, discovering what had happened, and not choosing to risk fighting a battle against his will, marched ahead of Caesar as hard as he could, and reached Gergovia (*B. G.* vii. 35). From the place where he crossed the *Allier* Caesar reached Gergovia in five days' march. We neither know where he crossed the river, nor the length of his marches, nor the precise direction; but it was south.

He describes Gergovia as situated on a very high mountain, difficult of access on all sides. (*B. G.* vii. 36.) The camp of Vercingetorix was near the town on the mountain, and around him were encamped, at moderate distances and separately, the forces of the several states under his command.

The Gallic troops occupied all the heights which commanded a view into the plain below, and presented a terrible appearance. Opposite to the town and close to the foot of the mountain was a hill, excellent for defence, and with a steep face all round. This hill was held by the Galli, but Caesar saw that if he could take it, his men would be able to cut off the enemy from a large part of their water and prevent them from foraging so freely. The force that the Galli had on this hill was not very great; and Caesar, attacking it in the dead of the night, before any aid could come from the town, got the place and put two legions in it. He also cut two ditches, twelve feet wide, from this hill to his principal encampment, which was in the plain. The road between the two ditches was the communication between the two camps. The mountain of Gergovia is marked *a, a* in the view; the hill in front of it, marked *b, b*, is the small hill which Caesar took, now called *Puy de Jussat*. This view is from Scrope's *Central France*.



PANORAMIC VIEW OF THE GERGOVIAN HILLS.

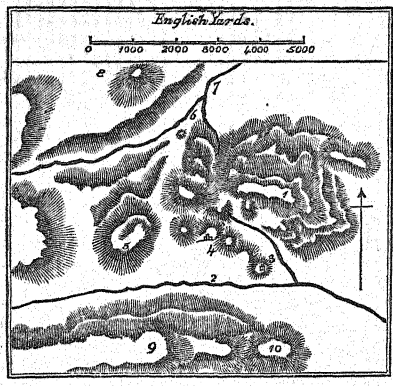
From this hill that he had occupied, the *Puy de Jussat*, Caesar attempted to surprise Gergovia. He moved his men, a few at a time, from the large camp to the *Puy de Jussat*, while he diverted the attention of the enemy by a feint of attacking the mountain of Gergovia on the north-west side. When all was ready, he ordered his allies, the Aedui, to get up the mountain of Gergovia on the south-east side, while he with his men climbed up the steep side of the mountain which is opposite to the *Puy de Jussat*. The movement was successful, and he got on the plateau of Gergovia and took three of the Gallic camps. But the impetuosity of the Roman soldiers marred all.

They pursued the enemy up to the town wall and the gates, in full confidence that they should take the place at once. One of the centurions with the help of three of his men climbed up the wall, and helped them up after him. The noise brought up the rest of the Galli, who were busy in fortifying that part of the approaches to the city on which they supposed that Caesar had a design, and a fierce fight took place under the walls, to the great disadvantage of the Romans, who were not a match for the enemy in numbers, were on unfavourable ground, and were also exhausted by running and fighting. Caesar sent to T. Sextius, whom he had left on the *Puy de Jussat*, to bring up some cohorts and place them at the foot of the hill on the enemy's right, that, if the Romans were driven down the mountain, he might check the pursuit. While the fight was going on the Aedui made their appearance, whom Caesar had ordered to climb the mountain on the right, that is, on Caesar's right, or the south-east side of the mountain. The resemblance of their armour to that of the enemy made the Romans take them for the troops of Vercingetorix, though the Aedui gave

the usual signal of being friends. The Romans being now hard pressed, and, having lost forty-six centurions, were driven down the mountain. The tenth, Caesar's favourite legion, checked the hot pursuit of the enemy, and the cohorts of T. Sextius also came to the relief. When the Romans got down to the plain they faced about, and stood ready to renew the fight; but Vercingetorix led his men back to their entrenchments. Caesar lost near 700 men in this affair. Shortly after he left the place for the country of the Aedui, and again crossed the *Allier*, which confirms the fact, if it needs confirmation, that Gergovia was in the hill country on the west side of the *Allier*. (*B. G.* vii. 53.)

There is nothing to be got from the other ancient writers who mention Gergovia. (Strab. p. 191; Dion Cass. xl. 35.) D'Anville (*Notice, &c.*) gave some good reasons for fixing on this part as the site of Gergovia. The place still keeps its name *Gergoie*. It is about 4 miles south of *Clermont*, in the *Auvergne*. The summit of the mountain is a flat, somewhat more than an English mile in length from east to west, and about one-third of a mile in width. Excavations have laid open the foundations of walls strongly built, wells lined with cement, and pavements. Broken utensils, medals, and red pottery have also been found. Gallic medals, some gold and silver, but most of bronze, are picked up there, when the earth is stirred for cultivation. Undoubtedly there was once a town here, and it was probably inhabited after the Roman conquest; though Augustonemetum, or *Clermont*, was the capital of the Arverni in the Roman period. [AUGUSTONEMETUM.]

The plan of Gergovia is from Caylus (*Recueil d'Antiquités*, tom. v. pl. 101). There is also a plan of the place in Pasumot (*Mémoires Géog. sur quelques Antiquités de la Gaule*, i. p. 216). Walckenaer (*Géog., &c.* vol. i. p. 341, note) says that the plan of Pasumot is copied from that of Caylus, but with the addition of two or three names. He adds



PLAN OF THE MOUNTAIN OF GERGOVIA AND ITS ENVIRONS.

1. Plateau of Gergovia.
2. Roman Camp.
3. *La Roche.*
4. *Jussat.*
5. *Puy de Jussat.*
6. *Romagnat.*
7. A stream north of Gergovia.
8. *Mont Rognon.*
9. *Montagne de la Serre.*
10. *Puy de Monton.*

that the commentary of Caylus and that of Pasumot on the plan of Gergovia are both very good; but the researches, and probably the opinions contained in them, are the property of Masson, prior of St. André, who read a *Mémoire* on this subject to the literary society of *Clermont*. The plan shows the *Puy de Jussat*, separated from the hill of Gergovia by a depression. The hill to the west of the *Puy de Jussat* is that from which Scrope's view is taken. On the south is a stream which flows into the *Allier*, and Caesar's camp must have been near it. Another stream flows on the north side of the *Puy de Jussat* and of the mountain of Gergovia; which will explain Caesar's remark about the chance of cutting off part of the enemy's water. The plan shows a descent from the mountain of Gergovia on the NW., near *Romagnat*, and another on the SE., near *Merdogne*. The high ground above *Romagnat* seems to be the point of Caesar's feigned attack. D'Anville says that the mountain of Gergovia is called Podium Mardoniae in a document of the fourteenth century, and there is now a place called *Merdogne* or *Mardogne*, at the foot of the mountain of Gergovia, between it and *La Roche*. He takes the *Puy de Monton*, due south of Gergovia, to be the hill which Caesar got possession of before he attempted to surprise Gergovia.

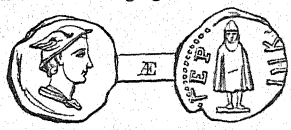
Ukert (*Gallien*, p. 399) concluded that Gergovia was SW. of the *Allier;* but that is all that he has done. It would hardly be worth while noticing Reichard's absurd attempt to fix the position of Gergovia, if it had not been accepted by one editor of Caesar (Herzog), who, knowing nothing of geography, has added to his edition of Caesar's Gallic War a map by Reichard, in which Gergovia is placed on the *Loire*, east of *Orléans*. [G. L.]

GERIZIM or GARIZIM (Γαριζίν, Γαριζείν). The general situation and appearance of Mount Gerizim are described, and its position identified, in the article EBAL. Josephus calls it the highest of all the mountains of Samaria (*Ant.* xi. 8. § 2), and uniformly places it in the immediate vicinity of Shechem, in agreement with holy Scripture (e. g. *Ant.* v. 1. § 19, xi. 8. § 6, xiii. 9. § 1), so that the observation of St. Jerome, "Samaritani arbitrantur hos duo montes juxta Neapolim esse, sed vehementer errant," —as though only the Samaritans assigned them that position, — is inexplicable. That Gerizim was regarded with special veneration by the Samaritans prior to the erection of the temple, by which the schism was perpetuated, cannot be doubted. The circumstances which led to the erection of the temple are mentioned by Josephus (*Ant.* xi. 8. § 2). Manasseh, the brother of Jaddua the high priest, having married Nicaso, the daughter of Sanballat, was required by the Jews either to divorce his wife, or to withdraw from the priestly office. His father-in-law persuaded him to retain his wife, on the promise that he would procure permission to erect on Mount Gerizim a temple similar to that at Jerusalem. This permission he obtained from Alexander the Great, while engaged in the siege of Tyre, and its erection could scarcely have been completed when Sanballat died (§ 4). From this time forward sacrifices were offered at this temple to the Most High God, until the Samaritans, in order to escape a participation in the persecutions of the Jews under Antiochus Epiphanes, requested of him that their temple might be dedicated to Jupiter Hellenius, according to Josephus (*Ant.* xii. 5. § 5), but, according to the author of the second book of *Maccabees* (vi. 2), followed by

Eusebius (*Chron.*), to Jupiter Xenius. Shortly after, in the debate before Ptolemy Philometor (*Ant.* xiii. 3. § 4), the Samaritan advocates ignore its Pagan dedication, and claim Mosaic authority for its erection; failing to establish which, they were put to death. The temple of Sanballat was destroyed by Hyrcanus, the Jewish high priest, after it had stood 200 years (*Ant.* xiii. 9. § 1); and we have no notice of its restoration. Indeed, the allusion of the Samaritan woman (*John*, iv. 20) would seem to intimate that "this mountain" was no longer the seat of their worship; but a temple was afterwards erected, probably over the ruins of the former, — whether for the Samaritans or the Pagans is not clear, as Διὸς ὑψίστου ἀγιώτατον ἱερὸν, in a heathen author, may mean either. (Damasc. *ap.* Phot. *Bibl.* cod. 242. p. 1055.) But there can be no doubt that this is the temple represented on the reverse of the coins of Flavia Neapolis from the time of Titus to Volusianus. The temple is situated on the summit of a mountain, with numerous steps leading to it. (Eckhel, vol. iii. pp. 433, 434; Williams, *Holy City*, vol. i. p. 241, n. 4.) It was in the possession of the Samaritans in the fifth century, when, in A. D. 474, it was transferred to the Christians by the emperor Zeno, in reprisals for the ruin and desecration of five churches, by the Samaritans, in the city of Neapolis. The church dedicated to the Virgin was slightly fortified, and guarded by a small detachment of the large garrison of the city. In the reign of Anastasius it was recovered for a short time by the Samaritans, who were finally ejected by the emperor Justinian, when the mountain was more strongly fortified. (Procop. *de Aedif.* v. 7; Robinson, *Bib. Res.* vol iii. pp. 123—125.) From that time to the present the Samaritans have had no edifice on the site, but for a very long period have been in the habit of sacrificing on the mountain at their three great festivals; a practice which is continued to the present day. "The spot where they sacrifice the passover, seven lambs among them all, is pointed out just below the highest point, and before coming to the last slight acclivity. It is marked by two parallel rows of rough stone laid upon the ground; and a small round pit, roughly stoned up, in which the flesh is roasted." A little beyond this, and higher up the mountain, "are the ruins of an immense structure, bearing every appearance of having once been a large and strong fortress." They are called *El-Kŭl'ah* (the castle) by the Samaritans, and are probably the remains of the fortress erected by Justinian. (Robinson, *Bib. Res.* vol. iii. p. 99.) Round a large naked rock, a little to the south of the castle, which is reputed the most sacred place of all, are traces of walls, which may possibly indicate the position of the temple, particularly as the Samaritans profess that this is the place where the ark formerly rested in the tabernacle. Further south, and indeed all around upon this eminence, are extensive foundations, apparently of dwellings, as if ruins of a former city There are also many cisterns; but all now dry. [G. W.]

GERMA (Γέρμη: *Eth.* Γερμηνός), also called Ἱερὰ Γέρμη, a town of Mysia, situated between the rivers Macestus and Rhyndacus. (Ptol. v. 2. § 14; Steph. B. *s. v.*; Hierocl.) Ruins of this town are still found in the neighbourhood of *Germasloo*. Another town of the name of Germa is mentioned in Mysia, between Pergamus and Thyatira. (*Itin. Anton.*; comp. Arundell, *Seven Churches*, p. 278.)

The following coin belongs probably to the former of these two places. The letters on the obverse on the right of the standing figure ought to be MHN.



COIN OF GERMA IN MYSIA.

The third and most celebrated place of this name was situated in Galatia, on the site of the modern *Yerma*, between Pessinus and Ancyra. Ptolemy (v. 4. § 7) calls it a Roman colony, which title is confirmed by the coins found there, and which seems to have been conferred upon it by Vespasian or his sons, for none of these coins are older than Domitian. From ecclesiastical writers we learn that Germa was an episcopal see of Galatia Salutaris, and a Byzantine writer (Theophan. *Chron.* p. 203) informs us that at a later period Germa took the name of *Myriangeli*. (Comp. Hamilton's *Researches*, i. p. 442.) [L. S.]

GERMA'NIA (ἡ Γερμανία: *Eth.* Germanus, Γερμανός: *Adj.* Germanicus, Γερμανικός: Germany; *French*, Allemagne; *Ital.* Alemagna; *Germ.* Deutschland or Teutschland), one of the great divisions of continental Europe, acts no very prominent part in the history of antiquity until the period of the Roman empire; but during the last period of the Western empire it attracted the attention of the civilised countries of Southern Europe, by sending forth hosts of barbarians, who, in the end, overthrew the empire, established new dynasties in the conquered countries, and infused a better blood into the effete inhabitants of the south-west of Europe.

I. *Name.* — Tacitus (*Germ.* 2) states: "Germaniae vocabulum recens et nuper additum, quoniam qui primum Rhenum transgressi Gallos expulerint, et nunc Tungri tunc Germani vocati sint. Ita nationis nomen, non gentis, evaluisse paulatim, ut omnes primum a victore ob metum, mox a se ipsis, invento nomine Germani vocarentur." According to this passage, the name Germania had been recently given to the whole country; the name itself had been known long before his time (Cic. *in Pis.* 33, *Phil.* xi. 6; Vell. Pat. ii. 67), though we are, perhaps, not quite warranted in assuming that it occurred in the Capitoline Fasti as early as the year B. C. 220. (Niebuhr, *Lect. on Rom. Hist.* vol. ii. p. 65, note 16.) Tacitus further regards *Germani* as a proper name of the tribe afterwards called Tungri, and not as an appellative, and intimates that from this one tribe it was afterwards transferred to the whole nation. But others among the ancients (Strab. vii. p. 290, iv. p. 195; Vell. Pat. *l. c.*; Eustath. *ad Dionys. Per.* 285) believed that *Germani* was the well-known Latin appellative which was given to the Germans to describe them as "brothers" of the Gauls or Celts. This latter view, which has been adopted by some eminent Germans of modern times, was probably the reason which often led the ancients to confound Germans and Celts, whence Virgil calls the Arar a river of Germany (*Eclog.* i. 63); and the Germans on the east of the Rhine are sometimes called Celts. (Dion Cass. liii. 12, lxxi. 3; Diod. Sic. v. 31.) The French and Italian names (*Allemagne* and *Alemagna*) are derived from the German tribes of the *Alemanni*, *Alamani*, or *Alamanni*, who, as their name indicates (*Alle Männer*), formed a confederation of several tribes on the upper Rhine and Danube, and

from whom the Gauls transferred the name to the whole German nation; for these Alemanni made frequent inroads into the Roman dominion in Gaul. They are first mentioned by Dion Cassius (xxvii. 14: Ἀλαμαννοι) on the occasion of a war which Caracalla had to carry on against them. Some modern inquirers derive the name Germani from the Persian, referring to the Persian tribe called Germani (Herod. i. 125), and to the Persian *Kerman* (Caramania), that is, hospitality; their view is supported by the resemblance existing between the manners and customs of the ancient Germans and those of the Persians. But if it were true that the Germans brought the name with them from Asia, it would have been indigenous among them; but down to the present day, neither any German tribe, nor the whole nation, ever called itself German, but always *Deutsch* or *Teutsch* (Gothic *Thiudiskô*, old High German *Diutisc*, and Anglo-Saxon *Theodisc*). The same remark applies to the derivation of the name from the German *Ger*, *Gwer*, *Heer*, or *Wehr*, which has been proposed by some. Surely the Romans would not have called the nation by a name derived from a German root that was unknown to them, seeing that the Germans themselves did not use that name. The probability is that the name *Germani* is of Celtic origin, and that it had come into general use among the Celts in Gaul before the time of Caesar, who there heard it applied to the whole nation dwelling on the east of the Rhine. In Haupt's *Zeitschrift für Deutsche Alterthümer* (vol. v. p. 514), H. Leo has proposed a very probable etymology from the Celtic, laying great stress upon Tacitus's expression, *ob metum*. He derives the name from the Gaelic *goir* or *gair* (to cry out), and *gaire*, *gairm*, *gairmean* (a cry); so that Germanus would signify something like the Homeric *βοὴν ἀγαθός*, a fierce, terrible warrior. Thus much, then, is certain, that *Germani* was the name given to the people by their neighbours, and for a time the Germans themselves may have used it in their intercourse with Celts and Romans; but it never was adopted by the Germans so as to supersede their own name. *Teutones*, the name of the German hosts invading the south of Europe in the time of Marius, contains indeed the same root as *Deutsch* or *Teutsch*, but it does not follow that this was originally the common name for the whole German nation; it is, on the contrary, almost certain that, in the earliest times, the Germans had no name comprising all their different tribes. Our view of the Celtic origin of the name Germani is confirmed by the fact that the Belgae (Celts) applied it even to the inhabitants of Mt. Arduenna, and that the Celtiberians in Spain designated by it the Oretani in Spain (Caes. *B. G.* ii. 3, 4, 6; Plin. iii. 4), neither of which belonged to the German stock.

II. *Boundaries, Extent, and Divisions.* — The ancients are pretty well agreed in fixing the boundaries of Germany. In the west, it was bounded by the Rhine; in the north-east, by the Vistula (*Weichsel*) and the Sarmatian mountains, or the Carpathians; in the south, by the river Danubius; and in the north, by the ocean (Mare Germanicum, Oceanus Septentrionalis) and the Baltic (Mare Suevicum). Tacitus (*Germ.* 1) and others are of opinion that the eastern frontier towards Sarmatia and Dacia cannot be accurately fixed. In the north, ancient Germany extended much farther than at present, as it comprised the countries now called Denmark, Sweden, and Norway. In the south, the frontier was not the same at all times; for, according to Pliny (iii. 23; comp. Plin. *Paneg.* 14), Germania extended as far as the foot of the Alps, which separated it from Italy; but it is well known that in Caesar's time the country from the Alps to the Danube, and even further north, was still inhabited by Celts, who must afterwards have been subdued or expelled by the Germans. On the west, the Rhine is distinctly said by Caesar to form the boundary between Gaul and Germany; but from his own account, it is clear that this is only a very loose statement. The Belgae in the north of Gaul (Belgium and Holland) were a mixed race of Cymri (not Gauls, as Caesar states) and Germans; but the frontier between the Belgae and Germans is extremely uncertain, and in regard to some tribes, such as the Menapii, it is even doubtful as to whether they were Germans or Cymri. The Treviri, moreover, were ambitious to be regarded as Germans, and modern Alsatia was occupied by Germans. Hence we are probably justified in assuming that, about the time of Augustus, the western bank of the Rhine was as much occupied by Germans as it is at present. This view is also confirmed by the fact that the Romans applied the name *Germania* to the western banks of the Rhine, calling the southern part *Germania Superior*, and the northern *Germania Inferior*. Hence Tacitus divides Gaul into six provinces, two of which are formed by the two Germaniae just mentioned. [GALLIA, p. 967.] This part of Germany, which was conquered by the Romans during the reigns of Augustus and Tiberius, was distinguished from Germany on the east of the Rhine, which bore the name of *Germania Magna* (Γερμανία ἡ μεγάλη, Ptol. ii. 11. § 6), and *Germania Transrhenana*, or *Barbara* (Caes. *B. G.* iv. 16, v. 11; Tac. *Hist.* ii. 76; Capitol. *Maximin.* 12; Eutrop. vii. 5; Vopisc. *Prob.* 13; Am. Marc. xviii. 4). Regarding the extent and magnitude of ancient Germany, we have the following statements, which, however, greatly differ from one another, and cannot be accepted without caution. According to Strabo (iv. p. 193), the breadth of the country along the Rhine amounted to 3000 stadia; according to Agrippa (ap. Plin. iv. 25), the distance from the Danube to the coast of the ocean was 1200 Roman miles; while, according to another statement in Pliny (xxxvii. 11), the distance from Carnuntum on the Danube to the seacoast amounted only to 600 Roman miles; and the length along the southern frontier (including Rhaetia and Noricum) was computed at 696 miles (Plin. iv. 28). Along the northern frontier, the distance from Asciburgium to the mouth of the Vistula was estimated at 1350 stadia (Marcian. Heracl. p. 99); while, according to the same authority, the coast from the mouth of the Rhine to that of the Vistula amounted to from 10,000 to 13,000 stadia. Ptolemy, the principal authority on the topography of Germany, places the country between 28° and 44° of longitude, and between 47° and 59° of northern latitude, and enumerates within this extent 68 tribes, 94 towns, 7 chains of mountains, and 14 rivers.

III. *Physical Aspect of the Country.* — Although at a very early time Phoenician merchants sailed through the German ocean into the Baltic for the purpose of obtaining amber, still no information about the country was communicated to the inhabitants of Southern Europe, all the useful geographical discoveries made by the Phoenicians being kept secret, from commercial jealousy. The voyage of Pytheas of Marseilles (about B. C. 330), who likewise visited the Baltic, yielded little information

about Germany, and it was not till the time of Caesar, when the Romans commenced their military operations against the Germans, that the nature of their country became better known. The Romans describe Germany as a wild and inhospitable country, covered with forests and marshes, and of a melancholy aspect (Tac. *Germ.* 2; Mela, iii. 3); cold winds are said to blow constantly, and the barren soil to be covered during the greater part of the year with snow and ice (Senec. *de Prov.* 4; Herodian, vi. 7). The country was reported to produce little corn and luxuriant grass (Plin. xvii. 3), but no fruit-trees. The immense forests were the abodes of a great variety of wild beasts, some of which appear to have since become extinct. (Caes. *B. G.* vi. 25.) There can be no doubt that these statements contain much that is true; but it seems equally certain that they are in many points a little exaggerated, the Romans being anxious to account in some honourable way for their repeated failures in attempting to make themselves masters of the country. At present, the draining of marshes, the clearing away of extensive forests, and the improved cultivation of the land, have produced changes in the climate which have led some modern writers unjustly to charge the ancients with monstrous exaggeration. The north of Germany, as Tacitus correctly remarks, is flat and marshy, and mountains exist only in the south. (*Germ.* 5, 30.) Almost all the mountains are called by the name *Silvae*, showing that they must have been thickly wooded. The most celebrated of these mountains, which are discussed in separate articles, are the HERCYNIA SILVA, ABNOBA, ALPII MONTES, BACENIS SILVA, MELIBOCUS MONS, GABRETA SILVA, ASCIBURGIUS MONS, TAUNUS, SEVO, LUCUS BADUHENNAE, NAHARVALORUM SILVA, SEMNONUM SILVA. The principal rivers of Germany are the RHENUS, DANUBIUS (Ister), VISTULA, AMISIA, VISURGIS, ALBIS, VIADUS. Among the lakes, the most remarkable is the BRIGANTINUS LACUS; besides which, many lakes are mentioned near the mouth of the Rhine, between this river and the Amisia, and several extensive marshes are noticed by Pomponius Mela (iii. 3).

IV. *Productions.* — Among the wild beasts inhabiting the forests, none appeared so formidable to the Romans as the *alces* and *uri*; but besides them, we hear of bears, wolves, lynxes, wild cats, wild boars, stags, and deers: the oxen were of small size, and had small horns, but the cows, especially in the south, yielded great quantities of milk. The horses also were small, and not handsome, but strong, and capable of undergoing great hardships. The dogs, especially those of the Sigambri, were thought well suited for the chase. Pigs were bred in great quantities, and hams formed a considerable article of commerce for exportation. (Strab. iv. p. 301.) Sheep and goats were bred for food and clothing. The most common of the feathered tribes were eagles and geese; bees and fishes abounded in the forests and rivers. The extensive forests furnished plenty of wood, especially oak and beach-wood; but notwithstanding this, the inhabitants also used peat as fuel. Many of the trees were of gigantic size; fruit-trees existed, indeed, but had not yet been improved by cultivation, which seems to be the meaning of *poma agrestia* in Tacitus (*Germ.* 23; comp. with 10). Although the country is described as, on the whole, not fertile, still we are informed that it produced wheat, barley, oats, flax, turnips, large radishes, asparagus, and beans Oatmeal, prepared, as in Scotland, into a sort of porridge, was an article of food very extensively used; and Tacitus (*Germ.* 23) informs us that a beverage (beer) was prepared from wheat and barley. Among the metals, we hear of silver, iron, copper, and calamine; crystals, onyxes, turquoises, opals, and even diamonds, were found in the mountains of Germany. The north coast was rich in salt; but none of the products of the north was so celebrated in antiquity as the amber (*electrum*), and it was this substance which first drew the attention of the Greeks and Romans to the coasts of the Baltic. The cultivation of the vine is said to have been introduced into Germany by the Franks during the 6th century of our era; but on the left bank of the Rhine, on the Moselle, and in Rhaetia, the vine had been cultivated at a much earlier period. (Vopisc. *Prob.* 18; Aur. Vict. *Caes.* 37; Suet. *Aug.* 77; Strab. iv. p. 206.)

V. *Population and Inhabitants.* — Although Germany was covered with extensive marshes and forests, still there is good evidence that the country was thickly peopled; though, owing to the constant wars and migrations, the population was in many parts very fluctuating. The tribe of the Suevi sent every year into the field an army of 100,000 men (Caes. *B. G.* i. 37, iv. 1), and Ariovistus, their king, crossed the Rhine with an army of 120,000 men (Caes. *B. G.* iv. 2). The Usipetes and Tencteri together amounted to 430,000. (Ib. iv. 15.) Maroboduus kept an army of 74,000 men (Vell. i. 109); in their war with the Sigambri, the Romans carried off 40,000 men (Suet. *Tib.* 9); and in the war of the Chamavi and Angrivarii against the Bructeri, 60,000 men are said to have been slain. (Tac. *Germ.* 39.) But all these facts do not enable us to form even an approximate idea of the exact population of Germany in ancient times. It would seem, however, that in consequence of the mountains and forests in the south, the population of that part was less numerous than in the north and east.

The Germans considered themselves as autochthones, that is, as the offspring of the land they inhabited (Tac. *Germ.* 2, 4); but there can be no doubt that they, like all the nations of Europe, had immigrated from Asia, though neither history nor the national legends of the Germans contain the slightest allusion to such an immigration. But what history conceals from us is revealed in the language of the people, which bears the strongest organic resemblance to the languages spoken in India and Persia. The German language belongs to what is now generally termed the Indo-European family of languages. Hence we must infer that at some remote and unknown period the Germans issued from a country of Upper Asia, and passed by Mount Caucasus, and through the countries in the north of the Euxine and the Caspian sea, into Europe. They accordingly belonged to the same great stock of nations as the Greeks, Romans, and Celts, to the last of which they are said to have borne a very marked resemblance in stature, character, and manners. (Strab. iv. p. 290.) The Germans are universally described as very tall and handsome men, of a white complexion, with blue eyes, and fair or red hair, which they took great care of, and the colour of which they rendered still more bright by a peculiar kind of soap. The red hair of the Germans formed a considerable article of commerce with the Romans during the imperial period, for it was a fashion with the Roman ladies to wear peruques or curls of red hair. Men as well as women wore long hair; but they shaved their beards, though

some let their moustaches grow. The blue eyes peculiar to the Germans, which generally have a soft expression, are nevertheless described as full of defiance. The women were almost equal to the men, both in strength and in size; a fact which is confirmed by skeletons found in tombs of ancient Germans. As regards the classification of the inhabitants of Germany, even the ancients divided them into several groups. Tacitus (*Germ.* 2) mentions three great groups, viz., the *Ingaevones*, on the ocean; the *Hermiones*, in the interior; and the *Istaevones*, in the east and south of Germany. These three names are said to have been derived from the three sons of Mannus, the ancestor of all the Germans. Pliny (iv. 28) indeed mentions five groups of German tribes, adding to those just mentioned the *Vindili* as the fourth, and the *Peucini* and *Bastarnae* as the fifth; but this classification seems to have arisen from a mistake: for Zeuss, in his work to be referred to hereafter, has shown that the Vindili belonged to the Hermiones, and that Peucini and Basternae are only names of individual tribes, and not of groups of tribes. But how the numerous tribes of Germany are to be arranged under these three groups is a question which it is impossible ever to answer with any degree of certainty: and Tacitus himself appears to have felt the difficulty; for, in his account of the several tribes, he omits to mention to which group they belonged. As the Scandinavian peninsula is regarded as a part of Germany, its inhabitants, bearing the general name of *Hilleviones*, and again divided into *Suiones* and *Sitones*, must be added as a fourth group.

VI. *Mode of Life and Character of the People.* — The physical constitution of the Germans was, no doubt, in a great measure the result of their way of living. Their commerce was inconsiderable, and they depended chiefly on the breeding of cattle, the chase, and war, pursuits which created in the people an unquenchable love of freedom, and made them impatient of foreign sway. Tacitus (*Germ.* 14) speaks of the faithfulness and trustworthiness of the Germans; but other statements lead to a somewhat opposite opinion, and we are probably not far wrong in assuming that the ancient Germans, like all other barbarians, had a considerable degree of honesty, combined with cunning and falsehood.

The dress of the Germans, in early times, was extremely simple, and almost the same for both sexes; children up to the time of maturity are said to have worn no dress at all, not even in winter. The chief article of dress of men was a cloak, sometimes made of woollen cloth, and sometimes consisting of the skin of an animal. The women wore close-fitting garments of linen, which they spun and wove themselves, and which were sometimes adorned with purple stripes; the arms and part of the bosom were generally uncovered. In later times, men also, especially nobles, wore similar close-fitting garments, cloaks adorned with gold, shoes, and a kind of coat reaching down to the knee. But the German attached much more importance to his arms, which he even took with him into the grave. The defensive armour was at first very simple and defective, for few only had helmets and breast-plates; the place of the former was often supplied by the skin of the head of some animal, on which the horns were left standing: most men had no other defensive armour but a long shield, made of wood or wicker-work, covered with leather. The most ancient weapon of attack was a kind of hammer or axe made of stone; for which, at a later period, brass was substituted. Next in importance to the axe were the spear (*framea*), club, sword, slings, and bows and arrows. The habitations of the Germans were equally simple, forming shapeless masses, probably of clay, covered with straw or turf; caverns covered with dunghills served as store-houses, and also as places of refuge in winter. Such houses generally stood isolated in the fields and forests, near a spring or brook, and were very rarely united into villages or hamlets. Some tribes, which led a half nomadic life, appear to have had no regular houses at all.

The principal article of food consisted of flesh which was cooked or roasted, but often prepared only by being beaten or kneaded, or dried and smoked; besides this, the Germans lived on milk, butter, cheese, eggs, fishes, and especially porridge made of oatmeal, and beer. Generally speaking, the Germans were moderate in their diet, but they were particularly fond of social meals, and no other nation ever was more hospitable to strangers; but it is at the same time well attested that they were given to excessive drinking, and no festival of a public or private character passed without great excesses in drinking (generally beer, rarely wine), which very often led to quarrelling, fighting, and even murder. For this reason, the women seem to have withdrawn as soon as the drinking commenced. The ancient Germans were as fond of singing as their modern descendants; for we are told that they sang at weddings and funerals, as well as on going out to battle. They were also much given to gambling, in which they would sometimes go so far as to stake their personal freedom, when all their property was lost; in such a case, the loser became the slave of the winner. Marriages were not contracted till a very mature age, and required the sanction not only of the parents, but of all the kinsmen, and, instead of receiving a dowry, the bridegroom had to present one to his bride. Women were probably nowhere so much honoured as among the Germanic nations; and it is owing to the influence exercised by the Germans upon all the nations of Europe, combined with that of Christianity, that women, during the middle ages, enjoyed the respect and esteem with which they are still regarded by all truly civilised nations. The ancient Germans entertained the greatest reverence for women, for they believed them to possess a certain divine and prophetic power; the women not only conducted all the domestic affairs, but also accompanied the armies on their military expeditions, attended to the wounded, cheered on the wavering to fresh deeds of valour, and sometimes even took an active part in the battles. The children grew up without much care on the part of their parents, and thus became accustomed to endure all kinds of hardship from their very infancy. Young men at the age of 20 received their armour from their father or some kinsman in the public assembly, and from that moment they enjoyed all the rights of a citizen.

In times of peace the Germans generally indulged in ease and laziness, leaving the care of domestic concerns and of their fields to the women, old men, and slaves. All the cultivated land was regarded as public property, and was annually distributed anew by the magistrates among the families, or was let out to farm. In regard to other occupations, the Germans were distinguished for their potteries, and also worked as carpenters, masons, and smiths, while the women were engaged in spinning and weaving. In the interior of the country commerce was insignificant; but on the Rhine and the Danube it was

rather active, the more important articles for exportation being amber, goose-quills, furs, hides, hams, red hair, soap for dyeing the hair, and slaves. In return for these they received wine, trinkets, and probably also arms. The Germans had no coinage of their own; but a vast quantity of Roman silver coins was in circulation among them. Navigation was carried on by sea as well as on the lakes and rivers, and their vessels consisted of simple canoes, or boats covered with leather, or regular ships. But of all the occupations none was in greater favour with the Germans than war, in which all men capable of bearing arms took part. A regular system of tactics was unknown; but their battle order was generally formed by the men arranging themselves according to their tribes, families, or clans. Their cavalry was not numerous. The first attack upon an enemy was generally very ferocious; but when a war was protracted, the men generally lacked perseverance, and became desponding. The booty made in war, and sometimes the prisoners also, were sacrificed to the gods. No kind of death was considered more desirable than that on the field of battle; to die on a sick bed was so much dreaded, that, among some tribes, sick persons and old men caused themselves to be killed rather than wait for their natural dissolution.

VII. *Religion.* — On this subject the Greeks and Romans have left us no connected information, and what they do state is not always trustworthy: for sometimes they only give the name of a German divinity, and endeavour to identify the same with some one of their own gods; or they call the German divinities at once by names of their own gods, without mentioning the names they bore among the Germans. The ancients, however, are agreed in stating that the Germans worshipped several divinities, among whom they mention the sun, the moon, the stars, Tuisco the ancestor of their whole race, and his son Mannus. Besides these, we hear of Mercury (probably Wodan or Odin), who is said to have been the most revered among all their divinities; of Isis (probably Freia, the wife of Wodan); Mars (no doubt the German Tyr or Zio); Nerthus, the mother of the gods; and the two Alces (compared with Castor and Pollux). Jupiter (i. e. Thunar, Thor, the god of thunder) is not mentioned by any earlier writer than Gregory of Tours (ii. 29). Besides these principal divinities, which, however, do not appear to have been equally worshipped among all the tribes of Germany, they believed in a variety of secondary and inferior deities, partly of a kind and partly of a malignant nature, and almost every tribe had its own peculiar divinities of this sort. The form of worship was very simple; and both Caesar and Tacitus assert that the Germans had neither statues nor temples. But this statement is opposed to facts which come out at the conversion of the Germans to Christianity, when the destruction of pagan idols is frequently spoken of. In regard to temples also, the statement must not be taken in too strict a sense; for Tacitus himself (*Ann.* i. 51) expressly mentions a temple of a goddess Tanfana among the Marsians, and the Christian missionaries of a later period called upon the Germans to change their heathen temples into Christian churches. But it is nevertheless true that many of their gods were worshipped in the open air, in groves and forests, on mountains and rocks. Priests are indeed mentioned among the Germans; but a father was always entitled in the circle of his family to assume the functions of a priest. The priests were at the same time the highest civil functionaries next to the king: they ascertained the pleasure of the deity in all public undertakings, and executed the sentence of death upon all persons guilty of high treason; they moreover presided at the popular assemblies, and kept the national standards. There also existed prophetic priestesses, who foretold the future from the intestines of victims, from the blood of the slain prisoners of war, from the murmuring of the waves, and the like. The sacrifices offered to the gods were often extremely splendid, but we likewise hear of human sacrifices. Respecting their religious festivals little is known, and the little that is known belongs to a period beyond the limits of this work.

VIII. *Political Institutions.* — The various tribes inhabiting Germany were free and independent of one another, and the territory inhabited by each was divided, apparently for military purposes, into districts or *pagi*. Each separate tribe was governed by a king, who was elected from among the nobles in an assembly of all the free people: this king, however, was in the earliest period only the highest magistrate in times of peace; for, in case of war, special commanders were chosen, to whom the supreme civil power was likewise entrusted. The kingly power was altogether very much limited by the nobles and the popular assembly, the latter having the power even of deposing the king. Each *pagus* had its own magistrate (*princeps*), who at the same time administered justice, in which he was assisted by a college of 100 men. There were also tribes which had no kings or central government at all, but in which the pagi were governed by the *principes* alone.

The whole body of the German nations was generally divided into four classes or ranks. 1. The *nobles* (*nobiles, proceres, optimates*), probably consisting of families whose ancestors had particularly distinguished themselves by their valour, or had acquired great influence from their possession of extensive estates. The kings, and probably also the *principes* of the *pagi*, were chosen from these nobles exclusively. Clients of the nobles are also mentioned. 2. The *freemen* (*ingenui*) formed the real strength of the nation; freemen and nobles alone had the right to possess hereditary landed property, and to change their place of residence according to their own pleasure; they were obliged to attend the popular assembly, and serve in the national armies. 3. The *freedmen* (*liberti* or *libertini*) formed a kind of middle class between the freemen and the slaves: they might, however, purchase their freedom, and were obliged to perform military service, but were not allowed to take part in the popular assemblies; they had no landed property, but tilled the lands of others as farmers. 4. The *slaves* (*servi*) had no rights at all, but were mere tools in the hands of their masters, without whose consent they could not even marry, and who might even put them to death without fear of punishment. It would appear, however, that the slaves were, on the whole, treated very mildly, and lived under far more advantageous circumstances than the slaves of the Romans. (Tac. *Germ.* 25.) They had their hair cut short, were not allowed to bear arms or to serve in the armies, but were employed as domestic servants, field-labourers, or herdsmen. All slaves were either born in the house of their master, or were prisoners of war, or they had been degraded to their position by judicial verdict, or, lastly, they had been purchased.

The popular assembly, consisting of the nobles and freemen, deliberated upon all the more important national affairs; in it the kings and other magistrates were elected, capital offences were tried, &c. The meetings were either regular and stated, especially at the seasons of the new moon and full moon, or they were extraordinary meetings convened for certain emergencies. A considerable time often elapsed before all the men arrived at the place of meeting, which was generally near some sacred grove, or on a mountain. The men appeared in full armour, and a priest conducted the business; such a meeting seldom separated without a symposium. Justice also was administered in the open air, both on stated and on extraordinary occasions. All trials were carried on publicly and *vivâ voce:* the judges tried the cases; but the verdict was given by juries. In doubtful cases a question was sometimes decided by lot, or by a judicial single combat. Priests were generally present at all the trials, which commonly ended with a drinking bout. In the earlier times the Germans had no written laws; and it was not till after the migration of nations, when all relations had become changed, that various codes of laws, such as the Salian, Ripuarian, Thuringian, Burgundian, and others, were drawn up. The punishments inflicted were intended as a compensation to the injured party, and consisted of money, horses, cattle, and other fines, even in case of murder; it was only in cases where the condemned was unable to pay or make amends that he was put to death. No freeman could be subjected to corporal punishment, except when it was inflicted by a priest in the name of the deity. Persons guilty of high treason against their country, however, cowards, and such as were guilty of unnatural lust, were hanged or drowned in marshes. Exile and captivity are mentioned only as punishments for political offences. The right of a family to take bloody vengeance, if one of its members had been murdered, is clear from Tacitus (*Germ.* 21).

IX. *Language and Literature.*—It has already been remarked that the language of the Germans belongs to the Indo-European family, and accordingly is a sister of the Greek, Latin, and Celtic. Its sound to the ear of the Romans was harsh and terrible: it was of course little cultivated; and the art of writing can scarcely have been known to the Germans at the time of Augustus, except, perhaps, among the tribes occupying the left bank of the Rhine. The laws, legends, and history were propagated only as traditions from mouth to mouth. National songs in praise of Tuisco, Mannus, and of the glorious deeds of ancient heroes, are expressly mentioned; and the last were termed *barritus* or *barditus*, and were generally sung before the commencement of a battle. Writing, as was said before, was little practised by the Germans. Tacitus (*Germ.* 3) indeed speaks of German monuments with inscriptions in Greek characters on the frontiers of Rhaetia; but as Rhaetia was inhabited by Celts, the inscriptions were in all probability Celtic. Certain it is that the Germans had no alphabet of their own; when they began to write at all, they unquestionably adopted the Celtic characters, and especially the secret symbols of the Druids, called *runic*. At a later period they adopted the Latin alphabet, ornamented in the Gothic fashion, which may still be seen in the old English black letter, and in the modern German alphabet. [Comp. GOTHI.]

X. *History.*—If we set aside the doubtful reading of the Capitoline Fasti for the year B. C. 220, the first authentic record of events connected with German tribes is met with in the accounts of the war against the Cimbri and Teutones or Teutoni, for the latter were as decidedly Germans as the Cimbri were Celts or Cymri. But we have no connected history of the German nations until the time of Julius Caesar, from whom we learn that in B. C. 72 the aid of king Ariovistus was called in by the Arverni and Sequani against the Aedui in Gaul. On that occasion Ariovistus crossed the Rhine with an army of 120,000 Germans, and subdued the greater part of Eastern Gaul. But he was defeated by Caesar in the country of the Sequani, and driven back across the Rhine. Caesar himself crossed the same river twice, in B. C. 55 and 54, by means of bridges but he was not able to maintain himself in Germany In B. C. 37, Agrippa transplanted the Ubii, who were hard pressed by the Suevi, to the western bank of the Rhine, that they might serve there as a bulwark against the attacks of the other Germans upon Gaul: this plan, however, was not always successful; whence Nero Claudius Drusus, the step-son of Augustus, in B. C. 12, commenced his expeditions against the Germans from the insula Batavorum. During these undertakings Drusus advanced as far as the river Albis (*Elbe*); but he was killed by a fall from his horse in B. C. 9. The command of his forces was then undertaken by his brother Tiberius (afterwards emperor), who, as well as Domitius Ahenobarbus, was on the whole more successful than Drusus; for he actually compelled the part of Germany between the Rhenus and the Visurgis for a time to submit to the dominion of Rome, until after some years, A. D. 9, Arminius, prince of the Cherusci, who had lived at Rome and was acquainted with the Roman mode of warfare, defeated the Romans in the Teutoburg forest, and put an end to the Roman dominion in that part of Germany. About the same time Maroboduus, the Marcomannian, held out manfully against the Romans, until disturbances in the south obliged them to conclude peace. Germanicus, the son of Drusus, who was then sent out to wipe off the disgrace of the Roman arms, succeeded in gaining some advantages over the barbarians, but he was unable to regain the ascendancy in Western Germany. Scarcely, however, had the wars with the Romans terminated, than a violent commotion broke out among the Germans themselves, in which they lost their ablest chiefs, and which caused several German tribes to be transplanted into the Roman dominion. The consequence of these things was, that the Romans now established themselves in the south-western parts of Germany. During this period, from A. D. 16 to 68, the AGRI DECUMATES were formed on the east of the Upper Rhine, and on the north of the Upper Danube. This Roman part of Germany was then separated from and protected against the rest of the country in the north by a wall and a ditch running from the Rhine near Cologne to Mount Taunus and the Odenwald, and from Lorch to Ratisbon. The great revolt of the Batavi in A. D. 70 and 71, in which the Western Germans also took part, was followed by repeated wars with several German tribes, until at last, in the reign of M. Antoninus the philosopher, the great Marcomannian war broke out on the Danube; many other German tribes joined the Marcomanni, and the enemy even advanced into Italy, where they laid siege to Aquileia. M. Antoninus had to carry on the war until the end of his reign, and his suc-

cessor Commodus, in A. D. 180, purchased a peace of the Germans, and gave up the forts which had been built along the Danube. Soon afterwards it was found that the Roman dominion on the western bank of the Rhine also was not safe; for several German tribes, especially the Alemanni and Franks, harassed Gaul by frequent invasions, until in the end Germany poured forth its hosts across the Rhine, the Danube, and the Alps, conquering Gaul, Italy, Spain, and even crossing over into Africa, and establishing a new kingdom on the ruins of ancient Carthage. This happened towards the end of the 5th century; while somewhat earlier other tribes, such as the Angli, Saxons, and Frisians, had crossed over into Britain, and, partly subduing and partly expelling the Celtic population, established in this island a new order of things, which lasted for upwards of five centuries. Nearly the whole of the west of Europe was thus governed by German tribes.

Our chief authorities among the ancients concerning the ethnography and geography of Germany are Tacitus, especially in his *Germania*, and Ptolemy. Pliny, too, who himself served in Germany (xvi. 1), furnishes much valuable information, although his great work in 20 books on the wars of the Romans with the Germans is lost. Besides these, Strabo, Pytheas, Eratosthenes, Dion Cassius, Velleius Paterculus, Suetonius, and others must be consulted. The works of moderns, especially Germans, are almost countless; but the principal ones are Cluverius, *Germania Antiqua*, Lugd. Bat. 1616, fol.; A. B. Wilhelm, *Germanien u. seine Bewohner*, &c. Naumburg, 1823; Von Wersebe, *Uber die Völker u. Völkerbündnisse des alten Deutschlands*, Hanover, 1825; Zeuss, *Die Deutschen u. die Nachbarstämme;* Grimm's *Deutsche Mythologie;* Latham's *Prolegomena* and *Epilegomena*, in his edition of Tacitus's *Germania*. An able statement of the results at which these and other inquirers have arrived is contained in the 3rd vol. of Forbiger's *Handbuch der alten Geographie*, Leipzig, 1848. [L. S.]

GERMA'NIA INFE'RIOR. [GALLIA, p. 967.]

GERMA'NIA SUPE'RIOR. [GALLIA, p. 967.]

GERMANICO'POLIS (Γερμανικόπολις), a town in Bithynia, not far from Prusa, was in earlier times called *Helgas* or *Booscoete* (i. e. *βοὸς κοίτη*, Plin. v. 40). A second town of the same name (though Ptol., v. 4. § 5, calls it Γερμανόπολις) is mentioned in Paphlagonia, not far from Gangra. (*Novell.* 29.) This town, like the one in Bithynia, appears to have been named after Germanicus, but none of the coins found on its site are older than the reign of M. Aurelius. A third Germanicopolis was a town in Isauria. (Hierocl. p. 709; Concil. Chalced. p. 659; Const. Porphyr. *de Them.* i. 13.) [L. S.]

GERMA'NICUM MARE (Γερμανικὸς Ὠκεανός), the German Ocean, the sea between Great Britain in the west, and Belgium, Holland, Germany, Denmark, and Sweden in the east. (Plin. iv. 30; Ptol. ii. 3. § 5, viii. 3. § 2, 6. § 2.) [L. S.]

GERMA'NII (Γερμάνιοι, Herod. i. 125), one of the three agricultural tribes of the ancient Persians, according to Herodotus. There has been much dispute among the learned who these people were. The probability seems to be, that they were connected with Carmania, now *Kirman*. Agatharchides, indeed, calls the Carmania of Diodorus (xviii. 6) and Strabo (xiv. 723) by the name of Germania (*Perip. M. E.* p. 27). Others, with less probability, have connected the Germanii with a people N. of the Oxus, which was sometimes called Erman, and now bears the name *Khawarezm*, and have supposed that they are the real ancestors of the modern Germans, but this is fanciful. (Hammer, *Wien Jahrb.* ii. p. 319; Krusii *Archiv.* i. 2. p. 124; Adelung *Mith.* i. p. 278.) [V.]

GERMIHERA, a place in Dacia which, from its position in the Peutinger Table, must be sought for in the valley of the *Maros*, possibly at *Szasvaros*, where there are ruins. It is the same as the Germigera of the Geographer of Ravenna, and the Ζερμίζιργα of Ptolemy (iii. 8. § 8). [E. B. J.]

GERONTHRAE or GERANTHRAE (Γερόνθραι, Paus. iii. 21. § 7, 22. § 6; Γεράνθραι, Paus. iii. 2. § 6; Steph. B. *s. v.*; Γερένθραι, Hierocl. 392, 14: *Eth.* Γερονθρήτης), an ancient town of Laconia, situated in a commanding position upon the south-western face of the mountain above the plain of the Eurotas. It is represented by *Gheráki*, a ruined town of the middle ages, the name of which is a corruption of Geronthrae, while its distance from the site of Acriae upon the coast corresponds to the 120 stadia mentioned by Pausanias. We learn from the same writer that Geronthrae possessed a temple and grove of Ares, to whom a yearly festival was celebrated, from which women were excluded. Around the agora there were fountains of potable water. On the acropolis stood a temple of Apollo. (Paus. iii. 22. §§ 6, 7; *στάλα πετρίνα ἐν τῷ ἱερῷ τῷ τοῦ Ἀπόλλωνος*, Böckh, *Inscr.* no. 1334.) On the northern side of the summit of the citadel are the remains of a very ancient wall: the position of the agora is indicated by the fountains of water lower down the hill.

Geronthrae was one of the ancient Achaean cities which resisted for a long time the Dorian conquerors. It was at length taken and colonised by the Spartans, along with Amyclae and Pharis. In the time of the Roman empire it belonged to the Eleutherolacones. (Paus. iii. 2. § 6, 21. § 7, 22. § 6.) At the beginning of the fourth century of the Christian era it must have been a market-town of some importance, since a Greek translation of the edict of Diocletian, "De Pretiis Rerum Venalium," has been discovered at *Gheráki*. In the middle ages it was the seat of a bishopric, and one of the most important places in the valley of the Eurotas. (Leake, *Morea*, vol. iii. p. 7, *Peloponnesiaca*, pp. 149, 362; Boblaye, *Recherches, &c.* p. 95; Curtius, *Peloponnesos*, vol. ii. p. 302.)

GERONTIS ARX. [CAEPIONIS TURRIS.]

GERRHA, GERRHAEI (Γέρα, Γέρρα: *Eth.* Γερραῖος), a town and people of Arabia Felix, on the Persian gulf (Ptol. vi. 7), between the Aetaces on the south, and the Themi on the north. Strabo's description is more full and satisfactory than usual. "When you have sailed along the coast of Arabia 2300 stadia (apparently from the mouth of the Persian gulf, to which he assigns a length of 10,000 stadia), the city of Gerrha lies in a deep gulf, where Chaldaean exiles from Babylon inhabit a salt country, having houses built of salt, the walls of which, when they are wasted by the heat of the sun, are repaired by copious applications of sea-water. The city is distant 200 stadia from the sea. The land-carriage of goods, especially of spicery, is conducted by the Gerrhaeans; Aristobulus, on the contrary, says that they traffic with Babylon by barges, and then sail up the Euphrates to Thapsacus, whence they commence the land-carriage in all directions." (Strab. xvi. p. 766.) Pliny (vi. 32) describes it as a city of 5 miles in circumference, with a tower

built of square blocks of salt. D'Anville first identified it with the modern *El-Katif;* Niebuhr finds its site in the modern *Koneit* of the Arabs, called *Gran* by the Persians (*Description de l'Arabie*, p. 295). Lastly, Mr. Forster thinks that he has discovered the ruins of this once important city "in the East India Company's Chart, seated where all the ancient authorities had placed it, at the end of the deep and narrow bay at the mouth of which are situated the islands of Bahrein." (*Arabia*, vol. ii. p. 209.) His proofs of this identification are fully given (pp. 216—221), and are interesting and plausible; but exception may be taken to the following assertion: "From Strabo we learn that the city of Gerrha lay at the bottom of a deep bay; the depth of this bay and its geographical position are defined by Pliny: from the shore or extreme recess of the Sinus Gerraicus on which the city stood, the Regio Attene (manifestly a peninsular district) projected at a distance of 50 Roman miles from the opposite shore into the Persian gulf." Now, as Strabo is the only authority for the site of the city, and his description is contained in the words διέχει δὲ τῆς θαλάττης διακοσίους σταδίους ἡ πόλις, it must be admitted that "the bottom of a deep bay," "or 25 Roman miles *from the open sea*," is a wide deduction from this statement; and the position of "the extensive ruins of an ancient city," marked in the Company's Chart *on the coast*, is perhaps the strongest argument against their identity with the ancient Gerrha, which, however, seems to be sufficiently confirmed by the other evidence cited by Mr. Forster. (See also vol. i. p. 197.) [G. W.]

GERRHAICUS SINUS, mentioned in connection with Gerrha only by Pliny (vi. 32), between the Sinus Capeus on the north and the Regio Attene on the south. [Atta Vicus.] Identified by Mr. Forster with the modern *Gulf of Bahrein* in the passages referred to under the last article. [G. W.]

GERRHUS (Γέρρος, Ptol. iii. 5. § 12; Plin. iv. 12; Steph. B. *s. v.*), a river of Scythia, and region bearing the same name, where the tombs of the Scythian kings were. (Herod. iv. 19.) This region must have been at a considerable distance up the Borysthenes, as we are told that forty days' navigation on that river were required before it was arrived at. (Herod. iv. 53.) Potocki (*Voyage dans les Steps d'Astrakhan et du Caucase*, Paris, 1829, vol. i. pp. 145, 163, 172, 388) has identified this with the district below the cataracts of the *Dnieper*, where the river becomes navigable, and where there are now in fact a number of ancient tombs or "tumuli" in the neighbourhood of *Takmak*. (Comp. Schafarik, *Slav. Alt.* vol. i. p. 516.) It is difficult to reconcile the description of the courses and confluence of the Gerrhus, Panticapes, and Hippacyris with modern geography.

Beyond the Panticapes (*Koúskawoda*) was the country of the nomad Scythians. It is a steppe destitute of wood, and comprehending a space of 14 days' journey, in an eastern direction, as far as the river Gerrhus, or the steppe of the *Nogaï*. Beyond the river Gerrhus the ruling horde of the Scythians who were named "royal," first appear. (Herod. iv. 19.) The Hypacyris is generally considered to be the same as the *Kalantchak*. According to Herodotus, the Gerrhus fell into the Hypacyris; by which must be understood, not the *Kalantchak*, but the *Outlouk*. The course of this river appears clear enough in Pliny and Ptolemy (*l. c.*). Pliny agrees with Herodotus in making it the boundary between the Nomad and Royal Scythians, and with Ptolemy in conducting it finally into the Palus Maeotis; the difference only is, that Pliny leads it into the lake Buges, whi h communicates with the gulf Coretus and the Palus Maeotis, while Ptolemy discharges it considerably to the E. of the lake Buges or Byce (Βύκη λίμνη). The Gerrhus is probably represented by the *Moloschnija-woda*, which forms still a shallow lake or marsh at its embouchure. (Comp. Schafarik, *Slav. Alt.* vol. i. p. 270; Rennell, *Geog. of Herod.* vol. i. pp. 75, 88, 93, 94.) [E. B. J.]

GERRHUS, GERRHI. [Albania.]

GERRU'NIUM, a fortress of Phaebates, a district of the Dassaretii on the Illyrian border of Macedonia, which was taken and sacked by L. Apustius, a Roman officer, detached by Sulpicius, to ravage the territory of Philip, in the breaking out of the war against that prince. (Liv. xxxi. 27.) Gerrunium (Gertunium ?) is the same place as the Gertus (Γερτοῦς), a place on the frontier of Dassaretia, which Scerdelaïdas had taken from Philip, and which the latter retook in the second year of the Social War (Polyb. v. 108). Gerus (Γερούς), mentioned in the same chapter of Polybius, is a different place from Gerrunium, which was, probably, lower down on the valley of the *Uzumi* than Antipatria (*Berát*), perhaps near the junction of the *Uzúmi* and *Devól*. (Leake, *Trav. in North. Greece*, vol. iii. p. 327.) [E. B. J.]

GERULA'TA or GERULA'TIS, a town in Pannonia, where a Roman frontier garrison was stationed. (*It. Ant.* p. 247; *Not. Imp.*) It is identified with the modern *Carlburg* or *Oroszvar*, and some believe it to be the same as the town Χερτόβαλος, mentioned by Ptolemy (ii. 15. § 3). [L. S.]

GERUNDA (Γερούνδα, Ptol. ii. 6. § 70: *Eth.* Gerundenses, Plin. iii. 3. s. 4), a small inland town of the Ausetani, in the NE. corner of Hispania Tarraconensis, on the S. side of the river Alba (*Ter*), and on the high road from Tarraco to Narbo Martius. Under the Romans it was a *civitas Latinorum*, belonging to the conventus of Tarraco. It stood on a hill near Gerona. (Plin., Ptol., *ll. cc.*; *Itin. Ant.* p. 390; *Tab. Peut.*; Geog. Rav. iv. 42; Prudent. Peisteph. iv. 29, where it is called *parva;* Ukert, vol. ii. pt. 1. p. 426.) [P. S.]

GERU'NIUM (Γερούνιον), a small town or fortress of Apulia, not far from Larinum, in which Hannibal established his winter-quarters after the campaign against Fabius, B. C. 217. The Roman general encamped at Calela in the territory of Larinum, and it was between these two places that the action took place in which Minucius was defeated by the Carthaginian general, and saved only by the timely assistance of Fabius. (Pol. iii. 100—102, 105, 107; Liv. xxii. 18, 24—28.) No subsequent mention of Gerunium is found in ancient writers; it is termed by Livy a "castellum inops Apuliae" (xxii. 39), and was probably always a small place. But its name (written Geronum) is found in the Tab. Peut., which places it 8 M. P. from Larinum, on a road leading from thence to Bovianum; and this distance accords with the statement of Polybius (iii. 100), that it was 200 stadia (25 M. P.) from Luceria. Its site is fixed by local antiquarians at a place still called *Gerione* or *Girone*, between *Casa Calenda* and *Montorio*, where a town or village still existed down to a late period, and where some ancient remains have been found. This position would appear to be rather too near Larinum (from which it is only 4

miles); but the evidence of the name is certainly strong in its favour. Cluverius is undoubtedly wrong in transferring it to *Dragonara* on the right bank of the *Fortore*, which is above 16 Roman miles from Larinum, and about the same distance from Luceria. (Cluver. *Ital.* p. 1213; Romanelli, vol. iii. pp. 12—15; Tria, *Mem. di Larino*, pp. 18—23; Biondo, *Ital. Illustr.* p. 421.) [E. H. B.]

GESDAO or GESDAONE, as it appears in the oblique case in the Itin. Jerusalem; Gascido in the Table, which D'Anville read Gadao. The Jerusalem Itin. places it on a road from Brigantio (*Briançon*) to *Susa:* and it makes 10 M. P. from Brigantium to Gesdao, and 9 from Gesdao to Mutatio ad Marte. The Antonine Itin. makes 18 M. P. from Brigantio to Ad Martis, and omits Gesdao. The Table makes 6 M. P. from Brigantio to Alpis Cottia (*Mont Genèvre*), and then 5 M. P. to Gascido, and 8 from Gascido to Ad Martis. All these numbers agree pretty well, and by following the road from *Briançon* the position thus determined seems to be *Cesano* or *Sezano*. [G. L.]

GESHUR. 1. A people of the south of Palestine, reckoned with the Philistines and Canaanites (*Josh.* xiii. 3), apparently contiguous to the Amalekites, against whom David made hostile incursions from Zildag in the country of the Philistines. (1 *Sam.* xxvii. 8.)

2. Another Bedouin tribe, on the east of Jordan, in the borders of the country occupied by the half-tribe of Manasseh, in the land of Bashan (*Deut.* iii. 14; *Josh.* xii. 5, xiii. 11, 13), in all which passages they are joined with the Maachathites. They were not dispossessed by the Israelites.

3. Geshur in Syria was apparently distinct from the last named. It was governed by a petty king of its own, to whose protection Absalom fled after the murder of his brother Amnon (2 *Sam.* xiii. 37, 38, xiv. 23), his mother Maacah being daughter to Talmai, king of Geshur. [G. W.]

GESOCRIBATE, a place in Gallia, which appears in the Table as the termination of a road from Juliomagus (*Angers*) through *Nantes*, *Vannes*, Sulim, and Vorgium. Walckenaer takes it to be *Brest*. [BRIVATES.] The first part of this name is the same as the first part of Gesoriacum. [G. L.]

GESONIA. Florus (iv. 12) says that Drusus established more than fifty forts along the banks of the Rhine; and in the next sentence he says, "Bonnam et Gesoniam cum pontibus junxit, classibusque firmavit." Those who think it worth the trouble to see what has been said on this corrupt passage may consult Duker's note. The reading Gesonia is very doubtful; and it is equally doubtful what the true reading is: probably some name ending in *cum*, so that it would be "Bonnam et G.... cum pontibus junxit." Cluverius put Moguntiacum in place of "Gesoniam cum." D'Anville is here misled by trusting, after his fashion, to resemblance of names. He saw on the map a place called *Zons*, as he has it, below *Cologne;* and "it seems that the name *Zons* preserves some analogy to that of Gesonia." [GESORIACUM.] [G. L.]

GESORIACUM or BONO'NIA (*Boulogne*), a place on the NW. coast of Gallia. Mela says (iii. 2): "From the Osismii the face of the Gallic shore looks to the north, and reaches to the Morini, the remotest of the Gallic nations, and it contains nothing that is better known than the port Gesoriacum." This was the port from which the emperor Claudius embarked for Britain. (Suet. *Claud.* c. 17.) A road in the Antonine Itin. passes from Bagacum (*Bavay*), through Castellum (*Cassel*) and Taruenna (*Therouenne*), to Gesoriacum. The Table has the same road, with the remark that Gesogiacum (Gesoriacum) was then called Bononia. Ptolemy (ii. 8. § 3) has "Gesoriacum, a naval place of the Morini," between Portus Itius and the river Tabudas or Tabullas. But *Boulogne* is south of the Itius. Pliny (iv. 16) makes the shortest passage from Gesoriacum to Britain to be 50 M. P.; which is too much, as D'Anville remarks, whether we measure to *Dover* or to *Hythe*, where he erroneously supposed that Caesar landed. But Pliny's measurement is probably made to Rutupiae (*Richborough*), near *Sandwich*, where the Romans had a fortified post, and which was their landing-place from Gallia. This would make Pliny's distance nearer the truth, though still too much. Gesoriacum is also the "Portus Morinorum Britannicum" of Pliny (iv. 23), as appears from his giving the length of Gallia to the Ocean along a line from the Alpes "per Lugdunum ad portum Morinorum Britannicum." There was a district (pagus) round Gesoriacum, named from the town.

Dion Cassius (lx. 21) states that the Roman senate voted that a triumphal arch should be erected in honour of the emperor Claudius on the spot from which he sailed to Britain; and if this is true, it was erected at *Boulogne*, or that was the place where it was intended to be erected. D'Anville follows other writers in supposing that the Pharos or tower which Caligula erected on this coast, whence he menaced an invasion of Britain, was at *Boulogne*. (Suet. *Calig.* c. 45.) But there is no proof of this, except the fact of there having been an old tower at *Boulogne* near the sea up to the end of the seventeenth century. Eginhard, the biographer of Charlemagne, speaks of the emperor repairing this tower, and of its being an ancient construction.

Walckenaer (*Géog., &c.* vol. i. p. 454) observes that there is no historical record of the name Gesoriacum being changed to Bononia; and he presumes that Bononia was the name of another part of the town, or of a town built on the other side of the port. This conjecture "is confirmed by a passage of Florus (iv. 12) which no commentator or editor has understood, and which has often been spoiled by corruptions more or less improbable." He reads the passage thus: "Bononiam et Gessoriacum pontibus junxit, classibusque firmavit." But he does not say what authority he has for "Bononia;" and we have observed [GESONIA] that the other name is uncertain. Any person may see that Florus in this passage is speaking of the Rhine, and not of the coast. Besides, the notion of enumerating among the great exploits of Drusus the making bridges over the *Liane*, the small river of Boulogne, is rather ridiculous. This is not the only instance in which this laborious geographer has discovered what never existed. He adds that in the little place called *Portel*, at the foot of the hill of *Boulogne*, and half a league from the town, there were discovered, at the beginning of the 17th century, a large wall exceedingly hard, three pieces of marble seven feet long, and a sarcophagus of a single piece, well worked; all which he supposes to confirm his conjecture.

Bononia is named Oceanensis on a medal of Constans, to distinguish it from the Bononia of Italy. At this time the name Bononia was probably the only name used; and so Ammianus calls it (xx. 9), and Zosimus (vi. 2), who, however, speaks of it as a city of Lower Germania, though he knew it was on the

coast. Constantine passed over from Britain to Bononia, and this was probably the regular landing-place from Britain since the time of Claudius. It appears, indeed, as the naval station on this coast, for Carausius was set over the fleet at Bononia to protect the Belgic and Armoric shore against the Franks and Saxons. (Eutrop. ix. 21.)

There are no Roman buildings at *Boulogne*. The tower, already mentioned, is entirely gone. It was no doubt a Roman work. Within the present century Roman medals and tombs have been discovered at *Boulogne*, and other remains. [G. L.]

GESSORIENSES, a *civitas Latina*, in the conventus of Tarraco and the province of Hispania Tarraconensis. (Plin. iii. 3. s. 4.) Ukert conjectures that their city stood in the district between the Sicoris and Nucaria, where inscriptions and coins have been found bearing the names AESONENSIS and JESSONENSIS. (Muratori, *Nov. Thes.* p. 1021, nos. 2, 3; Spon. *Misc. Erud. Ant.* p. 188; Cellar. *Not. Orb.* vol. i. pp. 118, 119; Ukert, vol. ii. pt. 1. p. 452.) [P. S.]

GETAE. [DACIA.]

GETHSE'MANE. [JERUSALEM.]

GEVI'NI (Γηουινοί), mentioned by Ptolemy as a population of European Sarmatia (iii. 5. § 24) lying to the north of the Carpiani, and the south of the Bodini (Βωδινοί). *Buchowinia* is as likely a place as any for these Gevini. The name of this locality is generally deduced from *Buch*=*Beech-tree*, so that it=*the land of the beeches*. But the word *Buch* is German; whereas Buchowinia is Slavonic. Now if we allow ourselves to suppose the root *gevin* to be a *geographical* term (i. e. the name of a tract of land), we have a better derivation. No habit is commoner with the Slavic populations than to prefix to a noun denoting a locality the preposition *po* (*bo*)=*on*. Hence *Po-moranía* is the country *on the sea:* a population on the Elbe (in Slavonic, *Laba*) was called the *Po-labingi*. As examples of this kind may be multiplied, the hypothesis that the *Buchowinia* is the country of the population on the *Gevin* (*po-gevin*) becomes allowable. [R. G. L.]

GEZER (Γαζέρ), mentioned in *Josh.* xvi. 10 as a city of the Philistines, tributary to the Israelites of the tribe of Ephraim. (Comp. *Judges*, i. 29.) It was taken and burnt by Pharaoh, king of Egypt, and given to his son-in-law Solomon, who rebuilt it. (1 *Kings*, ix. 15—17.) In the last passage it is joined with Bethoron the nether, with which it also occurs in *Josh.* xvi. 3, where the order shows that it was situated between Bethoron and the coast. Consistently with this, Gazer or Gazara is placed by Eusebius and St. Jerome 4 miles north of Nicopolis [EMMAUS, 2.] (*Onomast. s. v.*) It is probably identical with the Gadaris of Strabo, in the neighbourhood of Jamnia, otherwise called Gadara. (Reland, *Palaest.* pp. 434. 678—680.) [G. W.]

GIBEAH (LXX. Γαβαά: *Eth.* Γαβαθιτης), called also Gibeah of Benjamin (1 *Sam.* xiii. 2) and Gibeah of Saul (1 *Sam.* xi. 4), Γαβαθσαούλη by Josephus, who in one place states its distance 30 stadia from Jerusalem (*B. J.* v. 2. § 1) and in another only 20 (*Ant.* v. 2. § 8). It obtained a bad notoriety in very early times, in the matter recorded in *Judges*, xix. xx., which resulted in its entire destruction. It was the native place of Saul. (1 *Sam.* x. 26, xi. 4.) It was obviously nigh to Ramah (*Judges*, xix. 13), and on the high road to Nablouse between Jerusalem and Ramah. (Comp. Joseph. *B. J. l. c.*) This makes against its identity with the modern village of *Jeba'*, which no doubt marks the site of the ancient Geba, situated as it is on the direct road between Michmash and Jerusalem. (See *Isaiah*, x. 28, 29.) Ramah and Gibeah of Saul were not in the line of march of the invading army from the north, but from their contiguity to it naturally shared in the panic. Gibeah then must be sought to the west of the modern *Jeba'*, and on the direct Nablouse road; and there is a remarkable conical hill, conspicuous from Jerusalem, close to the high road, about the stated distance from the city, which appears to have been occupied by an ancient city, as its modern name indicates. Accordingly, in consistency with the above notices, though inconsistently with himself, Dr. Robinson decides for *Tuleil-el-Fúll* (more properly *Tell-el-Fúll*) as the representative of Gibeah of Saul. (*Theological Review*, vol. iii. p. 645.) [G. W.]

GIBEON (LXX. Γαβαών: *Eth.* Γαβαωνείτης), the metropolis and royal city of the Hivites, strongly fortified; whose inhabitants, having deceived the Israelites under Joshua, were allowed to live under bondage, with their fellow-citizens in Chephirah, Beeroth, and Jirjath-jearim: together with which, it was assigned to the tribe of Benjamin. (*Josh.* ix., x. 2, xviii. 25.) It was a priestly city (*Josh.* xxi. 17), which may account for the tabernacle being placed there, prior to its removal to the temple prepared for it at Jerusalem. (1 *Chron.* xvi. 1. 37—40, xxi. 29; 2 *Chron.* i. 2—6; 1 *Kings*, viii. 4, &c.) "Josephus, in one place, gives the distance of Gabaon from Jerusalem at 50 stadia, and in another at 40 stadia. (*B. J.* ii. 19. § 1, *Ant.* vii. 11. § 7.) Eusebius places Gibeon 4 Roman miles west of Bethel, while the corresponding article of Jerome sets it at the same distance on the east. (*Onomast. s. v.* Γαβαών.) The text of Jerome is here probably corrupted." (Robinson, *Bib. Res.* vol. ii. p. 137. n. 2.) Its site is fixed by *Josh.* x. 10, 11, where the Philistines, on their rout at Gibeon, retreat to the plain by Bethoron. (Comp. Joseph. *B.J.* ii. 19. § 1.) Accordingly, on the camel-road between Jaffa and Jerusalem, by way of Lydda and the two Bethorons, we find a modern village named *el-Jib*, situated on a rocky eminence, and exhibiting traces of an ancient city. It is distant from Jerusalem about 2½ hours, by the nearest route, which would equal 60 stadia. It has a fine fountain of water, which discharges itself into a cave excavated so as to form a large subterranean reservoir, near which are the remains of another open reservoir, about 120 feet in length by 100 in breadth, doubtless intended to receive the superfluous waters of the cavern. (Robinson, *Bib. Res.* vol. ii. pp. 136—138.) This may be the Pool of Gibeon (2 *Sam.* ii. 13), called in *Jeremiah* "the great waters in Gibeon" (xli. 12). [G. W.]

GIBLITES. [BYBLOS.]

GIFIL (Jornand. *de Get.* 22; Gilpit, *Geog. Rav.*), a river of Dacia, which has not at present been identified. [E. B. J.]

GIGLIUS (τὸ Γίγλιον ὄρος, vulgo Γίγιον), a mountain in the interior of Cyrenaica. (Ptol. iv. 3. § 20.) [P. S.]

GIGO'NIS PROM. (Γίγωνις ἄκρα, *Etym. Mag. s. v.* Ἠγωνίς, Ptol. iii. 13. § 23), a promontory on the coast of the Crossaea, in Macedonia, with a town GIGONUS (Γίγωνος, Steph. B.), to which the Athenian force, which had been employed against Perdiccas, marched in three days from Beraea. (Thuc. i. 61.) It appears, from the order of the names in Herodotus (vii. 123), that it was to the S. of Cape Aeneium, the great *Karaburnú;* hence its situation

was nearly that of Cape *Apanomi*. (Leake, *Northern Greece*, vol. iii. p. 452.) [E. B. J.]

GIGONUS. [GIGONIS PROM.]

GIGURRI. [ASTURES.]

GIHON. [JERUSALEM.]

GILBOA MONS (Γελβουὲ ὄρος), a low mountain district to the south-east of the plain of Esdraelon, situated in the tribe of Issachar, infamous for the defeat of the Israelites under Saul and Jonathan, by the Philistine hosts. (1 *Sam.* xxviii. 4, xxxi.) From this fact they are called ὄρη ἀλλοφύλων (alienigenarum montes) by Eusebius, who places them six miles from Scythopolis, where a large village named Gelbus (Γελβοῦς) existed in his day. This village still exists, under the name of *Jelbôn*, and serves to identify the mountain tract which it occupies as the Mount Gilboa of Scripture. The road from *Beisan* (Scythopolis) to *Jenîn* passes near this village, and over the mountains. (Robinson, *Bib. Res.* vol. iii. pp. 157, 170.) The village of *Jelbûn*, however, "lies south of Takooah, on the western declivity of Mount Gilboa, and not on the east side, as it is marked in Robinson's map." (Dr. Schultz, in Williams, *Holy City*, vol. i. p. 469.) [G. W.]

GILEAD. [PALAESTINA.]

GILGAL (Γάλγαλα, LXX.; Γολγών and Γαλγάν, Euseb.), the first station of the Israelites after crossing the Jordan, and, therefore, between Jericho and that river, "in the east border of Jericho." (*Josh.* iv. 19.) It was here that the twelve stones taken out of the bed of the Jordan were deposited, that the first passover was celebrated in the promised land, and the ordinance of circumcision renewed, from which last circumstance the place derived its name. "This day have I rolled away the reproach of Egypt from off you; wherefore, the name of the place is called Gilgal (i. e. *rolling*) unto this day." (v. 9.) It seems to have been the head-quarters of Joshua during the subjugation of the land (ix. 6, x. 6. 43), and was probably invested with a sacred character from that time forward: for there Samuel judged, in his annual circuit (1 *Sam.* vii. 16); there he publicly inaugurated the kingdom (xi. 14, 15); and there he commanded Saul to await his arrival, when he should come to offer sacrifice (x. 8. xiii. 4, &c.). According to Eusebius, it was 2 miles from Jericho (*Onomast. s. v.*); but Josephus, with greater show of accuracy, places it 10 stadia from Jericho, and 50 from the Jordan (*Ant.* v. 1. § 4). It was a desert place in the time of Eusebius, but regarded with great veneration by the inhabitants of the country. No traces of an ancient city can now be discovered between the site of Jericho, which is clearly identified, and the river. It may be doubted whether the Gilgal mentioned in 2 *Kings*, ii. 1, where there was a school of the prophets (iv. 38), is identical with the one above noticed. Eusebius alludes to another in the vicinity of Bethel (*s. v.*), whose site is still marked by the large modern village of *Jilgîlia*, to the left of the *Nablûs* road, about 2 hours north of Bethel. (Robinson, *Bib. Res.* vol. iii. 81, 82.) This is possibly the Gilgal mentioned in *Deut.* xi. 29, 30, in the vicinity of Mounts Ebal and Gerizim; a notable difficulty, which Eusebius and St. Jerome propose to solve by transferring these mountains to the banks of the Jordan. Another modern village of the same name near the coast, a little south of Antipatris, seems to indicate the site of a third town of the same name. Dr. Robinson thinks that "the Gilgal of *Nehemiah*, xii. 29 and of 1 *Macc.* ix. 2 may be referred to the place so called in the western plain, near Antipatris. (*Bib. Res.* vol. ii. p. 287. n. 3.) [G. W.]

GILIGAMMAE (Γιλιγάμμαι, Herod. iv. 169; Γιλιγάμβαι, Steph. B. *s. v.*), a Libyan people, who dwelt originally on the N. coast of Libya, W. of the ADYRMACHIDAE, as far as the island of Aphrodisias, W. of the port of Cyrene; but were afterwards pushed back by the Greek settlers to the inner parts of Marmarica and Cyrenaica. [P. S.]

GINDANES (Γίνδανες or Γινδᾶνες), a Libyan people, who dwelt W. of the MACAE, and S. of the Tripolis in the Regio Syrtica; and of whose customs some curious particulars are given by Herodotus (iv. 176; Steph. B. *s. v.*). [P. S.]

GINDARUS (Γίνδαρος), a city of the Syrian district of CYRRHESTICA; an acropolis, and resort of robbers, according to Strabo (p. 751.) Ptolemy, however, places a city of this name in the district of Seleucis (v. 15). [G. W.]

GIR FL.; GIRA METROPOLIS. [LIBYA.]

GIRBA. [MENINX.]

GIRGASHITES (Γεργεσαῖοι), one of the seven idolatrous nations descended from Canaan (*Gen.* x. 16), and dispossessed by the children of Israel (*Josh.* xxiv. 11). They do not occur in the lists in *Exodus*, iii. 8, 17, or *Deuteronomy*, xx. 17; nor is there any indication of their position in Palaestine. Dr. Wells supposes them to have been a family of the tribe of the Hivites; as in nine out of ten places where the nations of Canaan are reckoned they are omitted, while in the tenth, where they are inserted, the Hivites are omitted. [G. W.]

GIRGIRI M. (τὸ Γίργιρι ἢ Γίργυρις ὄρος), a mountain of Libya Interior, above the Regio Syrtica, containing the sources of the river CINYPS. (Ptol. iv. 6. §§ 11, 17.) It is probably the Mons Gyri of Pliny (v. 5) and the GRATIARUM COLLIS of Herodotus. [P. S.]

GITANAE, a town of Epirus, described by Livy as being near Corcyra, and about 10 miles from the coast. (Liv. xlii. 38.) It is not mentioned by any other ancient writer, and it has therefore been conjectured that the word is a corrupt form of Chyton, which Ephorus spoke of as a place in Epirus colonised by the Clazomenii. (Steph. B. *s. v.* Χυτόν; Leake, *Northern Greece*, vol. i. p. 76.)

GITTITES (Γεθαῖος), the ethnic of Gath. (2 *Sam.* vi. 10, 11, xxi. 19.) [GATH.]

GLANDIMA'RIUM. [GALLAECIA.]

GLANIS. [CLANIS.]

GLANNIBANTA, in Britain, the form in the Notitia of Clanoventum. [CLANOVENTUM.] [R.G.L.]

GLANUM (Γλανόν: *Eth.* Glanicus), is one of the five towns which Ptolemy (ii. 10. § 15) mentions in the country of the Salyes in Gallia Narbonensis. Pliny (iii. 4) enumerates it among the Oppida Latina of Narbonensis, and calls it Glanum Livii, a name due, as it is supposed, to Livius Drusus, who settled a colony here about B. C. 4. Glanum is placed in the Antonine Itin. on a road from Cabellio (*Cavaillon*) to Arelate (*Arles*): it is 16 M. P. from Cabellio to Glanum, and 12 from Glanum to Ernaginum. [ERNAGINUM.] The Table has the same route and the same names,—but it makes 12 M P. from Cabellio to Glanum, and 8 from Glanum to Ernaginum; and these distances appear to be correct. Glanum is the village of *St. Remi*, which is proved by an inscription found there with the words "Reipublicae Glanicorum" on it. The exact site of Glanum is above a mile south of *St. Remi*, near which there are at present, in a good state of

preservation, a Roman mausoleum, and also a Roman triumphal arch, which are engraved in several works. (*Mém. de l'Acad.* tom. vii. p. 263; Millin, *Voyage dans les Départ. Méridionaux*, tom. iii. p. 394. pl. 63. fig. 1.)

The triumphal arch is much damaged. The lower part contains eight columns, two on each side of the arch, or four on each front; and four bas-reliefs without inscriptions: the figures, which are above six feet high, represent captives chained, men and women; only two heads are entire. A garland of leaves and fruits, sculptured with great skill, ornaments the archivolt. In the intercolumniations there are the remains of consoles, which, it is supposed, supported statues. The building, which is called a mausoleum, is about 60 feet high, resting on a square base formed of large stones, and consisting of three stories or stages. The lowest is a quadrangular stylobate, on the upper part of each face of which is a bas-relief. The next stage, which is also square in the plan, has four open faces, and fluted pillars engaged, with Corinthian capitals. The third stage rests on a circular basement, above which are ten fluted columns with Corinthian capitals, surmounted by an entablature, above which is a kind of dome. This third stage is a kind of little temple, with open spaces between the columns. The friezes and the archivolts are ornamented with bas-reliefs. There were two male figures in this little temple clothed with the toga, which used to rest against the columns, where they had fallen or been thrown down. They have been set again on their base, and the heads have been restored; but, as generally happens, the heads make a miserable contrast with the rest of the figures. It is generally supposed that this building is a tomb, though some writers deny it. But it has the following inscription, as reported in a recent work: SEX. L. M. IVLIEI C. F. PARENTIBVS. SVEIS. The three names appear to be Sextus, Lucius, and Marcus named Julii; and the C. F. signify "curaverunt faciendum." It is, therefore, clearly a monumental building. On Italian sepulchral inscriptions "fecerunt" or "fecit" is the common expression; but "faciendum curaverunt" also occurs. (Fabretti, *Inscr. Ant., &c.*, Romae, 1699, p. 358, &c.) Perhaps some careless copier of the inscription has put the C. before the F. It is a conclusion of some French writers, which must be rejected, that the Julii who erected this monument were connected by blood or alliance with the Roman Julii. Some even conclude that it was erected in honour of the dictator Caesar and of Augustus. They further conclude, without their premises, that it was erected in the first century of the Christian aera, and that the bas-reliefs represent the conquests of Caesar in Gallia. It was usual for Galli to take the names of their Roman patrons; and these Julii may be Galli whose ancestors had received some favour from the dictator, and probably the Roman citizenship. The style of the edifice certainly shows that it does not belong to a late period of the empire; and that is all that we can say.

A silver coin of Glanum is mentioned, with the stamp of Massilia and the legend Γλανικων, from which we may conclude that this place was at some time dependent on Massilia. (D'Anville, *Notice, &c.*; Walckenaer, *Géog., &c.* vol. ii. p. 214; Ukert, *Gallien*, p. 435; Richard et Hocquart, *Guide du Voyageur, &c.*) [G. L.]

GLA'PHYRAE (Γλαφυραί), a town of Thessaly, mentioned by Homer along with Boebe and Iolcos (*Il.* ii. 712; comp. Steph. B. *s. v.*), but of which the name does not subsequently occur. Leake conjectures that it is represented by the Hellenic ruins situated upon one of the hills above the modern village of *Káprena*, between Boebe and Iolcos. The entire circuit of the citadel on the summit of the hill may be traced, and on its lower side part of the wall is still standing. (Leake, *Northern Greece*, vol. iv. p. 432.)

GLAUCANITAE, or GLAUSAE (Γλαυκανῖται, or Γλαῦσαι, Arrian, v. 20), the name of a people conquered by Alexander during his Indian expedition. They appear to have lived near the banks of the Hydaspes. Alexander gave their country to Porus. Arrian says that the name is written Glaucanicae by Aristobulus, and Glausae by Ptolemy. [V.]

GLAUCONNE'SUS. [EUBOEA, p. 872, a.]

GLAUCUS (Γλαῦκος). There are no less than four rivers of this name in Asia Minor: 1. A tributary of the Phasis in Colchis, now called *Tchorocsou*. (Strab. xi. p. 498; Plin. vi. 4.) 2. One of the two small rivers by the union of which the Apsorrhus or Acampsis, in Pontus, is formed. (Ptol. v. 6. § 7.) 3. A tributary of the Maeander in Phrygia, not far from Eumeneia. (Plin. v. 29.) There are coins with the name of this river. (Leake, *Asia Minor*, p. 157.) 4. A river in Lycia, on the frontier of Caria, which empties itself into the bay of Telmissus, whence that bay is sometimes called *Sinus Glaucus*. (Plin. vi. 29; Quint. Smyrn. *Posthom.* iv. 6, foll.; Strab. xiv. p. 651.) The modern name of the bay is *Makri*. Steph. B. mentions a δῆμος Γλαύκου, which was probably a place on the banks of the river. [L. S.]

GLAUCUS, a river of Achaia. [ACHAIA, p. 13, b.]

GLESSARIA INSULA. [AUSTERAVIA.]

GLINDITIONES, a people or town of Illyricum (Plin. iii. 22), probably represented by *Ljubinje* in the *Herzegowina*. [E. B. J.]

GLISAS (Γλίσας or Γλίσσας: *Eth.* Γλισάντιος), an ancient town of Boeotia, mentioned by Homer in the same line with Plataea (*Il.* ii. 504), and celebrated in mythology as the place where the Epigoni fought against the Thebans, and where the Argive chiefs were buried who fell in the battle. (Paus. i. 44. § 4, ix. 5. § 13, ix. 8. § 6, ix. 9. § 4, ix. 19. § 2.) Pausanias, in his description of the road from Thebes to Chalcis, says that Glisas was situated beyond Teumessus, at the distance of seven stadia from the latter place; that above Glisas rose Mount Hypatus, from which flowed the torrent Thermodon. (Paus. ix. 19. § 2.) Strabo (ix. p. 412) places it on Mt. Hypatus, and Herodotus (ix. 43) describes the Thermodon as flowing between Glisas and Tanagra. Leake identifies Glisas with the ruins on the bank of the torrent of *Platanáki*, above which rises the mountain of *Siamatá*, the ancient Hypatus. (Leake, *Northern Greece*, vol. ii. p. 250.)

GLOTA. [CLOTA.]

GLYCYS LIMEN. [ACHERON, p. 19, a.]

GLY'PPIA or GLY'MPIA (Γλυπτία, Paus. iii. 22. § 8), a village of Laconia, situated near the frontiers of Argolis. Glyppia is the name in Pausanias, who simply describes it as situated in the interior above Marius. It appears to be the same place as the fortress called Γλυμπεῖς by Polybius, who places it near the borders of the Argeia and Laconia, and who relates that the Messenians were defeated here in B. C. 218 by the Spartans, when they were endeavouring, by a round-about march

from Tegea, to penetrate into the southern valley of the Eurotas. (Polyb. v. 20.) It is also mentioned on another occasion by Polybius (iv. 36). The ancient town is probably represented by the Hellenic remains at *Lympiáda*, which is probably a corruption of the ancient name. The district south of *Lympiáda* is called *O'lympo-khória*, which name would seem to indicate that one of the mountains in the neighbourhood bore the name of Olympus in ancient times. Leake indeed conjectures that Γλυμπία was the ancient local form of 'Ολυμπία, and consequently that *Lympiáda* and *O'lympo-khória* may both originate in the same ancient name Olympia having the local form of Glympia. (Boblaye, *Recherches, &c.* p. 362; Leake, *Peloponnesiaca*, p. 362; Curtius, *Peloponnesos*, vol. ii. p. 303.)

GNOSUS, GNOSSUS. [CNOSUS.]

GOBAEUM (Γόβαιον ἄκρον), is placed by Ptolemy (ii. 8. § 1) in Gallia Lugdunensis, and it is the most western part of Gallia. D'Anville concludes that it is *Finistère* or *Mahé*, commonly called *Pointe St. Mathieu*. It is certainly some point between the *Pointe de Penmarche* and the place where the French coast turns east. Gossellin and others make it the cape on which stands the light of *Audierne*, and which terminates on the east the road of *Gob-estan*. In such a case as this the name helps to a probable conclusion. [G. L.]

GOBANNIO, in Britain, mentioned in the 12th Itinerary, probably=Aber-*gavenny* in Wales. [R.G.L.]

GOGANA (Γώγανα, Arrian, *Ind.* c. 38), a small place on the coast of Persis, to which the fleet of Nearchus came, at the mouth of a small stream or torrent called the Areon. It is now called *Konkún*. (Vincent, *Voy. of Nearchus*, vol. i. p. 385.) [V.]

GOGARE'NE (Γωγαρηνή), a canton of Armenia, which Strabo (xi p. 528) places to the N. of the Cyrus. It is the same as the Armenian *Koukar* or *Kowkark'h*, and is represented by the modern *Akhalskhaï*, lying between *Guria*, *Imiretia*, *Georgia*, and the river *Jorák*. St. Martin (*Mém. sur l'Armenie*, vol. i. p. 81) corrects the reading 'Ωθαρηνοί in Stephanus of Byzantium (*s. v.*) into Γωγαρηνοί. [E. B. J.]

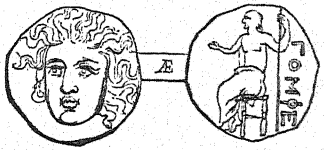
GOLGI (Γολγοί: *Eth.* Γόλγιος, Γολγία, Γολγηΐς, Steph. B.), a town of Cyprus, famous for the worship of Aphrodite (Theocr. xv. 100; Lycophr. 589; Catull. xxxvi. 15, *Nupt. Pel. et Thet.* 96), which, according to legend, had existed here even before its introduction at Paphos by Agapenor. (Pausan. viii. 5. § 2.) The town is mentioned by Pliny (v. 35); but its position is not known. (Engel, *Kypros*, vol. i. p. 145, vol. ii. p. 81.) [E.B.J.]

GOLGOTHA MONS. [JERUSALEM.]

GOLOE. [CABYLE.]

GOMPHI (Γόμφοι, Strab. ix. p. 437; Steph. B. *s. v.*: *Eth.* Γομφός, Γομφεύς, Gomphensis), a town of Histiaeotis in Thessaly, situated upon a tributary of the Peneius, and near the frontiers of Athamania and Dolopia. Its position made it a place of historical importance, since it guarded two of the chief passes into the Thessalian plains: "that of *Musáki*, distant two miles, which was the exit from Dolopia, and the pass of *Portes*, at a distance of four miles, which led into Athamania, and through that province to Ambracia." (Leake, *Northern Greece*, vol. iv. p. 521.) In the war against Philip, Amynander, king of the Athamanes, in co-operation with the Roman consul Flamininus, having descended from the latter pass ("Fauces angustae, quae ab Athamania Thessaliam dirimunt"), first took Pheca, a town lying between the pass and Gomphi, and then Gomphi itself, B. C. 198. The possession of this place was of great importance to Flamininus, since it secured him a communication with the Ambracian gulf, from which he derived his supplies. The route from Gomphi to Ambracia is described by Livy as very short but extremely difficult. The capture of Gomphi was followed by the surrender of the towns named Argenta, Pherinum, Thimarum, Lisinae, Stimo, and Lampsus, the position of which is quite uncertain. (Liv. xxxii. 14, 15.) When Athamania revolted from Philip in B. C. 189, he marched into their country by the above-mentioned pass, but was obliged to retire with heavy loss. (Liv. xxxviii. 2.) There can be no doubt that it was by the same route that the Roman consul Q. Marcius Philippus marched from Ambracia into Thessaly in B. C. 169. (Liv. xliv. 1.) In the campaign between Caesar and Pompey in B. C. 48, the inhabitants of Gomphi, having heard of Caesar's repulse at Dyrrhachium, shut their gates against him, when he arrived at the place from Aeginium; but he took the place by assault in a few hours. Caesar, in his account of these events, describes Gomphi as the "first town in Thessaly to those coming from Epirus." (Caes. *B. C.* iii. 80; Appian, *B. C.* ii. 64; Dion Cass. xli. 51.)

The Greek geographer Meletius placed Gomphi at *Stagús*, but, from an inscription found at *Stagús*, it is clear that this is the site of Aeginium. [AEGINIUM.] Leake, however, has shown that Gomphi is represented by *Episkopí*, which is the name of an uncultivated height lying along the left bank of the *Bliúri*, at a distance of two or three miles from the mountains. On this height there are still some remains of the ancient town. The modern name is owing to the fact of Gomphi having been a bishopric in later times. (Hierocl. p. 642.) Leake places Pheca at a small village called *Bletzi*, midway between the hill of *Episkopí* and the pass of *Portes*. (Leake, *Northern Greece*, vol. iv. p. 519. seq.)



COIN OF GOMPHI.

GO'NGALAE. [LIBYA.]

GO'NGYLUS. [SELLASIA.]

GONNO-CONDYLON. [CONDYLON.]

GONNUS or GONNI (Γόννος, Herod., Strab., Γόννοι, Polyb., Steph. B.: *Eth.* Γόννιος, also Γούνιος, Γονατᾶς, Steph. B. *s. v.*), an ancient town of the Perrhaebi in Thessaly, which derived its name, according to the later Greek critics, from Gonneus, mentioned in the Iliad. (*Il.* ii. 748; Steph. B. *s. v.* Γοννοί.) Its position made it one of the most important places in the north of Thessaly. It stood on the northern side of the Peneius, near the entrance of the only two passes by which an enemy can penetrate into Thessaly from the north. The celebrated vale of Tempe begins to narrow at Gonni; and the pass across Mt. Olympus a little to the west of Tempe leads into Thessaly at Gonni. It was by the latter route that the army of Xerxes entered Thessaly. (Herod. vii. 128, 173.) The position of Gonni with respect to Tempe is clearly shown by

the numerous passages in which it is mentioned by Livy. After the battle of Cynoscephalae, in B. C. 197, Philip fled in haste to Tempe, but halted a day at Gonni, to receive such of his troops as might have survived the battle. (Liv. xxxiii. 10; Polyb. xviii. 10.) In the war against Antiochus, in B. C. 191, when the king, having marched from Demetrias, had advanced as far north as Larissa, a portion of the Roman army under the command of App. Claudius marched through the pass across Mt. Olympus, and thus arrived at Gonni. On this occasion Livy says that Gonni was 20 miles from Larissa, and describes it as situated "in ipsis faucibus saltus quæ Tempe appellantur." (Liv. xxxvi. 10.) In B. C. 171 it was strongly fortified by Perseus; and when this monarch retired into Macedonia, the Roman consul Licinius advanced against the town, but found it impregnable. (Liv. xlii. 54, 67.) Gonni does not occur in history after the wars of the Romans in Greece, but it is mentioned by Strabo (ix. p. 440; Ptol. iii. 13. § 42).

The site of Gonni is fixed by Leake at a place called *Lykóstomo*, or the "Wolf's Mouth," in the vale of *Dereli*, at the foot of a point of Mt. Olympus, about a mile from the Peneius. Here are some remains of a Hellenic city, mixed with other ruins of a later date. It would therefore appear that the town of LYCOSTOMIUM (Λυκοστόμιον), which occurs in Byzantine history as early as the eleventh century (Cantacuz. ii. 28, iv. 19), was built upon the site of Gonni. (Leake, *Northern Greece*, vol. iv. p. 388.)

GONOESSA, GONUSSA. [PALLENE.]

GOPHNA (Γόφνα, Joseph.; Γούφνα, Ptol.), a town of Palaestine, situated in the country of Benjamin. It gave its name to one of the ten toparchies (Γοφνιτικὴ τοπαρχία, Joseph. *B. J.* iii. 3. § 5; "toparchia Gophnitica," Plin. v. 14). Josephus reckons it second in importance to Jerusalem, and usually joins it with Arcabatta. It was one of four cities taken by Cassius and reduced to slavery (*Ant.* xiv. 11. § 2), but restored to freedom by a decree of Marcus Antonius, after the battle of Philippi (12. §§ 2, 3). It was taken by Vespasian in his last campaign in Palaestine (*B. J.* iv. 9. § 9), and, as Titus marched on Jerusalem by way of Caesareia and Samaria, he passed through Gophna (v. 2. § 1). Eusebius makes it the Φάραγξ Βότρυος, Vallis Botri, or Eshcol of Holy Scripture,—its name being identical in signification,—(from אֶשְׁכֹּל, *a vine*), which proves the fertility of the place in his days. He places it 15 miles from Jerusalem, on the road to Neapolis (*Nablouse*), in near agreement with the Peutinger Tables, which state the distance at 16 miles. The site is still marked by an inconsiderable Christian village, retaining its ancient name unchanged, pronounced by the natives *Jufna*. It is situated in a deep basin formed by the concurrence of several valleys, and surrounded on all sides by hills. Considerable traces of the Roman road between this town and Jerusalem, are to be seen to the south of the village. The soil around is remarkably fertile, and its grapes are celebrated throughout the country. (Robinson, *Bib. Res.* vol. iii. pp. 77—79.) [G. W.]

GORDIUM (Γόρδιον), a town of Bithynia, a little to the north of the river Sangarius, was in later times called Juliopolis. This city must have been of considerable antiquity, having been the residence of the ancient Phrygian kings; but in the time of Strabo (xii. p. 568) it had sunk to the condition of a mere village it appears, however, that it was rebuilt and enlarged in the time of Augustus under the name of Juliopolis, and thenceforth it continued to flourish for several centuries. (Strab. *l. c.* p. 574; Polyb. xxii. 20; Liv. xxxviii. 18; Plin. v. 42; Ptol. v. 1. § 14.) In the time of Justinian it had suffered from the inundations of the river Scopas, and was therefore repaired by that emperor. (Procop. *de Aed.* v. 4.) Gordium is celebrated in history as the scene of Alexander's cutting the famous Gordian knot. This adventure took place in the acropolis of the town, which had been the palace of king Gordius. (Arrian, *Anab.* i. 29, ii. 3; Q. Curt. iii. 1, 12; Justin, xi. 7.) [L. S.]

GORDIUTI'CHOS (Γορδίου τεῖχος), a town in Caria, one day's march from Antioch. (Liv. xxxviii. 13.) Steph. B. says that it was founded by Gordius, a son of Midas, whence it must once have belonged to Phrygia. [L. S.]

GORDYE'NE, GORDYE'NI. [CORDYENE.]

GORGON or URGO (Γοργόνη, Ptol. iii. 1. § 78: *Gorgona*), a small island in the Tyrrhenian sea, between the coast of Etruria and Corsica, and distant about 20 miles from the mainland. Its name is written Urgo by Pliny and Mela; but Rutilius, who describes it in his poetical itinerary, calls it Gorgon, and this form is confirmed by the authority of Ptolemy (*l. c.*), as well as by its modern name of *Gorgona*. (Plin. iii. 6. s. 12; Mel. ii. 7. § 19; Rutil. *Itin.* i. 515.) It is a small island, only about 8 miles in circumference, but elevated and rocky, rising abruptly out of the sea, which renders it a conspicuous object from a distance. Between it and the port of *Livorno* is the islet of *Meloria*, a mere rock, which is supposed to be the Maenaria of Pliny. [E. H. B.]

GO'RGYLUS. [LACONIA.]

GORNEAS, a fortress in the north of Armenia (Tac. *Ann.* xii. 45), which D'Anville identifies with *Khorien*. [E. B. J.]

GORTYN, GORTYNA (Γορτύν, Γόρτυνα: *Eth.* Γορτύνιος), a town of Crete which appears in the Homeric poems, under the form of Γορτύν (*Il.* ii. 646, *Od.* iii. 294); but afterwards became usually Γόρτυνα (comp. Tzchuck *ad Pomp. Melam*, vol. iii. pt. ii. p. 811), according to Steph. B. (*s. v.*) it was originally called Larissa (Λάρισσα) and Cremnia (Κρήμνια).

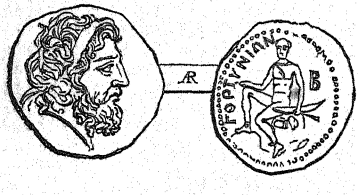
This important city was next to Cnossus in importance and splendour; in early times these two great towns had entered into a league which enabled them to reduce the whole of Crete under their power; in after-times when dissensions arose among them they were engaged in continual hostilities (Strab. x. p. 478). It was originally of very considerable size, since Strabo (*l. c.*) reckons its circuit at 50 stadia; but when he wrote it was very much diminished. He adds that Ptolemy Philopator had begun to enclose it with fresh walls; but the work was not carried on for more than 8 stadia. In the Peloponnesian War, Gortyna seems to have had relations with Athens. (Thuc. ii. 85). In B. C. 201, Philopoemen, who had been invited over by the inhabitants, assumed the command of the forces of Gortyna. (Plut. *Philop.* 13.) In B. C. 197, five hundred of the Gortynians, under their commander, Cydas, which seems to have been a common name at Gortyna, joined Quinctius Flamininus in Thessaly (Liv. xxxiii. 3.)

Gortyna stood on a plain watered by the river Lethaeus, and at a distance of 90 stadia from the Libyan Sea, on which were situated its two harbours, Lebena and Metallum (Strab. *l. c.*), and is men-

tioned by Pliny (iv. 20), Scylax (p. 19), Ptolemy (iii. 17. § 10), and Hierocles, who commenced his tour of the island with this place.

In the neighbourhood of Gortyna, the fountain of Sauros is said to have been surrounded by poplars which bore fruits (Theophrast. *H. P.* iii. 5); and on the banks of the Lethaeus was another famous spring, which the naturalists said was shaded by a plane-tree, which retained its foliage through the winter, and which the people believed to have covered the marriage-bed of Europa and the metamorphosed Zeus. (Theophrast. *H. P.* i. 15; Varr. *de Re Rustic.* i. 7; Plin. xii. 1.)

The ruins of Gortyna, as they existed previously, have been described more or less diffusely by various writers (Belon, *Les Observ. des plus Singul.* p. 8; Tournefort, *Voyage du Lévant*, pp. 58—64; Pococke, *Trav.* vol. ii. pt. i. pp. 252—255; Savary, *Lettres sur la Grèce*, xxiii.); their statements, along with the full account of the Venetian MS. of the 16th century, will be found in the *Museum of Classical Antiquities*, vol. ii. pp. 277–286. The site of Gortyna cannot, till the survey of the island is completed, be made out, but Mr. Pashley (*Trav.* vol. i. p. 295) has placed it near the modern *Haghius Dhéka*, where the ten Saints of Gortyna, according to tradition, suffered martyrdom in the reign of Decius (comp. Cornelius, *Creta Sacra*, vol. i. pp. 156—166). In this neighbourhood is the cavern which Mr. Cockerell (Walpole, *Memoirs*, vol. ii. pp. 402—406) has conjectured to be the far-famed labyrinth; but as the ancients, with the exception of Claudian (*Sext. Cons. Hon.* 634), who, probably, used the name of the town as equivalent to Cretan, are unanimous in fixing the legend of the Minotaur at Cnossus, the identification must be presumed to be purely fanciful. The coins of Gortyna are of very ancient workmanship. Besides the autonomous, there are numerous imperial coins, ranging from Augustus to Hadrian. (Eckhel, vol. ii. p. 312; Sestini, p. 82.) [E. B. J.]



COIN OF GORTYNA.

GORTY'NIA (Γορτυνία, Γορδονία: *Eth.* Γορδυνιάτης, Steph. B.; Γορδηνία, Γορδουνία, Ptol. iii. 13. § 39), a place in Macedonia which the host of Sitalces passed in their march between Idomene and the plains of Cyrrhus and Pella (Thuc. ii. 100). Hence its position must be looked for in the upper valley of the river Axius. (Leake, *Northern Greece*, vol. iii. p. 444.) [E. B. J.]

GORTY'NIUS. [Gortys.]

GORTYS, or GORTYNA (Γόρτυς, Paus, viii. 27. § 4; Γόρτυνα, Paus. v. 7. § 1, Pol. iv. 60. § 3, Plin. iv. 6. s. 10), a town of Arcadia in the district Cynuria, situated near the river Gortynius (Γορτύνιος), also called Lusius (Λούσιος) nearer its sources, which was a tributary of the Alpheius, and was remarkable for the coldness of its waters. The town is said to have been founded by Gortys, a son of Stymphalus, and is described by Pausanias as a village in his time, though it had formerly been a considerable city. Most of its inhabitants were removed to Megalopolis upon the foundation of the latter city in B. C. 371; but it must have continued to be a place of some importance, since Polybius says that it was taken by Euripidas, the general of the Eleians, in the Social War, B. C. 219. At that time it was subject to Thelpusa. It contained a celebrated temple of Asclepius, built of Pentelic marble, and containing statues of Asclepius and Hygieia by Scopas. Cicero alludes to this temple, when he says (*de Nat. Deor.* iii. 22) that near the river Lusius was the sepulchre of one of the Aeculapii, of whom he reckoned three. Its ruins are seen upon a height near the village of *Atzi'kolo*. There are still remains of its principal gate and of its walls, consisting of polygonal masonry. (Paus. v. 7. § 1, viii. 4. § 8, viii. 27. § 4, 28. §§ 1, 2; Pol., Plin. *ll. cc.*; Leake, *Morea*, vol. ii. p. 24, *Peloponnesiaca*, p. 233; Curtius, *Peloponnesos*, vol. i. p. 349, seq.)

GORYA (Γώρυα, Ptol. vii. 1. § 43), the capital of the small district of Goryaea (Γωρυαία, Ptol. vii. 1. § 42), in the country at the foot of the *Hindu-Kush*, to the N. of the *Panjáb*, on the banks of the Suastus, one of the tributaries of the Cophes, or River of Cábul. The Suastus is, doubtless, the *Suvastu*, or *Suwad* (Lassen's *Karte v. Alt-Indien*). There is a manifest connection between this place and its territory and the Guraei and Guraeus, and there can be hardly any doubt that they refer to the same people and localities. In Arrian (iv. 25), Alexander crosses the Guraeus (Γουραῖος) with some difficulty, and passes through the country of the Guraei (Γουραῖοι), on his way to attack the Assaceni or Aspasii (*Açvaka.*) Here the Suastus and Guraeus are probably the same, and, as Forbiger suggests, only other names for the Choaspes or *Khonár*, one of the tributaries of the Cophes or *Cábul* river from the north. In another place, Arrian distinguishes the two rivers; stating that the Cophes flowed into Peucelaotis, carrying with it its tributaries, the Malamantus, Soastus, and Garoea (Γαρόια, Arrian, *Ind.* c. 4). In Lassen's Map appears a stream called the *Gauri*, to the W. of the *Súvastú*, which probably represents the position of this stream and people. In the Mahábhárata are found Súvastú, Gâuri, and Campaná—rivers of this part of the country; the second is no doubt the Greek Guraeus. Pott suggests another derivation, which seems much less probable (*Etym. Forsch.* p. xlvi.) [V.]

GORYAEA [Gorya].

GORYS (Γώρυς, Strab. xv. p. 697), a small town of Bactriana, near the junction of the Choaspes and Cophes. The passage in Strabo in which the name occurs is very corrupt, and has led to various readings. The older editions read παρὰ Γωρυδάλην πόλιν, and hence made Gorydale the name of the place. The later ones of Coray, Groskurd, and Kramer have παρὰ Γώρυδι ἄλλην πόλιν, which seems to be a preferable reading, and gives Gorys for the name of the place. The similarity of the sound, and the neighbourhood of the place, suggest a connection between it and Gorya. [V.]

GOTHI, GOTONES, GOTHONES, GUTAE, GUTTONES (Γόθοι, Γόττοι, Γοῦθοι, Γύθωνες), a tribe of Germans, noticed even by Pytheas of Marseilles, in his account of the coasts of the Baltic. (Plin. xxxvii. 2.) According to him, they dwelt about the Aestuarium Oceani Mentonomon

(the *Frische Haff*). Tacitus (*Germ.* 43), who places them beyond the Lygii, that is, on the north-east of them, points to the same district, though he does not intimate that they were inhabitants of the coast. Ptolemy (iii. 5. § 20) mentions them under the name of Γόθωνες as a Sarmatian tribe, and as dwelling on the east of the Vistula, and in the south of the Venedae or Wends; so that he, too, does not place them on the sea-coast. Strabo (vii. p. 290) speaks of the *Butones* (Βούτωνες) as a tribe subject to king Maroboduus, which agrees with the story of young Catualda, the Goth, in Tacitus (*Ann.* ii. 62). The later form of the name of this people, *Gothi*, does not occur until the time of Caracalla (Spartian. *Carac.* 10. *Antonin. Get.* 6), and approaches the native name of the people, *Gutthiuda*, which is preserved in the Fragments of Bishop Ulphilas.

From the statements above referred to, it is manifest that in the earliest times the Gothi, or Goths, as we shall henceforth call them, inhabited the coast of modern Prussia from the Vistula as far as Braunsberg or Heiligenbeil, where the country of the Venedae commenced. After the time of Tacitus we hear no more of the Goths until the beginning of the third century, when, simultaneously with the appearance of the Alemanni in the west, the Goths are spoken of as a powerful nation on the coasts of the Black Sea. The emperor Caracalla, on an expedition to the East, is said to have conquered the Goths in several engagements (Spartian. *Carac.* 10); Alexander Severus soon discovered that they were most dangerous neighbours of the province of Dacia; for those German tribes on the Lower Danube showed as determined a hostility against the Romans as their brethren on the Rhine. The most formidable of these tribes were the Goths, who now occupied the countries once inhabited by the Sarmatian Getae and Scythians. whence they themselves are sometimes called Getae or Scythians, as, for example, in Procopius, Capitolinus, Trebellius Pollio, and even by their own historian Jornandes. In the reign of the emperor Philippus (A. D. 244—249) they took possession of Dacia, and laid siege to Marcianopolis, the capital of Moesia Secunda, which purchased peace for a large sum of money. (Jornand. *de Reb. Goth.* 16.) Afterwards, however, they again ravaged Moesia: in A. D. 250 they indeed retreated before the army of Decius in the neighbourhood of Nicopolis, on the Danube; but not long afterwards they annihilated the whole Roman army near Philippopolis at the foot of Mount Haemus. (Jornand. *l. c.* 18; Amm. Marc. xxxi. 5.) The Goths now poured down upon Macedonia and Greece, and advanced as far as Thermopylae; but the pass was well guarded, and the invaders were obliged to return northward: in Moesia, however, they defeated Decius a second time, and destroyed his whole army near Abrutum or Forum Trebonii. (Zosim. i. 23; Aurel. Vict. *de Caes.* 29, *Epit.* 29; Syncell. p. 375; Zonar. xii. 20, foll.; Amm. Marc. xxxi. 13.) Meantime the Goths extended more and more on the coast of the Euxine; and having become possessed of a fleet, they sailed in A. D. 253 with a large number of boats against Pityus. Meeting with a powerful resistance there, they raised the siege; but they afterwards returned and took the town. Trapezus experienced the same fate; and in its harbour the barbarians captured a large fleet, with which they sailed away, in A. D. 258. In the following year they undertook a fresh expedition against the Thracian Bosporus, in which they conquered Chalcedon, Nicomedeia, Nicaea, Prusa, Apamea, and Cius. A third expedition, undertaken with a fleet of 500 ships, was still more terrible for the Roman empire. They landed at Cyzicus, which they destroyed; then sailed down the Aegean, and made a descent upon Attica: the whole coast, from the south of Peloponnesus as far as Epirus and Thessaly, was ravaged in a fearful manner, and Illyricum was literally ransacked. At length, apparently tired of their roving expeditions, a portion of the Goths returned through Moesia and across the Danube into their own country, on the north-west of the Euxine: the remainder continued their devastations on the coast of Asia Minor; but afterwards they also returned home. (Zosim. i. 32, foll.; Trebell. Poll. *Gallien.* 5, 6, 13; Jornand. 20; Zonar. xii. 26; Oros. vii. 22; Syncell. p. 382.) But they did not remain quiet for any length of time; for in A. D. 269 they undertook another vast maritime expedition, in which, notwithstanding many reverses in Thrace and on the coast of Asia Minor, they ravaged Crete and Cyprus, and laid siege to Cassandreia and Thessalonica. At length, however, the emperor Claudius, in A. D. 269, gained a brilliant victory over the Goths in three great battles, from which he derived the surname *Gothicus*. (Trebell. Poll. *Claud.* 8, foll.; Zosim. i. 43, foll.; Zonar. xii. 29, foll.) Although only few returned to their own country after these battles, the Gothic tribes still continued to harass the frontiers of the Roman empire under the two successors of Claudius; and Aurelian was even obliged, in A. D. 272, to cede to them the large province of Dacia. (Zosim. i. 48, foll.; Eutrop. ix. 15; S. Ruf. 9; Amm. Marc. xxxi. 6.) There now followed a period of about 50 years, during which the Goths appear to have remained quiet, except that in the reign of Tacitus they made an unsuccessful expedition into Colchis and Asia Minor. (Zosim. i. 53; Vopisc. *Tacit.* 13.) At the time when Constantine had overcome all his enemies, the Goths again came forward against the Romans, but soon concluded peace. (Zosim. ii. 21; Jornand. 21.) In A. D. 332 their king Araric crossed the Danube: in his first encounter with Constantine he was successful; but in a second engagement he was worsted, and, as his own dominion was invaded by the inhabitants of the Crimea, he concluded a peace. The consequence was, that henceforth, so long as the family of Constantine occupied the imperial throne, that is, till A. D. 363, the Goths never made any attack upon the frontiers of the empire. Their great king Hermanric never made war against the Romans. In the reign of Valens the western portion of the Goths carried on a war against the Romans, which lasted three years (from A. D. 367—369), but in which no decisive battle was fought, and which was terminated by a peace, in which the Goths acted the part of victors. (Amm. Marc. xxxvii. 4, 5; Themist. *Orat.* x. p. 129, foll.) At the time when the Huns invaded Europe from the east, the southern portion of the branch of the Goths, called Visigoths, took refuge in the country on the right of the Danube, imploring the emperor of Constantinople to admit them and protect them against the barbarians; in A. D. 375 they accordingly crossed the Danube under their chiefs, Fridigern and Alavivus, amounting to 200,000. The Ostrogoths, another part of the nation, being refused admission into the Roman empire, took refuge in the mountains with their king Atha-

naric. The Visigoths, when settled in Moesia, were insolently treated by their protectors, in consequence of which they attacked and defeated the Roman general Lupicinus, traversed the neighbouring countries, and, conjointly with the bands of Goths that served in the Roman armies and with others of the Ostrogoths, defeated the Roman army near Adrianople, where the emperor Valens himself lost his life, A. D. 378. The Visigoths then appeared before Constantinople, but without being able to take it, and advanced westward as far as the Julian Alps. In the reign of Theodosius they spread devastation both in the south and in the north; and their hosts, though reduced by many reverses, remained masters of Thrace and Dacia (Jornand. 26), for their numbers were constantly increased by fresh reinforcements from the north, and the court of Constantinople saw no other way of securing itself against their attacks than by forming friendly relations with them, and making them an integral part of the empire. (Oros. vii. 34; Socrat. v. 10; Themist. *Orat.* xvi. p. 252, foll.; Zosim. iv. 56.) Henceforth the Goths were regularly engaged in the service of the Roman empire; but after the death of Theodosius, swarms of Goths, under the command of Alaric, quitted Thrace, advanced unmolested through the pass of Thermopylae towards Thebes and Athens, plundered Argos, Corinth, and Sparta, and then returned to Epirus, where they remained. (Zosim. v. 5, foll. 26.) In the meantime Gaina, another chief in the east, attempted to make himself master of Constantinople and put himself at the head of the empire, but was compelled to withdraw with his army across the Danube. (Zosim. v. 13, foll.; Socrat. vi. 6.) After this Alaric again appears in the service of the empire with the title of *Dux Illyrici*, whence he made an invasion into Italy, but was obliged to withdraw, about A. D. 400. (Claudian, *de Bell. Get.* 535; Jornand. 29; Oros. vii. 37.) His example, however, was followed by Radagaisus, who, in A. D. 405, crossed the Alps with a numerous army of Goths, though apparently without producing any results. Alaric himself then again poured down his hosts upon Italy, and thrice advanced to Rome, which had not seen an army of northern barbarians within its walls since its capture by the Gauls. From Rome Alaric turned to the south of Italy, where death cut short his victorious career. In A.D. 412 the Goths quitted Italy, the south of Gaul being given up to them; after having remained there for a short time, they crossed the Pyrenees and took possession of a large part of Spain, where Athaulf, the successor of Alaric, was assassinated. His successor, Wallia, assisted the Romans against the Vandals and Alani in Spain, and was rewarded by a portion of Western Gaul, from Tolosa to the ocean. The succeeding kings of the Goths extended their empire on both sides of the Pyrenees, and the kingdom reached its highest point of prosperity during the latter half of the fifth century under Euric. The empire of the Visigoths then embraced the greater part of Spain and a large portion of Gaul, and the kings resided at Tolosa, Arelate, or Burdigala; but after Euric's death the Goths in Gaul were compelled to retreat before the Franks, while in Spain their empire was overthrown about two centuries later by the Saracens.

At the time when the Visigoths were received by the emperor Valens within the Roman dominion, the application of the Ostrogoths, as already stated, was rejected; but they took the first opportunity of crossing the Danube notwithstanding, and joined Fridigern, during whose expedition to the south, however, they marched into Pannonia. (Amm. Marc. xxxi. 5, 12; Jornand. 27.) In the reign of Theodosius, when the Visigoths had become reconciled with the Romans, there appeared a new host of Ostrogoths about the mouth of the Danube, but in attempting to cross the river they were completely defeated by the Romans. (Zosim. iv. 35; Claudian, *de IV. Cons. Hon.* 623, foll.) During the ascendancy of the Huns, the Ostrogoths did not by themselves commit any act of hostility against the Romans, but joined Attila in his expedition into Gaul. (Jornand. 38.) After the overthrow of the Huns the Ostrogoths appear again in Pannonia, which was ceded to them, and the Eastern empire was in fact obliged to purchase their peace with large sums of money. But after some time the Ostrogothic king Widemir led his hosts into Italy; but his son, being prevailed upon by the emperor Glycerius by presents, quitted the country to join the Visigoths in the west. In the meantime other hosts under different leaders traversed the Eastern empire, and finally received settlements in the country between the Lower Danube and Mount Haemus, in the very heart of the empire. The town of Nova in Moesia is said to have been the residence of their king Theodoric, who, in A. D. 489, on the instigation of the emperor Zeno, entered on his grand expedition, the object of which was the conquest of Italy. He was successful, and established the kingdom of the Ostrogoths in the heart of Italy, upon the ruins of the kingdom of Odoacer. The new empire was so powerful that during the lifetime of Theodoric no one ventured to attack it. But his death involved the downfall of his kingdom; for while the members of his family were embroiled in domestic feuds, the kingdom was attacked by foreign enemies, and, though it was bravely defended, became a prey of the Eastern empire, and the Ostrogoths ceased to be an independent people.

Such is a sketch of the history of the Goths and their two chief branches down to their disappearance from history. The part which they acted in the history of the Roman empire was so important and conspicuous, that down to the present day their name is often used as synonymous with Germans, although they were only a branch of the great German nation. Having traced their history, we shall now subjoin a brief account of the various tribes of which the nation of the Goths consisted, and of their sub-divisions. Pliny (iv. 28) describes the Goths as belonging to the groups of tribes which he calls *Vindili*, while some modern critics regard them as a part of the *Istaevones*. Thus much, however, is certain, that ever since the beginning of the third century the name Goths embraced the German tribes occupying the south-eastern part of the country. The different branches making up the Gothic group are the following: —

1. The *Gothi minores*, also called *Moesogothi*, were the branch of the Western Goths who, after having received permission to settle in Moesia, remained there in fixed habitations, applying themselves to the peaceful pursuits of agriculture. (Jornand. 51, 52.)

2. *Gothi Tetraxitae*, belonging to the Eastern Goths on the Palus Maeotis (Procop. *Bell. Goth.* iv. 4, 5, 18): they maintained their national peculiarities for a long period.

3 The *Taifalae*, on the Danube in Dacia, were

a part of the Western Goths. (Amm. Marc. xvii. 13, xxxi. 3; Eutrop. viii. 2.)

4. The *Gepidae.* [GEPIDAE.]
5. The *Rugii.* [RUGII.]
6. The *Sciri* and *Turcilingi*; see these articles.
7. The *Heruli* [HERULI], and
8. The *Juthungi.* [JUTHUNGI.]

Some writers also include the Alani and Vandali among the Goths; but see ALANI and VANDALI. The whole nation of the Goths, in the strict sense of the name, was divided into two main groups or tribes, the *Ostrogoths*, occupying the sandy steppes in the east, and the *Visigoths*, inhabiting the more fertile and woody countries in the west. The former occur under the names of *Austrogothi* (Pollio, *Claud.* 6) and *Ostrogothi* (Claudian, *in Eutrop.* ii. 153). The earliest traces of the name of the Visigoths (*Visigothi*), which occurs only in very late writers, are found in Sidonius Apollinaris (*Carm.* vii. 399, 431, v. 476) in the form *Vesus*; and in Cassiodorus (*Varr.* iii. 1, 3) we find *Vuisigothi* and *Vuisigothae*; while Jornandes has *Wesegothae* and *Wesigothae.* As to the meaning of these names, there can be no doubt that they were derived from the countries occupied by the two branches of the nation, the one signifying the Eastern, and the other the Western Goths. Zosimus and Ammianus Marcellinus know neither of these two names, which do not appear to have been used until the time when the Goths were in possession of a large extent of country in the north of the Black Sea. The two writers just named frequently mention the *Greutungi* or *Grutungi* and the *Tervingi* or *Thervingi*, where they are evidently speaking of Goths. In regard to these names, different opinions are entertained by modern writers, some believing them to be merely local names, which accordingly disappeared after the migration of the Goths from the country north of the Euxine, whence they are not mentioned by Jornandes; others think that Grutungi is only another name for the whole of the Ostrogoths; but it is most probable that the Grutungi were the most illustrious tribe among the Ostrogoths, and that the Tervingi occupied the same rank among the Visigoths.

As the Goths were a thoroughly German race, their religion must, on the whole, have been that common to all the Germans; but ever since the time of Constantine the Great, Christianity appears to have gradually struck root among the Goths settled in Moesia (the Moeso-Goths), whence a Gothic bishop is mentioned as present at the council of Nicaea in A. D. 325. Their form of Christianity was probably Arianism, which was patronised by their protector Valens, and which was certainly the form of Christianity adopted by their celebrated bishop Ulphilas. Athanaric, one of their chiefs, however, made great efforts to destroy Christianity among his people, and punished those who resisted his attempts in a most cruel manner; but he did not succeed. The introduction of Christianity among these Goths, and the circumstance of their dwelling near and even among civilised subjects of the Roman empire, greatly contributed to raising them, in point of civilisation, above the other German tribes. Their bishop Ulphilas, in the fourth century, formed a new alphabet out of those of the Greeks and Romans, which in the course of time was adopted by all the German tribes, and is essentially the same as that still in general use in Germany, and is known in this country by the name of "black letter." (Socrat. *Hist. Eccl.* iv. 27; Sozom. vi. 36; Jornand. 51; Philostorg. ii. 5.) The same bishop also translated the Scriptures into the Gothic language, and this translation is the most ancient document of the German language now extant. Unfortunately, the translation has not come down to us complete; but the fragments are still quite sufficient to enable us to form an opinion of the language at that time. It contains many words which the Goths in their intercourse with Greeks and Latins borrowed from them, and a few others may have been derived from the Sarmatians or Dacians. Besides this translation of the Scriptures, we possess a few other monuments of the Gothic language, which, however, are of less importance. It may be observed here, by the way, that of all the Germanic dialects the Swedish is least like the Gothic, though there is a tradition according to which Scandinavia (Scandia) was the original home of the Goths. (Jornand. 4, 5.) The fact that Goths once did dwell in Scandinavia is indeed attested by a vast amount of evidence, among which the names of places are not the least important; but the probability is, that the Goths migrated to Scandinavia from the country east of the Vistula, even before they proceeded southward: at least Ptolemy (ii. 11. § 35) mentions *Gutae* (Γοῦται) in Scandia. The Visigoths, lastly, appear to have been the first of all the German tribes that had a written code of laws, the drawing up of which is ascribed to their king Euric in the fifth century. (Comp. Eisenschmidt, *de Origine Ostrogothorum et Visigothorum*, Jena, 1835; Zahn, Ulfilas's *Gothische Bibelübersetzung, &c.*, Weissenfels, 1805; Aschbach, *Geschichte der Westgothen*; Manso, *Gesch. der Ostgothen in Italien*, 1824, together with the works referred to at the end of the article GERMANIA, and Dr. Latham on Tacit. *Germ.* p. 162, and *Epilegom.* p. xxxviii., foll.) [L. S.]

GOTHI'NI or GOTI'NI, a tribe on the east of the Quadi and Marcomanni, that is, in the extreme south-east of ancient Germany, who, according to the express testimony of Tacitus (*Germ.* 43), spoke the Celtic language. Some believe that the Cotini, mentioned by Dion Cassius (lxxi. 12), and the Κῶγνοι of Ptolemy (ii. 11. § 21), are identical with the Gothini. Tacitus's description of their habitations, "Terga Marcomannorum Guadorumque claudunt," is somewhat ambiguous, whence some have placed them on the Vistula, in the neighbourhood of Cracow, while others understand Tacitus to refer to the south-east of the Quadi and Marcomanni, that is, the country now called Styria. Others again regard the country about the river March as the original seats of the Gothini: and this view derives some support from the fact that the names about the Lunawald are Celtic, and that the mountain contains ancient iron mines; for Tacitus expressly states that the Gothini were employed in iron mines. (Comp. Wilhelm, *Germanien*, p. 231, fol.; Duncker, *Orig. German.* i. p. 55, foll.; Latham, on Tacit. *Germ.* p. 156.) [L. S.]

GOTHONES. [GOTHI.]

GRAAEI (Γρααῖοι), a Paeonian tribe, situated on the Strymon. (Thuc. ii. 96.) [E. B. J.]

GRABAEI, a people and place in Illyricum (Plin. iii. 22. s. 26), perhaps *Grahovo* in the S. of the *Herzegowina.* [E. B. J.]

GRACCURRIS (*Eth.* Graccuritanus: near *Corella*), a town of the Vascones, in Hispania Tarraconensis, on the great road from Asturica to Tarraco, 64 M. P. west of Caesaraugusta. Its former name, Ilurcis, was changed in honour of Sempronius Grac-

chus, who placed new settlers in it, after his conquest of Celtiberia. It belonged to the *conventus* of Caesaraugusta, and was a *municipium*, with the *civitas Romana*. (Liv. *Fr.* xii., *Epit.* xii., comp. Freinsh. *Suppl.*, Liv. xii. 4: Festus, *s. v.*; Plin. iii. 3. s. 4; *Itin. Ant.* p. 450; Coins *ap.* Florez, *Med. de Esp.* vol. ii. p. 448; Mionnet, vol. i. p. 44, Suppl. vol. i, p. 88; Sestini, p. 52; Eckhel, vol. i. p. 50; Ukert. vol. ii. pt. 1. p. 448.) [P. S.]

GRADUM, AD, or GRADUS, AD. The Maritime Itin. of the south coast of Gallia makes it a distance of 16 M. P., "a fossis ad gradum Massilitanorum fluvius Rhodanus;" and then 30 M. P. "a gradu per fluvium Rhodanum Arelatum." The Fossae are the Fossae Marianae (*Foz-les-Martigues*), and "ad gradum" must be one of the old mouths of the Rhone. The site of "ad gradum" is supposed by some French writers to be *Galejon*. Ammianus Marcellinus (xv. 11) describes the Rhone as entering the sea "per patulum sinum quem vocant Ad Gradus." There may have been several Gradus at the mouths of the Rhone, for "gradus" is a landing-place, or steps for getting in and out of ships (Valer. Max. iii. 6); and D'Anville observes that the name Gradus is not limited to the mouths of the Rhone, but occurs on the coasts of Spain and Italy, where it is pronounced *Grao* and *Grado*. Ammianus places this "sinus" 18 miles from *Arles*, which is a great deal too little. The word "scala," a Latin word of the same meaning, adopted by the Greeks, is also used to signify a landing-place or maritime town in the eastern part of the Mediterranean. [G.L.]

GRAE'CIA, the name given by the Romans to the country called HELLAS (Ἑλλάς: *Eth.* Ἕλλην, pl. Ἕλληνες) by the inhabitants themselves. It is proposed in the following article to give a brief outline of the physical peculiarities of the country, and to make a few general remarks upon the characteristic features of its geography. The following sketch must be filled up by referring to the names of the political divisions of Greece, under which the reader will find a detailed account of the geography of the country. The general political history of the country, and discussions respecting its early inhabitants, are purposely omitted, as these subjects more properly belong to a history of Greece, and could not be treated here at sufficient length to be of real value to the student.

I. NAME.

The word *Hellas* was used originally to signify a small district of Phthiotis in Thessaly, containing a town of the same name. (Hom. *Il.* ii. 683; Thuc. i. 3; Strab. ix. p. 431; Dicaearch. p. 21, ed. Hudson; Steph. B. *s. v.* Ἑλλάς.) From this district the Hellenes gradually spread over the rest of Greece; but even in the time of Homer their name had not become common to the whole Greek nation. The poet usually calls the Greeks by the names of Danai, Achaei, or Argeii; and the only passage (*Il.* ii. 530) in which the name of Pan-Hellenes occurs was rejected by Aristarchus and other ancient commentators, as spurious. But at the commencement of Grecian history we find all the members of the Hellenic race distinguished by this name, and glorying in their descent from a common ancestor, Hellen. And not only so, but they gave to every district in which they were settled the name of Hellas, which was thus the land of the Hellenes, and did not indicate any particular country, bounded by certain geographical limits. In this general sense the most distant Hellenic colonies belonged to Hellas; and accordingly we read that the cities of Cyrene in Africa, of Syracuse in Sicily, and of Tarentum in Italy, formed as essential parts of Hellas as the cities of Athens, Sparta, and Corinth. (Comp. Herod. ii. 182, iii. 136, vii. 157; Thuc. i. 12.)

Besides this extensive use of the word, as the land of the Hellenes, Hellas was also employed in a more restricted sense to signify all the country south of the Ambracian gulf and the mouth of the river Peneius, as far as the isthmus of Corinth. In this signification it is called by Dicaearchus and Scylax *Continuous Hellas* (ἡ Ἑλλὰς συνεχής), by modern writers *Hellas Proper*. The two former writers stated that Continuous Hellas commenced with the town and gulf of Ambracia on the Ionian sea, and extended as far as Mount Homole and the mouth of the Peneius, on the opposite side. Ephorus, in like manner, makes Hellas commence at Acarnania. (Scylax, p. 12, ed. Hudson; Dicaearch. 31, p. 3; Ephor. *ap. Strab.* viii. p. 334.) According to these accounts, the northern frontier of Hellas was a line drawn from the Ambracian gulf upwards along Mt. Pindus, and then at right angles to the latter, along the Cambunian mountains, to the mouth of the Peneius. Epeirus consequently formed no part of Hellas; for, though there was a mixture of Hellenic blood among the Epeirot tribes, they differed too widely in their habits and general character from the great body of the Hellenes, to be entitled to a place among the latter. The same remark would apply, with even still greater force, to some of the mountaineers of Aetolia, who are described by Thucydides as eating raw meat and speaking a language which was unintelligible. (Thuc. iii. 102.)

There seems to have been some discrepancy respecting the exact boundaries of Hellas Proper. When the Aetolians called upon the last Philip of Macedon to withdraw from Hellas, he retorted by asking them where they would fix its boundaries? and by reminding them that the greater part of their own body were not Hellenes, adding, "The tribes of the Agraeans, of the Apodoti, and of the Amphilochi, are not Hellas." (Polyb. xvii. 5; quoted by Thirlwall, vol. i. p. 4.)

Herodotus, in opposition to the preceding accounts, appears to have extended the boundaries of Hellas north of the Ambracian gulf, and to have regarded the Thesprotians as Hellenes. (Herod. ii. 56.) On the other hand, some ancient writers would even exclude Thessaly from Hellas, and would make as its northern boundary a line drawn from the Ambracian to the Malic gulf; but Dicaearchus justly argues that the country in which the original Hellas was situated ought surely to be included under this name (p. 21, seq.).

Peloponnesus, or the Island of Pelops, formed no part of Hellas Proper, although it was of course inhabited by Hellenes (Dicaearch. p. 20; Plin. iv. 4. s. 5); but sometimes Peloponnesus and the Greek islands were included under the general name of Hellas, in opposition to the land of the barbarians. (Dem. *Phil.* iii. p. 118; Diod. xi. 39; comp. Strab. viii. p. 334.) At a later period, when the Macedonian monarchs had become masters of Hellas, and had extended the Hellenic language and civilisation over a great part of Asia, Macedonia and the southern part of Illyria were included in Hellas. Thus we find that Strabo (vii. p. 332) calls Macedonia Hellas; but he immediately adds, *νυνὶ μέντοι τῇ φύσει τῶν τόπων ἀκολουθοῦντες καὶ τῷ σχήματι χωρὶς ἔγνωμεν αὐτὴν ἀπὸ τῆς ἄλλης Ἑλλάδος τάξαι*, &c.

The reason why the Romans gave to Hellas the name of *Graecia*, and to the Hellenes the name of *Graeci*, cannot be ascertained; but it is a well-known fact that a people are frequently called by foreigners by a name different from the one in use among themselves. Thus, the people called Etruscans or Tuscans by the Romans, and Tyrrhenians or Tyrsenians by the Greeks, bore the name of Rasena among themselves; and the different names given to the Germans in their own country and among foreigners supplies a parallel instance in modern times. The word *Graeci* first occurs in Aristotle, who states that the most ancient Hellas lay about Dodona and the Achelous, and that this district was inhabited by the Selli, and by the people then called Graeci but now Hellenes. (Aristot. *Meteor.* i. 14.) The Selli are mentioned in the Iliad as the ministers of the Dodonaean Zeus. (Hom. *Il.* xvi. 234.) By Pindar they were called Helli; and Hesiod spoke of the country about Dodona under the name of Hellopia. (Strab. vii. p. 328.) We do not know what authority Aristotle had for his statement; but it was in opposition to the general opinion of the Greeks, who supposed the original abode of the Achaeans to have been in the Achaean Phthiotis, between Mounts Othrys and Oeta. According to another authority, Graecus was a son of Thessalus. (Steph. B. *s. v.* Γραικός.) In consequence of the statement of Aristotle it has been inferred that the name of Graeci was at one period widely spread on the western coast, and hence became the one by which the inhabitants were first known to the Italians on the opposite side of the Ionian sea. (Thirlwall, vol. i. p. 82.) After the conquest of Greece by the Romans the country was reduced into the form of a province, under the name of *Achaia*, and did not bear the name of Graecia in official language. [ACHAIA, p. 17.]

II. SITUATION, BOUNDARIES, AND SIZE.

Hellas is the southern portion of the most easterly of the three great peninsulas which extend from the south of Europe into the Mediterranean sea. These peninsulas are very different in form. Spain is an irregular quadrangle, possessing very little of the character of a peninsula, except in its northern part, where it is united by an isthmus to the rest of Europe. Italy does not commence with an isthmus, but projects from the continent in the shape of a long tongue of land, down which runs from north to south the back-bone of the Apennines, dividing it into two nearly equal parts. The most easterly of the three peninsulas commences with so large a breadth of country that one is hardly disposed to recognise at first its peninsular shape; but as it proceeds to the south it gradually assumes the form of a triangle. The base extends from the top of the Adriatic to the mouths of the Danube; and the two sides of the triangle are broken into a number of bays and gulfs, which form a series of peninsulas, the last and most perfect being the peninsula of Peloponnesus.

The great peninsula to which Hellas belongs is shut off from the rest of Europe by the lofty range of the *Balkan Mountains*, known in ancient times by the names of Haemus, Scomius, and the Illyrian Alps, which extend along the base of the triangle from the Euxine to the Adriatic. South of these mountains dwelt the various Thracian, Macedonian, and Illyrian tribes; but these formed no part of Hellas, though many modern geographers have designated their country by the name of Northern Greece, and have given to Hellas Proper the name of Middle or Central Greece. But Hellas Proper begins only at the 40th degree of latitude; and, including Epeirus under this name for the sake of convenience, is separated from Macedonia and Illyria by a well-defined boundary. At the 40th degree of latitude the peninsula is traversed from east to west by a chain of mountains, commencing at the gulf of Therma, in the Aegaean sea, and terminating at the Acroceraunian promontory, on the Adriatic. This chain was known in its eastern half by the names of Olympus and the Cambunian mountains, and in its western by that of Mount Lingon. On every other side Hellas was washed by the sea. At that period in the history of the world when the Mediterranean was the great highway of commerce and civilisation, no position could be more favourable than that of Hellas. It is separated from Asia by a sea, studded with islands within sight of one another, which even in the infancy of navigation seemed to allure the timid mariner from shore to shore, and rendered the intercourse easy between Hellas and the East. Towards the south it faces one of the most fertile portions of Africa; and on the west it is divided from Italy by a narrow channel, which in some parts does not exceed 40 geographical miles in breadth. An account of the seas which wash the Grecian coasts is given under their respective names. It is only necessary to mention here that the sea on the eastern side bore the general name of the Aegean, of which the southern portion was called the Cretan; that the sea at the southern end of the Peloponnesus was called the Libyan; and that the sea on the western side of Greece usually bore the name of the Ionian, of which the northern extremity was called the Adriatic gulf, while its southern end opposite Sicily was frequently named after that island. [AEGAEUM MARE; IONIUM MARE; ADRIATICUM MARE.]

Hellas, which commences at the fortieth degree of latitude, does not extend further than the thirty-sixth. It is well remarked by Thirlwall, that in one respect Greece stands in the same relation to the rest of Europe that Europe does to the other continents, — in the great range of its coast compared with the extent of its surface; so that, while its surface is considerably less than that of Portugal, its coast exceeds that of Spain and Portugal put together. Its greatest length, from Mount Olympus to Cape Taenarus, is not more than 250 English miles; its greatest breadth, from the western coast of Acarnania to Marathon in Attica, is about 180 miles; and the distance eastward from Ambracia across the Pindus to the mouth of the Peneius is about 120 miles. (Grote, vol. ii. p. 302.) Its area, as calculated by Clinton from Arrowsmith's map, exclusive of Epeirus, but including Euboea, is only 21,121 square English miles, of which Thessaly contains 5674 miles, the central provinces 6288 miles, Euboea 1410 miles, and Peloponnesus 7779 miles. (Clinton, *F. H.* vol. ii. p. 385.) The small extent of the surface of Greece will be more fully realised by recollecting the area of some of the smaller states of modern Europe, — Portugal containing 35,268 square English miles, the kingdom of Naples 31,350, and the kingdom of Sardinia 29,102. When it is further recollected that the small area of Hellas was subdivided among a number of independent states, — Attica, for example, containing only 720 miles, — the contrast is striking between the grandeur of the deeds of the people and the inconsiderable spot of earth on which they were performed. (Comp. A. P. Stanley, in *Classical Museum*, vol. i. p. 50.)

III. Configuration of the Surface.

The chain of Lingon and the Cambunian mountains is intersected at right angles, about midway between the Ionian and Aegaean seas, by the long and lofty range of Pindus, running from north to south, the back-bone of Greece, like the Apennines of the Italian peninsula. Mount Pindus forms the boundary between Thessaly and Epeirus. At the thirty-ninth degree of latitude, at a point in the range of Pindus called Mount Tymphrestus (now *Velukhi*), various branches radiate, as from a centre. On the east the two chains of Othrys and Oeta branch off towards the sea, the former running nearly due east, and the latter more towards the south-east. To the west of Tymphrestus there is no chain of mountains extending towards the western sea and corresponding to the gigantic twins of Othrys and Oeta, but only a continuation of the Epeirot mountains running from north to south. Southward of Tymphrestus the chain of Pindus, which here divides into two branches, no longer bears the same name. One strikes south-westward, and passes across Aetolia, under the names of Corax and Taphiassus, to the promontory of Antirrhium at the entrance to the Corinthian gulf, opposite the corresponding promontory of Rhium in Peloponnesus. The other diverges to the south-east, passing through Phocis, Boeotia, and Attica, under the names of Parnassus, Helicon, Cithaeron, and Hymettus, down to Sunium, the southernmost point of Attica; but even here it does not end, for the islands of Ceos, Cythnos, Seriphos and Siphnos may be regarded as a continuance of this chain.

Such is a brief sketch of the general direction of the mountain-ranges of Northern Greece; but it is now necessary to enter a little more into detail, referring the reader for a fuller account to the names of the political divisions of the country. Taking Mount Pindus again as our starting-point, we observe that from it two huge arms branch off towards the eastern sea, enclosing the plain of Thessaly, the richest and largest in all Greece. These two arms, which run parallel to one another at the distance of 60 miles, have been already mentioned under the names of the Cambunian mountains and Mount Othrys. The Cambunian mountains terminate upon the coast in the lofty summit of Olympus, which is the highest mountain in all Greece, being 9700 feet above the level of the sea, and scarcely ever free from snow. Mount Othrys reaches the sea between the Pagasaean and Malian gulfs. South of Olympus a range of mountains, first called Ossa and afterwards Pelion, stretches along the coast of Thessaly, parallel to Mount Pindus; Ossa is a steep conical peak, rising high into the clouds, and, like Olympus, generally covered with snow, while Pelion exhibits a broad and less abrupt outline. Thus Thessaly is enclosed between four natural ramparts, and is only accessible on the north by the celebrated vale of Tempe, between Mounts Olympus and Ossa, through which the Peneius finds its way to the sea. Towards the south, however, Thessaly was open to the sea, which here forms the extensive gulf of Pagasae, the cradle of Greek navigation, from whose shores the Argo was launched. Epeirus, the country to the west of Pindus, is of an entirely different character from Thessaly. It contains no plain of any extent, but is almost entirely covered with mountains, whose general direction, as already observed, is from north to south.

The mountains of the island of Euboea, which lies opposite to the coasts of Boeotia and Attica, may be regarded as only a continuation of the chain of Ossa and Pelion and of that of Othrys. The mountain-system of Euboea is further prolonged by the islands of Andros, Tenos, Myconos, and Naxos, belonging to the Cyclades.

At the foot of Mt. Lacmon (now *Zygo*), the point where Mount Pindus bisects the northern barrier of Hellas, four considerable rivers take their rise. Of these rivers two, the Aous and the Haliacmon, do not belong to Hellas; the former flowing through Illyria, and the latter through Macedonia: but the other two, the Peneius and the Achelous, are the most important in Northern Greece. The Peneius flows with a slow and winding course through the plain of Thessaly, and finds its way into the sea through the pass of Tempe, as mentioned above; the Achelous, which is the larger of the two, flows towards the south through the rude and mountainous country of Epeirus, then forms the boundary between Acarnania and Aetolia, and after a course of 130 miles finally falls into the Ionian sea opposite the entrance of the Corinthian gulf.

A little south of Mt. Tymphrestus, at the thirty-ninth degree of latitude, Greece is contracted into a kind of isthmus by two opposite gulfs, the Ambracian on the west and the Malian on the east. This isthmus separates the peninsula of Middle Greece from the Thessalian and Epeirot mainland.

The peninsula of Middle Greece may again be divided into two unequal halves. The western half, which bears the names of Aetolia and Acarnania, is of the same character as Epeirus, with which it is connected by the Achelous. The branch of Mount Pindus which extends from Mount Tymphrestus in a south-westerly direction, here unites with the continuation of the Epeirot mountains, and forms rugged and inaccessible highlands, which have been at all times the haunt of robber tribes. There are, however, a few broad and fertile plains, through which the Achelous flows.

The eastern half of the peninsula of midland Greece is traversed by the branch of Mount Pindus which extends from Mount Tymphrestus in a south-easterly direction. It is shut in on the north by the rugged pile of Oeta, extending from Tymphrestus to the sea at Thermopylae, and forming the barrier of this portion of the midland peninsula. The only pass through it is the celebrated one of Thermopylae, between the mountain and a morass upon the coast, which in one part is so narrow as to leave room for only a single carriage.

North of Oeta, and between this mountain and the nearly parallel range of Othrys, is a fertile valley about 60 miles in length, stretching eastward to the Malic gulf, and drained by the Spercheius, which rises at the foot of Mount Tymphrestus at the head of the valley and falls into the Malic gulf. Although this valley is usually considered a part of Thessaly, it is entirely separated from the great Thessalian plain by the range of Othrys.

It has been already remarked that the south-easterly continuation of Mount Pindus passes through Phocis, Boeotia, and Attica, under the names of Parnassus, Helicon, Cithaeron, and Hymettus, till it reaches the sea at Sunium. There is, however, another range, which takes its departure from the easterly extremity of Oeta, and extends along the coast of the Euboean sea, through the Locrian tribes and Boeotia, under the various names

of Cnemis, Ptoon, and Teumessus, till it joins Parnes, which is a lateral branch of Cithaeron extending from west to east. By means of Pentelicus, with its celebrated marble quarries to the south of Parnes, the range is further connected with the chain running from Cithaeron to Sunium.

Between Parnassus and Oeta is a narrow plain called Doris, from which the Dorians are said to have descended to the conquest of Peloponnesus. Here rises the Cephissus, which flows through the plain of Phocis and Boeotia, and falls into the lake Copais. Phocis possesses some fertile plains on the Cephissus, lying between Parnassus and the Locrian mountains. Boeotia is a large hollow basin shut in on every side by mountains, and containing a considerable quantity of very fertile land. Attica is another peninsula, resembling in shape the great peninsula to which Greece itself belongs. It is in the form of a triangle, having two of its sides washed by the sea, and its base united to the land. As the Cambunian range forms the outer, and Mount Oeta the inner barrier of Greece, so the chain of Cithaeron and Parnes, extending along the base of Attica, is a natural rampart protecting this country.

It has been already seen that the range of Cithaeron is continued towards the east under the name of Parnes. In like manner it is prolonged towards the south-west, skirting the shores of the Corinthian gulf and forming the mountainous country of Megaris. Here it rises into a new chain, between four and five thousand feet in height, under the name of the Geraneian mountains, which stretch across Megaris from west to east parallel to Cithaeron. It is highest on the western side, and gradually sinks down towards the Saronic gulf. The island of Salamis and its surrounding rocks are only a continuation of this chain. Southwards the Geraneian mountains sink down still more towards the isthmus which separates Hellas Proper from Peloponnesus. Here the Corinthian gulf on the west and the Saronic gulf on the east penetrate so far inland as to leave but a narrow neck of land between them, only four miles across at its narrowest part. The isthmus is comparatively level, being in its highest point not more than 246 feet above the level of the sea, but immediately to the south rise the lofty range of the Oneian hills, parallel to the Geraneian, with which they have often been confounded. Here stood the city of Corinth, with its impregnable fortress the Acrocorinthus, and here the isthmus opened out into the Peloponnesus.

Before proceeding to the description of Peloponnesus, it deserves remark that Strabo divides Greece into five peninsulas. The first is the Peloponnesus, separated by an isthmus of 40 stadia. The second is the one of which the isthmus extends from the Megarian Pagae to Nisaea, the harbour of Megara, being 120 stadia from sea to sea. The third is the one of which the isthmus extends from the recess of the Crissaean gulf to Thermopylae, an imaginary straight line, 508 stadia in length, being drawn, which includes within it the whole of Boeotia, and cuts across Phocis and the Locri Epicnemidii. The fourth has an isthmus of about 800 stadia, extending from the Ambracian gulf to the Malian gulf. The fifth isthmus is more than 1000 stadia, extending from the same Ambracian gulf through Thessaly and Macedonia to the Thermaic gulf. (Strab. viii. p. 334.)

The mountain-system of Peloponnesus has no connection with the rest of Greece. The mountains in Hellas Proper form an uninterrupted series of chains, running out from the mountains in the countries to the north of Greece. The mountains of Peloponnesus on the contrary, have their roots in Arcadia, the central district of the country, where they rise to a great height. Hence Arcadia has been aptly called the Switzerland of Peloponnesus, to which it stands in the same relation as Switzerland does to the rest of Europe. Upon closer inspection it will be seen that this Alpine district is encircled by an irregular ring of mountains, forming a kind of natural wall, from which lateral branches extend in all directions towards the sea.

The mountains forming the northern boundary of Arcadia are the loftiest and most massive. They extend from west to east, terminating in the magnificent height of Mount Cyllene (*Zýria*), 7788 feet above the level of the sea, the first of the Peloponnesian mountains seen by a person coming over the isthmus from Northern Greece. The most westerly point of this northern barrier is Erymanthus (*Olonos*), 7297 feet high; and between it and Cyllene are the Aroanian mountains (*Khelmós*), 7726 feet in height. The eastern boundary is also formed by a continuous series of mountains, stretching from Mount Cyllene towards the south. Those bearing a special name in this range are Artemisium (*Turnáki*), 5814 feet in height; and Parthenium (*Róino*), 3993 feet in height, south of the former. The range terminates in Parnon. On the southern frontier of Arcadia there is no clearly defined chain of mountains, but only a series of heights forming the water-shed between the tributaries of the Alpheius and those of the Eurotas. It is not till reaching the south-west frontier that the highlands again rise into a lofty and continuous chain, under the name of Lycaeus (*Dhioförti*), 4659 feet high. From Lycaeus a range of mountains, running south till it joins Erymanthus, constitutes the western boundary of Arcadia; but it bears no special name, except in its northern half, where it is called Pholoë. The northern, eastern, and southern barriers of Arcadia are unbroken; but the western wall is divided by the Alpheius, which finds its way through an opening on this side, and thence descends to the western sea.

The other chief divisions of Peloponnesus are Laconia and Messenia, on the south; Argolis, on the east; Elis, on the west; and Achaia, on the north. From the southern frontier of Arcadia a lofty chain of mountains, under the name of Taygetus, runs from north to south, forming the boundary between Messenia and Laconia, and terminating in the promontory of Taenarum, the southernmost point of Greece and Europe. The chain of Taygetus is the longest and highest in all Peloponnesus, being in one part 7902 feet above the level of the sea, or more than 100 feet above Cyllene. From Mount Parnon, at the south-eastern corner of Arcadia, another range of mountains extends from north to south along the coast, parallel to the range of Taenarus, and terminating in the promontory of Malea. Between this range, which may be called by the general name of Parnon, and that of Taygetus, was the valley of the Eurotas, in which Sparta lay, and which to the south of Sparta opened out into a plain of considerable extent. Messenia, in like manner, was drained by the Pamisus, whose plain was still more extensive than that of the Eurotas; for Messenia contained no continuous chain of mountains to the west of the Pamisus, answering to the range of Parnon in Laconia. Both the Pamisus and the Eurotas flow into gulfs

running a considerable distance into the land, and separated from one another by the range of Taygetus.

The river Neda separated Messenia from Elis. This country is covered, to a greater or a less extent, with the offshoots of the Arcadian mountains; but contains many plains of considerable size and fertility. Of these the two most important are the one in the centre of the country drained by the Alpheius, in which Pisa stood, and the one in the north through which the Peneius flows.

Achaia was the name of the narrow slip of country between the great northern barrier of Arcadia and the Corinthian gulf. From the Arcadian mountains there project several spurs, either running out into the sea in the form of bold promontories, or separated from it by narrow levels. The plains on the coast at the foot of these mountains, and the valleys between them, are for the most part very fertile.

Argolis, taking the name in its most extended sense, was used to signify the whole peninsula between the Saronic and Argolic gulfs; but during the times of Grecian independence it contained several independent states. The Argolic peninsula was united to the mainland by a broad base, at one extremity of which stood the cities of Corinth and Sicyon, and at the other the city of Argos. Corinth and Sicyon possessed a level track of country along the coast, and Argos was situated in a plain, 10 or 12 miles in length and from 4 to 5 in breadth; but the peninsula itself was nearly covered with a lofty range of hills.

The shape of Peloponnesus was compared by the ancients to the leaf of the plane tree or the vine. (Strab. viii. p. 335; Dionys. Per. 403; Agathem. i. p. 15; Plin. iv. 4. s. 5.) The isthmus is so small in comparison with the outspread form of the peninsula, that it was regarded by the ancients as an island, and was accordingly called the island of Pelops, from the mythical hero of this name. It has all the advantages of an insular situation without its disadvantages. It was sufficiently protected by the mountains at the foot of the isthmus to secure the inhabitants from all attacks from the mainland, and to allow them to develop their own character and institutions without any disturbing influences from without. At the same time, it was so closely connected with the mainland by the isthmus as to possess at all times an uninterrupted communication with the rest of Greece. From its position, approachable only by a narrow access easily guarded, the Peloponnesus was called by the ancients the acropolis of Greece. (Eustath. *ad Dionys. Per.* 403.)

IV. Rivers and Lakes.

Most of the Grecian rivers are entirely dependent upon the atmosphere for their supply of water. During five months of the year, in the autumn and winter, rain falls in large quantities, which fills the crevices in the limestone of the hills, and is carried off by torrents. In summer hardly any rain falls; and these torrents, so full of water in the winter, are then perfectly dry. Even many of the rivers, which are partly supplied by springs, dwindle in the summer into very insignificant streams. Most of the Grecian rivers, which give to the country upon the map the appearance of a well-watered district, are nothing but winter torrents, to which the Greeks gave the expressive name of χειμαῤῥοῦς. None of the rivers of Greece are navigable. The most considerable in Northern Greece are the Peneius and the Achelous, already spoken of. To these may be added the Evenus, which flows through Aetolia, parallel to the Achelous; the Spercheius, which drains the valley between Oeta and Othrys; the Cephisus and Asopus in Boeotia; and the Cephisus and Ilissus in Attica, the last of which is dry in summer, and only deserves mention on account of its poetical celebrity. The chief river of Peloponnesus is the Alpheius in Arcadia and Elis; next come the Eurotas in Laconia, the Pamisus in Messenia, and the Peneius in Northern Elis.

Though there are few perennial rivers in Greece, the nature of the country is favourable to the formation of marshes and lakes. Many of the plains and valleys are so entirely encircled by mountains that the heavy rains which descend in the autumnal and winter months find no outlet, and remain as lakes in the winter and as marshes in the summer. In Thessaly are the lakes Nessonis and Boebeis; in Aetolia, Trichonis; in Boeotia, Copais; and in Arcadia, Stymphalis and others. The waters of some of these lakes find their way through natural cavities in the limestone mountains, called *katavóthra* by the modern Greeks, and after flowing under ground rise again after a greater or less interval. This is the case with the waters of the Copais [BOEOTIA], and of several of the lakes of Arcadia, in which country this phaenomenon is very frequent [ARCADIA].

V. General Remarks upon Grecian Topography.

The two most striking features in Grecian topography are the mountainous character of the country and the great extent of its sea-coast. Next to Switzerland, Greece is the most mountainous country of Europe; but this general description conveys no correct idea of its peculiar nature. In the preceding account we have attempted to give a sketch of the direction of the mountain-ranges or chains, but from these project in all directions innumerable branches, having very few valleys or plains of any extent. These plains, whether large or small, are for the most part either entirely surrounded by mountains or open on one side to the sea. At all times mountains have proved the greatest barriers to intercourse between neighbouring tribes. Each of the Grecian cities, situated in a plain, and separated from its neighbours by lofty mountains, always difficult, and often impossible to surmount, grew up in perfect isolation. They had the less temptation to try to scale the lofty barriers which surrounded them, since the sea afforded them an easy communication with the rest of the world. Almost all the Grecian states had ready and easy access to the sea; and Arcadia was the only political division which did not possess some territory on the coast.

The mountainous nature of the country exercised an important influence upon the political destinies of the people. The chain of Lingon and the Cambunian mountains defended Hellas from foreign invasion; and the mountains in the country itself rendered it difficult for one section of the race to attack another. The pass of Thermopylae, the passes over Cithaeron, and those over the Geraneian and Oneian mountains at the isthmus, could easily be defended by a handful of resolute men against vastly superior numbers. The same causes produced a large number of independent states, politically distinct from each other, and always disinclined to form any kind of federal union even for the purpose of resisting foreign invasion. This political separation led to disputes and hostilities; and their

intestine wars eventually proved their ruin by opening their country to Philip of Macedonia. (Comp. Grote, *History of Greece*, vol. ii. p. 300, seq.)

VI. Chief Productions.

The most fertile districts in Greece, according to Thucydides (i. 2), were Thessaly, Boeotia, and a great part of Peloponnesus: the least fertile were Arcadia and Attica. Wheat, barley, flax, wine, and oil, were the chief productions; but more careful attention seems to have been bestowed upon the culture of the vine and of the olive than upon the cereal crops. Bread seems to have been more generally made of barley than of wheat. We are told that by one of Solon's laws barley-cakes were provided on ordinary days, and wheaten loaves on festivals, for those who dined in the Prytaneium. (Athen. iv. 137.) The hills afforded excellent pasture for cattle, and in antiquity supplied plenty of timber, though they are at present nearly destitute of woods. The disappearance of these forests has been one of the causes of the diminished fertility of Greece as compared with ancient times. By losing the shade which they afforded, the springs have been burnt up; and, in consequence of less moisture, vegetation has become poorer.

Among the domestic animals we find horses, asses, mules, oxen, swine, sheep, goats, and dogs. Horses were not numerous in Greece, since the country is too mountainous to rear any number. Hence the Greek cavalry was always insignificant. Mules were extensively used in Peloponnesus, where they were found more useful than horses in traversing the mountains. Swine were very numerous, and pork was a favourite article of food, especially among the Arcadians. The milk of sheep and goats was preferred to that of cows. (Aristot. *Hist. An.* iii. 15. § 5, seq.)

Among the wild animals we find mention of bears, wolves, and boars. Bears seem to have been common in the forests of the Arcadian mountains. Herodotus relates that lions were found between the Nestus in Thrace and the Achelous in Aetolia (Herod. vii. 126); and the existence of lions in Greece, at least at an early period, is rendered probable by the legend of the Nemean lion.

The mountains of Greece consist for the most part of hard limestone, of which were built those massive Cyclopian walls and fortifications the remains of which still exist upon the summits of the hills. In almost every part of Greece there were rich and varied veins of marble, affording abundant and beautiful materials to the architect and the sculptor. The best marble-quarries were at Carystus in Euboea, at Pentelicus and Hymettus in Attica, and in the island of Paros.

In the precious metals Greece was poor. Gold and silver were found in the island of Siphnos; but the most productive silver-mines were at Laurium, in the south of Attica. Both copper and iron were found near Chalcis in Euboea; and there were also iron-mines in the mountains of Taygetus in Laconia.

VII. Climate.

The climate of Greece was probably more healthy in ancient than in modern times. The malaria, which now poisons the atmosphere during the summer months, probably did not exist to the same extent when the land was more thickly populated and better cultivated. Herodotus remarks that of all countries in the world Greece possessed the most happily tempered seasons (Herod. iii. 106); and Hippocrates and Aristotle considered the climate as highly favourable to the intellectual energy of the inhabitants, since it was equally removed from the extremities of heat and cold. (Hippocrat. *de Aëre*, 12, 13; Aristot. *Pol.* vii. 6. § 1.) But owing to the inequalities of its surface, to its lofty mountains and depressed valleys, the climate varies greatly in different districts. In the highlands in the interior the winter is often long and rigorous, the snow lying upon the ground till late in the spring; while in the lowlands open to the sea there is hardly ever any severe weather, and snow is almost entirely unknown. Modern travellers who have suffered from excessive cold and snow-storms passing through Boeotia in the middle of February, have found upon arriving in Attica warm and genial weather. In like manner, in the month of March, travellers find midwinter on the highlands of Mantineia and Tegea in Arcadia, spring in Argos and Laconia, and almost the heat of summer in the plain of *Kalamáta*, at the head of the Messenian gulf. To a native of the northern latitudes of Europe one of the most striking phaenomena of the Grecian climate is the transparent purity of the atmosphere and the brilliant colouring of the sky: though even in this point there was a great difference between the various parts of Greece; and the Athenian writers frequently contrast the thick and damp air of Boeotia with the light and dry atmosphere of Athens.

VIII. Volcanic Changes.

Traces of volcanic agency are visible in many parts of Greece, although no volcanoes, either in activity or extinct, are found in the country. There were hot-springs at Thermopylae, Aedepsus in Euboea, and other places; but the peninsula of Methana in the Peloponnesus, opposite Aegina, and the island of Thera in the Aegaean are the two spots which exhibit the clearest traces of volcanic agency. The greater part of Methana consists of trachyte; and here in historical times a volcanic eruption took place, of which the particulars are recorded both by Strabo and Ovid. (Strab. i. p. 59; Ov. *Met.* xv. 296, seq.) In this peninsula there are still two hot sulphureous springs, near one of which exist vestiges of volcanic eruption. The island of Thera is covered with pumice-stone; and it is related by Strabo (*l. c.*) that on one occasion flames burst out from the sea between Thera and the neighbouring island of Therasia, and that an island was thrown up four stadia in circumference. In modern times there have been eruptions of the same kind at Thera and its neighbourhood: of one of the most terrible, which occurred in 1650, we possess a circumstantial account by an eye-witness. (Ross, *Reisen auf den Griech. Inseln*, vol. i. p. 194.)

Earthquakes have in all ages been of frequent occurrence in Greece, especially in Peloponnesus. Laconia was called a land "easily shaken" (εὔσεισ τος ἡ Λακωνική, Strab. viii. p. 367); and in the terrible earthquake which happened in B. C. 464, not more than five houses are said to have been left standing at Sparta; more than 20,000 persons were believed to have perished, and huge masses of rock were rolled down from the highest peaks of Taygetus. (Thuc. iii. 89; Diod. xi. 63; Plut. *Cim.* 16.) On the Peloponnesian shores of the Corinthian gulf the earthquakes have been still more destructive. In consequence of the waves having no outlet into a wide-spread and open sea, they have in these convulsions

rushed upon the land and swallowed up whole cities. This was the fate of Helice and Bura, which in one day (B. C. 373) disappeared from Achaia. [HELICE.] Similar disasters have occurred in the same neighbourhood in subsequent times. In the reign of Tiberius the inhabitants were relieved from taxation in consequence of their suffering from an earthquake (Tac. *Ann.* iv. 13); and in 1817 the town of *Vostitza* (the ancient Aegium) narrowly escaped the fate of Helice and Bura, since the sea rushed inland with great force and inundated all the level immediately below the town (Leake, *Morea*, vol. iii. p. 402).

IX. Modern Works.

Greece was, down to the middle of the 16th century, almost an unknown country to the western nations of Europe. In 1573, soon after Greek had begun to be studied in Germany, Martin Kraus, or Crusius, professor at Tübingen, contrived to open a correspondence with some learned Greeks in Constantinople; and, in one of his letters addressed to Theodore Zygomalas, he states that it was the general opinion in Germany that Athens was totally destroyed, and wishes to know from his correspondent whether this is the truth. Zygomalas answers that he had frequently visited Athens; but in his attempt to describe the antiquities of Athens he commits many blunders, among other things, calling the Pantheon the Parthenon. The information, thus obtained, Crusius published in his *Turco-Graecia*, of which the first book contained the political history, the second the ecclesiastical, and the remaining six his correspondence with the learned Greeks. Deshayes, who was French ambassador to the Porte in 1621, visited Athens in 1621, and wrote some *Observations*, which, though of little value, are interesting as the first account of any part of Greece from the personal observation of a native of Western Europe. Deshayes supposed the Parthenon to be the Church of the Unknown God. Some years afterwards, Palmerius (Paulmier de Grentemesnil), a French nobleman of Normandy and a scholar, who died at Caen in 1670, undertook a voyage into Greece for the purpose of illustrating its ancient geography. His work, entitled *Graeciae Descriptio*, of which a second edition was published in 1678, Lugd. Batav., was the first of any value upon Grecian geography, but it gave an account of only Illyricum, Macedonia, Epirus, and Acarnania. In 1674, Nointel, who was sent as French ambassador to the Porte, carried with him a young artist, named Carrey, who for about five weeks was employed in making drawings, which are now in the National Library of Paris, and are of great interest, as among them are the architectural decorations of the Parthenon, which was then almost entire.

A new era in the knowledge of Grecian geography commenced with Spon, a French physician at Lyons, and Sir George Wheler, an Englishman, who travelled together through Attica, Boeotia, Phocis, and Locris, in 1675 and 1676. Spon published his account of their travels under the title of *Voyage d'Italie, de Delmatie, de Grèce, et du Lévant, fait en* 1676 *par Jacob Spon, D. M., et George Wheler, Gentilhomme Anglois*, Lyon, 1678. Wheler, who was a more careful observer than Spon, gave his account of their travels four years later, under the title of *Journey into Greece in company of Doctor Spon*, London, 1682. The learned Greek, Meletios, wrote at Naupactus, in 1682, a work upon general geography, in which he gives some valuable information upon many places in Greece, which he had visited in person, and in which he has also preserved many inscriptions that have been subsequently lost. This work was first published at Venice, in 1728, under the title of *Γεωγραφία παλαιὰ καὶ νέα συλλεχθεῖσα ἐκ διαφόρων Συγγραφέων παλαιῶν τε καὶ νέων*, and of which a second edition appeared at the same place in 1807. The next work of importance was by the French botanist, Tournefort, who travelled through the islands of the Levant, and other countries on the coasts of the Levant, in 1700—1703. Though his journey was undertaken chiefly with a scientific object, he gives us an interesting account of the antiquities of the countries which he visited. His work was published after his death, in 1717, 2 vols. 4to., under the title of *Relation d'un Voyage du Lévant fait par ordre du Roi:* it was translated into English, and published in London, 1718, 2 vols. 4to. Fourmont, who travelled in Greece in 1729, by order of Louis XV., copied a large number of inscriptions, which he deposited in the Royal Library of Paris. He boasted of having defaced the inscriptions which he copied, and also of having destroyed the remains of several Grecian cities; but he greatly exaggerated his barbarous proceedings, and his chief object in making the boast was that he might palm upon the world a number of forged inscriptions: for, though Raoul Rochette defended the genuineness of these inscriptions (*Lettre sur l'Authenticité des Inscriptions de Fourmont*, Paris, 1819), it is now admitted that many of them are forgeries.

In 1751 Stuart, an English artist at Rome, accompanied by Revett, another artist, travelled to Greece, and spent the greater part of three years at Athens. The result of their labours was the celebrated *Antiquities of Athens*, of which the first volume appeared in London in 1762. The second volume was published after Stuart's death, edited by Newton, in 1790; the third, by Reveley, in 1794; and the fourth, by Woods, in 1816. Revett had no connection with this work after the publication of the first volume; and in the same year in which it appeared the Society of Dilettanti engaged him, together with Mr. Pars and Dr. Chandler, to undertake an antiquarian journey to Greece. Chandler published the results of their researches in Greece and Asia Minor, of which the volume relating to Greece appeared at Oxford in 1776. Chandler was a man of learning, and did much to illustrate the geography of Greece; but he has been justly censured by Leake for having omitted to cite the ancient authorities when he had recourse to them, in consequence of which it is often difficult to test the accuracy of his conclusions. Choiseul-Gouffier published, in 1782, his *Voyage pittoresque de la Grèce*, vol. i. fol., which is a handsome book, but of no critical value. In 1784 he was sent, as French ambassador, to Constantinople; and in 1809 he published the first part of the second volume of his *Voyage pittoresque*, which is much more carefully executed than the first volume. The second part of the second volume appeared in 1820, after the author's death.

Sibthorp and Hawkins visited Greece together in 1786; and Sibthorp undertook another journey to the country in 1794. His object was to form a complete Flora of Greece; and on his death, in 1796, he bequeathed, by his will, to the University of Oxford, an estate of 200*l.* a-year for the purpose of publish-

ing a *Flora Graeca* in 10 folio volumes, with 100 plates in each, and a *Prodromus* of the work, without plates. These works afterwards appeared; and extracts from the Journal of his Travels were given by Walpole in *Memoirs relating to European and Asiatic Turkey*, Lond. 1817, 4to., and in *Travels to various Countries of the East*, Lond. 1820, 4to. In both of these works there are also some valuable papers by Hawkins.

Of the numerous books of travels in Greece which have appeared in the present century, the following require mention:—POUQUEVILLE, *Voyage en Morée à Constantinople, en Albanie, et dans plusieurs autres Parties de l'Empire Othoman, pendant les années* 1798 *et* 1801: but this well-known work is full of great inaccuracies; and the author, probably, did not visit many of the places which he describes. In 1805 he was appointed French consul at Janina, where he resided several years, and from whence he visited the adjoining countries, Thessaly, Epirus, &c. The results of these travels appeared in a new work —*Voyage dans la Grèce*, Paris, 1820—1821, 5 vols. 8vo. This work is of more value than the former one, but still must be used with caution. HOBHOUSE, *Journey through Albania, and other Provinces of Turkey in Europe and Asia, to Constantinople, during the years* 1809 *and* 1810, London, 1813. H. HOLLAND, *Travels in the Ionian Islands, Albania, Thessaly, Macedonia, &c., during the years* 1812 *and* 1813, London, 1815; and, 2nd ed., 2 vols. 8vo. 1819. DODWELL, *A Classical and Topographical Tour through Greece, during the years* 1801, 1805, & 1806, London, 1819, 2 vols. 4to.,—the most valuable work on Grecian geography that had hitherto appeared, and one which may still be consulted with advantage. SIR W. GELL travelled in Greece at the same time as Dodwell, and partly in company with him; and his works are of still more value than the Travels of the latter. They are:—1. *Itinerary of the Morea*, Lond. 1817; 2nd ed. 1827: 2. *Itinerary of Greece, with a Commentary of Pausanias and Strabo*, Lond. 1818 (containing only *Argolis*): 3. *Itinerary of Greece*, Lond. 1819: 4. *Narrative of a Journey in the Morea*, Lond. 1823. But it is to COLONEL LEAKE that we are indebted for the most valuable information which we yet possess respecting many parts of Greece. A first-rate observer, a good scholar, and a man of sound judgment and great sagacity, he combined qualities rarely found in the same individual, and may safely be pronounced the first geographer of the age. He travelled in Greece for several years at the commencement of the present century; but it was long before he published detailed accounts of these travels. His works are:—*The Topography of Athens, with some Remarks on its Antiquities*, Lond. 1821, 8vo.; of this work, a second edition appeared in 1841, accompanied by a second volume, on *The Demi of Attica*, which had originally appeared in the Transactions of the Royal Society of Literature: *Travels in the Morea, with a Map and Plans*, Lond. 1830, 3 vols. 8vo.: *Travels in Northern Greece*, Lond. 1835, 4 vols. 8vo.: *Peloponnesiaca; a Supplement to Travels in the Morea*, Lond. 1846, 8vo. This last work was written in consequence of the researches of the French Commission in the Morea, spoken of below, and is accompanied by a large map of the Peloponnesus, reduced from the French map, on a scale of something more than a third, but not without some variations. We may close our notice of the works of English travellers in Greece with COLONEL MURE'S valuable, though unpretending, volumes, entitled, *Journal of a Tour in Greece and the Ionian Islands*, Edinburgh, 1842, 2 vols., which we have frequently consulted, in the course of this work, with great advantage.

Of the modern French and German works, we must mention first the publications of the FRENCH COMMISSION of Geography, Natural History, and Archaeology, which was sent to the Peloponnesus in 1829, and remained there two years. These publications are:—*Expédition Scientifique de Morée, ordonnée par le Gouvernement Français*, par Abel Blouet, Amable Ravoisié, Achille Poirot, Félix Trézel, et Fréd. de Gournay, Paris, 1831—1838, 3 vols. fo.: *Travaux de la Section des Sciences Physiques, sous la direction de M. Bory de St. Vincent*, Paris, 1831, fo.: *Recherches Géographiques sur les Ruines de la Morée*, par M. E. Pouillon Boblaye, Paris, 1836, 4to.: also, Bory de St. Vincent, *Relation du Voyage de la Commission Scientifique de Morée*, Paris et Strassb., 1837, 2 vols. 8vo. This Commission also constructed a map of the Peloponnesus, on a scale of the two hundred-thousandth part of a degree of latitude, or twenty-one English inches and three-fifths.

ROSS, who resided several years at Athens, where he held the post of professor in the university, and who travelled through various parts of Greece, has published several valuable works:—*Reisen und Reiserouten durch Griechenland*, Berlin, 1841; vol. i., containing travels in Peloponnesus, is all that has appeared of this work: *Reisen auf den Griechischen Inseln des Aegäischen Meeres*, Stuttgart & Tübingen, 1840, 2 vols. 8vo.; the third volume appeared in 1845, and the fourth at Halle in 1852: *Wanderungen in Griechenland*, Halle, 2 vols. 8vo. 1851. One of the most important of all the modern German works is by CURTIUS, *Peloponnesos, eine historisch-geographische Beschreibung der Halbinsel*, Goth. 2 vols. 8vo. 1851—1852. Besides these, the following works all deserve mention, of which the two first are particularly valuable. FORCHHAMMER, *Hellenika Griechenland im Neuen das Alte*, Berlin, 1837. ULRICHS, *Reisen und Forschungen in Griechenland.* Erster Theil, *Reise über Delphi durch Phocis und Boeotien bis Theben*, Bremen, 1840. BUCHON, *La Grèce continentale et la Morée; Voyage, Séjour, et Etudes Historiques en* 1840—41, Paris, 1843. FIEDLER, *Reise durch alle Theile des Königreiches Griechenland*, Leipzig, 2 vols. 8vo. 1840—41. ALDENHOVEN, *Itinéraire descriptif de l'Attique et du Péloponnese, avec cartes et plans topographiques*, Athens, 1841, taken almost entirely from the publications of the French Commission. BRANDIS, *Mittheilungen über Griechenland*, 3 vols. 1842. STEPHANI, *Reise durch einige Gegenden des nördlichen Griechenlandes*, Leipz. 1843.

The following are the chief systematic works on the geography of Greece:—MANNERT, *Geographie*, of which the volume containing Thessaly and Epirus appeared in 1812, and the one containing Northern Greece, Peloponnesus, and the islands of the Archipelago in 1822; but neither is of much value. KRUSE, *Hellas, oder geographisch-antiquarische Darstellung des alten Griechenlandes*, Leipz. 3 vols. 8vo. 1825—1827, which, besides the general introduction, contains only an account of Attica, Megaris, Boeotia, Phocis, Doris, Locris, Aetolia, and Acarnania. CRAMER, *A Geographical and Historical Description of Ancient Greece, with a Map and a Plan of Athens*, 3 vols. 8vo. Oxf. 1828. HOFFMANN, *Griechenland und die Griechen im Alterthum*, Leipzig,

1841, 2 vols. 8vo.; FORBIGER, *Handbuch der alten Geographie*, 3 vols. 8vo. Leip. 1842—48: but the part relating to Greece contains little more than mere references to ancient authors and modern works. The numerous monographs on separate countries and islands are given under their respective names. A good general account is given by K. O. MÜLLER, in his work on the *Dorians;* by THIRLWALL and GROTE, in their *Histories of Greece;* and by WORDSWORTH, in his *Greece, Pictorial, Descriptive, and Historical.* The best collection of Maps of Greece is by KIEPERT, *Topographisch-Historischer Atlas von Hellas und den Hellenischen Colonien in 24 Blättern*, Berlin, 1846.

GRAE'CIA MAGNA. [MAGNA GRAECIA.]

GRAIOCELI. [GAROCELI.]

GRAMATUM, a place in Gallia between Epamandurum and Larga [EPAMANDURUM]; but it is not certain that the name ought to appear in the Itin.: and if it should, we have no evidence where it is; though Ukert says that it is *Giromagny*. D'Anville has his usual kind of guess: he makes it *Granvillars*. [G. L.]

GRAMMIUM (Γράμμιον, Steph. B.), a town of Crete, which Coronelli (Höck, *Kreta*, vol. i. p. 434) has placed to the SW. of *Kavo-sidhero*, but on Pashley's map it is identified with *Eremopoli*, on the E. coast. [E. B. J.]

GRA'MPIUS MONS, in Britain, the scene of Galgacus's resistance to the Roman arms = *the Grampian Hills*. (Tac. *Agric.* 29.) [R. G. L.]

GRANDE, a station which the Jerusalem Itinerary places on the Egnatian Way, 14 M. P. from Cellae. (Comp. Tafel, *de Viae Egnat. Part. Occid.* p. 42.) [E. B. J.]

GRANDIMI'RUM. [GALLAECIA.]

GRANI'CUS (Γράνικος), a river in Troas which had its source in Mount Cotylus, a branch of Ida, and flowing through the Adrastian plain emptied itself into the Propontis. (Hom. *Il.* xii. 21; Strab. xiii. pp. 582, 587, 602; Mela, i. 19; Plin. v. 40; Ptol. v. 2. § 2.) This little stream is celebrated in history on account of the signal victory gained on its banks by Alexander the Great over the Persians in B. C. 334, and another gained by Lucullus over Mithridates (Arrian, *Anab.* i. 13; Diod. Sic. xvii. 19; Plut. *Alex.* 24, *Lucull.* 11; Flor. iii. 5.) Some travellers identify the Granicus with the *Dimotico* (Chishull, *Travels in Turkey*, p. 60), and others with the *Kodsha-su*. [L. S.]

GRANIS (Γράνις, Arrian, *Ind.* c. 39), a small river of Persis, to which the fleet of Nearchus came. There seems no reason to doubt that it is the same stream as that called by D'Anville and Thevenot the *Boschavir*. It is, in fact, the river of *Abushir*. Niebuhr speaks of a stream which passes *Grá* and flows into the Persian Gulf (*Travels*, vol. ii. p. 91). Can *Grá* be considered as preserving part of the ancient name? (Vincent, *Voy. of Nearchus*, vol. i. p. 400.) [V.]

GRANNONUM, in Gallia, "in Littore Saxonico," according to the Notitia Imp. Sanson supposed it to be *Granville*. D'Anville and others guess other names; and D'Anville finds places both for Grannona and Grannonum. [G. L.]

GRANUA (Γρανούα), a river in the extreme south-east of Germany, in the country of the Quadi, and emptying itself into the Danube. Its modern name is *Graan*. (Anton. *Meditat.* i. 17.) [L.S.]

GRATIA'NA (Γρατιανά), a town on the frontier of Illyricum, not far from Moesia. (Procop. *Bell. Goth.* i. 3, *de Aed.* iv. 11; Hierocl. p. 657.) The modern town of *Graczanicza*, on the left bank of the river Drina, is said to occupy the site of the ancient Gratiana. [L. S.]

GRATIANO'POLIS. [CULARO.]

GRATIA'RUM COLLIS (ὁ λόφος ὁ Χαρίτων: *M. Ghuriano*), a well-wooded range of hills, in the Regio Syrtica of N. Africa, 200 stadia from the sea, containing the sources of the river CINYPS. (Herod. iv. 175; Callim. *ap. Schol.* Pind. *Pyth.* v. 32; Della Cella, *Viaggio*, p. 29.) [P. S.]

GRA'VII. [GALLAECIA.]

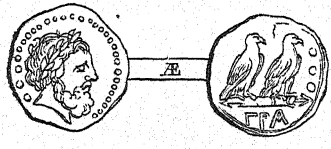
GRAVINUM, a station in Gallia, placed in the Table on a road from Juliobona (*Lillebonne*), which joins another road, the termination of which is Gesoriacum (*Boulogne*). As to this obscure and unknown place, see D'Anville, *Notice, &c.*; Ukert, *Gallien*, p. 547. [G. L.]

GRAVISCAE (Γραυΐσκαι, Ptol.; Γραυΐσκοι, Strab.), a town on the coast of Etruria, between Cosa and Castrum Novum. We have no account of its existence previous to the establishment there of a Roman colony in B. C. 181 (Liv. xl. 29; Vell. Pat. i. 15), and we know that its site had originally formed part of the territory of Tarquinii. It is not impossible, indeed, that Graviscae may, during the independence of that city, have served as its port, just as Pyrgi did to the neighbouring Caere, but we have no authority for the fact. The mention of Graviscae, by Virgil (*Aen.* x. 184), in conjunction with Pyrgi, among the places supposed to have taken part in the wars of Aeneas, is the only argument in favour of its remote antiquity; for the authority of Silius Italicus, who calls it "veteres Graviscae" (viii. 475), is on such a point of no value. The colony sent thither was a "colonia maritima civium," but seems, like most settlements of a similar class established on the coast of Etruria, to have enjoyed but little prosperity; which—in the case of Graviscae at least—may be ascribed to the extreme unhealthiness of its situation, alluded to both by Virgil and Rutilius. ("Intempestaeque Graviscae," Virg. *Aen. l. c.*; Rutil. *Itin.* i. 282.) It is, however, noticed as a subsisting town by Strabo, Pliny, and Ptolemy, as well as in the Itineraries; but in the time of Rutilius (A. D. 416) it had sunk into complete decay, and retained only a few scattered houses. (Strab. v. p. 225; Plin. iii. 5. s. 8; Ptol. iii. 1. § 4; Rutil. *l. c.*; *Itin. Marit.* p. 498; *Tab. Peut.*)

The exact site of Graviscae has been a subject of much discussion, though the data afforded by ancient authorities would appear sufficiently precise. Strabo says it was 300 stadia from Cossa, and rather less than 180 from Pyrgi: but the former distance is certainly too great, as it would carry us to a point beyond the river Minio; and it is certain, from Rutilius, as well as the Itineraries, that Graviscae lay to the N. of that river. On the other hand, the distance from Pyrgi would coincide with a position at or near the mouth of the river *Marta*, and there seems on the whole to be little doubt that Graviscae was situated in the neighbourhood of that stream. Two localities have been pointed out as its exact site, at both of which there are some ancient remains: the one on the right bank of the *Marta*, about a mile from its mouth, which is adopted by Westphal and Dennis; the other on the sea-coast, at a spot called *S. Clementino* or *Le Saline*, about a mile S. from the mouth of the *Marta*. The latter must, according to Dennis's own admission, have certainly been a Roman station, and seems to have the best

claim to represent the Roman colony of Graviscae. If there ever existed an Etruscan town of the name, it is highly probable that it may have occupied a somewhat different site. (Dennis, *Etruria*, vol. i. pp. 387—395.)

The annexed coin, with the Greek legend ΓΡΑ, is commonly assigned to Graviscae; but this attribution, though admitted by Eckhel (vol. i. p. 92), is certainly erroneous. It belongs to some town of Apulia or Calabria, but its correct attribution has not yet been determined. (Millingen, *Numismatique de l'Italie*, pp. 148, 172.) [E. H. B.]



COIN ASSIGNED TO GRAVISCAE.

GRINNES, a place in Northern Gallia, mentioned by Tacitus (*Hist.* v. 20) in his history of the insurrection of Civilis. The Table places Grinnes on a road between Noviomagus (*Nymegen*) and Lugdunum (*Leiden*). It is 18 M. P. from Noviomagus to Ad Duodecimum [DUODECIMUM, AD], and 9 M. P. from Ad Duodecimum to Grinnes. The next station after Grinnes is Caspingium, 18 M. P. It seems that hardly any two geographers agree about the site of Grinnes. Walckenaer has no doubt that it is *Warich* and *Bochstein*, as he writes the names. The only thing that is certain is, that we do not know where Grinnes is. [G. L.]

GRION (Γρίον), a chain of mountains running parallel to Mount Latmos, on the western side of the Latmic bay, and extending from the neighbourhood of Miletus to Euromus in Caria. (Strab. xiv. p. 635.) Some identified this range with that of PHTHIRA. (Hom. *Il.* ii. 868; Steph. B. *s. v.* Φθίρα.) [L. S.]

GRISELUM (*Eth.* Griselicus), a place in Gallia Narbonensis. Spon published an inscription found at the baths of *Greoulx*, near *Riez*, in the department of *Basses Alpes*. *Greoulx* is near the right bank of the *Verdon*, a little above its junction with the *Durance*. The inscription is "Nymphis xi. Griselicis." Papon made the ridiculous mistake of supposing that the numerals marked the number of these water nymphs. Walckenaer observes that XI. M. P. is the exact distance between *Greoulx* and Reii (*Riez*). [G. L.]

GRISSIA. [GERASUS.]

GROVII. [GALLAECIA.]

GRU'DII, a people of North Gallia enumerated by Caesar (*B. G.* v. 39) as dependent on the Nervii, and mentioned nowhere else. D'Anville finds the name in *Groede* or *Gronde*, the name of a small place and canton in *Cadsant*, in Zeeland. [G. L.]

GRUII. [GALLAECIA.]

GRUMENTUM (Γρούμεντον: *Eth.* Grumentinus: *Saponara*), a city of Lucania, and one of the chief towns situated in the interior of that province. From its inland position it is evident that it was never a Greek settlement, and there is little doubt that it was a native Lucanian town; but no mention occurs of it in history previous to the Second Punic War. Its name is first found in B. C. 215, when the Carthaginian general Hanno was defeated under its walls by Tib. Sempronius Longus (Liv. xxiii. 37): and again in B. C. 207, when Hannibal himself, having broken up from his winter quarters in Bruttium and marched into Lucania, established his camp at Grumentum, where he was encountered by the consul C. Claudius Nero, and sustained a slight defeat (Id. xxvii. 41, 42). Grumentum appears to have been at this time one of the Lucanian cities that had espoused the Carthaginian cause, and was therefore at this time in the possession of Hannibal, but must have been lost or abandoned immediately after. We hear no more of it till the period of the Social War (B. C. 90), when it appears as a strong and important town, in which the Roman praetor Licinius Crassus took refuge when defeated by M. Lamponius, the Lucanian general. (Appian, *B. C.* i. 41.) But it would seem from an anecdote related by Seneca and Macrobius that it subsequently fell into the hands of the allies, and withstood a long siege on the part of the Romans. (Senec. *de Benef.* iii. 23; Macrob. i. 11.)

It now became a Roman municipium, but seems to have continued to be one of the few flourishing or considerable towns in the interior of Lucania. Strabo, indeed, terms it a small place (μικρὰ κατοικία, vi. p. 254), and the Liber Coloniarum includes it among the towns of Lucania which held the rank of Praefecturae only. (*Lib. Col.* p. 209.) But we learn from an inscription that it certainly at one time enjoyed the rank of a colony; and other inscriptions, in which mention is made of its local senate and various magistrates, as well as the ruins of buildings still remaining, sufficiently prove that it must have been a place of consideration under the Roman Empire. (Mommsen, *Inscr. R. N.* pp. 19—22; Plin. iii. 11. s. 15; Ptol. iii. 1. § 70.) The Itineraries attest its existence down to the fourth century, and we learn from ecclesiastical records that it was an episcopal see as late as the time of Gregory the Great; but the time of its destruction is unknown.

The site of Grumentum, which was erroneously placed by Cluverius at *Chiaromonte*, on the left bank of the *Sinno* or Siris, was first pointed out by Holstenius. Its ruins are still visible on the right bank of the river *Agri* (Aciris), about half a mile below the modern town of *Saponara*: they include the remains of an amphitheatre, with many walls and portions of buildings of reticulated masonry, and the ancient paved street running through the midst of them. Numerous inscriptions have also been discovered on the site, as well as coins, gems, and other minor objects of antiquity. (Cluver. *Ital.* p. 1279; Holsten. *Not. ad Cluver.* p. 288; Romanelli, vol. i. pp. 399, 400; Mommsen, *l. c.* p. 19.) The position thus assigned to Grumentum — which is clearly identified by early ecclesiastical records — agrees well with the distances given in the Itineraries, especially the Tabula, which reckons 15 M. P. from Potentia to Anxia (still called *Anzi*), and 18 from thence to Grumentum. (*Itin. Ant.* p. 104; *Tab. Peut.*) Many of the other distances and stations in this part of the country being corrupt or uncertain, the point thus gained is of the highest importance for the topography of Lucania. [LUCANIA.] At the same time its central position, near the head of the valley of the Aciris, sufficiently accounts for its importance in a military point of view. [E. H. B.]

GRUMUM (*Eth.* Grumbestinus: *Grumo*), a town of Apulia, in the Peucetian territory, the name of which is preserved only in that of the modern village of *Grumo*, about 9 miles S. of *Bitonto* (Butuntum), and 14 SW. of *Bari* (Barium), where ancient remains have been found. But there is no doubt

that the "Grumbestini" of Pliny (iii. 11. s. 16) are no other than the inhabitants of Grumum, though the ethnic form is singular. Many numismatists assign to Grumum the coins with the legend ΓΡΥ, which other authorities refer to Grumentum in Lucania. (Romanelli, vol. ii. p. 174; Sestini, *Class. Gen.* p. 15.) [E. H. B.]

GRUNAEI (Γρυναῖοι and Γρινᾶοι), mentioned by Ptolemy (vi. 13. § 3) as a population of Scythia. [SCYTHIA.] [R. G. L.]

GRYNIUM or GRYNIA (Γρύνιον, Γρύνεια: *Eth.* Γρυνεύς), one of the Aeolian cities in Asia Minor, 40 stadia from Myrina, and 70 from Elaea. In the early times the town was independent, but afterwards became subject to Myrina. It contained a sanctuary of Apollo with an ancient oracle and a splendid temple of white marble. (Herod. i. 149; Strab. xiii. p. 622; Virg. *Ecl.* vi. 72, *Aen.* iv. 345; Plin. v. 32, xxxii. 21; Steph. B. *s. v.* Γρῖνοι; Paus. i. 21. § 9; Scylax, p. 37.) Xenophon (*Hell.* iii. 1. § 6) mentions Grynium as belonging to Gongylus of Eretria; and it is possible that the *castrum Grunium* in Phrygia, from which Alcibiades derived an income of 50 talents was the town of Grynium. (Nep. *Alcib.* 9.) Parmenio took the town by assault, and sold its inhabitants as slaves, after which the place seems to have decayed. (Diod. Sic. xvii. 7.) [L. S.]

GUGERNI. Tacitus (*Hist.* iv. 28), in his history of the insurrection of Civilis, speaks of the Roman commander Vocula encamping at Gelduba, and thence attacking the nearest districts of the Gugerni, who had joined Civilis. They were Germans who lived on the west side of the Rhine, in the Lower Germania, as appears from Tacitus (iv. 28, v. 16). They are mentioned by Pliny (iv. 17) in this order: "Ubii, Colonia Agrippinensis, Gugerni, Batavi," which shows that they were between *Cologne* and the Batavorum Insula. We may infer from Tacitus (*Hist.* iv. 28) that Gelduba [GELDUBA] was south of the boundary of the Gugerni, but not far from it. There is no record of these Germans passing the Rhine, and they are not mentioned by Caesar. Suetonius (*August.* c. 21; *Tiber.* c. 9) speaks of Ubii and Sicambri submitting to the Romans, and being transplanted to the west side of the Rhine. In the first passage of Suetonius some read "Suevos et Sicambros," in place of "Ubios et Sicambros." It is an old conjecture that these Gugerni were transplanted Sicambri; which may be true, or it may not. More probably not true; for why should they change their name, when the Ubii did not? If the true reading in Suetonius is "Suevos," the Gugerni may be one of the pagi of the Suevi. But the true reading is probably "Ubios." We may suppose then that other tribes may have been transplanted besides Ubii and Sicambri, for a great many Germans were settled on the left bank of the Rhine in the time of Augustus. [G. L.]

GUJUNTA. [BALEARES, p. 374, b.]

GULUS (Γούλου ποταμοῦ ἐκβολαί, Ptol. iv. 2. § 11: *Wad Daab* or *Kammeil*), a river of Mauretania Sitifensis, falling into the sea between Igilgilis and the mouth of the Ampsaga. [P. S.]

GUMI'GI (Καυουκίς, Ptol.: *Bereshk*), a city on the coast of Mauretania Caesariensis, 12 M. P. west of Caesarea Iol; made a colony by Augustus. (Plin. v. 1; *Itin. Ant.* p. 15; Ptol. iv. 2. § 2; Geog. Rav.; *Not. Afr.*) [P. S.]

GUNTIA. 1. A town in Vindelicia, on the road leading from Campodunum to Augusta Vindelicorum. (*Itin. Ant.* p. 250; Orelli, *Inscript.* no. 2054.) It is identified with the modern *Ober-Günzburg*, near the sources of the river Günz.

2. (*Günz*), a river in Vindelicia, and a tributary of the Danube; near its source the town of Guntia was situated. This river is not expressly mentioned by the ancients; but the town of the same name, and the expression, "Danubii transitus Guntiensis" (Eumen. *Paneg. Const.* 2), show that its name was known to them. [L. S.]

GURAEI. [GORYA.]

GURAEUS. [GORYA.]

GURGURES MONTES, a range of mountains in Central Italy, known only from a passage in Varro, who tells us that it was the custom to drive the mules which were fed in large herds in the Rosei Campi near Reate, into these lofty mountains ("in Gurgures altos montes," Varr. *R. R.* ii. 1. § 16) for their summer pasturage. It is evident that they were a portion of the central and highest ranges of the Apennines, but the particular mountains meant cannot be identified. [E. H. B.]

GURU'LIS (Γουρουλίς), is the name given by Ptolemy (iii. 3. § 7) to two cities of Sardinia which he distinguishes as Gurulis Vetus (Γουρουλὶς παλαιά) and Gurulis Nova (Γουρουλὶς νέα). The latter, according to De la Marmora, is represented by the modern town of *Cuglieri*, about 6 miles from the W. coast of the island, and 12 NE. of the ancient Cornus: there still exist Roman remains on this spot. Gurulis Vetus is supposed by the same author to have occupied the site of *Padria*, a village in the interior, NE. of *Bosa;* but this is a mere conjecture. (De la Marmora, *Voy. en Sardaigne*, vol. ii. pp. 366, 403.) Ptolemy again mentions Gurulis Nova in the 8th book (viii. 9. § 3) among the places at which he records astronomical observations, whence we are led to infer that it must have been a place of some importance, but its name is not found in the Itineraries. [E. H. B.]

GURZUBITAE (Γουρζουβῖται, Procop. *de Aed.* iii. 7), a fortress erected by Justinian in the Tauric Chersonese, the ruins of which are still seen at *Oursuf*, to the W. of *Lambat*. (Comp. Clarke, *Trav.* vol. ii. p. 258.) [E. B. J.]

GUTAE. [GOTHI.]

GUTTALUS, a small river on the coast of the Baltic, which, according to Solinus (20), existed on the west of the Vistula, and would therefore belong to Germany; but Pliny (iv. 28) places it on the east of the Vistula, whence it must be regarded as a Sarmatian river, and is perhaps the same as the modern *Pregel*. [L. S.]

GY'AROS, or GY'ARA (Γύαρος, Strab., Steph. B.; Gyarus, Tac.; τὰ Γύαρα, Arrian, *Diss.* iv. 4; Gyara, Juv., Plin.: *Eth.* Γυαρεύς), a small island in the Aegaean sea, reckoned one of the Cyclades, and situated SW. of Andros. According to Pliny, it was 62 (Roman) from Andros and 12 miles in circumference. (Plin. iv. 12. s. 23.) It was little better than a barren rock, though inhabited in antiquity. It was one of the few spots in Greece visited by Strabo, who relates that he landed in the island and saw there a little village inhabited by fishermen, who deputed one of their number to go to Augustus, then at Corinth after the battle of Actium, to beg him to reduce their yearly tribute of 150 drachmae, since they could scarcely pay one hundred. (Strab. x. p. 485.) So notorious was it for its poverty that it was said, in joke, that the mice in this island gnawed through iron. (Antig. Carys. 21; Plin. viii. 43. s. 82; Steph. B. *s. v.*

Γύαρος). Under the Roman empire it was used as a place of banishment, and was one of the most dreaded spots employed for that purpose:—

"Aude aliquid brevibus Gyaris et carcere dignum." (Juv. i. 73; comp. Tac. *Ann.* iii. 68, 69, iv. 30; Plut. *de Exsil.* 8.) Among others, the philosopher Musonius was banished to Gyaros, in the reign of Nero. (Philostr. *Vit. Apoll.* vii. 16.) In the time of the Antonines a purple fishery was carried on here by divers. (Lucian, *Toxar.* 18.) The island is now uninhabited, except in the summer time by a few shepherds who take care of the flocks sent there by some of the inhabitants of Syros, to whom the island now belongs. It is called τὰ Γιούρα, pronounced *Jura*. (Tournefort, *Voyage, &c.* vol. i. p. 263, Engl. Transl.; Ross, *Reisen auf den Griech. Inseln*, vol. i. p. 5, vol. ii. p. 170, seq.; Fiedler, *Reise durch Griechenland*, vol. ii. p. 158, seq.)

GYENUS. [CYANEUS.]

GYGAEUS LACUS (Γυγαία λίμνη: *Mermere*), a lake in Phrygia, on the road from Thyatira to Sardes, between the rivers Hermus and Hyllus. (Hom. *Il.* ii. 864, xx. 391; Herod. i. 93; Strab. xiii. p. 626; Plin. v. 30.) This lake was afterwards called *Coloë*, and near it was the necropolis of Sardes. It was said to have been made by human hands, to receive the waters which inundated the plain. (Comp. Hamilton's *Researches*, vol. i. p. 145.) [L. S.]

GYMNE'SIAE. [BALEARES.]

GY'MNIAS (Γυμνίας, Xen. *Anab.* iv. 7. § 19; called Gymnasia by Diod. Sic. xiv. 29), "a great, flourishing, and inhabited city," which the Ten Thousand reached, in seven marches, after they had made the passage of the Harpasus. (Xen. *l. c.*) Colonel Chesney (*Exped. Euphrat.* vol. ii. p. 232) thinks that it may be represented by the small town of *Gemeri*, on the *Karâ Sû*, an affluent of the river *Frât*. But Mr. Grote (*Hist. of Greece*, vol. ix. p. 161), with reason, thinks it is more probably the same as *Gûmisch-Khâna*, on the road from *Trebizond* to *Erzerum*, "celebrated as the site of the most ancient and considerable silver mines in the Ottoman dominions." (Hamilton, *Asia Minor*, vol. i. pp. 168, 234.) The existence of these mines, as Mr. Grote observes, furnishes a plausible explanation of that which would be otherwise surprising, the existence of so important a city in the midst of such barbarians as the Chalybes, Scythini, and Macrones. [E. B. J.]

GYNAECO'POLIS (Γυναικόπολις, Strab. xvii. p. 803; Steph. B. *s. v.*; Plin. v. 9. § : *Eth.* Γυναικοπολίτης), was, according to the ancient geographers, the chief town of the Gynaecopolite nome, and coins bearing its impress in the age of Hadrian are still extant. Many writers doubt, however, whether there was such a nome or such a city. The name seems rather allusive to circumstances unknown than to the proper appellation of a place, and Stephanus of Byzantium relates no less than three legends by way of accounting for it:—(1) The women maintained the town against a hostile inroad, during the absence of their husbands and male relatives. (2) A woman whose sons had been maltreated by a king, took up arms and expelled him. (3) The men of Naucratis were afflicted with the plague; and while all other of the Aegyptian cities kept them at bay, the Gynaecopolites, through cowardice, admitted them, and were named *women* for their pains. Each of these stories is palpably an attempt to explain the name. D'Anville conjectures that Gynaecopolis is but another name for Anthylla in the Delta. That city, as Herodotus (ii. 97, 98) relates, was appointed by the Pharaohs to furnish the Egyptian queens with sandals or some articles of female attire. The tribute of pin-money procured for the place the appellation of Gynaecopolis, or "Woman-ton:" but see ANTHYLLA. [W. B. D.]

GYNDES (Γύνδης, Herod. i. 189; v. 52), a river which has been considered to belong in part to both Assyria and Susiana; as the upper course of its stream, from the mountains of Matiene, in which it takes its rise, passes through part of the former country, while the latter part belongs to Susiana, if its identification with the *Kerkhah* is admissible. Herodotus is not clear in his account of the river: in one place (i. 189), where he speaks of Cyrus's crossing it, his account would answer best with the position of the modern *Diala*, which enters the Tigris near the ancient Ctesiphon: in another place (v. 52), he seems to imply a river at no great distance from the Choaspes and Susa. Hence the most contradictory views of geographers. Rennell (*Geogr. of Herod.* vol. i. p. 266) has, in one place, conjectured that the Gyndes is the present *Diala*; in another, the *Mendeli*. Larcher has thought that Herodotus means only one and the same river, and that the *Mendeli* best represents it. D'Anville appears to have thought there were three rivers of the name. On the whole, it is probable that the *Mendeli* was the ancient Gyndes; while it can hardly have been the *Kerkhah*, as Forbiger has supposed. It is clear that Herodotus had himself a very indistinct notion of it, as he makes the Gyndes and Araxes (the *Aras*) both flow from the mountains of Matiene (i. 202). [V.]

GYRISOENI (Γυρισοῖνοι), a people of Hispania Baetica, in the neighbourhood of Castulo. (Plut. *Sertor.* 3; Ukert, vol. ii. pt. 1. p. 410.) [P. S.]

GYRTON, or GYRTONA (Γυρτών, Thuc., Polyb., Strab.; Γυρτώνη, Hom.: *Eth.* Γυρτώνιος: *Tatâri*), a town of Perrhaebia in Thessaly, situated in a fertile plain between the rivers Titaresius and Peneius. Its site is represented by the modern village of *Tatâri*. Strabo, indeed, connects Gyrton with the mouth of the Peneius (ix. pp. 439, 441), and the Epitomiser of the seventh book (p. 329) places it near the foot of Mt. Olympus; but it is evident from the description of Livy, whose account has been derived from Polybius, that it stood in some part of those plains in which Phalanna, Atrax, and Larissa were situated. (Liv. xxxvi. 10, xlii. 54.) It was only one day's march from Phalanna to Gyrton (Liv. xlii. 54); and the Scholiast on Apollonius (i. 40) says that Gyrton was near Larissa. (Leake, *Northern Greece*, vol. iii. p. 382, vol. iv. p. 534.) It was an ancient town, mentioned by Homer (*Il.* ii. 738), and continued to be a place of importance till later times, when it is called opulent by Apollonius Rhodius (i. 57). It was said to have been the original abode of the Phlegyae, and to have been founded by Gyrton, the brother of Phlegyas. (Strab. ix. p. 442; Steph. B. *s. v.* Γυρτών.)



COIN OF GYRTON.

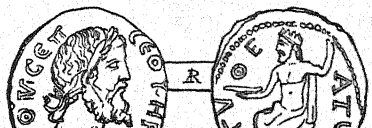
The Gyrtonians are mentioned among the Thessalians who sent aid to the Athenians at the commencement of the Peloponnesian War. (Thuc. ii. 22.) The name of the city frequently occurs at a later period. (Liv. *ll. cc.*; Polyb. xviii. 5; Mela, ii. 3; Plin. iv. 9. s. 16; Ptol. iii. 13. § 43.)

GYTHIUM (Γύθιον, Strab., Polyb., Plut.; Gythium, Liv.; Γυθεῖον, Steph. B. *s. v.*; Gytheum, Cic.: *Eth.* Γυθεάτης), an ancient Achaean town in Laconia, situated near the head of the Laconian gulf, south-west of the mouth of the Eurotas, at the distance of 240 stadia from Sparta according to Strabo (viii. p. 363), and 30 Roman miles according to the Table. This distance agrees with the 43 kilometres which the French commission found to be the distance by the road from the ruins of Gythium to the theatre of Sparta. In Polybius Gythium is said to be 30 stadia from Sparta; but this number is evidently corrupt. and for περὶ τριάκοντα we ought to read with Müller περὶ τριακόσια. (Polyb. v. 19.) Gythium stood upon the small stream Gythius (Mela, ii. 3), in a fertile and well-cultivated plain. (Polyb. v. 19.) Its cheeses are celebrated in one of Lucian's dialogues. (*Dial. Meretr.* 14.) After the Dorian conquest it became the chief maritime town in Laconia, and was therefore regarded as the port of Sparta. It was also the ordinary station of their ships of war. Accordingly, when war broke out between Athens and Sparta, Gythium was one of the first places which the Athenians attacked with their superior fleet; and in B. C. 455 it was burnt by Tolmidas, the Athenian commander. (Thuc. i. 102; Diod. xi. 84.) On the invasion of Laconia by Epaminondas in B. C. 370, after the battle of Leuctra, he advanced as far south as Gythium, but was unable to take it, though he laid siege to it for three days. (Xen. *Hell.* vi. 5. § 32.) Even then it must have been well fortified, but its fortifications appear to have been still further increased by the tyrant Nabis; and when it was taken by the Romans in 195 it is described by Livy as "valida urbs, et multitudine civium incolarumque et omni bellico apparatu instructa" (xxxiv. 29). Augustus made it one of the Eleuthero-Laconian towns; and under the Roman empire it again became a place of importance, as is shown by its ruins, which belong almost exclusively to the Roman period. Its port, according to the information received by Strabo, was artificial (ἔχει δ', ὅς φασι, τὸ ναύσταθμον ὀρυκτόν, Strab. viii. p. 363).

Pausanias saw in the market-place of Gythium statues of Apollo and Hercules, who were reputed to be the founders of the city; near them a statue of Dionysus; and on the other side of the market-place a statue of Apollo Carneius, a temple of Ammon, a brazen statue of Asclepius, the temple of which had no roof, a fountain sacred to this god, a sanctuary of Demeter, and a statue of Poseidon Gaeaochus. A fountain still flowing between the shore and the Acropolis seems to have been the above-mentioned fountain of Asclepius, and thus indicates the site of the Agora. On the Acropolis was a temple of Athena; and the gates of Castor mentioned by Pausanias appear to have led from the lower city to the citadel. (Paus. iii. 21. §§ 8, 9.) Opposite Gythium was the island Cranaë, whither Paris was said to have carried off Helen from Sparta. [CRANAE.]

The coast on the mainland south of Gythium was said to have derived its name of Migonium (Μιγώνιον) from the union of Paris and Helen on the opposite island. On this coast was a temple of Aphrodite Migonitis, and above it a mountain sacred to Dionysus called Larysium (Λαρύσιον), where a festival was celebrated to this god in the beginning of spring. (Paus. iii. 22. § 1.) Pausanias further describes, at the distance of three stadia from Gythium, a stone on which Orestes is said to have been relieved from his madness. This stone was called Ζεύς (according to Sylburg, Λεύς) καπτώτας, i. e. καταπαύτης, the Reliever. The town *Marathonisi*, which was built at the beginning of the present century, and is the chief port of the district *Mani*, occupies the site of Migonium; and the hill above it, called *Kúmaro*, is the ancient Larysium. The remains of Gythium, called *Paleópoli*, are situated a little north of *Marathonisi*. They lie upon the slope of some small hills, and in the plain between them and the sea. These remains, which are considerable, belong chiefly to the Roman period, as has been already stated. Near the edge of the shore are the remains of two large buildings, probably Roman baths, consisting of several small rooms and divisions. The foundations of buildings may also be seen under water. Ninety yards inland from the shore, on the slope of the larger hill, are the remains of the theatre, built of white marble. Some of the marble seats still remain in their places, but most of them have disappeared, as the space enclosed by the theatre has been converted into a vineyard. The diameter appears to have been about 150 feet. From 50 to 100 feet from the theatre, in a slight hollow between the hills, are the ruins of a Roman building of considerable size. The Acropolis was on the top of the hill above the theatre, but of its walls there are only a few fragments. All round the town, and especially on the hills, are twenty or thirty ruins of small buildings of tiles and mortar, in the Roman style, containing niches in the walls. These were Roman sepulchres: one of them was excavated by Ross, who found there some sepulchral lamps.

On the left of the road from *Paleópoli* to *Marathonisi* is an inscription on the rock, which has not yet been deciphered (Böckh, *Inscr.* 1469); and close to it, hewn in the rock, is a chair with a foot-step, which appears to be the spot where Orestes was said to have been relieved from his madness. Most of the inscriptions found at *Paleópoli* are of the Roman period. (Böckh, *Inscr.* 1325, 1326, 1391, 1392, 1469.) (Weber, *de Gytheo et Lacedaemoniorum Rebus Navalibus*, Heidelberg, 1833; Leake, *Morea*, vol. i. p. 244; Boblaye, *Recherches*, &c. p. 86; Ross, *Wanderungen in Griechenland*, vol. ii. p. 232, seq.; Curtius, *Peloponnesos*, vol. ii. p. 270.)



COIN OF GYTHIUM.

GYTHO'NES (Γύθωνες, Ptol. iii. 5. § 20), a Sarmatian people, situated to the W. of the Venedi, whose position must be sought for in the eastern parts of Prussia. (Comp. Schafarik, *Slav. Alt.* vol. i. pp. 121, 204, 301.) [E.B.J.]

H.

HABESSUS, the ancient name of the town of Antiphellus in Lycia. (Plin. v. 28; comp. ANTIPHELLUS.) [L. S.]

HABITANCUM, in Britain. The following inscription is the authority for the name, which occurs in neither the Notitia nor the Itineraries: —

MOGONT CAD
ET N. D. N. AVG
M. G. SECUNDINVS
BF. COS. HABITA
NCI PRIMA STA
PRO SE ET SVIS POS.
(*Monum. Brit.* 130.)

This was found near *Risingham* in Durham.

Another from the same locality (*Monum. Britann.* 102) runs —

DEO INVICTO
HERCVLI SACR
L ÆMIL. SALVIANVS
TRIB COH I VANGI
V. S. P. M.

A third (*Mon. Brit* 102*a*) is —

* * * * * * *
* * ICO MAXI
COS III ET M AVREL ANTONINO PIO
COS II AVG . . . . .
PORTAM CVM MVRIS VETVSTATE DI-
LAPSIS IVSSV ALFEN SENECINIS VO
COS CVRANTE COL ANITI ADVENTO PRO
AVG NN.C*I VANGON O PF S
CVM AEMI SALVIAN TRIB
SVO A SOLO RESTI.

Many important remains have been found here: e. g., altars, and traces of the walls of the station; so that the identification of Habitancum with *Risingham* has been generally sanctioned. The inscriptions inform us of important restorations, and also of its being the station for a cohort of the Vangiones: "The rude but celebrated figure of Rob of Risingham, sculptured upon the face of the natural rock, is to the south of the station. A portion of the rock was rent off by gunpowder some years ago, carrying the upper part of the figure with it. He carries a bow in one hand, and what appears to be a hare or rabbit in the other." (Bruce's *Roman Wall*, p. 308.)

To the ethnographical philologist the termination *-nc-* is important. Its presence in such a word as *Habitancum* shows it to be British, and, as such, Keltic. It is well known, however, that the name by which the river *Po* was known to the Ligurians was *Bodencus;* a gloss which, even in the classical times, was translated *fundo carens.* Seeing this, Prichard suggested the reading *Boden-los*, and from it the Germanic character of the Ligurians. His doctrine has been taken up by others. It is clear, however, that the more we find other forms in *-nc-*, the less the reason for refining on the current form *Bodencus.* The more, too, such forms are Keltic, the less the probability of the inference that the *Ligurians* were German, and the greater that of their being Kelts. [R. G. L.]

HADRANUM. [ADRANUM.]

HADRIA. [ADRIA.]

HADRIA'NI (Ἀδριάνοι: *Eth.* Ἀδριανεύς), a town in Bithynia, not far from the western bank of the river Rhyndacus. It was built, as its name indicates, by the emperor Hadrian, and for this reason did not exist in the time of Ptolemy; it was situated on a spur of Mount Olympus, and 160 stadia to the south-east of Poemanenus. (Aristid. i. p. 596.) Hamilton (*Researches*, i. pp. 90, foll.) thinks that he discovered its ruins near the village of *Beyjik*, on the road from *Brusa* to *Bergamo;* but this does not quite agree with the above-mentioned distance from Poemanenus, according to which it ought to be looked for much further westward. Adriani was the birthplace of the rhetorician Aelius Aristides, who was born in A. D. 117. In the ecclesiastical writers the town is known as the see of a bishop in the Hellespontine province. (Hierocl. p. 693; Socrat. *Hist. Eccles.* vii. 25; Concil. Nicaen. ii. pp. 51, 572; Concil. Chalced. p. 176; comp. Sestini *Geo. Num.* p. 35.) [L. S.]

HADRIANO'POLIS (Ἀδριανούπολις). 1. (*Adrianople* or *Edrene*), the most important of the many towns founded by the emperor Hadrian, was situated in Thrace, at the point where the river Tonzus joins the Hebrus, and where the latter river, having been fed in its upper course by numerous tributaries, becomes navigable. From Ammianus Marcellinus (xiv. 11, xxvii. 4) it would appear that Hadrianopolis was not an entirely new town, but that there had existed before on the same spot a place called Uscudama, which is mentioned also by Eutropius (vi. 8). But as Uscudama is not noticed by earlier writers, some modern critics have inferred that Marcellinus was mistaken, and that Uscudama was situated in another part of the country. Such criticism, however, is quite arbitrary, and ought not to be listened to. At one time Hadrianopolis was designated by the name of Orestias or Odrysus (Lamprid. *Heliog.* 7; Nicet. pp. 360, 830; Aposp. Geog. *ap. Hudson*, iv. p. 42); but this name seems afterwards to have been dropped. The country around Hadrianople was very fertile, and the site altogether very fortunate, in consequence of which its inhabitants soon rose to a high degree of prosperity. They carried on extensive commerce and were distinguished for their manufactures, especially of arms. The city was strongly fortified, and had to sustain a siege by the Goths in A. D. 378, on which occasion the workmen in the manufactories of arms formed a distinct corps. Next to Constantinople, Hadrianopolis was the first city of the Eastern empire, and this rank it maintained throughout the middle ages; the Byzantine emperors, as well as the Turkish sultans, often resided at Hadrianopolis. (Spart. *Hadr.* 20; Amm. Marc. xxxi. 6, 12, 15; *It. Ant.* 137, 175, 322; Procop. *B. G.* iii. 40; Ann. Comn. x. p. 277; Zosim. ii. 22; Cedren. ii. pp. 184, 284, 302, 454; Hierocl. p. 635; Nicet. p. 830.)



COIN OF HADRIANOPOLIS IN THRACE.

2. A town built by Hadrian in the northern part of Bithynia, which was little known in consequence of its distance from the high roads, for which reason the place is not noticed in the Itineraries. (Hierocl. p. 695; Novell. 29; Concil. Nicean. ii. p. 52.) We possess coins of this town from the time of Hadrian to the reign of Philip. (Sestini, p. 68.) Leake (*Asia*

Min. p. 309) identifies it with the Turkish town *Boli* near the Filbas.

3. A town built by the emperor Hadrian in Phrygia, between Philomelium and Tyriaeum. (Hierocl. p. 672; Concil. Chalced. p. 670; Concil. Const. ii. p. 241.) Kiepert is inclined to identify this town with the ruins of *Arkutchan*. [L. S.]

HADRIANO'POLIS (Ἁδριανούπολις), a town of Illyricum, founded by Hadrian, and situated on the road from Apollonia to Nicopolis, about midway between those two towns. (*Peut. Tab.*) It was repaired by Justinian, and called JUSTINIANOPOLIS (Procop. *de Aed.* iv. 1), and became one of the cities of the government of old Epeirus and the see of a bishop (Hierocles). The small theatre and other vestiges in the plain below *Libókhovo* mark the position of this city. Ten or twelve miles lower down the river are the ruins of a fortress or small town of the Byzantine age, called *Drynópoli*, which name has been taken for a corruption of the old city, though it really is derived from the river on which the place is situated, still called *Dhrýno* or *Drýno*. These remains are of a later age than the theatre, which belongs to Paganism.

The probability is, that when Hadrianopolis fell in ruins Drynopolis was built on a different site, and became the see of the bishop. (Leake, *Northern Greece*, vol. i. p. 76.) [E.B.J.]

HADRIANŪTHE'RAE (Ἁδριάνου θήραι), a town of Mysia, on the road from Ergasteria to Miletopolis, was built by the emperor Hadrian to commemorate a successful hunt which he had had in the neighbourhood. (Dion Cass. lxix. 10; Spartian. *Hadr.* 20.) This town, of which we possess coins from the reign of Hadrian onwards, is identified by Sestini (*Viaggi Diversi*, p. 135) with the village of *Trikala*, one hour and a half from Soma. (Comp. G. Cedren. i. p. 437, ed. Bonn; Aristid. i. p. 500.) It seems to have been a place of some note; for it was the see of a bishop, and on its coins a senate is mentioned. (Hierocl. p. 6.) [L. S.]

HADRIA'TICUM MARE. [ADRIATICUM MARE.]

HADRUME'TUM or ADRUME'TUM, and in late writers (Mart. Cap. vi. 216) ADRUME'TUS (ἡ Ἁδρύμη, ὁ Ἁδρύμης, -ητος, Strab. xiii. p. 834, Polyb. xv. 5. § 3, 15. § 3, Steph. B. *s. v.*; ἡ Ἁδρύμητος, Scyl. p. 49, Steph. B.; Ἁδρυμητός, Appian, *Pun.* 33, 47; Ἁδρούμητος or Ἁδρούμιττος, Ptol. iv. 3. §§ 9, 37, viii. 14. § 6; Ἁδρούμητον, *Stadiasm.*, &c.; Ἁδράμητος, Procop. *B. V.* i. 17, ii. 23; see, on the various forms of the name, Groskurd's note to his translation of Strabo, vol. iii. p. 435; *Eth.* Ἁδρυμητινός, and sometimes also Ἁδρυμήσιος and Ἁδρυμήτιος, Steph. B.; Hadrumetinus: *Susa*, Ru.), one of the chief cities of Africa Propria, and, after the division of the province, the capital of Byzacena, stood on the sea-coast, a little within the S. extremity of the Sinus Neapolitanus (*Gulf of Hammamet*). It was a Phoenician colony, older than Carthage (Sall. *Jug.* 19), under the dominion of which city it fell to the extent described under CARTHAGO. Pliny mentions it among the *oppida libera* of Byzacium (v. 4. s. 3; comp. Mela, i. 7. § 2). Trajan made it a colony, and its full name is found on inscriptions as COL. CONCORDIA ULPIA TRAJANA AUGUSTA FRUGIFERA HADRUMETINA, and on coins as COLONIA CONCORDIA JULIA HADRUMETINA PIA. (Gruter, p. 362; Eckhel, vol. iv. p. 134.) It stood in a very fertile district, as one of the above titles denotes, and was one of the chief sea-ports for the great corn-producing country of Byzacium. Its site formed an amphitheatre overlooking the sea, and surrounded by strong walls, which did not, however, enclose its harbour (Cothon), which lay immediately below it. (*Bell. Afr.* 3, 5, 62, 63; Ruins; the statement of the *Periplus*, that it was ἀλίμενος, does not prove that its harbour was at a distance, but simply that it had been choked up by the sands which are always encroaching on this coast.) It is often mentioned in the Punic and Civil Wars. (Polyb., Appian, *ll. cc.*; Liv. xxx. 29; Nep. *Hann.* 6; Caes. *B. C.* ii. 28; *Bell. Afr. ll. cc.*) Having shared the fate which so many other cities of Africa suffered from the Vandals, it was restored by Justinian, and named JUSTINIANA or JUSTINIANOPOLIS. (Procop. *l. c.*: Forbiger, vol. ii. p. 845, asserts, without giving his authority, that it was afterwards named HERACLEA, after the emperor Heraclius, and on this ground he follows Shaw in placing it at *Herklah*, 10 miles higher up along the coast; but the distances in the Itinerary, pp. 52, 53, 56, clearly show the identity of *Susa* with Hadrumetum, and of *Herklah* with HORREA CAELIA: the name of the latter place suggests that it was a great depôt for the agricultural produce which formed the staple of the commerce of Hadrumetum. The conjecture of Barth deserves notice, that the name *Susa* may be the representative of ἡ σώζουσα, as we know to be the case with Apollonia on the Cyrenaic coast.) This city was the native place of the Caesar Clodius Albinus. (Capitolin. Clod. *Alb.* 1.) It is one of Ptolemy's points of recorded astronomical observations, having 14 hrs. 12 min. in its longest day, and being 1 hr. 35 min. W. of Alexandria (viii. 14. § 6).

Extensive ruins were still to be seen at *Susa* in the time of the Arabian geographer Abou Obeyd Bekri of Cordova, who describes, among the remains of many other great ancient buildings, two in particular: the one, which he calls *Mela'b*, an immense building of light volcanic stone from Etna, with arched galleries, appears to have been a theatre or amphitheatre; and the other, which he calls *El Kubtas*, was a temple on an enormous basement four steps high, of which a quadrangular mass of masonry still in existence, and called the *Makluba*, i. e. *fallen*, is supposed by Barth to be the remains. At the present time, however, the ruins are of little magnitude; consisting of some remains of a mole which formed a part of the ancient harbour, some traces of the walls, chiefly on the SW., eight great reservoirs lying parallel to one another, scattered fragments of pillars, a few inscriptions, and, at a short distance from the city, a few mosaics, which seem to mark the site of the villas of the wealthy citizens. (Shaw, *Travels in Barbary*, &c. p. 105, 2nd ed.; Barth, *Wanderungen durch das Punische und Kyrenäische Küstenland*, pp. 152, foll.: it seems worth while to correct Dr. Barth's extraordinary error in making the ship of Adramyttium in which St. Paul sailed, *Acts*, xxvii. 2, a ship of Hadrumetum; for the position, see the map on p. 532.) [P. S.]

HAEBRIDES. [HEBUDES.]

HAEMIMONTUS, the name of a province comprising the country about mount Haemus, from which it derived its name. This province, of which Adrianopolis and Anchialus were the principal towns, is not mentioned until a late period of the Roman empire, when it is described by Ammianus Marcellinus as a distinct province in the north-east of Thrace. (Comp. Hierocl. p. 635; *Notit. Imper. Or.* c. 1, with Boecking's note, 145.) [L. S.]

HAEMODAE. [HEBUDES.]

HAEMUS or AEMUS (ὁ Αἷμος, τὸ Αἷμον ὄρος, or Αἶμος: *Balkan*), a large range of mountains in the north of Thrace, which in its widest sense is said to extend from the Adriatic in the west to the Euxine in the east. (Anonym. *Peripl. Pont. Eux.* p. 13); Amm. Marc. xxi. 10.) Herodotus (iv. 49) does not describe the extent of the range, though he applies the name to heights west of mount Rhodope, where the river Cius, a tributary of the Ister, is represented as dividing mount Haemus into two halves. But most other writers apply the name Haemus, like the modern Balkan, only to the eastern part of this range from mount Scomius in the west to the Euxine, where it terminated between the towns of Naulochus and Mesembria. Its western beginning is about the sources of the rivers Isker and Maritza. (Strab. vii. pp. 319, 320; Arrian, *Peripl.* p. 24; Plin. iv. 18.) The range of Haemus is in no part particularly high, although there was a notion among the ancients, that from its highest peak both the Adriatic and the Euxine could be seen. (Pomp. Mel. ii. 2.) But even Strabo (vii. pp. 313 and 317) has refuted this error, which apparently originated with Theopompus and Polybius, though the last author admitted that a person might ascend the mountain in one day. Pliny (iv. 18), who estimates its height at 6000 paces, states that on its summit there existed a town called Aristaeum. The highest parts of the mountain are described as covered with snow during the greater part of the year. (Hom. *Il.* xiv. 227; Theocrit. vii. 76.) Modern travellers estimate the height of the great Balkan, between Sofia and Keczanlik, at 3000 feet, and that of the little Balkan at 2000. The northern side of mount Haemus is less precipitous than the southern one. (Amm. Marc. xxi. 10.) The mountain has altogether six passes by which it may be crossed without much difficulty, but the principal one, which was best known to the ancients, is the westernmost, between Philippopolis and Serdica, and is called by Amm. Marcellinus the pass of *Succi* or *Succorum angustiae* (xxi. 10, xxii. 2, xxvi. 10, xxvii. 4, xxxi. 16); it now bears the name of *Ssulu Derbend*, and is sometimes called Porta Trajani.

The people dwelling on and about mount Haemus are generally called Thracians, but the following tribes are particularly mentioned: the *Crobyzi* (Herod. *l. c.*; Strab. vii. p. 318), the *Coralli* (Strab. vii. p. 301), the *Bessi*, and some less known tribes. All of them were regarded by the Romans as robbers, and the *Asti* in particular are described as pirates infesting the coasts of the Euxine, until they were transplanted by Philip of Macedonia. The name Haemus seems to be connected with the Greek χεῖμα, χειμών, and the Sanscrit *himan* and *hêman*, according to which it would signify the cold or stormy mountain; but it is possible also that the name is of Thracian origin. (Comp. Boué in Berghaus, *Geogr. Almanach*, 1838, pp. 26, foll., and by the same author *La Turquie d'Europe*, Paris, 1840, in 4 vols. 8vo.) [L. S.]

HAGNUS. [ATTICA, p. 327.]

HALAE (Ἅλαι), a town situated upon the Opuntian gulf, but belonging to Boeotia in the time of Strabo and Pausanias. It is described by Pausanias as situated to the right of the river Platanius, and as the last town of Boeotia. It probably derived its name from some salt springs which are still found in its neighbourhood. Leake places it on the cape which projects to the northward beyond *Malesina* and *Proskynâ*, where some ruins are said to exist at a church of St. John Theologus. (Strab. ix. pp. 405, 425; Paus. ix. 24. § 5; Steph. B. *s. v.*; Leake, *Northern Greece*, vol. ii. p. 288.)

HALAE ARAPHE'NIDES. [ATTICA, p. 332, a.]

HALAE AXO'NIDES. [ATTICA, p. 327, b.]

HALAESA. [ALAESA.]

HALES or HALE'SUS (Ἅλης, gen. Ἄλεντος), a small river of Ionia in Asia Minor, descending from Mount Cercaphus, and emptying itself, after a short course, into the Aegean near Colophon. (Plin. v. 31; Liv. xxxvii. 36.) Its water is said to have been colder than that of any river in Asia Minor. (Paus. vii. 5. § 5, viii. 28. § 2; Tzetz. *ad Lycoph.* 424.) Some suppose that this river is spoken of in a fragment of Mimnermus, quoted by Strabo (xiv. p. 634), where, however, the common reading is Ἀστήεντος (see Cramer's note). Arundell (*Visit to the Seven Churches*, p. 306) believes this river to be the same as the *Havagichay*, while others identify it with the *Tartalu*. [L. S.]

HALE'SION (Ἁλήσιον πεδίον) "the salt-plain," a small district in the south-west of Troas, south of the river Satinoeis. (Strab. xiii. p. 605.) It derived its name from the circumstance that, during a part of the year, the country was overflown by the sea, which, on withdrawing, left behind a sediment of salt. Salt-works accordingly existed there at a place called the Tragasaean Salines (τὸ Τραγασαῖον ἁλοπήγιον). There was a story that Lysimachus levied a duty on the collectors of the salt, and that thereupon the salt disappeared altogether, but reappeared on the withdrawal of the tax. (Athen. iii. p. 73; comp. Pollux, vi. 10; Plin. xxxi. 41; Galen, *de Temp. Med. Simpl.* ii. p. 151; Hesych. *s. v.* Τραγασαῖοι; Steph. B. *s.vv.* Ἁλήσιος and Τράγασαι, who, however, by mistake transfers the plain to Epirus.) According to Leake, the neighbouring hills are composed of salt rock; and the salt-works, which are still in existence, are called by the Turks Tuzla. (*Asia Minor*, pp. 273, foll.) [L. S.]

HALEX or ALEX (Ἅληξ or Ἄληξ: there is much discrepancy with regard to the aspirate), a small stream in the S. of Bruttium between Locri and Rhegium, which, according to Strabo (vi. p. 260), formed the boundary between the territories of the two cities. Thucydides tells us that the Locrians had a small fort or out-post (περιπόλιον) on its banks, which was taken by the Athenians under Laches (iii. 99). This has been magnified by geographers into a town of the name of Peripolium: but was evidently nothing more than a fortified post to guard the frontier. (See Arnold's note.) Strabo relates of the Halex the peculiarity assigned by other writers to the Caecinus, another river of Bruttium, that the cicadae on the one side of it were silent, and those on the other musical; and he cites from Timaeus a mythical explanation of the phenomenon. (Strab. vi. p. 260; Timaeus, *ap. Antig. Caryst.* 1; Conon. *Narrat.* 5.) Diodorus gives another version of its origin, but describes the silence as extending to both confines (iv. 22). The river Halex still retains its name with little variation as the *Alice*; its mouth is about 8 miles E. of the *Capo dell' Armi*, the ancient Leucopetra, and 15 miles W. of *Cape Spartivento*. [E. H. B.]

HALIACMON FL. (Ἁλιάκμων, Hesiod, *Th.* 341; Herod. vii. 127; Scyl. p. 26; Strab. vii. p. 330; Ptol. iii. 13. §§ 15, 18; Caesar *B. C.* iii. 36; Liv. xlii. 53; Plin. iv. 10; Claud. *B. Get.* 179: *Vistritza*; Turkish, *Inje-Kara*), a river of Macedonia,

rising in the chain of mountains to which Ptolemy (*l. c.*) gave the name of Canalovii. According to Caesar (*l. c.*), it formed the line of demarcation between Macedonia and Thessaly.

In the upper part of its course it takes a SE. direction through Elymiotis, which it watered; and then, continuing to the NE., formed the boundary between Pieria, Eordaea, and Emathia, till it discharged itself into the Thermaic gulf. In the time of Herodotus the Haliacmon was joined by the Lydias, or discharge of the lake of Pella; but a change has now taken place in the course of the latter, which joins not the Haliacmon, but the Axius. The Haliacmon itself appears to have moved its lower course to the E. of late, so that, in time, perhaps all the three rivers may unite before they join the sea.

The *Vistritza*, although betraying a Slavonic modification in its termination, may possibly be a corruption of ASTRAEUS (Aelian, *H. A.* xv. 1), which was perhaps the ordinary appellation of the river below the gorges of Beraea, as Haliacmon was that above them; in the same manner as *Injékara* and *Vistritza* are used in the present day.

Its banks are now confined by artificial dykes to restrain its destructive inundations, and the river itself is noted at *Vérria* for *gulianí* of immense size: the same fish grows to enormous dimensions in the lake at *Kastoria* [CELETRUM], which is one of the sources of the *Vistritza*. (Leake, *Northern Greece*, vol. i. pp. 303, 316, vol. iii. pp. 292, 437.) [E. B. J.]

HALIARTUS (Ἅλιαρτος: *Eth.* Ἁλιάρτιος), a town of Boeotia, and one of the cities of the confederation, was situated on the southern side of the lake Copais in a pass between the mountain and the lake. (Strab. ix. p. 411.) It is mentioned by Homer, who gives it the epithet ποιήεις in consequence of its well-watered meadows. (Hom. *Il.* ii. 503, *Hymn. in Apoll.* 243.) In the invasion of Greece by Xerxes (B. C. 484) it was the only town that remained true to the cause of Greece, and was in consequence destroyed by the Persians. (Paus. ix. 32. § 5.) It was, however, soon rebuilt, and in the Peloponnesian War appears as one of the chief cities of Boeotia. (Thuc. iv. 95.) It is chiefly memorable in history on account of the battle fought under its walls between Lysander and the Thebans, in which the former was slain, B. C. 395. (Xen. *Hell.* iii. 5. § 17, seq.; Diod. xiv. 81; Plut. *Lys.* 28, 29; Paus. iii. 5. § 3, ix. 32. § 5.) In B. C. 171 Haliartus was destroyed a second time. Having espoused the cause of Perseus, it was taken by the Roman praetor Lucretius, who sold the inhabitants as slaves, carried off its statues, paintings, and other works of art, and razed it to the ground. Its territory was afterwards given to the Athenians, and it never recovered its former prosperity. (Polyb. xxx, 18; Liv. xlii. 63; Strab. ix. p. 411.) Strabo speaks of it as no longer in existence in his time, and Pausanias, in his account of the place, mentions only a heroum of Lysander, and some ruined temples which had been burnt by the Persians and had been purposely left in that state. (Paus. ix. 33. §§ 1, 3, x. 35. § 2.)

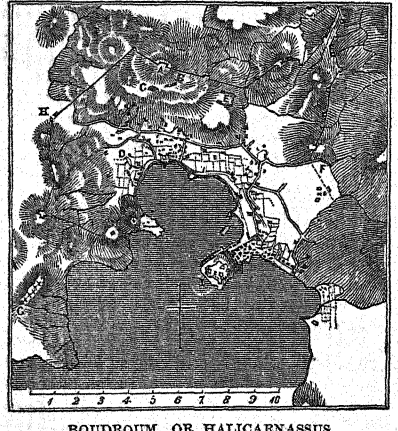
The HALIARTIA (Ἁλιαρτία), or territory of Haliartus, was a very fertile plain, watered by numerous streams flowing into the lake Copais, which in this part was hence called the Haliartian marsh. (Strab. ix. pp. 407, 411.) These streams, which bore the names of Ocalea, Lophis, Hoplites, Permessus, and Olmeius, have been spoken of elsewhere. [See p. 412, a.] The territory of Haliartus extended westward to Mt. Tilphossium, since Pausanias says that the Haliartians had a sanctuary of the goddesses called Praxidicae situated near this mountain. (Paus. ix. 33. § 3.) The towns Peteon, Medeon, Ocalea, and Onchestus were situated in the territory of Haliartus.

The remains of Haliartus are situated upon a hill about a mile from the village of *Mazi*, on the road from Thebes to Lebadeia, and at the distance of about 15 miles from either place. The hill of Haliartus is not more than 50 feet above the lake. Leake says, "that towards the lake the hill of Haliartus terminates in rocky cliffs, but on the other sides has a gradual acclivity. Some remains of the walls of the Acropolis, chiefly of polygonal masonry, are found on the summit of the hill; and there are several sepulchral crypts in the cliffs, below which, to the north, issues a copious source of water, flowing to the marsh, like all the other streams near the site of Haliartus. Although the walls of the exterior town are scarcely anywhere traceable, its extent is naturally marked to the east and west by two small rivers, of which that to the west issues from the foot of the hill of *Mazi;* the eastern, called the *Kefalári*, has its origin in Mount Helicon. Near the left bank of this stream, at a distance of 500 yards from the Acropolis, are a ruined mosque and two ruined churches, on the site of a village which, though long since abandoned, is shown by these remains to have been once inhabited by both Greeks and Turks. Here are many fragments of architecture and of inscribed stones, collected formerly from the ruins of Haliartus. From this spot there is a distance of about three-quarters of a mile to a tumulus westward of the Acropolis, where are several sarcophagi and ancient foundations near some sources of waters, marking probably the site of the western entrance of the city."

The stream which flowed on the western side of the city is the one called Hoplites by Plutarch, where Lysander fell, and is apparently the same as the Lophis of Pausanias. (Plut. *Lys.* 29; Paus. ix. 33. § 4.) The stream on the eastern side, called *Kefalári*, is formed by the union of two rivulets, which appear to be the Permessus and Olmeius, which are described by Strabo as flowing from Helicon, and after their union entering the lake Copais near Haliartus. (Strab. ix. pp. 407, 411; see BOEOTIA, p. 413, a.) The tumulus, of which Leake speaks, perhaps covers those who were killed along with Lysander, since it was near this spot that the battle was fought. (Leake, *Northern Greece*, vol. ii. p. 206, seq.)

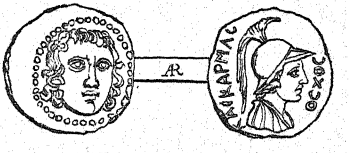
HALICARNASSUS (Ἁλικαρνασσός: *Eth.* Ἁλικαρνασσεύς, Halicarnassensis: *Bodrum* or *Boudroum*), a Greek city on the coast of Asia Minor, on the Ceramian gulf. It was a colony of Troezene in Argolis established on the slope of a precipitous rock, and one of the six towns constituting the Doric hexapolis in Asia Minor, the five other towns being Cnidos, Cos, and the three Rhodian towns Ialysus, Lindus, and Camirus. (Herod. vii. 99, iii. 14; Strab. xiv. pp. 653, 656; Paus. ii. 30. § 8; Ptol. v. 2. § 10; Pomp. Mel. i. 16; Plin. v. 29; Steph. B. *s. v.*) The isthmus on which it was situated was called Zephyrium, whence the city at first bore the name of Zephyria. Halicarnassus was the largest and strongest city in all Caria (Diod. Sic. xv. 90), and had two or even three very impregnable *arces;* the principal one, called *Salmacis*, was situated on a precipitous rock at the northern extremity of the city

(Arrian, *Anab.* i. 23; Vitruv. ii. 8; Diod. xvii. 23, foll.), and received its name from the well Salmacis, which gushed forth near a temple of Aphrodite at the foot of the rock, and the water of which was believed to exercise an enervating influence (Ov. *Met.* iv. 302). But Strabo justly controverts this belief, intimating that the sensual enjoyments and the delicious character of the climate must rather be considered to have produced the effects ascribed to the Salmacis. Another arx was formerly believed to have been in the island of *Arconnesus* in front of the great harbour, which is now called *Orak Ada;* but this belief was founded upon an incorrect reading in Arrian. (Strab. *l. c.*; Arrian, *Anab.* i. 23; Hamilton, *Researches*, ii. p. 34.) Besides the great harbour, the entrance to which was narrowed by piers on each side, there was a smaller one to the south-east of it. Halicarnassus, as already remarked, originally belonged to the Doric hexapolis; but in consequence of some dispute which had arisen, it was excluded from the confederacy. (Herod. i. 144.) During the Persian conquests it was, like all the other Greek towns, compelled to submit to Persia, but does not appear to have been less prosperous, or to have lost its Greek character. While the city was under the dominion of the Persians, Lygdamis set himself up as tyrant, and his descendants, as vassals of the kings of Persia, gradually acquired the dominion of all Caria. Artemisia, the widow of Lygdamis, fought at Salamis in the fleet of Xerxes. The most celebrated among their successors are Mausolus and his wife and sister Artemisia, who, on the death of Mausolus, erected in his honour a sepulchral monument of such magnificence that it was regarded as one of the seven wonders of the ancient world. This Carian dynasty, though subject to Persia, had themselves adopted Greek manners and the Greek language, and had a taste for the arts of Greece. But notwithstanding this, Halicarnassus was faithful to Persia, and was one of the great strongholds of the Persians on that coast, and a chief station of the Persian forces. This, and the gallant defence with which the Halicarnassians defended themselves against Alexander, induced that conqueror, after a protracted siege, to destroy the city by fire. He was, however, unable to take the acropolis Salmacis, in which the inhabitants had taken refuge. (Strab. and Arrian, *l. c.*; Diod. Sic. xvii. 23, foll.; Curtius, ii. 9, foll.) From this blow Halicarnassus never recovered, though the town was rebuilt. (Cic. *ad Quint. Frat.* i. 1.) In the time of Tiberius it no longer boasted of its greatness, but of its safety and freedom from earthquakes. (Tac. *Ann.* iv. 55.) Afterwards the town is scarcely mentioned at all, although the Mausoleum continued to enjoy its former renown. (Const. Porph. *de Them.* i. 14; see the descriptions of it in Plin. xxxvi. 9, and Vitruv. ii. 8.) The course of the ancient walls can still be distinctly traced, and remains of the Mausoleum, situated on the slope of the rock east of Salmacis, and of the arx, as well as the spring Salmacis, still exist. (Hamilton's *Researches*, ii. pp. 34, foll.) Among the numerous temples of Halicarnassus, one of Aphrodite was particularly beautiful. (Diod.; Vitruv. *l. c.*) To us the city is especially interesting as the birthplace of two historians, Herodotus and Dionysius. Some interesting sculptures, brought from *Boudroum*, and supposed to have originally decorated the Mausoleum, are now in the British Museum. (Ross, *Reisen auf den Griech. Inseln*, vol. iv. pp. 30, foll., from which the accompanying plan is taken.) [L. S.]



BOUDROUM, OR HALICARNASSUS.

A. Salmacis, the acropolis.
B. Tombs in the rock.
C. Theatre.
D. Spring Salmacis.
E. The Mausoleum.
F. Gate leading to Mylasa.
G. Hill of the Windmills.
H. Gate leading to Myndus.
I. Palace of the ancient kings.



COIN OF HALICARNASSUS.

HA'LICE. [HALIEIS.]

HALICYAE (Ἀλικύαι: *Eth.* Ἀλικυαῖος, Halicyensis: *Salemi*), a city in the west of Sicily, about midway between the two seas, and 10 miles S. of Segesta. Stephanus of Byzantium correctly describes it as situated between Entella and Lilybaeum. (Steph. B. *s. v.*) Its name frequently occurs in history, and generally in connection with the adjacent cities of Entella and Segesta, but we have no account of its origin: it was probably a Sicanian town, and followed the fortunes of its more powerful neighbours. Hence, when it first appears in history* we find it subject to, or at least dependent on, Carthage, the power of which was at that time predominant in the W. of Sicily. In B. C. 397, when the great expedition of Dionysius caused the greater part of the Carthaginian allies and subjects to revolt, Halicyae was one of the five cities which remained faithful to them, on which account its territory was ravaged by Dionysius. (Diod. xiv. 48.) But the next year the Halicyans were so alarmed at his progress that they concluded a treaty of alliance with him, which, however, they soon broke on the appearance of Himilco in Sicily at the head of a large army, and rejoined the Carthaginian alliance. (Id. xiv. 54, 55.) They are not again mentioned till B. C. 276, during the expedition of Pyrrhus to Sicily, when they followed the example of the Selinuntines and Segestans, and

* The name of the Ἀλικυαῖοι is first found in Thucydides (vii. 32) at the time of the Athenian expedition in Sicily; but is generally considered corrupt: it is certainly difficult to conceive that Halicyae is really the place there meant.

declared themselves in favour of that monarch. (Id. xxii. 10, Exc. H. p. 498.) Again, in the First Punic War they were among the first to imitate the conduct of the Segetans, and, throwing off the Carthaginian yoke, declared themselves on the side of Rome. (Id. xxiii. 5, p. 502.) For this signal service Halicyae was rewarded by the grant of peculiar privileges, which we find its citizens still enjoying in the time of Cicero, who reckons it among the five cities of Sicily which were "sine foedere immunes ac liberae." (*Verr.* iii. 7, 40.) But even this privileged condition did not preserve them from the exactions of Verres. (Ib. ii. 28, iii. 40, v. 7.) From this time we hear little of Halicyae, which appears to have lost its peculiar privileges, and had sunk in the time of Pliny into an ordinary stipendiary town. (Plin. iii. 8. s. 14.) That author is the last who mentions its name. The passage already cited from Stephanus is the only direct authority for the position of Halicyae, but agrees well with what we may gather from Diodorus; and there seems no reason to doubt that the site has been correctly identified by Fazello and Cluverius with that of the modern town of *Salemi*. It stands on a hill in a commanding position, and must have been a place of considerable strength. There are no ancient remains; but the modern, as well as the ancient name, appears to have reference to the *salt* springs in the neighbourhood. It is distant about 20 miles E. from *Marsala* (the ancient Lilybaeum) and 16 N. from the site of Selinus.

It is not improbable that we should read Ἁλικυαίων in Diodorus (xxxvi. 3. p. 531), where he speaks of a Servile outbreak taking place,—*κατὰ τὴν* Ἀγκυλίων *χώραν*,—a name otherwise unknown. In a previous passage of the same author already cited (xiv. 48) the MSS. have Ἀγκυραίων, but there seems no doubt that here the true reading, as suggested by Wesseling, is Ἁλικυαίων. Cluverius, however, contends for the correctness of the old reading, and admits the existence of a city named Ancyra, which he identifies with the Ἄγκιρινα of Ptolemy (iii. 4. § 15). [E. H. B.]

HALICYRNA (Ἁλίκυρνα: *Eth.* Ἁλικυρναῖος), a village of Aetolia, described by Strabo as situated 30 stadia below Calydon towards the sea. Pliny places it near Pleuron. Leake discovered some ruins, midway between *Kurt-aga* (the site of Calydon) and the eastern termination of the lagoon of *Mesolonghi*, which he supposes to be the remains of Halicyrna. (Strab. x. p. 459, sub fin., where the common text has the false reading Λίκυρνα; Scyl. p. 14; Plin. iv. 3; Steph. B. *s. v.*, where it is erroneously called a village in Acarnania; Leake, *Northern Greece*, vol. iii. p. 533.)

HALIEIS (Ἁλιεῖς), the name of a sea-faring people on the coast of Hermionis, who derived their name from their fisheries. (Strab. viii. p. 373.) They gave their name to a town on the coast of Hermionis, where the Tirynthians and Hermionians took refuge when they were expelled from their own cities by the Argives. (Ephor. *ap. Byz. s. v.* Ἁλιεῖς; Strab. viii. p. 373.) This town was taken about Ol. 80 by Aneristus, the son of Sperthias, and made subject to Sparta (ὃς εἶλε Ἁλιέας [not ἁλιέας] τοὺς ἐκ Τίρυνθος, Herod. vii. 137). The district was afterwards ravaged on more than one occasion by the Athenians. (Thuc. i. 105, ii. 56, iv. 45; Diod. xi. 78.) After the Peloponnesian War the Halieis are mentioned by Xenophon as an autonomous people. (Xen. *Hell.* iv. 2. § 6, vi. 2. § 3.)

The district is called ἡ Ἁλιάς by Thucydides (ii. 56, iv. 45), who also calls the people or their town Ἁλιεῖς; for, in i. 105, the true reading is ἐς Ἁλιᾶς, i. e. Ἁλιέας. (See Meineke, and Steph. B. *s. v.* Ἁλιεῖς.) In an inscription we find ἐν Ἁλιεῦσιν. (Böckh, *Inscr.* no. 165.)

Scylax (p. 20) speaks of HALIA (Ἁλία) as a port at the mouth of the Argolic gulf. Callimachus calls the town ALYCUS (Ἄλυκος, Steph. B. *s. v.*), and by Pausanias it is named HALICE (Ἁλίκη), and its inhabitants Halici. (Paus. ii. 36. § 1.) The town was no longer inhabited in the time of Pausanias, and its position is not fixed by that writer. He only says that, seven stadia from Hermione, the road from Halice separated from that to Mases, and that the former led between the mountains Pron and Coccygius, of which the ancient name was Thornax. In the peninsula of *Kranidhi*, the French Commission observed the remains of two Hellenic sites, one on the southern shore, about three miles from Hermione and the same distance from *C. Musáki*, the other on the south-western side, at the head of a deep bay called *Kheli* or *Bizáti*: the former they suppose to represent Halice, and the latter Mases, and, accordingly, these two places are so placed in Kiepert's map. But Leake, who is followed by Curtius, observes that the ruins which the French Commission have named Halice are probably some dependency of Hermione of which the name has not been recorded, since the position is too near to Hermione to have been that of Halice, and the harbour is too inconvenient for a people who were of considerable maritime importance. It is far more likely that such a people possessed the port of *Cheli*, the situation of which at the mouth of the Argolic gulf agrees exactly with the description of Scylax. Mases probably stood at the head of the bay of *Kiládhia*. [MASES.] (Leake, *Morea*, vol. ii. p. 462, *Peloponnesiaca*, p. 286, seq.; Boblaye, *Recherches*, *&c.* p. 61; Curtius, *Peloponnesos*, vol. ii. pp. 461, 579.)

HALIMUS. [ATTICA, p. 327, b.]

HALISARNA (Ἁλίσαρνα or Ἁλασάρνη), a town on the south coast of the island of Cos, near Cape Laceterium. (Strab. xiv. p. 657; comp. Ross, *Reisen auf den Griech. Inseln*, vol. iii. p. 136, and iv. p. 22.) [L. S.]

HALIUSSA (Ἁλιοῦσσα), one of the three small islands lying off the promontory Bucephala in Troezenia in Argolis. (Paus. ii. 34. § 8; Leake, *Peloponnesiaca*, p. 283.)

HALMYRIS (Ἅλμυρις), a salt-lake, south of the southernmost mouth of the Danube. It was properly a part of the Euxine, with which it communicated by a narrow channel. It extended from the town of Istrus in the south, nearly as far as Aegyssus on the Danube. On its western coast existed a town of the name of Halmyris. (Plin. iv. 24; Procop. *de Aed.* iv. 7; Philostorg. x. 10; Niceph. *Hist. Eccles.* xii. 29.) [L. S.]

HALO'NE (Ἁλόνη: *Alonì*), an island in the Propontis, south of Proconnesus. It was also called Neuris and Prochone (Steph. B. *s. v.*; Plin. v. 44), and is probably the same as the island Elaphonesus mentioned by Scylax (p. 35), who notices its excellent harbour, which still exists. [L. S.]

HALONNE'SUS (Ἁλόννησος: *Eth.* Ἁλοννήσιος), an island in the Aegaean sea, lying off the southern extremity of the Magnesian coast in Thessaly. The possession of this island gave rise to a dispute between Philip and the Athenians in B. C. 343,

and is the subject of an oration which is included among the works of Demosthenes, but which was ascribed, even by the ancients, to Hegesippus, who was the head of the embassy sent by the Athenians to Philip to demand restitution of Halonnesus. [See *Dict. of Biogr.* Vol. I. p. 989.] Halonnesus lies between Sciathus and Peparethus, and appears to be the same island as the one called SCOPELUS (Σκόπελος) by Ptolemy (iii. 13. § 47) and Hierocles (p. 643, Wessel.), which name the central one of these three islands still bears. Strabo (ix. p. 436) speaks of Sciathus, Halonnesus, and Peparethus without mentioning Scopelus; while in the lists of Ptolemy and Hierocles the names of Sciathus, Scopelus, and Peparethus occur without that of Halonnesus. Halonnesus is also mentioned by Pliny (iv. 12. s. 23), Mela (ii. 7), and Stephanus B. (*s. v.*); but they do not speak of Scopelus. The modern island of *Skopelo* is one of the most flourishing in the Aegaean, in consequence of its wines, which it exports in large quantities. (Leake, *Northern Greece*, vol. iii. p. 111, seq.; Fiedler, *Reise durch Griechenland*, vol. ii. p. 13, seq.)

HALUS or ALUS (ὁ or ἡ Ἅλος, Ἅλος: *Eth.* Ἁλεύς), a town of Phthiotis in Thessaly, mentioned by Homer. (*Il.* ii. 682.) It is described by Strabo as situated near the sea, at the extremity of Mount Othrys, above the plain called Crocium, of which the part around Halus was called Athamantium, from Athamas, the reputed founder of Halus. (Strab. ix. pp. 432, 433.) Strabo also says that the river Amphrysus, on the banks of which Apollo is said to have fed the oxen of Admetus, flowed near the walls of Halus. [AMPHRYSUS.] Halus is likewise mentioned by a few other writers. (Herod. vii. 173; Dem. *de Fals. Leg.* p. 392; Mela, ii. 3; Plin. iv. 7. s. 14.) Leake places Halus at *Kefúlosi*, which is situated at a short distance from the sea on a projecting extremity of Mt. Othrys above the Crocian plain, exactly as Strabo has described. "A Hellenic citadel occupied the summit of the projecting height; and remains of the walls are seen also on the northern slope of the hill, having short flanks at intervals, and formed of masonry which, although massive, is not so accurately united as we generally find it in the southern provinces of Greece. The walls may be traced also on the descent to the south-east, and seem to have been united at the foot of the hill to a quadrangular inclosure situated entirely in the plain, and of which the northern side followed the course of the stream, and the western the foot of the height. The walls of this lower inclosure are nine feet and a half thick, are flanked with towers, and their masonry, wherever traceable, is of the most accurate and regular kind; two or three courses of it still exist in some places." (Leake, *Northern Greece*, vol. iv. p. 336.)

HALUS, a small place in Assyria, probably in the neighbourhood of Artemita, mentioned only by Tacitus (*Ann.* vi. 41). [V.]

HALYCUS (Ἅλυκος: *Platani*), a considerable river of Sicily, which rises nearly in the centre of the island, and flows towards the SW. till it enters the sea close to the site of Heracleia Minoa. Its name was evidently derived from the salt or brackish quality of its waters, a circumstance common to those of the *Platani* and of the *Fiume Salso* (the ancient Himera), and arising from the salt springs which abound in this part of Sicily. It obtained considerable historical importance from the circumstance that it long formed the eastern boundary of the Carthaginian dominions in Sicily. This was first established by the treaty concluded, in B.C. 383, between that people and Dionysius of Syracuse (Diod. xv. 17): and the same limit was again fixed by the treaty between them and Timoleon (Id. xvi. 82). It would appear, however, that the city of Heracleia, situated at its mouth, but on the left bank, was in both instances retained by the Carthaginians. The Halycus is again mentioned by Diodorus in the First Punic War (B.C. 249), as the station to which the Carthaginian fleet under Carthalo retired after its unsuccessful attack on that of the Romans near Phintias, and where they awaited the approach of a second Roman fleet under the consul L. Junius. (Diod. xxiv. 1.; Exc. Hoesch. p. 508.) Polybius, who relates the same events, does not mention the *name* of the river (Polyb. i. 53): but there is certainly no reason to suppose (as Mannert and Forbiger have done) that the river here meant was any other than the well-known Halycus, and that there must therefore have been two rivers of the name. Heracleides Ponticus, who mentions the landing of Minos in this part of Sicily, and his alleged foundation of Minoa, writes the name Lycus, which is probably a mere false reading for Halycus. (Heracl. Pont. § 29, ed. Schneidewin.) Though a stream of considerable magnitude and importance, it is singular that its name is not mentioned by any of the geographers. [E. H. B.]

HALYS (Ἅλυς, sometimes Ἄλυς: *Kisil Irmak*, i. e. the "red river"), the principal river of Asia Minor, has its sources in the Armenian mountains which form the boundary between Pontus and Armenia Minor, that is, at the point where the heights of Scoedises and Antitaurus meet. (Herod. i. 72; Strab. xii. p. 546; Dionys. Perieg. 786; Ov. *ex Pont.* iv. 10. 48.) At first its course has a south-western direction, traversing Pontus and Cappadocia; but in the latter country it turns to the north, and, continuing in a north-eastern direction, discharges itself by several mouths into the Euxine, the latter part of its course forming the boundary between Paphlagonia in the west, and Galatia and Pontus in the east. (Strab. xii. p. 544; Ptol. v. 4. § 3; Arrian, *Peripl.* 16.) According to Strabo, the river Halys received its name from the salt-works in its vicinity (pp. 546, 561); but this is probably incorrect, as the name is often written, without the aspiration, Alys (Eustath. *ad Dionys. Per.* 784). Pliny (vi. 2), making this river come down from Mount Taurus and flow at once from south to north, appears to confound the Halys with one of its tributaries (*Iechel Irmak*). According to Xenophon (*Anab.* v. 6. § 9), the breadth of the Halys is at least 2 stadia. At the time of the greatness of the Lydian empire the Halys formed the boundary between it and Persia, and on its banks Cyrus gained the decisive victory over Croesus. (Herod. i. 53, 75, 84; Justin, i. 7; Cic. *de Div.* ii. 56; Lucan, iii. 272.) The importance of the river is attested by the fact that Asia is frequently divided by it into two parts, *Asia cis* and *Asia trans Halym*. (Strab. xii. p. 534, xvii. p. 840.) Respecting the present condition of the river, see Hamilton's *Researches*, vol. i. pp. 297, 324, 411, vol. ii. p. 240 [L. S.]

HAMAE, a place in Campania, between Capua and Cumae, where the Capuans were in the habit of assembling annually for a solemn religious festival; an occasion of which they endeavoured to make use during the Second Punic War (B.C. 215) to reduce

the Cumaeans under their subjection, but their plans were frustrated and they themselves put to the sword by the Roman consul Sempronius Gracchus. (Liv. xxiii. 35.) Livy, who is the only author that mentions Hamae, tells us that it was 3 miles from Cumae; but the exact site cannot be determined. [E. H. B.]

HAMA'XIA (Ἁμαξία), a small town in the western part of Cilicia Aspera. (Strab. xiv. p. 669.) It had a good roadstead for ships, and excellent cedars for ship-building. (Lucan, viii. 259.) Hamaxia is perhaps the same place as Anaxium (*Stadiasm. Mar. Magni*, § 188), which, however, is placed west of Coracesium, so that it would belong to Pamphylia. (Comp. Leake, *Asia Minor*, p. 197.) [L. S.]

HAMAXITUS (Ἁμαξιτός), a town on the south-western coast of Troas, 50 stadia south of Larissa, and close to the plain of Halesion. It was probably an Aeolian colony, but had ceased to exist as early as the time of Strabo. (Scyl. p. 36; Thucyd. viii. 101; Xenoph. *Hellen.* iii. 1. § 13; Strab. x. p. 473, xiii. pp. 604, 612, 613.) According to Aelian (*Hist. An.* xii. 5), its inhabitants worshipped mice, and for this reason called Apollo, their chief divinity, Smintheus (from the Aeolian σμίνθα, a mouse). Strabo relates the occasion of this as follows: When the Teucrians fled from Crete, the oracle of Apollo advised them to settle on the spot where their enemies issued from the earth. One night a number of field-mice destroyed all their shields, and, recognising in this occurrence the hint of the oracle, they established themselves there, and called Apollo Smintheus, representing him with a mouse at his feet. During the Macedonian period, the inhabitants were compelled by Lysimachus to quit their town and remove to the neighbouring Alexandria. (Comp. Steph. B. *s. v.*; Plin. v. 33.) No ruins of this town have yet been discovered (Leake, *Asia Minor*, p. 273); but Prokesch (*Denkwürdigk.* iii. p. 362) states that architectural remains are still seen near Cape Baba, which he is inclined to regard as belonging to Hamaxitus.

Another town of the same name is mentioned by Pliny (v. 29) as situated in Caria, on the north coast of the Cnidian Chersonesus. [L. S.]

HAMAXO'BII (Ἁμαξόβιοι, Ptol. iii. 5. § 19; Iamblich. *de Abstin.* iii. 15; Pomp. Mel. ii. 1. § 2; Plin. vi. 12; Steph. B. *s. v.* Ἄβιοι), a people of Sarmatia, situated to the E. of the Scythian Alauni, who wandered with their waggons along the banks of the *Volga*, and belonged to the Sarmatian stock. (Schafarik, *Slav. Alt.* vol. i. p. 204.) [E. B. J.]

HAMAXOECI (Ἁμάξοικοι, Eustath. ad *Hom. Il.* xiii. 5; Hesiod. *ap. Strab.* vii. p. 302; Herod. iv. 46; Aesch. *Prom.* 709; Strab. ii. p. 87, vii. p. 209, xi. p. 492). This name was applied by the ancients to the Nomadic hordes who roamed over the N. E. of Europe, neither sowing nor planting,—but living on food derived from animals, especially mares' milk, and cheese,—and moved from place to place, carrying their families in waggons covered with wicker and leather, in the same manner as the Tartars of the present day. [E. B. J.]

HAMMANIENTES, a Libyan tribe beyond the Macae, who dwelt 12 days' journey W. of the Greater Syrtis in an oasis of the sandy desert, and made their houses partly of stone, and partly of rock-salt cut from the hills by which they were surrounded. (Plin. v. 5.) Solinus (28) calls them AMANTES. Mannert supposes them to be the ATARANTES of Herodotus. [P. S.]

HANNIBALIS CASTRA. [CASTRA HANNIBALIS.]

HARENATIO. [ARENACUM.]

HARMA (Ἅρμα: *Eth.* Ἁρματεύς). 1. An ancient town of Boeotia, mentioned by Homer, which is said to have been so called, either because the chariot of Adrastus broke down here, or because the chariot of Amphiaraus disappeared in the earth at this place. (Didym. and Eustath. *ad Il. l. c.*; Strab. ix. p. 404; Paus. ix. 19. § 4, comp. i. 34. § 2; Steph. B. *s. v.*) Strabo describes it as a deserted village in the territory of Tanagra near Mycalessus; and Pausanias speaks of the ruins of Harma and Mycalessus as situated on the road from Thebes to Chalcis. Aelian (*V. H.* iii. 45) speaks of a lake called Harma, which is probably the one now called *Moritzi* or *Paralimni*, to the east of Hylica. [BOEOTIA, p. 413, b.] The exact site of Harma is uncertain. It is supposed by Leake to have occupied the important pass on the road from Thebes to Chalcis, leading into the maritime plain. (Leake, *Northern Greece*, vol. ii. p. 251.)

2. A fortress in Attica. [ATTICA, p. 329, b.]

HARMATE'LIA (τὰ Ἁρματήλια, Diod. xvii. 102), a place probably in the *Panjáb*, which Diodorus describes as the last of the cities of the Brachmanes which fell into the hands of Alexander the Great. The people were a very warlike race, and made a gallant stand. They made use of poisoned arrows. See also Strabo (xv. p. 723), who does not, however, mention this place by name, though he alludes to an incident which, according to Diodorus, happened there. The exact position of this place has not been determined; but it was most likely in the territory of the Malli (now *Multán*). [V.]

HARMATO'TROPHI, one of several small tribes who are mentioned by Pliny (vi. 16) as living at the foot of the Indian Caucasus between the Mardi and Bactri. [V.]

HARMATHUS (Ἁρμαθοῦς), a town on the north coast of the bay of Adramyttium, on the east of Cape Lectum; it is mentioned only by Thucydides (viii. 101) as opposite to the town of Methymna in Lesbos. It cannot have had any connection with Cape Amathus, which was situated much further south (Strab. xiii. p. 622), and is probably the same as Cape Canae. [CANAE.] [L. S.]

HARMOZEIA (Ἁρμόζεια, Arrian, *Ind.* c. 33; Armuzia, Plin. vi. 23. s. 27), the district surrounding Harmuza, the port at which Nearchus's fleet arrived on their return from India, and which was situated in the SE. corner of Carmania. There can be no doubt that the name of the district Harmozeia, of the port Harmuza, and of the promontory Harmozon at the entrance of the harbour, are all derived from the name of the Persian good spirit *Hormuzd* or Auramazda, which name has been preserved in the present *Ormuz*, the name of an island off the site of the former port. The neighbouring land is now called *Moghistán*. The Anamis or Andanis flowed through Harmozeia into the sea at Harmuza. Its present name is *Ibrahim Rúd*. [V.]

HARMOZICA. [ARAGUS.]

HARMOZON PROM. (Ἅρμοζον ἄκρον, Ptol. vi. 8. § 5; Strab. xvi. p. 765), a promontory at the entrance of the Persian gulf, on the N. or Carmanian side of it, just at the part where the sea between Arabia and Asia is most narrow. Eratosthenes (*ap.* Strab. *l. c.*) and Ammianus (xxiii. 6) both assert that the coast of Arabia can be plainly seen from this point. The promontory may perhaps be repre-

sented by the modern *C. Bombareek*, nearly opposite to *C. Mussendom*. [V.]

HARMU'ZA (Ἁρμουζα πόλις, Ptol. vi. 8. § 5), the capital of the district which Arrian has called Harmozeia. There seems to be some doubt whether there is any present representative of this place along the coast. The only place which now bears the name of Ormus is an island off the mouth of the Anamis, to which it has been conjectured by D'Anville that the inhabitants of the coast must have fled shortly after the time of Timúr. The modern history of this island is well known. It was taken by Albuquerque in 1507, and held with great commercial prosperity by the Portuguese till Shah Abbás, aided by the English, took it from them in 1622. While *Ormuz* lasted, the Portuguese had an emporium second to none but Goa. Shah Abbás built on the opposite coast *Bender-Abbassi*, and tried to win for it the commerce which *Ormuz* had possessed. In this, however, he signally failed, and both places are now utterly ruined and abandoned. (Vincent, *Voy. of Nearchus*, vol. i. pp. 324—334.) [V.]

HAROSHETH (Ἀρισώθ), mentioned only in *Judges* (iv. 2, 13, 16) as the royal garrison of Jabin king of Canaan. In all these passages it is called Harosheth of the Gentiles, and was obviously situated in the northern part of Palestine, called "Galilee of the nations." (*Is.* ix. 1.) It was probably situated in the tribe of Naphtali, between Kadesh Naphtali, and HAZOR, the capital of Jabin [HAZOR]. As the name signifies *wood* in the Aramaean, the fortress is supposed by some to have been situated in a woody district. The name is regarded as an appellative by the Chaldee paraphrast, whose translation for "Harosheth of the Gentiles" is equivalent to "in fortitudine (in munitione) arcium gentium." (Rosenmüller in Jud. iv. 2.) [G. W.]

HARPAGEIA (τὰ Ἁρπαγεῖα), a district between Priapus and Cyzicus, about the mouth of the river Granicus in Mysia, whence Ganymede is said to have been carried off. (Strab. xiii. p. 587.) Thucydides (viii. 107) also mentions a town Harpagion, which is otherwise unknown. (Comp. Steph. B. *s. v.* Ἁρπάγια.) [L. S.]

HA'RPASA (Ἅρπασα: *Eth.* Ἁρπασεύς), a town in Caria, on the eastern bank of the river Harpasus, a tributary of the Maeander. (Ptol. v. 2. § 19; Steph. B. *s. v.*; Plin. v. 29; Hierocl. p. 688.) The ruins found opposite to *Nasli*, at a place called *Arpas Kalessi*, undoubtedly belong to Harpasa. (Fellowes, *Discov. in Lyc.* p. 51; Leake, *Asia Minor*, p. 249; Richter, *Wallfahrten*, p. 540.) Pliny mentions a wonderful rock in its neighbourhood, which moved on being pressed with a finger, but did not yield to the pressure of the whole body. [L. S.]

HA'RPASUS (Ἅρπασος: *Harpa*), a river of Caria, flowing from south to north, and emptying itself into the Maeander. (Plin. v. 29; Steph. B. *s. v.* Ἅρπασα; Quint. Smyrn. *Posthom.* x. 144.) In the war against Antiochus the Romans encamped on its banks. (Liv. xxxviii. 13.) [L. S.]

HA'RPASUS (Ἅρπασος: the reading Ἅρπαγος, in Diod. Sic. xiv. 29, is faulty), a river which the Ten Thousand crossed (400 feet broad) from the territory of the Chalybes, who were separated from the Scythini by this river. (Xen. *Anab.* iv. 7. § 17.) This river, which has been identified by several writers with the *Arpa-Chái*, a northern affluent of the Araxes, and forming the E. boundary of *Kars*, is more probably represented by the *Tchórúk-Sú* (*Jorák*), as Colonel Chesney (*Exped. Euphrat.* vol. ii. p. 231) and Mr. Grote (*Hist. of Greece*, vol. ix. p. 161) suppose. [E. B. J.]

HARPINA or HARPINNA (Ἅρπινα, Ἅρπιννα: *Eth.* Ἁρπιναῖος), a town of Pisatis (Elis) situated on the right bank of the Alpheius, on the road to Heraea, at the distance of 20 stadia from the hippodrome of Olympia. (Lucian, *de Mort. Peregr.* 35.) Harpina is said to have been founded by Oenomaus, who gave it the name of his mother. The ruins of the town were seen by Pausanias. According to Strabo, Harpina stood upon the stream Parthenias; according to Pausanias, upon one called Harpinates. The ruins of the town stand upon a ridge a little northward of the village of *Miráka*: there are two small rivulets on either side of the ridge, of which the eastern one appears to be the Parthenias, and the western the Harpinates. (Strab. viii. pp. 356, 357*; Paus. vi. 20. § 8; Steph. B. *s. v.*; Leake, *Morea*, vol. ii. p. 211, *Peloponnesiaca*, p. 218.)

HARPIS FL. (Ἅρπις, Ptol. iii. 10. § 14), a river of Sarmatia Europaea, probably the same as the *Kugal'nik* in *Bessarabia*. There was a people called the HARPII (Ἅρπιοι, Ptol. iii. 10. § 13) in the district about this river. [E. B. J.]

HARPLEIA (Ἁρπλεια), a place in Laconia upon the slopes of Mt. Taygetus, but at the entrance of the plain. Leake places it at the village of *Xerokambi*. (Paus. iii. 20. § 7; Leake, *Peloponnesiaca*, p. 361.)

HARUDES, a German tribe in the army of Ariovistus in his war with Caesar, of whom 24,000 had crossed over into Gaul and established themselves there. (Caes. *B. G.* i. 31, 37, 51.) Some writers suppose that these Harudes are the same as the *Charudes* (Χαροῦδες) mentioned by Ptolemy (ii. 11. § 12) among the inhabitants of the Chersonesus Cimbrica. If this be admitted, the army of Ariovistus would have consisted of tribes from the most distant parts of Germany, and its great numbers would cease to be matter of surprise. [SUEVI.] The Harudes are also mentioned in the Monumentum Ancyranum. (Comp. Wersebe, *Die Völker u. Völkerbündnisse*, p. 230.) [L. S.]

HASSI. In Pliny (iv. 17) some texts place after the Bellovaci, a people of Belgica, another people named Hassi, or, as some editions have it, Bassi. Harduin omits the name, and he does not say that any MS. has it. D'Anville mentions a forest named *Haiz*, or *Hez*, in a canton of the diocese of *Beauvais*, or the country of the Bellovaci; and he would therefore keep Hassi in Pliny's text. [G. L.]

HASTA. [ASTA.]

HATERA, a station on the road from Dium to Beraea, 12 M. P. from the former (*Peut. Tab.*), and identified with *Katerina*, to the S. of Pydna. (Leake, *Northern Greece*, vol. iii. p. 424.) [E. B. J.]

HAURAN, AURANI'TIS (Αὐρανῖτις, Ἀβρανῖτις), the name given by Josephus to the country called Ituraea by St. Luke (iii. 1), as is evident from the fact that, neither in his description of the tetrarchy of Philip, nor elsewhere, does Josephus make any mention of Ituraea, but substitutes Auranitis. Thus he states that Augustus granted Auranitis, together with Batanaea and Trachon to Herod the Great, on whose death he assigned them to Philip. (*Ant.* xv. p. 10. § 1, xvii. 13. § 4; *B. J.* ii. 6. § 3.) It describes the great desert tract south of Damascus, still called *the Hauran*, and comprehended by Ptolemy under the names of

* Strabo in this passage confounds Φηραία with Ηραία.

Arabia Petraea and Deserta (v. 17. § 19), the Palestina Tertia of the Ecclesiastical annals (Reland, pp. 205. 212). Ptolemy, however, makes Auranitis a district of Babylonia, contiguous to the Euphrates. (Id. 20.)

The district is more correctly described by Strabo, as lying to the south of the two Trachons (*δύο λεγόμενοι Τράχωνες*), consisting of inaccessible mountains, inhabited by a mixed people of Ituraeans and Arabs, a wild and predatory race of villains, a terror to the agricultural inhabitants of the plains. They dwelt in deep caves of such extent, that one could hold 4000 men, in their incursions on the Damascenes, and in their ambuscades against the caravans of merchants from Arabia Felix. But the most formidable band under the noted chief Zenodorus, had been dispersed by the good government of the Romans, and by the security afforded by the garrisons maintained in Syria. (Strabo, xvi. p. 756.) A comparison of this description of Ituraea by the classical geographer, with Josephus's account of Trachonitis and the doings of the robber-chief Zenodorus and his Arabs (*Ant.* xv. 10. § 1, 2), exhibits many striking points of resemblance; and there is an amusing account given by William of Tyre of these very caves between Adraa and Bozra, into whose narrow mouths the thirsty travellers would let down their water-skins, in the hope of finding a supply of water; but drew back the curtailed rope, minus the skins, which had been seized and appropriated by the robbers concealed in the caves. (*Hist.* xv. 10.) The marauding inhabitants of this wild country at the present day keep up the character of their predecessors; and their daring attacks upon the caravans of pilgrims on the annual Haj, are scarcely repressed by a numerous escort of regular troops. The extent of the modern Hauran is thus described by Burckhardt: "The *Haouran* comprises part of Trachonitis and Ituraea, the whole of Auranitis, and the northern districts of Batanaea. . . . The flat country, south of *Jebel Kessoue*, east of *Jebel el Sheikh*, and west of the *Hadj* road, as far as *Kasem*, or *Nowa*, is called *Djedour*. The greater part of Ituraea appears to be comprised within the limits of *Djedour*." (*Travels in Syria.*) The whole district abounds in ruins; and the frequent Greek inscriptions, not only at Bozra, its ancient capital, but in numerous other towns and villages, prove it to have been thickly inhabited in former times, and well garrisoned by Roman soldiers; thereby illustrating and confirming the remark of Strabo above cited, concerning the greater security of the country while under imperial rule. Many of the inscriptions were copied by Burckhardt. (*Syria*, pp. 59—118. 215—234.) The name Hauran (of which Auranitis is only the classical form) is supposed to be derived from the town mentioned by the prophet Ezekiel as in the vicinity of Damascus (xlvii. 16. 18), where the LXX. write *Αὐρανίτιδος*.

The name Ituraea is supposed to be derived from the Ishmaelite patriarch Jetur, or Ittur (1 *Chron.* i. 31); and the Alexandrine version of the LXX. reads *Ἰτουραῖοι*, in 1 *Chron.* v. 19, a passage which, as Reland remarks, enables us to fix the position of Ituraea to the east of the land of Israel; for the Hagarites, to whom Jetur belonged, were dispossessed by the Reubenites who "dwelt in their tents throughout all the east of the land of Gilead" (v. 10) "unto the entering in of the wilderness from the river Euphrates" (v. 9). (Reland, *Palaestina*, p. 106.) Forster (*Arabia*, vol. i. pp. 309—311) further identifies the modern name *Jedour* with the patriarchal Jetur. [G. W.]

HAVILAH (*Εὐιλάτ*), the land encompassed by the Pison, the first-named of the four rivers of Eden, abounding in gold of a fine quality, in "bdellium and the onyx stone." (*Genes.* ii. 11, 12.) Its situation is further fixed as the eastern limit of the Ishmaelite Bedouins, as Sheer was their western limit. (*Gen.* xxv. 18.) They seem to have been subsequently dispossessed by the Amalekites, who have the same limits assigned to them in 1 *Sam.* xv. 7. [AMALEKITAE.] It doubtless derived its name from Havilah the son of Cush (*Gen.* x. 7), by whose descendants the district was first peopled, not from the later Joktanite patriarch of the same name (x. 29).

"The land of Havilah mentioned in *Genesis*, and there described as encompassed, or inclosed rather, by the river Pison, has been assigned, by consent of the learned, as the first and chief settlement of the son of Cush, and identified with the province, on the Persian Gulf, now denominated *Hagar* or *Bahrein*; a district anciently watered, as we gather from the concurrent testimonies of Pliny, and the Portuguese traveller Peneira, by a branch of the Euphrates, which, diverging from the course of its other channels, ran southward parallel with the gulf, and fell into it nearly opposite to the *Bahrein* islands. A direct proof, unnoticed by preceding writers, that this region once bore the name of Havilah, is furnished by the fact, that the principal of the *Bahrein* islands retains to this day the original name of that of *Aval*." (Forster, *Geogr. of Arabia*, vol. i. pp. 40, 41.) Mr. Forster then traces this patriarchal name through its various modifications (as Dr. Wells had done before, though not so fully) in the classical geographers, and shows clear examples of it, under its several idiomatic changes, from the head of the Persian Gulf to its mouth, both in Ptolemy and Pliny, and in the modern geography of the country; and that the great tribe or people intended under those denominations, formed in the time of those geographers, and continue to compose at the present day, a chief part of the population of the Havilah of Scripture, the modern province of *Hagar* or *Bahrein*. (Ib. pp. 41—54.) He accounts for the modern name of the district of Havilah, by the fact already noted, that the Ishmaelite Arabs had dispossessed the ancient Cushite race, and imposed on the conquered territory the name of their mother Hagar. (Vol. i. pp. 199, 200.) [G. W.]

HAZEZON-TAMAR. [ENGEDI.]

HAZOR (*Ἀσώρ*), the royal city of the most powerful Canaanitish nation in the north of Palestine at the period of the entrance of the Israelites. It was the capital of king Jabin, and head of a confederacy against Joshua; on which account he made an example of it, exterminating its inhabitants, and destroying it alone with fire. (*Josh.* xi. 1—14.) It had recovered its independence and importance at the commencement of the period of the Judges, about two centuries and a half later, when we find it still the royal residence of the Canaanite king, Jabin, —a name signifying *wise*, which seems to have been the common designation of the sheikhs of Hazor, as *righteous* was of the Jebusite kings. It does not appear that Hazor was again taken on this occasion after the defeat of Sisera by Deborah and Barak. (*Judges*, iv. v.) Nor is it all clear that the town

of that name mentioned in the later books of Holy Scripture is identical with the Canaanitish capital, the site of which was recovered by the writer in 1843, still called by the same name, and situated on a hill above Banias, a little to the east of the ruins of the Castle of Banias, commanding the Damascus road. [G. W.]

HEBOSO. [HEBUDES.]

HEBRAEI. [PALESTINA.]

HEBROMAGUS, a place in Southern Gallia, which the Jerusalem Itinerary places on the road from Tolosa (*Toulouse*) to Carcaso (*Carcassonne*), and 14 M. P. short of *Carcassonne*. The Table gives the same distance, or some critics read the same distance in the Table by changing xvii. to xiiii. D'Anville supposes Hebromagus to be a place called *Bram*. Hebromagus is mentioned in the Epistolae of Ausonius to Paullinus (xxii. 35; xxiv. 124); and if there was only one Hebromagus, it is the place mentioned in the Itineraries. [G. L.]

HEBRON (Χεβρών, LXX., Joseph.), a very ancient city of Palestine, situated in a mountainous district, 22 Roman miles south of Jerusalem. (Euseb. *s. v.* Ἀρκώ.) Its original name was Kirjath-Arba, or the city of Arba, so called from Arba, a chief of the Anakim, who dwelt in this neighbourhood. (*Gen.* xxiii. 2; *Josh.* xiv. 15; *Judg.* i. 10; Joseph. *Ant.* xiv. 15.) It was frequently the residence of Abraham, Isaac, and Jacob, who were buried here in the cave of Macpelah, which Abraham purchased of the sons of Heth. (*Gen.* xxiii. 2, seq.) Upon the conquest of Palestine by the Israelites, Hebron was given by Joshua to Caleb, who expelled the Anakim from the district. (*Josh.* xiv. 13—15, xv. 13, 14; *Judg.* i. 20.) It was afterwards appointed one of the cities of refuge. (*Josh.* xx. 7.) Hebron was the residence of David, as king of Judah, for seven years and a half. (2 *Sam.* ii. 1, v. 5.) It was fortified by Rehoboam (2 *Chron.* xi. 10); and was occupied by the Jews after their return from captivity (*Nehem.* xi. 25). It afterwards fell into the hands of the Idumaeans, from whom it was recovered by Judas Maccabaeus. (1 *Macc.* v. 65; Joseph. *Ant.* xii. 8. § 6, *B. J.* iv. 9. § 7.) It was taken and burnt by the Romans in the great Jewish War. (Joseph. *B. J.* iv. 9. § 9.) The modern town is called *El Khulil*, "the friend" of God, the name given by the Moslems to Abraham. Here are shown the tombs of the patriarchs, of which an account is given by modern travellers. Outside the town are two reservoirs for rain-water, evidently of great antiquity, one of which is probably the "pool in Hebron" mentioned in the history of David. (2 *Sam.* iv. 12.)

HEBRUS (Ἕβρος: *Maritza*), the principal river of Thrace, has its sources near the point where mount Scomius joins mount Rhodope, in the north-western corner of Thrace. Its course at first has a south-eastern direction; but below Adrianopolis it takes a south-western turn, and continues to flow in that direction until it reaches the Aegaean near Aenos. (Thucyd. ii. 96; Plin. iv. 18; Aristot. *Meteor.* i. 13.) The tributaries of the Hebrus are so numerous and important, that it becomes navigable even at Philippolis, while near its mouth it becomes really a large river. (Herod. vii. 59.) Near its mouth it divides itself into two branches, the eastern one of which forms lake Stentoris. (Herod. vii. 58; Acropolita, p. 64.) The most important among its tributaries are the Suemus, Arda, Artiscus, Tonsus, and Agrianes. About Adrianople the basin of the Hebrus is very extensive; but south of that city it becomes narrower, the mountains on both sides approaching more closely to the river. During the winter the Hebrus is sometimes frozen over. (Comp. Herod. iv. 90; Polyb. xxxiv. 13; Eurip. *Herc. Fur.* 386; Strab. vii. pp. 322, 329, xiii. p. 590; Ptol. iii. 11. § 2; Arrian, *Anab.* i. 11; Mela, ii. 2; Virg. *Ecl.* x. 65, *Georg.* iv. 463, 524; Val. Flac. ii. 515, iv. 463, viii. 228.) [L. S.]

HEBUDES, the *Hebrides* off Britain, mentioned by Pliny, Solinus, and in the Cosmography ascribed to Aethicus. The notices are as follows:—"Sunt autem xl. Orcades modicis inter se discretae spatiis. Septem Acmodae et xxx. Hebudes." (Plin. iv. 30.) "A Caledoniae promontorio Thylen petentibus, bidui navigatione perfecta, excipiunt Hebrides insulae, quinque numero, quarum incolae nesciunt fruges, piscibus tantum et lacte vivunt. Secundam a continenti stationem Orcades praebent: sed Orcades ab Hebudibus porro sunt septem dierum, totidemque noctium cursu, numero tres. Vacant homine: non habent silvas: tantum junceis herbis inhorrescunt. Ab Orcadibus Thylen usque v. dierum et noctium navigatio est." (Solin. c. 23.) The *Cosmography* merely gives the form Heboso, as applied to an island or archipelago off Britain. The difficulties raised by the text of Solinus apply to the geography of the *Orkneys*, *Shetlands*, and *Faroe* Isles, to some of which he has transferred the name Hebrides. [For this, see ORCADES.] The difficulties in the text of Pliny lie in the difference between the Acmodae and the Hebudes. It is only clear that one word means the islands west, the other, the islands east, of the Minch. Now *either* group will give us seven larger and twenty-three smaller islands, neither having so many as thirty islands of any considerable magnitude, and neither having so few as seven, if the smaller members of the group are included. Without deciding which are the Hebrides, and which the Acmodae, we may say that, on one side, we have *Lewis* (with *Harris*), *North Uist*, *Benbecula*, *South Uist*, *Barra*, &c.—on the other, *Skye*, *Rum*, *Tiree*, *Coll*, *Mull*, *Jura*, *Islay*, &c. [R. G. L.]

HECALE. [ATTICA, p. 330, b.]

HECATO'MPEDUM (Ἑκατόμπεδον, Ptol. iii. 14. § 7), a town in the interior of Chaonia in Epeirus; probably situated in the vale of the *Sukha*, above *Libókhovo*. (Leake, *Travels in Northern Greece*, vol. iv. p. 120.) [E. B. J.]

HECATO'MPYLOS (Ἑκατόμπυλος, Strab. xi. p. 514; Ptol. i. 12. § 5, viii. 21. § 16; Ἑκατόμπυλον βασίλειον, Ptol. vi. 5. § 2; Steph. B.), a town of some importance in Parthia, and one of the capitals of the Arsacidan princes. There is, however, great doubt where it was situated, the distances recorded by ancient writers not corresponding accurately with any known ruins. According to Strabo (xi. p. 514), it was 1960 stadia (about 224 miles) from the Pylae Caspiae, and, as we may infer from the passage, in the direction of India, eastward; while Ptolemy places it on the same parallel of latitude (N. 37°) as Rhodes. Again, Pliny makes the same distance to be only 133 Roman (or about 122 English) miles. It has been supposed that *Damgham* corresponds best with this place; but *Damgham* is too near the Pylae Caspiae: on the whole, it is probable that any remains of Hecatompylos ought to be sought in the neighbourhood of a place now called *Jah Jirm*. (Cf. Burne, *Travels*, vol. ii. p. 129; Frazer, *Khorassan*, Append. p. 118; Wilson, *Ariana*, p. 171.) The place itself was of

ancient date, and is stated to have been a distinguished city when Alexander marched through Parthia (Curtius, vi. 2; cf. Diod. xvii. c. 75), though it is clear that it was not, as Curtius states, founded by the Greeks. Polybius affirms that it derived its name from its position in a locality where many roads met (x. 25). Appian asserts that Hecatompylos, in common with many other cities in Asia, derived its Greek name from Seleucus. (*Syr.* c. 57.) In the second century A. D., when Isidorus of Charax wrote his Itinerary, Hecatompylos had apparently ceased to exist, or perhaps, as Mannert (v. 2. p. 76) has conjectured, had given up its Greek name. Isidore calls Sauloe the chief place of Parthia in his day; hence Mannert has suggested, though we think without much reason, that this was the native form of the Greek Hecatompylos. [V.]

HECATO'MPYLOS AFRICAE. [CAPSA.]

HECATONNE'SI (Ἑκατόννησοι: *Musconisi*), a group of islands in the bay of Adramyttium, between Lesbos and the mainland. Their name, apparently from ἕκατον, a hundred, seems only in a general way to allude to the great number of islands, which is stated by some to have been twenty, and by others forty. (Diod. Sic. xiii. 77; Steph. B. *s. v.*) According to Strabo (xiii. p. 618), however, the name Hecatonnesi signified "the islands of Apollo," from his surname Ἕκατος, "the far-darter." [L. S.]

HEDUI. [AEDUI.]

HEDY'LIUM. [BOEOTIA, p. 412, a.]

HEDYPHON (Ἡδυφών, Strab. xvi. p. 744), a river of Susiana, which flowed into the Eulaeus, on which stood a town called Seleuceia. It is probably that now called the *Djerrahi*. Pliny (vi. 27. s. 31.) speaks of a river which he calls the Hedypnus, and which is most likely the same as the Hedyphon. [V.]

HELCE'BUS (Ἕλκηβος, or Ἥλκηβος). Ptolemy (ii. 9. § 18) mentions Elcebus as one of the two towns of the Tribocci on the Rhine: the other is Brocomagus [BROCOMAGUS], which he places north of Elcebus. The Antonine Itinerary has Helvetum, on the road from Augusta Rauracorum (*Augst*) to Moguntiacum (*Mainz*); and it places Helvetum between *Augst* and Argentoratum (*Strassburg*), and 18 M.P. short of *Strassburg*. The Table places Helellum 18 M.P. from *Strassburg*, and Brocomagus north of Argentoratum, which is consistent with Ptolemy's position of Elcebus and Brocomagus; but Ptolemy has incorrectly placed Argentoratum in the country of the Vangiones instead of the Tribocci. Helcebus, Helvetum, Heleilum, seem to be *Ell*, a small place on the right bank of the river *Ill*, opposite to *Bennfeld*. It is said that Roman remains have been found there. [G.L.]

HELELLUM. [HELCEBUS.]

HE'LENA (Ἑλένη: *Eth.* Ἑλεναῖος, Ἑλενίτης, Ἑλένειος: *Makronisi*), a long narrow island, extending along the eastern coast of Attica from Thoricus to Sunium, and distant from two to four miles from the shore. It was also called MACRIS (Μάκρις), from its length. (Steph. B. *s. v.* Ἑλένη.) Strabo (ix. p. 399) describes it as 60 stadia in length; but its real length is seven geographical miles. It was uninhabited in antiquity, as it is at the present day; and it was probably only used then, as it is now, for the pasture of cattle. Both Strabo and Pausanias derive its name from Helena, the wife of Menelaus: the latter writer supposes that it was so called because Helena landed here after the capture of Troy; but Strabo identifies it with the Homeric Cranaë, to which Paris fled with Helena (*Il.* iii. 445), and supposes that its name was hence changed into Helena. There cannot, however, be any doubt that the Homeric Cranaë was opposite Gythium in Laconia. [CRANAE.] (Strab. ix. p. 399, x. p. 485; Paus. i. 35. § 1, viii. 14. § 12; Steph. B. *s. v.*; Mela, ii. 7; Plin. iv. 12. s. 20; Leake, *Demi of Attica*, p. 66; Bröndsted, *Voyage*, vol. i. p. 77; Ross, *Reisen auf den Griech. Inseln*, vol. ii. p. 8.)

HELENA. [ILLIBERRIS.]

HELGAS. [GERMANICOPOLIS.]

HELIADAE (Ἡλιάδαι), a people said to have succeeded the Telchines as inhabitants of the island of Rhodes, and to have been produced from the earth by the agency of the solar heat, whence their name, from Ἥλιος. (Strab. xiv. p. 654.) They are further said to have been skilled in all the arts, especially in astronomy, to have advanced navigation, and to have divided the year into days and hours. (Diod. Sic. v. 57.) In consequence of the Heliadae, the whole island of Rhodes was sacred to the sun, who favoured it so much that not a day passed in the whole course of a year during which the island was not warmed by his rays. (Plin. ii. 62; comp. RHODUS.) [L. S.]

HE'LICE (Ἑλίκη: *Eth.* Ἑλικώνιος, Steph. B. *s. v.*; Ἑλικεύς, Strab. viii. p. 385), a town in Achaia, and one of the 12 Achaean cities, was situated on the coast between the rivers Selinus and Cerynites, and 40 stadia E. of Aegium. It seems to have been the most ancient of all the cities in Achaia. Its foundation is ascribed to Ion, who is said to have made it his residence, and to have called it after his wife Helice, the daughter of Selinus. It possessed a celebrated temple of Poseidon, who was hence called Heliconius; and here the Ionians were accustomed to hold those periodical meetings which were continued in Asia Minor under the name of Panionia. After the conquest of the country by the Achaeans, the latter likewise made Helice the place of meeting of their League, and it continued to be their capital till the destruction of the city by an earthquake in B. C. 373, two years before the battle of Leuctra. This earthquake happened in the night. The city and a space of 12 stadia below it sank into the earth, and were covered over by the sea. All the inhabitants perished, and not a vestige of Helice remained, except a few fragments projecting from the sea. Its territory was taken possession of by Aegium. The neighbouring city of Bura was destroyed by the same earthquake. The catastrophe was attributed to the vengeance of Poseidon, whose wrath was excited because the inhabitants of Helice had refused to give their statue of Poseidon to the Ionian colonists in Asia, or even to supply them with a model. According to some authorities, the inhabitants of Helice and Bura had even murdered the Ionian deputies. (Hom. *Il.* ii. 575, viii. 203, xx. 404; Herod. i. 145, 148; Paus. vii. 1. § 3, vii. 24, 25; Strab. viii. pp. 384, seq., 387; Diod. xv. 48; Ov. *Met.* xv. 293; Plin. ii. 94, iv. 6; Steph. B. *s. v.*)

"On the 23rd of August, 1817, the same spot was again the scene of a similar disaster. The earthquake was preceded by a sudden explosion, which was compared to that of a battery of cannon. The shock which immediately succeeded was said to have lasted a minute and a half, during which the sea rose at the mouth of the Selinus, and extended so far as to inundate all the level immediately below *Vostitza* (the ancient Aegium). After its retreat not a trace was left of some magazines which had stood on the shore, and the sand which had covered

the beach was all carried away. In *Vostitza* 65 persons lost their lives, and two-thirds of the buildings were entirely ruined. Five villages in the plain were destroyed." (Leake, *Morea*, vol. iii. p. 402.)

HELICE or ILIGA (Ἑλίκη), a town in Moesia, in the corner formed by mounts Scomius and Haemus, is identified with the modern *Ikliman* or *Itchiman*. (*Itin. Ant.* 136; Senec. *Herc. Oet.* 1539; *Itin. Hier.* 567.) [L. S.]

HE'LICE, an *E'tang* or sea-lake, mentioned by Avienus (*Or. Marit.* v. 588) at the outlet of the Attagus, which is the Atax (*Aude*), the river of *Narbonne*. D'Anville assumes the Helice to be the *E'tang de Vendres*. The name Helice suggested to Walckenaer that this may show where the Helisyci of Herodotus (vii. 165) came from, who are mentioned with Ligyes, and Sardonii and Cyrnii. Hecataeus, also (Steph. B. *s. v.* Ἑλίσυκοι), mentions the Elisyci or Helisyci (for the aspirate may be doubtful) as a Ligurian tribe. As there is no place for these Helisyci within the limits of Italy, we may with some probability fix them on the Gallic shore of the Mediterranean. Niebuhr's notion that they were Volsci is very absurd. [G. L.]

HE'LICON (Ἑλικών), a mountain in Boeotia lying between lake Copais and the Corinthian gulf, and which may be regarded as a continuation of the range of Parnassus. It is celebrated as the favourite haunt of the Muses, to whom the epithet of Heliconian is frequently given by both the Greek and Roman poets (*αἱ Ἑλικώνιαι παρθένοι*, Pind. i. 7. 57; *αἱ Ἑλικωνιάδες*, Hes. *Theog.* 1; Soph. *Oed. Tyr.* 1008; Heliconiades, Lucret. iii. 1050; Heliconides, Pers. procem. 4). Its poetical celebrity is owing to the fact of its having been the seat of the earliest school of poetry in Greece Proper; for at its foot was situated Ascra, the residence of Hesiod, the most eminent poet of this school.

Helicon is a range of mountains with several summits, of which the loftiest is a round mountain now called *Paleovúni*. Helicon is described by Strabo as equal to Parnassus, both in height and circumference (ix. p. 409); but this is a mistake as far as height is concerned, since the loftiest summit of Helicon is barely 5000 feet high, while that of Parnassus is upwards of 8000 feet. Pausanias says that of all the mountains in Greece Helicon is the most fertile, and produces the greatest number of trees and shrubs, though none of a poisonous character, while several of them are useful in counteracting the bites of venomous serpents. (Paus. ix. 28.) There is, however, a considerable difference between the eastern and western sides of the mountain; for while the eastern slopes abounded in springs, groves, and fertile valleys, the western side was more rugged and less susceptible of cultivation. It was the eastern or Boeotian side of Helicon which was especially sacred to the Muses, and contained many objects connected with their worship, of which Pausanias has left us an account. On Helicon was a sacred grove of the Muses, to which Pausanias ascended from Ascra. On the left of the road, before reaching the grove of the Muses, was the celebrated fountain of Aganippe (Ἀγανίππη), which was believed to inspire those who drank of it, and from which the Muses were called Aganippides. (Paus. ix. 25. § 5; Catull. lxi. 26; Virg. *Ecl.* x. 12.)

Placing Ascra at *Pyrgáki*, there is little doubt that Aganippe is the fountain which issues from the left bank of the torrent, flowing midway between *Paleo-panaghia* and *Pyrgaki*. Around this fountain Leake observed numerous squared blocks, and in the neighbouring fields stones and remains of habitations. The position of the Grove of the Muses is fixed at *St. Nicholas* by an inscription which Leake discovered there relating to the Museia, of games of the Muses, which were celebrated there under the presidency of the Thespians. (Paus. ix. 31. § 3.) *St. Nicholas* is a church and small convent beautifully situated in a theatre-shaped hollow at the foot of Mt. *Marandáli*, which is one of the summits of Helicon. In the time of Pausanias the grove of the Muses contained a larger number of statues than any other place in Boeotia; and this writer has given an account of many of them. The statues of the Muses were removed by Constantine from this place to his new capital, where they were destroyed by fire in A.D. 404. (Euseb. *Vit. Const.* iii. 54; Sozom. ii. 5; Zosim. ii. 21, v. 24, quoted by Leake.)

Twenty stadia above the Grove of the Muses was the fountain HIPPOCRENE (Ἱπποκρήνη), which was said to have been produced by the horse Pegasus striking the ground with his feet. (Paus. ix. 31. § 3; Strab. ix. p. 410.) Hippocrene was probably at *Makariótissa*, which is noted for a fine spring of water, although, as Leake remarks, the twenty stadia of Pausanias accord better with the direct distance than with that by the road. The two fountains of Aganippe and Hippocrene supplied the streams called Olmeius and Permessus, which, after uniting their waters, flowed by Haliartus into the lake Copais. (Hes. *Theog.* 5, seq.; see BOEOTIA, p. 413, a.)

Another part of Helicon, also sacred to the Muses, bore the name of Mount LEIBETHRIUM (Λειβήθριον). It is described by Pausanias (ix. 34. § 4) as distant 40 stadia from Coroneia, and is therefore probably the mountain of *Zagará*, which is completely separated from the great heights of Helicon by an elevated valley, in which are two villages named *Zagará*, and above them, on the rugged mountain, a monastery. This is Leake's opinion; but Dodwell and Gell identify it with *Gránitza*, which is, however, more probably Laphystium. [BOEOTIA, p. 412, b.] On Mount Leibethrium there were statues of the Muses and of the Leibethrian nymphs, and two fountains called Leibethrias and Petra, resembling the breasts of a woman, and pouring forth water like milk. (Paus. ix. 34. § 4.) There was a grotto of the Leibethrian nymphs. (Strab. ix. p. 410, x. p. 471; Serv. *ad Virg. Ecl.* vii. 21.) (See Leake, *Northern Greece*, vol. ii. pp. 141, 205, 489—500, 526.)

HELICYSI. [HELICE.]

HELIO'POLIS AEGYPTI (Ἡλιούπολις, Steph. B. *s. v.*; Ptol. iv. 5. § 54; Herod. ii. 3, 7, 59; Strab. xvii. p. 805; Diod. i. 84, v. 57; Arrian, *Exp. Alex.* iii. 1; Aelian, *H. A.* vi. 58, xii. 7; Plut. *Solon.* 26, *Is. et Osir.* 33; Diog. Laert. xviii. 8. § 6; Joseph. *Ant. Jud.* xiii. 3, *C. Apion.* i. 26; Cic. *Nat. Deor.* iii. 21; Plin. v. 9. § 11; Tac. *Ann.* vi. 28; Mela, iii. 8: *Eth.* Ἡλιουπολίτης: the Semitic names BETH-SCHEMESCH and ON, *Gen.* xli. 45, *Ezech.* xxx. 17., as well as the Arabic *Ainshems* or Fountain of Light, corresponded with the Greek appellation in signifying the City of the Sun). Heliopolis was a city of Lower Egypt, 12 miles from the Egyptian Babylon (*It. Anton.* p. 169), on the verge of the eastern desert, and at the SE. point of the Delta, a little NE. of its apex at Cercasorum, lat. 30° N. It stood on the eastern side of the Pelusiac arm of the Nile, and near the right bank of the Great Canal, which, passing through the Bitter Lakes, connected the river with the Red Sea. In Roman times it

belonged to the Regio Augustamnica. Its population probably contained a considerable Arabian element. (*Plin.* vi. 34.) Heliopolis, however, the On, Rameses, or Beth-Schemesch of the Hebrew Scriptures,—for it has claims to be regarded as any one of the three,—was long anterior even to the Pharaonic portion of this canal, and was, indeed, one of the most ancient of Egyptian cities. Its obelisks were probably seen by Abraham when he first migrated from Syria to the Delta, 1600 years B. C.; and here the father-in-law of Joseph filled the office of high priest. It may be regarded as the University of the land of Misraim: its priests, from the most remote epochs, were the great depositaries of theological and historical learning; and it was of sufficient political importance to furnish ten deputies, or one-third of the whole number, to the great council which assisted the Pharaohs in the administration of justice. At Heliopolis Moses probably acquired the learning of the Egyptians, and the prophet Jeremiah wrote his Lamentations over the decline of the Hebrew people. From Ichonuphys, who was lecturing there in B. C. 308, and who numbered Eudoxus among his pupils, the Greek mathematician learned the true length of the year and month, upon which he formed his "octaeterid," or period of eight years or ninety-nine months. Solon, Thales, and Plato, were reputed each to have visited its schools,—the halls, indeed, in which the latter studied were pointed out to Strabo: while in the reign of the second Ptolemy, Manethon, the chief priest of Heliopolis, collected from its archives his history of the ancient kings of Egypt. Alexander the Great, on his march from Pelusium to Memphis, halted at this city (Arrian, iii. 1); and, according to Macrobius (*Saturn.* i. 23), Baalbek, or the Syrian City of the Sun, was a priest-colony from its Egyptian namesake.

The Heliopolite nome, of which this city was the capital, contained, after the decline and dispersion of the kingdoms of Israel and Judah, a Hebrew population almost equal in numbers to that of the native Egyptians. (Joseph. *Antiq. Jud.* xiii. 3.) But, even so early as the invasion of Cambyses, B. C. 525, Heliopolis had much declined; and in the time of Strabo, who visited it during the prefecture of Aelius Gallus, B. C. 24, its ruins had nearly vanished.

The sun, as the name of the city proves, was the principal object of worship at Heliopolis; and the legends of the Phoenix, the emblem of the solar year, centred around its temples. It was also the seat of the worship of the bull Mnevis, the rival of Apis in this region of Aegypt. In all respects, indeed, it merited the distinction ascribed to it by Diodorus of Sicily, who calls Heliopolis πόλις ἐπιφανεστάτη.

The ruins of Heliopolis occupy a quadrangular area of nearly 3 miles in extent, and were described by Abd-Allatif, an Arabian physician, who wrote his account of Egypt about the close of the 12th century A. D. He speaks of its surprising colossal figures cut in stone more than 30 cubits high, of which some were standing on pedestals and others were in sitting postures. He saw the two famous obelisks called Pharaoh's Needles, one standing and the other fallen and broken in two by its own enormous weight. The name of Osirtesen I., king of Thebes, of the xiith dynasty, who was lord of both the Upper and Lower country, was inscribed on them. The standing obelisk is still erect, and is even now studied as the earliest known specimen of Egyptian architecture. (Plin. xxxvi. 9.) Zoega (*de Obeliscis*, p. 642) supposes that the obelisk which was transported to Rome and set up in the Campus Martius, by order of Augustus, came also from Heliopolis. (Comp. Ammian, xvii. 4.) The obelisks of Osirtesen were each 60 feet high, and consisted of a quadrangular column or cone, rising out of a square base 10 feet high. The pointed top of the column was once covered with a copper cap, shaped like a funnel, and 3 cubits in length. These structures formed the most conspicuous figures in the centre of converging avenues of smaller obelisks.

The hamlet of *Matarieh*, about 6 miles NE. of Cairo, covers a portion of the ancient site of Heliopolis, and is still distinguished by its solitary obelisk of red granite, and contains—no common privilege in Egypt—a spring of sweet and fresh water. Some remains of sphinxes, with fragments of a colossal statue, indicate the ancient approaches to the Temple of the Sun. Heliopolis, from its position on the verge of the desert, must have been contiguous to, and may have overlooked, the pastures of Goshen, where the Children of Israel were allowed to settle by the priest-kings of Memphis; and earlier still, the city, if not indeed Abaris itself, was probably one of the last fortresses held by the Shepherd Kings before their final evacuation of Egypt. [W. B. D.]

HELIO'POLIS SYRIAE (Ἡλιούπολις, Strab. xvi. p. 753; Ptol. v. 15. § 22; Steph. B. *s. v.*; Malala, *Chronic.* xi. p. 119; *Chron. Paschale*, i. p. 513; Solis Oppidum, Plin. v. 18), the modern *Baalbec*, was a city of Coele-Syria, situated abou lat. 34° 1′ 30″ N. and long. 36° 11′ E. (Rennell, *Compar. Geogr. of Western Asia*, vol. i. p. 75.) Baalbec, which in the Syrian language means City of the Sun, was probably the original appellation of this celebrated place. Its Hellenic equivalent—Heliopolis—was imposed by the Seleucid sovereigns of Syria, and continued by the Romans. After the conquest of Syria by the Arabs in the seventh century A. D. the city regained its Semitic, or at least its Aramean name. (See Ammian. Marcell. xiv. 8.) Heliopolis was seated upon a gentle elevation at the NE. extremity of the plain of *Bokah* or *Bekah*, which stretches from the western slope of Anti-Libanus nearly to the shores of the Mediterranean. Three rivers—the Litanè, the Bardouni, and the Asè (Orontes?)—flow through this plain, which in the spring season is also watered by numerous rills formed by the melting of the snows of Antilibanus. Heliopolis itself is supplied with water from a fountain close to the NE. angle of its walls,—*Ras-el-Ain*, or the Spring Head. The whole region of *Bokah* was in ancient times one of singular fertility, and even now, under Mohammedan oppression, is remarkable for the number and beauty of its orchards.

At what epoch or by whom Heliopolis was founded is unknown. According to Macrobius (*Saturn.* i. 23), it was a priest-colony from Egypt, or rather from Assyria. The sun, the Osiris of the Egyptians, was in all ages the principal object of worship there: the Greeks, however, indifferently attributed its temple to Zeus and Apollo. As a sacerdotal city Heliopolis may have found room for a plurality of deities. Atergaté or Astarté, the Syrian Aphrodite, had certainly a temple there.

The city, however, was probably indebted for its greatness to the advantages it afforded as an emporium of the trade between Tyre, Palmyra, and Western India. It was 18½ geographical miles from Palmyra, and 11½ from Tyre. (Rennell, *l. c.*) It was made a Roman colonia by Julius Caesar, and veterans from the 5th and 8th Legions were esta-

blished there by Augustus, on the coins of whose reign it is entitled "COL. JULIA AUGUSTA FELIX HELIOPOLIS." In the second century A. D. its oracle was in such repute that it was consulted by the emperor Trajan previous to his second campaign with Parthia. The emperor at first tested the science of the oracle by sending a blank sheet of paper inclosed in a sealed envelope (*diploma*); and on receiving a similar blank reply, he conceived a high opinion of the prescience of the god, and again consulted him in earnest. The second time the response was symbolically conveyed by the dead twigs of an ancient vine wrapped in a cloth. The interpretation was found in the decease of Trajan, and in the transmission of his bones or remains to Rome in a coffin. From John Malala (*Chronicon, l. c.*) we learn that Antoninus Pius built, or more probably repaired and enlarged, the great temple of Zeus, which became a wonder of the world then, and of many generations of travellers afterwards (e. g. Maundrell, Pococke, Volney, Duke of Ragusa, &c.). From Septimius Severus Heliopolis received the *Jus Italicum* (Ulpian, *de Censibus*, 9), and its temple appears for the first time upon the reverse of the coins of that reign (Akerman, *Rom. Coins*, vol. i. p. 339). The moneyers of Julia Domna and Caracalla inscribe the legend Heliopolis upon their coins, and vows in honour of that emperor and his mother are still partially legible on the pedestals of the portico of the great temple. Its name occurs also on the money of Philip the Arabian, and of his wife Otacilia. The great temple contained, according to Macrobius, a golden statue of Apollo or Zeus, represented as a beardless youth, in the garb of a charioteer, holding in his right hand a scourge, and in his left thunderbolts and ears of corn. On certain annual festivals this statue was borne on the shoulders of the principal citizens of Heliopolis, who prepared themselves for such solemnities by a species of Nazarene discipline, by shaving the head, and by vows of abstinence and chastity. Macrobius compares these ceremonies with the rites practised in the worship of Diva Fortuna at Antium. At Heliopolis also were reverenced the Baetylia, or black conical stones sacred to the sun, one of which was brought to Rome by the emperor Elagabalus, and placed in a temple erected upon the Palatine Mount. (Comp. Damascius, *ap. Phot. Biblioth.* p. 342, B., ed. Bekker; and Gibbon, vol. i. ch. 6.)

Heliopolis is mentioned by the church historians Sozomen (*Hist. Eccles.* v. 10) and Theodoret (*Hist. Eccles.* iii. 7, iv. 22), but little is known of its fortunes under the Byzantine emperors, beyond the names of some Heliopolitan martyrs and bishops. Abulpharagius indeed (*Hist. Compend. Dynast.* p. 75) says that Constantine I. erected a church at Heliopolis, and abolished a custom which had obtained there of plurality of wives. According to the Chronicon Paschale (cclxxxix. p. 303, ed. Bonn), the emperor Theodosius converted the Temple of the Sun into a Christian church, at the same time that he proscribed Paganism, and destroyed the inferior chapels and shrines of the city. Under the Caliphs of the Ommiad House, *Baalbec* gradually declined, although its natural and commercial advantages long retained their influence. (D'Herbelot, *Bibliothèque Orient. s. v. Baalbec.*) Whatever may have been its origin, or the circumstances which favoured its growth, there is no doubt that Heliopolis was for many centuries the most conspicuous city in the region of Libanus, and second to Damascus and Antioch alone in the whole kingdom or province of Syria, whether under Greek or Roman sovereigns.

The walls of Heliopolis, so far as they have been traced, occupy a space of somewhat less than four miles in compass. But this circuit will hardly afford an accurate measure of the population or greatness Heliopolis. For it is probable that the greater portion of it was occupied by public edifices and gardens alone, and that the private dwellings of the city were either extemporary, or made of very light and perishable materials. Such at least was the case with many of the great Eastern emporia. At certain seasons of the year, when the caravans passed through on their route to the East, or on their return, the cities resembled a great fair, and were filled with streets and squares of booths, which were taken down as soon as the caravans moved onward. The religious structures alone were permanent, and around them were grouped the Fora, the Basilicae, and the corridors, in which, under the sultry sun of Syria, the business of the fair was carried on. The population of Heliopolis, therefore, may have varied much at different seasons of the year. In the autumn it would be filled with merchants making up their cargoes for the Eastern markets: in the spring it would again overflow with purchasers of Indian wares: in the winter and summer seasons this city was probably little more than a colony of priests with their numerous assistants in the temple-worship.

The ruins of Heliopolis favour this supposition. They consist of the great Temple; of a smaller temple, or perhaps a Basilica; and of a circular temple of singular form and style. On the highest elevation within the walls, and in the SW. portion of the city, stood a column which may possibly have served for a clepsydra or water-dial.

The great Temple consisted, so far as we can ascertain, of the Propylaea or portico; of an Hexagonal court or Forum; of an inner quadrangular court; and finally of the Shrine of the Sun itself. The courts were probably the exchange of Heliopolis: the Propylaea was its custom-house, and so to speak its wharf, where the caravans received their ladings.

No ruins of antiquity have attracted more attention than those of Heliopolis, or been more frequently or accurately measured and described. They were visited by Thevet in 1550; by Pococke in 1739–40; by Maundrell in 1745; by Wood and Dawkins in 1751; by Volney in 1785; and by many subsequent travellers, including the Duke of Ragusa, in 1834. That more recently they have attracted less notice is owing to the more important discoveries of much higher antiquity on the banks of the Nile and the Tigris. Heliopolis, indeed, so far as it has been known to modern travellers, is a Roman city, of the second century A. D. The Corinthian order of architecture — the favourite order with the Romans — prevails, with few exceptions, in its edifices. A Doric column, the supposed clepsydra, is, indeed, mentioned by Wood and Dawkins; and the Ionic style is found in the interior of the circular temple. For the particular descriptions, measurement, and plans of the structures of Heliopolis, we must refer to the works already cited, as without diagrams they would be unintelligible. The walls of Heliopolis, however, require and deserve a short notice.

As they at present exist they cannot have been the original walls of the city; and would seem to have been constructed in haste under the pressure of some danger, and, like the long-walls between Athens and its havens, to have been built of the

first materials that came to hand. They are from ten to twelve feet in height, with large square towers at certain intervals. The gate on the north side alone exhibits any beauty or magnificence, or indeed any remote antiquity. The other entrances to the city are as rude as the general texture of the walls. The latter are, indeed, a rough congeries of shapeless stones, mingled with broken columns, capitals, and reversed Greek inscriptions. One feature in Heliopolitan masonry is remarkable — the enormous bulk of some of the stones employed in the construction of the temples. Twenty of these stones have especially attracted the wonder of travellers. (See Pococke, Wood and Dawkins, &c.) They are from 24 to 37 feet in length and 9 feet thick, and these form the *second* layer of the basement of the great Temple. At the NW. angle of this building, and about 20 feet from the ground, there are three stones which alone occupy 182 feet 9 inches in length, and these are about 12 feet thick: two are 60 feet, and a third 62 feet 9 inches, in length. The Arabs, with some pretext for their belief, point to them as the work of the Jin.

The materials from which the structures of Heliopolis were built were obtained from the hills close at hand. They consist principally of white granite. The more ornamental portions of the buildings were carved out of a coarse white marble obtained from more distant quarries westward of the city. The buildings of Heliopolis have suffered greatly from violence. They have served as a stone-quarry to the Turks; and as the columns of the temples were cramped together with iron, the Pashas of Damascus have overthrown many of these pillars merely for the sake of the metallic axles contained in them. The progress of this devastation may in some measure be traced in the accounts of the travellers who at different periods have visited Heliopolis. Thus, in 1550, Thevet (*Cosmographie Universelle*, liv. 6. ch. 14) saw 27 columns in the great Temple. Pococke, Wood, &c. mention only nine; and, in 1785, Volney says that only six were standing. The Turks have also contributed to the work of ruin by converting the temples of Heliopolis into Mohammedan buildings. In 1745, they had turned the Propylaea into a fortress called, according to Maundrell, "The Castle;" and on the road to Damascus there is a Mohammedan sepulchre of octagonal form, supported by granite columns, brought apparently from the great Temple. The circular temple, mentioned above, is now a Greek church called *St. Barbe*.

Volney (*Voyage en Syrie*, vol. ii. p. 215) describes the fine groves of walnut trees which screen the approaches to Heliopolis from the west. But although the soil of the plain of *Bokah* would undoubtedly well repay cultivation, a little cotton and maize, with a few leguminous plants, are all its produce under its Mohammedan governors. The population also has rapidly declined within a century. In 1751 the number of inhabitants amounted to about 5000; in 1785 Volney estimates them at about 1200; and in 1834 they had been still further reduced. An earthquake in 1759, an oppressive government, the absence of all trade and manufactures, and frequent wars between the Turks and the mountain tribes of the region of Libanus, have each in turn contributed to the decay of the City of the Sun. (Volney, *Voyage en Syrie et Egypte*, tom. ii. pp. 215—230; Maundrell, *Journey from Aleppo to Jerusalem*, pp. 134, 139; Pococke, *Description of the East*, vol. ii. pp. 106—113.) [W. B. D.]

HELISSON (Ἑλισσών, Paus.; Ἑλισσοῦς, Diod.), a town of Arcadia in the district Maenalia, situated on Mt. Maenalus near the territory of Mantineia. The town was taken by the Lacedaemonians in one of their wars with the Arcadians, B. C. 352; but most of its inhabitants had been previously removed to Megalopolis upon the foundation of the latter city in 371. Near it rose the river Helisson, which flowed through Maenalia into the Alpheius. The site of Helisson is doubtful. Leake places it at the village *Alonistena*, from which the river takes its modern name, and near which it rises; but as there are no ancient remains at this village, Ross conjectures that its site is represented by the *Paleokastron* near the village *Piana*, lower down the mountain. (Paus. viii. 3. § 3, 27. §§ 3, 7, 30. § 1; Diod. xvi. 39; Leake, *Morea*, vol. ii. p. 54; Ross, *Reisen im Peloponnes*, vol. i. p. 117.) The Elisphasii mentioned by Polybius (xi. 11. § 6) are conjectured by some modern writers to be a corrupt form of Helissontii. For details, see MANTINEIA.

HELISSON. 1. A river in Arcadia, and a tributary of the Alpheius. [See above.]

2. A river near Sicyon. [SICYON.]

HE'LIUM O'STIUM. [MOSA.]

HELLAS, HELLENES. [GRAECIA.]

HELLENO'POLIS (Ἑλληνόπολις), a town on the coast of the Propontis, on the south side of the Sinus Atacenus, and near the little river Draco. Its original name, which it bore until the time of the emperor Constantine, was Drepanum or Drepane (Δρέπανον, Δρεπάνη; Steph. B. *s. v.* Δρεπάνη; Etym. M. *s. v.*; Amm. Marc. xxvi. 8), and it was probably a place of little note; but, as it was the birthplace of Helena, the mother of Constantine, he changed its name into Hellenopolis, and enlarged the place by inducing many people of the neighbourhood to settle in it. (Hierocl. p. 691; Niceph. Callist. vii. 49; Socrat. *Hist. Eccles.* i. 4, 18; Philostorg. *Hist. Eccles.* ii. 13.) Afterwards the emperor Justinian also did much to increase the prosperity of the town (Procop. *de Aed.* v. 2); but it became, nevertheless, so reduced that it was called in mockery ἐλεεινοῦ πόλις (Glyc. *Ann.* p. 327). In its vicinity there existed mineral springs, in consequence of which Constantine often resided there during the latter years of his reign. (Sozom. *Hist. Eccles.* ii. 34; Euseb. *Vit. Const.* iv. 61.) The modern place called *Hersek* probably occupies the same site as the ancient Hellenopolis, and the ancient mineral springs seem to be those of *Jalaikabad*. (Leake, *Asia Minor*, pp. 9, foll.) [L. S.]

HELLESPONTUS (ὁ Ἑλλήσποντος, Hom. *Il.* ii. 845, *Odyss.* xxiv. 82; ὁ Ἕλλης πόντος, -ὕδωρ, -πορθμός, Aesch. *Pers.* 722; Hellespontus, Pontus Helles, Hellespontum Pelagus, Fretum Hellesponticum: *Eth.* Ἑλλησπόντιος, Ἑλλησποντιάς, Ἑλλησποντίς, Steph. B.: *The Dardanelles; Golfo di Galippoli; Stambul Denghiz*), the strait which divides Europe from Asia and unites the Propontis with the Aegaean sea.

The Greeks explained the origin of the name by the well-known legend of Phryxus and Helle, and in the later poets (Ovid, *Her.* xviii. 117, 137; Prop. i. 20. 19; Lucan, v. 56; Avien. 692) frequent allusion is made to this tradition.

The "broad Hellespont" of the Homeric poems (*Il.* vii. 86)—for the interpretation of Mr. Walpole and Dr. Clarke (*Trav.* vol. iii. p. 91) of πλάτυς Ἑλλήσποντος by "salt Hellespont" is too unpicturesque to be adopted — was probably conceived to

be a wide river flowing through thickly wooded banks into the sea. (Comp. Herod. vii. 35; Walpole, *Turkey and Greece*, vol. i. p. 101; Schlichthorst, *Geogr. Homer.* p. 127.)

Herodotus (iv. 85), Strabo (xiii. p. 591), and Pliny (iv. 12, vi. 1) give 7 stadia as the breadth of the Hellespont in its narrowest part. Tournefort (vol. ii. lett. iv.) and Hobhouse (*Albania*, vol. ii. p. 805) allow about a mile. Some modern French admeasurements give the distance as much greater. The Duc de Raguse (*Voyage en Turquie*, vol. ii. p. 164) nearly coincides with Herodotus.

The bridge, or rather two separate bridges, which Xerxes threw across the Hellespont, stretched from the neighbourhood of Abydos, on the Asiatic coast, to the coast between Sestus and Madytus, on the European side; and consisted of 360 vessels in the bridge higher up the stream, and 314 in the lower one. If the breadth be estimated at a mile or 5280 feet, 360 vessels, at an average of 14⅔ feet each, would exactly fill up the space. (Grote, *Hist. of Greece*, vol. v. p. 26; comp. Rennell, *Geog. of Herod.* vol. i. p. 158; Kruse, *Uber die Schiffbrücken der Perser*, Breslau, 1820; Choiseul-Gouffier, *Voyage Pittoresque*, vol. ii. p. 449; Bähr, *ad Herod.* vii. 36.) The length of the strait was estimated by Herodotus (iv. 85) at 400 stadia. This admeasurement of course depends upon the point assigned by the ancients to the extremity of the Hellespont, a point which is discussed by Hobhouse (*Albania*, vol. ii. p. 791). In the later years of the Peloponnesian War the Hellespont was the scene of the memorable battles of CYNOSSEMA and AEGOSPOTAMI.

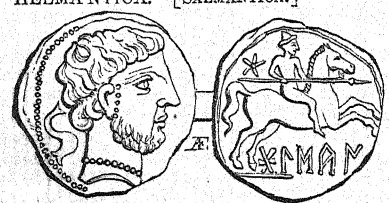
In B. C. 334 the Hellespont was crossed by Alexander, with an army of about 35,000 men. (Arrian, *Anab.* i. 11; Diod. Sic. xvii. 1.)

The Hellespont issues from the Propontis near *Gallipoli* [CALLIPOLIS], the road of which is the anchorage for the Ottoman fleet. A little lower, on the Asiatic side, is *Lampsaki* [LAMPSACUS], close to which the current sweeps as before, nearly SW. to the bay of Sestos, a distance of about 20 miles, with an ordinary width of from 2½ to 3 miles. At SESTOS the stream becomes narrower, and takes a SSE. direction as it passes ABYDOS, and proceeds to the town of *Charnák Kal'eh-Si;* from the last point it flows SW. for 3 miles to *Point Berber*, and from thence onward in the same direction, but rather increasing in width, for a distance of 9¾ miles to the Aegaean sea.

About 1½ miles below the W. point of the bay of MADYTUS are the famous castles of the Dardanelles, which give their name to the straits; or the old castles of *Anatóli* and *Rúm-ili: Tchannak-Ka'leh-Si*, on the Asiatic side, and *Kilidu-l-Bahr*, on the European. (Chesney, *Exped. Euphrat.* vol. i. p. 318.) [E. B. J.]

HELLI, HELLO'PIA. [DODONA; GRAECIA, p. 1011 a.]

HELMA'NTICA. [SALMANTICA.]



COIN OF HELMANTICA.

HELO'RUM, HELO'RUS, or ELO'RUS (Ἕλωρος or Ἕλωρος, Ptol., Steph. B.; Ἕλωρον, Scyl.: *Eth.* Ἑλωρῖνος, Helorinus), a city of Sicily, situated near the E. coast, about 25 miles S. of Syracuse, and on the banks of the river of the same name. (Steph. B. *s. v.*; Vib. Seq. p. 11.) We have no account of its origin, but it was probably a colony of Syracuse, of which it appears to have continued always a dependency. The name is first found in Scylax (§ 13. p. 168); for, though Thucydides repeatedly mentions "the road leading to Helorus" from Syracuse (τὴν Ἑλωρίνην ὁδόν, vi. 66, 70, vii. 80), which was that followed by the Athenians in their disastrous retreat, he never speaks of the town itself. It was one of the cities which remained under the government of Hieron II. by the treaty concluded with him by the Romans, in B. C. 263. (Diod. xxiii. Exc. H. p. 50, where the name is corruptly written Αἰλώρων): and, having during the Second Punic War declared in favour of the Carthaginians, was recovered by Marcellus in B. C. 214 (Liv. xxiv. 35). Under the Romans it appears to have been dependent on Syracuse, and had perhaps no separate municipal existence, though in a passage of Cicero (*Verr.* iii. 48) it appears to be noticed as a "civitas." Its name is again mentioned by the orator (*Ib.* v. 34) as a maritime town where the squadron fitted out by Verres was attacked by pirates: but it does not occur in Pliny's list of the towns of Sicily; though he elsewhere (xxxii. 2), mentions it as a "castellum" on the river of the same name: and Ptolemy (iii. 4. § 15) speaks of a *city* of Helorus. Its ruins were still visible in the days of Fazello; a little to the N. of the river Helorus, and about a mile from the sea-coast. The most conspicuous of them were the remains of a theatre, called by the country people *Colisseo:* but great part of the walls and other buildings could be traced. The extent of them was, however, inconsiderable. These are now said to have disappeared, but there still remains between this site and the sea a curious column or monument, built of large stones, rising on a square pedestal. This is commonly regarded as a kind of trophy, erected by the Syracusans to commemorate their victory over the Athenians. But there is no foundation for this belief: had it been so designed, it would certainly have been erected on the banks of the river Asinarus, which the Athenians never succeeded in crossing. (Fazell. iv. 2. p. 215; Cluver. *Sicil.* p. 186; Smyth, *Sicily*, p. 179; Hoare, *Classical Tour*, vol. ii. p. 136.) [E.H.B.]

HELO'RUS or ELO'RUS (Ἕλωρος or Ἕλωρος), a river in the SE. of Sicily, the most considerable which occurs between Syracuse and Cape Pachynum. It is now called the *Abisso*, but in the upper part of its course is known as the *Tellaro* or *Telloro*, evidently a corruption of Helorus. It rises in the hills near *Palazzolo* (Acrae), and flows at first to the S., then turns eastward, and enters the sea about 25 miles S. of Syracuse. Near its mouth stood the town of the same name. [HELORUM.] In the upper part of its course it is a mountain stream, flowing over a rugged and rocky bed, whence Silius Italicus calls it "undae clamosus Helorus" (xiv. 269); but near its mouth it becomes almost perfectly stagnant, and liable to frequent inundations. Hence Virgil justly speaks of "praepingue solum stagnantis Helori" (*Aen.* iii. 698). Ovid praises the beauty of the valley through which it flows, which he terms "Heloria Tempe" (*Fast.* iv. 476). Several ancient

authors mention that the stagnant pools at the mouth of the river abounded in fish, which were said to be so tame that they would eat out of the hand, in the same manner as was afterwards not uncommon in the fishponds of the Romans. (Apollodor. *ap. Steph. Byz.* v. Ἕλωρος ; Athenaeus, viii. p. 331 ; Plin. xxxii. 2. s. 7.)

It was on the banks of the Helorus, at a spot called Ἀρέας πόρος, the precise locality of which cannot be determined, that the Syracusans were defeated by Hippocrates, tyrant of Gela, in a great battle. (Herod. vii. 154 ; Pind. *Nem.* ix. 95 ; and Schol. *ad loc.*) [E.H.B.]

HELOS (τὸ Ἕλος), the name of several towns in Greece, so called from their vicinity to marshes.

1. A town of Laconia, situated east of the mouth of the Eurotas, close to the sea, in a plain which, though marshy near the coast, is described by Polybius as the most fertile part of Laconia. (Polyb. v. 19.) In the earliest times it appears to have been the chief town on the coast, as Amyclae was in the interior; for these two places are mentioned together by Homer (*Il.* ii. 584, *Hymn. in Apoll.* 410). Helos is said to have been founded by Heleius, the youngest son of Perseus. On its conquest by the Dorians its inhabitants were reduced to slavery; and, according to a common opinion in antiquity, their name became the general designation of the Spartan bondsmen, but the name of these slaves (εἵλωτες) probably signified captives, and was derived from the root of ἑλεῖν. (Paus. iii. 20. § 6; the account differs a little in Strab. viii. p. 365, and Athen. vi. p. 265, c.; but on the etymology of the word Helots, see *Dict. of Ant.* p. 591.) In the time of Strabo Helos was only a village; and when it was visited by Pausanias, it was in ruins. (Strab. viii. p. 363; Paus. iii. 22. § 3: Helos is also mentioned by Thuc. iv. 54; Xen. *Hell.* vi. 5. § 32; Steph. B. *s. v.*) Leake conjectures that Helos may have stood at *Priniko*, since this place is distant from *Trinisa*, the ancient Trinasus, about 80 stadia, which, according to Pausanias, was the distance between these two places; but we learn from the French Commission that *Priniko* contains only ruins of the middle ages, and that there are some Hellenic remains a little more to the east near *Bizani*, which is therefore probably the site of Helos. The name of Helos is still given to the plain of the lower Eurotas. (Leake, *Morea*, vol. i. p. 230; Boblaye, *Recherches*, p. 94; Curtius, *Peloponnesos*, vol. ii. p. 289.)

2. A town belonging to Nestor, mentioned by Homer, was placed by some ancient critics on the Alpheius, and by others on the Alorian marsh, where was a sanctuary dedicated by the Arcadians to Artemis; but its position is quite uncertain. (Hom. *Il.* ii. 594; Strab. viii. p. 350; Plin. iv. 5. s. 7.)

3. Near Megalopolis. [MEGALOPOLIS.]

HELVECO'NAE (Αἰλουαίωνες, Ptol. ii. 11. § 17), a tribe of the north of Germany, on the west of the Vistula, between the Rugii and Burgundiones. According to Tacitus (*Germ.* 43), the Helveconae were one of the bravest tribes of the Lygii. [L. S.]

HELVE'TII (Ἑλουήττιοι, Ἑλβήττιοι), a Celtic people who in Caesar's time occupied the country between the Jura on the west, the Rhone and Leman lake on the south, and the Rhine on the east and north. Caesar (*B. G.* i. 2) gives the dimensions of their country, as they were reported to him, and probably the dimensions are not far wrong if we take the measurements in the right directions. [GALLIA, p. 951.] Cluverius and others would correct these numbers, which shows a want of judgment. Caesar says nothing, for he knew nothing, of the southern limit of the Helvetii east of the Leman lake. There is no evidence in his work that the Helvetii in his time occupied any of the mountainous part of Switzerland. They seem to have occupied hilly tracts and plains, but not mountains or high mountain valleys. Strabo (p. 292) makes the Rhaeti border on a small part of the *lake of Constanz*, and the Helvetii and the Vindelici on the larger part of it. The words are ambiguous, and may apply both to the south or Swiss side of the lake, and to the north or German side; and so some people interpret him. Strabo observes that the Helvetii and Vindelici inhabit mountain plains (ὀροπέδια), by which he means elevated levels and hilly tracts, but not mountains. The part which Strabo (p. 208) calls the Helvetian plains is the country north of the Leman lake. The Rhaeti and the Norici, he says, dwell right up to the mountain passes, and over them into Italy. There was a tradition that the Helvetii were once in Germany. Tacitus (*German.* c. 28) thinks that this is probable ; and he fixes the German residence of the Helvetii between the Hercynia Silva, the Rhine, and the Moenus (*Main*): he supposed the Boii to have occupied the parts beyond, further north and east. But it seems that the Germans had driven the Helvetii back, for in Caesar's time the Rhine was the frontier, and the two nations were continually fighting on it. If we assume that Caesar's Helvetii extended to the south side of the *lake of Constanz*, from the eastern extremity of the Leman lake, we may suppose their country not to have comprised any part south of the lakes of Thun and Luzern. This will leave room enough for them.

The Jura, which Ptolemy (ii. 9. § 5) calls Jurassus (Ἰουρασσός), and Strabo names Ἰουράσιος and Ἴόρας, separated the Helvetii from the Sequani. The Jura of Caesar extends from the north bank of the Rhone in a NE. direction, leaving on the east the basins of the Leman lake and the *lakes of Neufchâtel* and *Bienne*. That part of the Jura which is bounded on the east by the basins of the *lakes of Neufchâtel* and *Bienne*, has for its western boundary the valley of the Dubis (*Doubs*). From the neighbourhood of *Solothurn* (*Soleure*) a branch of the Jura runs into the angle between the junction of the Rhine and the *Aar*. The Jura is a mass of limestone, consisting of parallel ranges, which form longitudinal basins. The *Dôle*, north of Geneva, is about 5500 feet; and the *Reculet*, which lies further south, is still higher. Caesar (*B. G.* i. 6) knew of only one pass from the country of the Helvetii into the country of the Sequani, which pass is SW. of Geneva, where the Jura abuts on the Rhone, leaving only a narrow road between the mountains and the river. At present there are several passes over the Jura: one called the *Dôle*, leads from *Nyon* on the *lake of Geneva* to *Besançon* on the *Doubs;* the *Orbelklause* leads from *Yverdun* to *Pontarlier* in France; the pass called *La Cluzette;* the pass of the *Pierre Pertuis;* and the pass of the *Immenthal*. Ptolemy's description of the position of the Helvetii is not exact. After fixing the position of the Lingones, he says: "and after the mountain which lies next to them, which is called Jurassus, are the Helvetii along the river Rhine." The Lingones bordered on the *Vosges*.

The country of the Helvetii was divided into four districts or *Pays* (pagi), and they had twelve towns and 400 villages. (Caes. *B. G.* i. 12, 27.) Caesar has mentioned the names of two pagi, the Tigurinus

and the Verbigenus. The critics are not quite agreed whether we should write Urbigenus or Verbigenus in Caesar's text; but there is the better MS. authority for Verbigenus. (Schneid. ed. Caesar, *Bell. Gall.*) Those who write Urbigenus have identified "Urb" with the town of *Orbe*, on the river *Orbe*, SW. of *Yverdun*, a place on the site of Urba. [URBA.] But an altar was found at Salodurum (*Solothurn*), by Schoepflin, with the inscription GENIO VERBIG.; and this discovery is supposed to determine *Solothurn* to be in the pagus Verbigenus. The letters VE on this inscription are said to be joined together; but some authorities still say that the true reading is VRBIG. The inscription, however, belongs to the 3rd century of our aera, and it is no authority for the orthography of Caesar's time. Whether the name is Urbigenus or Verbigenus, we may assume that the inscription belongs to the place where it was found, and therefore we may conclude that Salodurum was a town of the Verbigenus pagus. We may also suppose that the pagus extended northward to the Rhine.; and as far as *Baden* on the *Limmat*, a branch of the *Aar*, if it be true that there is an inscription with the words Aquae Verbigenae; for these Aquae are probably the same as the Aquae Helveticae, which are proved by inscriptions to be the baths of *Baden* on the *Limmat*. One of these Baden inscriptions, in honour of M. Aurelius, contains the words RESP. AQ. *Baden* is supposed to be the place which Tacitus (*Hist.* i. 58) alludes to without mentioning the name.

An inscription has been found near *Avenches* [AVENTICUM], with the words GENIO PAGI. TIGOR.; and, so far as this evidence goes, we must place the Tigurini south of the Verbigeni. Their *Pays*, then, was bounded by the Jura on the west as far south as *Fort l'Ecluse*, and on the south by the Rhone from *Fort l'Ecluse* to the Lake, and then by the Lake. The northern boundary would be about the *lake of Morat*. We cannot determine the eastern boundary of the Tigurini. There is no authority for connecting the name of *Zürich* with the Tigurinus pagus, for an inscription which has been found there shows that the name was different: the inscription is STA, that is Statio, TVRICEN; and in the middle age documents *Zürich* is named Turicum and Turegum. D'Anville (*Notice, &c.*) states his authority for affirming that an inscription "Genio pagi Tigur," with some others, was found near *Zürich*. If this were so, it would weaken the testimony of the *Avenches* inscription, for we cannot suppose that this pagus comprehended both *Avenches* and *Zürich*. But Walckenaer solves the difficulty by affirming that such an inscription has not been found near *Zürich*. The opinion of B. Rhenanus, not quite rejected by D'Anville, that the name of the canton *Uri* may represent the name Tigurini, need only be mentioned to be rejected.

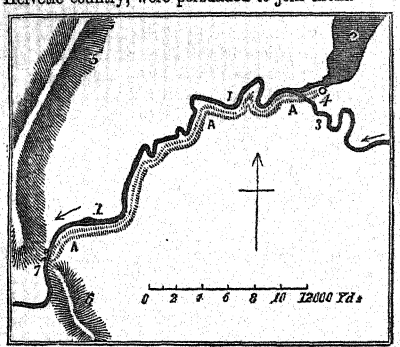
The names of the two other Helvetian Pagi are unknown; but it is a fair conjecture that one of them may have been the pagus of the Tugeni. Strabo (p. 293) mentions the Tugeni with the Tigurini, when he is giving Posidonius' opinion of the Cimbri. Posidonius says that "the Boii once inhabited the Hercynian forest; and that the Cimbri, who invaded their country, being repelled by the Boii, came down upon the Danube and the Scordisci Galatae, and then to the Teuristae and [read "or"] Taurisci, who were also Galatae: and after that they came to the Helvetii, who were rich in gold and a peaceable people; but when the Helvetii saw that the wealth got by plunder was greater than their own, they were induced, and chiefly the Tigurini and Tougeni, to join the Cimbri; but they were all defeated by the Romans, both the Cimbri and those who joined them." It seems then that there was an Helvetian people named Tugeni, and Walckenaer (*Géog., &c.* vol. i. p. 311) has no difficulty in finding a place for them. He says: "The name of the modern village of *Tugen*, at the eastern extremity of the *lake of Zürich*, and that of the valley formed by the river *Thur*, which is *Toggenburg* or *Tuggenburg*, do not permit us to doubt that the Tugeni inhabited the neighbourhood of these places; and in the time of Caesar it is probable that this people occupied the country between the *lake of Constanz*, the *Limmat*, the *lake of Wallenstadt*, and the two parts of the course of the Rhine to the west and to the east of the lake." Within the limits of the Tugeni, if this conjecture is true, we find *Zürich*, Vitodurum (*Oberwinterthur* near *Winterthur*), Arbor Felix (*Arbon*) on the *lake of Constanz*, and Vindonissa (*Windisch*).

The name of the fourth pagus is unknown; but as there was a people named Ambrones, who were with the Teutones when Marius defeated them at Aquae Sextiae, Walckenaer supposes that they may have formed the fourth canton. Strabo (p. 183), in speaking of this campaign of Marius, mentions only the Ambrones and Tugeni. Eutropius, who of course was copying some authority, says (v. 1) that "the Roman consuls Manilius and Caepio were defeated by the Cimbri and Teutones, and Tigurini and Ambrones, which were German and Gallic nations, near the Rhone." As the Cimbri and Teutones are here supposed to be Germans, and as the Tigurini were certainly Galli, it is plain that the writer, or the authority which he followed, took the Ambrones also to be Galli. The Epitome of Livy (*Ep.* 68) mentions the Teutones and Ambrones as the names of the barbarians whom Marius defeated east of the Rhone; and also Plutarch (*Mar.* c. 19), who adds that Ambrones is also a name of the Ligures. If the Ambrones were a Gallic people there is no place for them except in Switzerland: and if the position of the three other Pagi is rightly determined, the Ambrones occupied the part south of the Verbigeni and Tugeni; and they would extend from the eastern extremity of the *lake of Geneva*, in the upper valleys of the *Aar* and the *Reuss*, as far east as the course of the Rhone above the *lake of Constanz*. But all this is only a conjecture, founded on no very strong probabilities; and it is not likely that the inhabitants of the high valleys of Switzerland joined the Helvetic emigration.

The story of the migration of the four Helvetic Pagi is told by Caesar (*B. G.* i. 2). Orgetorix (B. C. 61), a rich Helvetian, persuaded the nobles to leave their country with all their people and movables; for he argued that, as they were the bravest of the Galli, it would be easy to make themselves masters of all the country. They did not, however, intend to attack either their neighbours the Sequani, or the Aedui, or the Allobroges on the south side of the Rhone; but to make terms with the Allobroges, in order to secure a free passage through their country, Orgetorix prevailed on the Helvetii to get ready as many waggons and beasts of draught as they could, and to sow largely, in order to have a stock of provisions for their journey. Two years were considered enough for preparations, and the third was to be the year of emigration. Orgetorix, in the meantime,

visited the Sequani, and persuaded Casticus, whose father Catamantaloedes had held for many years the kingly power there, to seize the place which his father once had. He also persuaded Dumnorix, the brother of Divitiacus, to do the same among the Aedui, and he gave Dumnorix his daughter to wife. He told them that they might easily do what he advised, for he was going to have the supreme power among the Helvetii, that the Helvetii were the most powerful Gallic people, and that he would help to secure their royal power with the Helvetian army. This was agreed: the three conspirators were to make themselves kings, and then they had good hopes of mastering all Gallia. This conspiracy being known to the Helvetii by some informer, Orgetorix was summoned to trial. The punishment for treason among the Helvetii was burning. The man came on the day fixed for the trial, but he had a train of 10,000 slaves and dependents about him, and there was no trial. Orgetorix was in open rebellion, and while the magistrates were getting together a force from the country to maintain the law and put him down, he died, or, as the Helvetii supposed, he put an end to himself. Though usurpation was a common thing in the Gallic states, the people were never long pleased with it, and a usurper had generally a short reign.

The Helvetii still determined to leave their country. They burnt their 12 towns, their 400 villages, and all the private buildings. They burnt also all the corn which they did not want; and they were directed by their leaders to take meal and flour enough to last three months. They persuaded the Rauraci to join them, a tribe who were situated on the Rhine about *Bâle*, but probably within the territory of the Sequani; and also Tulingi and Latobrigi, who were on the east side of the Rhine, and either a German people or a remnant of those Helvetii who once occupied the country. They also got some Boii to join them, whom Caesar describes as Boii "who had settled beyond the Rhine and had passed into the Noric territory, and had attacked Noreia." This is very obscure. The simplest explanation is, that some of the Boii who had been long settled in Germany, and who happened now to be on the eastern borders of the Helvetic country, were persuaded to join them.



MAP SHOWING THE POSITION OF CAESAR'S MURUS ON THE RHONE.

A, A. Caesar's earthwork or wall.
1. The Rhone.
2. L. Leman.
3. The Arve.
4. Geneva.
5. Mt. Jura.
6. Mt. aux Vaches
7. Fort l'Ecluse.

The Helvetii, says Caesar, could only get out of their country by two ways; an expression which implies that the direction of their route was determined, for they could certainly have got out by the north as well as by the south. One of these two ways led along the Rhone, on the right bank, to the place where the Jura abuts on the river, leaving only room for a single waggon. This is the place where *Fort l'Ecluse* stands. The other road was over the Rhone at Geneva, and through the country of the Allobroges and the Provincia. The route of the Helvetii was therefore to the south-west. At the point where the Rhone flows out of the lake of Geneva is an island, on which stood the town of Geneva, which belonged to the Allobroges. The modern town is on the island and on both sides of the Rhone. There was a bridge from Geneva to the territory of the Helvetii, and we assume that there was another bridge from the island to the south side. All the Helvetii were to meet at Geneva on the 28th of March of the unreformed calendar, expecting to prevail on the Allobroges to allow them a passage, and intending to force a passage if it was not granted. Caesar, who was now proconsul of Gallia Cisalpina and of the Provincia, was at Rome; and, hearing of this preparation, he hurried from the city and arrived at Geneva. He does not tell us where he crossed the Alps. He mustered as many men as he could in the Provincia, for he had only one legion with him, and he ordered the bridge at Geneva to be destroyed,—the bridge which connected the island with the north bank of the Rhone, if he only destroyed one bridge. The Helvetii sent to say that they intended to pass through the Provincia without doing any harm, and begged that he would give them permission. Caesar, recollecting what had happened to L. Cassius and his army, whom the Helvetii had sent under the yoke [GALLIA, p. 955], resolved not to allow them to pass through the Provincia. He told them that he would consider about it, and they must come again on the 13th of April. (B. C. 58.)

In the mean time Caesar employed his legions and the troops that he had raised in the Provincia, the number of which is not mentioned, in building a wall (murus), probably an earthen rampart, on the south side of the Rhone, from the place where it flows out of the Leman lake to the Jura. The wall was 19 Roman miles long and 16 feet high, with a ditch; which may mean that it was 16 feet high from the bottom of the ditch. The wall was manned, and at intervals there were towers (castella). When the day came for Caesar's answer, he refused to allow the Helvetii to pass through the Provincia, and told them, that if they made the attempt, he should prevent them. The Helvetii tried to break through the wall. Some crossed the river by bridges of boats and planks fastened together, and others forded the Rhone where it was shallowest: sometimes they attacked the wall by day, and sometimes by night; but the Roman troops drove them back, and they failed to break through the Roman lines. Some persons who have explained Caesar's operations before Geneva, or rather have found fault with his story, begin by supposing that his wall was made on the north side of the Rhone. If men can make such a blunder as this, there is no need to waste any words on them. The wall began on the south side of the river, close to the lake, and was made along the river to the point where the *Arve* enters the Rhone, just below Geneva; and it was continued along the Rhone to the point where the Rhone passes through the Jura. On the north

side of the river, at the base of the mountain named Credo, is now *Fort l'Ecluse*, or *Fort la Cluse*, as it is sometimes written. On the south side is the range of high land, which is a continuation of the Jura; and here the wall ended. As the Rhone cannot be forded below this point, and is indeed hardly fordable above, if Caesar kept the Helvetii from crossing between Geneva and *Fort l'Ecluse*, his enemies must go some other way. The length of Caesar's wall, measured from a point a little above Geneva along the Rhone to a point opposite to *Fort l'Ecluse*, agrees with Caesar's length; and we may suppose that the text is right as to the numbers, which has only been doubted by those editors who have supposed that his wall was made from the lake on the north side of the Rhone to the Jura, which would be a manifest absurdity, and is contrary to Caesar's narrative. Appian (*Gall. Excerpt.* xiii.) found the same length of wall, either in Caesar's text or elsewhere; for he makes it 150 stadia, which, at 8 stadia to a Roman mile, is 18¾ M.P. Another objection to Caesar's narrative is, that the Rhone below the junction of the *Arve* is not fordable now; it is rapid, and sunk in a deep bed between rocks, which circumstances would render the passage of the river either by bridges of boats, rafts, or wading impossible. But it has been maintained, even in modern times, that such a passage over the Rhone would not be impossible. Caesar says that in his time it was done; and it is certain that some change must have taken place in the bed of such a river, through which a rapid stream has been running for 2000 years.

There now only remained the other way for the Helvetii, which they could not take if the Sequani opposed them (*B. G.* i. 9)—the narrow pass between the Jura and the Rhone. Dumnorix managed this for the Helvetii, and the two peoples gave hostages to one another; the Helvetii promising to do no mischief, and the Sequani undertaking not to molest them. Now the objectors say there were many other roads that the Helvetii could have taken, and particularly the road from *Orbe* in the *Pays de Vaud* to *Pontarlier* on the *Doubs*: and General Warnery, a great authority in this matter, for he places Caesar's wall on the wrong side of the river, really believes they did go this way; to which the answer is, that Caesar says they did not. The road to *Pontarlier*, says Warnery, is the most open, easy, and practicable of all the roads through the Jura. The general should have proved that it was so in Caesar's time, and the best road for waggons early in spring; but, even if he had done that, he would not have confuted the author of the Commentarii. Caesar was told that the Helvetii intended to pass through the territory of the Sequani and the Aedui, and that their purpose was to reach the country of the Santones on the north side of the *Lower Garonne*. The route by *Pontarlier* was quite out of their way. They wanted to cross the Rhone, and pass through the territory of the Allobroges; and if they could not do this, their best road, their only road, was past *Fort l'Ecluse*. Besides, if the Sequani were willing to let the Helvetii pass through their country, they would let them pass along the southern border rather than through the middle of their lands; and, as the Allobroges had some lands north of the Rhone below *Fort l'Ecluse*, which lands the Helvetii plundered, there is a very good reason for the Sequani allowing the Helvetii to take this road, and no other, if there was at that time, and at that season of the year, another waggon-road, which cannot be proved. Caesar left Labienus to take care of his wall, while he went to North Italy for fresh troops. He raised two legions, took three more from their winter quarters about Aquileia, and again crossing the Alps came into the territory of the Vocontii, and thence crossed the Isara (*Isère*) into the country of the Allobroges. From the territory of the Allobroges he crossed the Rhone, into the territory of the Segusiani. The Segusiani, whose chief place was afterwards Lugdunum (*Lyon*), had also a part of the country in the angle between the *Saône* and the Rhone. Caesar crossed the Rhone above the junction of the Rhone and *Saône*.

Labienus had let the Helvetii move through the pass at *Fort l'Ecluse*. It was enough for him to defend his wall. When Caesar was coming up with the Helvetii, some of them were in the country of the Aedui, having crossed the Arar (*Saône*). They got across with boats and rafts, some of which they would find on the river, for it was much used at that time for navigation; but we may suppose that they would also have to make rafts to carry across so many people and so much baggage. Caesar waited till three parts of the Helvetii had got over the river, when he attacked the remaining fourth part, the Tigurini. These were the people who had defeated L. Cassius and killed L. Piso, the grandfather of Caesar's father-in-law. A great part of the Tigurini were cut to pieces, and the rest took to flight and hid themselves in the woods. Plutarch and Appian say that Labienus defeated the Tigurini, which may be true. It is not said where the Helvetii were crossing the *Saône*; and there is no authority for placing the passage at *Mâcon*, as some people will place it, though *Mâcon* cannot be much out of the way. The march of the Helvetii from *Fort l'Ecluse* to *Mâcon* could not be direct; and by the nearest road it would be about 90 or 100 miles. This was the distance that they had travelled with their women, children, carts, and baggage while Caesar went to Italy, returned, and overtook them on the *Saône*. The Helvetii, with such roads as they had, or no roads at all, and the immense number of people and waggons, would not travel at that season more than a few miles a day. The Helvetii had also some cavalry. The roads, such as they were, would be all mud, and full of ruts. Caesar made a bridge over the Arar, and followed those who had crossed the river. He got over in one day, and the Helvetii had taken twenty days to do it, a length of time not at all unreasonable, if we consider that there were about 300,000 of them and many waggons. If we add these twenty days to the time of the march from *Fort l'Ecluse* to the passage of the *Saône*, there will be plenty of time for Caesar's hasty march into Italy and back. Divico, who had commanded the Tigurini (B. C. 107) in the war against Cassius, came with other Helvetii to Caesar after he had crossed the *Saône*, to propose terms of peace; but he and the proconsul could not agree. Though Divico had commanded an army in B. C. 107, that would not prove that he was too old to be a counsellor fifty years after; as some suppose who find fault with Caesar's narrative. Caesar followed the Helvetii for about fifteen days, keeping five or six miles in their rear; easy work for his men, for the Helvetii could not move quickly. The route was up the valley of the *Saône* on the west side, but not close to the river. (*B. G.* i. 10.) Caesar's supplies were brought up the Arar in boats, and it caused

him inconvenience to be at a distance from them: but he would not leave the rear of the Helvetii. When Caesar was within 18 M. P. of Bibracte (*Autun*), he left the rear of the Helvetii, and moved towards the town to get supplies, for the Aedui had not kept their promise to send him corn. The Helvetii were of course about the same distance from the place, and probably nearly due south of *Autun*; for this position would be on their march towards the *Loire* through *Bourbon L'Anci*. They were thus on the road to the Santones.

The Helvetii, perceiving Caesar's movement, faced about and were upon his rear. This brought on a general battle. The Helvetii fought desperately: though the battle lasted from about mid-day to night-fall, no one saw an Helvetian turn his back on the Romans. The fight was continued till late in the night, at the place where the Helvetii had their baggage, for they had put their carts (carri) as a fence all round. The Romans at last got possession of the baggage and the camp, as Caesar calls it; and we know what took place, though he does not tell us. Women and children were massacred without mercy. A daughter and son of Orgetorix were taken prisoners. About 130,000 men (hominum, a term which may include women), who survived the battle, moved from the field, and without halting in the night reached the country of the Lingones. Caesar was employed for three days in burying his dead and looking after his wounded men, and could not follow immediately. But he sent a threatening message to the Lingones, if they should venture to assist his enemies; and after the third day he marched in pursuit of them. On his road he was met by a deputation of the Helvetii, who prayed for mercy. The proconsul ordered them to tell their people to stay where they were, and wait for him. On his arrival he demanded their arms, hostages, and the slaves who had run away to join them. During the night 6000 men of the Pagus Verbigenus ran away towards the Rhine and the borders of the Germans. Caesar sent an order to the people through whose territory they were moving to bring them back; and they brought them back — 6000 men with arms in their hands, but dispirited, and probably perishing of hunger. Caesar treated these men as enemies: they were all massacred. Dion Cassius (xxxviii. 33) speaks of the 6000 being destroyed, but his narrative does not quite agree with Caesar's. The rest of the Helvetii were sent home, to the places they came from, and told to rebuild their towns and villages. They had lost all their corn, and the Allobroges were required to supply them. Caesar would not allow the Helvetic territory to be unoccupied, for fear of the Germans from the other side of the Rhine coming over and seizing it, and so becoming neighbours of the Provincia and the Allobroges. But the Germans now occupy the largest part of Switzerland, and it is very probable that they did come over and occupy many of the parts which had been depopulated. It does not appear that Caesar ever went into the country to see what was going on. [BOII.]

Tablets were found in the Helvetic camp, written in Greek characters, and were brought to Caesar; in which tablets were registered the whole number of the Helvetii able to bear arms who had left their homes, and there was a separate register of children, old men, and women. The numbers were as follows: Tulingi, 36,000; Latobrigi, 14,000; Rauraci, 23,000; Boii, 32,000; Helvetii, 263,000: in all 368,000. The fighters were 92,000, about one fourth of the whole number. A census was taken of all who returned, and the number was found to be 110,000. If all the numbers are right in Caesar, we find some inconsistency here; for 130,000 escaped into the country of the Lingones, of whom 6000 were massacred: the remainder would be 124,000. Out of this number, however, many might die before they reached their home, and some might run away. We can hardly suppose that all the children and women perished in the camp near Bibracte, though it is possible they might get hard treatment from the Aedui, whose lands the Helvetii had pillaged. However, the result was that less than a third of the whole number returned home, and the number of women that perished must have been so large as to leave very few for the men who survived this calamity.

Most of the Gallic states sent to congratulate Caesar on his victory, which they affected to consider as much for their own interest as that of the Romans; for the Helvetii, they said, or so Caesar makes them say, though prosperous at home, had left their country to conquer all Gallia, to choose for their residence such part as they should like best, and to make all the states tributary. Great revolutions had taken place in Gallia before; but a whole nation, who possessed towns and villages, quitting their home to look out for a new one, must have been moved by some strong motives. The proximity to the Germans, who were troublesome neighbours, and the want or the wish for more room, are reasons for the migration which we can deduce from Caesar. The Helvetii were a warlike people, and their men wanted a wider field than a country which was shut in by natural boundaries. The restlessness of the wealthy Helvetii, and exaggerated notions among the people of a better country in the south and west of Gallia, were probably the strongest motive for the emigration. A few centuries earlier they might have taken the road to Italy, and have got there: but that country had been closed against adventurers by the Romans; and if the Helvetii did emigrate, there is no country that we can name to which they were more likely to go than that which they set out for.

Caesar does not mention the name of a single town in the Helvetian country. A few names of towns appear later, and the names seem to be Gallic: Noeodunum or Colonia Equestris [COLONIA EQUESTRIS]; Salodurum; Eburodunum; Aventicum; and Minnodunum. Augusta Rauracorum (*Augst*) was founded in the time of Augustus; the name is only Roman, and it is not within the limits of Caesar's Helvetii. Basilia (*Basle*) is also a late foundation. Vitodurum, in the east part of Switzerland, may be a Gallic name also; but Switzerland does not retain a great many names of Gallic original. It seems that the boundary between the country of the Helvetii on the east, and Rhaetia under the later empire, was not the Rhine above the *lake of Constanz*, but the boundary was west of the lake. [FINES, No. 15.] The name Helvetia belongs to a late period, though Caesar uses the expression "Helvetia Civitas."

The Romans made several roads in the Helvetian territory. That which was made over the Jura [GALLIA, p. 966] is probably the road from Orba (*Orbe*) to Ariolica [ARIOLICA]. There was a road from Orba, through Lacus Lausonius (*Lausanne*) and Equestris, to Geneva. There was a road from Vibiscum (*Vevay*), through Bromagus [BROMAGUS]

and Minnodunum, to Aventicum (*Avenches*); and thence through Salodurum to Augusta Rauracorum. There was also a road from Augusta Rauracorum eastward through Vindonissa (*Windisch*) to Ad Fines (*Pfyn*), Arbor Felix, and Brigantia (*Bregenz*) on the *lake of Constanz*.

A work by J. F. Roesch, *Commentar. über die Commentarien, &c.*, Halle, 1783, contains some good remarks on General Warnery's *Remarques sur César*. Roesch was an officer and lecturer on military science. There is a map in his book of the country between Geneva and *Fort l'Ecluse*. [G. L.]

HELVETUM. [HELCEBUS.]

HE'LVII, a people of the Provincia or Gallia Narbonensis, who bordered on the Arverni, but were within the limits of the Provincia. The Cevenna formed the boundary between the Helvii and the Arverni. (Caes. *B. G.* vii. 7, 8.) The Helvii were east of the *Cévennes*, and occupied the old French division of the *Vivarais*. When, however, Caesar speaks of the Helvii as bordering on the Arverni, he means the Arverni and their dependencies; for the Gabali, and Vellauni or Vellavi, were between the Helvii and the Arverni [GABALI], and they were dependent on the Arverni. (*B. G.* vii. 75.) The name is written Ἕλουοι in the texts of Strabo, who makes their territory commence on the east, at the bank of the Rhone, which is no doubt correct. He places them in Aquitania, which is generally supposed to be a mistake; but Augustus, who enlarged the Provincia of Aquitania, may have attached the Helvii to it. In Pliny (iii. 4) they appear in Narbonensis, and their chief town is Alba. [ALBA HELVORUM.] It is generally supposed that Ptolemy's Elycoci (Ἐλύκωκοι, ii. 10. § 18), whose chief town was Alba Augusta, are the Helvii. But Ptolemy's Elycoci are east of the Rhone, and Alba Augusta is a different name from Alba Helvorum. Pliny (xiv. 3) mentions a vine that was discovered, seven years before he was writing, at Alba Helvia in the Narbonensis, which vine flowered and lost its flower in a single day, and for that reason was the safest to plant. It was named Narbonica, and when he wrote was planted all over the Provincia. [G. L.]

HELVILLUM, a town of Umbria, on the Via Flaminia, known only from the Itineraries, which place it 27 M. P. from Forum Flaminii, or 15 M. P. from Nuceria. These distances coincide with the position of *Sigillo*, a village that still forms one of the stages on the modern road which follows the line of the Flaminian Way. (*Itin. Ant.* p. 125; *Tab. Peut.*) At the same time, the name of *Sigillo* suggests a relation with the Suillum of Pliny, who enumerates the Suillates among the towns of Umbria (iii. 14. s. 19); and it is not improbable that the Helvillum of the Itineraries is either identical with the Suillum of Pliny, or was situated in its immediate neighbourhood. [E. H. B.]

HEMEROSCO'PIUM. [DIANIUM.]

HE'NETI. [VENETI.]

HENIOCHI (Ἡνίοχοι, Dionys. 687; Arrian, *Peripl.* p. 11; Anon. *Peripl.* p. 15), a Colchian tribe, who appear in geography as early as Hellanicus (p. 91, ed. Sturz). Strabo (xi. p. 496), who derives their name from the legendary charioteers of the Dioscuri, describes them as a sea-faring, piratical race, using small boats, called καμάραι by the Greeks, and containing from twenty-five to thirty men.

From the account of the escape of Mithridates Eupator, from Pontus to the Bosporus, they appear occupying the country between the W. edge of Caucasus and the Euxine, with an area of 1000 stadia. (Strab. *l. c.*; comp. Plin. vi. 4; Scyl. p. 31; Ptol. v. 10.) [E. B. J.]

HENNA. [ENNA.]

HEPHAE'STIA. [LEMNOS.]

HEPHAE'STIA, the ancient name of the small island now called *Comino*, between Malta and Gozo. [MELITA; GAULOS.] (See Wesseling, *Itiner.* p. 518.) The island is about two miles long from NE. to SW., with a good channel on each side. It has always been, with Gozo, a dependency of Malta. To the SW. is a small rocky islet called *Cominotto*, of which the ancient name is unknown. [J. S. H.]

HEPHAE'STIADAE. [ATTICA, p. 326, b.]

HEPHAE'STIAE INSULAE. [AEOLIAE INSULAE.]

HEPHAE'STION (Ἡφαίστιον), a district near Phaselis, in the south of Lycia; it derived its name from the fact that fire constantly was issuing from the loose soil. (Ctesias, *ap. Phot. Cod.* 73, p. 146; Senec. *Ep.* 79.) According to Pliny (ii. 110) these fires appear to have arisen from springs of burning naptha. (Comp. Plin. v. 28; Solin. 39.) [L. S.]

HEPTACOME'TAE (Ἑπτακομῆται), a barbarous tribe of the Mosynoeci on the coast of Pontus, inhabiting Mount Scoedises, and living on chesnuts and game. From their houses, which are said to have resembled towers, they attacked and robbed travellers. (Strab. xii. p. 549; Steph. B.; *s. v.*; comp. MOSYNOECI.) [L. S.]

HEPTA'NOMIS (ἡ Ἑπτανομίς, Ptol. iv. 5. § 55; more properly Ἑπτὰ Νομοί or Ἑπταπολίς, Dionys. *Perieg.* 251; sometimes ἡ μεταξὺ [γῆ]), the modern *Mesr-Wostani* of the Arabian geographers, or Middle Egypt, may be described generally as the district which separates the Thebaïd from the Delta. Inasmuch, however, as the appellation of the Seven Nomes is political rather than territorial, it is not easy to define the actual boundaries of this region. The northern portion belonged to the kingdom of Lower Aegypt, of which it contained the capital, Memphis; the southern appertained to the elder kingdom of Thebes, so long at least as there continued to be two monarchies in the Nile valley. It is not possible to determine at what period, if indeed at any, the Heptanomis was regarded as an integral third of Aegypt. About the number of its nomes there can be no question; but which, at any given era, were the seven principal nomes, it is less easy to decide. They probably varied with the vicissitudes of local prosperity—war, commerce, or migration, from time to time, causing a superior nome to decline, and, on the contrary, raising an inferior nome to eminence. According to Ptolemy and Agatharchides (*de Rubr. Mar. ap. Phot. Biblioth.* p. 1339. R.), both of whom wrote long after the original divisions had been modified, the Seven Nomes were the following: (1.) Memphites. (2.) Heracleopolites. (3.) Crocodilopolites or Arsinoites. (4.) Aphroditopolites. (5.) Oxyrhynchites. (6.) Cynopolites. (7.) Hermopolites. The Greater and Lesser Oases were always reckoned portions of the Heptanomis, and hence it must apparently have sent nine, and not seven, nomarchs to the general assembly in the Labyrinth. The capitals of the Nomes, whose names are sufficiently indicated by the respective appellations of the divisions themselves—e. g. Hermopolis of the Nomos Hermopolites, &c.—were also the chief towns of the Middle Land. This district comprised the three greatest works of Egyptian art and enterprise, e. g., the Pyramids, the Labyrinth,

and the artificial district formed by the canal *Bahr-Jusuf*, the Nomos Arsinoites or the *Fyoum*. These, as well as the chief cities of the Heptanomis, are described under their separate designations. [APHRODITOPOLIS, CYNOPOLIS, &c.].

The Heptanomis extended from lat. N. 27° 4′ to 30° N.: its boundary to S. was the castle of Hermopolis (Ἑρμοπολιτάνη φυλακή); to N. the apex of the Delta and the town of Cercasorum; W. the irregular line of the Libyan Desert; and E. the hills which confine the Nile, or the sinuous outline, the recesses and projections of the Arabian mountains. Thus, near Hermopolis at the S. extremity of this region, the eastern hills approach very near the river, while those on the western or left bank recede to a considerable distance from it. Again, in lat. 29°, the Libyan hills retire from the vicinity of the Nile, bend toward NW., and sharply return to it by a curve to E., embracing the province of Arsinoë (*El-Fyoum*). Between the hills on which the Pyramids stand and the corresponding elevation of *Gebel-el-Mokattam* on the eastern bank of the river, the Heptanomis expands, until near Cercasorum it acquires almost the breadth of the subjacent Delta.

The Heptanomis is remarkable for its quarries of stone and its rock-grottoes. Besides the Alabastrites, already described, we find to N. of Antinoë the grottoes of Benihassan,—the Speos Artemidos of the Greeks. Nine miles lower down are the grottoes of *Koum-el-Ahmar*, and in the Arabian desert, on the east, quarries of the beautiful veined and white alabaster, which the Egyptians employed in their sarcophagi, and in the more delicate portions of their architecture. From the quarries of Tourah and Massarah, in the hills of *Gebel-el-Mokattam*, east of Memphis, they obtained the limestone used in casing the pyramids. The roads from these quarries may still be traced across the intervening plain.

Under the Ptolemies the Heptanomis was governed by an ἐπιστράτηγος, and by an officer of corresponding designation,—procurator,—under the Roman Caesars. We find him described in inscriptions (Orelli, *Inscr. Lat.* n. 516) as "procurator Augusti epistrategiae Septem Nomorum." Under the later Caesars in the 3rd century A. D. the five northern Nomes, Memphites, Heracleopolites, Arsinoites, Aphroditopolites, and Oxyrhyncites, together with the Nomos Leptopolites, constituted the province of Arcadia, which subsequently became a metropolitan episcopal see. The natural productions of the Heptanomis resemble those of Upper Egypt generally, and present a more tropical Fauna and Flora than those of the Delta. Its population also was less modified by Greek or Nubian admixture than that of either Lower or Upper Egypt; although, after the 4th century A. D., the Heptanomis was overrun by Arabian marauders, who considerably affected the native races. [W. B. D.]

HERACLEIA (Ἡράκλεια). I. *In Europe.*

HERACLEIA, a town or fortress of Athamania of uncertain site. (Liv. xxxviii. 2.)

HERACLEIA, an ancient place of Pisatis in Elis, but a village in the time of Pausanias, was distant 40 or 50 stadia from Olympia. It contained medicinal waters issuing from a fountain sacred to the Ionic nymphs, and flowing into the neighbouring stream called Cytherus or Cytherius, which is the brook near the modern village of *Bruma*. (Strab. viii. p. 356; Paus. vi. 22. § 7; Boblaye, *Recherches, &c.* p. 129; Curtius, *Peloponnesos*, vol. ii. p. 72.)

HERACLEIA LYNCESTIS (Ἡράκλεια, Polyb. xxviii. 11, 15, xxxiv. 12; Strab. vii. p. 319; Ptol. iii. 13. § 33; Liv. xxvi. 25, xxxi. 39; *Itin. Anton.*; *Peut. Tab.*; Ἡράκλεια Λάκκου, Hierocl.; Const. Porph. *de Them.* ii. 2), the chief town of the province of Upper Macedonia, called Lyncestis, at a distance of 46 M. P. from Lychnidus and 64 M. P. from Edessa. According to the proportional distances, Heracleia stood not far from the modern town of *Filúrina*, at about 10 geog. miles direct to the S. of *Bitolia*, nearly in the centre of the Egnatian Way.

Calvinus narrowly escaped being intercepted by the Pompeians on his rear, after having fallen back upon Heracleia, which Caesar (*B. C.* iii. 79) rightly places at the foot of the Candavian mountains, though his transcribers have interpolated the passage, and confounded it with the Heracleia Sintica of Thracian Macedonia.

The writer of a geographical fragment (ap. Hudson, *Geog. Min.* vol. iv. p. 43; comp. Joann. Cinnam. p. 127, ed. Bonn) has identified this city with Pelagonia [PELAGONIA], but incorrectly. (Leake, *Northern Greece*, vol. iii. pp. 281, 311, 318; Tafel, *de Viae Egnat. Part. Occid.* p. 39.) [E. B. J.]

HERACLEIA SI'NTICA (Ἡράκλεια Σιντική Ptol. iii. 13. § 30; Steph. B.; Const. Porph. *de Them.* ii. 2; Ἡράκλεια Στρυμόνος, Hierocles; Heraclea ex Sintiis, Liv. xiii. 51), the principal town of Sintice, a district on the right bank of the Strymon, in Thracian Macedonia. It was distant from Philippi, by the Roman road which passed round the N. side of the lake, 55 M. P., and by that which passed on the S. side, 52 M. P. (*Peut. Tab.*)

Demetrius, son of Philip V. king of Macedonia, was murdered and put to death here. (Liv. xl. 24.) It stood on the site of the modern *Zervókhori*, a small village where the peasants find in ploughing the ground great numbers of ancient coins. (Leake, *Northern Greece*, vol. iii. p. 226.) The coins of this place are very numerous. (Sestini, *Mon. Vet.* p. 37; Eckhel, vol. ii. p. 71.) [E. B. J.]



COIN OF HERACLEIA IN MACEDONIA.

HERACLEIA TRACHINIA. [TRACHIS.]

HERACLEIA (Ἡράκλεια: *Eth.* Ἡρακλήϊος, Heracliensis or Heracleensis: *Policoro*), a city of Magna Graecia, situated in Lucania on the gulf of Tarentum, but a short distance from the sea, and between the rivers Aciris and Siris. It was a Greek colony, but founded at a period considerably later than most of the other Greek cities in this part of Italy. The territory in which it was established had previously belonged to the Ionic colony of Siris, and after the fall of that city [SIRIS] seems to have become the subject of contention between the neighbouring states. The Athenians, we know, had a claim upon the territory of Siris (Herod. viii. 62), and it was probably in virtue of this that their colonists the Thurians, almost immediately after their establishment in Italy, advanced similar pretensions.

These were, however, resisted by the Tarentines, and war ensued between the two states, which was at length terminated by an arrangement that they should found a new colony in the disputed district, which, though in fact a joint settlement, should be designated as a colony of Tarentum. The few remaining inhabitants of Siris were added to the new colonists, and it would appear that the settlement was first established on the ancient site of Siris itself, but was subsequently transferred from thence, and a new city founded about 24 stadia from the former, and nearer the river Aciris, to which the name of Heracleia was given. Siris did not cease to exist, but lapsed into the subordinate condition of the port or emporium of Heracleia. (Strab. vi. p. 264.) The foundation of the new city is placed by Diodorus in B. C. 432, fourteen years after the settlement of Thurii; a statement which appears to agree well with the above narrative, cited by Strabo from Antiochus. (Antiochus, *ap. Strab. l. c.*; Diod. xii. 36; Liv. viii. 24.) Diodorus, as well as Livy, calls it simply a colony of Tarentum: Antiochus is the only writer who mentions the share taken by the Thurians in its original foundation. Pliny erroneously regards Heracleia as identical with Siris, to which it had succeeded; and it was perhaps a similar misconception that led Livy, by a strange anachronism, to include Heracleia among the cities of Magna Graecia where Pythagoras established his institutions. (Liv. i. 18; Plin. iii. 11. s. 15.) The new colony appears to have risen rapidly to power and prosperity, protected by the fostering care of the Tarentines, who were at one time engaged in war with the Messapians for its defence. (Strab. vi. p. 281.) It was probably owing to the predominant influence of Tarentum also that Heracleia was selected as the place of meeting of the general assembly (*πανήγυρις*) of the Italiot Greeks; a meeting apparently originally of a religious character, but of course easily applicable to political objects, and which for that reason Alexander, king of Epirus, sought to transfer to the Thurians for the purpose of weakening the influence of Tarentum. (Strab. vi. p. 280.)

But beyond the general fact that it enjoyed great wealth and prosperity,—advantages which it doubtless owed to the noted fertility of its territory,—we have scarcely any information concerning the history of Heracleia until we reach a period when it was already beginning to decline. We cannot doubt that it took part with the Tarentines in their wars against the Messapians and Lucanians, and it appears to have fallen gradually into a state of almost dependence upon that city, though without ever ceasing to be, in name at least, an independent state. Hence, when Alexander, king of Epirus, who had been invited to Italy by the Tarentines, subsequently became hostile to that people [TARENTUM], he avenged himself by taking Heracleia, and, as already mentioned, transferred to the Thurians the general assemblies that had previously been held there. (Liv. viii. 24; Strab. vi. p. 280.) During the war of Pyrrhus with the Romans, Heracleia was the scene of the first conflict between the two powers, the consul Laevinus being totally defeated by the Epirot king in a battle fought between the city of Heracleia and the river Siris, B. C. 280. (Plut. *Pyrrh.* 16, 17; Flor. i. 18. § 7*; Zonar. viii. 4; Oros. iv. 1.)

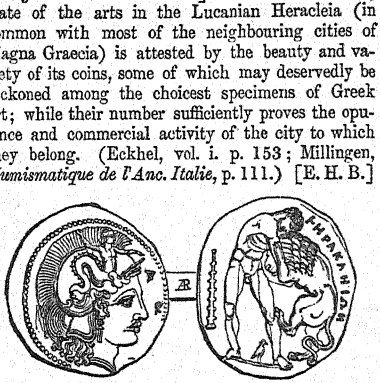
Heracleia was certainly at this time in alliance with the Tarentines and Lucanians against Rome; and it was doubtless with the view of detaching it from this alliance that the Romans were induced shortly afterwards (B. C. 278) to grant to the Heracleians a treaty of alliance on such favourable terms that it is called by Cicero "prope singulare foedus." (Cic. *pro Balb.* 22, *pro Arch.* 4.) Heracleia preserved this privileged condition throughout the period of the Roman republic; and hence, even when in B. C. 89 the Lex Plautia Papiria conferred upon its inhabitants, in common with the other cities of Italy, the rights of Roman citizens, they hesitated long whether they would accept the proffered boon. (Cic. *pro Balb.* 8.) We have no account of the part taken by Heracleia in the Social War; but from an incidental notice in Cicero, that all the public records of the city had been destroyed by fire at that period, it would seem to have suffered severely. (Cic. *pro Arch.* 4.) Cicero nevertheless speaks of it, in his defence of Archias (who had been adopted as a citizen of Heracleia), as still a flourishing and important town, and it appears to have been one of the few Greek cities in the S. of Italy that still preserved their consideration under the Roman dominion. (Strab. vi. p. 264; Cic. *l. c.* 4, 5; Mel. ii. 4. § 8; Plin. iii. 11. s. 15.) Its name is unaccountably omitted by Ptolemy; but its existence at a much later period is attested by the Itineraries. (*Itin. Ant.* p. 113; *Tab. Peut.*) The time and circumstances of its final extinction are wholly unknown; but the site is now desolate, and the whole neighbouring district, once celebrated as one of the most fertile in Italy, is now almost wholly uninhabited.

The position of the ancient city may nevertheless be clearly identified; and though no ruins worthy of the name are still extant, large heaps of rubbish and foundations of ancient buildings mark the site of Heracleia near a farm called *Policoro*, about three miles from the sea, and a short distance from the right bank of the Aciris or *Agri*. Numerous coins, bronzes, and other relics of antiquity have been discovered on the spot; and within a short distance of the site were found the bronze tables commonly known as the Tabulae Heracleenses, one of the most interesting monuments of antiquity still remaining. They contain a long Latin inscription relating to the municipal regulations of Heracleia, but which is in fact only a copy of a more general law, the Lex Julia Municipalis, issued in B. C. 45 for the regulation of the municipal institutions of the towns throughout Italy. This curious and important document, which is one of our chief authorities for the municipal law of ancient Italy, is engraved on two tables of bronze, at the back of which is found a long Greek inscription of much earlier date, but of very inferior interest. The Latin one has been repeatedly published (Murat. *Inscr.* vol. ii. p. 582; Haubold, *Mon. Legal.* pp. 98—133, &c.), and copiously illustrated with legal commentaries by Dirksen (8vo. Berlin, 1817—1820) and Savigny (in his *Vermischte Schriften*, vol. iii.). Both inscriptions were published, with very elaborate commentaries and disquisitions on all

* It is a striking instance of the carelessness of the Roman epitomisers, and their consequent worthlessness as geographical authorities, that Florus places this battle "apud Heracleam et *Campaniae flumen Lirim*," mistaking the river Siris for the Liris; and the same blunder occurs in Orosius, who says, "apud Heracleam *Campaniae* urbem, fluviumque Lirim"; for which last the editors substitute "Sirim," though the mistake is evidently that of the author, and not of the copyist.

points connected with Heracleia, by Mazocchi (2 vols. fol. Naples, 1754, 1755).

Heracleia is generally regarded as the native country of the celebrated painter Zeuxis, though there is much doubt to which of the numerous cities of the name that distinguished artist really owed his birth. [*Biogr. Dict.* art. ZEUXIS.] But the flourishing state of the arts in the Lucanian Heracleia (in common with most of the neighbouring cities of Magna Graecia) is attested by the beauty and variety of its coins, some of which may deservedly be reckoned among the choicest specimens of Greek art; while their number sufficiently proves the opulence and commercial activity of the city to which they belong. (Eckhel, vol. i. p. 153; Millingen, *Numismatique de l'Anc. Italie*, p. 111.) [E. H. B.]



COIN OF HERACLEIA IN LUCANIA.

HERACLEIA, surnamed MINOA (Ἡράκλεια Μίνῳα: *Eth.* Ἡρακλεώτης, Heracliensis), in Sicily, an ancient Greek city, situated on the south coast of the island, at the mouth of the river Halycus, between Agrigentum and Selinus. Its two names were connected with two separate mythological legends in regard to its origin. The first of these related that Hercules, having vanquished the local hero Eryx in a wrestling match, obtained thereby the right to the whole western portion of Sicily, which he expressly reserved for his descendants. (Diod. iv. 23; Herod. v. 43; Paus. iii. 16. § 5.) He did not, however, found a town or settlement; but, somewhat later, Minos, king of Crete, having come to Sicily in pursuit of Daedalus, landed at the mouth of the river Halycus, and founded there a city, to which he gave the name of Minoa; or, according to another version of the story, the city was first established by his followers, after the death of Minos himself. Heraclides Ponticus adds, that there was previously a native city on the spot, the name of which was Macara. (Diod. iv. 79, xvi. 9; Heracl. Pont. § 29.) The two legends are so distinct that no intimation is given by Diodorus of their relating to the same spot, and we only learn their connection from the combination in later times of the two names. The first notice of the city which we find in historical times represents it as a small town and a colony of Selinus, bearing the name of Minoa (Herod. v. 46); but we have no account of its settlement. It was in this state when Dorieus the Spartan (brother of Cleomenes I.) came to Sicily, with a large body of followers, with the express view of reclaiming the territory which had belonged to his ancestor Hercules. But having engaged in hostilities with the Carthaginians and Segestans, he was defeated and slain in a battle in which almost all his leading companions also perished. Euryleon, the only one of the chiefs who escaped, made himself master of Minoa, which now, in all probability, obtained for the first time the name of Heracleia. (Herod. v. 42—46.) This is not, indeed, expressly stated by Herodotus, who gives the preceding narrative, but is evidently implied in his statement at the beginning of it, that Dorieus set out for the purpose of founding Heracleia, combined with the fact that Diodorus represents him as having been its actual founder. (Diod. iv. 23.) Hence there seems no reason to suppose (as has been suggested) that Heracleia and Minoa were originally distinct cities, and that the name of the one was subsequently transferred to the other. From the period of this new settlement (B. C. 510) it seems to have commonly borne the name of Heracleia, though coupled with that of Minoa for the sake of distinction. (Ἡρακλείαν τὴν Μινῴαν, Pol. i. 25; "Heraclea, quam vocant Minoa," Liv. xxiv. 35.)

Diodorus tells us that the newly founded city of Heracleia rose rapidly to prosperity, but was destroyed by the Carthaginians, through jealousy of its increasing power. (Id. iv. 23.) The period at which this took place is uncertain. It was probably related by Diodorus in his 10th book, which is now lost: at least he makes no mention of any such event on occasion of the great expedition of Hamilcar, in B. C. 480, to which epoch we might otherwise have referred it; while, from the absence of all notice of Heracleia during the subsequent century, and the wars of Dionysius with the Carthaginians, it seems certain that it did not then exist, or must have been in a very reduced condition. Indeed, the next notice we find of it (under the name of Minoa), in B. C. 357, when Dion landed there, represents it as a small town in the Agrigentine territory, but at that time subject to Carthage. (Diod. xvi. 9; Plut. *Dion.* 25.) Hence it is probable that the treaty between Dionysius and the Carthaginians which had fixed the Halycus as the boundary of the latter, had left Heracleia, though on its left bank, still in their hands: and, in accordance with this, we find it stipulated by the similar treaty concluded with them by Agathocles (B. C. 314), that *Heracleia*, Selinus, and Himera should continue subject to Carthage, *as they had been before*. (Diod. xix. 71.) From this time Heracleia reappears in history, and assumes the position of an important city; though we have no explanation of the circumstances that had raised it from its previous insignificance. Thus we find it, soon after, joining in the movement originated by Xenodicus of Agrigentum, B. C. 307, and declaring itself free both from the Carthaginians and Agathocles; though it was soon recovered by the latter, on his return from Africa. (Id. xx. 56.) At the time of the expedition of Pyrrhus it was once more in the hands of the Carthaginians, and was the first city taken from them by that monarch as he advanced westward from Agrigentum. (Diod xxii. 10. Exc. H. p. 497.) In like manner, in the First Punic War, it was occupied by the Carthaginian general Hanno, when advancing to the relief of Agrigentum, at that time besieged by the Roman armies, B. C. 260. (Id. xxiii. 8. p. 502; Pol. i. 18.) Again, in B. C. 256, it was at Heracleia that the Carthaginian fleet of 350 ships was posted for the purpose of preventing the passage of the Roman fleet to Africa, and where it sustained a great defeat from the consuls Regulus and Manlius. (Pol. i. 25—28, 30; Zonar. viii. 12.) It appears, indeed, at this time to have been one of the principal naval stations of the Carthaginians in Sicily; and hence in B. C. 249 we again find their admiral, Carthalo, taking his post there to watch for the Roman fleet which was approaching to the relief of Lilybaeum. (Id. i. 53.) At the close of the war Heracleia, of course, passed, with the rest of Sicily, under the Roman dominion; but in the Second Punic

War it again fell into the hands of the Carthaginians, and was one of the last places that still held out against Marcellus, even after the fall of Syracuse. (Liv. xxiv. 35, xxv. 27, 40, 41.)

We hear but little of it under the Roman dominion; but it appears to have suffered severely in the Servile War (B. C. 134—132), and in consequence received a body of fresh colonists, who were established there by the praetor P. Rupilius; and at the same time the relations of the old and new citizens were regulated by a municipal law, which still subsisted in the time of Cicero. (Cic. *Verr.* ii. 50.) In the days of the great orator, Heracleia appears to have been still a flourishing place (Ib. v. 33); but it must soon after have fallen into decay, in common with most of the towns on the southern coast of Sicily. (Strab. vi. p. 272.) But though not noticed by Strabo among the few places still subsisting on this coast, it is one of the *three* mentioned by Mela; and its continued existence is attested by Pliny and Ptolemy. The latter author is the last who mentions the name of Heracleia: it appears to have disappeared before the age of the Itineraries. (Mel. ii. 7. § 16; Plin. iii. 8. s. 14; Ptol. iii. 4. § 6.)

The site of Heracleia is now wholly deserted, and scarcely any ruins remain to mark the spot; but the position of the ancient city may still be clearly traced. It was situated a few hundred yards to the south of the river *Platani* (the ancient Halycus), extending nearly from thence to the promontory of *Capo Bianco*. In Fazello's time the foundations of the walls could be distinctly traced, and, though no ruins remained standing, the whole site abounded with remains of pottery and brickwork. An aqueduct was then also still visible between the city and the mouth of the river; but its remains have since disappeared. The site does not appear to have been examined with care by any modern traveller. (Fazell. *de Reb. Sic.* vi. 2; Smyth's *Sicily*, p. 216; Biscari, *Viaggio in Sicilia*, p. 188.)

The *Capo Bianco*, a conspicuous headland in the immediate neighbourhood of Heracleia, is evidently the one called by Strabo, in his description of the coasts of Sicily, the Heracleian promontory (vi. p. 266), which he correctly reckons 20 miles distant from the port of Agrigentum. [E. H. B.]

HERACLEIA PERINTHUS. [PERINTHUS.]

HERACLEIA, in Gallia Narbonensis. Pliny (iii. 5) has preserved a tradition of a town named Heraclea, at the mouths of the Rhone; but he knew no more about it, and we can add nothing to what he knew. Ukert (*Gallien*, p. 418) has a few words on this place.

Stephanus (*s. v.* Ἡράκλεια) in his list of towns named Heracleia mentions one in Celtice. The Maritime Itin., proceeding west from Forum Julii (*Fréjus*), places "Sambracitanus Plagia" 25 M. P. from Forum Julii, and Heraclea Caccabaria 16 M.P. from the Sinus Sambracitanus. D'Anville follows Honoré Bouche in placing Heracleia at *S. Tropez;* but in order to do this he suppresses the number 25 between Forum Julii and Sinus Sambracitanus, and assumes that 16 is the whole distance between Forum Julii and Heracleia. This is a very bad way of proceeding; for, unless he can prove some error in the MSS., he ought to assume that the distances along the coast are most correctly measured in the Itinerary, as they doubtless were. Walckenaer fixes Heracleia at the *Pointe Cavalaire*. *S. Tropez* is within the Sinus Sambracitanus. A complete map of this coast is necessary for the purposes of comparative geography. This Heracleia is one of the Greek towns on the south coast of France. [G. L.]

HERACLEIA (Ἡράκλεια). II. *In Asia.*

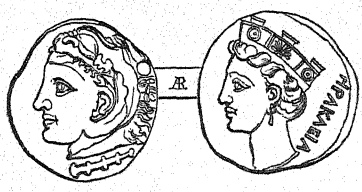
HERACLEIA (Ἡράκλεια). 1. A town of Caria of uncertain site. (Strab. xiv. p. 658; Steph. B. *s. v.*) Ptolemy (v. 2. § 19) describes it by the addition πρὸς Ἀλάβανδῳ. (Comp. Plin. v. 29; Suid. and Eudoc. *s. v.*, where the town has the surname Ἀλάβακη.) This town should not be confounded with the following.

2. A town on the confines between Caria and Ionia, which is generally described as πρὸς Λάτμῳ, or ἡ ὑπὸ Λάτμῳ, from its situation at the western foot of mount Latmus, on the Sinus Latmicus. It was a small place in the south-east of Miletus, and south-west of Amazon, and was sometimes designated simply by the name Latmus. In its neighbourhood a cave was shown with the tomb of Endymion. (Scylax, p. 39; Strab. xiv. p. 635; Ptol. v. 2. § 9; Plin. v. 31; Polyaen. vii. 23; Paus. v. 1. § 4; Schol. *ad Apollon. Rhod.* iv. 57.) Ruins of this town still exist at the foot of mount Latmus on the borders of lake Baffi, which is probably a portion of the ancient Sinus Latmicus, formed by the deposits of the river Maeander. (Comp. Leake, *Asia Minor*, p. 239; Fellowes, *Exc. in As. Min.* p. 263, who, confounding the lake of Baffi with that of Myus, considers the ruins of Heracleia to be those of Myus.)

3. A town on the coast of Aeolis, opposite to Hecatonnesi. This town and the neighbouring Coryphantis are called villages of the Mytilenaeans. (Strab. xiii. p. 607; Plin. v. 32, who speaks only of a *Heracleotes tractus;* Steph. B. *s. v.*)

4. Surnamed *Pontica*, on the coast of Phrygia, in the country of the Mariandyni, was a colony of the Megarians, in conjunction with Tanagraeans from Boeotia. (Paus. v. 26. § 6; Justin. xvi. 3.) Strabo (xii. p. 542) erroneously calls the town a colony of Miletus. It was situated a few miles to the north of the river Lycus, and had two excellent harbours, the smaller of which was made artificially. (Xen. *Anab.* vi. 2. § 1; Diod. xiv. 31; Arrian, *Peripl.* p. 15; Memnon, p. 52.) Owing to its excellent situation, the town soon rose to a high degree of prosperity, and not only reduced the Mariandyni to subjection, but acquired the supremacy of several other Greek towns in its neighbourhood; so that, at the time of its highest prosperity, it ruled over the whole territory extending from the Sangarius in the west to the Parthenius in the east. A protracted struggle between the aristocracy and the demos (Aristot. *Polit.* v. 5) at last obliged the inhabitants to submit to a tyrannis. In the reign of Dionysius, one of these tyrants, who was married to a relation of Darius Codomannus, Heracleia reached the zenith of its prosperity. But this state of things did not last long; for the rising power of the Bithynian princes, who tried to reduce that prosperous maritime city, and the arrival of the Galatians in Asia, who were instigated by the kings of Bithynia against Heracleia, deprived the town gradually of a considerable part of its territory. Still, however, it continued to maintain a very prominent place among the Greek colonies in those parts, until, in the war of the Romans against Mithridates, it received its death blow; for Aurelius Cotta plundered and partly destroyed the town (Memnon, c. 54). It was afterwards indeed restored, but remained a town of no importance ("oppidum," Plin. vi. 1; comp. Strab. xii. p. 543; Scylax, p. 34; Ptol. v. 1. § 7; Marcian. pp. 70, 73; Schol. *ad Apollon. Rhod.* ii. 748, *ad Nicand. Alex.* 13; Eustath. *ad Dionys. Per.* 791).

Heracleia, which was the birthplace of Heraclides Ponticus and his disciple Dionysius Metathemenus, still exists under the name of *Herakie* or *Erekli*. For the history of this important colony see Justin, xvi. 3—5; Polsberw, *de Rebus Heracleae*, Brandenburg, 1833, 8vo. (Niebuhr, *Lect. on Anc. Hist.* iii. pp. 113, fol.)



COIN OF HERACLEIA IN BITHYNIA.

5. A town of uncertain site in Lydia, perhaps not far from Magnesia at the foot of mount Sipylus. From this town the magnet derived its name of *Heracleus lapis*. (Steph. B. *s. v.*; Hesych. *s. v.*; Zenob. *Prov.* ii. 22, p. 90, ed. Leutsch.) [L. S.]

HERACLEIA (Ἡράκλεια, Strab. xvi. p. 751; Plin. v. 20), a small town on the coast of N. Syria to the N. of Laodicea-ad-Mare (*Ladikiyéh*). Pococke (*Trav.* vol. ii. pt. i. p. 194) has identified it with *Meinet Borja*, the small town and half-ruined port from which salt and wheat are brought from Cyprus (comp. Chesney, *Exped. Euphrat.* vol. i. p. 453), and found, on the small flat point that makes out into the sea, several graves cut into the rock, some stone coffins, and pieces of marble pillars; to the N. he saw some remains of piers built into the sea, of foundations of walls of large hewn stones, and signs of a strong building at the end of the pier. (Ritter, *Erdkunde*, vol. xv. pt. i. p. 99.) [E. B. J.]

HERACLEIA PARTHIAE (Ἡράκλεια, Strab. xi. p. 514). Strabo mentions a town of this name, which he places, together with Apameia, in the direction of Rhagae. Nothing certain is known about it; but it has been conjectured by Forbiger that it is the same as a town of the same name mentioned by Pliny, which was founded by Alexander the Great, and subsequently, when destroyed, was named by Antiochus, Achais (vi. 16. s. 18). [V.]

HERACLEIUM (Ἡράκλειον). 1. A town on the north coast of the Chersonesus Taurica; it was situated on the coast of the Palus Maeotis, near Parthenium, but its exact site is unknown. (Strab. xi. p. 494; Ptol. iii. 6. § 4.)

2. A promontory on the east coast of the Euxine, south of cape Toretice, and 150 stadia north of the mouth of the river Achaeus. (Arrian, *Peripl.* p. 79.)

3. A cape and town on the same coast of the Euxine, 150 stadia south of the mouth of the Achaeus. (Arrian, *Peripl.* p. 78.) Pliny (vi. 5) mentions Heracleium on this coast as 70 miles distant from Sebastopolis; but, although we have no means of ascertaining whether this or the other Heracleium be meant, the distance renders it probable that Pliny is speaking of the Heracleium south of the Achaeus.

4. A promontory and river on the same coast of the Euxine, between the rivers Phasis in the north and the Bathys in the south. (Plin vi. 4.)

5. A promontory and port-town on the coast of Pontus, between Amisus and Polemonium. (Strab. xii. p. 548: Ἡράκλειος ἄκρα; Ptol. ii. 3. § 3: Ἡρακλέους ἄκρον; Arrian, *Peripl.* p. 73; Apollon. Rhod. ii. 969). The modern name is *Thermeh*.

6. The name of the arx of the town of Caunus in Caria, which was taken and destroyed by Ptolemy of Egypt in his expedition against Asia Minor. (Diod. Sic. xx. 27.)

7. A small town in the district Cyrrhestica, between mount Amanus and the Euphrates; near this place the Parthian Pacorus was defeated by the Roman general Ventidius. (Strab. xvi. p. 751.) [L. S.]

HERACLEIUM (Ἡράκλειον, Ptol. iii. 17. § 6), a place in Crete, which Strabo (x. pp. 476, 484) calls the port of Cnossus, was situated, according to the anonymous coast-describer (*Stadiasm.*), at a distance of 20 stadia from that city. The name HERACLEIA (Ἡράκλεια, comp. Plin. iv. 20) is simply mentioned by Stephanus of Byzantium as the 17th of the 23 Heracleias he enumerates. Although the ecclesiastical notices make no mention of this place as a bishop's see, yet there is found among the subscriptions to the proceedings of the General Seventh Council held at Nicaea, along with other Cretan prelates, Theodoros, bishop of Heracleopolis. (Cornel. *Creta Sacr.* vol. i. p. 254.) Mr. Pashley (*Trav.* vol. i. p. 263) has fixed the site at a little rocky hill to the W. of *Kakóu-óros*. There are remains of buildings, probably of no earlier date than the Venetian conquest, but the position agrees with the indications of the ancients. [E. B. J.]

HERACLEIUS, river. [BULIS.]

HERACLEOPO'LIS MAGNA (Ἡρακλέους πόλις μεγάλη or ἡ ἄνω, Ptol. iv. 5. § 7; Steph. B. *s. v.*; Strab. xvii. pp. 789, 809, 812; Herculis Oppidum, Plin. v. 9. § 9, 11: *Eth.* Ἡρακλεοπολίτης), was the capital of the Nomos Heracleotes in Middle Egypt. It was situated at the entrance of the valley of the Fyoum (Nomos Arsinoites), on an island formed by the Nile, the *Bahr Jusuf*, and a canal. After Memphis and Heliopolis it was probably the most important city south of the Thebaïd. When in the eighth dynasty of kings Memphis apparently lost its pre-eminence, the Aegyptian monarchy passed over, in the first instance, to Heracleopolis, before it was established at Thebes. The Lists of Manetho exhibit two dynasties of Heracleopolite kings, the ixth and xth, each containing nineteen names. But we know the appellation of the founder of them alone, Achthoes, a ferocious tyrant, who went mad and was destroyed by a crocodile. Centuries afterward the ichneumon was worshipped at Heracleopolis, from which we may infer that the hostility to the crocodile was handed down. (Agatharch. *ap. Photium*, p. 1339, R.; Aelian, *Hist. An.* x. 47.) It is probable that under these dynasties commenced at least those great works which tradition connected with the name of Moeris, and that the canal and terraces of the Arsinoite nome were their works. The Heracleote nome partook, indeed, of the exuberant fertility of the Fyoum district. Under the Lower empire it formed part of the Roman prefecture of Arcadia. (*Not. Dign. Imp.*) Its ruins are inconsiderable; the modern hamlet of *Anasieh* covers a portion of them. (Ritter, *Erdkunde*, vol. i. p. 789.) [W. B. D.]

HERACLEOPO'LIS PARVA (ἡ κατὼ or Ἡρακλέους πόλις μικρά, Ptol. iv. 5. § 56; Joseph. *Bell. Jud.* iv. 11. § 5; Steph. B. *s. v.*; Heracleûs, *It. Anton.* p. 152; Heraclium, *Tab. Peut.*), is mentioned only in the later times of Egyptian history. It stood near Pelusium, in the Sethroite nome, and beyond the westernmost branch of the Delta. Hence it appears to have been sometimes denominated Sethrum (Σέθρον, Steph. B. *s. v.*), and regarded as the capital of the nome. It was about 22 miles

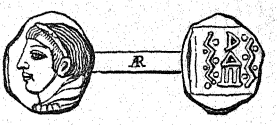
from Tanis. Its ruins are now covered by the lake *Menzaleh*, near whose western border it was probably situated. (Champollion, *L'Egypte*, vol. ii. p. 130; D'Anville, *Mém. sur l'Egypte*, p. 96.) [W. B. D.]

HERACLEUSTIBUS, the name of a station in the Jerusalem Itinerary, 11 M. P. from Apollonia. Tafel (*de Viae Egnat. Part. Orient.* p. 6) has conjectured that it is equivalent to Ἡρακλέους στίβος. [E. B. J.]

HERAEA (Ἡραία: *Eth.* Ἡραιεύς, Ἡραεύς, in an ancient inscription Ἡρϝαοῖος: the territory Ἡραιᾶτις), the most important Arcadian town on the Lower Alpheius, was situated near the frontiers of Elis, and on the high road from Arcadia to Olympia. It is said to have been founded by Heraeeus, a son of Lycaon, and to have been called originally Sologorgus. (Paus. viii. 26. § 1; Steph. B. *s. v.* Ἡραία.) At an early period the Heraeans concluded a treaty with the Eleians for mutual protection and support for one hundred years; the original of which treaty, engraven on a bronze tablet in the old Peloponnesian dialect, was brought from Olympia by Gell, and is now in the Payne Knight collection in the British Museum. This treaty is placed about the 50th Olympiad, or B. C. 580, since it belongs to a time when the Eleians exercised an undisputed supremacy over the dependent districts of Pisatis and Triphylia; and the Heraeans consequently were anxious to avail themselves of their support. (For a copy of the inscription see Leake, *Peloponnesiaca*, p. 1; Böckh, *Inscr.* no. 11, vol. i. p. 26.) Heraea was, at that time, the chief village among eight others which lay scattered upon the banks of the Alpheius and its tributaries the Ladon and Erymanthus; but the inhabitants of these separate villages were transferred to Heraea, and a city there was founded by the Spartan king Cleombrotus or Cleonymus. (Strab. viii. p. 337.) In consequence of their close connection with Sparta, the Heraeans incurred the hostility of the other Arcadians, who laid waste their territory in B. C. 370. (Xen. *Hell.* vi. 5. § 22.) At a later time Heraea was a member of the Achaean League; and, as Elis was one of the chief places of the Aetolian League, it is frequently mentioned in the contests between these two powers. (Polyb. ii. 54, iv. 77, seq.) It was afterwards in the hands of Philip, but it was restored to the Achaeans. (Liv. xxviii. 8, xxxii. 5, xxxiii. 34; Polyb. xviii. 25, 30.) Heraea is mentioned by Strabo (viii. p. 388) as one of the deserted cities of Arcadia; but when it was visited by Pausanias, it was still a place of some importance. The latter writer describes its temples, baths, plantations of myrtles and other trees along the banks of the Alpheius: among its temples he mentions two sacred to Dionysus, one to Pan, and another to Hera, of the latter of which only some ruins were left. (Paus. viii. 26. §§ 1, 2.)

The site of Heraea is fixed by its distance from the mouth of the Ladon, which, according to Pausanias, was 15 stadia. The same writer says that the greater part of the city lay upon a gently sloping hill, and the remainder upon the banks of the Alpheius. The remains of Heraea are visible on a hill west of the village of *Aiánni* (St. John), bounded on either side by a ravine, and sloping down towards the river. These ruins extend along the summit of the hill and the slope towards the river; but they are inconsiderable, and have for the most part been cleared away in consequence of the fertility of the land. A sweetish red wine is grown upon the spot, which Leake says has more flavour and body than almost any other he met with in the Morea. This wine was also celebrated in antiquity, and was said to make women fruitful. (Theophr. *H. Pl.* ix. 20; Athen. i. p. 31; Plin. xiv. 18. s. 22; Aelian, *V. H.* xiii. 6.)

Heraea was favourably situated in several respects. Its territory was fertile, and it was situated, as we have already said, on the high road from Olympia into the interior of Arcadia. From the north of Arcadia a road led into the valley of the Alpheius, near Heraea; and two roads led into the Hereatis, one from Megalopolis, and the other from Messene and Phigalia, which joined the former close to the town. There was a bridge over the Alpheius close to Heraea, which Philip restored in B. C. 219. (Polyb. iv. 77, 78.) The Heraeatis was separated from Pisatis by the river Erymanthus, and from the territory of Megalopolis by the river Buphagus. (Gell, *Itiner. of the Morea*, p. 113; Leake, *Morea*, vol. ii. p. 91; Boblaye, *Recherches, &c.* p. 159; Curtius *Peloponnesos*, vol. i. p. 363, seq.)



COIN OF HERAEA.

HERAEI MONTES (τὰ Ἡραῖα ὄρη), a group or range of mountains in Sicily, mentioned by Diodorus (iv. 84), who describes in glowing colours the pleasant shaded valleys in which they abounded, the rich forests with which they were covered, and the abundance of wild fruits they produced. He gives no clue to their position, and they are not mentioned by any of the geographers in their descriptions of the island: but Vibius Sequester tells us (p. 8) that the river Chrysas had its source in the Heraean mountains; and this shows that they must have formed part of the range which occupies the whole north of Sicily, from the neighbourhood of Messana to that of Panormus. The natural beauties of this mountain tract accord well with the description of Diodorus, whence the name of Cale Acte, "the beautiful shore," was given to the N. coast of Sicily, which extends along the foot of the range: and Fazello describes the fertility and pleasantness of their southern slopes in terms which fully justify the rhetorical praises of Diodorus (Fazell. ix. 4. p. 385). The great contrast presented by the whole of this range of mountains, to the dry and bare calcareous hills of the centre and south of Sicily, can indeed leave no doubt as to their being those intended by that author. It is impossible, however, to fix the precise limits within which the term was applied. The lofty mass of the *Monte Madonia*, the Mons Nebrodes of the ancients, is in fact only a portion of the same chain, while on the E. the continuation of the range, towards Messana and the promontory of Pelorus, appears to have been designated as the Mons Neptunius. The central portion of the range, between *Caronia* and *Traina*, is still covered with an immense forest, now called the *Bosco di Caronia*: the highest summit of this group, *Monte Sori*, attains an elevation of nearly 3000 feet above the sea.

It is certainly erroneous to extend the name of the Heraei Montes, as has been done by Cluver and

Parthey, not only to the mountains about Enna, but to the great calcareous hills which extend from thence to the S.E. and fill up the greater part of the *Val di Noto*. The natural characters of that part of Sicily must always have been essentially different from those of the mountainous region of the north. [E. H. B.]

HERAEUM (Ἡραῖον: *Karaudi*), a town on the Thracian coast of the Propontis, a little to the east of Bisanthe. (Herod. iv. 90; Steph. B. *s. v.*) In some of the Itineraries, the place is called *Hiereum* or *Ereon*. [L. S.]

HERAEUM. [CORINTHUS, p. 685, b.]

HERA'TEMIS (Ἡράτεμις, Arrian, *Ind.* c. 39), a canal in Persis, mentioned by Arrian as cut from a larger river at no great distance. This river was probably the Padargus mentioned in the same chapter by the Greek historian. The canal terminated at the sea; but we are not aware that any traces of it now remain, unless the *Khore-esseri* of D'Anville's map represents it, which is possible. [V.]

HERBANUM, a town of Etruria, the name of which is found only in Pliny's list of the towns in the interior of that country. (Plin. iii. 5. s. 8.) It has been generally assumed, but entirely without authority, to be the place called Urbs Vetus by Paulus Diaconus (iv. 33), a name which has been probably corrupted into that of the modern city of *Orvieto*. The Urbiventum of Procopius (Οὐρβίβεντον, *B. G.* ii. 20), which he describes as a strong fortress, very difficult of access, is probably the same place with the Urbs Vetus of Paulus. *Orvieto* certainly occupies the site of an ancient Etruscan town, as is proved by tombs and antiquities discovered there, and the name of Urbs Vetus could obviously not have been the original one; but the identification of Urbs Vetus with Herbanum is mere conjecture. (Dennis, *Etruria*, vol. i, p. 526.) [E. H. B.]

HERBESSUS. [ERBESSUS.]

HE'RBITA (Ἑρβῖτα, Steph. B., Ptol.: *Eth.* Ἑρβιταῖος, Herbitensis), a city of the interior of Sicily, in the northern part of the island, and on the southern slope of the Heraean mountains. It was a city of the Siculians, and is first mentioned about 445 B.C., when it was subject to the rule of a prince, or despot, named Archonides, who co-operated with Ducetius, chief of the Siculi, in founding his new settlement at Cale Acte. (Diod. xii. 8.) [CALACTE.] In B.C. 403, it was besieged by Dionysius of Syracuse, but without effect; and several years after we find it still maintaining its independence against that monarch. Meanwhile Archonides, who was still ruler of the city, proceeded to extend his power by founding the colony of Alaesa, on the north coast of the island. (Diod. xiv. 15, 16, 78.) Diodorus tells us that the citizens of Alaesa, having subsequently attained to great prosperity [ALAESA], disdained to acknowledge their descent from so inferior a city as Herbita; but the latter seems to have been by no means an unimportant place. Its name does not again occur in history, but Cicero calls it "honesta et copiosa civitas" (*Verr.* iii. 32); it had a fertile and extensive territory, which was cultivated with great care, and produced abundance of corn: the inhabitants were diligent and active agriculturists (summi aratores), and a quiet, frugal race. They, however, suffered severely from the exactions of Verres; so that the number of the cultivators (aratores) was reduced from 257 to 120, and their territory rendered almost desolate. (Cic. *Verr.* iii. 18, 32—34, 51.) Herbita is still mentioned among the towns of Sicily both by Pliny and Ptolemy: but after this all trace of it disappears, and the data for fixing its position are sufficiently vague. Ptolemy appears to place it between Agyrium and Leontini, but the other towns with which it is associated by Cicero and Diodorus would point to a more northerly position: and Cluverius is probably right in placing it at *Nicosia*, a town about 10 miles NW. of *S. Filippo d'Argirò* (Agyrium), or rather at a place called *Sperlinga*, about 2 miles W. of it, in a more elevated situation, and now uninhabited. (Plin. iii. 8. s. 14; Ptol. iii. 4. § 13; Cluver. *Sicil.* p. 329.) [E. H. B.]

HERCULA'NEUM (the form Herculanum appears to be erroneous: in the passage of Cicero (*ad Att.* vii. 3. § 1) generally cited in support of it, the true reading seems to be "Aeculanum:" see Orell. *ad loc.* Ἡράκλειον, Strab.; Ἡρκουλάνεον, Dion Cass.: *Eth.* Herculanensis: *Ercolano*), a town of Campania, situated on the gulf called the Crater (the *Bay of Naples*), and at the foot of Mt. Vesuvius. The circumstances attending its discovery have rendered its name far more celebrated in modern times than it ever was in antiquity, when it certainly never rose above the condition of a second-class town. It was, however, a place of great antiquity: its origin was ascribed by Greek tradition to Hercules, who was supposed to have founded a small city on the spot, to which he gave his own name. (Dionys. i. 44.) Hence it is called by Ovid "Herculea urbs" (*Met.* xv. 711). But this was doubtless a mere inference from the name itself, and we have no account of any Greek colony there in historical times, though it is probable that it must have received a considerable mixture at least of a Greek population, from the neighbouring cities of Neapolis or Cumae: and there is no doubt of the extent to which Greek influences had pervaded the manners and institutions of its inhabitants, in common with those of all this part of Campania. Strabo's account of its early history is confused; he tells us it was at first occupied (as well as its neighbour Pompeii) by Oscans, afterwards by Tyrrhenians and Pelasgians, and after this by the Samnites. (v. p. 247.) It is doubtful whether he here means by Tyrrhenians the Etruscans, or rather uses the two names of Tyrrhenians and Pelasgians as nearly synonymous: but there seems no reason to doubt the fact that Herculaneum may have been at one time a Pelasgic settlement, and that its population, previous to its conquest by the Samnites, was partly of Pelasgic and partly of Oscan extraction. Its name, and the legends which connected it with Hercules, may in this case have been originally Pelasgic, and subsequently adopted by the Greeks. It fell into the hands of the Samnites in common with the rest of Campania (Strab. *l. c.*): and this is all that we know of its history previous to its passing under the Roman dominion. Nor have we any particular account of the time at which this took place; for the Herculaneum mentioned by Livy (x. 45) as having been taken by the consul Carvilius from the Samnites in B.C. 293, must certainly be another town of the name situated in the interior of Samnium, though we have no further clue to its position. The only occasion on which it plays any part in history is during the Social War, when it took up arms against the Romans, but was besieged and taken by F. Didius, supported by a Hirpinian legion under Minatius Magius. (Vell. Pat. ii. 16.) It has been supposed that a body of Roman colonists was afterwards established there by Sulla (Zumpt, *de Col.* p. 259), but there is no proof of this. It seems, however, to have

been certainly a place of some importance at this time: it enjoyed the rights of a municipium and appears to have been well fortified, whence Strabo calls it a fortress (*φρούριον*): he describes it as enjoying a peculiarly healthy situation, an advantage which it owed to its slightly elevated position, on a projecting headland. (Strab. v. p. 246.) The historian Sisenna also, in a fragment preserved by Nonius (iii. p. 207. *s. v.* Fluvius), describes it as situated on elevated ground between two rivers. Its ports also were among the best on this line of coast. (Dionys. i. 44.) It is probable that, when the shores of the beautiful bay of Naples became so much frequented by the Romans, many of them would have settled at Herculaneum, or in its immediate neighbourhood, and its municipal opulence is sufficiently proved by the results of recent discoveries; but though its name is mentioned by Mela and Florus, as well as by Pliny, among the cities of the coast of Campania, it is evident that it never rose to a par with the more flourishing and splendid cities of that wealthy region. (Mela, ii. 4. § 9; Flor. i. 16. § 6; Plin. iii. 5. s. 9.) It is important to bear this in mind in estimating the value of the discoveries which have been made upon the site.

In the reign of Nero (A. D. 63) Herculaneum suffered severely from an earthquake, which laid great part of the city in ruins, and seriously damaged the buildings that remained standing. (Senec. *N. Qu.* vi. 1.) This was the same earthquake which nearly destroyed Pompeii, though it is referred by Tacitus to the preceding year. (*Ann.* xv. 22.) Sixteen years later, in the reign of Titus (A. D. 79), a still more serious calamity befell both cities at once, the memorable eruption of Vesuvius in that year having buried them both under the vast accumulations of ashes, cinders, and volcanic sand poured forth by that mountain. (Dion Cass. lxvi. 24.) Herculaneum, from its position at the very foot of the mountain, would naturally be the first to suffer; and this is evident from the celebrated letter of the younger Pliny describing the catastrophe, which does not however mention either Herculaneum or Pompeii by name. (Plin. *Ep.* vi. 16, 20.) But Retina, where the elder Pliny first attempted to land, but was prevented by the violence of the eruption, was in the immediate neighbourhood of the former city. Its close proximity to Vesuvius was also the cause that the bed of ejected materials under which Herculaneum was buried assumed a more compact and solid form than that which covered Pompeii, though it is a mistake to suppose, as has been stated by many writers, that the former city was overwhelmed by a stream of lava. The substance with which it is covered is only a kind of volcanic tuff, formed of accumulated sand and ashes, but partially consolidated by the agency of water, which is often poured out in large quantities during volcanic eruptions. (Daubeny *on Volcanoes*, p. 222, 2nd edit.) The destruction of the unfortunate city was so complete that no attempt could be made to restore or rebuild it: but it appears that a small population gradually settled once more upon the site where it was buried, and hence we again meet with the name of Herculaneum in the Itineraries of the 4th century. (*Tab. Peut.*) This later settlement is supposed to have been again destroyed by the eruption of Vesuvius in A. D. 472; and no trace is subsequently found of the name.

Though the position of Herculaneum was clearly fixed by the ancient authorities on the coast between Neapolis and Pompeii, and at the foot of Vesuvius, its exact site remained long unknown; it was placed by Cluverius at *Torre del Greco*, nearly two miles too far to the E. (Cluver. *Ital.* p. 1154.) But in 1738 the remains of the theatre were accidentally discovered in sinking a well, in the village of *Resina;* and excavations, being from this time systematically carried on, have brought to light a considerable portion of the ancient city, including the Forum, with two adjacent temples and a Basilica. Unfortunately, the circumstance that the ground above the site of the buried city is almost wholly occupied by the large and populous villages of *Resina* and *Portici* has thrown great difficulties in the way of these excavations, which have been carried on wholly by subterranean galleries; and even the portions thus explored have been for the most part filled up again with earth and rubbish, after they had been examined, and the portable objects found carried off. The consequence is, that while the works of art discovered here far exceed in value and interest those found at Pompeii, and the bronze statues especially form some of the choicest ornaments of the Museum at Naples, the remains of the city itself possess comparatively little interest. The only portion that remains accessible is the theatre, a noble edifice, built of solid stone, in a very massive style; it has 18 *cunei*, or rows of seats, and is calculated to have been capable of containing 8000 persons. Fragments discovered in it prove that it was adorned with equestrian statues of bronze, as well as with two chariots or bigae in gilt bronze; and several statues both in bronze and marble have been extracted from it. For this splendid edifice, as we learn from an inscription over the entrance, the citizens of Herculaneum were indebted to the munificence of a private individual, L. Annius Mammianus Rufus: the date of its erection is unknown; but it could not have been earlier than the period of the Roman empire, and the building had consequently existed but a short time previous to its destruction. From the theatre a handsome street, 36 feet in breadth, and bordered on both sides by porticoes, led to a large open space or forum, on the N. side of which stood a Basilica of a noble style of architecture. An inscription informs us that this was erected at his own cost by M. Nonius Balbus, praetor and proconsul, who at the same time rebuilt the gates and walls of the city. No part of these has as yet been discovered, and the plan and extent of the ancient city therefore remain almost unknown. Not far from the Basilica were discovered two temples, one of which, as we learn from an inscription, was dedicated to the Mother of the Gods (Mater Deum), and had been restored by Vespasian after the earthquake of A. D. 63. Another small temple, at a short distance from the theatre, apparently dedicated to Hercules, was remarkable for the number and beauty of the paintings with which the walls were adorned, and which have been from thence transported to the Museum at Naples. At some distance from these buildings, towards the W., and on the opposite side of a small ravine or watercourse, was found a villa or private house of a most sumptuous description; and it was from hence that many of the most beautiful statues which now adorn the Neapolitan Museum were extracted. Still more interest was at first excited by the discovery in one of the rooms of this villa of a small library or cabinet of MSS. on rolls of papyrus, which, though charred and blackened so as to be converted into a substance resembling charcoal, were found to be

still legible. But the hopes at first entertained that we should here recover some of the lost literary treasures of antiquity have been signally disappointed, the works discovered being principally treatises on the Epicurean philosophy of very little interest.

A full account of the early excavations and discoveries at Herculaneum will be found in Venuti (*Prime Scoverte di Ercolano*, 4to. Roma, 1748), and in the more recent work of Iorio (*Notizie sugli Scavi di Ercolano*, 8vo. Naples, 1827). The works of art and other monuments discovered on the site, are figured and described in the magnificent work of *Le Antichità di Ercolano*, in 8 vols. folio, published at Naples, from 1757 to 1792. The inscriptions are given by Mommsen (*Inscr. Regn. Neap.* pp. 122—127); and an account of the papyri will be found prefixed to the work entitled *Herculanensium Voluminum quae supersunt*, of which only two volumes have been published, in 1793 and 1809. A summary account of the general results will be found in Romanelli (*Viaggio ad Ercolano*, 8vo. Naples, 1811), and in Murray's *Handbook for Southern Italy*. It is much to be regretted that the superior facilities afforded by Pompeii have for many years caused Herculaneum to be almost wholly neglected: even the excavations previously carried on were conducted without system, and no regular plans were ever taken of the edifices and portions of the city then explored.

The modern village of *Resina*, which now covers a large part of the ruins of Herculaneum, has evidently retained the name of RETINA, a place mentioned only in the letter of Pliny describing the great eruption of Vesuvius in A. D. 79. (Plin. *Ep.* vi. 16.) It appears to have been a naval station, where a body of troops belonging to the fleet at Misenum (Classiarii) were at that time posted, who applied in great terror to Pliny to extricate them from their perilous position. Hence, it is clear that it must have been close to the sea-coast, and probably served as the port of Herculaneum. The exact position of this cannot now be traced, for the whole of this line of coast has undergone considerable alterations from volcanic action. The point of the promontory on which the ancient city was situated is said to be 95 feet within the present line of coast; and the difference at other points is much more considerable. We learn from Columella (*R. R.* x. 135) that Herculaneum possessed salt-works, which he calls "Salinae Herculeae," on the coast to the E., immediately adjoining the territory of Pompeii. The Tabula marks a station, which it calls "Oplontis," between Herculaneum and Pompeii, 6 miles from the former town; but the name, which is otherwise unknown, is probably corrupt. [E. H. B.]

HERCULEUM FRETUM. [GADITANUM FRETUM.]

HE'RCULIS ARENAE (*αἱ τοῦ Ἡρακλέους Θῖνες*), a range of sand-hills in the NW. of Cyrenaica, behind Hesperides, containing the source of the river Lathon. (Ptol. iv. 4. §§ 8, 10.) They form the N. part of the *Jebel Barkah*, its S. part being the VELPI M. of Ptolemy. [P. S.]

HE'RCULIS COLUMNAE (*αἱ Ἡρακλέους στῆλαι, αἱ Ἡράκλειοι στῆλαι*, Strab. &c.; *Ἡρακλέος στάλαι, Ἡρακλέος κίονες*, Pind.: Herculeae Columnae, Mel., Plin., &c.: Herculis Speculae, Flor. iv. 2: also simply *Στῆλαι* and Columnae: the *Pillars of Hercules*), is a name commonly understood now, as it was generally among the ancients, in one particular sense, namely, as denoting the twin rocks which guard the entrance of the Mediterranean (Mare Internum, &c.) at the E. extremity of the *Straits of Gibraltar* [GADITANUM FRETUM]; of which the one on the N. or European side was called CALPE, that on the S. or African side ABYLA. But this simple statement is far from containing a sufficient account of the meaning attached to the name by the Greeks and Romans.

Its origin goes back into the legendary period; and we are here again involved in the oft-recurring difficulty as to whether the legend was founded on a certain amount of knowledge, or whether, the legend being purely imaginary at first, a positive sense was given to it as geographical discovery advanced. It should be borne in mind that *columns*, as well as *altars*, were erected to mark the furthest points reached by conquerors and discoverers [ALEXANDRI ARAE]; and hence, in connection with the mythical expedition of Hercules to the extreme west, such memorials would be sought. In accordance with this view, we find Pillars of Hercules mentioned in other distant regions of the earth to which Hercules was supposed to have penetrated, namely, in the N. of Germany, and the W. extremity of Gaul. (Tac. *Germ.* 3, 34; Scymn. Ch. 188; Serv. *ad Virg. Aen.* xi. 262, where we have a parallel case in "the Pillars of Proteus" for the borders of Egypt.) Other examples are mentioned in the interesting discussion on this use of columns by Strabo (iii. pp. 170, 171). But there was also another reason to look for columns in those regions; for Aeschylus tells us of the "Pillar of Heaven and Earth," that is, the pillar which, resting on earth, supported the vault of heaven, and which was upborne by Atlas (*Prom.* 349, 428). That the Pillars of Hercules were identified by some with those of Atlas is proved by the fact that the former are also called the *Pillars of Kronos* and of *Briareus*, deities, like Atlas, of the Titan race. (Aristot. *ap.* Aelian, *V. H.* v. 3; Hesych. *s. v.* *Βριαρέω στῆλαι*; Eustath. *ad Dion. Per.* 561; Schol. Apoll. Rhod. i. 165: the Scholiast to Pindar, *Nem.* iii. 37, calls them the Pillars of Aegaeon, which is another name of Briareus; and elsewhere Briareus himself is called Hercules, Zenob. *Prov.* Cent. v. 48.)

But when the ancient writers began to investigate the matter more closely, they were greatly divided in opinion as to *where* the Pillars were to be sought, *what* they were, and *why* they were called by the name of Hercules.

1. The name is not found in Homer, although the manner in which he speaks of Ulysses's passage out of the sea into the ocean and back again, seems to imply that he had some knowledge of the Straits.

The earliest distinct mention of the Pillars of Hercules in Greek poetry is by Pindar, who more than once names them as the point to which the fame of his heroes reached, but beyond which no mortal could advance, whether he were wise or foolish; and in one passage he speaks of Gades in the same terms, thus evidently regarding the two positions as closely connected. (Pind. *Ol.* iii. 79, *Nem.* iii. 35, iv. 112, *Isthm.* iv. 20.) Herodotus, whose knowledge was derived from the records of Phoenician navigation, speaks of the Pillars with perfect familiarity, as of a well-known position, and the tenour of his remarks on those regions leaves little, if any doubt, that he placed them at the Straits. (Herod. iv. 42, 181, 185.) Scylax assigns to them the same position, at the mouth of the Mediterranean, and near Gades. He places them at the distance of a day's journey from one another, and distinguishes

between the *Columns in Europe* and the *Columns in Libya*, using the plural by a kind of attraction, for, when he describes them more particularly, he speaks of each in the singular. (Scylax, pp. 1, 51, ed. Hudson; pp. 1, 120, 126, ed. Gronov.) From these testimonies, as well as from the numerous allusions of other writers, it appears that the common opinion had become pretty well established from the time of Herodotus. (Comp. Polyb. iii. 35; Diod. Sic. iv. 18; Dion. Per. 64, 454, and Eustath. *ad loc.*; Palaeph. 52; Philostr. *Vit. Apollon.* v. 1, 5, &c.) The same thing is evident from numerous passages of Strabo, who, in the course of a very interesting discussion on the whole subject, accounts for the various positions assigned to the Pillars as follows (iii. pp. 169—172). An oracle had commanded the Tyrians to found a colony at the Pillars of Hercules. The settlers sent out for this purpose, on arriving at the Straits, thought they had reached the term both of the inhabited world, and of the expedition of Hercules; and, taking the rocks of Calpe and Abyla for the Pillars of which they were in search, they landed at a spot within the Straits, where stood, in Strabo's time, the city of the Exitani [SAXETANUM]; but, finding the sacrifices inauspicious, they returned. Another party, sent out some time afterwards, proceeded 1500 stadia beyond the Straits, as far as an island sacred to Hercules, opposite to the spot on the Iberian coast where the city of ONOBA afterwards stood; but, again finding the sacrifices inauspicious, these also returned home. A third attempt had for its result the foundation of GADES. Hence it came to pass that some sought the Pillars in the headlands of the Straits, others at Gades, and others at some place even beyond Gades in the Ocean. The general opinion was in favour of Calpe and Abyla; but some, among whom was Artemidorus, took the Pillars to be the small islands near each, of which one was called the *Island of Hera*, by which he seems to mean the islands off *C. Trafalgar*, the ancient Junonis Prom., which headland the authors of this opinion seem to have confounded with Calpe. (Comp. the Note to Groskurd's translation, *l. c.*) Some even transferred the celebrated rocks called Planetae and Symplegades to the Straits, and identified them with the Pillars of Hercules. Scymnus Chius, who, like Artemidorus, took the Pillars for islands, places them far within the Straits, at MAENACA, near the city of the Exitani, above mentioned. (Vv. 142—145).

2. As to *what* the pillars were believed to be, Strabo also gives some interesting information. Some took them for rocky headlands, others for islands; the former rising up from the land, the latter out of the sea, like gigantic columns. But others, regarding the custom previously referred to, or even taking the word στῆλαι literally, looked for cities, or artificial mounds, or columns, or statues, erected either by Hercules himself, to mark the term of his conquests, or dedicated by Phoenician navigators to this their tutelary deity, to record the extent of their discoveries. (Comp. Hesych. *s.v.* στήλας διστόμους.) This literal interpretation, he tells us, prevailed among the Iberians and Libyans, who denied that there was anything at the Straits resembling columns, but pointed out, as the Pillars of Hercules, the bronze columns in the temple of the god at Gades, on which the expenses of building the temple were inscribed. He adds that this opinion was held by Poseidonius, in opposition to the Greeks in general, who considered the pillars to mean *promontories*. Strabo's refutation of this opinion is an interesting effort of ancient criticism. (Comp. Strab. i. pp. 21, 32, 47, 49, 51, 52, 56, 58, 64, ii. pp. 67, 68, 71, 78, 79, 84, 86, 89, 90, 93, 101, 105, 108, &c. &c.) Not only the *nature*, but also the *number*, of the Pillars was disputed; the common opinion making them *two*, while others gave the number as *one*, or *three*, or *four*. (Hesych. *l. c.*)

3. The true *reason of the name* must be sought for in the fact that Melcarth, whom the Greeks identified with Heracles, was the tutelary god of the Phoenicians, as well as in the Greek legends respecting Hercules: how far those legends originated in the Phoenician worship, this is not the place to inquire. The view generally taken by the Greeks may be collected from the passages of Strabo just quoted. But the later writers sought for an interpretation from their physical views of the legends of Hercules. One story was that he tore asunder the rocks which had before entirely divided the Mediterranean Sea from the ocean. (Mela, i. 5. § 3, ii. 6. § 6.) Pliny assigns both reasons (iii. procem. "Abila Africae, Europae Calpe, *laborum Herculis meta:* quam ob causam indigenae columnas ejus Dei vocant, creduntque perfossas exclusa antea admisisse maria, et rerum naturae mutasse faciem.") The interesting speculations of the ancients, respecting the physical changes resulting from the supposed disruption, especially the opinion, discussed by Strabo, that the Mediterranean had previously been connected with the Red Sea, and that the *Isthmus of Suez* was formed by the lowering of the Mediterranean through its new outlet, belong rather to other places in this work [ERYTHRAEUM MARE, MARE INTERNUM]: but it may be worth while to point out here that Mela (*l. c.*) indicates just the opposite opinion, namely, that the Mediterranean was elevated by the influx of the Atlantic; and the same idea is conveyed by Pliny's phrase of "*admisisse* maria." Another legend was that Hercules forced the two rocks into temporary union to make a bridge for the safe conveyance of the herds of Geryon to Libya (Avien. *Ora Marit.* 326); and another, that he narrowed the Strait, so as to shut out the sea-monsters which had previously made their way in from the Ocean and infested the Mediterranean (Diod. Sic. iv. 18). It only remains to notice that one of the principal parallels of latitude, by which Eratosthenes and other ancient geographers divided the earth into κλίματα, was drawn through the Pillars, passing also through the Straits of Messina, Athens, Rhodes, and the Taurus, to Thinae. (Strab. ii. pp. 67, 68, 79, &c. &c.; Schwartz, *Diss. de Columnis Herculis*, Altorf, 1749, 4to; Gosselin, *Rech. sur la Geogr. Syst. des Anc.* tome iv. pp. 1—10, Paris, 1813; Humboldt, *Kritische Untersuchungen*, vol. i. pp. 451, foll.; Ukert, vol. ii. pp. 248, b. foll.) [P. S.]

HE'RCULIS INSULA. [CARTHAGO NOVA: ONOBA].

HE'RCULIS LIBURNI PORTUS [LIBURNUM.]

HE'RCULIS MONOECI PORTUS. [MONOECUS.]

HE'RCULIS PORTUS. 1. A small port on the coast of Etruria, on the S. side of the promontory of *Monte Argentaro*. [ARGENTARIUS MONS.]

2. (ὁ Ἡρακλέους λιμήν, Strab. vi. p. 256; Portus Herculis, Plin. iii. 5. s. 10), a port on the W. coast of Bruttium, placed by Pliny between Hipponium and the mouth of the Metaurus. Strabo tells us that it was between Hipponium and the Portus Herculis that the coast began to curve round towards the Sicilian Strait. Hence, it is probable that the name was

given to the port of *Tropéa*, which is close to the headland called *Capo Vaticano*, where the coast actually begins to trend to the S., and must always have been of importance as a port. The modern name of *Tropéa* seems to point to a Roman origin, but is not found in any ancient writer.

3. (Ἡρακλέους λιμήν, Ptol. iii. 3. § 3), a port on the south coast of Sardinia, between Sulci and Nora, mentioned only by Ptolemy, is, in all probability, the one now known as *Porto di Malfatano*. (De la Marmora, *Voyage en Sardaigne*, vol. ii. p. 394.) [E. H. B.]

HE'RCULIS PROMONTORIUM (τὸ Ἡράκλειον, Strab. vi. p. 259), a promontory of Bruttium, which is regarded by Strabo as the extreme S. point of that country, and consequently of all Italy. It is now called *Cape Spartivento*, and is, in fact, the SE. point of the great headland forming the extremity of Bruttium, as Cape Leucopetra (*Capo dell' Armi*) is the SW. Hence, Strabo is perfectly correct in saying that, immediately after doubling the Herculean Promontory, the course of a voyager would lie to the NE. It is, however, in just the same latitude as Leucopetra, which was more commonly regarded by the ancients as the extreme point of the Italian peninsula. [E. H. B.]

HE'RCULIS PROMONTORIUM (Ἡρακλέους ἄκρον: *C. Mogador*), a promontory on the W. coast of Mauretania, half a degree S. of the mouth of the river Phuth. (Ptol. iv. 1. § 4.) [P. S.]

HE'RCULIS SILVA, a forest of Germany, mentioned only by Tacitus (*Ann.* ii. 12) as situated on the east of the river Visurgis, whence modern writers identify it with the *Suntelgebirge*, on the west of the town of Minden. [L. S.]

HE'RCULIS TEMPLUM. [GADES.]

HERCUNIATAE or HERCUNIATES (Ἐρκουνιαταί), a tribe in Pannonia, occupying the district between the Danubius and lake Pelso. (Plin. iii. 28; Ptol. ii. 16. § 3.) Their name is believed to indicate that they were a Celtic people. [L. S.]

HERCYNA. [BOEOTIA, p. 412, b.]

HERCY'NIA SILVA (*Hercynius Saltus*, Liv. v. 34; *Hercynium jugum*, Plin. iv. 28; Ἑρκυνία ὕλη, Ἑρκύνιον ὄρος, Ἑρκύνιος δρυμός, τὰ Ἑρκύνια), a range of mountains in Germany, the extent and situation of which are described very differently by the writers of different ages. Some of the earlier authors place the Hercynian forest near the Pyrenees (Schol. *ad Dionys. Perieg.* 286), while others assign to it a place near the northern ocean (Diod. v. 21; Eustath. *ad Dion. Perieg.* 285; Senec. *Med.* 712) or in the country of the Celts (Schol. *ad Apollon. Rhod.* iv. 640). The earliest mention of it occurs in Aristotle (*Meteor.* i. 13: Ἀρκύνια ὄρη), who speaks of it generally as a range of mountains in the north of Europe; but the first author that affords any more detailed information is Julius Caesar (*B. G.* vi. 24, 25), according to whom its breadth was nine days' journey and its length sixty. It commenced on the frontiers of the Helvetii, Nemetes, and Rauraci, and extending in an eastern direction parallel to the Danube reached the country of the Daci and Anartes; it then turned northward, traversing the countries of many nations. He therefore makes the mountains commence on the east bank of the Rhine, and leaves its eastern termination undefined. On the whole, Pomponius Mela (iii. 3) and Strabo (iv. p. 292) agree with this description, according to which the Hercynia Silva would be a general name for almost all the mountains of Southern and Central Germany, that is, from the sources of the Danube to Transylvania, comprising the Schwarzwald, Odenwald, Spessart, Rhön, Thüringer Wald, the Harz mountain (which seems to have retained a trace of the ancient name), Rauhe Alp, Steigerwald, and the Fichtel-, Erz-, and Riesengebirge. At a later period, when the mountains of Germany had become better known to the Romans, the name Hercynia Silva was applied to the more limited range of mountains extending around Bohemia, and extending through Moravia into Hungary. (Tac. *Germ.* 28, 30; Plin. iv. 25, 28.) Ptolemy (ii. 11. § 7) applies the name only to the range connecting the Sudetes with the Carpathian mountains. Caesar (*B. G.* vi. 26, foll.) gives a full account of some of the more interesting animals that were found in those extensive forests. At the time when they became better known, the separate parts of the mountain chain were designated by separate names, as *Abnoba, Rauraci Montes, Alpii Montes, Bacenis Silva, Melibocus, Sudeti Montes, Gabreta Silva, Asciburgius Mons*, and *Sarmatici Montes*. The name Hercynia, which some regard as a name of Celtic origin, is probably connected with the old German *Hart, Hard*, and *Harz*, signifying a woody mountain. [L. S.]

HERDO'NEA (Ἑρδωνία, Ptol.: *Ordona*), a city of the interior of Apulia, situated on the branch of the Appian Way which led from Canusium, by Equus Tuticus, to Beneventum. It was distant 26 R. miles from Canusium and 19 from Aecae (*Troja*). (*Itin. Ant.* p. 116; *Tab. Peut.*; Strab. vi. p. 283, where the name is corruptly written in all the MSS. and old editions Κερδωνία.) Herdonea is remarkable in Roman history for having witnessed the defeat of two different Roman armies by Hannibal at an interval of only 2 years: the one in B.C. 212, under the praetor Cn. Fulvius Flaccus; the other in B.C. 210, under the proconsul Cn. Fulvius Centumalus. (Liv. xxv. 21, xxvii. 1.) After the second of these victories, Hannibal, having no confidence in the fidelity of Herdonea (which was one of the places that had joined the Carthaginians after the battle of Cannae), destroyed the city, and transferred all its inhabitants to Metapontum and Thurii. It must have been subsequently rebuilt, but appears never to have risen again into a place of importance. Silius Italicus speaks of it as an obscure and deserted place (viii. 568); and though its existence as one of the municipal towns of central Apulia is attested by the geographers and itineraries (Plin. iii. 11. s. 16; Ptol. iii. 1. § 72; Strab. *l. c.*), its name is never again mentioned in history. It appears however to have survived till the middle ages, and was finally destroyed by the Saracens.

The ruins of the ancient city, which are described as extensive and indicating a place of importance, are still visible on the summit of a slight hill, a short distance to the south of the modern *Ordona*, a mere group of houses between *Bovino* and *Cerignola*, on the high road from Naples to *Otranto*. They are described by Mola (*Peregrinaz. per la Puglia*, p. 44), and by Romanelli (vol. ii. p. 258).

The name of Herdonea is variously corrupted into Erdonias (*Itin. Ant.* p. 116), Serdonis (*Itin. Hier.* p. 610), Ardona (*Lib. Colon.* p. 260): and there is little doubt that the ARDONEAE mentioned by Livy (xxiv. 20), where Fabius established his winter quarters in B.C. 214, is only a corruption of the same name. [E. H. B.]

HE'RIUS (Ἥριος). Ptolemy (ii. 8. § 1) places the Herius on the coast of Gallia Lugdunensis, between

the Brivates Portus and the Vindana or Vidana Portus. Ptolemy's latitude of the mouth of the Herius (49½°) makes it nearly as far north as the outlet of the *Seine*. D'Anville [DURETIE] supposes the Herius to be the *Vilaine*, the first large river north of the *Loire*. He adds (*Notice, &c.*, Herius Fluv.) that the passage of the *Vilaine* between *Roche-Bernard* and the mouth of the river is now called *Treig-hier*, and that we may readily believe *Treig-hier* to be a corruption of Trajectum Herii. This may be so; or *Treig-hier* may be the old Celtic name. Some geographers assume the Herius to be the small river *Auray* north of the *Vilaine;* but this is only a guess like the other. [G. L.]

HERMAEUM PROM. (Ἑρμαῖα ἄκρα, Ptol. iii. 17. § 3), a point on the S. coast of Crete, which has been identified with *Ponta Trividi*. (Höck, *Kreta*, vol. i. p. 388.) [E. B. J.]

HERMAEUM PROM. (Ἑρμαῖα ἄκρα). 1. A headland on the coast of Marmarica, between Phoenicus and Paraetonium. (Ptol. iv. 5. § 7; *Stadiasm.* p. 437). 2. In Africa Propria. [MERCURII PROM.] [P. S.]

HERMI'NIUS MONS (τὸ ὄρος Ἑρμίνιον: *Sierra de la Estrella*), a mountain range of Lusitania, S. of the river Durius (*Douro*), a position of some importance in Caesar's campaign in Lusitania. (Dion Cass. xxxvii. 52; Hirt. *Bell. Alex.* 48; Suet. *Caes.* 54.) In the middle ages it was still called *Hermeno* and *Arminna* (Resendius, *Antiq. Lusit.* p. 58; Link, *Reise durch Portugall*, vol. ii. p. 142; Florez, *Esp. S.* vol. xiii. p. 166; Ukert, vol. ii. pt. 1. p. 277). [P. S.]

HERMIONE or HERMION (Ἑρμιόνη, Herod., Xen., Strab.; Ἕρμιών, Eurip. *Herc. Fur.* 615; Polyb. ii. 52; Ἑρμιῶ, Scylax, p. 20: *Eth.* Ἑρμιονεύς; fem. Ἑρμιονίς: *Adj.* Ἑρμιονικός, Hermioneus, Hermionius, Hermionicus: the territory Ἑρμιονίς), a town at the southern extremity of Argolis, in the wider use of this term, but an independent city during the flourishing period of Grecian history, and possessing a territory named Hermionis. The sea between the southern coast of Argolis and the island of Hydrea was called after it the HERMIONICUS SINUS (Ἑρμιονικὸς κόλπος, Strab. viii. p. 335), which was regarded as distinct from the Argolic and Saronic gulfs.

Hermione was founded by the Dryopes, who are said to have been driven out of their original abodes on Mount Oeta and its adjacent valleys by Heracles, and to have settled in the Peloponnesus, where their three chief towns were Hermione, Asine, and Eïon. (Herod. viii. 43, 47; Diod. iv. 37.) Hermione is mentioned by Homer along with its kindred city Asine. (Hom. *Il.* ii. 560.) Asine and Eïon were conquered at an early period by the Dorians, but Hermione continued to exist as an independent Dryopian state long afterwards. Hermione appears to have been the most important of the Dryopian towns, and to have been in possession at one time of a larger portion of the adjacent coast, as well as of several of the neighbouring islands. Strabo, following ancient authorities, places the promontory Scyllaeum in Hermionis (Strab. viii. p. 373), and the Hermionic gulf extended along the coast of Troezen as far as this promontory. Hermione is mentioned first among the cities of the Amphictyony, the representatives of which were accustomed to meet in the adjacent island of Calaureia (Strab. viii. p. 374), from which it has been inferred that Hermione had the presidency of the confederacy, and that the island belonged to this city. It is expressly stated that Hydreia belonged to the Hermionians, and that they surrendered this island to the Samian pirates, who gave it into the charge of the Troezenians. (Herod. iii. 59.) The Hermionians are mentioned as Dryopes at the time of the Persian wars: they sent three ships to Salamis, and 300 men to Plataea. (Herod. viii. 43, ix. 28.) Subsequently the Argives took possession of Hermione, and settled there an Argive colony. There is no account of its conquest, and Pausanias supposes that the Argives obtained peaceable possession of the town; but it probably came into their power about the same time that they subdued Mycenae and Tiryns, B.C. 464. Some of the expelled Hermionians took refuge at Halieis, where the Tirynthians had also settled; and it was perhaps at this time that the lower city was deserted. (Paus. ii. 34. § 5; Strab. viii. p. 373; comp. Steph. B. *s. v. Τίρυνς*; Müller, *Dor.* vol. i. p. 199, Engl. trans.) Hermione now became a Doric city; but the inhabitants still retained some of the ancient Dryopian customs. Thus it continued to be the chief seat of the worship of Demeter Chthonia, who appears to have been the principal deity of the Dryopians; and we learn from a remarkable inscription that the Asinaeans, who had settled in Messenia after their expulsion from Argolis, continued to send offerings to Demeter Chthonia at Hermione. (Böckh, *Inscr.* no. 1193.) Although Hermione had fallen into the hands of the Argives, it did not continue permanently subject to Argos, and it is mentioned subsequently as an independent town and an ally of Sparta. (Thuc. ii. 56, viii. 3.) After the capture of the Acrocorinthus by Aratus, the tyrant who governed Hermione voluntarily surrendered his power, and the city joined the Achaean league. (Polyb. ii. 44.) Hermione continued to exist long afterwards, as is proved by its numerous coins and inscriptions.

Pausanias describes Hermione at considerable length. The old city, which was no longer inhabited in his time, stood upon a promontory seven stadia in length, and three in breadth at its widest part; and on either side of this promontory there was a convenient harbour. There were still several temples standing on this promontory in the time of Pausanias, of which the most remarkable was one sacred to Poseidon. The later town, which Pausanias visited, stood at the distance of four stadia from this temple upon the slopes of the hill Pron. It was entirely surrounded by walls, and was in earlier times the Acropolis of the city. Among its ruins lies the modern village of *Kastrí*. Of the numerous temples mentioned by Pausanias the most important was the ancient Dryopian sanctuary of Demeter Chthonia, situated on a height of Mount Pron, said to have been founded by Chthonia, daughter of Phoroneus, and Clymenus her brother. (Eur. *Herc. Fur.* 615.) It was an inviolable sanctuary; but it was plundered by the Cilician pirates. (Phot. *Lex. s. v.* Ἑρμιόνη; Plut. *Pomp.* 24.) Opposite this temple was one sacred to Clymenus; and to the right was the Stoa of Echo, which repeated the voice three times. In the same neighbourhood there were three sacred places surrounded with stone fences; one named the sanctuary of Clymenus, the second that of Pluto, and the third that of the Acherusian lake. In the sanctuary of Clymenus there was an opening in the earth which the Hermionians believed to be the shortest road to Hades, and consequently they put no money in the mouths of their dead to pay

the ferryman of the lower world. (Paus. ii. 35; Strab. viii. p. 373.)

From Hermione a peninsula, now called *Kranidhi*, extends towards the south and west It contains two promontories, on each of which there are Hellenic remains. Pausanias names two ancient places, called Halice and Mases, on the road from Hermione to Asine, both of which must have been situated in this peninsula, but he gives no further indication of their position. It has been conjectured that the Hellenic remains near *C. Muzáki*, on the more easterly of the two promontories above mentioned, are those of Halice; and that the remains on the more westerly promontory at Port *Kheli* represent Mases: but there are good reasons for believing that the ruins near *C. Muzáki* are those of some town the name of which has not been recorded; that Halice, or, as it is also called, Halieis, stood at Port *Kheli;* and that Mases was situated more to the north, on the western coast, at Port *Kiládhia*. In the time of Pausanias, Mases served as the harbour of Hermione. [HALIEIS; MASES.] Towards the east the frontier of the Hermionis and Troezenia was marked by a temple of Demeter Thermasia, close to the sea, 80 stadia westward of Cape Scyllaeum, the name of which has been preserved in that of *Thérmisi.* (Paus. ii. 34. § 6.) Near this temple, on the road from Troezen to Hermione, was a small place called EILEI (Εἰλεοί), the name of which has been preserved in the modern *Ilio.* Westward the Hermionis seems to have extended as far as the territory of Asine. On the road from Mases to Asine, Pausanias mentions the promontory STRUTHUS (Στρυθοῦς); at the distance of 250 stadia from which, by a mountain path, were PHILANORIUM (Φιλανόριον) and BOLEI (Βολεοί), the latter being the name of a heap of stones: 20 stadia beyond Bolei was a place called Didymi [DIDYMI]. (Leake, *Morea,* vol. ii. p. 457, seq., *Peloponnesiaca,* p. 281, seq.; Boblaye, *Recherches, &c.* p. 60; Curtius, *Peloponnesos,* vol. ii. p. 454, seq.)

HERMIONES, one of the three great divisions into which, according to Tacitus (*Germ.* 2), the German nation was divided. These divisions were the *Ingaevones,* inhabiting the country near the ocean; the *Hermiones,* occupying the central parts of Germany; and the rest were called *Istaevones.* All three were said to have received their names from the three sons of Mannus; and as the one after whom the Hermiones were called, bore the name of *Hermino, Irmino,* or *Irmin,* Grimm (*Deutsche Mythol.* i. p. 320, 2nd ed.) suggests that their name should be written *Herminones,* which is actually the reading of one of the MSS. of Tacitus. Pliny (iv. 28), instead of three, mentions five great divisions of the Germans, and makes the Hermiones the fourth, adding that they included the Suevi, Hermunduri, Chatti, and Cherusci. Modern writers have hazarded numerous conjectures as to the different tribes contained in these three or five groups; but it will ever remain impossible to arrive at any satisfactory result. (See also Mela, iii. 3; Orph. *Argon.* 1134.) [L. S.]

HERMIO'NICUS SINUS. [HERMIONE.]

HERMIONIS. [HERMIONE.]

HERMISIUM (Pomp. Mela, ii. 1. § 3; Plin. iv. 12), a town on the W. coast of the Tauric Chersonesus. [E. B. J.]

HERMON. [ANTILIBANUS.]

HERMONACTIS VICUS (Ἑρμώνακτος Κώμη, Strab. vii. p. 306; Ptol. iii. 10. § 14), a place in Sarmatia Europaea, near the mouth of the Tyras, where was the tower of Neoptolemus (Strab. *l. c.*; comp. Anon. *Peripl.* p. 10), perhaps a lighthouse. In this neighbourhood, not long since, the remains of an old tower were found. (Köler, *Mém. de l'Acad. de St. Petersb.* vol. x. p. 580.) [E. B. J.]

HERMONACUM or HERMOMACUM, one of the many names of towns ending in *acum* in North Gallia, is placed by the Table between Camaracum and Bagacum (*Cambray,* and *Bavay*), and 8 from Bagacum, which is 8 Gallic leagues. D'Anville finds a place *Bermerain,* between *Cambray* and *Bavay,* which he supposes to represent Hermonacum. [G. L.]

HERMONASSA (Ἑρμώνασσα, Dionys. 552; Scymn. *Fr.* 152; Pomp. Mela, i. 19. § 5; Ptol. v. 9; Steph. B. *s. v.*), a place lying between Sindica and Phanagoria, which Rennell (*Compar. Geog.* vol. ii. p 331) fixes at the opening of the lake into which the *Kuban* river flows. [E. B. J.]

HERMONTHIS (Ἑρμωνθις, Steph. B. *s. v.*; Strab. xvii. p. 817; Aristid. *Aegyptiae,* p. 568; Herm unthis, *It. Anton.* p. 160; Plin. v. 9. § 11; Macrob. *Saturn.* i. 21), the modern *Erment,* was the chief town of the Hermonthite nome in the Thebaïd — "Thebaïs Superior" of the Itineraries. It stood about eight miles SW. of Thebes, and 24 NE. of Latopolis, in lat. 25° 10′ N. A little above Hermonthis the sandstone rocks which had confined the Nile like a wall disappear, and limestone hills succeed, leaving, especially on the western bank of the river, wider margins of cultivable land. In a plain of this expanding character, and on the left side of the Nile, stood Hermonthis. In the Pharaonic times it was celebrated for the worship of Isis, Osiris, and their son Horus. Its ruins still attest the magnificence of its buildings; but the Iseion, of which the remains are extant, was built in the reign of the last Cleopatra (B. C. 51—29), and the sculptures appear to allude to the birth of Caesarion, her son by Julius Caesar, symbolised as that of the god Harphre, the son of Mandou and Ritho. Its astronomical ceiling is probably genethliacal, referring to the aspect of the heavens at the time of Caesarion's nativity. Adjacent to the temple are the vestiges of a tank, which probably served as a Nilometer, since its sides exhibit the grooves usual in such basins. Under the later Caesars, Hermonthis was the headquarters of the Legio IIda Valentiniana. (Champollion, *L'Egypte,* vol. i. p. 195.) [W. B. D.]

HERMO'POLIS MAGNA (Ἑρμοῦ πόλις μεγάλη, Steph. B. *s. v.*; Ptol. iv. 5. § 60; Hermopolis, Ammian, ii. 16; Hermupolis, *It. Anton.* pp. 154, seq.; Mercurii Oppidum, Plin. v. 9. § 11: *Eth.* Ἑρμεοπολίτης or Ἑρμοπολίτης), the modern *Eshmoon,* was situated on the left bank of the Nile, about lat. 27° 4′ N., and was the capital of the Hermopolite nome in the Heptanomis. It is sometimes, indeed, as by Pliny, reckoned among the cities of Upper and not of Middle Egypt. Hermopolis stood on the borders of these divisions of Egypt, and, for many ages, the Thebaïd or upper country extended much further to the N. than in more recent periods. As the border town, Hermopolis was a place of great resort and opulence, ranking second to Thebes alone. A little to S. of the city was the castle of Hermopolis, at which point the river craft from the upper country paid toll (Ἑρμοπολιτάνη φυλακή, Strab. xvii. p. 813; Ptol. *l. c.*; the *Bahr Jusuf* of the Arabians). The grottos of Beni-hassan, near Antinoöpolis, upon the opposite bank of the Nile, were the common cemetery of the Hermopolitans, for, although the river divided the city from its necro-

polis, yet, from the wide curve of the western hills at this point, it was easier to ferry the dead over the water than to transport them by land to the hills. The principal deities worshipped at Hermopolis were Typhôn and Thoth. The former was represented by an hippopotamus, on which sat a hawk fighting with a serpent. (Plut. *Is. et Osir*, p. 371, D.) Thoth or Tauth, the Greek Hermes, the inventor of the pen and of letters, the Ibis-headed god, was, with his accompanying emblems, the Ibis and the Cynocephalus or ape, the most conspicuous among the sculptures upon the great portico of the temple of Hermopolis. His designation in inscriptions was "The Lord of Eshmoon." This portico was a work of the Pharaonic era; but the erections of the Ptolemies at Hermopolis were upon a scale of great extent and magnificence, and, although raised by Grecian monarchs, are essentially Egyptian in their conception and execution. The portico, the only remnant of the temple, consists of a double row of pillars, six in each row. The architraves are formed of five stones; each passes from the centre of one pillar to that of the next, according to a well-known usage with Aegyptian builders. The intercolumnation of the centre pillars is wider than that of the others; and the stone over the centre is twenty-five feet and six inches long. These columns were painted yellow, red, and blue in alternate bands, and the brilliancy of the colours is well represented in Minutoi's 14th plate. There is also a peculiarity in the pillars of the Hermopolitan portico peculiar to themselves, or, at least, discovered only again in the temple of *Gournou*. (Dénon, *L'Egypte*, plate 41.) Instead of being formed of large masses placed horizontally above each other, they are composed of irregular pieces, so artfully adjusted that it is difficult to detect the lines of junction. The bases of these columns represent the lower leaves of the lotus; next come a number of concentric rings, like the hoops of a cask; and above these the pillars appear like bunches of reeds held together by horizontal bonds. Including the capital, each column is about 40 feet in height; the greatest circumference is about 28½ feet, about five feet from the ground, for they diminish in thickness both towards the base and towards the capital. The widest part of the intercolumnation is 17 feet; the other pillars are 13 feet apart. Hermopolis comparatively escaped the frequent wars which, in the decline both of the Pharaonic and Roman eras, devastated the Heptanomis; but, on the other hand, its structures have suffered severely from the ignorance and cupidity of its Mohammedan rulers, who have burned its stones for lime or carried them away for building materials. [W. B. D.]

HERMO'POLIS PARVA (Ἑρμοῦ πόλις μικρά, Steph. B. *s. v.*; Strab. xvii. p. 802; Ptol. iv. 5. § 46; *It. Anton.* p. 154), the modern *Damanhur*, was a city of the Egyptian Delta, in the nome of Alexandria, or, as it was sometimes described, the chief town of a Deltaic Hermopolite nome. It stood in lat. 31° N. on the banks of a canal which connected the lake Mareotis with the Canopic or most westerly arm of the Nile. It was 44 miles SE. of Alexandria. (Champollion, *L'Egypte*, vol. ii. p. 249.) There were, besides, two other towns of the same name: 1. on an island near the city Butosos (Strab. xvii. p. 802); 2. another a little below Thmuis (Strab. *l. c.*; Steph. B. *s. v.*). [W. B. D.]

HERMUNDU'RI (Ἑρμουνδούροι or Ἑρμάνδοροι), a large and powerful tribe of Germany, occupying the extensive country between the mountains in the north-west of Bohemia and the Roman wall in the south-west, which formed the boundary of the Agri Decumates. On the east they bordered on the Narisci, in the north-east on the Cherusci, and in the north-west on the Chatti. The accounts of the ancients about the Hermunduri are very contradictory. They belonged no doubt to the Suevi; but respecting their earliest place of abode, and the reasons which induced them to quit their homes, nothing is known. They first appear in history at the time of Domitius Ahenobarbus, as a host expelled from their country and wandering about, until Ahenobarbus assigned to them a part of the territory of the Marcomanni, between the Main and the Danube. That district had been abandoned by the Marcomanni, and continued to be inhabited by the Hermunduri at the time of Tacitus, who describes them as friends of the Romans. (Dion Cass. *Fragm.* 32, ed. Morell.; Tac. *Germ.* 41.) Their original country was, according to some, in the north of Bohemia and the neighbouring mountains; for Tacitus places the sources of the Albis in the country of the Hermunduri, while Strabo (vii. p. 290) places them beyond the Albis. At all events, however, they were always hostile to the Marcomanni. (Tac. *Ann.* ii. 63, xii. 29, xiii. 57.) After the overthrow of Maroboduus and Catualda, which they themselves had assisted to effect (Tac. *Ann.* ii. 63), they spread in a north-eastern direction, taking possession of the north-western part of Bohemia and the country about the sources of the *Main* and *Saale*, that is, the part of Franconia as far as *Kissingen*, and the south-western part of the kingdom of Saxony. (Vell. Pat. ii. 106; Tac. *Ann.* xiii. 57.) Henceforth they continued to occupy that extensive country, and soon after we find them allied with their old enemies, the Marcomanni, in their war against the Romans. (Jul. Capitol. *M. Anton.* 22; Eutrop. viii. 13.) After this war they are no longer mentioned, but seem to be comprised under the general name of the Suevi; for Jul. Capitolinus expressly mentions the Hermunduri on the same occasion, where others, such as Eutropius and Orosius (vii. 15), speak only of Suevi. Even Ptolemy appears not to have known them, for, in ii. 11. § 24, he enumerates in their country quite different tribes, which are otherwise unknown to us. The name Hermunduri is believed by some to signify highlanders, and to be a compound of *Her* = *Ar*, that is "high," and *Mund* = Man. (Wilhelm, *Germanien*, pp. 208, fol.) [L. S.]

HERMUS. [ATTICA, p. 325, b.]

HE'RNICI (Ἕρνικοι, Strab.; Ἔρνικες, Dionys.), a people of Central Italy, whose territory was in later times included in Latium, but who appear in the early history of Rome as a separate and independent nation. They inhabited the upper valley of the Trerus or *Sacco*, together with the mountain district N. of that river; and bordered on the Aequians towards the N., and on the Volscians to the S. and E. We are told that their name was derived from an old Sabine or Marsic word "herna," signifying a rock, an appellation well suited to the character of their country, the "Hernica saxa" of Virgil. (Virg. *Aen.* vii. 684; Serv. *ad loc.*; Festus, *v. Hernici.*) This derivation would seem to point to their being a race akin to the Sabines; and Servius distinctly calls them a Sabine colony (Serv. *ad Aen. l. c.*): nor does there seem to be any reason to reject this statement, although the authority of that commentator is in itself of little weight (Niebuhr vol. i.

p. 102). An older commentator on Virgil assigns them a Marsic origin (Schol. Veron. *ad Aen. l. c.*), which comes to much the same thing, as the Marsi were certainly closely related to the Sabines. [MARSI.] On the other hand, Julius Hyginus (*ap. Macrob.* v. 18) affirmed that the Hernicans were a Pelasgic race; and Macrobius regards the description of their arm and attire given by Virgil as pointing to the same conclusion. No value can, however, be attached to this inference: and the former tradition seems to be the best attested, as well as in itself the most probable. The peculiarly close relation which we find subsisting between the Hernicans and Latins, probably arose from their common interest in opposing their formidable neighbours, the Aequians and Volscians, rather than from any community of origin.

The Hernicans first appear in Roman history in the reign of Tarquinius Superbus, when, according to Dionysius, they concluded a treaty of alliance with that monarch, who sought to unite the Hernicans and Latins into one common league with Rome. (Dionys. iv. 49.) This fact is not noticed by Livy, but is not in itself improbable; and the alliance thus concluded may have been only the forerunner of that which we know to have existed at a later period. An ancient tradition, indeed, not noticed by the historians, but preserved to us by Festus (*s. v. Septimontium*), represents the Hernican chief, Laevius Cispius of Anagnia, as conducting a body of auxiliaries to Rome at a still earlier period. But it is probable that this legend, as so often happens in the early history of Rome, is chronologically misplaced. After the expulsion of the Tarquins, the Hernicans appear for a short time on terms of hostility with Rome (Liv. ii. 22, 40; Dionys. vi. 5, 50): but this state of things was soon terminated by a treaty, which established between the two nations those relations of amicable alliance which from this time subsisted for a long period without interruption (Liv. ii. 41; Dionys. viii. 69). It is true that this treaty, which was concluded by Sp. Cassius in B. C. 486, is represented by the Roman historians as granted to the Hernicans after they had been vanquished in war; and Livy even tells us that they were deprived by it of two-thirds of their territory, but this appears wholly inconsistent with the position in which we afterwards find them: and there is every probability that Dionysius is correct in stating that the treaty with the Hernicans was a counterpart of that concluded seven years before, by the same Sp. Cassius, with the Latins. (Niebuhr, vol. ii. p. 87.) The motive for both treaties was indeed obviously the same—the necessity of combining their forces against the increasing power of the Aequians and Volscians. The latter people had already made themselves masters of the Hernican town of Ferentinum, and were threatening to drive the Hernicans from the whole valley of the Trerus. The statement of Livy already alluded to, may possibly, as suggested by Niebuhr, have arisen from a misconception of the fact that a third of all conquered lands, as well as of the booty taken in war, was thenceforth to be assigned to the Hernicans: a condition which is expressly stated by Dionysius (viii. 71, 77), and which shows that they entered into the league as an equal and independent power. From this time forth, during a period of more than a century, they continued, in pursuance of the terms of their alliance, to take part with the Romans and Latins in their long and continuous struggle against the Aequians and Volscians, and they were even, from their position, often the first to bear the brunt of hostilities. (Liv. iii. 6; Dionys. ix. 5, 67, x. 20.)

But the relations which had so long subsisted between the Hernicans and Rome, appear to have been broken up by the great Gaulish invasion; and soon after the capture of the city, in B. C. 387, we find the Hernicans as well as the Latins appearing in arms against the republic, and even lending assistance to their old enemies the Volscians. (Liv. vi. 2, 6, 8, 11, 17, &c.) From this time they appear to have been sometimes in open hostility; at others a suspension of arms at least must have taken place; but in B. C. 361, after an interval of some years, during which a precarious peace seems to have existed, the whole Hernican nation took up arms, and engaged with all their forces in the struggle with Rome. (Id. vii. 6—9.) Though at first successful, they were afterwards twice defeated by the Romans, and the strong city of Ferentinum taken; but still the war seems to have lingered on, till, in B. C. 358, we are told that the Hernicans were defeated and subdued ("devicti subactique sunt") by the consul C. Plautius. (Liv. vii. 15; Fast. Capit.) The exact force of these expressions, and the terms on which they were now reduced to submission, we are left to conjecture; but it seems certain that they were either effectually humbled, or again admitted to such favourable terms as secured them to the Roman alliance, for, even on occasion of the great outbreak of the Latins in B. C. 340, the Hernicans did not follow their example, but were steadfast to the Roman cause. At a later period they were less faithful: in B. C. 306, it was discovered that Hernican auxiliaries had fought in the ranks of the Samnites against Rome; and an investigation being ordered by the senate, the Hernicans resented this interference, and declared war against Rome. Their counsels were, however, divided; and though Anagnia, their chief city, put itself at the head of the warlike party, the three powerful cities of Alatrium, Ferentinum, and Verulae refused to take part in hostilities. The consequence was that the war was carried on with little spirit, and the consul Q. Marcius in a single campaign was able to reduce the whole people to subjection. (Liv. ix. 42, 43; Fast. Capit.) Their relations to the conquerors were now established on a permanent footing; the three cities that had taken no part in the war were allowed to retain their own laws and magistrates, with the privileges of mutual intercourse, while Anagnia, and the other towns that had taken arms against Rome, received the nominal boon of the Roman civitas, but without the right of suffrage; their magistrates were deprived of all civil jurisdiction, and they were reduced to the subordinate and degraded condition of praefecturae. (Liv. *l. c.*; Festus, *v. Praefectura.*)

From this time the Hernicans disappear from history. They must have obtained the full rights of Roman citizens by the Lex Julia in B. C. 90, and became gradually merged in that condition, in common with the Latins and Volscians. But though their territory was included in Latium, in the sense in which that term was understood in the days of Augustus, the Hernicans were still distinguishable as a separate people, and are mentioned even at a later time as retaining many characteristics of their rude and simple forefathers. (Juv. *Sat.* xiv. 180.) The exact limits of their territory

cannot be fixed with any certainty, and they probably varied at different times, as did those of the neighbouring Volscians. The only cities which we can assign to them with certainty are, ANAGNIA, the capital or chief city of the league, FERENTINUM, ALATRIUM, and VERULAE, to which may be added the small town of CAPITULUM, and probably also TREBIA. FRUSINO appears to have been a Volscian rather than a Hernican town, though it may have originally belonged to the latter people. But it is evident from a passage of Livy, in which he tells us that *all the states of the Hernicans* ("omnes Hernici nominis populi," ix. 43), besides the four above mentioned, joined in the war against Rome, that there must have been several other towns of sufficient importance to have taken part in the war, and in the assembly which preceded it, as independent states. And it is at least a plausible inference of Niebuhr's, that, of the 47 cities stated by Dionysius to have taken part in the sacrifices on the Alban Mount, 16 must have belonged to the Hernicans. It is however probable that these were for the most part merely little mountain towns, of which we are unable to point out either the names or localities. Strabo's statement (v. p. 231) that the Hernicans dwelt near to Lanuvium and Alba and Rome itself, is utterly unintelligible, and is probably nothing more than a mere mistake.

The country of the Hernicans is well characterised by Virgil in a single line, where he speaks of the "roscida rivis Hernica saxa" (*Aen.* vii. 684; Sil. Ital. iv. 226, viii. 393). The mountains on the N. of the valley of the Trerus are everywhere watered with beautiful streams, and clothed with magnificent woods of oak and chesnut, which render them one of the most beautiful regions of the Apennines. They are separated from the range of the Volscian mountains, the Montes Lepini, by the broad and fertile valley of the *Sacco*, which communicates with the plains of Latium by the pass or opening below Praeneste. Towards the interior the Hernican mountains rise in a lofty group or range which separates the valley of the *Sacco* and the upper course of the Anio from the waters of the Liris. Besides the TRERUS or *Sacco*, the only other stream in the land of the Hernici of which the ancient name is preserved to us, is the COSAS (Κόσας, Strab. v. p. 237), still called the *Cosa*, which flows beneath the walls of *Alatri* and *Frosinone*, and joins the *Sacco* about 5 miles below the latter city. [E.H.B.]

HERODEIUM. (Ἡρώδειον, Ἡρώδιον, Ἡρώδια, Suid. *s. v.*) 1. A city and fortress of Palestine, erected by Herod the Great, and situated about 60 stadia from Jerusalem, and not far from Tekoa. (Joseph. *Antiq.* xv. 9. § 4, *B. J.* i. 21. § 10, *B. J.* iv. 9. § 5.) Here on a hill of moderate height having the form of a woman's breast, and which he raised still higher, or at least fashioned by artificial means, Herod erected a fortress with rounded towers, having in it apartments of great strength and splendour. The difficult ascent was overcome by a flight of two hundred steps of hewn stone. At the foot of the mountain he built other palaces for himself and his friends, and caused water to be brought thither from a distance in large quantity and at great expense. The whole plain around was also covered with buildings, forming a large city, of which the hill and fortress constituted the acropolis. (Joseph. *l. c.*) It was to this place apparently, that the body of Herod was brought for burial, 200 stadia from Jericho, where he died. (Joseph. *Antiq.* xvii. 8. § 3, *B. J.* i. 33. § 9.) This city was so important that one of the toparchies afterwards took the same name, and Pliny ("Herodium cum oppido illustri ejusdem nominis," v. 15) mentions it as a town of great note. It does not occur either in Ptolemy or Eusebius and Jerome.

The "Frank Mountain," with which Herodium has been identified, bears in Arabic the name of *el-Fureidîs*, a diminutive of the word signifying Paradise. The mountain has not been usually ascended by travellers; among those who speak of having been upon it are, Von Troilo, Nau, Le Brun, Pococke, Irby and Mangles, and some others. Dr. Robinson (*Researches*, vol. ii. pp. 169—175), whose account has been here followed, describes it as rising steep and round, precisely like a volcanic cone, but truncated. The height above the base cannot be less than from 300 to 400 feet, and the base itself has at least an equal elevation above the bottom of *Wady Urtâs* in the SW., towards which there is a more general descent. There are traces of terraces around the foot of the mountain, but not higher up; nor is there any road to the top or fosse upon the S., as described by Pococke (*Trav.* vol. ii. pt. i. pp. 42, fol.). The top of the mountain, constituting a circle of 750 feet in circumference, is inclosed by the ruined walls of a circular fortress, built of hewn stones of a good size, with four massive round towers standing at each one of the cardinal points. Either the ruins have formed a mound round the circumference, or the middle part of the inclosure was once excavated; it is now considerably deeper than the circumference. The tower upon the E. is not so thoroughly destroyed as the rest, and in it a magazine or cistern may still be seen. The present name of the "Frank Mountain" is known only among the Franks, and is founded on a report that this post was maintained by the Crusaders for 40 years after the fall of Jerusalem; but the silence of the historians of the Crusades, and the small size of the position, lead to the conclusion that this was a legend of the fifteenth century, when, in A.D. 1483, the story first appears, in Felix Fabri (*Evagatorium: de Monte Rama et ejus Oppido fortissimo*, vol. ii. pp. 335—337), and has been repeated under different forms by subsequent travellers.

An earlier mention of this mountain than the times of Herod, or indeed any mention of it in the Scriptures, cannot be assumed with any certainty. Pococke has suggested that it may have been the Beth-Haccerem of the prophet Jeremiah (vi. 1), where the children of Benjamin were "to set up a sign of fire," while they blew the trumpets in Tekoa. Jerome (*Comm. in Jer.* vi. 1) also says that there was a village called Bethacharma, situated on a mountain between Tekoa and Jerusalem. If BETH-ACCAREM was indeed succeeded by the fortress and city of Herod, it is difficult to see why Jerome, who usually employs the Greek names by preference, should here and elsewhere make no allusion to the more important Herodium. (Reland, *Palaestina*, vol. ii. p. 820; Von Raumer, *Palästina*, pp. 220—464; Ritter, *Erdkunde*, vol. xv. pt. i. pp. 617—624; Hirt. *Ueber die Baue Herodes des Gross. Abhand der Berl. Akad.* 1816-1817, p. 5.)

2. Another fortress of the same name was built by Herod on a mountain towards the Arabian frontier (πρὸς Ἀραβίαν ὄρει: Joseph. *B. J.* i. 21. § 10), not "of Arabia," as Dr. Robinson (*Researches*, vol. ii. p. 173) says. [E. B. J.]

HEROO'POLIS (Ἡρώων πόλις or Ἡρῶ, Strab.

xvi. 759, 768, xvii. 803, 804; Arrian, *Exp. Alex.* iii. 5, vii. 20; Joseph. *Ant. Jud.* ii. 7. § 5; Plin. v. 9. § 11, vi. 32. § 33; Mela, iii. 8; Steph. B. *s. v.*; Ptol. ii. 1. § 6, iv. 15. § 54), a city east of the Delta, situated near the mouth of the Royal Canal which connected the Nile with the Red Sea. Although not immediately upon the coast, but nearly due N. of the Bitter Lakes, Heroöpolis was of sufficient importance, as a trading station, to confer its name upon the arm of the Red Sea (Ἡρωοπολίτης κόλπος, Ptol. v. 17. § 1) which runs up the Egyptian mainland as far as Arsinoë (*Suez*) (κόλπος Ἡρώων). (Theophrast. *Hist. Plant.* iii. 8.) It was the capital of the Nomos Heroöpolites or Arsinoites. (Orelli, *Inscr. Lat.* no. 516.) The ruins of Heroöpolis are still visible at *Abu-Keyscheid.* (Champollion, *L'Egypte*, vol. ii. p. 88.) [W. B. D.]

HEROOPOLI'TES SINUS. [Heroopolis; Arabicus Sinus, p. 183, a.]

HERPEDITA'NI. [Mauretania].

HERULI, ERULI, AERULI (Ἔρουλοι, Ἕρουλοι, Αἴρουλοι, also Ἔλουροι, Ἕλουροι, and Αἴλουροι; Etym. Mag. *s. v.* Ἔλουροι), a German tribe first mentioned among the Gothic nations when these latter had established themselves on the north coast of the Euxine, in the reigns of Gallienus and Claudius. (Trebell. Poll. *Gallien.* 13, *Claud.* 6, 12.) Zosimus (i. 41) calls them Scythians. Until that time the Heruli had been independent, and were only allied with the Goths; but Hermanric, the king of the Ostrogoths, after defeating them in a bloody battle, reduced them to the condition of subjects. (Jornand. *de Reb. Get.* 43.) The country on the Euxine was not the original seat of the Heruli, any more than it was the original country of the Goths; and this is manifest from the circumstance that, not long afterwards, Heruli together with Chaviones invaded the western parts of the Roman empire, and apparently settled in the neighbourhood of the Batavi; for, in the reign of Valentinian, they are mentioned together with Batavi as engaged in the service of Rome against the Alemanni. (Amm. Marc. xx. 4, xxv. 10, xxvii. 1, 8.) Afterwards we find them even fighting in Britain; and it is possible that the 700 Heruli who with their ships ravaged the coasts of Galicia and Cantabria, were adventurous descendants of the Heruli who had crossed over into Britain. (Mamert. *Paneg. Maxim.* 6, 7; Amm. Marc. xxvii. 1, 8; Sidon. Apollin. *Epist.* viii. 9.) At the time when the Huns invaded Europe from the east, the Heruli established in the north of the Euxine, in conjunction with other tribes, as the Turcilingi and Rugii, joined Attila (Paul. Diac. *Hist. Misc.* p. 97) and followed his army into Gaul: but subsequently the Heruli allied themselves with other German tribes, and assisted in breaking the power of the Huns; and, in conjunction with the Turcilingi, Sciri, and Rugii, and commanded by Odoacer, who is styled king of the Heruli, they overthrew, in A. D. 476, the Western empire. (Jornand. 46, 50; Paul. Diac. *Hist. Longob.* i. 19.) After the power of the Huns was broken, about A. D. 480, a large body of Heruli established a considerable empire on the Danube, or rather about the upper course of the *Theiss*, as the banks of the Danube were in the hands of the Rugii, Longobardi, and Gepidae. The second of these tribes, however, soon became subject to the Heruli. (*Vita S. Severini*, 24; Procop. *B. G.* ii. 14.) The great power of the Heruli in those parts is attested by the fact that Theodoric, the Ostrogoth, solicited their alliance against the Franks, declaring their king his son in arms. (Cassiod. *Var.* iii. 3, iv. 2.) But about A. D. 512 the Longobardi, impatient to bear the rule of the Heruli any longer, rose in arms against them, and almost destroyed them. The survivors, after wandering about for some time, turned southward, where some received settlements within the Roman dominions; while others, disdaining, it is said, to seek the protection of the Eastern empire, migrated northward, and established themselves in Scandinavia. (Procop. *B. G.* ii. 14, 15; Jornand. *de Reb. Get.* 12.) Those Heruli who had received settlements in lower Pannonia remained a dangerous and unruly horde, in consequence of which they were severely chastised by the emperors Anastasius and Justinian, under the latter of whom they adopted the Christian religion. About the same time they murdered their own king Ochon, and then petitioned Justinian to appoint another king, while they addressed a similar request to their brethren in Scandinavia. Justinian gave them a king Suartua, and soon after Todasius was recommended by the Scandinavian Heruli. After the expulsion of Suartua, the greater part of these Pannonian Heruli, led on by Todasius, emigrated and joined the Gepidae; but a minority remained behind and faithful to the empire, so that, in the war against the Gepidae, Heruli were arrayed against Heruli. Henceforth these fierce warriors distinguished themselves in the wars of the Eastern empire against the Ostrogoths in Italy, as well as in the wars which were carried on at that time in Asia and Africa. (Procop. *B. G.* ii. 11, 13, 22, iii. 13, iv. 26, 28, 31, *B. Pers.* i. 13, 14, ii. 24, 25, *B. Vandal.* ii. 4, 17.) During these wars the Heruli were distinguished for their boldness and bravery; but their habits and customs appear to have been of a very barbarous character, for they are said to have put to death the aged and the sick, that they might not be a burden upon the others, and to have required of every widow to make away with herself on the tomb of her husband.

In regard to the country originally inhabited by the Heruli, before they appeared in the north of the *Black Sea*, nothing satisfactory can be said. Jornandes is inclined to believe them to have come, like the Goths, from Scandinavia; while, according to Mamertinus (*Panegyr. Maxim.* 4) and Sidonius Apollinaris (*Ep.* viii. 9), it would seem that their original abodes, like those of the Goths, were on the coast of the Baltic, on the east of the Vistula. They appear to have consisted of unsettled hordes, and to have sought warlike occupations wherever they were to be found; hence they appear in the most distant parts of the Roman empire, from the mouth of the Danube to that of the Rhine: they probably did not acquire the character of a compact nation until they settled on the banks of the Danube or the *Theiss.* (Comp. Latham, *Epileg. to Tac. Germ.* pp. xciv. fol.) [L. S.]

HESBON (Ἐσεβών, LXX., Hesych.; Ἐσσεβών, Euseb. *Onom.*: *Eth.* Ἐσσεβών, Ἐσσεβωνῖτις, *Judith*, v. 15; Χασφών Χασχώρ; 1 *Macc.* v. 26, 36: *Hesbân*, *Hisbân*), a town in the territory of the Hebrews, E. of the Jordan, and parallel with Jericho, nearly midway between the rivers Jabbok and Arnon. It originally belonged to the Moabites, but had been wrested from them by their northern neighbours the Amorites a short time before the arrival of the Israelites from Aegypt. (*Numbers*, xxi. 23—26; comp. Ewald, *Gesch. des Volkes Israel*, vol. ii. p. 212.) At that time it was the capital of Sihon, the Amoritish chieftain who "reigned in Heshbon." (*Numbers*,

xxi. 26; *Deut.* ii. 9; *Josh.* iii. 10.) It belonged to the tribe of Reuben (*Numbers*, xxxii. 37; *Josh.* xiii. 17); but, as it was on the confines of Gad, is sometimes assigned to the latter tribe (*Josh.* xxi. 39; 1 *Chron.* vi. 81). When the ten tribes were carried off, Hesbon fell into the hands of the Moabites, and is mentioned by the prophets in their denunciations against that people. (*Is.* xv. 4; *Jer.* xlviii. 2, 34, 45.) Under king Alexander Jannaeus it was again reckoned as a Jewish city. (Joseph. *Ant.* xiii. 15. § 4.) Ptolemy (v. 17) mentions it under the name Esbuta (Ἐσβούτα), and the "Arabes Esbonitae" of Pliny (v. 12) must be referred to this place. Eusebius and Jerome (*Onom.*) speak of it as a place of some consequence in their day, under the name of Esbus (Ἐσβούς), at a distance of 20 M. P. from the river Jordan. There is a coin of the emperor Nero, with the epigraph HEEBA, the type a female figure with a crown and palm. (Mionnet, *Supplément*, vol. viii. p. 387.) But the best known are the coins of Caracalla, with the type a temple of Astarte, or a "Deus Lunus" with a Phrygian cap, and the epigraph ECBOT. (Eckhel, vol. iii. p. 503; Mionnet, vol. v. p. 585.) It occurs in the list of the Eparchies of Arabia under the name of Ἔσβους. (Reland, *Notit. Vet. Eccles.* p. 218), but is not mentioned by Hierocles, though a πόλις Ἐσβούντων occurs in the Acts of the Council of Chalcedon. Under the name of *Chosban* it became the metropolis of *El-Belka*. (Abú-l-fedá, *Tab. Syr.* p. 11.)

The region of the *Wady Hesbán* was first visited in modern times by Seetzen (Zach's *Monatl. Corr.* xviii. p. 431), then by Burkhardt (*Trav.* p. 365), and afterwards by Irby and Mangles (*Trav.* p. 471). These latter writers speak of the "ruins as uninteresting, and the only pool they saw too insignificant" for the "fish-ponds" famous in Hebrew poetry. (*Cant.* vii. 4.) Near the tent village of *Hüsban* are the ruins of ancient Hesbon, where there are some wells excavated in the rock, a ruined castle, and a large cistern, which only requires to be cleared of the rubbish to be still available. (Chesney, *Exped. Euphrat.* vol. i. p. 516.)

(Reland, *Palestina*, vol. ii. p. 720; Rosenmüller, *Handbuch der Bibl. Alt.* vol. ii. pt. i. p. 266; Von Raumer, *Palästina*, p. 253; Winer, *Biblisches Realwörterbuch*, *s. v.*; Ritter, *Erdkunde*, vol. xv. pp. 114, 143, 574, &c.) [E. B. J.]

HESPE'RIA. [ITALIA.]

HESPE'RIDES or HE'SPERIS (Ἑσπερίδες, Ἑσπερίς), afterwards BERENI'CE (Βερενίκη: *Ben Ghazi*, Ru.), the westernmost city of the Cyrenaic Pentapolis, stood just outside the E. extremity of the Great Syrtis, on a promontory called Pseudopenias, and near the river Lathon. It seems to have derived its name from the fancy which found the fabled Gardens of the Hesperides in the fertile terraces of Cyrenaica; and Scylax distinctly mentions the gardens and the lake of the Hesperides in this neighbourhood, where we also find a people called Hesperidae, or, as Herodotus names them, Euesperidae. Its historical importance dates from the reign of the Ptolemies and it was then named Berenice after the wife of Ptolemy III. Euergetes. It had a large population of Jews. (Strab. xvii. p. 836; Mela, i. 8; Plin. v. 5; Solin. 27, 54; Ammian. Marc. xxii. 16; Steph. B. *s. v.* Ἑσπερίς; Hierocles, p. 733, where the name is Βερονίκη; *Stadiasm.* p. 446, Βερνικίς; *Itin. Ant.* p. 67, Beronice; *Tab. Peut.*, Bernicide; Ptol. iv. 4. § 4, viii. 15. § 3.) Having been greatly reduced by that decline of commercial importance and those ravages of the barbarians which were so severely felt by all the cities of the Pentapolis [CYRENAICA], it was fortified anew by Justinian, who also adorned it with baths. (Procop. *de Aedif.* vi. 12.) Its name is sometimes as an epithet for Cyrenaica, in the form of the adjective Berenicis. (Sil. Ital. iii. 249; Lucan, ix. 524: Beechey, Della Cella, Pacho, Barth.) [P.S.]

HESPE'RIDUM HORTI. [HESPERIDES.]

HESPE'RIDUM LACUS. [HESPERIDES.]

HE'SPERIS. [HESPERIDES.]

HESPE'RIUM PROMONTORIUM. [LIBYA.]

HESSUS (Ἧσσός: *Eth.* Ἥσσιος), a town of the Locri Ozolae, upon the coast of the Corinthian gulf, and on the road to Naupactus. Its exact site is uncertain, but it is probably represented by the Hellenic remains at *Vitharí* or *Polypórtu*. (Thuc. iii. 101; Steph. B. *s. v.*; Leake, *Northern Greece*, vol. ii. p. 620.)

HETRICULUM. [BRUTTII.]

HETRU'RIA. [ETRURIA.]

HEXI. [SAXETANUM.]

HIBE'RNIA. [IERNE.]

HICE'SIA. [AEOLIAE INSULAE.]

HI'ERA (Ἱερά), the name of several islands.

1. One of the Aegates. [AEGATES, No. 1.]

2. One of the Aeolian or Liparaean islands. [AEOLIAE INSULAE.]

3. An island close to Calaureia, to which it is now united. [CALAUREIA.]

4. A small island between Thera and Therasia [THERA.]

HIERA SYCAMINUS (Ἱερὰ Συκάμινος, Ptol. iv. 5. § 74; Συκάμινος, Philostrat. *Vit. Apoll.* vi. 2; Plin. vi. 29. s. 32; *It. Anton.* p. 162), the southern frontier town of the Regio Dodecaschoenus. [AETHIOPIA.] The island Tachompso had been the original boundary; but the Romans extended it southward to Hierasycaminos. Here Apollonius of Tyana (Philostrat. *l. c.*) found one of those African markets in which wares,—gold, linen, ivory, and gums,—are exposed for sale, while the buyers and sellers kept apart from each other until each party had deposited a satisfactory equivalent. Hiera Sycaminos is now probably represented by *Wady Maharrakah*, where the ruins of a temple are still visible. The distance between Syene, the N. boundary of this district, and *Wady Maharrakah* (720 stades = 12 schoeni = 90 miles), favours this supposition. Lat. 22° N. [W. B. D.]

HIERA'CON (*It. Anton.* p. 167) or THERACON (*Not. Imp.*), was a castle of Upper Egypt, situated on the right bank of the Nile. Here, in Roman times, was quartered the cohors prima of the Lusitanian auxiliaries. It stood nearly midway between the W. extremity of Mons Alabastrites and the city of Lycopolis, lat. 27° 15′ N. Hieracon (Ἱεράκων κώμη, Ptol. vi. 7. § 36) is to be distinguished from Hieracompolis (Ἱεράκων πόλις, Strab. xvii. p. 817), which was S. of Thebes, lat. 25° 5′ N., nearly opposite the town of Eileithuia. [W. B. D.]

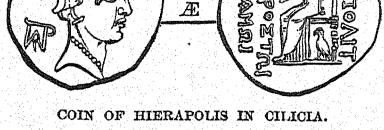
HIERA'POLIS (Ἱεράπολις: *Eth.* Ἱεραπολίτης). 1. A considerable town in Phrygia, situated upon a height between the rivers Lycus and Maeander, about five miles north of Laodiceia, and on the road from Apameia to Sardis. It was probably founded by the Greeks, though we have no record of the time or circumstances of its foundation. It was celebrated for its warm springs and its Plutonium, to which two circumstances it appears to have owed its sanctity. The warm springs formed stalactites and incrustations. (Strab. xiii. p. 629; Vitruv. viii. 3.)

The Plutonium was a deep cave with a hollow opening, from which a mephitic vapour arose, which poisoned any one who inhaled it, with the exception of the Galli, who are said to have received no injury from it; but it appears to have lost its poisoning influence in the time of Ammianus. (Strab. *l. c.*; Plin. ii. 93. s. 95; Dion Cass. lxviii. 27; Amm.Marc. xxiii. 6.) The waters of Hierapolis were much used for dyeing. (Strab. xiii. p. 630.) Among the deities worshipped in Hierapolis the Great Mother of the Gods is especially named. (Plin. ii. 93. s. 95.) There was a Christian church in this town as early as the time of St. Paul. (*Coloss.* iv. 13.) At a later time it claimed the title of metropolis of Phrygia. (Hierocles, p. 665, with Wesseling's notes.) It was the birthplace of the philosopher Epictetus. The ruins of Hierapolis are situated at an uninhabited place called *Pambuk-kalessi*. They are of considerable extent, and have been visited and described by several modern travellers, who have also noticed the stalactites and incrustations mentioned by Strabo. Chandler speaks of a cliff as one entire incrustation, and describes it as "an immense frozen cascade, the surface wavy, as of water at once fixed, or in its headlong course suddenly petrified." (See the Travels of Pococke, Chandler, Arundell, Leake, Hamilton, and Fellowes.)



COIN OF HIERAPOLIS IN PHRYGIA.

2. A city of Cilicia, known only from coins, from which however we learn that it was situated upon the river Pyramus (Ἱεροπολίτων τῶν πρὸς τῷ Πυράμῳ: see below). The name of this city is always written Hieropolis, while that of Phrygia is Hierapolis. From the absence of all mention of this Cilician town by the ancient writers, Eckhel conjectures that it is a more recent name, and that it is perhaps the same place as Megarsus, since we find upon the coins of the latter Μεγαρσῶν τῶν πρὸς τῷ Πυραμῷ. (Eckhel, vol. iii. p. 57.)



COIN OF HIERAPOLIS IN CILICIA.

HIERA'POLIS (Ἱερὰ πόλις), the "Sacred City" of Cyrrhestica in Syria, situated on the high road from Antioch to Mesopotamia, 24 M. P. to the W. of the Euphrates and 36 M. P. to the SW. of Zeugma (*Peut. Tab.*), 2½ days' journey from Beroea, and 5 days' from Antioch (Zosim. iii. 12).

Hierapolis, or Hieropolis as it is called always on coins and in Stephanus of Byzantium, obtained its Hellenic name from Seleucus Nicator (Aelian, *H. A.* xii. 2), owing to the circumstance of BAMBYCE (Βαμβύκη), as it was called by the natives, being the chief seat of the worship of the "Syrian goddess" Astarte, or personification of the passive powers of Nature. (Lucian, *de Dea Syr.* c. i.)

"Bambycen quae alio nomine Hierapolis vocatur; Syris vero Magog. Ibi prodigiosa Atargatis, Graecis autem Derceto dicta, colitur," Plin. v. 19. Sillig (*ad loc.*) has in his text "Mabog," which is the correct reading, and appears in the Oriental forms "Munbedj" (Jaubert, *Géog. d'Edrisi*, vol. ii. pp. 138, 155), "Manbesja," "Manbesjum" (Schultens, *Vita Salad.*), "Menba," "Manba" (Schultens, *Index Geogr.*), "Manbegj" (Abú-l-fedá, *Tab. Syr.* p. 128), and the modern name *Karâ Bambuche*, or *Buyúk Mumbedj*. Under the Seleucidae, from its central position between Antioch and Seleuceia on the delta of the Tigris, it became a great emporium. Strabo (xvi. p. 748) has given an interesting account of the passage of the caravans from Syria to Seleuceia and Babylon; the confusion of Edessa and Hierapolis is an error probably of the transcriber (comp. Groskurd, *ad loc.*). Crassus plundered the rich temple of the goddess, who presided over the elements of nature and the productive seeds of things, and seized upon the treasures, which it took several days to weigh and examine. And it was here that an ill omen befel him. (Plut. *Crass.* 17.)

Under Constantine, Hierapolis became the capital of the new province Euphratensis. (Malal. *Chron.* xiii. p. 317.) Julian, in his Persian campaign, appointed Hierapolis as the rendezvous for the Roman troops before their passage of the Euphrates. He has given an account of his march to it, which took up five days, in a letter to Libanius (*Ep.* xxvii.), and remained there three days, at the house of Sopater, a distinguished pupil of Iamblichus. At Hierapolis one of those unlucky signs which Ammianus (xxiii. 2. § 6) has so carefully recorded, took place at his entrance into the town. (Comp. Gibbon, c. xxiv.; Le Beau, *Bas Empire*, vol. iii. p. 58.)

With the establishment of Christianity, Hierapolis recovered its ancient indigenous Syrian name, but lost its splendour and magnificence by the downfall of the old worship (A.D. 540). Buzes, who commanded during the absence of Belisarius in the East, concentrated his forces at Hierapolis, but it only escaped being pillaged by Chosroes by the payment of tribute. (Procop. *B. P.* ii. 6; Gibbon, c. xlii.; Le Beau, vol. ix. p. 12.)

A.D. 1068 it was captured by the emperor Romanus Diogenes, in his valiant efforts to resist the progress of the Turks. (Zonar. vol. ii. p. 279; Le Beau, vol. xiv. p. 472.)

It does not fall within the province of this article to trace the connection between Bambyce = "Bombycina urbs," "Bombyciis copiis gaudens," and the introduction of the silk-worm from the East; much curious information on this point will be found in Ritter (*Erdkunde*, vol. x. pp. 1056—1062).

The ruins of this city were first discovered and described by Maundrell (*Journal*, p. 204) and by Pococke (*Trav.* vol. ii. pt. i. p. 166). But it was not till the period of Colonel Chesney's Expedition that the position was accurately fixed.

At a distance of 16 miles W. by S. of the passage of *Kal'-at-en-ejm*, at about 600 feet above the Euphrates, the ruins of Hierapolis occupy the centre of a rocky plain, where, by its isolated position, the city must not only have been deprived of running water, but likewise of every advantage which was likely to create and preserve a place of importance.

Some ruined mosques and square Saracenic towers, with the remains of its surrounding walls and ditches, mark the limits of the Muslim city, within which are four large cisterns, a fine sarcophagus, and, among other ancient remains, the scattered ruins of an acropolis and two temples.

Of the smaller, the inclosure and portions of seven columns remain; but it seems to possess little interest compared with the larger, which may have been that of the Syrian "Queen of Heaven." Among the remains of the latter are some fragments of massive architecture, not unlike the Aegyptian, and 11 arches form one side of a square paved court, over which are scattered the shafts of columns and capitals displaying the lotus.

A little way to the W. of the walls there is an extensive necropolis, which contains many Turkish, with some Pagan, Seljukian, and Syriac tombs; the last having some almost illegible inscriptions in the ancient character. (Chesney, *Exped. Euphrat.* vol. i. p. 516.) Hierapolis was the ecclesiastical metropolis of the province Euphratensis. (Neale, *Hist. of East. Church*, vol. i. p. 134.)

Eckhel (vol. iii. p. 261) has noticed the fact, that the coins of Hierapolis copy the type of those of Antioch: they are Seleucid, autonomous, and imperial, ranging from Trajan to the elder and younger Philip. [E. B. J.]

HIERAPYTNA (Ἱεράπυτνα, Strab. ix. p. 440, x. pp. 472, 475; Plin. iv. 20; Ἱερὰ Πύτνα, Ptol. iii. 17. § 4, where some MSS. have Ἱερὰ Πέτρα; Steph. B.; Inscrip. *ap.* Gruter, p. 595; Ἱεράπυδνα, Dion Cass. xxxvi. 8; Hierocl. Ἱερά Πύδνα, *Stadiasm.*; Hiera, *Peut. Tab.*), a town of Crete, of which Strabo (*l. c.*) says that it stood in the narrowest part of the island, opposite Minoa. Hierapytna, according to the Coast-describer, was 180 stadia from Biennus, which agrees with the distance of 20 M. P. assigned to it by the Peutinger Table. It was a town of great antiquity, and its foundation was ascribed to the Corybantes; it bore the successive names of Cyrba, Pytna, Camirus, and Hierapytna. (Strab. p. 472; Steph. B. *s. v.*) From an inscription preserved among the Oxford marbles, it appears that the Hierapytnians were at one time allied with the neighbouring city of Priansus. (Böckh, *Corp. Inscrip. Graec.* n. 2556; Höck, *Kreta*, vol. iii. p. 472.) Traces of this city have been found at the *Kastéle* of *Hierápetra*. (Pashley, *Trav.* vol. i. p. 271.) There are both autonomous and imperial coins belonging to Hierapytna; the symbol on the former is generally a palm tree. (Eckhel, vol. ii. p. 313.) [E. B. J.]



COIN OF HIERAPYTNA.

HIERASUS FL. (Ἱέρασος, Ptol. iii. 8. § 4), a river of Dacia, which has been identified with the TIARANTUS (Τιαραντός, Herod. iv. 48; Schafarik, *Slav. Alt.* vol. i. p. 506). Perhaps the river now called *Seret*. [E. H. B.]

HIERA'TIS (Ἱέρατις, Arrian, *Ind.* c. 39), a town belonging to the province of Persis, on an island formed by a channel from a river in the neighbourhood. The whole country in its immediate neighbourhood appears to have been a peninsula, and to have borne the name in ancient times of Mesambria. It is not easy to fix its exact position; but it could not have been far from the modern *Abushir*. (Vincent, *Voy. of Nearchus*, vol. i. p. 390.) [V.]

HIERICUS. [JERICHO.]

HIEROMIAX. [JORDANES.]

HIERON ACRON (Ἱερὸν ἄκρον; Sacrum Promontorium), in Ireland, mentioned by Ptolemy (iii. 2. § 6) as the south-eastern point of the island= *Carnsore Point*. [R. G. L.]

HIERO'POLIS. [HIERAPOLIS.]

HIEROSO'LYMA. [JERUSALEM.]

HILLEVIO'NES, according to Pliny (iv. 27) the general name for all the inhabitants of Scandinavia. The name is not mentioned by Tacitus, who (*Germ.* 44, 45) divides all the inhabitants of Scandinavia into two groups, called *Suiones* and *Sitones*. The Hilleviones form one of the great groups into which all the German tribes were divided. (Comp. GERMANIA.) [L. S.]

HIMELLA, a river in the country of the Sabines, mentioned by Virgil in the same line with Casperia and Foruli. (*Aen.* vii. 714.) According to Vibius Sequester (p. 11. Oberlin), it was a river in the neighbourhood of Casperia; and if this is not a mere hasty inference from the line of Virgil, we may probably identify it with a small stream called *Aia* or *l'Aia*, which rises in the mountains to the N. of *Aspra*, and falls into the Tiber about 10 miles from that town. According to some authorities, this river is still called the *Imelle*, but this name appears to have been unknown to earlier topographers, and is perhaps merely a piece of classical learning. (Cluver. *Ital.* p. 675; Bunsen, in the *Ann. d. Inst.* vol. vi. p. 110.) [E. H. B.]

HI'MERA (Ἱμέρα: *Eth.* Ἱμεραῖος, Himerensis, but the adj. Himeraeus: near *Termini*), an important Greek city of Sicily, situated on the N. coast of the island, at the mouth of the river of the same name, between Panormus and Cephaloedium. Thucydides says it was the only Greek city on this coast of Sicily (vi. 62, vii. 58), which must however be understood with reference only to *independent* cities; Mylae, which was also on the N. coast, and certainly of Greek origin, being a dependency of Zancle or Messana. All authorities agree that Himera was a colony of Zancle, but Thucydides tells us that, with the emigrants from Zancle, who were of Chalcidic origin, were mingled a number of Syracusan exiles, the consequence of which was, that, though the institutions (*νόμιμα*) of the new city were Chalcidic, its dialect had a mixture of Doric. The foundation of Himera is placed subsequent to that of Mylae (as, from their relative position, might naturally have been expected) both by Strabo and Scymnus Chius: its date is not mentioned by Thucydides, but Diodorus tells us that it had existed 240 years at the time of its destruction by the Carthaginians, which would fix its first settlement in B.C. 648. (Thuc. vi. 5; Strab. vi. p. 272; Scymn. Ch. 289; Diod. xiii. 62; Hecat. fr. 49; Scyl. p. 4. § 13.) We have very little information as to its early history: an obscure notice in Aristotle (*Rhet.* ii. 20), from which it appears to have at one time fallen under the dominion of the tyrant Phalaris, being the only mention we find of it, until about B.C. 490, when it afforded a temporary refuge to Scythes, tyrant of Zancle, after

his expulsion from the latter city (Herod. vi. 24). Not long after this event, Himera fell itself under the yoke of a despot named Terillus, who sought to fortify his power by contracting a close alliance with Anaxilas, at that time ruler both of Rhegium and Zancle. But Terillus was unable to resist the power of Theron, despot of Agrigentum, and, being expelled by him from Himera, had recourse to the assistance of the Carthaginians, a circumstance which became the immediate occasion of the first great expedition of that people to Sicily, B.C. 480. (Id. vii. 165.) The magnitude of the armament sent under Hamilcar, who is said to have landed in Sicily with an army of 300,000 men, in itself sufficiently proves that the conquest of Himera was rather the pretext, than the object, of the war: but it is likely that the growing power of that city, in the immediate neighbourhood of the Carthaginian settlements of Panormus and Solus, had already given umbrage to the latter people. Hence it was against Himera that the first efforts of Hamilcar were directed: but Theron, who had thrown himself into the city with all the forces at his command, was able to maintain its defence till the arrival of Gelon of Syracuse, who, notwithstanding the numerical inferiority of his forces, defeated the vast army of the Carthaginians with such slaughter that the battle of Himera was regarded by the Greeks of Sicily as worthy of comparison with the contemporary victory of Salamis. (Herod vii. 166, 167; Diod. xi. 20—23; Pind. *Pyth.* i. 152.) The same feeling probably gave rise to the tradition or belief, that both triumphs were achieved on the very same day. (Herod. *l. c.*)

This great victory left Theron in the undisputed possession of the sovereignty of Himera, as well as of that of Agrigentum; but he appears to have bestowed his principal attention upon the latter city, and consigned the government of Himera to his son Thrasydaeus. But the young man, by his violent and oppressive rule, soon alienated the minds of the citizens, who in consequence applied for relief to Hieron of Syracuse, at that time on terms of hostility with Theron. The Syracusan despot, however, instead of lending assistance to the discontented party at Himera, betrayed their overtures to Theron, who took signal vengeance on the unfortunate Himeraeans, putting to death a large number of the disaffected citizens, and driving others into exile. (Diod. xi. 48.) Shortly after, seeing that the city had suffered greatly from these severities, and that its population was much diminished, he sought to restore its prosperity by establishing there a new body of citizens, whom he collected from various quarters. The greater part of these new colonists were of Dorian extraction; and though the two bodies of citizens were blended into one, and continued to live harmoniously together, we find that from this period Himera became a Doric city, and both adopted the institutions, and followed the policy, of the other Doric states of Sicily. (Id. xi. 49.) This settlement seems to have taken place in B.C. 476*, and Himera continued subject to Theron till his death, in 472: but Thrasydaeus retained possession of the sovereignty for a very short time after the decease of his father, and his defeat by Hieron of Syracuse was speedily followed by his expulsion both from Agrigentum and Himera. (Id. xi. 53.) In B.C. 466 we find the Himeraeans, in their turn, sending a force to assist the Syracusans in throwing off the yoke of Thrasybulus; and, in the general settlement of affairs which followed soon after, the exiles were allowed to return to Himera, where they appear to have settled quietly together with the new citizens. (Id. xi. 68, 76.) From this period Diodorus expressly tells us that Himera was fortunate enough to escape from civil dissensions (xi. 49), and this good government must have secured to it no small share of the prosperity which was enjoyed by the Sicilian cities in general during the succeeding half-century.

But though we are told in general terms that the period which elapsed from this re-settlement of Himera till its destruction by the Carthaginians (B.C. 461—408), was one of peace and prosperity, the only notices we find of the city during this interval refer to the part it took at the time of the Athenian expedition to Sicily, B.C. 415. On that occasion, the Himeraeans were among the first to promise their support to Syracuse: hence, when Nicias presented himself before their port with the Athenian fleet, they altogether refused to receive him; and, shortly after, it was at Himera that Gylippus landed, and from whence he marched across the island to Syracuse, at the head of a force composed in great part of Himeraean citizens. (Thuc. vi. 62, vii. 1, 58; Diod. xiii. 4, 12.) A few years after this the prosperity of the city was brought to a sudden and abrupt termination by the great Carthaginian expedition to Sicily, B.C. 408. Though the ostensible object of that armament, as it had been of the Athenian, was the support of the Segestans against their neighbours, the Selinuntines, yet there can be no doubt that the Carthaginians, from the first, entertained more extensive designs; and, immediately after the destruction of Selinus, Hannibal, who commanded the expedition, hastened to turn his arms against Himera. That city was ill-prepared for defence; its fortifications were of little strength, bnt the citizens made a desperate resistance, and by a vigorous sally inflicted severe loss on the Carthaginians. They were at first supported by a force of about 4000 auxiliaries from Syracuse, under the command of Diocles; but that general became seized with a panic fear for the safety of Syracuse itself, and precipitately abandoned Himera, leaving the unfortunate citizens to contend single-handed against the Carthaginian power. The result could not be doubtful, and the city was soon taken by storm: a large part of the citizens were put to the sword, and not less than 3000 of them, who had been taken prisoners, were put to death in cold blood by Hannibal, as a sacrifice to the memory of his grandfather Hamilcar. (Diod. xiii. 59—62; Xen. *Hell.* i. 1. § 37.) The city itself was utterly destroyed, its buildings razed to the ground, and even the temples themselves were not spared; the Carthaginian general being evidently desirous to obliterate all trace of a city whose name was associated with the great defeat of his countrymen.

Diodorus, who relates the total destruction of Himera, tells us expressly that it was never rebuilt, and that the site remained uninhabited down to his own times (xi. 49). It seems at first in contradic-

* There is a confusion about this date; for, though Diodorus relates the circumstances in the year of Phaedon, Ol. LXXVI. 1, which would place it in B.C. 476, he adds that the new colony subsisted 58 years, till its destruction by the Carthaginians, which would refer it to the year 466 B.C. This last date (which has been inadvertently adopted by Mr. Clinton, *F. H.* vol. i. p. 198) is clearly incompatible with the fact that Theron died in B.C. 472.

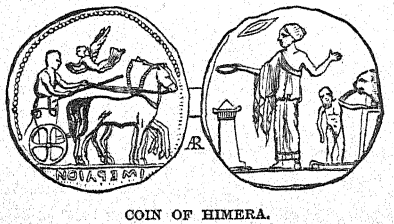
tion with this statement, that he elsewhere includes the Himeraeans, as well as the Selinuntines and Agrigentines, among the exiled citizens that were allowed by the treaty concluded with Carthage, in B. C. 405, to return to their homes, and inhabit their own cities, on condition of paying tribute to Carthage and not restoring their fortifications. (Id. xiii. 114.) And it seems clear that many of them at least availed themselves of this permission, as we find the Himeraeans subsequently mentioned among the states that declared in favour of Dionysius, at the commencement of his great war with Carthage in B. C. 397; though they quickly returned to the Carthaginian alliance in the following year. (Id. xiv. 47, 56.) The explanation of this difficulty is furnished by Cicero, who tells us that, "after the destruction of Himera, those citizens who had survived the calamity of the war established themselves at Thermae, within the confines of the same territory, and not far from their old town." (Cic. *Verr.* ii. 35.) Diodorus indeed gives us a somewhat different account of the foundation of Thermae, which he represents as established by the Carthaginians themselves before the close of the war, in B. C. 407. (Diod. xiii. 79). But it is probable that both statements are substantially correct, and that the Carthaginians founded the new town in the immediate neighbourhood of Himera, in order to prevent the old site being again occupied; while the Himeraean exiles, when they returned thither, though they settled in the new town, naturally regarded themselves as still the same people, and would continue to bear the name of Himeraeans. How completely, even at a much later period, the one city was regarded as the representative of the other, appears from the statement of Cicero, that when Scipio Africanus, after the capture of Carthage, restored to the Agrigentines and Gelenses the statues that had been carried off from their respective cities, he at the same time restored to the citizens *of Therma* those that had been taken from *Himera*. (Cic. *Verr.* ii. 35, iv. 33.) Hence we cannot be surprised to find that, not only are the Himeraeans still spoken of as an existing *people*, but even that the name of Himera itself is sometimes inadvertently used as that of their city. Thus, in B. C. 314, Diodorus tells us that, by the treaty between Agathocles and the Carthaginians, it was stipulated that Heracleia, Selinus, and *Himera* should continue subject to Carthage as they had been before. (Diod. xix. 71.) It is much more strange that we find the name of Himera reappear both in Mela and Pliny, though we know from the distinct statements of Cicero and Strabo, as well as Diodorus, that it had ceased to exist centuries before. (Strab. vi. p. 272; Mel. ii. 7. § 16; Plin. iii. 8. s. 14.)

The new town of THERMAE or THERMA, called for the sake of distinction THERMAE HIMERENSES (Θερμαὶ αἱ Ἱμεραῖαι, Pol.; Θερμαὶ Ἱμέραι, Ptol.; Θερμὰ, Θερμὰ Ἱμεραῖα, Diod.: *Eth.* Θερμίτης, Thermitanus), which thus took the place of Himera, obviously derived its name from the hot springs for which it was celebrated, and the first discovery of which was connected by legends with the wanderings of Hercules. (Diod. iv. 23, v. 3; Pind. *Ol.* xii. 28.) It appears to have early become a considerable town, though it continued, with few and brief exceptions, to be subject to the Carthaginian rule. In the First Punic War its name is repeatedly mentioned. Thus, in B. C. 260, a body of Roman troops were encamped in the neighbourhood, when they were attacked by Hamilcar, and defeated with heavy loss. (Pol. i. 24; Diod. xxiii. 9. Exc. H. p. 503.) Before the close of the war, Thermae itself was besieged and taken by the Romans. (Pol. i. 39; Diod. xxiii. 20. Exc. H. p. 506.) We have, however, no clue to the circumstances which led to the peculiar favour which this city seems to have received at the hands of its Roman conquerors. Cicero tells us that the Roman government restored to the Thermitani their city and territory, with the free use of their own laws, as a reward for their steady fidelity ("quod semper in amicitia fideque mansissent," Cic. *Verr.* ii. 37). As we see that they were on hostile terms with Rome during the First Punic War, it can only be to the subsequent period that these expressions apply; but the occasion to which they refer is unknown. In the time of Cicero, Thermae appears to have been a flourishing place, carrying on a considerable amount of trade, though the orator speaks of it as "oppidum non maximum." (Id. ii. 46, 75, iii. 42.) It seems to have received a colony in the time of Augustus, whence we find mention in inscriptions of the "Ordo et Populus splendidissimae Coloniae Augustae Himeraeorum Thermitanorum" (Castell. *Inscr. Sicil.* p. 47; Gruter. *Inscr.* p. 433, no. 6.): and there can be very little doubt that the "Thermae colonia" of Pliny in reality refers to this town, though he evidently understood it to be Thermae Selinuntiae, as he places it on the S. coast between Agrigentum and Selinus. (Plin. iii. 8. s. 14.) We have little subsequent account of Thermae; but, as its name is found in Ptolemy and the Itineraries, it appears to have continued in existence throughout the period of the Roman Empire, and probably never ceased to be inhabited, as the modern town of *Termini* retains the ancient site as well as name. (Ptol. iii. 4. § 4; *Itin. Ant.* p. 92; *Tab. Peut.*) Considerable remains of the ancient city are still visible, but all of the Roman period; among these, the most interesting are those of the ancient Thermae, which are still applied to their original purpose, and are now known as the *Bagni di S. Calogero:* their form and construction is peculiar, being probably determined by the circumstances of the locality in which they were built. Besides these, the ruins of a theatre were still extant in the days of Fazello, but have been since destroyed; some portions of an aqueduct still remain, and the ruins of a large building of Roman date, but of uncertain destination: numerous inscriptions and fragments of ancient sculpture are also preserved in the modern city, (Fazell. *de Reb. Sic.* ix. 1; Biscari, *Viaggio in Sicilia*, pp. 235—239.)

No doubt can therefore exist with regard to the site of Thermae, which would be, indeed, sufficiently marked by the hot springs themselves; but the exact position of the more ancient city of Himera is still a subject of controversy. The opinion of Cluverius, which has been followed by almost all subsequent writers, would place it on the left bank of the river which flows by *Termini* on the west, and is thence commonly known as the *Fiume di Termini*, though called in the upper part of its course *Fiume S. Lionardo*. On this supposition the inhabitants merely removed from one bank of the river to the other; and this would readily explain the passages in which Himera and Thermae appear to be regarded as identical, and where the *river* Himera (which unquestionably gave name to the older city) is represented at the same time as flowing by Thermae. (Sil. Ital. xiv. 232; Plin. iii 8. s. 14; Vib. Sequest.

p. 11.) On the other hand, there is great difficulty in supposing that the *Fiume S. Lionardo* can be the river Himera (see the following article); and all our data with regard to the latter would seem to support the view of Fazello, who identifies it with the *Fiume Grande*, the mouth of which is distant just 8 miles from *Termini*. This distance can hardly be said to be too great to be reconciled with Cicero's expression, that the new settlement was established "non longe ab oppido antiquo" (Cic. *Verr.* ii. 35); while the addition that it was in the same territory ("in ejusdem agri finibus," *l. c.*) would rather seem to imply that it was *not very near* the old site. It may be added, that, in this case, the new site would have had the recommendation in the eyes of the Carthaginians of being *nearer* to their own settlements of Solus and Panormus, and, consequently, more within their command. But Fazello's view derives a strong confirmation from the circumstance, stated by him, that the site which he indicates, marked by the *Torre di Bonfornello* on the sea-coast (on the left bank of the *Fiume Grande*, close to its mouth), though presenting no ruins, abounded in ancient relics, such as vases, bronzes, &c.; and numerous sepulchres had also been brought to light. (Fazell. ix. 2.) On the other hand, neither Cluverius nor any other writer has noticed the existence of any ancient remains on the west bank of the Himera; nor does it appear that the site so fixed is one adapted for a city of importance. The localities do not appear to have been carefully investigated by any recent traveller, though such an examination would probably set the whole question at rest. In the mean time the probabilities seem strongly in favour of the views of Fazello.

Himera was celebrated in antiquity as the birthplace of the poet Stesichorus, who appears, from an anecdote preserved by Aristotle, to have taken considerable part in the political affairs of his native city. His statue was still preserved at Thermae in the days of Cicero, and regarded with the utmost veneration. (Arist. *Rhet.* ii. 20; Cic. *Verr.* ii. 35; Sil. Ital. xiv. 232; Paus. iii. 19. § 13.; Suid. *s. v.* Στησίχορος.) Ergoteles, whose victory at the Olympic games is celebrated by Pindar, was a citizen, but not a native, of Himera. (Pind. *Ol.* xii.; Paus. vi. 4. § 11.) On the other hand, Thermae had the honour of being the birthplace of the tyrant Agathocles. (Diod. xix. 2.) The magnificence of the ancient city, and the taste of its citizens for the encouragement of art, are attested by Cicero, who calls it "in primis Siciliae clarum et ornatum;" and some evidence of it remained, even in the days of that orator, in the statues preserved by the Thermitani, to whom they had been restored by Scipio, after the conquest of Carthage; and which were valuable, not only as relics of the past, but from their high merit as works of art. (Cic. *Verr.* ii. 35.) [E. H. B.]



COIN OF HIMERA.

HI'MERA (Ἱμέρας), the name of two rivers in Sicily, the one flowing to the N. into the Tyrrhenian Sea, the other to the S. coast of the island, but which, by a strange confusion, were regarded by many ancient writers as one and the same river, which is in consequence described as rising in the centre of the island, and flowing in two different directions, so as completely to divide Sicily into two parts. It is singular that, if we may believe Vibius Sequester, this absurd notion is as old as the time of Stesichorus, who was himself a native of Himera. Mela is, however, the only one of the ancient *geographers* who adopts it. (Mel. ii. 7. § 17; Solin. v. § 17; Vib. Sequest. p. 12; Sil. Ital. xiv. 233; Antig. Caryst. 133; Vitruv. viii. 3. § 7.)

1. The southern and most important river of the name, is certainly the one now called the *Fiume Salso*, one of the most considerable streams in Sicily, which rises in the *Monti di Madonia*, the Nebrodes Mons of the ancients, and flowing nearly due S. enters the sea at *Alicata* (Phintias). In the upper part of its course it is composed of two branches, running nearly parallel with one another; the one now called the *Fiume Grande* rising near *Gangi*, the other, called the *Fiume di Petralia*, from the town of the same name: it is only after the junction of the two that it obtains the name of *Fiume Salso*. It is impossible to say which of the two branches was regarded by the ancients as the true Himera; but in either case that river has a course of above 50 miles from N. to S., and its sources are not above 15 miles from the N. coast of the island. Hence the expression of Polybius and Livy, that the Himera nearly divides the whole of Sicily into two parts, is by no means inaccurate. (Pol. vii. 4; Liv. xxiv. 6.) But it is evidently this circumstance, coupled with the fact that there was another river of the same name flowing into the Tyrrhenian Sea, which gave rise to the fable above noticed. Strabo, who does not notice the southern Himera, applies (evidently by mistake) very nearly the same words as Polybius to the northern river of the name. (Strab. vi. p. 266.) Diodorus notices the brackish quality of the waters of the Himera, which gives rise to its modern name of *Fiume Salso*: this is caused by the junction of a small stream near *Caltanisetta*, that flows from the salt mines in that vicinity. (Diod. xix. 109; Smyth's *Sicily*, p. 198.) Solinus erroneously ascribes this quality to the *northern* Himera (Solin. v. § 17); while Vitruvius rightly attributes it to the southern river only (viii. 3. § 7).

Historically, the southern Himera is remarkable for the great battle fought on its banks between Agathocles and the Carthaginians, in which the latter obtained a complete victory, B. C. 311. (Diod. xix. 107—110.) The scene of this action was a short distance from the mouth of the river, the Carthaginians occupying the hill of Ecnomus, while Agathocles was encamped on the left bank. [ECNOMUS.] At a much earlier period, B. C. 446, it witnessed a defeat of the Agrigentines by the Syracusans (Diod. xii. 8); and, again, in the Second Punic War, B. C. 212, became the scene of an action between Marcellus and the Carthaginian forces under Hanno and Epicydes of Syracuse, in which the latter were defeated and driven to take shelter within the walls of Agrigentum. (Liv. xxv. 40, 41.) By the treaty concluded with Carthage by Hieronymus of Syracuse, it was agreed to divide the whole of Sicily between the two powers, so that the river Himera should be the boundary of their respective dominions. (Polyb. vii. 4; Liv. xxiv. 6.)

But this arrangement was never actually carried into effect. Ptolemy correctly places the mouth of the southern Himera to the E. of the emporium of Agrigentum (Ptol. iii. 4. § 7): he is the only one of the geographers who mentions both rivers of the name. An inscription recorded by Torremuzza, containing a dedication ΑΣΚΛΗΠΙΩ ΚΑΙ ΙΜΕΡΑ ΠΟΤΑΜΩ, must, from its being found at *Caltanisetta*, refer to the southern Himera. (Castell. *Inscr. Sicil.* p. 4; Boeckh. *C. I.* no. 5747.)

2. The northern Himera, a much less considerable stream than the preceding, is uniformly described as flowing by the city to which it gave its name (Plin. iii. 8. s. 14; Steph. B. *s. v.* Ἀκράγας; Vib. Sequest. p. 11); and Pindar speaks of the great victory of Gelon (which we know to have been fought in the immediate vicinity of the city) as gained "upon the banks of the fair waters of the Himera" (*Pyth.* i. 153). Hence its identification is necessarily connected with the determination of the site of that city, a question still the subject of dispute. Cluverius, and those who have followed him in placing Himera itself in the immediate neighbourhood of *Termini*, and on the left bank of the river which flows by that town, have, in consequence, assumed the stream just mentioned (now called the *Fiume di Termini*, or, in the upper part of its course, the *Fiume S. Lionardo*) to be the ancient Himera. Fazello, on the contrary, identifies the latter with the river now called the *Fiume Grande*, which rises in the *Madonia* mountains near *Polizzi*, and flows into the sea about 8 miles E. of *Termini*. The arguments in favour of the latter view are certainly very strong. 1. Strabo, in giving the distances along the N. coast of Sicily, reckons 18 miles from Cephaloedium (*Cefalù*) to the mouth of the Himera, and 35 from thence to Panormus. The first distance is overstated, the true distance to the mouth of the *F. Grande* being only 15 miles; the latter just about right if we follow the windings of the coast: whereas, if we place the Himera beyond *Termini*, both distances are equally wrong. 2. Ptolemy distinctly places the mouth of the river Himera between Thermae (*Termini*) and Cephaloedium, and, therefore, to the east of the former city. (Ptol. iii. 4. § 3.) This is assumed by Cluverius to be a mistake of Ptolemy, and it must be admitted that many such mistakes occur in that author's description of Sicily; but still there is no occasion to multiply them *unnecessarily*. Lastly, if the *northern* Himera be recognised in the *Fiume Grande*, — the sources of which near *Polizzi* are in the very same group of mountains with, and a very short distance from, those of the *Fiume di Petralia*, one branch of the *southern* Himera, — the notion of these being one and the same river becomes in some degree intelligible; while it is difficult to conceive how such a notion should have arisen, if the head waters of the two were separated by an interval of many miles. The other arguments connected with the site of the *city*, are considered in that article. Theocritus more than once alludes to the river Himera as a celebrated Sicilian stream; but in such general terms as to afford no indication which of the two rivers he means: the Scholiast, however, understands him to refer to the northern Himera. (Theocr. v. 124, vii. 75; Schol. *ad. loc.*) [E. H. B.]

HINNOM. [Jerusalem.]

HI'PPANA (Ἵππανα, Pol.), a town of Sicily, mentioned by Polybius as being taken by assault by the Romans in the First Punic War, B. C. 260. (Pol. i. 24.) Diodorus, in relating the events of the same campaign, mentions the capture of a town called Sittana, for which we should in all probability read Hippana. (Diod. xxiii. 9. Exc. Hoesch. p. 503; Wesseling, *ad loc.*; Cluver. *Sicil.* p. 392.) The correctness of the name found in Polybius is confirmed by Stephanus of Byzantium (*s. v.*), who, however, writes it Ἵπανα, but cites Polybius as his authority. No other author mentions the place, which appears to have been situated in the neighbourhood of Panormus, but of which nothing further is known. According to Sillig's recent edition of Pliny, it appears that some of the best MSS. give the name of "Ipanenses" in that author's list of Sicilian towns (iii. 8. s. 14. § 91), where the older editions have "Ichanenses." If this reading be adopted, it in all probability refers to the same place as the Hippana of Polybius: but as the reading Ichanenses is also supported by the authority of Stephanus (who notices Ichana as a town of Sicily), the point must be considered doubtful. [E. H. B.]

HI'PPARIS (Ἵππαρις), a small river of Sicily, flowing by the city of Camarina, whence it is now called the *Fiume di Camarana*. It is mentioned by Pindar in connection with that city (Pind. *Ol.* v. 27), from its proximity to which it derives its celebrity. [Camarina.] Though but a small stream, and having a course of only 12 miles, it has a copious and perennial supply of clear water, a rare circumstance in Sicily: hence the expression of Silius Italicus, "pauperis alvei Hipparis," is singularly inapplicable. (Sil. Ital. xiv. 230; Vib. Sequest. p. 12; Schol. *ad Pind. l. c.*; Nonnus. *Dionys.* xiii. 317.) It is evidently the same river of which the name is erroneously written in Ptolemy, Hippōrus. (Ἵππωρος, Ptol. iii. 4. § 7.) The tutelary divinity of the stream is represented on some of the coins of Camarina, accompanied by his name, ΙΠΠΑΡΙΣ. (Eckhel, vol. i. p. 199.) [E. H. B.]

HIPPA'SII (Ἱππάσιοι, Strab. xv. p. 698), an Indian tribe who occupied the district between the Cophes and the Indus along the southern spurs of the Paropamisus. There seems good reason for supposing that they are one and the same tribe as the Aspasii or Aspii mentioned by Arrian (*Anab.* iv. 23—25). The name is derived from the Sanscrit Aspa or Aswa, "a horse," and is probably intended as a Greek translation of it. Lassen has conjectured that they are the same as the Aswasilas of ancient Hindoo geography. The name is variously written *Pasii* and *Hypasii*. (Wilson, *Ariana*, p. 187; Groskurd's *Strabo*, vol. iii. p. 119.) [V.]

HIPPEMOLGI (Ἱππημολγοί), "mare-milkers," a general name applied by the Greeks to the nomad tribes who moved about with their tents and herds over the steppes of Northern Europe and Asia. Thus Zeus, in the Iliad (xiii. 4), when he turns away his eye from Troy towards Thrace, sees, besides the Thracians and Mysians, other tribes, whose names cannot be made out; but are known as milk-eaters, and mare-milkers. The same characteristic attributes appear in Hesiod (*Fr.* 63—64, ed. Marktscheffel), connected with the Scythians. (Comp. Strab. vii. pp. 300—302; Niebuhr, *Kleine-Schrift.* vol. i. p. 365; Schafarik, *Slav. Alt.* vol. i. p. 272.) The mares' milk was made into cheese (Hippocrat. vol. i. p. 556, ed. Kühn), and, as Mr. Grote (*Hist. of Greece*, vol. iii. p. 323) remarks, probably served the same purpose of procuring the intoxicating drink called *kumiss*, as at present among the Bashkirs and the Kalmucks. [E. B. J.]

HIPPI PROM. [HIPPO REGIUS.]

HIPPICI MONTES (τὰ Ἱππικὰ ὄρη, Ptol. v. 9), the N. continuation of the Ceraunii M., a chain of mountains on the W. bank of the Rha. [E. B. J.]

HIPPO, in Spain. 1. [CARPETANI.] 2. H. NOVA. A town belonging to the province of Baetica and the conventus of Corduba, near Cisimbrum. (Plin. iii. 1. s. 3.) [P. S.]

HIPPOCORO'NIUM (Ἱπποκορώνιον), a city in Crete mentioned by Strabo (x. p. 472), which Höck has placed near Hierapytna. Mr. Pashley (*Trav.* vol. i. p. 62) considers that the modern *Apokórona* is a corruption of the ancient name. [E. B. J.]

HIPPOCRE'NE FONS. [HELICON.]

HIPPOCU'RA (Ἱππόκουρα, Ptol. vii. 1. § 6, viii. 26. § 15), a town of some importance in India intra Gangem, in the district called Ariaca. It was situated on or near the Nanaguna, and appears from another passage of Ptolemy to have been the seat of the palace of a king, whom he calls Baleocarus (vii. 1. § 83). It has been conjectured by Forbiger that it is the same as the modern *Hydrabad*, and, with less probability by Ritter, that it is represented by *Bangalore* (v. p. 487). [V.]

HIPPO DIA'RRHYTUS or ZARITUS (Ἵππων Διάρρυτος, Ptol. iv. 3. § 6; H. Zaritus, *Itin. Ant.* p. 21, *V. R.* H. Zarrhytus; Ippons Diaritus, *Tab. Peut.*; and simply Ἵππου πόλις, Scyl. p. 30: *Benizert* or *Bizerta*), a Tyrian colony in Zeugitana, close to the extreme N. headland of Africa [CANDIDUM PR.], 36 M. P. W. of Utica, and 126 M. P. E. of Hippo Regius. It stood on W. side of the entrance of a large lake which communicated with the sea, and which received the waters of another lake: the former was called HIPPONITIS PALUS (Ἱππονῖτις λίμνη), and the latter SISARA (Σίσαρα). Its situation exposed it to frequent inundations, whence, as the Greeks said, the epithet διάρρυτος. But it seems more probable that this is the remnant of some Phoenician title: the ancient writers were by no means agreed on the true form of the name, as is seen above, and of this uncertainty we have a further proof in the expression of Pliny, who is apparently attempting an etymology: "oppidum quod Hipponem *dirutum* vocant, Diarrhytum a Graecis dictum." (Plin. v. 4. s. 3.) Polybius and Appian give the forms Ἱππακριτῶν πόλις (Polyb. i. 82), and Ἱππάγρετα (Appian, viii. 110).

The city was fortified and provided with a new harbour by Agathocles (Appian, *l. c.*): under the Romans it was a free city (Plin.); and it seems to have been raised to the rank of a colony, for the younger Pliny calls it Hipponensis colonia. (*Epist.* ix. 33; comp. Strab. xvii. p. 832; Mela, i. 7. § 2; Plin. ix. 8; Barth, *Wanderungen*, *fc.* pp. 202, 211). [P. S.]

HIPPO REGIUS (Ἵππων Βασιλικός: Ru. S. of *Bonah*), a maritime city of Numidia, which received its surname from its being a residence of the Numidian kings, but is of higher fame as the see of St. Augustine. It was a colony of Tyre, and stood 5 M. P. NW. of the river UBUS, on the W. side of a large bay to which it gave its name (HIPPONENSIS SINUS: *Gulf of Bonah*), as well as to the promontory above it, forming the W. headland of the bay (HIPPI PROM., Ἵππου ἄκρα: *Ras el Hamrah*). It grew into greater importance under the Romans, by whom it was made a colony; and it continued to be one of the most flourishing cities of N. Africa, till it was destroyed by the Vandals in B. C. 430. It was during the progress of this siege that the great Augustine died. (Sall. *Jug.* 19; Hirt. *Bell. Afr.* 96; Strab. xvii. p. 832; Mela, i. 7; Plin. v. 3. s. 2; *Itin. Ant.* p. 20; *Tab. Peut.*; Diod. xx. 57; Sil. Ital. i. 3 iii. 259; Shaw, *Travels in Barbary*, p. 44; Barth, *Wanderungen*, *fc.* p. 70). [P. S.]

HI'PPOLA (Ἱππόλα: *Eth.* Ἱππολαΐτης, fem. Ἱππολαΐτις), a town of Laconia, a little north-west of the promontory of Taenarum, in ruins in the time of Pausanias. It contained a temple of Athena Hippolaitis. It stood either at *Kipúla*, which is apparently a corruption of the ancient name, or at the ruins called κάστρον τῆς ὡραίας on the highest point of the peninsula of *Kavo Grosso*. (Leake, *Morea*, vol. i. p. 287, *Peloponnesiaca*, p. 175; Boblaye, *Recherches*, *fc.* p. 91; Curtius, *Peloponnesos*, vol. ii. p. 282.)

HIPPONENSIS SINUS. [HIPPO REGIUS].

HIPPONIA'TES SINUS (Ἱππωνιάτης κόλπος. Strab. vi. pp. 255, 261; Ptol. iii. 1. § 9), a gulf or bay on the W. side of the Bruttian peninsula, so called from the city of Hipponium, near its southern extremity. It was however known also by various other names: thus Thucydides calls it the Terinaean Gulf (Τεριναῖος κόλπος, Thuc. vi. 104), and Pliny also names it the SINUS TERINAEUS, though he mentions also, as if it were a *different* bay (which is certainly a mistake), the SINUS VIBONENSIS (Plin. iii. 5. s. 10). The latter name is used also by Cicero (*ad Att.* xvi. 6). But besides these, we find that it was called the SINUS NAPETINUS or NAPITINUS by Antiochus of Syracuse (ap. Strab. vi. p. 255; Dionys. i. 35), and LAMETINUS by Aristotle (*Pol.* vii. 10). The last name was evidently derived from a town named Lametium or Lametini, situated at the mouth of the river Lametus (*Lamato*), which flows into the gulf in question [LAMETUS]: and the name of Napetinus would seem to point in like manner to the existence of a town called Napetium, though we have no other authority for this fact. The gulf itself, which is now known as the *Golfo di Sta. Eufemia*, from a village of that name, deeply indents the coast of Bruttium on the W., as the *Golfo di Squillace*, or Scylleticus Sinus, does on the E.: the neck of land between them is composed only of low hills of tertiary strata, presenting a striking contrast to the lofty masses of the Apennines, which rise abruptly on the N. and S. of this isthmus. [BRUTTII.] The northern limit of the Gulf of *Sta. Eufemia* is formed by the point called *Capo Suvero*, probably the promontory called by Lycophron Lampetes [CLAMPETIA]: and its southern by the bold prejecting headland now called *Capo Vaticano;* but there is no authority for supposing this name to be ancient. [E. H. B.]

HIPPONI'TIS PALUS. [HIPPO DIARRHYTUS.]

HIPPO'NIUM (Ἱππώνιον: *Eth.* Ἱππωνιάτης, Steph. B.; but on coins, Ἱππωνιεύς, Hipponiates), or HIPPO (Mel., Plin.), called by the Romans VIBO, or VIBO VALENTIA (Οὐιβῶν Οὐαλεντία, Ptol.: *Eth.* Vibonensis: *Bivona*), an important Greek city on the west coast of Bruttium, on the shores of the bay to which it gave the name of Sinus Hipponiates, now the *Gulf of St. Euxemia*. It was undoubtedly of Greek origin, and we are told by Strabo that it was a colony from the Italian Locri, on the opposite side of the Bruttian peninsula. (Strab. vi. p. 256; Scymn. Ch. 308; Scyl. p. 4. § 12.) No mention of it is found in history, though it seems to have been a considerable town, till B. C. 389, when it was taken by Dionysius of Syracuse, who destroyed the city, removed the inhabitants to Syracuse, and gave up

its territory to the Locrians. (Diod. xiv. 107; Dionys. xix. *Fr.* p. 2359, Reiske.) But 10 years afterwards (B. C. 379) the city was restored by the Carthaginians, and the exiled inhabitants re-established there. (Id. xv. 24.) It did not long, however, continue to enjoy its independence, having fallen into the hands of the Bruttians, apparently soon after B. C. 356, the date given for the first rise of the Bruttian people. (Diod. xvi. 15; Strab. vi. p. 256.) It was wrested from the latter nation for a time by Agathocles, in B. C. 294, who appears to have regarded the place as a stronghold of importance, and constructed a port or naval station (*ἐπίνειον*) there: but after the departure of Agathocles himself the garrison he had left at Hipponium was put to the sword, and the city recovered by the Bruttians. (Diod. xxi. 8. Exc. H. p. 491: Strab. *l. c.*) It now continued in their hands until it fell with the rest of the Bruttian peninsula under the yoke of Rome; but no mention of it is again found, except that the "Vibonensis ager" was in B. C. 218 ravaged by a Carthaginian fleet (Liv. xxi. 51), until after the close of the Second Punic War: and it is remarkable that the name is not even once mentioned during the long-protracted operations of Hannibal in the Bruttian territory. But shortly after the close of the war (in B. C. 192) a Roman colony was established there, consisting of not less than 4000 settlers, including 300 knights (Liv. xxxv. 40; Vell. Pat. i. 14), which was thenceforth known by the name of Vibo Valentia. Strabo tells us that the name of Hipponium was at this time changed into Vibo Valentia, or, as he writes it, Vibona Valentia (*Οὐιβῶνα Οὐαλεντία*, Strab. vi. p. 256); but this is not quite correct: the new colony, as we learn from its coins, having assumed the name of Valentia only; while that of Vibo (which is evidently only the Bruttian or Oscan form of Hippo, and was very probably the original name of the city before it became a Greek colony at all) was retained with it in common usage, or was still employed without the addition of Valentia. Thus, Cicero twice uses the name of Vibo alone to designate the town, but in another passage calls the inhabitants "Valentini." (Cic. *in Verr.* ii. 40, v. 16, *ad Att.* xvi. 6.)

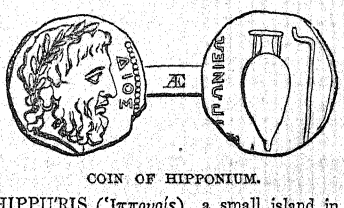
The Roman colony seems to have rapidly risen into importance, and became one of the most considerable towns in this part of Italy. Its port, constructed by Agathocles, served to export the timber from the forests of Sila; and, for the same reason, extensive dockyards for ship-building were established there. Cicero terms it a noble and illustrious municipal town (*in Verr.* v. 16), and Appian enumerates it among "the most flourishing cities of Italy" of which the possession was promised by the Triumvirs to their soldiers. (*B. C.* iv. 3). During the Civil Wars, indeed, it plays no inconsiderable part in history. In the war between Caesar and Pompey, the former made Vibo the station of a part of his fleet, which was attacked there by Cassius (Caes. *B. C.* iii. 101); and in the war of Octavian against Sextus Pompey, it became the head-quarters and chief naval station of the Triumvir (Appian, *B. C.* v. 91, 99, 103, &c.). In order to secure its attachment at that period, Octavian had been compelled to exempt Vibo from the threatened distribution of its lands among the soldiery. (Id. *B. C.* iv. 86.) It is not clear whether it subsequently received a colony, for the "ager Vivonensis" is mentioned in the Liber Coloniarum (p. 209), but in a manner which leaves it doubtful whether it was colonised or not. But it is certain, from inscriptions, that it continued under the Roman empire to be a flourishing municipal town: its name is mentioned by all the geographers, and is still found in the Itineraries of the fourth century. (Plin. iii. 5. s. 10; Ptol. iii. 1. § 74; Mel. ii. 4; *Itin. Ant.* p. 111; *Tab. Peut.*; Orell. *Inscr.* 3703; Mommsen, *Inscr. R. N.* 16, 26, &c.) It was situated on the principal high road, leading down through Bruttium to the Sicilian Strait, and is already noticed, under the name of Valentia only, in the inscription of the Via Popillia: according to that document, it was distant 57 M. P. from Consentia, and 51 from the column on the Straits. (Mommsen, *l. c.* 6276.) Its position also rendered it a convenient place to touch at for persons proceeding by sea to or from Sicily: thus, we find Cicero, in B. C. 44, proceeding from Velia to Vibo by sea, and thence to Rhegium. (Cic. *in Verr.* ii. 40, *ad Att.* xvi. 6.)

The plains near Vibo were celebrated for the variety and beauty of the flowers with which they were covered: hence the Greek colonists of Hipponium maintained it to be the place from whence Proserpine was carried off (Strab. vi. p. 256); and it would seem that that goddess had a celebrated temple here, as well as at the parent city of Locri. The ruins of this temple are said to have existed till the 11th century, when the columns were carried off by Roger, Count of Sicily, to adorn the cathedral of *Mileto*. The historian Duris also mentioned that near the city was a grove, watered with fountains, and of surpassing beauty, in which was a place called "the horn of Amalthea," which had been adorned and arranged by Gelon of Syracuse. (Duris, *ap. Athen.* xii. p. 542.)

Considerable remains of the ancient port of Hipponium are visible at a place still called *Bivona*, on the shore about 3 miles from *Monte Leone*: they are of a very massive style of construction, which has been erroneously termed Cyclopean, but are probably of Greek rather than Roman date. The city of Hipponium itself, as well as the Roman colony of Vibo Valentia, probably occupied the same site with the modern city of *Monte Leone*, on an elevation of moderate height, commanding an extensive view over the sea and adjacent plain. No ruins, however, remain on this spot, and the modern town dates only from the 13th century; but it is said that the remains of the ancient walls were formerly visible, and could be traced through an extent of several miles, communicating with those at *Bivona*. (Romanelli, vol. i. pp. 51—56; Barrius, *de Sit. Calabr.* ii. 12; Giustiniani, *Diz. Geogr.* vol. vi. pp. 88—90; K. Craven, *Travels*, p. 321.)

The poet Archestratus, cited by Athenaeus (vii. p. 302), praises the tunny-fish of Hipponium as surpassing all others in excellence; an eulogium which they are said by native writers still to merit.

[E. H. B.]



COIN OF HIPPONIUM.

HIPPU'RIS (Ἱππουρίς), a small island in the Aegaean sea, one of the Sporades, lying between

Thera and Amorgos. (Schol. *ad Apoll. Rhod.* iv. 1711; Mela, ii. 7; Plin. iv. 12. s. 23; Steph. B. *s. v.* Ἱππουριακός.)

HIPPU'RUS (Plin. vi. 22. s. 24), a haven in the southern part of India, near or perhaps opposite to the island of Ceylon, to which Annius Plocamus, a freedman of Claudius, was driven in a gale of wind from the coast of Carmania. The present representative of it is not known. [V.]

HIPPUS (Ἵππος, Steph. B. Plin. v. 15; Euseb. *Onom.*: *Eth.* Ἱππηνός), a town of the Decapolis and "Palaestina Secunda." It was situated to the E. of the sea of Galilee, 30 stadia from Tiberias (*Τῠβαρίγα*). (Joseph. *Vita*, § 65.) Augustus presented it to Herod (Joseph. *Antiq.* xv. 7. § 3). After his death it was annexed to Syria (*Antiq.* xvii. 2. § 4; comp. Marquardt, *Handbuch der Röm. Alt.* p. 201). It was sacked in the Jewish War by the Jews (*B. J.* ii. 18. § 1), but the people afterwards revolted, and slew many of the Jews (*B. J.* ii. 18. § 5).

The district HIPPENE (Ἱππηνή, *B. J.* iii. 3. § 1; comp. *Vita*, § 31) lay to the E. of Galilee. There were bishops of Hippus at the councils of Seleuceia A. D. 359, and of Jerusalem A. D. 536. Burkhardt (*Trav.* p. 278) has the merit of having discovered the site of the ancient Hippos, which he fixes at *Khurbet es-Sŭmrah*, an hour from *Semakh*. (Comp. Robinson, *Researches*, vol. iii. p. 264, note.)

(Reland, *Palaestina*, vol. ii. p. 821; Von Raumer, *Palestina*, p. 242.) [E. B. J.]

HIPPUS, a town in Caria, mentioned only by Pomponius Mela (i. 17), who places it near the mouth of the Maeander, whence some have inferred that the name is a mere mistake for Myus; it must, however, be observed that Pliny (v. 29) speaks of a people in Caria called Hippini or Halydenses, though he places them in a different part of the country. [L. S.]

HIPPUS (Ἵππος, Ptol. v. 9; Plin. vi. 4), a river of Colchis, the embouchure of which the Periplus of Arrian (p. 10) fixes at 150 stadia from that of the Tarsuras. Rennell (*Compar. Geog.* vol. ii. p. 322) has identified it with the *Ilori*. [E. B. J.]

HIRPINI (Ἱρπινοί, Pol.; Ἱρπῖνοι, Strab. App.), a people of Central Italy, of Samnite race, and who were often regarded as constituting only a portion of the Samnite people, while at other times they are treated as a distinct and independent nation. They inhabited the southern portion of Samnium, in the more extensive sense of that name, — a wild and mountainous region bordering on Lucania towards the S., on Apulia to the E., and on Campania towards the W. No marked natural boundary separated them from any one of these neighbouring nations; but they occupied the lofty masses and groups of the central Apennines, while the plains on each side, and the lower ranges that bounded them, belonged to their more fortunate neighbours. The mountain basin formed by the three tributaries of the Vulturnus, — the Tamarus (*Tamaro*), the Calor (*Calore*), and the Sabatus (*Sabbato*), which unite their waters near Beneventum, with the valleys of these rivers themselves, surrounded on all sides by lofty and rugged ranges of mountains, — may be regarded as constituting the centre and heart of their territory; while its more southern portion comprised the upper valley of the Aufidus and the lofty group of mountains in which that river takes its rise. Their name was derived, according to the statement of ancient writers, from "hirpus," the Sabine or Samnite name of a wolf; and, in accordance with this derivation, their first ancestors were represented as being guided to their new settlements by a wolf. (Strab. v. p. 250; Serv. *ad Aen.* xi. 785.) This tradition appears to indicate that the Hirpini were regarded as having migrated, like the other Sabellian races in the S. of Italy, from more northerly abodes; but we have no indication of the period, or supposed period, of this migration, and, from their position in the fastnesses of the central Apennines, it is probable that they were established from a very early time in the region which we find them occupying when they first appear in history.

The early history of the Hirpini cannot be separated from that of the Samnites in general. Indeed it is remarkable that their name does not once occur in history during the long protracted struggle between the Romans and the Samnite confederacy, though their territory was often the theatre of the war, and several of their cities, especially Maleventum, are repeatedly mentioned as bearing an important part in the military operations of both powers. Hence it is evident that the Hirpini at this time formed an integral part of the Samnite league, and were included by the Roman annalists (whose language on such points Livy follows with scrupulous fidelity) under the general name of Samnites, without attempting to distinguish between the several tribes of that people. For the same reason we are unable to fix the exact period at which their subjugation was effected; but it is evident that it must have been completed before the year 268 B. C., when the Roman colony was established at Beneventum (Liv. *Epit.* xv.; Vell. Pat. i. 14), a position that must always have been, in a military point of view, the key to the possession of their country.

In the Second Punic War, on the contrary, the Hirpini appear as an independent people, acting apart from the rest of the Samnites; Livy even expressly uses the name of Samnium in contradistinction to the land of the Hirpini. (Liv. xxii. 13, xxiii. 43.) The latter people was one of those which declared in favour of Hannibal immediately after the battle of Cannae, B. C. 216 (Id. xxii. 61, xxiii. 1); but the Roman colony of Beneventum never fell into the hands of the Carthaginian general, and as early as the following year three of the smaller towns of the Hirpini were recovered by the Roman praetor M. Valerius (Id. xxiii. 37). In B. C. 214 their territory was the scene of the operations of Hanno against Tiberius Gracchus, and again in B. C. 212 of those of the same Carthaginian general with a view to the relief of Capua. (Id. xxiv. 14—16, xxv. 13, 14.) It was not till B. C. 209, when Hannibal had lost all footing in the centre of Italy, that the Hirpini were induced to make their submission to Rome, and purchased favourable terms by betraying the Carthaginian garrisons in their towns. (Id. xxvii. 15.)

The next occasion on which the Hirpini figure in history is in the Social War (B. C. 90), when they were among the first to take up arms against Rome: but in the campaign of the following year (B. C. 89), Sulla having taken by assault Aeculanum, one of their strongest cities, the blow struck such terror into the rest as led them to make offers of submission, and they were admitted to favourable terms. (Appian, *B. C.* i. 39, 51.) Even before this there appears to have been a party in the nation favourable to Rome, as we are told that Minatius Magius (the ancestor of the historian Velleius), who was a native

of Aeculanum, was not only himself faithful to the Roman cause, but was able to raise an auxiliary legion among his countrymen, with which he supported the Roman generals in Campania. (Vell. Pat. ii. 16.) The Hirpini were undoubtedly admitted to the Roman franchise at the close of the war, and from this time their national existence was at an end. They appear to have suffered less than their neighbours the Samnites from the ravages of the war, but considerable portions of their territory were confiscated, and it would seem, from a passage in Cicero, that a large part of it had passed into the hands of wealthy Roman nobles. (Cic. *de Leg. Agr.* iii. 2; Zumpt, *de Colon.* p. 258.)

By the division of Italy under Augustus, the Hirpini were separated from the other Samnites, and placed in the 2nd Region together with Apulia and Calabria, while Samnium itself was included in the 4th Region. (Plin. iii. 11. s. 16, 12. s. 17.) The same separation was retained also in the later divisions of Italy under the Empire, according to which Samnium, in the more confined sense of the name, formed a small separate province, while Beneventum and the greater part, if not the whole, of the other towns of the Hirpini, were included in the province of Campania. The Liber Coloniarum, indeed, includes all the towns of Samnium, as well as those of the Hirpini, among the "Civitates Campaniae;" but this is probably a mistake. (*Lib. Col.* pp. 229—239; Mommsen, *ad Lib. Col.* pp. 159, 205, 206; Marquardt, *Handb. d. Röm. Alterthümer.* vol. iii pp. 62, 63.)

The national characteristics of the Hirpini cannot be separated from those of the other Samnites, which are described under the general article of SAMNIUM. Under the same head is given a more particular description of the physical geography of their country: the mountain chains and groups by which it is intersected being so closely connected with those of the more northern districts of Samnium, that it is convenient to consider them both together. Nor is it always easy to separate the limits of the Hirpini from those of the neighbouring Samnite tribes; more especially as our authorities upon this point relate almost exclusively to the Imperial times, when the original distinctions of the tribes had been in great measure obliterated. The rivers and valleys which constitute the main features of the Hirpinian territory, have been already briefly noticed. Pliny's list of the towns in the 2nd Region is more than usually obscure, and those of the Hirpini and of Apulia are mixed up together in a most perplexing manner. The towns which may be assigned with certainty to the Hirpini are: BENEVENTUM, by far the most important city in this part of Italy, and which is often referred to Samnium, but must have properly been included in the Hirpini, and is expressly called by Pliny the only Roman colony in their territory (Plin. iii. 11. s. 16); AECULANUM, also a flourishing and important town, nearly in the heart of their territory; ABELLINUM, on the confines of Campania, and near the sources of the Sabatus; COMPSA, near the head waters of the Aufidus and bordering on Lucania; AQUILONIA and ROMULEA, near the frontiers of Apulia, in the SE. portion of the Hirpinian territory; TRIVICUM and EQUUS TUTICUS, also adjoining the Apulian frontiers; and, N. of the last-mentioned city, MURGANTIA, near the sources of the Frento, which seems to have been the furthest of the Hirpinian towns towards the NE., if at least it be correctly placed at *Baselice*. In the valley of the Tamarus, N. of the territory of Beneventum, were situated the LIGURES BARBIANI ET CORNELIANI, a colony of Ligurians transplanted to the heart of these mountain regions in B. C. 180 (Liv. xl. 38, 41), and which still continued to exist as a separate community in the days of Pliny. (Plin. iii. 11. s. 16; *Lib. Col.* p. 235.) Of the minor towns of the Hirpini, three are mentioned by Livy (xxiii. 37) as retaken by the praetor M. Valerius in B. C. 215; but the names given in the MSS. (see Alschefski, *ad loc.*), "Vescellium, Vercellium, and Sicilinum," are probably corrupt: they are all otherwise unknown, except that the "Vescellani" are also found in Pliny's list of towns. (Plin. *l. c.*) Ferentinum, mentioned also by Livy (x. 17), in connection with Romulea, is also wholly unknown. Fratulum (*Φρατούλον*, Ptol. iii. 1. § 71), of which the name is found only in Ptolemy, is equally uncertain. TAURASIA, mentioned as a town only in the celebrated epitaph of Scipio Barbatus, had left its name to the Taurasini Campi not far from Beneventum, and must therefore have been itself situated in that neighbourhood. Aletrium, of which the name is found in Pliny (Aletrini, iii. 11. s. 16), has been conjectured to be *Calitri*, a village in the upper valley of the Aufidus, not far from *Conza*. Of the other obscure names given by the same author, it is impossible (as already observed) to determine which belong to the Hirpini.

The most remarkable natural curiosity in the land of the Hirpini was the valley and lake, or rather pool, of AMSANCTUS, celebrated by Virgil in a manner that shows its fame to have been widely spread through Italy. (Virg. *Aen.* vii. 563.) It is remarkable as the only trace of volcanic action remaining in the central chain of the Apennines. (Daubeny *on Volcanoes*, p. 191.)

The country of the Hirpini, notwithstanding its rugged and mountainous character, was traversed by several Roman roads, all of which may be regarded as connected with the Via Appia. The main line of that celebrated road was carried in the first instance direct from Capua to Beneventum: here it branched into two, the one leading directly by Aeculanum, Romulea, and Aquilonia, to Venusia, and thence to Tarentum: this was the proper VIA APPIA; the other known from the time of the emperor Trajan (who first rendered it practicable throughout for carriages) as the VIA TRAJANA, which proceeded from Beneventum by Forum Novum (*Buonalbergo*), and Equus Tuticus (*S. Eleuterio*), to Aecae in Apulia, and thence by Herdonea and Canusium to Brundusium. The fuller consideration of these two great lines of highway is reserved for the article VIA APPIA. Their course through the country of the Hirpini has been traced with great care by Mommsen. (*Topografia degli Irpini*, in the *Bullettino dell' Inst. Archeol.* 1848, pp 6—13.) [E. H. B.]

HIRRI, a people mentioned by Pliny (iv. 13) along with the Venedae, and who were connected with the Heruli. They appear to have come from Scandinavia, and occupied that part of the coast of *Esthonia*, which was called in the Middle Ages *Harria*, after them. Thus, it seems that the coasts of the Baltic, as far as the mouth of the Oder, were exposed to the piratical attacks of the Goths, in very early times, as in later ages other European shores were devastated by the Normans. (Comp. Schafarik, *Slav. Alt.* vol. i. p. 116.) [E. B. J.]

HIRROS, a river of Asiatic Sarmatia, with a

town of the same name, 136 M. P. from Heracleum, and 67 M. P. from Sindica (Plin. vi. 5). It is, probably, the same place as the HIBROS PORTUS of the Periplus, which Rennell (*Compar. Geog.* vol. ii. p. 325) identifies with the deep inlet or small gulf of *Sunjuk-kala* in the Russian chart. [E. B. J.]

HI'SPALIS (Ἴσπαλις: also HISPAL, Mela, ii. 6, Sil. Ital. iii. 392: *Eth.* Hispaliensis, Adj. Hispalensis: *Sevilla*), one of the chief cities of Hispania Baetica, stood on the left bank of the Baetis (*Guadalquiver*), about 500 stadia from its mouth; but still within the tidal part of the river, which was navigable for large vessels up to the city: so that it had, to a great extent, the advantages of a sea-port. It was made a colony by Julius Caesar; and although an attempt seems to have been made to exalt the neighbouring colony of Baetis above it, the very site of which is now doubtful, it ranked, in Strabo's time, among the first cities of Turdetania, next after Corduba and Gades; and afterwards even advanced in dignity: so that, in the time of Ptolemy, it had the title of μητροπόλις, and under the Vandals and Goths it ranked above Corduba, and became the capital of Southern Spain. In the Roman empire it was the seat of a *conventus juridicus*, and bore the titles of JULIA ROMULA and COLONIA ROMULENSIS. (Strab. iii. pp. 141, 142; Hirt. *Bell. Alex.* 51, 56; Dion. Cass. xliii. 39; Plin. iii. 3; *Itin. Ant.* pp. 410, 413, 416; Geog. Rav. iv. 45; Philostr. *Vit. Apoll.* v. 3, 6; Auson. *Clar. Urb.* 8; Isidor. *Etym.* xv. 1; Inscr. *ap.* Gruter, pp. 201, 257, Orelli, vol. ii. p. 396; Florez, *Esp. S.* vol. ix. pp. 89, 90; Coins *ap.* Florez, *Med. de Esp.* vol. ii. p. 543; Mionnet, vol. i. p. 24, Suppl. vol i. p. 42; Eckhel, vol. i. p. 28.) [P. S.]

HISPA'NIA (Ἱσπανία, Σπανία), and IBE'RIA (Ἰβηρία), and, with reference to its division into two parts, very frequently HISPANIAE (so also Ἰβηρίαι, Steph. B.), the ancient names of the great peninsula now divided into the countries of *Spain* and *Portugal*. In this article, for convenience, the whole peninsula will be often called simply SPAIN.

I. ANCIENT NAMES.

As in the case of other countries, which only became known to the Greeks and Romans by portions, there was at first no general name for the whole peninsula. Polybius states that the part of the land on the Mediterranean, as far as the Pillars of Hercules, was called IBERIA (Ἰβηρία), while the portion onwards from that point along the ocean had no general name, as it had not long been known, and was entirely occupied by numerous barbarian peoples. (Polyb. iii. 37).

1. The name in general use among the Greeks, during the historical period, was IBERIA, which was understood to be derived from the river IBERUS (Plin. iii. 3. s. 4; Justin. xliv. 1; Steph. B. *s. v.*; Avien. *Or. Mar.* 248): whence it was applied to the surrounding country, first vaguely, as will presently appear, and afterwards more exactly, as they gradually became acquainted with those physical features which so strikingly define its limits. (Hecat. Fr. 11—13; Herod. i. 163, vii. 165; Scyl. pp. 1, 2; Strab. iii. p. 166; Eustath. *ad Dion. Per.* 281; Hor. *Carm.* iv. 528. (comp. below on the boundaries.)

2. The other and still more familiar name, HISPANIA (Ἱσπανία, Strab. iii. p. 166; Agathem. i. 2), came into use after the Romans began to have a direct connection with the country; and has remained the prevailing appellative ever since. There is little doubt that the genuine form of the name is SPAN or SAPAN, the vowel sound being prefixed for easier pronunciation, as is common in southern as well as eastern languages when an initial *s* is followed by another consonant (of this usage examples may be seen in the Arabic and Turkish names of Greek cities): and the name is used without the prefix (Σπανία: Artemidor. *ap.* Steph. B. *s. v.* Ἰβηρίαι; Plut. *de Flum.* p. 32, Huds., vol. x. p. 774, Reiske; Paul. *Epist. ad Rom.* xv. 28, &c.) The origin of the name is not known with any certainty, nor whether it was used by the inhabitants themselves. Bochart derives it from the Phoenician and Hebrew word צָפָן (tsapan), which means a *rabbit*; and arguments are adduced in favour of this etymology from the numerous testimonies of the ancients to the abundance of these animals in the country (Strab. iii. pp. 144, 168; Aelian, *N. A.* xiii. 15; Varro, R. R. iii. 12.; Catull. xxxv. 18; Plin. viii. 58. s. 83, xi. 37. s. 76), as well as from a medal of Hadrian, on the reverse of which is seen a female figure, as the personification of Spain, with a rabbit at her feet. (Florez, *Med. de Esp.* vol. i. p. 109.) Others explain the Phoenician word to mean *concealed*, that is, the country little known; but this seems to be a mere fancy. (Maltebrun, *Précis de la Géogr.* vol. viii. p. 21.) On the other hand, W. von Humboldt, in his invaluable essay on the primitive history of Spain, maintains that it was a native name, and that its genuine form, vowel prefix and all, is preserved almost unaltered in the modern native name *España*, which he derives from the Basque *Ezpaña*, a *border*, *margin*, or *edge*, denoting that the peninsula was the margin of Europe towards the ocean. (Humboldt, *Prüfung der Untersuch. über die Urbewohner Hispaniens*, Berlin, 1821; comp. on the etymology of both names, Plut. *de Flum. l. c.*; Solin. 23; Ammian. Marc. xxiii. 6; Const. Porph. *de Admin.* Imp. ii. 23; Eustath. *ad Dion. Per.* 282; Bochart, *Chan.* i. 35, *Phaleg*, iii. 7; Oberlin, *ad Vib. Seq.* p. 397; Grot. *ad Mart. Cap.* p. 201; Wesseling, *ad Itin.* p. 268; Tzschucke, *ad Mel.* ii. 6.)

3. HESPERIA was an old Greek name, chiefly used by the poets, in connection with the notion that the world consisted of four parts, of which LIBYA was the southern, ASIA the eastern, EUROPA the northern, and HESPERIA the western: and, according to this idea, Spain was the westernmost part of Hesperia. (Niebuhr, *Lectures on Ancient Ethnography and Geography*, vol. ii. p. 279.) Hence the country is sometimes called simply Hesperia (Macrob. i. 3; Serv. ad Virg. Aen. i. 530; Isid. *Orig.* xiv. 4), and sometimes, in contradistinction to Italy, Hesperia Ultima (Horat. *Carm.* i. 36. 4; comp. Diefenbach, *Celtica* iii. 32).

4. CELTICA (ἡ Κελτική) was also a general name for the West of Europe, and was used specifically for the interior of Spain, which was originally peopled, or believed to have been peopled, by Celts. (Aristot. *de Mundo*, vol. i. p. 850, Du Val.; Scymn. 173.) Ephorus (*ap.* Strab. iv. p. 199; Marc. *ad loc.* p. 142) extended Celtica to Gades, and applied the name of Iberia only to the W. part of the peninsula. So too Eratosthenes (*ap.* Strab. ii. p. 107) extended the Galatae (i. e. Celts) to Gadeira. This usage is, however, uncommon, the name being generally confined to those parts of the peninsula in which fragments of the old Celtic population held their ground. [CELTAE: CELTICA.]

5. TARTESSIS was a name applied to the S. portion of the peninsula, and especially to the part beyond the Straits, in contradistinction to the name

Iberia, in its narrower sense, that is, the maritime district from the Straits to the Pyrenees. (Polyb. *loc. sup. cit*) : but this is a subject which needs a separate discussion under its proper head. [TARTESSUS.]

6. *Ethnic and Adjective Forms.* — (1.) From IBERIA : *Eth.* Ἴβηρ, gen. Ἴβηρος, pl. οἱ Ἴβηρες, fem. Ἰβηρίς ; Lat. Iber, Lucan. vi. 255, Hor. *Carm.* ii. 20. 20, pl. Iberes, Catull. ix. 6, also Hiber, Hiberes ; and Iberi or Hiberi, Virg. *Georg.* iii. 408, fem. Iberina, *Juv.* vi. 53 : *Adj.* Ἰβηρικός, whence ἡ Ἰβηρική for the country itself ; fem. ἡ Ἰβηρίας, -άδος ; Lat. Iberus, Ibericus, and rarely Iberiacus (Sil. Ital. xiii. 510). (2.) Connected with HISPANIA : *Eth.* and *Adj.* Ἱσπανοί, Const. Porph. *de Admin. Imp.* ii. 23 ; Zonar. iii. p. 406 ; Hitpānus, Hispani, *Adv.* Hispane ; also Spanus, Schol. *Juv.* xiv. 279 ; Ampelius 6 ; and Spanicus, Geogr. Rav. iv. sub fin. ; *Adj.* Hispaniensis (the distinction between this and the ethnic being nicely drawn in the following examples : Vell. ii. 51, *Balbus Cornelius non Hispaniensis natus, sed Hispanus*, that is, not merely *belonging to Spain*, like, for example, a Roman born in Spain, but *a true Spaniard*, and Mart. xii. Praef. : *Ne Romam, si ita decreveris, non Hispaniensem librum mittamus, sed Hispanum*), and rarely Hispanicus. (Suet. *Aug.* 82, Vitruv. vii. 3.)

II. SPAIN AS KNOWN TO THE GREEKS.

The west of Europe was to the early Greeks a land of fancy as well as mystery. Vague reports had reached them, probably through the Phoenicians, from which they at first learnt little more than the bare existence of lands, so far distant from their own country as to reach the region of the setting sun and the banks of the all-encompassing river Ocean. According to the very natural tendency which led them to place the happiest regions and the choicest productions of the earth at its extreme parts, confirmed perhaps by exaggerated accounts of the fertility and beauty which some of these regions (Andalucia, for instance) actually enjoy, they fancied them as happy plains or as enchanted islands, and peopled them with the divine nymphs, Circe and Calypso, who there detained in sweet bondage the hero whom fate had cast upon their shores, with the happy spirits of departed heroes, with the primitive and pastoral Cyclopes, and the wealthy maritime Phoenicians, or with the exiled dynasty of gods,

> "Who with Saturn old,
> Fled over Adria to the *Hesperian fields*,
> Or o'er the *Celtic* roamed the *utmost isles*."

These poetic fancies were succeeded by historical inquiries, and then came all the difficulties of reconciling meagre and conflicting testimonies with the poets and with each other ; mistakes arising from first assigning positions vaguely and variously, and then, instead of the discovery of such errors, the attempt to reconcile them by supposed migrations and other arbitrary devices : so that such names as BEBRYCES, CHALYBES, CIMMERII, and IBERES, scarcely seem associated with any exact locality, and are freely transferred backwards and forwards between the shores of the Atlantic and those of the Euxine. To this was added the polemical spirit, which we find so rampant among the old geographers (as among the African and Arctic critics now), which "by decision more embroiled the fray;" while all the time the later poets were adding to the confusion by imitating the legends of the ancients, and inventing others of their own. Amidst all these elements of uncertainty it is no wonder that we generally find no sure basis of information concerning the more distant countries of the world until the arms of Rome had cleared the way for the inquiries of the learned Greek.

But yet the neglect of this period would deprive the science of ancient geography of a great portion of its interest, and of its use, too, in throwing light on the progress of our race. And in no case is this period more attractive than in that of the remotest country towards the West, one which is invested with the double interest of having been familiar to the Phoenicians, as a principal scene of their commerce and colonisation, while the Greeks were still making it a favourite theatre for the creations of their fancy.

1. Of the purely *Mythical Period* little is to be said, and that little more properly belongs to other articles. [CIMMERII, OCEANUS ; FORTUNATAE INSULAE ; HESPERIDES, AEAEA ; HERCULIS COLUMNAE, &c. ; and the articles GERYON, HERCULES, &c. in the *Dictionary of Greek and Roman Mythology and Biography.*]

2. Advancing to the *Semi-Mythical Period of Hesiod and the Lyric Poets*, we begin to meet with names which have at least the appearance of a specific geographical significance, though still most uncertain as to their position ; such as TARTESSUS. In connection with the legends of the Hyperboreans, the Rhipaean mountains appear as a great range intersecting Europe from W. to E. The ISTER and ERIDANUS were known by name to Hesiod (*Theog.* 338, 339) as rivers of W. Europe ; and his island Erytheia, the abode of Geryon, is so described as to prepare the way for its subsequent identification with GADES.

3. The transition to the period of more real, though still most imperfect knowledge, marked by the age of the *Logographers and Tragic Poets*, is extremely gradual, for while the avowed writers of fiction are seen to invest their scenes with only an appearance of fact, the investigators of facts are found recording under that guise the strangest fictions. But yet there is no doubt that both give us what is meant to be objective knowledge ; and no reader of the *Prometheus*, for example, can doubt that Aeschylus expends all the resources of his geographical knowledge, be they less or more, on his description of the wanderings of Io. Indeed, with reference to our present subject, we have now reached a period when the maritime enterprise of the Phoecaeans had placed the Greeks in direct connection with the shores of the W. part of the Mediterranean ; and had made them acquainted with Tyrrhenia, Iberia, and Tartessus. (Herod. i. 163.) Accordingly we find the logographer Pherecydes and the poet Stesichorus not only acquainted with the name TARTESSUS ; but the latter making it a river, in such a manner as to suggest its identification with the *Guadalquivir* [BAETIS], while the former accurately represents it as a city on the straits which divide Libya from Europe [TARTESSUS]. Stesichorus mentions also the island of Erytheia, and an island Sarpedonia in the Atlantic (Strab. iii. p. 148 ; Schol. Apoll. Rhod. i. 211.) Pindar seems well acquainted with the Pillars of Hercules, as the limit of the known world [HERCULIS COLUMNAE] ; and Aeschylus, besides some other interesting allusions, too doubtful, however, to be discussed here, seeks for the sources of the Ister in the Rhipaean mountains, a fact of which the importance will be more clearly seen when the views of Herodotus have been discussed. (Schol. Apoll. Rhod. iv. 28 ; Ukert, vol. ii. pt. 1. pp. 238—243.)

From these fragmentary notices we pass on to the first writer who gives us a systematic account of any portion of the country,—namely HECATAEUS of Miletus (about B.C. 500); for we have no remains of the earlier work of Charon of Lampsacus, which contained a Periplus of the coast outside of the Pillars of Hercules. (Eudoc, *Violar.* p. 435.) The Greeks of this period seem to have been acquainted with the S. coast so far as to know the names of a number of places along it, but not so as to form any accurate idea of it as a whole. From the few extant fragments of Hecataeus, and from the passages in which Festus Avienus follows his authority, Ukert deduces the following results:—West of the Straits, which he makes scarcely 7 stadia in width, dwelt the TARTESSII (Avien. *Or. Mar.* 370), among whom was the town of ELIBYRGE (Steph. B. *s. v.* Ἐλιβυργη), which no other ancient writer names, but which the moderns have sought to identify, on account of the resemblance in the names only, with ILLIBERIS or ILLITURGIS. East of the Pillars dwelt the MASTIANI, with the capital, MASTIA; a people and city long after mentioned also by Polybius (iii. 24): they had also the cities of Syalis [SUEL], Mainobora [MAENOBA], Sixos [SAXETANUM], Molybdana, and Calathe (Steph. B. *s. vv.*). Further to the E. the country began to be called Iberia, and was inhabited by numerous peoples; among whom were the Ilaraugatae, on a river of the same name (Steph. B. *s. v.* Ἱλαραυγαταί), who seem to be the Ilurgetae or ILERGETAE of later writers; and the Misgetes (Steph. B. *s. v.* Μίσγητες). Among the cities of Iberia are mentioned Crabasia and Hyops, with a river Lesyros near the latter. (Steph. B. *s. v.* Τόψ.) Hecataeus also mentions the town of Sicane (Steph. B. *s. v.* Σικάνη), a name of much interest, as showing the existence of Sicanians in Spain, which is also asserted by Thucydides, who makes them dwell upon a river Sicanus, next the Ligyes who expelled them thence to Sicily. (Thuc. vi. 2; Strab. iii. p. 270; SICANI.) Two islands, Cromyusa and Melussa, are mentioned by Hecataeus as belonging to Iberia. (Steph. B. *s. vv.*)

5. HERODOTUS touches on the W. of Europe only incidentally, as but very distantly related to his main subject. In one passage, when speaking of the extreme regions of the earth, he plainly states that he has nothing certain to say of the western parts of Europe: and he even doubts the existence of the river Eridanus and the islands Cassiterides (iii. 115); and elsewhere he mentions the belief of the Persians that there were no countries of any great importance W. of Greece (vii. 8). His views may be summed up as follows:—Beyond the Pillars of Hercules lay Gadeira, and near it the island of Erytheia (iv. 8). Elsewhere he mentions the CYNESII or CYNETES as the westernmost people of Europe (ii. 33; iv. 49); and next to them the great nation of the Celtae, whose country is remarkable for its precious metals, and for the long life of the inhabitants (i. 163; iv. 49, 152, 192: comp. Strab. iii. pp. 150, 151; Lucian, *Macrob.* 10; Phlegon. *de Longaev.* 4; Cic. *de Senect.* 19; Plin. vii. 48; Val. Max. viii. 13). Among the Celtae were the sources of the river ISTER, in the neighbourhood of a city called PYRENE. (Herod. ii. 33; iv. 49.) It is important to remember that this statement respecting the source of the Ister is connected with a theory entertained by Herodotus,—that the two great rivers of Libya and Europe, the Nile and the Ister, followed courses right through the respective continents, from W. to E., almost exactly parallel and equal to each other: the introduction of the name Pyrene is discussed in its proper place. [PYRENAEI MONTES.] The name of Iberia is mentioned by him twice. The one passage is that already cited respecting the discoveries of the Phocaeans, where the relation in which it stands to Tyrrhenia suggests that it signifies the peninsula of Spain, *so far as it was known by maritime discovery* (i. 163). In the other passage he mentions the Iberians in the army of Hamilcar in Sicily; and he connects them with the Ligyes in such a manner as to suggest the inference, that the name was applied to the whole Mediterranean coast, from the Straits to the Gulf of Lyon (vii. 165). In the former of these passages, again, he mentions TARTESUS in close connection with Iberia, and describes the Phocaeans as holding most friendly intercourse with Arganthonius, the king of the Tartesii (i. 163); and he speaks elsewhere of the wealth and commercial importance of Tartesus [TARTESSUS]. These several views seem to have had little more connection in the mind of the historian than the passages referring to them have in his works; but, on comparing them with the actual facts, and having regard to his probable sources of information, something like a whole may be made out. On the S. coast, his knowledge, derived from Phoenician and Phocaean sources, seems to have extended as far as the SW. point of the peninsula, the SACRUM PROMONTORIUM (*Cape St. Vincent*), which long remained the westernmost limit of ancient maritime discovery; if, at least, his Chynetes are the CONII of other writers — that is, the inhabitants of the southern projection of Portugal, called CUNEUS. Justin (xliv. 43) mentions Cunetes in the mountains of the Tartessii; a confirmation of the hint given under CONII, that the name is truly ethnic, and that its resemblance to the Roman *cuneus*, which so well describes the name of the district, is merely an accidental coincidence. Next, the great colony of GADES was a subject of which he would hear much from the Phoenicians; and separate accounts respecting Tartessus and the surrounding country would be obtained from the same people, who had long traded to it under the name of Tarshish, and from the Phocaeans, as we have seen. The name Iberia seems to have been derived exclusively from the Phocaeans. Lastly, apart from these results of maritime discovery, he had obtained from the Phocaeans and other sources the impression that the great Celtic race overspread pretty well the whole interior of Western Europe; a region, however, of which he possessed scarcely one detail of accurate knowledge.

6. The historians, geographers of the century after Herodotus had obtained a larger amount of materials, but without a corresponding improvement in the accuracy of their knowledge. The wide extent of the Celtic name, and the confusion between Celts and Iberians, are found still prevalent; and the courses of the great rivers of W. Europe are very imperfectly known. Thus, EUDOXUS of Cnidus (about B. C. 380—360), of whose geographical work Aristotle made great use, mentions the mountain Pyrene in Celtica, towards the W. extremity of the equinoctial line (*πρὸς δυσμὴν ἰσημερινῆν*), as containing the sources of the rivers Ister and Tartessus, of which the latter flowed outside of the Pillars, and the former through all Europe. (Aristot. *Meteor.* i. 13.) He places Iberia S. of Celtica, and describes its shores towards the ocean as high and rocky, with promontories running far out into the sea. (Strab

iii. p. 153.) About the same time, EPHORUS, who devoted the 4th book of his work on geography to the W. of Europe, assigns a vast extent of country to the Celts, and carries them on the W. as far as Gades; while he confines the name of Iberia to the region W. of Gades, and, if we are to believe Josephus, even fell into the error of making Iberia a *city* with a comparatively small territory. He relates some absurd fables about these regions. (Strab. iii. p. 153, iv. p. 199, vii. p. 302; Joseph. *c. Apion.* i. 12; Marx, *ad Ephor. Frag.* p. 142.) The *Periplus* of SCYLAX, which also belongs to about the same period, is very vague as to the shores of Spain. He makes special mention of the commercial settlements of the Carthaginians outside the Pillars, and of the tides and shoals which characterise that sea: a great sandbank stretches across from the Sacred Promontory (*C. S. Vincent*) to the promontory of Hermaeum in Lybia. The Iberians are the first people in Europe; and there is the river Iber, and two islands called Gadeira [GADES]; and then comes the Greek city EMPORIUM. Probably there is here a gap in the text; for he passes over the whole coast from the Pillars to the Pyrenees, the voyage along which, he says, occupies 7 days and nights. (Scylax, pp. 1, 51, ed. Hudson, pp. 1—3, 123, ed. Gronov.) Next to the Iberians, he places the Ligurians (Λίγυες) and the "mixed Iberians" (Ἴβηρες μιγάδες) as far as the Rhone.

In the Pseudo-Aristotelian work *de Mirab. Ausculi.* (86), the peoples of Western Europe are mentioned in the following order, from W. to E.: Iberes, Celtoligyes, Celtae, as far as Italy. HERODORUS tells us that the Iberians, who dwell on the shores of the Straits, though belonging to one race, have various names, according to their several tribes. (Fr. *ap.* Const. Porphyr. *de Admin. Imp.* ii. 23.) Those most to the W. are called CYNETES (Steph. B. *s. v.* Κυνητικόν); N. of them are the GLETES (Steph. B. *s. v.* Γλῆτες; comp. Strab. iii. p. 166, who says that the country E. of the Iberus was formerly called after the IGLETES, a great and powerful nation, who dwelt in it); then the TARTESSII; then the ELBYSINII; then the MASTIANI and the CALPIANI, as far as the Rhone. (This enumeration, and the order of it, might be made to throw much light on the names and positions of the Spanish peoples, if the argument were not somewhat too speculative for this article).

We likewise find a vast amount of error and confusion among the geographers of this age respecting the distances and bearings of the shores of the W. Mediterranean. Eudoxus states that a person sailing through the Straits into the Inner Sea has immediately on his left hand the Sardoan, Galatian (Gallic), and Adriatic Sea, on the right the bay of the Syrtes (Arist. *de Mund.* 3); and Dicaearchus estimates the distance from the Sicilian Strait (*Straits of Messina*) to the Pillars of Hercules (*Straits of Gibraltar*) at only 7000 stadia. (Strab. ii. p. 105.)

7. *Age of Alexander and the Ptolemies.*— The reign of Alexander the Great forms an epoch in the geography of W. Europe. While his followers were adding by their own direct observations to the knowledge of the extreme East, we are told that from the opposite end of the known world his fame attracted the envoys of numerous nations, and among the rest from the Celts and the Iberians, whose dress was then for the first time seen, and their language first heard, by the Greeks and Macedonians. (Arrian, *Anab.* vii. 15.) From these and other sources, the learned men of Alexandria, under the Ptolemies, obtained the information which is recorded in the works of ERATOSTHENES, his contemporaries, and his followers. It appears that Eratosthenes was indebted for much of his knowledge to Timosthenes, the admiral of Ptolemy Philadelphus, and the author of a large geographical work; but the views of both on the W. of Europe in general, and on Iberia in particular, are severely criticised by Strabo and Marcian. (Strab. ii. pp. 92—94.)

Eratosthenes describes 3 peninsulas as running out S. from the mainland of Europe; the one that which ends with the Peloponnesus, the second the Italian, and the third the Ligurian (Λιγυστικήν); and these contain between them the Adriatic and Tyrrhenian gulfs. (Strab. vii. p. 92.) In another passage, the westernmost of these 3 peninsulas is described as that which extends to the Pillars, and to which Iberia belongs. (Strab. ii. p. 108.) Of this peninsula he assigns a large part to the Celts (Γαλαταί), whom he makes to reach as far as Gadeira. (Strab. ii. pp. 107, 108.) He places the Columns of Hercules on the Straits [HERCULIS COLUMNAE], to the W. of which he represents the peninsula as running out into several large promontories. Of these, the first is the Sacred Promontory (*C. S. Vincent*), which he placed at the greatly exaggerated distance of 5 days' voyage from Gades. (Strab. ii. p. 148.) The other chief promontory is that of CALBIUM, about which dwelt the OSTIDAMNII; and opposite to it lay several islands, of which UXISAMA, the furthest to the W., was distant 3 days' voyage from Calbium: in this part of his description he follows Pytheas. (Strab. i. p. 64.) The region adjacent to Calpe he calls Tartessis, and places there the "happy island" of Erytheia. Besides GADES, he mentions the town of TARRACO (Tarragona), and adds that it has a good roadstead, a statement contradicted by Artemidorus and Strabo. (Strab. iii. p. 159.) He makes the Pyrenees the E. boundary. [PYRENAEI.] In general, his knowledge seems not to have extended beyond the coast.

8. We are now brought down to the time of the First Punic War, and to the eve of the period when the imperfect, and often merely speculative, notions of the Greeks respecting Spain were superseded by the direct information which the Romans gained by their military operations in the country. But before passing on to the Roman period, a few words are necessary on the *extent of Iberia, as understood by the Greek geographers.*

While, as we have already seen, many of them gave the greater part of the peninsula to the Celts, and confined the Iberians either to the part W. of the Straits, or to the Mediterranean shore; others extend the name of Iberia as far E. as the Rhone, and even as far N.E. as the Rhine, and so as to include the peoples on both sides of the Alps. Thus Aeschylus, if we are to believe Pliny, took the Eridanus to be another name for the Rhodanus, which he placed in Iberia. (Plin. xxxvii. 2. s. 11.) Nonnus applies the epithet *Iberian* to the Rhine. (Dionys. xxiii. p. 397, xliii. p. 747.) Plutarch places Iberian tribes in the Alps. (*Marcell.* 3.) In fine, Strabo sums up these opinions as follows:— "The name of Iberia, as used by the earlier writers, includes all the country beyond the Rhone and the Isthmus which is confined between the Gallic Gulfs (i. e. the *Bay of Biscay*, and the *Gulf of Lyon*): but those of the present age assign M. Pyrene as its boundary, and called it indifferently Iberia and His-

pania, [whereas by those of old the name of Iberia] was applied only to the part within the Iberus. (Strab. iii. p. 166; the words within brackets are supplied as the most probable restoration of a gap in the text.)

It must be observed that such statements as these express something more than a confusion in the minds of the Greek writers between the territories of the Celts and of the Iberians: they express the fact in ethnography, that the Iberian race extended beyond the boundaries of Spain as defined by the Pyrenees, and that they were to a great extent intermixed with the Celts in W. Europe. (See below, on the earliest inhabitants of Spain: No. VII.)

III. Spain as known to the Carthaginians and the Romans.

1. *Down to the End of the First Punic War.*— The internal state of the peninsula, down to the period at which we have now arrived, will be spoken of below; but, in order to estimate the knowledge of the country possessed by the Romans, we must first glance at its relations to the other great power of the Mediterranean. From the earliest known period of antiquity the Phoenicians had held commercial intercourse with Spain; and there is more than a probability that Tyre had established a sort of dominion over the part adjacent to the S. coast, the Tarshish of Scripture, and the Tartessis of the Greeks. (*Isaiah*, xxiii. 10, where the prophet compares the liberty of Tarshish, consequent on the fall of Tyre, to the free course of a river, — such, for example, as her own *Guadalquivir*, — when a mighty obstacle is removed.) The phrase "ships of Tarshish" appears to have been as familiar in the mercantile marine of Tyre as "Indiamen" in our own (2 *Chron.* ix. 21, xx. 36, 37; *Ps.* xlviii. 7; *Is.* lx. 9; *Ezek.* xxvii. 25); and the products of the Spanish mines, "silver, iron, tin, and lead," are mentioned by Ezekiel as among "the multitude of all kind of riches, by reason of which Tarshish was her merchant." (*Ezek.* xxvii. 12.) Phoenician settlements were numerous on the S. coast of the peninsula, within the Straits, and beyond them there was the great commercial colony of Gades, the emporium for the traffic of Tyre with the shores of the Atlantic. But this was not all. From the very physical nature of the country, it was scarcely possible that the Phoenicians should have abstained from extending their power up the navigable stream of the Baetis, of which Gades may be regarded as the port, over the fertile plains of Baetica (*Andalucia*), as far N. as the *Sierra Morena*, which at once contained the mineral wealth in quest of which they came, and formed a barrier against the natives of the centre. Be this as it may, we know for certain that in the narrower tract between the sea-shore and the *Sierra Nevada* [Ilipula] the people were a mixed race of Iberian and Phoenician blood, called Μιξοφοίνικες (Strab. iii. p. 149: Bastuli). The power which the Carthaginians obtained during this period over the natives cannot be positively defined; but they received many of them into their armies by voluntary enlistment.

2. *The Viceroyalty of the House of Barca.*— Such were the relations of Spain to Carthage; and as to Rome, she had had as yet nothing to do with the peninsula, when the First Punic War was brought to an end, B. C. 241. Carthage seemed to have expended all her resources in the vain effort to secure Sicily; and, when the revolt of her African mercenaries gave Rome an opportunity of filching away from her her oldest provinces, Sardinia and Corsica (B. C. 236), the contest might well be thought to have concluded. "I believe," says Niebuhr, "that there were fellows at Carthage, such as Hanno, who, partly from envy of Hamilcar, and partly from their own stupidity, would not or could not see that, after the loss of Sicily and Sardinia, there were yet other quarters from which the republic might derive great benefits. When, after the American War, it was thought that the ignominious peace of Paris had put an end to the greatness of England, Pitt undertook with double courage the restoration of his country, and displayed his extraordinary powers. It was in the same spirit that Hamilcar acted: he turned his eyes to Spain: . . . . he formed the plan of making Spain a province, which should compensate for the loss of Sicily and Sardinia. The latter island was then and is still very unhealthy, and its interior was almost inaccessible. Sicily had an effeminate and unwarlike population, and, rich as it was, it might indeed have increased the maritime power of Carthage, but it would not have given her any additional military strength. The weakness of Carthage consisted in her having no armies; and it was a grand conception of Hamilcar's to transform Spain into a Carthaginian country, from which national armies might be obtained. His object, therefore, was, on the one hand, to subdue the Spaniards, and on the other to win their sympathy, and to change them into a Punic nation under the dominion of Carthage. (Polyb. ii. 1; Diod. Fr. Lib. xxv.; Eclog. ii. p. 510.) The conduct of the Romans towards their subjects was haughty, and always made them feel that they were despised. The highly refined Greeks, who were themselves wont to look with contempt on all foreigners, must have felt that haughtiness very keenly. The Spaniards and Celts were of course less respected. Common soldiers in the Roman armies not unfrequently, especially in the times of the emperors, married native women of the countries in which they were stationed. Such marriages were regarded as concubinage, and from them sprang a class of men who were very dangerous to the Romans. The Carthaginians acted more wisely, by making no restrictions in regard to such marriages. Hannibal himself married a Spanish woman of Castulo (Liv. xxiv. 41: comp. Diod. Fr. Lib. xxv.; Eclog. ii. p. 510, foll.), and the practice must have been very common among the Carthaginians. This was an excellent way to gain the good will of the natives. The whole of the southern coast of Spain had resources of no ordinary kind; it furnished all the productions of Sicily and Sardinia, and in addition to them it had very rich silver mines, the working of which has been revived in our own days. Hamilcar was the first who introduced there a regular and systematic mode of mining, and this led him, or his son-in-law, to build the town of New Carthage (*Carthagena*). While the Carthaginians thus gained the sympathy of the nation, they acquired a population of millions which relieved them from the necessity of hiring faithless mercenaries, as they had been obliged to do in the First Punic War; they were enabled to raise armies in Spain just as if it had been their own country. The Romans no doubt observed these proceedings with feelings of jealousy, but could not prevent them, as long as the Cisalpine Gauls stood on their frontiers, ready to avenge the defeats of the Senones and Boians." (Niebuhr, *Lectures on Roman History*,

vol. ii. p. 69.) It was in the year B. C. 237 that Hamilcar commenced this mighty work, not without an ultimate design, unless he is grossly misrepresented by Polybius and Livy, of founding for his house an empire in Spain, in case the Anti-Barcine faction should prevail at Carthage. [CARTHAGO NOVA.] For eight years he carried on his plan with great success, and he appears to have extended the Carthaginian empire as far N. as the *Sierra Morena*, so that it included the whole of *Andalucia*, and pretty well all *Murcia*. On his death, B. C. 229, he left his power and his schemes as an inheritance to Hasdrubal, his son-in-law, who carried on the plan for nearly nine years, till he was cut off by an assassin, B. C. 221, and left its fulfilment to the mighty genius of Hannibal. Meanwhile the Romans, occupied with the war in Cisalpine Gaul, had no power to interfere. Just, however, before that war began, they had done the best they could by making a separate treaty, not with Carthage, but with Hasdrubal himself (as a sort of supplement to the existing treaty with Carthage), by which the river Iberus (*Ebro*) was fixed as a limit beyond which the Carthaginians were not to extend their conquests (as Polybius states), or (according to Livy) as the boundary between the two states, B. C. 228. (Polyb. iii. 27; Liv. xxi. 2; xxxiv. 13). That the latter expression, even if used in the treaty (which seems from Polybius to be more than doubtful) does not imply that the Roman arms had actually extended to the Iberus, is shown by Livy himself in the second passage quoted, where he says that Spain was then in the hands of the Carthaginians, held by their generals and armies, while Rome had not a single general nor any soldiers in the country. The previous treaty itself, made at the close of the First Punic War, had provided that the allies of each state should be safe from molestation by the other; and now, if we are to believe Livy (Polybius being silent on the point), an express stipulation to the same effect was introduced on behalf of Saguntum, a city lying within the portion assigned to the Carthaginians, but in alliance with the Romans. [SAGUNTUM.] The dispute upon this question, and its bearing upon the rights of the two parties in the Second Punic War, are of little consequence here, except as throwing light on the connection of the Romans with the peninsula. Thus much is certain, that Saguntum was in alliance with Rome when Hannibal laid siege to it, and it is also probable that the Romans had some footing in TARRACO.

3. *The Second Punic War.*—When Hannibal, on his march to Italy, had effected the passage of the Rhone, and turned the flank of Scipio, B. C. 218, the bold resolution, by which that general sent the bulk of his army into Spain under his brother Cneius, to oppose Hasdrubal, while it perhaps determined, however remotely, the issue of the war, began a struggle, first with the Carthaginians, and then with the Spaniards themselves, which lasted almost 200 years, and only ended with the subjugation of the northern mountaineers, the CANTABRI and ASTURES, by Augustus, B. C. 25. It is needless to dwell on those details, which are familiar to every reader as a part of the Second Punic War: the successes of Cn. and P. Scipio, and their unfortunate end, B. C. 218—212; the almost romantic expedition of young P. Scipio, 211, his capture of New Carthage, 210 [CARTHAGO NOVA], and the final expulsion of the Carthaginians from Spain, B. C. 206, which was followed by its erection into a Roman province. From this time the Romans had to deal with the natives, a people always willing to make use of foreigners against each other, but never ready to yield them obedience.

4. *Conquest of the country by the Romans.*—Neither the dominion of Hannibal, nor that acquired by the Romans in the Second Punic War, extended over so much as one half of the peninsula. The part which they had entirely subdued, seems to have comprehended *Catalonia*, *Valencia*, *Murcia*, and *Andalucia*, or the country between the sea and the great chain which runs parallel to the E. coast, and on the S. the country between the *Sierra Morena* and the sea. The province (its division will be spoken of presently) was governed by praetors; there being sometimes one, and sometimes two; and two legions were kept stationary in Spain. This arrangement, besides its effects on the Roman constitution, with which we are not here concerned, had a most important influence on Spain. "The legions remained there for a number of years, married Spanish women, and became estranged from Italy. When, therefore, such legions were disbanded, many soldiers would remain in Spain, unwilling to return to a country to which they had become strangers." (Niebuhr, *Lectures on Roman History*, vol. ii. p. 208.)

The central tribes, forming the great Celtiberian nation, retained their own government, which seems to have been of a republican form, in nominal alliance with the Romans, to whom the independent tribes of the N. and W. were as yet scarcely known by name. (Liv. xxiii. 21, xxix. 3; Flor. ii. 17.) The Roman settlements were continually exposed to the attacks which the natives, as provocation was given or opportunity offered, made upon them from their strongholds in the mountains. (Liv. xxviii. 4.) To abate the evil Cato the Elder, when consul, undertook an expedition against the Celtiberians and some smaller tribes, whom he induced, by a stratagem, to demolish the defences of their towns, and so to place themselves in his power, which, it must be added, he used with such justice and moderation as to win their hearts, B. C. 184. (Appian, *Hisp.* 41; Liv. xxxiv. 17; Plutarch, *Cat.* 10; Flor. ii. 17.) Indeed, as Niebuhr has more than once observed in his *Lectures*, the wars of Rome in Spain give constant illustrations of that point which (like most others) is still conspicuous in the national character, their great susceptibility of *personal influence*, which often proved a corrective to their bitter jealousy of foreigners. "It is indeed surprising" (he says, vol. ii. p. 209) "to see how a Roman general with humane feelings was always able to win the affections and confidence of those tribes [in central Spain], and to establish the authority of Rome for a time, until fresh acts of injustice provoked their resentment." Of this we have another striking example in the success of Tib. Sempronius Gracchus, the father of the celebrated brothers, who concluded a fierce war, in which the Romans had been for some time engaged with the Celtiberians, by an honourable peace, which at once secured the Roman supremacy and won the hearts of the natives. By this peace the Roman power became established in *Catalonia*, *Valencia*, *Arragon*, and the E. part of Castile, and the tribes who were parties to it bound themselves to build no more towns, B. C. 179. (Polyb. *ap Strab.* iii. pp. 111, 170; Liv. xl. 49, et seq., xli. 3; Appian,

Hisp. 43; Flor. *l. c.* CELTIBERI.) From this time it becomes difficult, from the paucity of materials, to give a consecutive account of the progress of the Roman arms; nor would the details be very interesting. The war seems to have been more or less constant, in the valleys of the Tagus and the Durius, with various tribes, among which the most conspicuous are the VACCAEI and the LUSITANI; what was gained by the skill and wisdom of one general being generally put to hazard by the cupidity and oppressions of another. On the whole it seems probable that, before the epoch of the Macedonian War (B. C. 171), the domination of Rome had been extended over the whole peninsula, except the mountainous regions of the north, and the mountain fastnesses of the centre. In B. C. 153, some new provocation, the exact nature of which is obscure [CELTIBERIA], drove the Celtiberians into open revolt, and the consul Q. Fulvius Nobilior made an unsuccessful campaign against them. (Liv. *Epit.* lib. xlvii; Appian, *Hisp.* 44—47.) The consul of the next year, the celebrated M. Claudius Marcellus, concluded an armistice with them on very fair terms, and turned his arms against the Lusitanians. But his moderation was alike distasteful to the Senate, who demanded an unconditional submission, and to his successor in the consulship, L. Licinius Lucullus (B. C. 151), who renewed the war with much cruelty and avarice, but with little success, against a part of the Celtiberians; but he gained some advantages against the VACCAEI and CANTABRI, and other peoples as yet unknown to the Romans. (Polyb. xxxv. 3, 4; Liv. *Epit.* xlviii; Appian, *Hisp.* 51—55.) After the war had lasted for four years, B. C. 153—149 (a period which is therefore sometimes called "the First Celtiberian War," to distinguish it from the war of NUMANTIA, which was, in fact, but its continuation), it appears to have been suspended, partly because the attention of Rome was now occupied with the Third Punic War (B. C. 149), but still more on account of the more serious occupation which the cruelty and treachery of Lucullus and the praetor Galba had made for the two armies of Spain in the great war against the Lusitanians and Viriathus, which was only finished by the consul D. Junius Brutus, in B. C. 138. [LUSITANIA.] Brutus, remaining in his province of Further Spain as proconsul, devoted the next year to the completion of the conquest of Lusitania, and then marched across the river Durius (*Douro*) into the country of the Callaici Bracarii, into which no Roman army had ever before penetrated, and advanced as far as the Minius (*Minho*), though his conquests can hardly have been permanent. [GALLAECIA.]

Meanwhile the state of affairs in the other province, Hither Spain, had become critical; and the Celtiberians, long known as the bravest and most noble-minded of the Spaniards, were engaged in that final struggle which was only quelled by the skill and the stern resolution of the younger Scipio Africanus. In B. C. 143 Q. Caecilius Metellus Macedonicus had entered his province of Hither Spain with the resolution to confirm, by its final conquest, the fame he had already acquired in Macedonia; and he gained great successes against the Celtiberians. (Liv. *Epit.* liii.; Val. Max. ix. 3. § 7, vii. 4. § 5, iii. 2. § 21; Appian, *Hisp.* 76; Eutrop. iv. 16.) The reverses of his successor Q. Pompeius, the varied fortunes of the war, and its conclusion by Scipio, belong to the history of NUMANTIA, whose fall and destruction established the Roman dominion in Central Spain, B. C. 133; and left nothing to be done except the subjection of the CANTABRI and ASTURES, which was effected by Augustus in B. C. 25. (See the articles: the Wars of Sertorius and those of Caesar belong to the internal history of Rome; and only deserve notice here on account of their effect in still further consolidating the Roman power in the peninsula.)

The Romans had thus been long quietly established in the south and east; and in the centre the constant presence of Roman armies, and the settlements of Roman veterans, had necessarily exerted a great influence on the language and manners of the natives, besides infusing into the population no small share of Roman blood. And, during the whole period of two centuries, no other foreign influence had been brought to bear upon the people: we hear only of one invasion by barbarians, that of the CIMBRI, who, after their great victory over Manlius and Caepio (B. C. 105), turned off into Spain, which they ravaged in the most fearful manner for the greater part of two years (B. C. 104, 103), until the desperate resistance of the Celtiberians induced them to give up the hope of a permanent conquest, and to retire from the peninsula. (Niebuhr, *Lect. on Rom. Hist.* vol. ii. p. 330.)

Under Augustus the Romanising process was carried on by the foundation of many and very considerable colonies, as, for example, CAESAR AUGUSTA (*Zaragoza*), EMERITA AUGUSTA (*Merida*), PAX JULIA (*Beja*), PAX AUGUSTA (*Badajoz*), LEGIO VII. GEMINA (*Leon*), and others. These cities were adorned with some of the finest productions of Roman architecture, of many of which magnificent ruins still remain.

The system of internal communication also, which had been commenced as early as B. C. 124 (Polyb. iii. 39; Freinsheim, *Suppl. Liv.* lxi. 72), and further developed by Pompey's military roads over the Pyrenees (Sallust, *Frag. Hist.* iii. p. 820, Cort.), was made tolerably complete by Augustus. Thus the peninsula, with all its natural advantages, was laid open to travellers and settlers, who flocked over the Pyrenees to all quarters of the land; so that, by the time of Strabo, the Turdetani in the S., and the people about the Baetis in general, had been entirely converted to Roman manners (τελέως εἰς τὸν Ῥωμαίων μεταβέβληνται τρόπον), and they had even forgotten their own language. Most of them had obtained the *civitas Latina*, and had received Roman settlers; so that little was wanting of their being all Romans. The Iberians who were in this condition were called Togati; and among these were included even the Celtiberians, who had been regarded as the wildest (θηριωδέστατοι) of all (Strab. iii. p. 151); that is, of all the tribes in the S. and centre of the peninsula, for of them only is Strabo here speaking. The tribes of the northern mountains long after retained those fierce rugged manners which led Juvenal to write (*Sat.* viii. 119) "Horrida vitanda est Hispania."

Having thus become more thoroughly Roman than any other province out of Italy, Spain furnished many names distinguished in the history and literature of Rome, such as the poet Lucan, the two Senecas, Columella, Pomponius Mela, Quintilian, Martial, and many others.

IV. POLITICAL DIVISIONS AND CONSTITUTION UNDER THE ROMANS.

1. *The two provinces of Hither and Further Spain.*—The provincial constitution dates from

the year after the expulsion of the Carthaginians, B. C. 205; and at the same time the division of the peninsula into two parts, which appears already to have been used as a geographical distinction, was made a part of the political constitution; so that the peninsula formed, from the first down to the time of Augustus, *two** provinces, the eastern, called HISPANIA CITERIOR (ἡ ἐντὸς Ἱσπανία or Ἰβηρία), and the western called HISPANIA ULTERIOR (ἡ ἐκτὸς or ἔξω I.), the words ἐντός and ἐκτός having reference to the river IBERUS (*Ebro*) which was at first adopted as the natural boundary. (Strab. iii. p. 166; Caes. *B. C.* iii. 73; Cic. *pro Leg. Manil.* 12; *pro Font.* 56. 3; Liv. xxviii. 18, xxx. 30, xxxii. 27, 28, xlv. 16; Plin. iii. 1. s. 2; Tac. *Ann.* iv. 13; Flor. iv. 2.) The boundary, however, was drawn differently at different times; so that we find, in Caesar (*B. C.* i. 38), Hispania Citerior extending as far as the SALTUS CASTULONENSIS, on the NE. margin of the valley of the BAETIS (*Guadalquivir*); and afterwards the boundary was drawn from this range, or from the sources of the Baetis to New Carthage, and later still to the town of URCI (*Almeria*), a little W. of the SE. point of the peninsula (CHARIDEMI PR.; *C. de Gata*), or even to MURGIS, a little further to the W. (Artemid. *ap.* Steph. B. *s. v.* Ἰβηρία; Strab. *l. c.*; Plin. iii. 3. s. 4; Const. Porph. *de Admin. Imp.* ii. 23.) Polybius, having probably in his mind the old Greek distinction between the country of the Celts and that of the Iberians, calls the eastern province Celtiberia and the western Iberia, and makes the boundary near Saguntum; but by this he probably refers to the *Ebro* as the boundary, for he fell into the common mistake about the position of Saguntum (Polyb. iii. 17; comp. SAGUNTUM; see also Artemid. *ap.* Steph. B. *s. v.* Ἡμεροσκοπεῖον; Strab. iii. p. 148; Plut. *Sertor.* 3). Other writers use Celtiberia as a synonym for Hither Spain (Plin. iv. 36; Solin. 23). Lastly, some late writers used the terms *Great* and *Little Spain* (Ἱσπανία μεγάλη and μικρά) as equivalent respectively to Hither and Further Spain (Charax, ad Const. Porph. *de Admin. Imp.* ii. 23; comp. Steph. B. *s. v.* Ἱσπανίαι). Even after the division into three provinces, we still find the phrases Hispania Citerior and Ulterior, the latter including Baetica and Lusitania.

2. *Administration before Augustus.*—The two provinces were governed, at first, by proconsuls elected *extra ordinem* (Liv. xxviii. 38; xxix. 13, xxxi. 20), and afterwards by two praetors, who were usually invested with the power of proconsuls and the insignia of the 12 fasces. (Liv. xxxii. 28, xxxiii. 26; Duker. *ad* Liv. xxxvii. 46, xxxix. 29; Drakenborch. *ad* Liv. xl. 39.) At the time of the Macedonian war, the provinces were united under one governor; but only as a temporary arrangement, and the double government was restored in B.C. 167 (Liv. xliv. 17, xlv. 16). As already observed, there were two armies stationary in Spain; two legions in each province (comp. Caes. *B. C.* i. 38). The seat of government for Hither Spain was at first TARRACO, and afterwards also CARTHAGO NOVA; that of the Further Province seems generally to have been at CORDUBA, and sometimes at GADES.

3. *The Three Provinces of Tarraconensis, Baetica, and Lusitania.*—Already in the time of Julius Caesar we find a distinction made between the part of Further Spain which lay SE. of the Anas (*Guadiana*), and the country of the Lusitani and Vettones to the W. and N. of that river. He represents the country as divided between the three legati of Pompeius, of whom Afranius held Hispania Citerior, with three legions; Petreius, the country from the Saltus Castulonensis to the Anas, with two legions; and Varro, the territory of the Vettones and Lusitani, on from the Anas, with two legions. (*B. C.* i. 38.) This distinction was adopted in the settlement of the provinces by Augustus; Hispania Ulterior being divided into the two provinces of BAETICA and LUSITANIA, while Hispania Citerior* was called by the new name of HISPANIA TARRACONENSIS, after its old capital TARACO. (Appian, *Hisp.* 3, 102; Strab. iii. p. 166; Mela, ii. 6; Plin. iii. 2; Dion Cass. liii. 12; Const. Porph. *de Admin. Imp.* ii. 23: the phrase *tres Hispaniae* is found in an inscription, *ap.* Marini, ii. p. 785: respecting the boundaries of the three provinces, see the several articles.)

4. *Imperial Administration.*—Baetica was a senatorial province; the other two were *provinciae Caesaris* (Strab. xvii. p. 840; Suet. *Aug.* 27; Dion Cass. liii. 12): all three were governed by praetors, of whom the praetor of Tarraconensis had consular power; and under him were three *legati* and three legions. His residence was generally at Tarraco, but sometimes also at New Carthage: that of the praetor of Baetica at Corduba; that of the propraetor of Lusitania usually at Augusta Emerita. The finances were administered, in Baetica, by a quaestor, in the two other provinces by *procuratores Caesaris*.

5. *Conventus Juridici.*—For judicial purposes, the whole country was divided into districts, called *conventus juridici*, in each of which the courts were held at a chief city, to which the *conventus* was considered to belong. There were, according to Pliny, who makes this division the basis of his description, 14 *conventus* in all; of which Tarraconenses had 7, Baetica 4, and Lusitania 3; as follows (Plin. iii. 3. s. 4, iv. 20. s. 24, 21. s. 35):—

(1). The 7 conventus of TARRACONENSIS were those of CARTHAGO NOVA, TARRACO, CAESARAUGUSTA, CLUNIA, LUCUS AUGUSTI, BRACARA AUGUSTA, and probably ASTURICA AUGUSTA; besides the Balearic islands. [BALEARES INSULAE.] These 7 conventus contained 472 towns and villages, of which 293 were reckoned as belonging to the other (*contributas aliis*) 179, which were made up as follows: 12 *coloniae*, 13 *oppida civium Romanorum* (i. e. with the full Roman citizenship), 18 *Latinorum veterum* (i. e. with the *jus Latii*), 1 *foederatorum* (allied, but without the civitas), and 135 *stipendiaria* (i. e. tributary, Plin. iii. 3. s. 4).

(2). The 4 conventus of BAETICA had their seats at GADES, CORDUBA, ASTIGI, and HISPALIS, and contained 175 towns; namely, 9 *coloniae*, 8 *muni-*

* Hence, as already observed, the names *Hispaniae* and Ἰβηρίαι; and also *duae Hispaniae*, Cic. *ll. sup. cit.*

* The name *H. Citerior* still continued to be used; and so, though less commonly, was that of *H. Ulterior*, sometimes in its old sense (Plin. iii. 3. s. 4), and sometimes for Baetica alone. (Plin. iii. 1. s. 2, where both senses occur at once: "Ulterior appellata, eadem Baetica .... Ulterior in duas, per longitudinem, provincias dividitur." Perhaps, however, the first words only mean that the first land of Europe *begins with* H. Ulterior or H. Baetica, without positively implying the full *equivalence* of the names.)

cipia, 29 with the Latin franchise (*Latio antiquitus donata*), 6 free (*libertate donata*), 7 allied (*foedere donata*), 120 *stipendiaria*. (Plin. iii. 1. s. 3).

(3). LUSITANIA had for the head-quarters of its 3 conventus, the cities of EMERITA AUGUSTA, PAX JULIA, and SCALABIS; at which justice was administered to the peoples of 46 towns, including 5 *coloniae*, 1 *municipium civium Romanorum*, 3 with the Latin franchise (*Latii antiqui*), and 36 *stipendiaria*. (Plin. xxi. s. 35.)

Further particulars, including the names of the chief of the towns here counted up, are given under BAETICA, LUSITANIA, and TARRACONENSIS.

6. *Changes after Augustus.* — Vespasian rewarded the Spaniards for the readiness with which they espoused his cause by conferring the *Jus Latii* on all the cities of the peninsula. (Tac. *Hist.* iii. 53, 70; Plin. iii. 3. s. 4; coins of Vespasian, with the epigraph HISPANIA, ap. Eckhel, vol. vi. p. 338.)

Long before the new arrangement of the provinces under Constantine, the subdivision of Tarraconensis had begun by the erection of GALLAECIA and ASTURIA into a *Provincia Caesaris* under the Antonines, perhaps even under Hadrian. (Orelli, *Inscr.* No. 77.) Under Constantine, Spain, with its islands, and with the part of Africa which included the ancient Mauretania, now reckoned to Spain, was divided into the 7 provinces of BAETICA, LUSITANIA, GALLAECIA, TARRACONENSIS, CARTHAGINIENSIS, INSULAE BALEARES, and TINGITANA, which had for their respective capitals, HISPALIS, EMERITA, BRACARA, CAESARAUGUSTA, CARTHAGO NOVA, PALMA, and TINGIS. Of these 7 provinces the first 3 were governed by *Consules*, the other 4 by *Praesides*; and all were subject to the *Vicarius Hispaniarum*, as the deputy of the *Praefectus Praetorio Galliae*. (S. Rufus, *Brev.* 5; *Not. Dig. Occ.* c. 20; Böcking, *Annot. ad N. D.* vol. ii. p. 458, where much interesting matter is collected; Zosim. ii. 32, 33; Cod. Theod. L. v. et lxi.) Entirely independent of the Vicarius Hispaniae were 3 military governors (*comites*, Cod. Theod. L. iv. L. iii. &c.).

7. To complete this summary of the political geography of Spain, we subjoin a tabular list, from Ukert (vol. ii. pt. 1. p. 322), of the *Peoples and Districts of the Several Provinces*, as enumerated by the principal ancient authorities: —

[See next page.]

V. DESCRIPTIVE GEOGRAPHY FOR THE TIME OF THE ROMAN EMPIRE.

1. *Position and general form.* — In the period which has passed under our review, it has been seen that two leading facts respecting Spain had been established from the earliest period of historical research; namely, that it was the western-most country of Europe*, and that it was not (as some of the poets seem to have fancied) an island, but had its Mediterranean shore continuous with that of LIGURIA. Of its actual separation from Libya there never was a doubt, even among the poets, though they look back in imagination to a time when the separation was effected by superhuman power. [HERCULIS COLUMNAE.] The early knowledge of the Straits led necessarily to some knowledge of the ocean which lies beyond them [ATLANTICUM MARE]; and we have seen that, at a very early period, the Greeks were acquainted with the Atlantic coast as far as the Sacred Cape (*C. S. Vincent*). The campaigns in Lusitania gave them a general idea of the W. coast; and the Cantabrian War, in which the fleet of Augustus, for the first time, sailed along the N. coast, united its evidence with the knowledge already obtained of the S. of Gaul, to complete the true notion of the *general form* of the country, as it is well described by Arnold: — "The Spanish *peninsula*, joined to the main body of Europe by the isthmus of the Pyrenees, may be likened to one of the round bastion towers which stand out from the walls of an old fortified town, lofty at once and massy." (Arnold, *History of Rome*, vol. iii. p. 391.) This passage is quoted for the sake of the striking form in which it puts the general idea of the object; but we may venture to improve the details, by observing, that a modern *polygonal* bastion might be a better image, and that the *isthmus* of the peninsula is more accurately described by an ancient geographer than by the modern historian, as "the isthmus" — not *of the Pyrenees* — but, with reference to its narrowest part, "*hemmed* in between the two Gallic gulfs" (Strabo, as already quoted*); and it is *within* this isthmus that the Pyrenees rise, like gigantic lines of fortification, to cover the whole peninsula which lies beyond them. (Comp. Strab. ii. p. 127; Agathem. ii. p. 36.)

These *general* views were held by the geographers under the Roman empire, but with some interesting differences as to details. They all describe the country as narrowest at the Pyrenees, and gradually widening out from thence. Mela makes its width at the Pyrenees half as much as at the W. coast; Strabo, in the proportion of 3 to 5. Strabo compares it to the hide of a beast, having the neck turned towards the E., and by it joined on to Gaul (Κελτική: Strab. ii. p. 127, iii. pp. 137, 138, comp. ii. pp. 119, 120; Dion. Per. 287; Eusth. *ad Dion. Per.* 285; Mela, ii. 6, iii. 1; Plin. iii. 3. s. 4). It should be borne in mind that Strabo regarded the peninsula as a four-sided figure, of which the E. side was formed by the Pyrenees, which he believed to lie N. and S. parallel to the Rhine; from their extremities the N. coast ran out to the PR. NERIUM (*C. Finisterre*), and the S. coast

* This involved its being the W.-most country of the known world, according to the views of the ancient historians and geographers, from Herodotus down to Ptolemy, all of whom believed the W. coast of Africa to fall off to the SE. either at once from the Straits, or from a point opposite to the Sacred Promontory. [LIBYA.] Of course, we speak here of the mainland, excepting the FORTUNATAE INSULAE and the semi-fabulous ATLANTIS.

* This correction may appear trifling to some: but, apart from the general requirement of minute accuracy in descriptive geography, the point is really an important one. The chain of the Pyrenees is *not*, as people often think, perfectly continuous from sea to sea. Beginning, on the E., at *C. de Creus*, above the *gulf of Rosas*, it maintains an unbroken line, penetrable only by difficult mountain passes, till it ALMOST touches the bay of Biscay; but, instead of *actually* reaching the sea, the main chain continues its westward course, parallel to the N. coast, only throwing off lateral spurs to the coast, and thus leaving a pass which has proved in all ages the vulnerable point in the line. Indeed, if the *actual chain* were to be insisted on as the N. boundary of Spain, the whole line of coast, including *Guipuzcoa*, *Biscay*, *Santander*, the *Asturias*, and part of *Gallicia*, would belong *physically* to France. [See further, under PYRENAEI M.]

Polybius.	Strabo.	Mela.	Plinius.	Ptolemaeus.
		I. BAETICA.		
Mastiani.	Bastuli. }	Bastetani, and	Bastetani.	Bastetani.
	Bastitani. }	Turduli, W. of	Turduli	Turdetani.
Iberi Montani.	Turdetania.	the Pillars.	Baeturia, including	Turduli.
	Baeturia.		E. Turduli,	Celtici.
			W. Celtici.	
		II. LUSITANIA.		
Lusitani.	Cuneus.	Lusitania.	Lusitania.	Turdetani.
	Celtici.	Turduli.	Turduli.	Celtici.
	Lusitania.			Lusitani.
	III. TARRACONENSIS.—A. SE. Coast from SW. to NE.			
	Oretani.		Bastuli. }	Bastitani.
	Bastetani.		Mavitania. }	
	Aeletani. }		Deitania. }	
	Sidetani. }		Contestania.	Contestani.
	Ilergetes.		Edetania.	Edetani.
	Indigetes.		Ilergaones.	Ilercaones.
	Lacetani. }		Cossetania.	
	Lartoleaetae. }		Ilergetes.	
			Laletani.	Laletani.
			Indigetes.	Indigetes.
	B. On the Borders of Baetica and Lusitania — SE. to NW.			
Oclades.			Bastuli. }	Bastitani.
			Mentesani. }	
Oretani.	Oretani.		Oretani.	Oretani.
Carpetani.	Carpetani.		Carpetani.	
	Vettones.		Vettones.	Vettones.
Vaccaei.	Vaccaei.		Vaccaei.	Vaccaei.
	Callaici.		Gallaeci.	Callaici. }
				Braecarii. }
			Grovii.	Lucenses. }
	Celtici.		Celtici.	
	Artabri.			Artabri.
	C. N. Coast, from W. to E.			
	Astures.	Astures.	Astures.	Astures.
	Cantabri.		Cantabri.	Cantabri.
		Autrigones.	Autrigones.	Autrigones.
		Orgenomesci.		Caristi.
		Varduli.	Varduli.	Varduli.
	Vascones.		Vascones.	Vascones.
	D. At the Foot of the Pyrenees, from NW. to SE.			
	Cerretani.		Cerretani.	Ilergetes.
	Jaccetani.		Lacetani.	Cerretani.
	Ilergetes.		Ausetani.	Indigetes.
	E. In the Centre of Spain.			
	Verones.		*In the N.*	*In the N.*
	Celtiberi;		Turmodigi.	Murbogi.
	including		Carietes.	Pelendones.
	Arevaci, and		Vennenses.	Arevacae.
	Lusones.		*In the S.*	*In the S.*
			Celtiberi. }	Carpetani.
			Arevaci. }	Celtiberi.
			Pelendones. }	Lobetani.
				In the E.
				Jaccetani.
				Castellani.
				Ausetani.

to the PR. SACRUM*, and the fourth side by the W. coast, extending N. and S., between the two headlands named, *parallel to the Pyrenees*. (Strab. iii. p. 137; comp. Justin. xliv. 1.) When others call it triangular they probably reckon the whole N. side, along the Pyrenees and N. coast, as one, which is more accurate. (Oros. i. 2; Aeth. Ister. *Cosmog.* p. 43, ed. Simler.) Its true form may be regarded, by a rough process of estimation, as a trapezium contained by lines drawn from the *C. Creus* to *C. Finisterre*, on the N.; from *C. Finisterre* to *C. S. Vincent*, on the W.; from *C. S. Vincent* to *C. de Gata*, on the S.; and from *C. de Gata* to *C. Creus*, on the E.: but, by drawing intermediate lines from headland to headland, the number of sides might be considerably varied.

2. *Boundaries.* — No country which is not insular has its boundaries so well defined as Spain: namely, on the E. and part of the S. side (the S. side of Strabo and other ancient writers), the *Mediterranean* [MARE INTERNUM]; on the rest of the S., the W., and part of the N. sides, the *Atlantic* [ATLANTICUM MARE]; and on the remainder of the N.side (the E. side of Strabo and other ancient writers), the *Pyrenees* [PYRENAEI M.]. Different names were applied to the seas which washed the coasts (the *bays* will be mentioned presently), as follows: the part of the Mediterranean on the S. coast was called BALEARICUM MARE and IBERICUM MARE; the part along the S. coast, INTERNUM MARE specifically; then came the Straits of Gades or Hercules [GADITANUM FRETUM]; the part of the ocean along the S. side was called GADITANUS OCEANUS, and that along the N. coast CANTABRICUM MARE.

3. *Size.*—The Spanish peninsula lies between 36° 1′ and 43° 45′ N. lat., and between long. 3° 20′ E. and 9° 21′ W. Its greatest length from N. to S. is about 460 miles, and its greatest breadth from E. to W. about 570 miles; its surface, including the Balearic isles, about 171,300 square miles. As might naturally be expected, the numbers given by the ancients vary greatly from these figures and from one another.† Eratosthenes made the distance from the Gades to the Sacred Cape 5 days' sail (Strab. iii. p. 148), and otherwise, from the Sacred Cape to the Pillars, 3000, and thence to the Pyrenees 3000 stadia; and therefore the greatest length 9000 stadia (Strab. i. p. 64, ii. p. 106). Artemidorus reckoned 1700 stadia from the Sacred Cape to the Pillars. (Strab. iii. p. 148.) Polybius gives the distance from the Pillars to the Pyrenees as somewhat less than 8000 stadia, as follows: from the Pillars to New Carthage, 3000 stadia; thence to the Iberus, 2600 stadia; thence to Emporium, 1600 stadia (*Polyb.* iii. 39; Strab. ii. p. 106): the remaining distance, to the Pyrenees, he does not specify, but it is manifestly so much too great that, for this and other reasons, Ukert proposes to change the last-mentioned number from 1600 to 2000, or 2200, which would make the total from the Pillars to Emporium 7800 stadia (Ukert, vol. ii. pt. 1. p. 256 b. If this emendation be sound, we may account for the error as made by a copyist to agree with the 1600 stadia given by Strabo from the Ebro to the Pyrenees). Strabo makes the length from the Pyrenees to the W. coast, *in a straight line*, 6000 stadia, and he also calls this expressly the *greatest length:* elsewhere he assigns the same length to that part of the S. coast which lay within the Straits as follows: from Calpe to New Carthage, 2200 stadia; thence to the Iberus, about the same; thence to the Pyrenees, 1600: the greatest breadth, namely, along the W. coast, he makes 5000 stadia; the least, namely along the Pyrenees, 3000 stadia. (Strab. ii. pp. 106, 127, 128, iii. pp. 137, 156.)

Pliny quotes various statements, according to which the length varied from 1200 to 1500 M. P., the breadth from 900 to 1100, and the whole circuit of the coast from 2600 to 3000 M. P. (Plin. iii. 1. s. 2, 3. s. 4; iv. 21. s. 35). Ptolemy places Hispania between 3° and 9° long. and 36° and 46° lat. (ii. 4). In all these statements, it is important to observe that the geographers founded their estimates of the distances almost entirely on the itinerary measurements.

4. *Outline of the Coast, Promontories, and Bays.* — A glance at the map of Spain will show at once *twelve* salient points in the outline of the coast, besides some others of secondary importance. The first, beginning at the N. end of the E. coast, is that formed by the E. extremity of the Pyrenees, PYRENES PROM. (τὸ τῆς Πυρήνης ἄκρον) or VENERIS PROM. or PYRENAEA VENUS (τὸ Ἀφροδίσιον, ἱερὸν τῆς Πυρηναίας Ἀφροδίτης), a mountainous headland, projecting far into the sea, and dividing the gulf of CERVARIA (*Cervera*) or PORTUS VENERIS on the N. from that of RHODA and EMPORIAE (*Bay of Rosas*) on the S.; its name being obtained from a temple of Venus which stood upon it. (Liv. xxvi. 19; Strab. iv. pp. 178, 181; Mela, ii. 5. § 8; Plin. iii. 3. s. 4.) From the S. side of the *Bay of Rosas* the coast preserves a pretty even direction, about SW. to a little S. of BARCINO (*Barcelona*), whence it forms a very large bay, which is terminated on the S. by the headland of DIANIUM (*C. S. Martin*), running far out to the east. In the upper part of this large bay are TARRACO and the delta of the IBERUS; its lower part, from about 40° N. lat., forms the SUCRONENSIS SINUS (*G. of Valencia*), facing the east. To the SSW. of the Dianium Pr. and E. of Carthago Nova lies the almost equally conspicuous headland of SATURNI PR. (*C. de Palos*); and the bay between them was called ILLICITANUS SINUS (*B. of Alicante*). Proceeding SW. from the Saturni Pr. we come to the CHARIDEMI PR. (*C. de Gata*), running out far to the S. and forming the turning point from the E. to the S. coast: between this and the former lay the MASSIENUS SINUS, which has no specific modern name. These are the four great headlands and the three large bays of the E. coast.

Doubling the Charidemi Pr. and passing by the comparatively small URCITANUS SINUS (*G. of Almeria*), upon which the boundary between Tarraconensis and Baetica comes down to the coast, the coast pursues almost a straight line to MALAGA (*Malaga*), which forms the E. extremity (as the M. of the Baetis forms the western) of the base of the great triangular projection of the S. coast which runs out to meet a similar projection of the African coast, leaving between them only the narrow passage called the GADITANUM or HERCULEUM FRETUM (*Straits of Gibraltar*). The E. end of the Strait is guarded by the two rocky headlands called the Pillars of Hercules [HERCULIS COLUMNAE], of which the one on the European side, so celebrated under the names of CALPE and *Gibraltar*, forms

* Elsewhere, however (ii. p. 128), he makes the S. coast end at CALPE, Gibraltar.

† N. B. 10 stadia = 1 geog. mile.

the termination of the Mediterranean coast of Spain.* The W. entrance of the Straits is formed by a headland, named, like most of those which have been mentioned, after a temple which stood upon it, JUNONIS PR., doubtless an object of deep reverence from the time of the Phoenicians downwards; its ancient sanctity has been long forgotten, but, even in a work like this, a tribute must be paid to the glories of *Cape Trafalgar*. Proceeding NW. past the island and city of Gades, we come to one of the minor headlands, that which lies outside of the mouth of the BAETIS (*Guadalquivir*), marked by the CAEPIONIS TURRIS (*Chipiona*). Hence the coast sweeps round a bay which has no name, NW. and W. to the mouth of the ANAS (*Guadiana*), where the coast of BAETICA terminates, and that of LUSITANIA begins. The first object on the S. coast of Lusitania is the projection called CUNEUS (*C. de S. Maria*); and about $1\frac{1}{4}^\circ$ W. of this, the S. side of the peninsula terminates at the frequently mentioned SACRUM PR. (*C. S. Vincent*), where, as at *Trafalgar*, ancient sanctity is eclipsed by modern glory.

The W. coast of LUSITANIA is so straight as to form no large bays, and it has only three headlands worth mentioning; namely, the long and sharp promontory S. of the estuary of the TAGUS, named BARBARIUM PR.† of Strabo (*C. Espichel*); then the W. point both of the estuary of the Tagus and of the whole coast, the MAGNUM PR.* of Mela and Pliny (*C. da Roca*); and lastly, about 40′ N. of this, the LUNAE or LUNARIUM PR. of Ptolemy (*C. Carvoeiro:* but see note just above).

At the mouth of the DURIUS (*Douro*) the coast of Lusitania ends, and that of GALLAECIA begins. It preserves the same character of straightness as far N. as the MINIUS (*Minho*), beyond which it is broken into a series of estuaries of river (enumerated under GALLAECIA), the points of land between which require no specific notice, till we come to the extreme NW. corner of the peninsula. Here the W. coast terminates at the headland called CELTICUM or NERIUM (*C. de Finisterre*), which lies almost at the intersection of two lines, each of which may be taken as a "datum line" for the W. and N. sides of the peninsula. These lines are the meridian of 9° W. long. and the parallel of 43° N. lat. The former runs through the W. side of the Sacred Cape (*C. S. Vincent*), just *outside* of the W. coast, except for the portion which projects westward about the mouth of the Tagus: while the latter keeps from about 50 to about 20 miles *within* (i. e. S. of) the N. coast, and coincides very nearly with the chain of mountains which form the W. continuation of the Pyrenees.‡ The greatest rise of the N. coast above the datum line of 43° N. lat. is made at once from the Pr. Nerium, whence the coast runs NE. up to the CORU or TRILEUCUM PR. (*C. Ortegal*), which forms the extreme N. point of the whole peninsula. Hence the N. coast proceeds nearly straight to the E., but with a gradual declination to the S., having no large bays, and no promontories worth naming till we reach that of OEASO (*C. del Higuer*), at its E. extremity, which is formed by a spur of the Pyrenees.

In this outline, the statements of Strabo, Mela, Pliny, Ptolemy, and other ancient writers have been arranged in their several places, according to the true figure of the coast: further details are given under the respective articles. One matter which requires especial notice, namely, Pliny's great error in making the W. coast end, and the N. coast begin, *immediately above the estuary of the Tagus*, is more fully referred to under ARTABRI.

Before proceeding to the interior, it should be mentioned that, besides the lesser islands near the coast, the great group now known as the Balearic Islands, E. of *C. S. Martin* (Pr. Dianium), were always considered to belong to Hispania. [BALEARES, PITYUSAE.]

5. *The Interior, with its Mountains and Rivers.* —Few maps present to the eye a more striking picture than that of Spain; and yet, clearly as the physical features stand forth, an unpractised eye may easily misunderstand them. A single glance suffices to show that the country is intersected, through the greatest portion of its breadth, by five great chains of mountains, the two outermost of which fall off at once, on the N. and S. respectively, to the bay of Biscay and the Mediterranean, while between them and the other three there are inclosed four great valleys, forming the river-basins of the Douro, Tagus, Guadiana, and Guadalquivir; and that another chain, though less regular, running across, and, to some extent uniting, the E. extremities of these five, divides the sources of the rivers just named from another great river-basin, that of the *Ebro;* and, lastly, that, on the E. side of this basin, a great branch of the Pyrenees, running to the S., forms on its E. declivity another maritime border along the entire NE. coast of the peninsula. All this is very obvious; but it is quite insufficient for a clear outline of the structure of the peninsula. There is another element: one not quite so obvious on the map; but one which makes Spain so entirely unlike every other country of Europe, and which has so materially influenced its climate, its population, the foreign settlements in its several parts, the commerce of other nations with it the campaigns carried on within its boundaries by contending empires, and its own intestine struggles, both in ancient and in modern times, that a right knowledge of it is of the first consequence to the whole study of the history of the country. This peculiar feature of the peninsula is well described by Arnold:—"Spain rises from the Atlantic on one side, and the Mediterranean on the other, not into one or two thin lines of mountains divided by vast tracts of valleys or low plains, but into a huge tower of table-land, from which the mountains themselves rise again, like the battlements on the summit. The plains of Castile are mountain plains, raised nearly 2000 feet above the level of the sea, and the elevation of the city of Madrid is nearly double that of

* The *Cape of Tarifa*, in the middle of the Straits, deserves notice as the southernmost point of the peninsula, though it has no specific name in ancient geography.

† Possibly these two names may be meant to denote one and the same headland, viz. the *C. Espichel;* and the next, PR. LUNAE, may be the *C. da Roca.*

‡ For the sake of those who find such modes of reference useful, another pair of co-ordinate axes may be given for the peninsula in general. Taking TOLETUM (*Toledo*), as a centre, it will be found that the meridian of 1° W. long. and the parallel of 40° N. lat. intersect a very little N. of it, dividing the peninsula into four quarters, the lengths and breadths of which along the axes (though not their areas) are nearly equal.

the top of Arthur's Seat, the hill or mountain which overhangs Edinburgh." (*History of Rome*, vol. iii. p. 391.) The elevation of this central table-land is, in fact, higher than that of any other table-land in Europe, while its extent is so great as to comprehend nearly one-half of the area of the peninsula. Its limits correspond pretty nearly to that of the quadrangle formed by the parallels of 38° and 43° N. lat. and the meridians of 1° and 8° W. long. Its boundaries on the N. and S. are strikingly defined by the continuous and lofty chains of mountains called respectively the *Mountains of Asturias* [VASCONUM SALTUS, and VINDIUS M.] and the *Sierra Morena*. On the E. its separation from the basin of the *Ebro* and the E. maritime district is effected by a less perfectly continuous series of high lands and mountain ridges, called by the ancients IDUBEDA in the N. part, and OROSPEDA in the S.; and on the W. it subsides to the Atlantic by means of the extreme portions of the mountains which traverse it from E. to W., with a declination more or less to the S.*, becoming more decided towards the extremities, till at last their W. slopes fall down to the Atlantic, forming the valleys and terraces of Portugal. [Comp. LUSITANIA.] Of the ranges which thus traverse the table-land the most important is that which runs SW. almost through its centre, and terminates in *C. da Roca* (Magnum Pr.), W. of the mouth of the Tagus (where it was called HERMINIUS M.: no specific names are given to the other portions of the chain), dividing the region into two nearly equal parts. Of these divisions the northern contains the river basin of the *Douro* [DURIUS], and is now known as the table-land of *Old Castile* and *Leon*; the southern, or table-land of *New Castile* and *Estremadura*, is much more mountainous, and is subdivided by another range, which has no specific ancient name, into the river-basins of the *Tagus* [TAGUS] and the *Guadiana* [ANAS].

Of the lower districts by which this table-land is inclosed on all sides, like a platform surrounded with ascents of various slopes, that on the W. coast is so closely connected with the valleys of the table-land itself, that (however distinct from it in *modern* geography and history) the former may be considered by the student of ancient history as an appendage to the latter. The N. maritime district forms the narrow strip along the *bay of Biscay*, which was peopled by tribes as rugged as itself. [ASTURES, CANTABRI, GALLAECIA.] The districts E. and S. of the central table-land are of the utmost importance in history. Lying open to the Mediterranean, with a vast sea-board, and abounding in valuable productions, they early came to be more closely connected with the civilised states around the Inner Sea than with the wild regions in the interior of the peninsula. The E. portion consists properly of two parts; the river basin of the *Ebro* [IBERUS], which lies much lower than the central table-land, but still considerably higher than the sea; and the E. maritime region, extending from the Pyrenees to New Carthage: but the two parts are so closely connected in ancient history that they may be regarded as one division. Thus viewed, the E. district is of a triangular form, having the Pyrenees for its base, and its vertex at New Carthage and the *C. de Palos*, its E. side formed by the Mediterranean shore, and its W. side by the ranges which divide it from the central table-land; and answering to the provinces of *Catalonia*, *Arragon*, with the S. part of *Navarre*, *Valencia*, and parts of *New Castile* and *Murcia*.

The S. district is of still far greater importance, and may be regarded as forming, to a great degree, a country by itself, distinct from all the rest of the peninsula; as, indeed, it has been politically and historically a separate country during some of the most important periods of Spanish history. This country—the TARTESSIS and BAETICA of the ancients, the *Andalucia* of modern geography—is severed from the rest of Spain by the great chain of the *Sierra Morena* [MARIANUS MONS], on the S. of which lies the valley of the *Guadalquivir* [BAETIS], open entirely to the W. shore, but inclosed on the S. by another chain of lofty mountains, named, from their snowy summits, the *Sierra Nevada* [ILIPULA], which sink down to the S. coast by the intermediate chain of the *Alpujarras*, and form on the N. the plain of *Granada*. On the E. side, the valley of the Baetis is entirely shut in by ranges which run NE. and SW., linking the *Sierra Nevada* and the *Sierra Morena* to one another and to the chain of OROSPEDA on the W. border of the eastern district. Of these cross chains, the chief are those called the CASTULONENSIS SALTUS and the ARGENTARIUS MONS.

While thus separated by mountains from the rest of Spain, *Andalucia* lies perfectly open to Africa and the Mediterranean,—a fact of the utmost importance in relation to its ancient ethnography as well as its modern history. No one who rightly appreciates this fact will wonder that it was a Phoenician dependency while all the rest of Spain was still barbarian, nor that it was united to *Marocco* under the later Roman empire, under the Vandals, and under the Arabs, nor that the kingdom of Granada should have so long survived the expulsion of the Moors from the rest of Spain.

To sum up this description. For the purposes of ancient history and geography the peninsula of Spain is divisible into four main parts:—(1.) The central table-land, with the W. coast, containing the river basins of the Douro, Tagus, and Guadiana [ANAS]: (2.) The mountainous N. coast, comprising the ancient GALLAECIA, ASTURIA, and CANTABRIA: (3.) The valley of the IBERUS, and the E. coast: (4.) BAETICA, or *Andalucia*.

The details respecting the mountains and rivers which have been mentioned, as well as the lists of many others, not important enough to be included in this general outline, are given under the several articles bearing their names, and under those describing the three provinces and the smaller districts of the peninsula.

VI. CLIMATE AND PRODUCTIONS.

The diversities in the surface of the peninsula are attended with a corresponding variety of climate; so that Spain, though the southernmost country of Europe, has, in different parts, the climates of nearly all the rest of the continent. This is well set forth by Niebuhr:—"Andalucia, the southernmost part, is almost identical with ancient Baetica, and, as is observed even by Strabo, is a country quite different from the rest of Spain. ... While Valencia is flat and well watered, but wanting in energy, Andalucia and Granada are countries matured by the sun in the highest degree; they are scarcely European, but almost like tropical countries. The eastern division,

* The northernmost range does not come exactly under this description: its course is almost due W. until it throws off a number of branches, by which it subsides to the Atlantic, forming the mountain region of *Gallicia*.

or the country of the Iberus, if we examine its northern parts, Aragon and Catalonia, already greatly resembles a northern country. Valencia stands in the middle between them. The whole country of the Tagus is throughout a table-land, very high at its commencement, piercingly cold and unhealthy as far as the frontier of Portugal..... Between the Sierra Morena and the Douro we have the large plain of Estremadura, which is fertile but unhealthy, and perfectly flat. The plain of Leon is scarcely inhabitable on account of its drought and barrenness. The southern parts of Castile are productive, and the continuation of the valley into Portugal changes its character so much as to become extremely rich: it still contains large plains, but the greater part is a beautiful hilly country." (*Lectures on Ancient Ethnography and Geography*, vol. ii. pp. 282, 283.) Arnold also has a brief passage on the subject, well worth quoting: — "The centre of Spain, notwithstanding its genial latitude, only partially enjoys the temperature of a southern climate; while some of the valleys of Andalucia, which lie near the sea, present the vegetation of the tropics, the palm-tree, the banana, and the sugar-cane. Thus, the southern coast seemed to invite an early civilisation; while the interior, with its bleak and arid plains, was fitted to remain for centuries the stronghold of barbarism." (*History of Rome*, vol. iii. pp. 391, 392.)

With these descriptions the statements of the ancient writers agree tolerably well. It would be tedious to refer at length to the passages of Polybius, Strabo, Pliny, Justin, and other writers, which are collected by Ukert (vol. i. pt. 1. pp. 323, 324).

Its fertility is generally celebrated by the ancients, who mention among its products, corn, wine, oil, fruits, pasturage, metals of all kinds, and precious stones. Baetica was famed for its abundant harvests; Lusitania, for its numerous flocks; Turdetania, for its timber; the fields of Carthago Nova and other plains, for the *spartum*, from which cordage was made. But the great attraction of the peninsula to civilised nations, from the earliest times, was found in its mines of the precious metals, especially the silver mines in the mountains of the south. It also yielded gold, iron, quicksilver, cinnabar, rock-salt, and other valuable minerals. (See the authorities *ap.* Ukert, *l. c.*: comp. BAETICA, CARTHAGO, CARTHAGO NOVA.)

VII. POPULATION.

The ethnography of the Spanish peninsula is a very difficult subject. It is certain that, in the historical period, the chief stock of the population was the race called Iberian, with a considerable intermixture of Celts, and, in the S., of Phoenicians also. But as to the precise position of the Iberians in the human family, and as to the questions, whence they came into the peninsula, in what exact relation they stood to the Celtic population, and what has become of them in the subsequent movements of races, which have swept like mighty tide-waves backwards and forwards over the face of the peninsula: — these are problems of which we cannot yet be said to have obtained a very satisfactory solution.

The prevailing opinion among the ancients, and the one most in favour with modern scholars, represents the Iberians as an aboriginal people, in addition to whom the peninsula received an immigration of Celts from beyond the Pyrenees, who overpowered the Iberians The two peoples coalesced to a great extent, forming the great nation of the CELTIBERI; but pure Iberian and pure Celtic tribes were still to be found in various parts of the peninsula. (Herod. ii. 33; Diod. Sic. v. 33, 35; Strab. i. p. 33, iii. pp. 148, 151, 153, 157, 158, 162; Polyb. ii. 31; Appian, *Hisp.* 2; Plin. iii. 1. s. 3; Lucan, iv. 9; Sil. iii. 140.) The Celtiberians occupied chiefly the centre of the country, as well as parts of Lusitania and of the N. coast. [CELTIBERI.] The pure Iberians dwelt chiefly in the Pyrenees and on all round the coast, and the pure Celts on both sides of the river Anas, and in the extreme NW. of the peninsula, about the promontory Nerium. [CELTICA.] Lastly, there was a large admixture of Phoenicians in Baetica; and on other points of the S. and E. coasts colonies were established by the Phoenicians and Carthaginians, and by various Greek states, as the Phocaeans, Rhodians, Zacynthians, Samians, and Massaliots (Herod. i. 163; Strab. iii. pp. 151, 157, 159; Mela, iii. 6; Plin. v. 19. s. 17); besides the great influx of Romans at a later period.

But, as regards the first inhabitants, a directly opposite opinion has been held by not a few eminent scholars, and is supported by the high authority of Niebuhr, who expounds it as follows: — "Spain is destined by nature almost more than Italy, to form one compact state: no one can have a doubt about this, when looking at the three seas by which it is surrounded. Nevertheless, however, it did not become united as one whole till a late period, though this happened before the time of which we have written records; for there can be no doubt that previously it was divided into two distinct countries. On the one side, the Pyrenees formed its natural boundary towards Gaul (in the course of time, however, they were crossed, and the Iberians ruled over the country from the *Garonne* to the Rhone); but at an earlier period another natural boundary line was formed by the Sierra Morena, an extensive range of mountains, which, for a couple of centuries, formed the boundary between the Christian and Mahommedan parts of Spain. These same mountains, no doubt, also separated the Iberians from the Celts. The heights in the north of Spain, whence the Tagus, Durius, and Minius flow towards the sea, and whence, on the other side, smaller rivers carry their waters towards the *Ebro*, were inhabited by Celts, who were also called Celtiberians. Other Celts bearing the name Celtici dwelt in *Algarbia* and the Portuguese *Estremadura*, and others again inhabited the province *Entre Douro e Minho* in the north of Portugal. These three Celtic nations were quite isolated in Spain. The Celtiberians were not pure Celts, but, as even their name indicates, a mixture of Celts and Iberians; but the Celts in Portugal are expressly stated to have been pure Celts. The latter attracted the attention even of the ancients, especially of the excellent Posidonius, who made so many correct observations, but allowed himself in this instance to be misled. He is of opinion that the Celts had immigrated into Spain, for he reasoned thus: as the Celts could migrate into Italy and across the *Danube* as far as the *Dnieper* it was far less difficult for them to enter the neighbouring country of Spain. But such isolated parts of a nation cannot have arrived in a country by immigration; on the contrary, the Iberians appear extending themselves and in possession of *Aquitania* and *Languedoc* at a very early period; how then could the Celts, not being able to maintain the Pyrenees, have spread over the whole peninsula?

It is probable, nay almost evident, that it was the Iberians that migrated and extended themselves; and this opinion agrees with the most ancient traditions of the Celts in Ammianus Marcellinus, according to which they were once masters of all the west of Europe, but were expelled from many parts. If we suppose that the Celts dwelt as far as the Sierra Morena, and that the Iberians, perhaps reinforced by their kinsmen from Africa, pressed them forward, this supposition would account for some Celtic ruins which are still extant; and the Celts may have capitulated in a similar manner to that described in the book of Joshua. As one part of England was occupied by Germans so completely as to destroy every trace of the ancient inhabitants, while elsewhere, as e. g. in *Devonshire*, the Britons, in large numbers, lived among the Germans and became mixed with them, so the Iberians expelled the ancient Celtic population, wherever the nature of the country did not protect it; but the Celts maintained themselves in the mountains between the *Tagus* and the *Iberus*, and the Iberians only subdued them, and then settled among them. In course of time the two nations became amalgamated, and thus formed the Celtiberians, whose character, however, is essentially Iberian." (*Lectures on Ancient Ethnography and Geography*, vol. ii. pp. 280, 281.)

In further support of these views, we have the fact already mentioned, that Spain lies quite open to immigration from the East by way of the Mediterranean and the Straits; the now established fact that N. Africa, with which Spain is thus connected, was peopled from the East; and traditions of settlements from that side, of no great value certainly by themselves, but of some interest as agreeing with the results of other investigations. (Sall. *Jug.* 18; Strab. xv. p. 687; Joseph. *Ant.* x. 11. § 1.) The decision of the question, if it is to be decided at all, requires a more profound examination than has yet been made of the remnants of the old Iberian language as preserved in inscriptions, in geographical names, and in the dialects of the Basques, who are now admitted on all hands to be the lineal descendants of the old Iberians. The foundations of such an investigation have been laid by the late W. von Humboldt, in his work already mentioned. (*Prüfung der Untersuchungen über die Urbewohner Hispaniens vermittelst der Baskischen Sprache*, Berlin, 1821: comp. Freret, *Mém. de l'Acad. des Inscr.* vol. xviii. p. 78; Hoffmann, *die Iberer ina Western und Osten*, Leipz. 1838.)

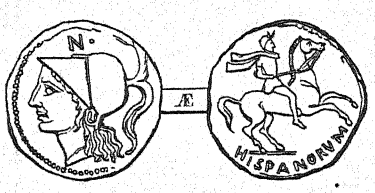
Thus much is certain that, in the whole period of ancient history, the great bulk of the population was Iberian; and, through all subsequent infusions, large as they have been, of Roman, Gothic, and Arab blood, the great mass of the nation still retains the leading characteristics which are ascribed to the Iberians in general and to the Celtiberians in particular, by Strabo and other ancient writers, and which are summed up by Arnold in the following words:—"The grave dress (Strab. iii. p. 145), the temperance and sobriety, the unyielding spirit, the extreme indolence, the perseverance in guerilla warfare, and the remarkable absence of the highest military qualities, ascribed by the Greek and Roman writers to the ancient Iberians, are all more or less characteristic of the Spaniards of modern times. The courtesy and gallantry of the Spaniard to women has also come down to him from his Iberian ancestors: in the eyes of the Greeks, it was an argument of an imperfect civilisation, that among the Iberians the bridegroom gave, instead of receiving, a dowry; that daughters sometimes inherited, to the exclusion of sons, and, thus becoming the heads of the family, gave portions to their brothers, that they might be provided with suitable wives. (Strab. iii. p. 165.) In another point, the great difference between the people of the south of Europe, and those of the Teutonic stock, was remarked also in Iberia: the Iberians were ignorant, but not simple-hearted; on the contrary, they were cunning and mischievous, with habits of robbery almost indomitable—fond of brigandage, though incapable of the great combinations of war. (Strab. iii. p. 154.) These, in some degree, are qualities common to almost all barbarians; but they offer a strong contrast to the character of the Germans, whose words spoke what was in their hearts, and of whose most powerful tribe it is recorded that their ascendancy was maintained by no other arms than those of justice." (*Hist. of Rome*, vol. iii. pp. 396, 397.)

The different tribes, however, were distinguished by very different degrees of character. The Cantabrians, and the peoples of the N. coast in general, were the wildest and rudest: the Celtiberians, though scarcely more civilised, were of a very noble disposition: the Vaccaei were (under the Romans, at least) highly civilised, and only inferior to the Turdetani of Baetica, who cultivated science and had a literature of their own. [TURDETANIA.]

There remain two very striking points in which the ancient Iberians and the modern Spaniards bear the closest resemblance to each other. The one is, not merely the disunion, but the alienation and exasperation, which the several nations have ever displayed towards each other, and which has made them the almost helpless victims, or the still more helpless dependents, of foreign foes or friends, whom they have afterwards requited with internecine hatred or bitter ingratitude. The other point referred to is the obstinate endurance with which they have fought behind walls, as attested, among other instances, by the sieges of SAGUNTUM and NUMANTIA, *Gerona* and *Zaragoza*; a quality, in both cases, strangely contrasted with their inability to stand the shock of armies on the open field of battle. "In Condé's History of the Arabs, a general, in his despatch to the Caliph, says of the Spaniards: On horseback they are eagles; in the defence of their towns, lions; but in the field they are women." (Niebuhr, *Lectures on Anc. Eth., &c.* vol. ii. p. 286: the whole Lecture, as well as the passage on Spain in Arnold's *History*, to both of which such frequent reference has been made in this article, deserve the most attentive perusal: the half-volume devoted to Hispania in Ukert's *Geographie der Griechen und Römer* is a masterly production, and contains a collection of references to nearly all the materials required for the study; but the reader of Ukert must be constantly on his guard against false references. Forbiger, *Handbuch der alten Geographie*, vol. iii. pp. 4—109, follows close in Ukert's steps, correcting many of his false references, but introducing others of his own; he adds, however, some valuable notices of the modern literature of the subject. Among the works of the ancient writers, Strabo's third book stands pre-eminent for its fulness and general accuracy. The conquest of the peninsula by the barbarians, and the transition to its medieval history, form too large a subject to be entered on here: all that is necessary for the pur-

pose of this work will be found in the articles on the Alans, Goths, and Vandals.)

The annexed coin, with the Roman legend HISPANORUM, is generally considered as belonging to the Hispanians in general: but there is much reason to believe that it does not really belong to Spain at all, but was struck *in Sicily* by a colony of Spanish auxiliaries settled in that country. [P. S.]



COIN ASCRIBED TO HISPANIA.

HISPA'NUM MARE or HISPA'NUS OCEANUS, also called MARE IBERICUM and BALEARICUM (*πόντος Ἰβηρικός, τὸ Ἰβηρικὸν πέλαγος, τὸ Βαλλιαρικὸν πέλαγος*), the specific name of the W. part of the MARE INTERNUM (*Mediterranean*), about the Balearic islands, and along the E. coast, and also, according to some of the ancients, the S. coast of Hispania. Thus Agathemerus makes it extend from the Pillars of Hercules to the Pyrenees. (Strab. ii. p. 122; Dion. Per. 69; Agathem. i. 3, ii. 14; Flor. iii. 6, 9; Plin. iii. 5. s. 10; Solin. 23; Priscian. Perieg. 75; Claudian. xxiii. 8.) [P. S.]

HISPELLUM (Εἰσπέλλον, Strab.; Ἴσπελλον, Ptol.: *Eth.* Hispellas,-ātis: *Spello*), a town of Umbria, at the foot of the Apennines, and on the left of the Flaminian Way, about 4 miles from Fulginium (*Foligno*) and 6 from Mevania (*Bevagna*). It is noticed by several writers among the more considerable towns of this part of Umbria. (Strab. v. p. 227; Ptol. iii. 1. § 54; Sil. Ital. viii. 458; Orell. *Inscr.* 98.) Pliny terms it a colony, and we find it bearing in inscriptions the titles of "Colonia Julia Hispelli" and "Colonia Urbana Flavia," whence it appears that it must have received two successive colonies, the one under Augustus, the other under Vespasian. (Plin. iii. 14. s. 19; Orell. *Inscr.* 2170, 3885; Hygin. *de Limit.* p. 179.) Augustus, indeed, seems to have shown it especial favour, and bestowed on Hispellum the grove and temple of Clitumnus, though these were more than 12 miles distant from the town, and separated by the intervening territories of Mevania and Fulginium. (Plin. *Ep.* viii. 8.) We learn from the Liber Coloniarum that it received a fresh accession of colonists under Hadrian. (*Lib. Colon.* p. 224; Zumpt, *de Col.* p. 409.) Inscriptions, as well as extant remains, testify to its flourishing condition under the Roman empire: besides considerable ruins of its amphitheatre in the plain below the modern town, there exists one of the Roman gates, called Porta Veneris, in good preservation, some remains of a triumphal arch in a street thence called the *Via dell'Arco*, and considerable portions of the ancient walls. The inhabitants profess to show the house and tomb of the poet Propertius, for which there is certainly no authority: but many critics consider Hispellum as having a better claim than Mevania to be regarded as his birthplace. [MEVANIA.] Hispellum was an episcopal see till the sixth century, when it was taken and destroyed by the Lombards, and the see transferred to *Foligno;* but the modern town of *Spello* is still a considerable place. (Rampoldi, *Corogr. d'Italia*, vol. iv. p. 1066.) [E. H. B.]

HISTIAEA (Ἱστίαια). 1. A town in the north of Euboea, better known under its later name Oreus. [OREUS.]

2. In Attica. [ATHENAE, p. 294.]

HISTIAEOTIS (Ἱστιαιῶτις, also Ἑστιαιῶτις). 1. A district in the north-west of Thessaly. [THESSALIA.]

2. A district in the north of Euboea, of which the chief town was Histiaea, afterwards called Oreus. [OREUS.]

HISTO'NIUM (Ἱστόνιον: *Eth.* Histoniensis: *Il Vasto* or *Vasto d'Ammone*), one of the chief towns of the Frentani, situated on the coast of the Adriatic, about five miles S. of the promontory called *Punta della Penna.* No mention of it is found in history, but the name is noticed by all the geographers among the towns of the Frentani, and we learn from the Liber Coloniarum that it received a colony, apparently under Caesar. (Mel. ii. 4. § 9; Plin. iii. 12. s. 17; Ptol. iii. 1. § 18; Lib. *Colon.* p. 260; Zumpt, *de Colon.* p. 307.) It did not, however, obtain the rank of a colonia, but continued to bear the title of a municipium, as we learn from inscriptions. (Orell. *Inscr.* 2603, 4052; Zumpt, *l. c.*) The same authorities prove that it must have been under the Roman empire a flourishing and opulent municipal town; and this is further attested by existing remains, which include the vestiges of a theatre, baths, and other public edifices, besides numerous mosaics, statues, and columns of granite or marble. Hence there seems no doubt that it was at this period the chief city of the Frentani. (Romanelli, vol. iii. p. 32.) Among the numerous inscriptions which have been found there, one of the most curious records the fact of a youth named L. Valerius Pudens having at thirteen years of age borne away the prize of Latin poetry in the contests held at Rome in the temple of Jupiter Capitolinus. (Romanelli, *l. c.* p. 34; Orell. *Inscr.* 2603; Mommsen, *I. R. N.* 5252.) The name of Histonium is still found in the Itineraries of the fourth century (*Itin. Ant.* p. 314; *Tab. Peut.*), and it probably never ceased to exist on its present site, though ravaged successively by the Goths, the Lombards, and the Arabs. Some local writers have referred to Histonium the strange passage of Strabo (vi. p. 242), in which he speaks of a place called Ortonium (as the name stands in the MSS.) as the resort of pirates of a very wild and uncivilised character. The passage is equally inapplicable to Histonium and to Ortona, both of which names naturally suggest themselves; and Kramer is disposed to reject it altogether as spurious. (Kramer, *ad loc.*)

Histonium has no natural port, but a mere roadstead; and it is not improbable that in the days of its prosperity it had a dependent port at the *Punta della Penna*, where there is good anchorage, and where Roman remains have also been found, which have been regarded, but probably erroneously, as those of Buca. [BUCA.] The inscriptions published by a local antiquarian, as found on the same spot, are in all probability spurious. (See Mommsen, *Inscr. Regn. Neap.* p. 274, *App.* p. 30; who has collected and published all the genuine inscriptions found at Histonium.) [E. H. B.]

HISTRIA. [ISTRIA.]

HITTITES (Χετταῖοι, LXX.), one of the tribes of the Canaanites, whom the Israelites found in Palestine. (*Gen.* xv. 20; *Exod.* iii. 8, xxiii. 23.) They

dwelt in the district of Hebron, and in the neighbourhood of the Amorites. (*Gen.* xxiii. 7, seq.; *Numb.* xiii. 29.) Solomon compelled them to pay tribute along with the other Canaanitish tribes (1 *Kings*, ix. 20, seq.); but we find them at a later period (in the time of Joram, king of Israel) governed by kings of their own (2 *Kings*, vii. 6). The Hittites are also mentioned after the return of the Jews from captivity (*Ezra*, ix. 1); but after this time their name does not occur again.

HIVITES (Εὐαῖοι, LXX.), one of the tribes of the Canaanites, whom the Israelites found in Palestine. (*Gen.* x. 17; *Exod.* iii. 8, 17, xxiii. 23; *Josh.* iii. 10.) They dwelt in the north of the country, at the oot of Mount Hermon (*Judg.* iii. 3), and appear to have been driven by the Israelites to the north-west, as we find them mentioned in the time of David together with Tyre and Sidon. (2 *Sam.* xxiv. 7.) The remnant of the nation was reduced to subjection by Solomon (1 *Kings*, ix 20), after which they disappear from history.

HOLMI (Ὅλμοι: *Eth.* Ὁλμεύς), a town on the coast of Cilicia Tracheia, a little to the south-west of Seleucia; during the period after Alexander its inhabitants were transferred to form the population of the neighbouring Seleuceia. (Strab. xiv. p. 670; Scylax, p. 40; Steph. B. *s. v.*; Plin. v. 22, who calls the place *Holmia*.) Leake (*Asia Minor*, p. 205) thinks the modern town of *Aghaliman* occupies the site of the ancient Holmi, which Scylax describes as deserted even in his time.

Another town of the same name existed in Phrygia, on the road from Apameia to Iconium, at the entrance into a pass of Mount Taurus. (Strab. xiv. p. 663.) It is probable that it may have been the same place as the fort Myriocephalon, by which the emperor Manuel Comnenus passed in A. D. 1172, before the battle of Iconium. (Nicet. Chonat. p. 115.) [L. S.]

HOLMO'NES. [OLMONES.]

HOLOPHYXUS. [OLOPHYXUS].

HOMANA, mentioned by Pliny (v. 23) as a town in Pisidia, is no doubt the same as Οὐμανάδα in Hierocles (p. 675). It was, probably, situated at the southern extremity of lake Caralitis, and was the capital of the Homanades on the frontier of Isauria, who, besides Homana, are said to have possessed 44 forts (comp. Tac. *Ann.* iii. 48), a statement opposed to the remarks of Strabo (xii. pp. 569, 668, 679), according to which the Homanades (Ὁμαναδεῖς), the most barbarous of all Pisidian tribes, dwelt on the northern slope of the highest mountains without any towns or villages, living only in caves. In the reign of Augustus, the consul Quirinius compelled this little tribe, by famine, to surrender, and distributed 4000 of them as colonists among the neighbouring towns. [L. S.]

HOMANADES. [HOMANA.]

HOMERI'TAE (Ὁμηρῖται, *Peripl.* p. 13; Marcian, p. 13; Plin. vi. 28; Ptol. vi. 7), a people of Arabia Felix who occupied its S. promontory (*Yémen*). The Arabs of *Yémen*, who are well known in Oriental history under the name of *Himyarí*, and to the Greeks by the name of Homeritae, were a civilised people in very remote ages. They possessed a rich and fertile territory, very advantageously situated for commerce. The Himyaritic dynasty of the *Tobbáï* (from the Arabic *Tabbáïah*, which had a general signification like that of Emperor, Khán, Pharaoh, Caesar, &c.; D'Herbelot, *Bibliothèque Orientale s. v. Tobbá*) is referred to a very early period, and their power appears to have been very extended, as monumental traces of the *Himyarí* have been found not only in *Yémen*, but in distant countries both to the E. and W. There is a considerable affinity between the *Himyari* character and the well-known and most ancient *Dévanágari Sanscrit*. The earliest writing was probably the Himyaritic, even anterior to the Cuneiform characters.

The independence of the Homeritae was first violated by an Aethiopian conqueror. (Procop. *B. P.* i. 19, 20.) Those who wish to study the very obscure question of the Jewish and Abyssinian kingdoms in Homeritis will find much valuable information in Dean Milman's notes upon the 42nd chapter of Gibbon, and the authorities there quoted, especially the very able notes of Saint Martin upon Le Beau (*Bas Empire*, vol. viii. pp. 46—67, 153—158), to which may be added Ritter, *Erdkunde*, vol. xiv. p. 38; Ewald, *Gesch. des Volkes Israel*, vol. i. p. 383, 2nd edit. 1851; Humboldt, *Cosmos*, vol. ii. p. 206, trans.; and the 2nd volume of Colonel Chesney's *Expedition to the Euphrates*. It may be sufficient here to quote the words of Gibbon:—

"If a Christian power had been maintained in Arabia, Mahomet must have been crushed in his cradle, and Abyssinia would have prevented a revolution which has changed the civil and religious state of the world." [E. B. J.]

HO'MOLE or HOMO'LIUM (Ὁμόλη, Strab. ix. p. 443; Ὁμόλιον, Strab. *l. c.*, Liv. xlii. 38; Plin. iv. 9. s. 16), a town of Thessaly, situated at the foot of Mt. Homole, and near the edge of the vale of Tempe. Mt. Homole was the part of the chain of Ossa lying between Tempe and the modern village of *Karitzu*. Mt. Homole is sometimes used as synonymous with Ossa. It was celebrated as a favourite haunt of Pan, and as the abode of the Centaurs and the Lapithae. Pausanias describes it as the most fertile mountain in Thessaly, and well supplied with fountains. (Paus. ix. 8. § 6; Eurip. *Herc. Fur.* 371; Theocr. *Idyll.* vii. 104; Virg. *Aen.* vii. 675; Steph. B. *s. v.* Ὁμόλη.) The exact site of the town is uncertain. Both Scylax and Strabo seem to place it on the right bank of the Peneius near the exit of the vale of Tempe, and consequently at some distance from the sea (Scylax, p. 12; Strab. ix. p. 445); but in Apollonius Rhodius and in the Orphic poems Homole is described as situated near the sea-shore, and in Apollonius even another town, Eurymenae, is placed between Homole and Tempe. (Apoll. Rhod. i. 594; Orpheus, *Argon.* 460.) Eurymenae, however, stood upon the coast more to the south. [EURYMENAE.] Leake conjectures that the celebrated convent of St. Demetrius, situated upon the lower part of Mt. *Kissavo*, stands on the site of Homolium. (Leake, *Northern Greece*, vol. iii. p. 402, vol. iv. p. 415.)

HONO'RIAS (Ὀνωριάς), the name given by Theodosius II., in honour of his uncle Honorius, to the town of Claudicpolis in Bithynia, which at a still earlier time had been called Heracleia. (Malala, *Chron.* ii. 14; Hierocl, p. 694.) [L. S.]

HOPLI'TES. [BOEOTIA, p. 413, a.]

HOR. [IDUMAEA.]

HORCA. [ORCA.]

HOREB. [SINAI.]

HORESTI, in North Britain, mentioned by Tacitus (*Agric.* 38). After the battle of the Grampians Agricola moved into their country=*Stirling*, or the north part of *Lanark*. [R. G. L.]

HORITES. [IDUMAEA.]

HORMA. [ALMOPIA.]

HORMANUS. [OMANITAE.]

HO'RREA, AD, a place in Gallia Narbonensis, which signifies a depôt for corn and perhaps other merchandise. Such names of places occur occasionally. Beaufort (*Karamania*, p. 27) describes one of these Horrea, or Roman granaries, near the ruins of Myra, which bears a perfect inscription beginning HORREA IMP., &c. The Antonine Itinerary places Ad Horrea on the road from the *Var* to Forum Julii (*Fréjus*), and between Antipolis (*Antibes*) and *Fréjus*. From Antipolis to Ad Horrea is 12 M.P.; and from Ad Horrea to Forum Julii it is 17 M.P. The Table gives the same distances. The geographers differ wonderfully about the site of Ad Horrea. Some place it at *Grasse*, NW. of *Antibes*, according to which the road must have made a great bend between Antipolis and Forum Julii. Others would have it to be *Napoul*, which is much too near *Fréjus* to agree with the distance. D'Anville places it at *Cannes*, in favour of which there are two things:—*Cannes* is on the coast, where grain might be landed, for in the days of the Romans the Provincia imported corn, as it does now, from Africa; and it is probably on the old road. But it is too near to Antipolis; which difficulty D'Anville removes by a common device of his,—he reads vii. for xii. Others fix Ad Horrea at a place called *Horibel* or *Auribeau*, at the mouth of the stream of *Viviers*. [G. L.]

HORREA COELIA. [HADRUMETUM.]

HO'RREUM, a town of Molossis in Epirus, of uncertain site. (Liv. xlv. 26.)

HORREUM MARGI (*Morawa Hissar*), a town in Moesia, on the river Margus, where, according to the Ant. Itinerary (219), the Legio XIV Gemina, and according to the Not. Imperii (30) the Legio XIII Gemina, was stationed. (Comp. *Itin. Ant.* 134; Geogr. Rav. iv. 7; *It. Hieros.* 565, where the name is *Oromagus*; Hierocl. p. 657, Ὀρθέμαρχος; and Ptol. iii. 9. § 5, Ὀρρέα. [L. S.]

HORTA or HORTANUM (*Orte*), an ancient town of Etruria, situated on the right bank of the Tiber, nearly opposite to its confluence with the Nar (*Nera*). Its name is mentioned only by Pliny, who calls it Hortanum (probably an adjective form), and by P. Diaconus, who writes it Horta, and mentions it with Sutrium, Polimartium, Ameria, and other towns on the two sides of the Tiber. (Plin. iii. 5. s. 8; P. Diac. iv. 8.) There can, therefore, be no doubt that it is the place still called *Orte*, where, besides some relics of Roman times, numerous Etruscan sepulchres have been discovered, and objects of considerable interest brought to light. (Dennis, *Etruria*, vol. i. pp. 162—167.) It probably derived its name from the Etruscan goddess Horta, who is mentioned by Plutarch. (*Quaest. Rom.* 46; Müller, *Etrusker*. vol. ii. p. 62.) The celebrated Lacus Vadimonis, the scene of two of the most decisive defeats of the Etruscans by the Romans, was situated about 4 miles above Horta, close to the banks of the Tiber. [VADIMONIS LACUS.] The Via Amerina, which led from Falerii to Ameria [AMERIA], crossed the Tiber just below Horta, where the remains of a Roman bridge are still visible. (Dennis, *l. c.* p. 167.)

The "Hortinae classes" mentioned by Virgil (*Aen.* vii. 715) must probably be connected with this city, though he places them on the left bank of the Tiber, among the Sabines, and the adjective formed from Horta would naturally be Hortanus, and not Hortinus. [E. H. B.]

HORTONA. [ORTONA.]

HO'SSII, O'SSII (Ὄσσιοι, Ptol. iii. 5. § 22), a people of Sarmatia Europaea, who occupied the E. coasts of the Baltic—*Esthonia* and the island of *Oesel*, and belonged to the Finnish stock. (Schafarik. *Slav. Alt.* vol. i. pp. 298, 302.) [E. B. J.]

HOSTI'LIA, a small town of Cisalpine Gaul, situated on the N. bank of the Padus, about 10 miles below the confluence of the Mincius: it is still called *Ostiglia*. Pliny (xxi. 12. s. 43) calls it only a village (vicus); and we learn from Tacitus that it was dependent on Verona ("vicus Veronensium," *Hist.* iii. 9). But in the civil war between Vitellius and Vespasian it was occupied by Caecina, the lieutenant of the former, as a military post of importance, commanding the passage of the Padus, and secured on its flank by the extensive marshes of the Tartarus. (Id. *Hist.* ii. 100, iii. 9, 14, 21, 40.) It is again mentioned by Cassiodorus in the 6th century (*Var.* ii. 31), and was probably a considerable place in ancient as well as modern times, though it did not enjoy municipal privileges. The Itinerary correctly places it 30 M. P. from Verona on the road to Bononia (*Itin. Ant.* p. 282), while the Table gives 33 (*Tab. Peut.*). [E. H. B.]

HOSUERBAS, a Mutatio, or place, in the Jerusalem Itinerary, on the road from *Bordeaux* to *Narbonne*. It is the next place to *Narbonne*, and 15 Roman miles from it. The Table has it Usuerna or Usuerva, and 16 M.P. from *Narbonne*. It is supposed to be a place at the ford of the torrent *Jourre* or *Jourve*. [G. L.]

HUNGUNUERRO, one of the places called Mutationes in the Jerusalem Itinerary, on the road from *Bordeaux* to *Narbonne*. From Civitas Auscius (*Auch*) to Mutatio ad Sextum is 6 Gallic leagues; and from Mutatio ad Sextum to Hungunuerro is 7 Gallic leagues. The road is direct from *Auch* as far as *Toulouse*; and if anybody can get a good map of that part, he will be able to guess where the place is, for it is on the straight road between *Auch* and *Toulouse*. D'Anville guesses *Gircaro*; Walckenaer guesses "*Hundu de devant* et *Menjoulet*." [G. L.]

HUNNI or CHUNI (Οὖννοι, Χοῦνοι). Observe the absence of the *aspirate* in Οὖννοι.

So early a writer as Ptolemy has the following passage:—μεταξὺ Βασταρνῶν καὶ Ῥωξαλάνων Χοῦνοι (iii. 5. § 25). The full value of the notice will appear in the sequel.

AUTHORITIES.—The two best authorities are Ammianus Marcellinus and Priscus, each contemporary with the actions he describes, but Priscus the better of the two. Sidonius Apollonaris notices their invasion of Gaul; and that as a contemporary. The other authorities are all of later date, *i. e.* referable to the sixth century or later, *e. g.* Jornandes, Procopius, Agathias, Gregory of Tours. Cassiodorus, the best authority of Jornandes, wrote under the reign of Theodoric, 40 years after Attila's death. The whole history of Jornandes is written in a spirit eminently hostile to the Huns; the spirit of a *Goth* as opposed to his conqueror, the *Hun*.

HUNS OF AMMIANUS.—The earliest of the two really trustworthy writers who speak with authority concerning the Huns is Ammianus Marcellinus (xxxi. 1, et seq.). But his evidence is by no means of equal value throughout. He describes their appearance, partly after what he may have read in older authors respecting the *Scythians*, and partly after what he may have learned from those who had seen him. At any rate he draws

a distinction between them and the closely allied *Alani*. The Alani were tall and good-looking ("proceri, pulcri") with yellow hair—"Hunnisque per omnia suppares, verum victu mitiores et cultu" (§ 21). The Huns were "imberbes"—"spadonibus similes—pandi ut bipedes existimes bestias" (2). When Ammianus wrote, the geographical relations of the Huns to the populations around them seem to have been as follows. The Alans occupied the present government of Caucasus, and the frontier of Circassia. Due north and west of the Alans came the Huns themselves, concerning whom Ammianus tells us that "monumentis veteribus leviter nota, ultra paludes Maoticas Glacialem Oceanum accolens, omnem modum feritatis excedit." He tells us this; but we must remark the loose character of his geography in respect to the *Icy Ocean*, and also the likelihood of his views concerning their original migrations being mere inferences from the phenomena of their sudden appearance. The western part of the government of Caucasus, Taurida, and Cherson formed the area of the Huns of Ammianus at the time before us, viz. A. D. 375, in the joint reigns of Valens, Gratian, and Valentinian II.

It is just in the midst of these notices that the necessity for criticism upon the text of Ammianus is so necessary. Between his notice of the Huns and his notice of the Alans, in each of which he speaks in his own proper person, as a contemporary inquirer with sufficient means of information, he brings in the account from Herodotus of the Neuri, Geloni, Agathyrsi, Melanchlaeni, Anthropophagi, and Amazones. This archaic and semi-fabulous part must be separated from the rest.

However, next come the Grutungi, conterminous with the Alani of the Don. How near the Grutungi came to the Tanais is uncertain. They spread, at least, to the valley of the Dniester. Here was the "vallis Gruthungorum." The Thervings lay between the Dniester and the Danube; and besides the Thervings, the Thaifalæ on the R. Gerasus (the *Sereth*). The ethnological connection seems to have been between the Huns and Alans on the one side, and the Thervings and Grutungs on the other—the Thaifalae being uncertain. The political alliances *generally* coincided with the ethnological.

The Huns drove the Grutungs and Thervings (the Goths, as they are mostly called) across the Danube—from Dacia into Moesia and Thrace, from the modern *Moldavia* or *Bessarabia* into *Bulgaria* and *Rumelia*. This is the first great event in their usual history; for the conquests and migrations previous to their appearance on the Dneister are unauthenticated. The quarrels between the Goths of Moesia and the Romans begin, and the Huns and Alans—no longer enemies but allies—*side* with the former. So at least it appears from the loose and unsatisfactory notices which apply to the period between the history of the Huns of Ammianus and that of the

HUNS OF PRISCUS.—A clear light is thrown over the reign of Attila, the son of Mundzak. He began to reign A.D. 433, and, over and above the notices of his battles, we find in Priscus references to as many as five embassies, viz. in A.D. 433 (just after Ruas' death), 441, 448, 449, 450,—this last being abortive and incomplete. In the one A.D. 448 Priscus took a part. Gibbon has abridged the account of it. A.D. 448 was the time, and the royal camp or court of Attila, between the Theiss and the Danube, the place. In A.D. 453 Attila died.

What were his acts, and what his power? Both have been much exaggerated,—by Gibbon as much as by any one. He overran Italy, Greece, Thrace, the countries on the Lower Danube, and penetrated as far into Gaul as Châlons. He claimed either a subsidy or a tribute from the Romans of the Eastern Empire. He seems to have entertained the plan of an incursion into Persia,—at least, the practicability of making one was one of the topics which Priscus heard discussed during the embassy. He spread his negotiations as far as Africa; and so got the co-operation of Genseric.

In these we have the measure of his operations. They were undoubtedly great; though not greater than those of Alaric, and Genseric, and other conquerors of the time.

His method was that of a politician quite as much as that of a soldier. We hear of more embassies than campaigns during the reign of Attila.

The nations that fought under his banner were numerous; but some (if not several) fought as allies, not as subjects. These allies and subjects—collectively—fall into 2 divisions.

1st. The particular population to which *Hun* was given as a generic name, *i. e.* the *Huns* themselves in detail.

2nd. The populations other than Hun, i. e. Gothic, Alan, &c.

The latter will be noticed first; the former will find a place hereafter.

Sidonius Apollinaris writes:—

Barbaries toties in te transfuderat Arctos
Gallia, pugnacem Rugum, comitante Gelono;
Gepida trux sequitur, Suevum Burgundio cogit:
Chunus, Bellonotus, Neurus, Basterna, Toringus,
Bructerus ulvosa vel quem Nicer abluit unda
Prorumpit Francus."—vii. 320.

This applies to the invasion of Gaul.

From Jornandes we get the additional names of Sarmatae, "Cemandri, Marcomanni, Suevi, Quadi, Heruli, Turcilingi."

These lists give Attila an inordinately large, or a moderate-sized kingdom, according to the interpretation we give to each name, and according to the character of the dominion over the populations which bore them, which we attribute to the invader of Gaul. He might have ruled them as an absolute master; he might have availed himself of their arms as simple confederates; he might have taken up some portion of some of them in passing through their country.

Another point may be collected in its full details from Gibbon,—viz. the relations between the Roman general Aëtius and Attila. Aëtius was by blood a Scythian, and it is possible that the language of his childhood was a dialect of the Hun. Until the last year of his life, he was the friend and guest of the Hun kings—Rugelas (Ruas), Bleda and Attila. In the affair of the usurper John, he intrigued with the Huns. He settled a colony of Alans in Gaul; and the Alans and Huns only differed in their politics, not in their language and ethnological affinities. The chief mercenaries of Aëtius were Huns. With these he effected some of his chief conquests, and to these he made over several considerable districts. Hence, when we hear of certain Hun conquests, we hear of the conquests of Aëtius as well; and when we read of such or such areas being occupied, and such or such enemies being reduced, by Aëtius and the Huns, we are in doubt

as to the true sovereignty. Was it Roman, or Hun? due to the arms of Aëtius, or due to the arms of Attila? If everything be Hun that was conquered by Aëtius and his Huns, the empire of Attila enlarges: if everything be Roman, it decreases.

Pannonia was Hun—probably in the very widest sense that can be given to the term.

Dacia was Hun; but not altogether. This we learn from Priscus. When he visited the royal village of Attila, one of the Hun magnates, by name Onegesius, was absent, and had to be waited for. This was because he was settling the affairs of the Acatziri, who had just come under the dominion of Attila.

Now, if the Acatziri be placed (see below) in the more mountainous parts of Transylvania, a certain portion of that province must be subtracted from even the Dacia of Huns. Be it observed, that neither of the authors just quoted mentions these Ἀκάτζιοι.

The Neuri.—If these were Hun *subjects*, rather than *confederates*, and if, as is probable [NEURI], they lay around the marshes at the head-waters of the *Dniester*, we must make the northern extension of the Hun area very irregular in outline, since it was narrow in the direction of the Acatziri, but broad in that of the Neuri. Perhaps the boundary of the Hun territory in the present parts of Southern Russia followed the line of the rivers. If so, it comprised Bessarabia, Cherson, Taurida, and something more.

The Alani who fought under their king Sangiban at Châlons were the Alani of the Aëtian settlements in Gaul, rather than those of the Circassian frontier.

Turning westwards, and changing the direction, we come to some important areas, which must not be too lightly and gratuitously given over to the Huns; viz. the lands of the Thuringians, Burgundians, Suevi, Alemanni, with parts of Rhaetia and Vindelicia. The districts are large, the occupants powerful, the reign of Attila short.

For this period we cannot expect to find absolute evidence of the independence of these several countries. We find them, however, generally speaking, independent and powerful, both before and afterwards. When Attila died his kingdom broke up; and one of the measures of the magnitude of Attila's dominion, is the magnitude of the kingdoms that grew out of it. Three of these were more important than the rest; *a.* that of Theodoric the Ostrogoth; *b.* that of the Gepidae; *c.* the Lombards. Suppose these to have been carved out of the Hun monarchy in all their integrity, and we suppose a vast Hun area. But this was not the case. Theodoric's kingdom was large, because Italy was added to it. At Attila's death it was limited to a portion of Pannonia, and that a moderate-sized portion. The Italian addition was subsequent. The Gepidae are the obscurest of all the populations of Daco-Pannonia; the exact ethnological relations being unknown, though the evidence of Procopius and Jornandes makes them Goths. It is more important to remember that their empire was by no accounts a large one. In the reign of Justinian it was destroyed by the Lombards. The Lombard power, although generally spoken of as if it grew out of the wreck of Huns, really arose out of that of the Gepidae, and was later in date than the immediate dissolution of Attila's dominion. It only became formidable in the reign of Justinian. Odoacer, like Theodoric, was remarkable for what he effected against Rome, rather than for the magnitude of his kingdom.

But whatever may have been the importance of these kingdoms, it is a matter of history that the area out of which they grew was limited to Pannonia, Western Dacia, Eastern Rhaetia, and Northern Moesia. Hence no inordinate magnitude need be given to the dominion of Attila in order to account for the kingdoms that grew out of its decay.

On the south of the Danube, a belt of country, five days' journey across, from the Save to Novi in Thrace, was ceded by the Romans to the Huns.

It is submitted that the sovereign sway of Attila was bounded by the eastern frontier of Bohemia on the west, and by the Maeotis (there or thereabouts) on the east. There was also the strip of land to the south of the Danube. The northern boundary was uncertain. It probably reached to Minsk in one part, and no further than the northern part of Transylvania on the other. This is by no means a small area. It is less, however, than the one usually suggested by the name of Attila.

TRADITIONARY VIEW OF ATTILA'S POWER AND CHARACTER.—In thus curtailing the historical dimensions of Attila, the writer has not forgotten his subsequent reputation, and the space he has filled in the minds of his after-comers. He has not forgotten the terrible term, *Scourge of God*. He has recognised the place that *Etzel* takes in the fictions of Germany, and *Atla* in those of Scandinavia—sharing the Nibelungen-lied and the Edda with Sigfrid and Theodoric; not less in mythic reputation than Arthur or Charlemagne. And not in prose and verse only. The *tumuli* of Northern Germany are called the *Hünengräbe* (=*Graves of the Huns*); and the *Hundsruck* Mountain has, erroneously, been looked upon as the *Hill of the Huns*. More than this—it is admitted that the subsequent reputation is, to some degree, *primâ facie* evidence of a real historical basis. Why should the Attila of men's imagination be so much greater than the corresponding Alarics and Genserics, if there was not some difference in their original magnitudes? Such a remark is legitimate as criticism. *Valeat quantum*. There *are* reasons why Attila and the Huns should become exaggerated—reasons which influenced our early, reasons which have influenced our modern, authorities.

The halo of fiction around Attila is not of Italian origin, nor yet of Greek. It is *German*, and Germano-Gallic; German, essentially and originally. It has already been stated, that the chief source is Jornandes; in many respects the Geoffroy of Monmouth to Germany and Scandinavia.

Tradition (it is believed), tradition and error have engendered exaggerated notions of Attila's power, and distorted ideas of his personal character and actions. Whence come the overstatements? The size of a king's dominions may be magnified without the king being made a monster; and, *vice versâ*, a hideous picture may be drawn of a king without magnifying the size of his dominions. Whence come the overstatements? The historian is a Goth. The more nations the Huns conquered, the less the shame to the Goths. Here lay a bounty upon exaggeration—exaggeration which was easy for two reasons: 1. The joint conquests of Aëtius might be credited to the Huns exclusively; 2. Any kingdom of which the king was worsted might be dealt with as absolutely conquered, and reduced in its full integrity. Let us apply this to one man's dominion only—Hermanric's, *according to Jornandes*. The Huns conquer Hermanric. What had Hermanric conquered? First comes a list of names difficult to make out—

"habebat" (Hermanric) "siquidem quos domuerat Golthes, Etta, Thividos, Inaxungis, Vasinas, Brovoneas, Merens, Mordens, Remniscans, Rogans, Tadgans, Athaul, Navego, Bubegenas, Coldas" (c. 23). The little that can be made out of this may be seen in Zeuss (v. *Ostfinnen*). *Mordens* is the most satisfactory identification, and then *Merens* = the Mordwa (Mordiuns) of Nestor, and the Mirri of Adam of Bremen (Merja of Nestor). The Mordiun country is in the governments of Simbirsk and Saratov.

The sequel in Jornandes tells us something more, viz. that the Heruli, Veneti, Antes, Sclavi, and Haesti were reduced; a list that gives Hermanric all the country between the Vistula and the *Sea of Azov;* since the Haesti are the Aestyii of Tacitus, or the occupants of amber country, East Prussian.

Now, allow all this to Hermanric, and then transfer it to the Huns, and any amount of area will be the result. But was it so transferred? The Huns that conquered the Goths of Hermanric are said to have moved from the Maeotis to the Danube as quickly as they could. Who believes that they consolidated such dependencies as Courland, Livonia, East Prussia, Poland, &c. *en route?* But our reasonable doubts go further still. The magnitude of Hermanric's empire is problematical. Ammianus (his contemporary), besides giving an account of his death different from that of Jornandes, merely writes that when the Alans and Huns had coalesced, "confidentius Ermenrici, late patentes et uberes pagos *repentino impetu* perruperunt, bellicosissimi regis, et per multa variaque fortiter facta vicimus nationibus formidati" (xxxi. 3. § 1). It is submitted that the words *late patentes* by no means denote *vast dominions.* Take the geography of the countries into consideration, and they mean the wide open plains of the Ukraine. Gibbon clearly saw this discrepancy; but, nevertheless, he preferred Jornandes, whose "concise account of the reign and conquest of Hermanric seems to be one of the valuable fragments which Jornandes borrowed from the Gothic histories of Cassiodorus and Ablavius." (Chap. xxv. 5. note j.) The text of Jornandes indicates the contrary of this. Ablavius is quoted specially and by name for one particular fact, viz. the origin of the Heruli; the inference from which is, that the other parts are not from him. We have seen how they differ from Ammianus.

The indefinitude of the term Scythia gave other exaggeration: and the king of the Huns was often called the king of Scythia. So he was—but only of *European* Scythia.

For further elements of confusion, see SCYTHIA. One, in addition, however, still stands over. When the *Danes* of *Denmärk* took their place in history, they had not long been known under that name, before they were attributed to Attila; and Scandinavia became a part of Hundom. Why? Because the *Daci* were more or less Hun; and because, as early as the time of Procopius, we find them called *Dani*, the *Dani* (in after-times) being called *Daci*. The Heruli were undoubtedly Hun, in politics if not in blood. Now, both Jornandes and Procopius bring the Heruli and Dani (not Daci) in contact. There was a confusion here. How it arose is a complex question. Its effect was to carry Attila's power beyond all reasonable limits northwards.

Jornandes and Procopius give us the chief elements of those errors in ethnology and geography, which carry the Hun power unduly *north*wards. How they got carried unduly *east*wards may be seen in Gibbon (chap. 26). Gibbon (chap. 20) has thus been tempted to connect an invasion of France with movements in the north of China, the battle of Chalons with the history of the Sienpi; De Guignes having suggested and worked out the connection. Thus—

Many centuries before our era there were Huns on the north-western frontier of China—conquerors. About B. C. 100 one of the more warlike Chinese emperors subdued them. They fled westwards. A tribe of Sibeia or Central Asia, named Sienpi, harassed them. They divided into 3 portions. One amalgamated with the Sienpi; one settled in Charismia, and became the White Huns (see below) of the Persian frontier; the third, pressed forward by the Sienpi, pressed forward the Goths. "Whilst Italy rejoiced in her deliverance from the Goths, a furious tempest was excited amongst the nations of Germany, who yielded to the irresistible impulse that appears to have been gradually communicated from the eastern extremity of Asia. The Chinese annals, as they have been interpreted by the learned industry of the present age, may be usefully applied to reveal the secret and remote causes of the fall of the Roman empire" (chap. 30). The details are, that the Sienpi grew in strength, called themselves *Topa* (masters of the earth), conquered China, and threw off an offset called Geougen, who were robbers; and the descendants of Moko, a slave of Toulun, one of Moko's descendants, achieved the independence of these Geougen, and effected conquests from the Corea to the Irtish, and beyond. To the north of the Caspian he conquered the Huns. These, of course, moved westwards, but the Huns, who conquered the Alans, and the Thervings, and who are mentioned by Ammianus, had already occupied the parts between the Don and Danube,—"the countries towards the Euxine were already" (A. D. 405 is the date for *this* migration) "occupied by these kindred tribes; and their hasty flight, which they soon converted into a bold attack, would more naturally be directed towards the rich and level plains through which the Vistula gently flows into the Baltic Sea. The north must *again* have been alarmed and agitated by the invasion of the Huns,—the inhabitants might embrace the resolution of discharging their superfluous numbers on the provinces of the Roman empire. About 4 years after the victorious Toulen had assumed the title of Khan of the Geougen, the haughty Rhodogast, or Radagaisus, marched from the northern extremity of Germany almost to the gates of Rome," &c. In a note it is remarked that "Procopius (*de Bell. Vand.* i. 3) has observed an emigration from the Palus Maeotis to the north of Germany, which he ascribes to famine. But his views of ancient history are strangely darkened by ignorance and error." The criticism of this extension of the Hun power in the direction of China, will be found in the notice of the *Cidante* Huns, towards the end of this article.

It is on the authority of Jornandes that the murder of his brother is attributed to Attila: Gibbon follows it; the Comte de Buat demurs to it. Probably it must stand as we find it, subject only to being invalidated by the slightest amount of opposing evidence, in case the care and criticism of future inquirers elicit any.

As a conqueror, Attila seems to have been stronger as the head of a confederation than as a sovereign. He acted, too, more as a politican than a warrior.

Bloody as is his memory, history gives us but three campaigns,—one in Thrace, Illyricum, and Greece; one in Gaul; one (during which he died) in Italy. With Aëtius he intrigued long and steadily; so he did with Genseric (in Africa); so he did with Theodoric, king of the Franks. Add to this, the five embassies from Constantinople, and the one (probably more) from Rome, and we know the so-called *Scourge of God* better in the council than in the field. The steady object of his enmity was the Gothic name. Rome was only an ordinary and occasional foe. His alliances and intrigues coincide remarkably with the diffusion of the Alani, who, either as allies or mercenaries, had penetrated the western parts of Europe before him. Spain was conquered by Alani (the proposed correction, *Alemanni*, is gratuitous), Suevi, and Vandali; and when Genseric led his Vandals into Africa, some of the Alani accompanied him. Now Genseric and Attila were mutual coadjutors. There were Alani in France, and the Frank king intrigued with Attila. The Scythian (*Alan* or *Hun*) extraction of Aëtius has been mentioned.

POPULATIONS AKIN TO THE HUNS UNDER OTHER NAMES.—When Attila died, his kingdom broke up; but as we are not so much writing the history of *a name*, but that of *a people*, we may ask whether the Hun history be not continued under other denominations? The answer is in the affirmative. The erudition and comprehensiveness of the closest investigator of the widest field in all history —the unrivalled historian of the decline and fall of the Roman empire—makes any exception that may be taken to his great work distasteful. Nevertheless, it may truly be said that few pages of Gibbon are more objectionable than those which deal with the ethnology of the Bulgarians. (See chap. lv.) After remarking that "Theodoric, the Ostrogoth, had trampled on the arms of the Bulgarians;" that "after this defeat the name was lost during a century and a half,"—he suggests that "the same or a similar appellation was revived by strange colonies from the Borysthenes, the Tanais, or the Volga." He further adds, that "the unquestionable evidence of language attests the descent of the Bulgarians from the original stock of the Slavonian race." He also speaks of "the Servians, Bosnians, Rascians, Croatians, *Wallachians*, &c.," being "kindred bands." The italics are the present writer's, who remarks that, in the case before us the evidence of language, always exceptionable (though strong *primâ facie*) evidence, is eminently exceptionable here, and also that it is inconsistently applied. The language of the Wallachians is not Slavonic, but Romanyo, i. e. Roman, even as French and Spanish are Roman. In respect to the Bulgarians, the present language is Slavonic, —but Slavonic of a very exceptional character.

But to return to Gibbon. His note states that "Chalcondyles, a competent judge, affirms the identity of the language of the Dalmatians, Bosnians, Servians, *Bulgarians*" (the italics are Gibbon's), "Poles, and—Bohemians." Now, granting Chalcondyles to be a competent judge, he is so only for his own times, the 13th century. Between, however, his time and that of the Bulgarian predominance, the Slavonian king Sviatoslav (A.D. 955 —973) conquered Bulgaria. This accounts for the change of language. It should be added, that neither the Tanais nor the Volga, in the 7th century, could supply a Slavonic population; and that the evidence in favour of the more distant river of the two having been the home of the Bulgarians is unexceptionable, —unexceptionable, and scarcely excepted to by Gibbon himself. "Theophanes places the old Bulgaria on the banks of the Atel, or Volga; but he deprives himself of all geographical credit by discharging that river into the Euxine" (note).

On the other hand, one of the most valuable articles in Zeuss (*Deutsche und seine Nachbarstämme*) is the one on *Bulgari:* wherein he proves, as clearly as matters of the kind can be proved, that the Bulgarians were Huns under another name (or *vice versâ*); or, at least, that the Bulgarians were part of the Hun confederation. Ennodius is the first author who mentions them, and he does so in his Panegyric on Theodoric, their conqueror—their conqueror already alluded to. Ennodius writes: "Stat ante oculos meos *Bulgarum* ductor—dextera tua—prostratus.—Haec est natio cujus ante te fuit omne quod voluit.—His ante mundus pervius esse credebatur." Zeuss rightly remarks that, though this is the first mention of the *Bulgarians*, it is not the first mention of a nation very like them, if not the same. They eat horse-flesh, like the Huns and other Scythians,—"Credunt esse satis ad delicias equini pecoris lac potare. Quis ferat adversarium, qui pernicis jumenti beneficio currit et pascitur?"

Again—Procopius mentions no Bulgarians; only Huns: but certain deeds that Jornandes and others attribute to the former he gives to the latter.

A third passage, that, admitting some distinction to have existed between the Huns and Bulgarians suggests the likelihood of its having been but slight, is from Fredegarius (c. 72): "Eo anno, in Avarorum, cognomenti Chunorum, regno in Pannonia surrexit vehemens intentio, eo quod de regno certarent, cui deberetur ad succedendum, unus ex *Avaris* et alius ex *Bulgaris*."

Fourthly. We must remember that both *Hun* and *Bulgarian* are collective names. Having done this, we have two divisions. The exact names are difficult to ascertain; but names sufficiently like to pass for denominations of the same tribe are found in one author amongst the Huns, in another amongst the Bulgarians—ἐν τούτῳ τῷ χρόνῳ τὸ τῶν Βουλγάρων ἔθνος ἐπῆλθεν τῇ Θράκῃ· ἀναγκαῖον δὲ εἰπεῖν καὶ περὶ τῆς ἀρχαιότητος τῶν Ὀνογουνδούρων Βουλγάρων καὶ Κοτριάγων. (Theophan. ed. Par. p. 296.) The place, however, the Huns is more usual; and here the names are Ὀνογοῦροι (*Hunigari*) and Κουτιγοῦροι (*Kutziagiri.*)

Such is the evidence of Zeuss as opposed to that of the passage of Gibbon that preceded it. But Gibbon himself, in another part of his great work (ch. xlii.), identifies the Bulgarians with the Huns. "I adopt the appellation of Bulgarians from Ennodius, Jornandes, Theophanes, and the Chronicles of Cassiodorus and Marcellinus. The name of Huns is too vague: the tribes of the Cutturgurians and Utturgurians are too minute and harsh." Again: "the same year...was marked by an invasion of the Huns or Bulgarians." The Cutigurians are the Κουτιγουροι, or Cutziagiri, of the last extract. Their name will reoccur.

The next population akin to the Huns (the proofs of this will be seen in the sequel and in AVARES) is that of the Avars. The reign of Justinian gives the first, that of Charlemagne the last, of this name. For further details, see AVARES.

The fourth great name is that of the Khazars; who are unequivocally mentioned under that designation as early as A. D. 626, though not by a contemporary historian. The evidence, however, of

their power is sufficient. The emperor Leo IV., son of Constantine Copronymus, was the son of the Irene, daughter of the Khan of the Khazars. He reigned from A. D. 775 to A. D. 780. Their *time* ranges from the seventh century to the tenth; the power being at its *maximum* about A. D. 850. In *space* they spread from the Caspian to the Dnieper: from the Caspian, inasmuch as the Arab name of that lake was the *Sea of the Khazars;* to Dnieper, because they are mentioned under the name *Chwalisy* by the earliest Russian historian—Nestor.

Much in the same way as the name Hun is succeeded by that of Bulgarian, the name Khazar is succeeded by that of *Patzinaks, Petshinegues* (*Pizenace, Pecenatici, Pincenates, Pecinei, Petinei, Postinagi,* Πατζινακῖται, *Peczengezi* (Russian name), *Besseni, Bessi* (Hungarian names). The *Kanghar* are a section of the *Petshinegues.* Time from A. D. 900 (there or thereabouts) to A. D. 1050. Place—the parts between the Lower Danube and the Lower Don = Bessarabia, Cherson, and part of Taurida. Like the Khazars, they attack Russia; pressing northwards and westwards.

The *Uzi* (*Guss,* Arabic name) replace—or appear to replace—the Petshenegi; time, the 11th century.

Lastly, come the Cumani, scarcely distinguishable from the Uzi. Of all the tribes akin to the Huns, the Cumani seem to have pressed furthest westwards. Probably, they occupied Volhynia—certainly a part of Hungary. The last individual who spoke a language allied to that of the Huns—a language of Asiatic origin—the last of the Cumanians—Varro, an old man of Karizag—died A. D. 1770. With him closes the history of the populations allied to Hun, who at one and the same time dwelt north of the Balkan, and retained their language. The *blood* of the population is still abundant—in some cases predominant; in Bulgaria, Hungary, the Danubian Principalities, Volhynia, Podolia, Cherson, Taurida, and the Crimea.

It may be said that the evidence of the *Hun succession* is deficient; that the *Catena Attiliariorum* (so to say) is broken. Upon this, the writer remarks that the absolute identity of the preceding populations with the Hun is not predicated. They are only said to belong to the same family with the Huns to Attila, and to illustrate the same *general* historical phenomenon; viz. *the intrusion into Eastern Europe of certain frontier populations from Western Asia,* a phenomenon which is seen in its truer light when seen as a whole, than when seen in fragments.

But what are the proofs that these nations are all in *reality,* though not all in *name,* Hun? And in what sense are they so? They are *not* so politically at any rate. They are so ethnologically, and they are so geographically. They are so *geographically;* inasmuch as they can all be deduced from some portion of the area which lay between the most western occupancies of the Pannonian Huns, and the most northern occupancies of the Avar Huns.

THE HUNS ETHNOLOGICALLY MEMBERS OF THE TURK FAMILY.—They are so ethnologically, as can be shown by the following train of reasoning:—

a. That the Cumani and Petshinegi spoke the same language is expressly stated by Anna Comnena, a contemporary testimony.

b. There is the evidence of the early Arab geographers, that the Khazars and Bulgarians spoke the same language.

c. There are the reasons already given for connecting

α. The Bulgarians and Huns;

β. The Avars and Huns.

d. There is a specimen of the Cumanian, and there are glosses from the Khazar, Avar, Bulgarian, all referable to one and the same language.

e. That language is the Turk of Independent Tartary.

It is submitted that this evidence is sufficient; sufficient when we consider that no material facts traverse it, and that the *à priori* probabilities are in its favour. What country so likely to have discharged a population upon South-eastern Russia, the Danubian Principalities, Bulgaria, and Hungary, as Independent Tartary and Caucasus (i. e. the *government* so called)? At the same time, the fact of the evidence of the *Huns* of Attila being of a more indirect kind than we might *à priori* expect, is by no means kept back. We only find what they are by what the Avars were.

EARLY EUROPEAN HISTORY OF THE POPULATIONS AKIN TO THE HUNS.—1. *Details of the name.*—Hitherto, the history of the populations akin to the Hun has been the history of certain populations connected with the decline of the Roman empire: indeed, it has been treated as if it began during the reign of Valens, with the attack upon the Goths and the subsequent passage of the Danube. This has been the first fact recognised—the first fact supported by competent testimony. At the same time, a great deal of the *Asiatic* history has been objected to; a small part only admitted. Now, this leaves the early history of the Hun name untouched. If they did not come from the wall of China, whence came they? The name *Hun* is new; but we have seen that there is a long and late history of the Hun population under other names. May there not also be a long *early* one as well? May not the line run backwards as well as forwards? This question is best treated after a preliminary notice of what may be called the details of the Hun name. If the name *Hun* (and indeed the names *Bulgarian, Khazari*) are *general and collective,* what are the *specific* designations? That such details exist has already been suggested by the remark of Gibbon, that the names *Kutiguri,* &c., were too specific and limited. We have, then, the following names:—

1. *Amilzuri* of Priscus; *Alpilzuri* of Jornandes. 2. *Itimari,* Priscus and Jornandes. 3. *Alcidzuri,* Jornandes. 4. *Tonosures* of Priscus; *Tuncarsi* of Jornandes. 5. *Boisci,* Priscus and Jornandes. 6. *Sorosgi,* Priscus. 7. *Kuturguri* (*Kotriguri* in Agathias), Procopius. *Cutziagiri,* Jornandes. 8. *Uturguri* of Agathias. 9. *Ultizuri* of Agathias. *Ultzinzures* of Jornandes. 10. *Angisciri,* Jornandes. 11. *Bitugures,* Jornandes. 12. *Satages,* Jornandes; probably same as Satagarii. 13. *Sabiri,* Procopius. 14. *Urugi.* 15. *Onoguri,* belonging to the country called Onoguria, Geogr. Ravenn. 16. *Zali,* Menander. 17. *Saraguri.* The list can probably be increased. It is considered, however, sufficient to show that the statement that the term *Hun* was a generic and collective name, was based upon a sufficient list of species. The evidence as to the Hun affinities of the preceding tribes is not uniform. It is stronger in some cases than in others. In all, however, it seems sufficient. For further information see Zeuss, *vv. Hunni, Alani, Bulgari, Avares.*

THE ACATZIRI.—One name of greater importance

than the rest has been reserved, *Acatziri*. What Priscus found, on his visit to Attila's court or camp, respecting these *Acatziri*, has been already noticed. We must remember where they lay, viz. in the mountain districts of the parts about Hungary, (say) in Transylvania. Contrast this locality with that of the Avars, who, in their original locality, seem to have been the most northern of Huns; and who (we must remember) are distinctly designated by that name. So are the *Acatziri*. Now, between these limits lay the Scythia of Herodotus. That the Scythians of Herodotus belonged to the great Turk family is, in the present article, a postulate; but evidence will be given of this fact in the articles SCYTHAE, SCYTHIA. And the Huns, with their allied populations, were Turk also. Neither, however, were indigenous to Europe: but, on the contrary, each intrusive, each originally Asiatic; each, under an *à priori* view of their probable origin, from the north-western parts of Independent Tartary. Now, whatever may be the actual facts of the Hun history, there is no need of any migrations later than that of the Scythae (Skoloti) to bring them into Europe, *and there is no evidence of such*. And, whatever may have been the actual facts in the history of the Scythae, there is *no evidence of their having either been ejected from their European occupancies, or extinguished as populations*. The only definite fact is a change of the names by which the populations of a certain portion of Europe are known. It is suggested, then, that the history of the populations akin to the Hun, from the 5th century forwards, is, in the *main*, a continuance of the history of the Scythae of the 4th century B. C. But is there any evidence of such continuity? It is submitted that there is *some*. The Καπίαροι of Herodotus are, probably, the *Cutiguri* of later writers. The Huns of Attila are not only called Scythae, but more specifically *Royal Scythae*. (Priscus, *de Legat.* 8. 1.) Lastly, comes the notice of the Χοῦνοι (*vid. sup.*) by Ptolem.

But what if the *Acatziri*=*Agathyrsi*? Mr. Newman, in a paper on the *Scythia of Herodotus*, places them in Transylvania. So much for the coincidence of place and place. What as to name and name? There is a certain amount of difference we must expect *à priori*. The two words have come to us through different routes, and at different times. *Agathyrsi* is Greek—early, classical Greek; as (as Greek) Roman also. It was taken by our early Greek authorities at second-hand; perhaps even less directly than that. This means, that it was not taken from the *Agathyrsi* themselves, but that it passed through an intermediate language, becoming thereby liable to change.

But the Greeks of the time of Priscus got it either first-hand, or through the Goths, and *their* forms are, Ἀκάτιροι and Ἀκατζίροι, *Acatziri* (in certain MSS., *Acazziri*). It would be strange if the words were liker than they are. There has been a difference of medium, and a difference of form is the natural result. The present writer makes no secret of laying great stress on these words, *Acatziri* and *Agathyrsi*, even at the risk of being accused of indulging in etymologies. He will, ere long, strengthen it by another; submitting that the two combined are more than twice as strong as one standing alone: they confirm each other. At present he sums up with the inference, that if the Acatziri were Huns, and the Agathyrsi Scythae, and each occupied the same locality at times so distant as the ages of Herodotus and Priscus, *some* member of the Hun name, at least, was *in situ* in Transylvania six centuries before Attila's time,—*some* Scythians coincided with *some* Huns.

It is now suggested that the history of these parts be read backwards. For the parts between the Aluta and the Dniester, it was the Romans of Trajan who displaced the descendants of the Scythae of Herodotus, fragments of whom remained in Transylvania as *Acatziri* in the time of Attila. And why not the Huns of Attila be what the Acatziri were? *No evidence brings them from any point east of the Aluta.* All that evidence does is to say that certain Huns fought against certain Alans on the Maeotis; that certain Huns ejected certain Thervings from Bessarabia; that certain Huns occupied the country between the Aluta and Theiss. All beyond is *inference;* and the inference of the present writer is, that the Huns of Attila were no new comers in Hungary. Where was Attila's court or camp? Not in Roman Dacia, nor yet in Roman Pannonia: but just in that part between the two that was never Romanised; a likely spot for the remains of such independence as the Scythian portion of Dacia might preserve, but not a likely spot for a new invader from the Don or Volga. Part, then, of Dacia was Scythian or Turk? Certainly. No man can say how much. And the subjects of Decebalus may have been Scythian or Turk, descendants of the Agathyrsi, ancestors of the Acatziri, close kinsmen of the Huns of Attila. Such is the inference. If soldiers, why not captains? why not Decebalus himself? There are those who may think that the notion of Decebalus being a Turk supplies a *reductio ad absurdum*. Yet it is only our preconceived notions that are shocked. No facts are against it. Why should not the Agathyrsi of Dacia have supplied a leader as well as any other? Decebalus is a word strange to Gothic, strange to Slavonic, *not strange to Turk history*. When the proper and specific Turks first appear in the field of history, as they do in the reign of Justinian, the name of the first Turk khan is that of the last Dacian king—Disbul, in Gibbon; Διζαβούλος, in Menander (p. 301).

The true historical character of Attila will, perhaps, never be recognised; but, if we must have extremes, the doctrine that he was the reconstructor of an impaired nationality, and the analogue of Pelagius in Spain rather than of Tamerlane in Asia, is as little removed from the probable truth as the notion that he was the Scourge of God and the symbol of barbarism. The ejection of the Goths seems to have a simple detail in the history of Dacia,—possibly the first great event in the reconstruction of a Scythic (or Scytho-Sarmatian) kingdom as opposed to a Romano-Germanic one. At any rate, it is much more certain that the Goths were the intruders than it is that the Huns were.

WHITE HUNS (Οὖννοι λευκοί), CIDARITAE, NEPTHALITAE, EPHTHALITAE.—Cidriate is the name in Priscus; *white*, the epithet of Procopius. Their locality was the south-western part of Turkestan: their affinities, probably Turk; the present Turcomans being their likeliest descendants. They appear in history as being engaged in a war against Pirozes, king of Persia, in the sixth century. (Procop. *B. P.* i. 3.) They are distinctly stated by Procopius to have agreed with the Huns chiefly in name; to have been designated by the epithet *white*, because their complexion was fair, to have been comparatively civilised, settled, and agricultural.

CHIONITAE.—Neumann considered that a popu-

lation named by Ammianus Marcellinus *Chionitae*, are Huns — name for name. Their king Grumbates, along with the king of the Caucasian Albania, was an ally of Sapor in the war against Julian (xviii. 6. § 22). Populations akin to the Huns in Northern Armenia, or along the Georgian frontier, are by no means improbable.

RELATIONS OF THE HUNNI TO THE HUN-JO OF CHINESE HISTORY.—The criticism upon the connection (real or supposed) of the Huns with a population that came in contact with the Chinese, has been deferred until the present occasion. It comes best after a notice of the White Huns. Gibbon's account is that of De Guignes. Neumann has adopted, and in some degree sanctioned, the views of the French and English historians. As Neumann is well versed in Chinese literature, his opinion is important. The criticism of the present writer is based upon no pretence of anything of the sort. He only takes the evidence as he finds it. Let us see what is stated, and then compare it with what is proved. A writer (Sse-ma-tsien) whose date is fixed about B. C. 100, but whose writings have not come down to us, and who is only known from being quoted by Ma-tu-an-lin (a writer of the eighth century A. D.), is said to have stated that, between B. C. 2357 and B. C. 2205, there lived on the Upper Hoangho a tribe called by the Chinese Shan-jang (*armed mountaineers*). Between B. C. 2205 and B. C. 1766, the name for the population of these localities is Hun-jo. That the Shan-jang are the Hun-jo under a Chinese, and the Hun-jo the Shan-jang under a native name, is stated by Neumann; but it *is an inference of his own*, unsupported (so far as his text goes) by anything Chinese. Hence, admitting the Hun-jo to be Huns, the evidence of their being Shan-jang is incomplete. This subtracts something from their antiquity. The history proceeds with the statement that — about B. C. 300 there was a great Tanjou (sovereign) of the Hun-jo named Teúman, and that he came 1000 years after an individual named Shun-wei; nothing being known for the interval. This subtracts again from the historical antiquity of the Hun-jo. About B. C. 207 Maotun conquers great part of China, and about A. D. 90 his descendants are themselves conquered and ejected. This we get from the Chinese. We also get the statement that these broken and ejected Hun-jo moved westwards. They are now getting towards a time and place where European history takes cognisance of them. The Hun-jo are pressed by the Chinese, press upon the Alans, and come out as the Huns of the time of Valens.

It may narrow the question if we criticise this last fact in the history of the Hun-jo only; leaving out the earlier ones, as being but remotely connected with that of the Huns. Can the fugitive from China, A. D. 90, be connected with the invaders of South Russia in the time of Valens? The best attention which the writer of this article has been able to give to the modern writers on this subject, has left him with the conviction that the connection is one of their own making. No western writer carries the Huns east of the Volga; no Chinese one, west of the latitude of Lake Baikal. Neumann's references lead us to believe that the Alans are mentioned by the Chinese historians. The context shows that they are not. The link, then, is hypothetical and unsatisfactory.

It may have struck some that the whole of the Chinese evidence for these early times is unsatisfactory, — unsatisfactory even as a general view. But there are suspicious details as well. Teúman, the first Tanjou of the Huns, reappears some centuries later as the first Khan of the Turks. Neumann himself argues that the word Gan-tsai (or Antsai) in the Chinese books means Asia, word for word; and that it was a name taken from the western world. If this, why not more? Why not the name Hun-jo? The facts that are found in the writers who have dealt with the Hun-jo history, as taken from the Chinese, are suspiciously like the facts of the Byzantine historians. The name *Dita-pul* is given as being a Chinese form for Διζάβουλος, a king certainly connected with Byzantine, not so certainly with Chinese, history. tI is by no means certain that the whole history of the Hun-jo is older than the influence of those Syrian Christians in China and Mongolia, who gave the Mongolians their alphabet, and with it (perhaps) a sufficient inkling of the history of Western Asia to be adapted to the antiquities of their own country.

But, granting this view to be untenable, and that the Chinese history is authentic, we must remember that the Huns of Attila were one thing, the White Huns of Turkestan another; and it may be added that, if some Huns or other must be brought in contact with China, the case is the stronger for those of Turkestan. At the present moment, the Turk populations of Yarkend and Khoten belong to what is called *Chinese Tartary*; whereas, between the Northern Turks (Tartary) and China, the vast tract of Mongolia intervenes.

Such is a sketch of the reasons for disconnecting the Huns of Attila and the Hun-jo of Chinese authors. (Gibbon, *Decline and Fall*, &c.; Creasy, *Decisive Battles of the World* (Chalons): De Guignes, *Histoire des Huns;* Neumann, *Die Völker des Südlichen Russlands.*) [R. G. L.]

HUNNUM, in Britain, the fifth station along the line of the Vallum, beginning at Segedunum (*Wallsend*), where the Notitia places the Ala Sabiniana — a body of troops probably named after Hadrian's empress, Sabina. It coincides with the present locality of *Halton*, where Roman remains are abundant, and where, in A.D. 1600, Camden found a monumental slab erected to the memory of a soldier of the Ala Sabiniana. For a notice of the excavation made at Hunnum and its results, as well as for that of Roman road, and a bridge made out an older Roman one, see Bruce's *Roman Wall*, pp. 126—141. [R. G. L.]

HYAEA. [HYLE, No. 2.]

HYAMPEIA. [DELPHI, p. 764, a.]

HYA'MPOLIS (Ὑάμπολις: *Eth.* Ὑαμπολίτης), an ancient town of Phocis, mentioned by Homer (*Il.* ii. 521), and said to have been founded by the Hyantes after they had been expelled from Boeotia by the Cadmeians. (Paus. ix. 35. § 5; Strab. ix. p. 424.) It was situated on the road leading from Orchomenus to Opus (Paus. *l. c.*), and, as it stood at the entrance of a valley which formed a convenient passage from Locris into Phocis and Boeotia, its name frequently occurs in history. It was at the entrance of this pass that the Phocians gained a victory over the Thessalians. (Herod. viii. 28.) Hyampolis was afterwards destroyed, along with the other Phocian towns, by the army of Xerxes. (Herod. viii. 33.) In B. C. 371 Jason, in his march through Phocis, when he was returning from Boeotia after the battle of Leuctra, is said to have taken Ὑαμπο-

λιτῶν τὸ προάστειον (Xen. *Hell.* vi. 4. § 27), which is supposed by some to be the same place as Cleonae, a village belonging to Hyampolis. (Plut. *de Virt. Mul.* p. 244; Valcken. *ad Herod.* viii. 28.) In B. C. 347 a battle was fought near Hyampolis between the Boeotians and Phocians. (Diod. xvi. 56.) The city is said to have been destroyed by Philip; but, as Pausanias states that the ancient agora, senate-house, and theatre were still remaining in his time, it must have been chiefly the fortifications which were destroyed by Philip. At all events it continued to be an inhabited city, and is mentioned in the Roman wars in Greece. (Liv. xxxii. 18.) It was embellished by Hadrian with a Stoa. Pausanias mentions also a temple of Artemis, who was the deity chiefly worshipped in the city. (Paus. x. 35. §§ 6, 7.) Pliny (iv. 7. s. 12) and Ptolemy (iii. 15. § 20) erroneously describe Hyampolis as a city of Boeotia.

The ruins of Hyampolis may be seen upon a height about five minutes northward of the village of *Vogdháni*. "The entire circuit of the fortifications is traceable, but they are most complete on the western side. The masonry is of the third order, nearly approaching to the most regular kind. The circumference is about three-quarters of a mile. The direct distance to this ruin from the summit of Abae is not more than a mile and a half in a north-west direction. Below *Vogdháni*, on the side of a steep bank which falls to the valley of *Khúbavo*, a fountain issuing from the rock is discharged through two spouts into a stone reservoir of ancient construction, which stands probably in its original place." (Leake, *Northern Greece*, vol. ii. pp. 167, seq.)

Strabo relates (*l. c.*) that there was another town, named Hyampolis, in Phocis, situated on Parnassus.

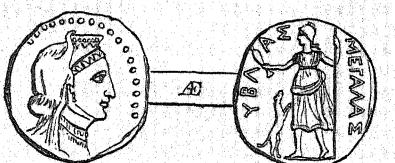
HYANTES (Ὕαντες), are mentioned among the aboriginal inhabitants of Boeotia, who were driven out of this country by the Cadmeians, whereupon they founded the town of Hyampolis in Phocis. (Paus. ix. 5. § 1, ix. 35. § 5; Strab. vii. p. 321, ix. pp. 401, 424, x. p. 464.)

HYBLA (Ὕβλα: *Eth.* Ὑβλαῖος, Hyblensis, but the adjective form is Hyblaeus), is the name of no less than three cities of Sicily, which are often confounded with each other, and which it is sometimes very difficult to distinguish.

1. The largest and most considerable of the three, thence called for distinction's sake *Hybla Major* or *Magna* (Ὕβλα ἡ μείζων, Steph. B.; Paus. v. 23. § 6: on coins Ὕβλα Μεγάλη: Eckhel, vol. i. p. 216), was situated on the southern slope of Mount Aetna, not far from the river Symaethus. Hence it is described by Pausanias (in whose time it had ceased to be an independent city) as situated in the territory of Catana (ἐν τῇ Καταναίᾳ, *l. c.*). In like manner, we find it noticed by Thucydides as a place between Catana and Centuripa, so that the Athenians, on their return from an expedition to the latter city, ravaged the corn fields of the Inessaeans and Hyblaeans. (Thuc. vi. 96). It was clearly a Sicilian city; and hence, at an earlier period, it is mentioned among the other towns of that people in the interior of the island which Ducetius sought to unite into a common league, a measure to which the Hyblaeans alone refused to accede. (Diod. xi. 88). It is quite clear that, in all the above passages, the *Aetnaean* Hybla is the one meant: and it seems probable that the city of Hybla, which was attacked by the Athenians soon after their landing in Sicily (Thuc. vi. 62), but without success, was no other, though Thucydides calls it Hybla Geleatis (Ὕβλα ἡ Γελεᾶτις), an epithet which has been generally supposed to belong to the second city of the name. (See No. 2.)

During the Second Punic War, Livy mentions Hybla as one of the towns that were induced to revolt to the Carthaginians in B. C. 211, but were quickly recovered by the Roman praetor M. Cornelius. (Liv. xxvi. 21.) In the time of Cicero the Hyblenses (evidently the people of the Aetnaean city) appear as a considerable municipal community, with a territory fertile in corn (Cic. *Verr.* iii. 43): and Hybla is one of the few places in the interior of Sicily which Pomponius Mela thinks worthy of mention. Its name is also found both in Pliny, who reckons it among the "populi stipendiarii" of the island, and in Ptolemy. Hence it is strange that Pausanias appears to speak of it as in his time utterly desolate. The passage, however, is altogether so confused that it is very difficult to say of *which* Hybla he is there speaking. (Mel. ii. 7. § 16; Plin. iii. 8. s. 14; Ptol. iii. 4. § 14; Paus. v. 23. § 6.) We find no later notice of it, though an inscription of Christian times found at Catana appears to refer to Hybla as still existing under its ancient name. (Castell. *Inscr. Sicil.* p. 253, no. 42.)

The site cannot be fixed with certainty: but the position suggested by Cluverius, at *Paternò* (about 12 miles from *Catania*), is probable enough, and derives strong confirmation from the discovery in that city of an altar dedicated "Veneri Victrici Hyblensi." (Cluver. *Sicil.* p. 235; Castell. *Num. Vet. Sicil.* p. 36.) The difficulty of its determination arises from our uncertainty as to the site of the neighbouring city of Aetna. [AETNA.]



COIN OF HYBLA MAJOR.

2. Hybla, called by Stephanus "the Little" (ἡ μικρὰ), and by Pausanias Hybla Gereatis (ἡ Γερεάτις, Paus. v. 23. § 6), was intimately connected, if not identical, with the Greek colony of MEGARA, which thence derived the name of MEGARA HYBLAEA. There is considerable discrepancy between the different accounts of the foundation of that colony [MEGARA], but all agree that it was founded in the territory, if not exactly on the site, of the Siculian town of Hybla. (Thuc. vi. 4; Strab. vi. p. 267; Scymn. Ch. 277; Serv. *ad Virg. Ecl.* i. 55.) Megara was destroyed by Gelon of Syracuse after it had subsisted 245 years, and its inhabitants expelled or removed elsewhere. (Thuc. *l. c.*) Its territory was naturally incorporated with that of Syracuse, and the site of the city itself appears to have remained desolate till the Athenian expedition to Sicily, B. C. 415, when we find Lamachus judiciously proposing to occupy it as the naval station of the Athenian fleet. (Thuc. vi. 49.) But this advice was overruled, and the next spring the Syracusans erected a fort for the protection of the site, which the Athenians repeatedly attacked, but with-

out success. (Id. vi. 75, 94.) After this we hear nothing more either of Megara or Hybla until the Second Punic War, when the former is mentioned as a small town which was occupied by the Syracusans during their hostile operations against Marcellus, and was in consequence taken by assault, plundered, and destroyed by that general, B. C. 214. (Liv. xxiv. 30, 35.) A small town seems, however, to have again grown up upon the site: Cicero notices it under the name of Megaris, but calls it only "a place" near Syracuse, without indicating that it was a town; but both Mela and Pliny distinctly call it such. (Cic. *Verr.* v. 25; Plin. iii. 8. s. 14; Mel. ii. 7. § 16.) Strabo, on the other hand, says that the city of Megara no longer existed, but the name of Hybla still remained: and Pausanias speaks of the latter as a village in the territory of Catana. (Strab. vi. p. 267; Paus. v. 23. § 6.) The inference which we may probably draw from these contradictory statements is, that there was a small place on the spot which was sometimes known as Megara, sometimes as Hybla. The latter name, as Strabo tells us, still retained some celebrity from the fame of the Hyblaean honey, which was produced on the neighbouring hills, and the praises of which are sung by the Latin poets. (Strab. *l. c.*; Virg. *Ecl.* i. 35, vii. 37; Ovid, *Trist.* v. 13. 22, *Ex. Pont.* iv. 15. 10; Sil. Ital. xiv. 199.)

Pausanias appears to apply to this Hybla the epithet of Gereātis (Γερεᾶτις), which must certainly be the same word with the Γελεᾶτις of Thucydides (vi. 62), though (as already observed) the latter author seems to give the name to the Aetnaean Hybla: the circumstances of the campaign rendering it highly improbable that the Megaraean Hybla can be there meant, even if there was any such place then in existence. But Stephanus also gives the name of Galeotae to the citizens of Megara Hyblaea (Ὕβλα ἡ μικρὰ, ἧς οἱ πολῖται Ὑβλαῖοι Γαλεῶται Μεγαρεῖς, Steph. B. *v.* Ὕβλα): and these Galeotae are noticed by Cicero, on the authority of Philistus, as celebrated for their skill in the interpretation of dreams (Cic. *de Divin.* i. 20), a quality which Pausanias expressly ascribes, on the *same* authority, to the inhabitants of Hybla Gereatis. (Paus. v. 23. § 6.) We seem, therefore, compelled to admit that these Galeotae were the native or Siculian inhabitants of the territory in which Megara was founded: and it seems at least highly probable that there always existed a Siculian town of Hybla, distinct from the Greek city of Megara, though of course dependent upon the latter in the days of its power. But the passage of Pausanias as it stands, is so confused (if not corrupt) that it is difficult to rely on it: and he himself admits the confusion that frequently existed between the two cities of the name, and which prevented him from pronouncing positively *which* of them it was that had dedicated offerings at Olympia. (Paus. *l. c.*)

The site of the Megaraean Hybla appears to be clearly fixed near the mouth of the little river *Cantaro*, the ancient Alabus, a small stream flowing into the Sinus Megarensis: a short distance from its right bank, Fazello describes the ruins of a considerable town as visible in his day, but in D'Orville's time there remained only very slight and uncertain vestiges. (Fazell. *de Reb. Sic.* iii. 4. p. 159; D'Orville, *Sicula*, p. 172.) Cluverius follows Fazello in regarding these as the remains of the Greek colony of Megara, but there seems much reason to suppose that that city was situated nearer to the modern *Agosta*. [MEGARA.] The neighbouring village of *Melilli* is supposed by local writers to have derived its name from the honey of the Hyblaean hills, in the midst of which it is situated.

3. The third city of the name, called by Stephanus "the Less" (Ὕβλα ἡ ἐλάττων), and surnamed HERA or HERAEA (Ὕβλα, Ἡραία), is much the least known of the three. No allusion to it is found in Pausanias, where he is distinguishing the other two cities of the name, nor in any of the geographers: but we find in the Itineraries a town of Hybla, placed on the line of road from Syracuse to Agrigentum, which is certainly distinct from both the preceding, and can therefore be no other than the *third* Hybla of Stephanus. It was situated, according to the Itineraries, 18 miles from Acrae (*Palazzolo*), on the road to Agrigentum, but its precise site has not been identified. (*Itin. Ant.* p. 89; *Tab. Peut.*). A passage in which Cicero speaks of a town called Hera, in Sicily (*ad Att.* ii. 1. § 5), has been thought to refer to this town; but the reading is very doubtful.

The circumstance that there were so many towns called Hybla in Sicily probably arose from the fact mentioned by Pausanias, that there was a local divinity of the name. (Paus. v. 23. § 6.) [E.H.B.]

HY'CCARA or HY'CARA (Ὕκκαρα, Thuc.; Υ̓́καρα, Diod., Steph. B.: *Eth.* Ὑκάρεις, Id.), a small town on the N. coast of Sicily between Panormus and the port of Segesta. Thucydides tells us it was a Sicanian town; and it appears to have been independent of, and on hostile terms with, the neighbouring city of Segesta. Hence, during the Athenian expedition to Sicily, B. C. 415, Nicias, as he was proceeding with the fleet along the N. coast of the island, landed at Hyccara, which he took and plundered, and afterwards made it over to the Segestans. (Thuc. vi. 62; Diod. xiii. 6.) The Athenians are said to have realised 100 talents by the booty thus acquired: among the captives taken on this occasion was the celebrated courtesan Laïs, then a mere child, who was carried to Corinth and there sold as a slave. (Plut. *Nic.* 15, *Alcib.* 39; Athen. xiii. p. 589; Paus. ii. 2. § 5; Steph. B. *s. v.* Υ̓́καρα; Schol. *in Aristoph. Plut.* 179.) No subsequent notice of Hyccara is found in history: it probably continued to be but a small place, and a mere dependency of Segesta or Panormus: but it did not cease to exist, for its name reappears in the Itinerary of Antoninus (pp. 91, 97), which places it M. P. from Panormus, proceeding along the coast to the westward. This distance coincides with a place called *Muro di Carini*, where, according to Fazello, the ruins of an ancient town were still visible in his time. The modern town of *Carini* (the name of which is probably derived from that of Hyccara) has been removed to a distance of three miles inland. (Fazell. *de Reb. Sic.* vii. 6; Cluver. *Sicil.* p. 272.) [E. H. B.]

HYDASPES (Ὑδάσπης, Strab. xv. p. 686; Plin. vi. 20. s. 23; Mela, iii. 7. 6; Curt. iv. 5; Dion. Perieg. v. 1139), one of the principal rivers of that part of India called the *Panjáb*. It rises in the north-western *Himáleh* mountains in *Kashmir*, and, after flowing nearly S., falls into the Acesines or *Chenáb*. Its Sanscrit name was *Vitastá*, which is probably preserved in that of one of its modern titles, of the river of *Behut*. Its present most usual name is *Jelum*. It was on the banks of this river that Alexander built his fleet of timber which he procured from the Montes Emodi (western *Himáleh*) (Strab.

xv. p. 698), and fought the great battle with Porus, founding, after its successful termination, two cities in commemoration of it,—Nicaea (now *Behut ?*) and Bucephala. (Arrian, *Anab.* v. 19.) Arrian remarks that the Hydaspes, on flowing into the Acesines, lost its name; but that the Acesines, after receiving the Hydraotes, preserved its title unchanged (vi. 14; Curt. ix. 4). The river seems to have been considered one of great size by the historians of Alexander's invasion, as it is stated that Alexander saw crocodiles on its banks. (Strab. xv. p. 696.) Many wonderful stories seem to have been related about it by the poets, whence Horace speaks of "fabulosus Hydaspes" (*Carm.* i. 22. 8). Virgil calls it "Medus Hydaspes" (*Georg.* iv. 211), using Medus in the general sense of eastern. Ptolemy calls it Bidaspes (Βιδάσπης, vii. 1. 26), which is nearer to its native name than the more common Greek appellation. [V.]

HY'DATA (Ὕδατα, Ptol. iii. 8. § 9), a town in Dacia, which has been identified with *Kurte Ardschisch* in *Wallachia*. (Köppen, *Nachr. von einigen in Ungarn, Siebenbürgen, befindlichen Alt.*, Wien, 1823, p. 19.) [E. B. J.]

HYDE, a town of uncertain site, on the frontier between Cappadocia and Galatia. (Plin. v. 25; Hierocl. p. 675: Concil. Chalced. p. 526.) [L. S.]

HYDISSA (Ὕδισσα), a small town in Caria, respecting the site of which nothing is known, except that it was situated on the east of Mylassa. (Ptol. v. 2. § 20; Steph. B. *s. v.* Ὕδισσος; Plin. v 29.) [L. S.]

HYDRA (Ὕδρα), a promontory on the south of the gulf of Elaea in Aeolis, forming the south-western corner of the bay, and now called *Cape Fokia*. (Strab. xiii. p. 622; Ptol. v. 2. § 6.) [L. S.]

HYDRA. [AETOLIA, p. 64, a.]

HYDRAMUM (Ὕδραμον, *Stadiasm.*; Ὑδραμία, Steph. B.: *Eth.* Ὑδραμιεῖς), a city of Crete, which the Maritime Itinerary places at 100 stadia to the E. of Amphimatrium. There can be no doubt but that it is represented by the modern Sfakian village of *Dhrámia*, situated in the fertile little plain running between the mountains and the shore along the bay of Amphimalla. (Pashley, *Trav.* vol. i. p. 72; Höck, *Kreta*, vol. i. pp. 395, 434.) [E. B. J.]

HYDRAO'TES (Ὑδραώτης, Arrian, *Anab.* vi. 8, 13, 14, *Ind.* c. 3), a river of the *Panjáb*, which flows nearly SW. from the lower chain of the western *Himáleh* mountains till it joins the Acesines (*Chenáb*). Its Sanscrit name is *Iravati*, which has been slightly modified into its present appellation of the *Ravi*. According to Arrian, the river joined the Acesines in the territory of the Cambistholi, after having already received as tributaries the Hyphasis (now *Vépása*), the Saranges, and the Neudrus. (*Ind.* c. 4.) This is not strictly correct, as the Hyphasis falls into the Acesines somewhat below the *Hydraotes*. Strabo calls this river Hyarotis (Ὑαρῶτις, xv. pp. 694—697), which is perhaps the nearest to the form of the native name. Curtius, on the other hand, writes Hydraotes (ix. 1. § 13). Ptolemy speaks of a river he calls the Adris or Ruadris, which is probably the same stream (vii. 1. §§ 26, 27). [V.]

HY'DREA (Ὕδρέα: *Eth.* Ὑδρεάτης: *Hydra*), a small island off the coast of Hermionis and Troezenia. It originally belonged to the inhabitants of Hermione, who gave the island to the Samian exiles instead of money, and the latter pawned it to the Troezenians. (Hecat *ap. Steph. B. s. v.*; Herod. iii. 59; Paus. ii. 34. § 9.) Hydrea, which is rarely mentioned in antiquity, became in modern times the head-quarters of Grecian commerce and the cradle of modern Grecian freedom. Although *Hydra* is only a few miles in circumference, so rocky as scarcely to yield the common vegetables, and with no water except what is collected in cisterns, it attained by its commerce an extraordinary degree of prosperity. Before the Greek revolution it had a wealthy population of more than 25,000 souls, and upwards of 300 trading vessels. But the losses which the Hydriotes experienced gave a blow to their prosperity from which they have never recovered. (Holland, *Travels*, vol. ii. p. 202, 2nd ed.; Boblaye, *Recherches, &c.* p. 63; Leake, *Peloponnesiaca*, p. 284, seq.; Curtius, *Peloponnesos*, vol. ii. p. 456.)

HYDRE'LA (Ὕδρηλα), a town in Caria, said to have been founded by Hydrelus, one of three brothers who emigrated from Sparta. (Strab. xiv. p. 650; Steph. B. *s. v.*; Liv. xxxvii. 56.) The *Hydrelitae*, no doubt the people of Hydrela (Plin. v. 29), belonged to the conventus of Cibyra. [L. S.]

HYDRIACUS (Ὑδριακός), a small stream which ran into the sea along the coast of Gedrosia, which is mentioned by name by Marcian (p. 22) and Ptolemy (vi. 8. § 8). [V.]

HYDRUNTUM, called in Greek and sometimes also in Latin HYDRUS (Ὑδροῦς: *Eth.* Ὑδρούντιος; Hydruntinus, but an inscription has Hudrentinus: *Otranto*), a city of Calabria, on the coast of the Adriatic, and a port of considerable importance, for which it was indebted to the circumstance of its being the nearest point of Italy to the coast of Greece, the passage being shorter even than that from Brundusium. (Cic. *ad Att.* xv. 21.) We have very little information as to its early history; but it seems probable that it was a Greek city, or at least had received a Greek colony, though the tradition related by Stephanus of Byzantium (*s. v.* Βίεννος), which represented it as founded by Cretans, is probably connected with the legends which ascribed a Cretan origin to the Sallentines and Messapians, rather than to any *historical* Greek colony. But Scylax distinctly notices "the port of Hydrus," in a passage where he is speaking only of Greek towns (Scyl. p. 5. § 14); and though he there seems to imply that it was not an independent city like Metapontum or Tarentum, he elsewhere (p. 11. § 27) calls it πόλις ἐν τῇ Ἰαπυγίᾳ: hence it seems highly probable that it was at that time merely a dependency of Tarentum. Nor do we hear anything of Hydruntum for some time after it had fallen, with the rest of the Messapian peninsula, under the Roman yoke; the establishment of the Roman colony at Brundusium and the increasing importance of that port having, doubtless, tended to throw Hydruntum into the shade. But as early as B. C. 191 we find that it was a customary place of landing in Italy, for those who came from Greece and crossed over from Corcyra (Liv. xxxvi. 21); and this probably continued to be a route much frequented, while Brundusium was the point of communication with Apollonia and the coast of Epirus. Cicero, however, recognises the fact, that the shortest passage from Italy to the opposite coast was from Hydruntum, which for that reason he himself seems to have preferred to Brundusium; though Pliny tells us that the latter route, though longer, was the safer of the two. (Cic. *ad Att.* xv. 21, xvi. 6, *ad Fam.* xvi. 9; Plin. iii. 11. s. 16.) All the ancient geographers mention Hydruntum as situated

at the mouth or entrance of the Adriatic: Pliny states the width of the strait which separated it from the opposite coast near Apollonia at 50 M. P., which is just about the truth; and this accords also with Strabo's statement, that it was 400 stadia (50 M. P.) from Hydruntum to the island of Sason near the Acroceraunian Promontory. Pliny adds a strange story, that Pyrrhus had at one time formed the project of closing up the passage with a bridge of boats, and that the same idea had been taken up at a later time by M. Varro, in the war against the pirates. (Plin. iii. 11. s. 16; Strab. vi. p. 281; Mel. ii. 4. § 7; Ptol. iii. 1. § 14.) Strabo speaks of Hydruntum as in his time but a small place (*πολίχνη, l. c.*); but it seems to have risen into a considerable municipal town under the Roman empire (Orell. *Inscr.* 2570; *Lib. Col.* p. 262), and increased gradually in importance as Brundusium declined. [BRUNDUSIUM.] In the fourth century it appears to have become the usual place of passage, not only to Greece, but to Apollonia, Dyrrhachium, and thence to Constantinople; so that the Itineraries all give the routes of communication between Italy and the East upon this supposition. (*Itin. Ant.* pp. 115, 323, 329; *Itin. Marit.* p. 489; *Itin. Hier.* p. 609.) The same state of things continued also after the fall of the Western Empire: hence, during the wars of the Goths with Belisarius and Narses, Hydruntum assumes an importance very different from what it possessed in Roman times. (Procop. *B. V.* i. 1, *B. G.* iii. 30, &c., where the name is corruptly written Δρυοῦς.) It was one of the last cities in the S. of Italy which remained in the hands of the Greek emperors, from whom it was not finally wrested till the 11th century. The modern town of *Otranto* is a poor decayed place, though still the see of a bishop: it was taken and plundered in 1480 by the Turks; a calamity which it has never recovered. Galateo, a local historian, who saw it previous to that event, describes it as then a flourishing and populous place, though, like *Taranto*, occupying only the citadel or arx of the ancient city: the circuit of the ancient walls could be distinctly traced, inclosing a space of 11 stadia, and fortified with towers; but, he adds, "all this is now levelled with the ground." Recent travellers have found no vestiges of antiquity but the pavement of the Via Trajana, and some marble columns and mosaic pavements in the present cathedral. A ruined church of St. Nicholas is supposed to occupy the site of an ancient temple. (Galateo, *de Situ Iapygiae*, pp. 47—50; Romanelli, vol. ii. pp. 110, 111; Craven, *Travels*, pp. 142—144.) Though in such a decayed condition, *Otranto* still gives name to the province, which is known as the *Terra di Otranto*, and includes the whole of the Iapygian or Calabrian peninsula.

The little river *Idro*, the sluggish waters of which enter the harbour of *Otranto*, is evidently the stream called in ancient times the Hydrus, whose name has been preserved to us in a line of Lucan (v. 375). [E. H. B.]

HYDRUSSA (Ὑδροῦσσα), an island off the western coast of Attica, now called *Prasonisi*. (Strab. ix. p. 398; Leake, *Demi of Attica*, p. 56.)

HYELE. [VELIA.]

HYETTUS (Ὑηττός: *Eth.* Ὑήττιος), a village of Boeotia, said to have been founded by the Argive Hyettus, contained in the time of Pausanias a temple of Asclepius, frequented by the sick for the cure of their diseases, where the deity continued to be worshipped in the form of a rude stone. Pausanias says that Olmones was situated 12 stadia to the left of Copae, and Hyettus 7 stadia from Olmones. Forchhammer places Olmones on the small island of *Trelo-Yani* in the lake Copais, and Hyettus at *Struviki* to the west of this island, where some ancient ruins are found on a small hill jutting out into the lake. (Paus. ix. 24. § 3, ix. 36. § 6; Steph. B. *s. v.*; Forchhammer, *Hellenika*, p. 178.)

HYGRES (Ὑγρεῖς, Ptol. iii. 5. § 13), a place on the N. coast of the Palus Maeotis between the rivers Lycus and Porites. [E. B. J.]

HYLA, a port at the head of the bay of Schoenus, in Caria. (Pomp. Mela, i. 16; Plin. v. 29, where some read *Hyda*.) [L. S.]

HYLAEA (Ὑλαία, Ὑλέη, Steph. B.), the peninsula which lies to the NW. of Taurica, formed by the lower part of the Borysthenes, the Euxine, the gulf of Carcinitis, and the river Hypacyris, which flows through it. According to Herodotus (iv. 9, 18, 54, 76), it is a woody region lying to the E. of the Borysthenes (*Dnieper*), of which Pliny makes mention: "Inde silvestris regio. Hylaeum mare, quo alluitur, cognominavit" (iv. 12). It would seem to be indicated by Pomponius Mela: "Hypacaris per Nomadas evolvitur, Silvae deinde sunt, quas maximas hae terrae ferunt" (ii. 1. § 45: comp. Scymn. *Fr.* 105; *Anon. Peripl.* p. 3).

It is uncertain whether there remain any traces of this woodland. Some old maps present the name of the Black Forest in the very same place; and this may have had a much wider extent in earlier times. From the communications of several travellers, however, it appears that there is no wood now, although the fact of its having once existed is preserved in the popular traditions of the country; nor does the woody country occur till the banks of the river *Don* are reached. (Heeren, *Ideen*, vol. i. pt. 2. p. 272; trans. vol. ii. p. 8.) It has been identified with the great plain of *Janboylouk* in the steppe of the *Nogai*. (Rennell, *Geog. of Herod.* vol. i. p. 83; Potocki, *Voyage dans les Steps d'Astrakhan*, vol. i. p. 179; Köler, *Mém. de l'Acad. de St. Petersb.* vol. x. p. 655; Kohl, *Süd Russland*, vol. i. p. 75.) [E.B.J.]

HYLAETHUS or HYLAETUS (Ὕλαιθος or Ὕλαιτος), a river in Locris Ozolis, flowing through Locris near the eastern frontier of Aetolia into the Corinthian gulf. Leake supposes it to be the modern *Mornó*, and to have derived its name from Hyle, a town in Phocis mentioned by Stephanus B. (Dicaearch. 67; Steph. B. *s. v.* Ὕλη; Leake, *Northern Greece*, vol. ii. p. 619.) [HYLE, No. 2.]

HYLE (Ὕλη: *Eth.* Ὑλαῖος). 1. An ancient town in Boeotia, situated upon the lake Hylica, which derived its name from this place. (Hom. *Il.* ii. 500, v. 708, vii. 221; Strab. ix. pp. 407, 408; Nonn. *Dionys.* xiii. 66; Plin. iv. 7. s. 12; Steph. B. *s. v.*) Moschus, who calls the town Hylae, speaks of it as if he seemed to believe that it was the native place of Pindar (*Πινδαρον οὐ ποθέοντι τόσον Βοιωτίδες* Ὕλαι, Mosch. iii. 89); but this is in opposition to all other ancient authorities. The site of Hyle is uncertain, and is variously placed by modern authorities. Leake supposes it to be represented by the *Paleókastro* on the height between the northern end of the lake and the foot of Mount *Paleá*. Ulrichs places it at the southern end of the lake, near the mouth of the river Ismenus. (Leake, *Northern Greece*, vol. ii. p. 313; Ulrichs, *Reisen in Griechenland*, p. 257.)

2. A town in Locris Ozolis, mentioned by Stephanus B. (*s. v.* Ὕλη), from which the river Hylaethus perhaps derived its name. Thucydides (iii. 101) speaks of a Locrian people named HYAEI (Ὑαῖοι), which name Leake supposes to be a corruption of Hylaei; but the objection to this hypothesis is that Stephanus, who mentions Hyle as a Locrian town, also speaks of Hyaea as a Locrian town, giving Hyaeus as their ethnic name, whence we may infer that he distinguished between the two towns. (Steph. B. *s. v.* Ὑαία; comp. Leake, *Northern Greece*, vol. ii. p. 615.)

HYLE (Ὕλη), a town of Cyprus whence Apollo was called Hyletes. (Steph. B. *s. v.*)

HYLIAS (Ὑλίας), a river on the E. coast of Bruttium, mentioned only by Thucydides (vii. 35), from whom we learn that it was situated between Thurii and Crotona, and apparently formed the northern boundary of the territory of the latter city. It is supposed by Swinburne to be the *Acquanile*, while Romanelli would identify it with the *Calonato*, little more than a mile further W.: the *Fiumenicà*, a more considerable stream, about 10 miles nearer Crotona, has perhaps a better claim than either. (Swinburne, *Trav.* vol. i. p. 309; Romanelli, vol. i. p. 221.) [E. H. B.]

HY'LICA LACUS. [BOEOTIA, p. 413, b.]

HY'LICUS. [TROEZEN.]

HYLLI, HYLLINI. [ILLYRICUM.]

HYLLUS (Ὕλλος), a tributary of the river Hermus, in Lydia, flowing into it from the north. (Hom. *Il.* xx. 392; Herod. i. 80; Plin. v. 31.) In the time of Strabo (xiii. p. 626) this river was called *Phrygius*. [L. S.]

HYLO'PHAGI (Ὑλοφάγοι, Diod. iii. 24; Arrian, *Peripl. Mar. Eryth.* p. 2), were one of the numerous and obscure tribes of Aethiopians who derived their appellations, with the Greeks at least, from their modes of living and diet. The Hylophagi, or eaters of beech-mast, or perhaps dates and fruit generally, dwelt on either bank of the Astaboras or White Nile. The Shangallas occupy these districts at the present day, and are scarcely less uncivilised. The account of the Hylophagi in Diodorus (*l. c.*) is, however, hardly credible, and seems to be founded upon rumours of the ourang-outan. According to him, the Hylophagi fed in the summer upon fruits, in winter upon the long rank grasses of the river-meadows, sprang from tree to tree like birds or apes, went perfectly naked, were armed with clubs, and had their females in common. The most curious fact in his story is the liability of the Hylophagi to cataract (γλαυκώματα) on their eyes, which, by preventing them from climbing, caused the majority of the race to die of hunger. [W. B. D.]

HYMETTUS. [ATTICA, p. 322, b.]

HYPACYRIS FL. [CARCINA.]

HYPAEA. [STOECHADES.]

HYPAEPA (τὰ Ὕπαιπα), a small town in Lydia, on the southern slope of Mount Tmolus, according to the Tab. Peut., 42 miles from Ephesus. There, as in some other towns of Asia Minor, the Persian worship of fire was introduced during the time when the country was under Persian supremacy. (Strab. xiii. p. 627; Ptol. v. 2. § 16; Ov. *Met.* vi. 13, xi. 150; Plin. v. 31; Paus. v. 27. § 5; Tac. *Ann.* iv. 55.) The town appears to have continued to exist till a late period of the empire, as we possess coins of it as late as the time of Gordian. Leake (*Asia Minor*, p. 256) believes that the remains at *Berékí* belong to Hypaepa. [L. S.]

HYPANA (Ὕπανα: *Eth.* Ὑπανεύς), a town in the interior of Triphylia in Elis, which surrendered to Philip V. in the Social War. Its inhabitants had been transferred to Elis when Strabo wrote. Hypana is mentioned along with Typaneae. Both these towns must have been situated in the mountains of Triphylia, but their site is uncertain. Leake places Hypana at *A'lvena* in the heights above the maritime plain of Lepreum; but Boblaye more to the north, at *Mundritza*, in the hills above Samicum. (Strab. viii. p. 343; Polyb. iv. 77, 79; Steph. B. *s. v.*; Ptol. iii. 16. § 18, who calls it Τράνεια; Leake, *Morea*, vol. ii. p. 85; Boblaye, *Recherches, &c.* p. 133; Curtius, *Peloponnesos*, vol. ii. p. 89.)

HY'PANIS FL. (ὁ Ὕπανις, Herod. ii. 102, iv. 17, 47, 51, 81, 178, v. 89; Strab. ii. p. 107, vii. p. 306, xi. p. 494; Ptol. iii. 5. § 6; Dion. Chrys. *Or.* xxxi. p. 75; Athen. p. 42; Pomp. Mela, ii. 1. § 6; Plin. iv. 12; Propert. i. 12. 4; Ov. *ex Pont.* iv. 10, 47; Τάνης, Arist. *H. A.* v. 19: *Bog*), a river of Sarmatia Europaea, which sprung from a large lake (Herod. iv. 42; comp. Potocki, *Voyage*, vol. i. p. 158), though according to Ptolemy (*l. c.*) it took its rise in the Amadoci Montes. It flowed parallel with the Borysthenes (Strab. pp. 306, 494). The water in the upper part of the course was sweet, but after receiving the bitter waters of EXAMPAEUS became brackish (Paus. iv. 35. § 6; Ov. *Met.* xv. 285; Vitruv. viii. 3. § 11; Eustath. *ad Dionys. Per.* 1143), and discharged itself into the Euxine at the town of Olbia. It received its present name in the sixth century; in Jornandes (*de Get.* 5) and the Geographer of Ravenna it appears under the form Bagossola = Bagos river (*Sola*, in old German, meaning water). Constantine Porphyrogeneta (*de adm. Imp.* 42) called it Bogu.

It is difficult to determine the original meaning of the name; but as the Slavonians paid divine honours to their rivers, it may be connected with the Slavonic word *Bog*, "God." The Greek name Hypanis is traceable to the Indo-European *pani*, "water." (Schafarik, *Slav. Alt.* vol. i. p. 505.) (Kohl, *Reisen in Süd-Russland*, vol. i. p. 34; Köler, *Mém. de l'Acad. de St. Petersb.* vol. x. p. 126; Eichwald, *Geographie d. Kasp. Meer*, p. 295.) [E. B. J.]

HYPANIS. [HYPHASIS.]

HY'PATA (ἡ Ὑπάτη, τὰ Ὕπατα: *Eth.* Ὑπαταῖος, Hypataeus; Liv.; also Ὑπατεύς, Steph. B. *s. v.*), the chief town of the Aenianes, in the valley of the Spercheius, and at the foot of Mt. Oeta. In the Roman wars in Greece it belonged to the Aetolian league. (Polyb. xx. 9, 11, xxi. 2, 3; Liv. xxxvi. 14, 26.) The women of Hypata, as of many other Thessalian towns, were noted for their skill in magic; and it was here that Lucius, in the story of Lucian, was metamorphosed into an ass. (Lucian, *Asin.* 1, seq.; comp. Apul. *Metam.* i. p. 104; Theophr. *H. Plant.* ix. 2.) The town is mentioned by Hierocles in the 6th century. (Hierocl. p. 642, ed. Wess.; comp. Ptol. iii. 13. § 45.) It occupied the site of the modern *Neópatra*, where inscriptions have been discovered containing the name of Hypata. The town appears to have been called Neae Patrae in the middle ages, and is mentioned in the 12th century as a strongly fortified place. (Niceph. Gregor. iv. 9. p. 112, ed. Bonn.) There are still considerable remains of the ancient town. Leake observed many large quadrangular blocks of stones and foundations of ancient walls on the heights of *Neópatra*, as well as in the buildings of the town. In the

metropolitan church he noticed a handsome shaft of white marble, and on the outside of the wall an inscription in small characters of the best times. He also discovered an inscription on a broken block of white marble, lying under a plane-tree near a fountain in the Jewish burying-ground. (Leake, *Northern Greece*, vol. ii. p. 14, seq.)

HYPATUS MONS. [BOEOTIA, p. 414, a.; GLISAS.]

HYPELAEUS (Ὑπέλαιος), a fountain in the neighbourhood of Ephesus. (Strab. xiv. pp. 634, 640; Athen. viii. p. 361.) This spring was still seen by Mr. Hamilton during his excursion in Asia Minor. (*Researches*, ii. p. 25.) [L. S.]

HYPERBOREI (Ὑπερβόρειοι). The legendary race of the Hyperboreans, though mentioned neither in the Iliad nor Odyssey, are spoken of in the poem of the Epigoni and in Hesiod (Herod. iv. 32), and occur in the traditions connected with the temples of Tempe, Delphi, and Delos. (Comp. Müller, *Dor.* vol. i. p. 284, trans.)

The situation assigned to this sacred nation was, as the name indicates, in the remote regions of the North. They were said to dwell beyond Boreas (Βορέας), the mountain wind, which came from the Rhipaean mountains, the name of which was derived from hurricanes (ῥιπαί), issuing from a cavern, which they warded off from the Hyperboreans, and sent to more southern nations; so that they never felt the cold north wind, but had their lot fixed in some happy climate, where, like an Alpine summit rising above the storms, they were surrounded by an atmosphere of calm and undisturbed serenity. "Here," says Von Humboldt (*Asie Centrale*, vol. i. p. 403), "are the first views of a natural science which explains the distribution of heat and the difference of climates by local causes,—by the direction of the winds,—the proximity of the sun, and the action of a moist or saline principle." And thus the "meteorological myth," which placed the Hyperboreans in the North at the sources of the Ister, as conceived by Pindar (*Olymp.* iii. 14, viii. 47, *Pyth.* x. 31, *Isthm.* v. 22), and Aeschylus in the Prometheus Unbound (*ap. Schol. ad Apoll. Rhod.* iv. 284), was, when the Ister was supposed to be a river running through all Europe from its western extremity, transferred to the regions of the West. In consequence of this we find, in later writers, a confusion of this happy land with that of Italy and other western countries, as well as of the Rhipaeans with the Alps and Pyrenees. But whatever arbitrary license was assumed by the poets and geographers who wished to mould these creations of the fancy into the form of a real people, as to their local habitation, the religious idea always remained the same. They were represented as a pious nation, abstaining from the flesh of animals, and living in perpetual serenity in the service of their God for a thousand years. (Hellanic. *ap. Clem. Alex. Strom.* vol. i. p. 305; Simonides, Pindar. *ap. Strab.* xv. p. 711.) "The muse is no stranger to their manners. The dances of girls, and the sweet melody of the lyre and pipe, resound on every side, and twining their hair with the glittering bay they feast joyously. There is no doom of sickness or disease for this sacred race; but they live apart from toil and battles, undisturbed by exacting Nemesis." (Pind. *Pyth.* x. 56.) But at length, tired out with this easy life, betwixt the sun and shade, they leapt, crowned with garlands, from a rock into the sea. (Plin. iv. 26; Pomp. Mela, iii. 1. § 5.) We are conducted almost involuntarily to the ARGIPPAEI, ISSEDONES, and the "ancient kingdom of the Griffin," to which Aristeas of Proconessus, and, two hundred years after him, Herodotus, have given such celebrity.

East of the Kalmuck Argippaei were the Issedones, but to the N. of both, nothing was known (Herod. iv. 25), since high mountains presented an impassable barrier. In descending the chain of *Ural* to the E., towards the steppes of *Obol* and *Ichim*, another lofty range of mountains, forming the W. extremity of the *Altaï*, does in fact appear. The commercial route crossed the first chain (*Ural*) from W. to E., which indicates a "meridian" chain with its main axis running from S. to N. In marking off the second chain, Herodotus clearly distinguishes that which is to the E. of the Argippaei (the country of the Issedones) from that which lies beyond the huge mountains towards the N.,—where the men sleep half the year, and the air is filled with feathers,—where the Arimaspi live who steal the gold from the "Griffins." This distinction seems to establish the existence of a chain running from W. to E. The region of the "Griffins" and the Hyperboreans commences beyond the N. slope of the "chain of the Aegipodes" (the *Altaï*). The position of the Issedones to the N. of the Jaxartes (Araxes) appears justified by the account of the campaign of Cyrus against the Massagetae, who occupied the plain to the S. of the Issedones.

The most precious mineral riches are stored up in the extremities of the earth, and it is in the N. of Europe that the greatest abundance of gold is found. (Herod. iii. 116.) Now the N. of Europe, in the geography of Herodotus, comprehends the N. of Asia, and we are irresistibly reminded of the gold-washings to the S. of the *Ural*, among the mountains of *Kousnetsk*, and the ravines of the Lowlands of S. Siberia. The locality of the gold trade of NW. Asia may be placed between the 53rd and 55th degrees of latitude.

An ingenious hypothesis has been started (Erman, *Reise*, vol. i. p. 712), which refers the mythus of the "Griffins," guardians of the gold of the Arimaspi, to the phenomenon of the frequent occurrence of the fossil bones of the great pachydermatous animals found in the alluvium of N. Siberia;—bones which to this day the native tribes of wild hunters believe to be the claws, beak, and head of some gigantic bird. Von Humboldt (*Asie Centrale*, vol. i. pp. 389—411), to whose interesting discussion on this subject reference has been made, justly enough condemns this confusion between ancient and modern fable; and shows that the symbolic image of the "Griffins," as a poetic fiction and representation in the arts, did precede, among the Greeks, the time when relations were formed among the colonists of Pontus and the Arimaspi. The "Griffin" was known to the Samians, who figured it upon the vase which commemorated the good fortune of their first expedition to Tartessus. (Herod. iv. 152.) This mysterious symbol of an animal acting as guardian over gold, seems to have been the growth of India and of Persia (Aelian, *N. A.* iv. 26; Ctesias, *Ind.* § 12; comp. Bähr, *Excurs. V. ad Herod.* iii. 116); and the commerce of Miletus contributed to spread it in Greece along with the tapestries of Babylon. The region of auriferous sand, of which the Daradas (Dardars, or Derders, mentioned in the *Mahábhárata*, and in the fragments of Megasthenes) gave intelligence to travellers, and with which the often-repeated fable of the ants became connected, owing

to the accidental double meaning of a name, belongs to a more S. latitude, 35° or 37°. (*Cosmos*, vol. ii. p. 142, trans.) [E. B. J.]

HYPERBOREI MONTES. [RHIPAEI MONTES.]

HYPERBOREUS OCEANUS. [SEPTENTRIONALIS OCEANUS.]

HYPERE'SIA. [AEGEIRA.]

HYPERIS (Plin. vi. 23. s. 26), a small stream mentioned only by Pliny, which falls, according to him, into the middle of the Persian gulf. Forbiger has conjectured that it may be the same as that now called the *Djayrah*. [V.]

HYPERTELEATUM (Ὑπερτελέατον), a place in the territory of the Laconian Asopus, at the distance of 50 stadia from the latter town, containing a temple of Asclepius. The French Commission discovered on the coast below the village of *Demónia* some remains of the inclosure of this temple on a rock artificially cut, with many tombs excavated in the rock, and at 500 steps from the temple, nearer *Demónia*, a fine source of water. (Paus. iii. 22. § 10; Boblaye, *Recherches*, *&c.* p. 98; Leake, *Peloponnesiaca*, p. 168; Curtius, *Peloponnesos*, vol. ii. p. 294.)

HYPHANTEIUM. [BOEOTIA, p. 412, a.]

HYPHASIS (Ὕφασις, Arrian, *Anab.* vi. 8, *Ind.* c. 2, 3, 4), the most eastern and the most important of the five rivers which water the *Panjáb*. Rising in the western *Himáleh*, it flows in two principal branches in a course nearly SW. (under the names respectively of *Vipása* and *Sátadru*), till, at their junction, it takes the one name of *Sátadru*, which it retains till it falls into the Indus at *Mittunkote*. It is best known, however, by its modern name of *Sutledge*, which is perhaps a corruption of the Sanscrit Sátadru. It bore in ancient as in modern times various appellations, probably according to the different parts of its course to which the writers referred. Thus in Arrian (*l. c.*) and Diodorus (xvii. 93) it appears under the form of Hyphasis; in Pliny (vii. 17, 21) and Curtius (ix. 1) under that of Hypasis; while Ptolemy calls it Bibasis (*Βιβάσις*, vii. 1. §§ 26, 27); all these being evidently derived from the native name of the western of its two principal arms, the *Vipása*. On the other hand, in Strabo (xv. pp. 686, 691, 701), in Diodorus (ii. 37), in Solinus (c. 52), and in Dion. Perieg. (v. 1145), it bears the title of Hypanis. There can be no doubt that all these writers refer to one and the same river: for Strabo (xv. p. 700) and Arrian (*Ind.* c. 2) both speak of it as the last of the rivers, that is, in reference to the advance of Alexander the Great into the East; while Pliny directly states that the Hypasis was the limit of Alexander's march (vi 17. s. 21). The Sanscrit name for the main stream after the junction of the two principal feeders, namely, the *Sátadru*, seems not to have been wholly unknown to the ancients; for Ptolemy makes the Zaradrus, one of the tributaries of the Hyphasis (*l. c.*), and Pliny notes a river which he calls the Sydrus or Hesidrus, which is probably the same (*l. c.*). A little way before the *Sutledge* falls into the Indus it receives the *Chenáb*, and with it the waters of all the other rivers of the *Panjáb*. [V.]

HYPIUS (Ὕπιος: *Karasu*), a river of Bithynia, not far westward from the Sangarius. The river itself is very small; but at its mouth it is so broad that the greater part of the fleet of Mithridates was enabled to take up its winter quarters in it. (Apollon. Rhod. ii. 795; Scylax, p. 34; Marcian. Heracl. p. 70; Steph. B. *s. v.*; Arrian, *Peripl.* p. 13, who calls it Hyppius; Memnon, *ap. Phot. Cod.* 44.) According to Scylax, this river formed the boundary between the territories of the Bithyni and the Mariandyni. [L. S.]

HYPSALTAE, one of the tribes of Thrace mentioned by Pliny (iv. 18), but apparently the same as the Ὑψηλῖται spoken of by Steph. B. (*s. v.* Ὑψηλις). [L. S.]

HYPSAS (Ὕψας), is the name of two rivers in Sicily, both in the southern part of the island. 1. The larger of the two, which may be called the Selinuntine Hypsas, from its flowing through the territory of that city, is the river now known as the *Belici*, a large stream which enters the sea about 4 miles E. of the ruins of Selinus. (Cluver. *Sicil.* p. 230; D'Orville, *Sicula*, p. 78.) It rises near *Corleone*, and has a course of above 30 miles from thence to the sea. No mention occurs of the Hypsas in history, but its name is noticed by Silius Italicus, as well as by Ptolemy and Pliny. (Sil. Ital. xiv. 227; Plin. iii. 8. s. 14; Ptol. iii. 4. § 6; Vib. Sequest. p. 12.) The importance of this river to the Selinuntines is attested by the coins of Selinus, on some of which the river-god Hypsas (ΗΥΨΑΣ in Archaic characters) is represented as sacrificing at an altar; apparently referring to the river having been restrained from inundations which proved injurious to the salubrity of the city and its neighbourhood. (Eckhel, vol. i. p. 239; *Mus. Hunt.* pl. 48. fig. 25.)

2. A second river of the same name flowed beneath the walls of Agrigentum on their W. flank, and joined the Acragas just below the city. [AGRIGENTUM.] It is now called the *Drago*, and is a small stream, though flowing through a deep valley, till immediately below the walls of Agrigentum. Considerable confusion exists among some modern writers with regard to the two rivers of Agrigentum: but the point is fully cleared up by Siefert (*Akragas u. sein Gebiet.* pp. 20—22). [AGRIGENTUM.] Polybius (ix. 27) is the only author who mentions the Agrigentine Hypsas by name, and he states distinctly that it was the river flowing at the foot of the hill of Agrigentum on the W. and SW. [E.H.B.]

HYPSE'LA (Ὑψήλη, Ptol. iv. 5. § 64; Ὕψηλις, Steph. B. *s. v.*; Ὑψηλοπολιτῶν πόλις, Socrat. *H. E.* i. 32: *Eth.* Ὑψηλίτης), the capital of the Nomon Hypselites in Upper Egypt. (Lat. 27° N.) It stood on the western side of the Nile, nearly opposite Astaeopolis. [W. B. D.]

HYPSI (Ὕψοι), a place in Laconia, containing temples of Asclepius and Artemis Daphnaea, situate 30 stadia from the Carneium on Mt. Chacadium. Leake places Hypsi at *Vathý*, on the coast, but it was probably in the mountains in the interior. (Leake, *Morea*, vol. i. p. 276; Curtius, *Peloponnesos*, vol. ii. p. 275.)

HYPSU'S (Ὑψοῦς, *-οῦντος*), a town of Arcadia, in the district Cynuria, situated upon a mountain of the same name, said to have been founded by Hypsus, a son of Lycaon. It is placed by the French Commission at *Stemnítza*. (Paus. viii. 3. § 3, 35. § 7; Steph. B. *s. v.*: Boblaye, *Recherches*, *&c.* p. 161; Leake, *Peloponnesiaca*, p. 240.)

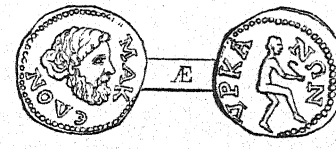
HYRCANIA (ἡ Ὑρκανία: *Eth.* Ὑρκανός, Ὑρκάνιος, Hyrcanius), a province of Asia, which was bounded on the north by the Caspian, sometimes called from it the Hyrcanian sea; on the east by the Oxus (the *Jihon* or *Amu-Darja*), which separates it from Margiana; on the S. by the northern spurs of the Montes Sariphi (now *Hazari*), which separate

it from Ariana and Parthia; and on the W. by the M. Coronus and the river Charindas, which formed its limits in the direction of Media. Its boundaries at different periods of history were, however, various; and it is probable that in later times it comprehended the greater part of the districts now known by the names of *Mazanderán*, *Khorassán*, *Dabistán*, and *Dahistán*. More strictly, it would have included only *Mazanderán*. According to Arrian, the district was situated on the left of the road which led to Bactra, and was intersected by high and steep mountains, but with, however, a champaign country extending along the sea (iii. 25). This would correspond with the present state of *Mazanderán*. According to Strabo, it extended along the Caspian sea, which was very marshy along its shores, and was watered by both the Ochus and the Oxus on their way into that sea; he states also that it was separated from the desert by the river Sarneius (xi. pp. 508—511). Professor Wilson has remarked that this view would give far too great an extent to this province, the name of which is undoubtedly preserved in the modern *Gurkan* or *Jorjan*, a town to the E. of Asterabad. (*Ariana*, p. 142.) The principal rivers of Hyrcania were the Sarneius (now the *Atrek*), the Socanaa, the Syderis, the Maxera, and the Charindas. Its chief city appears to have borne at different times various appellations; but it is most probable that the TAPE of Strabo (xi. p. 508), the Zadracarta of Arrian (iii. 23, 25), and the CARTA of Strabo (*l. c.*) were, as the chief residence of the rulers of the land, one and the same place. Besides this, was TALABROCA (Strab. *l. c.*), probably the same as the TAMBRAX of Polybius (x. 31); HYRCANIA or HYRCANA; and SAMARIANA. Some part of Hyrcania, especially that near the sea, is stated to have been very fertile, especially in wine and fruits (Strab. xi. p. 508): corn, however, was not sown there (Strab. *l. c.*), and the mountain land was covered with dense woods (Diod. xvii. 75), which were full of wild bees (Strab. *l. c.*). The land also contained many wild beasts, as the tiger. (Mela, iii. 5; Amm. Marc. xxiii. 6.) The people of the land bore the generic name of Hyrcani; but the country itself was divided into several smaller districts, such as Astabene, Siracene, and Arsitis.

Of the Hyrcani, as distinct from the nations in their neighbourhood, the ancient writers say little; but Xenophon states that they were subdued by the Assyrians (*Cyrop.* i. 5), and Curtius that 6000 of them were in the army of Dareius when he was preparing to resist the invasion of Alexander (iii. 2). They probably partook of the character of the wild tribes adjoining them; and the statement of Strabo, that no corn was sown in Hyrcania, would lead to the inference that the bulk of the population was an unsettled one. On their NE. frontier we know that many Scythian tribes were settled, as the Daae. [V.]

HYRCA'NIA (*Ὑρκανία μητρόπολις*, Ptol. vi. 9. § 7, viii. 23. § 3; Hyrcana, Amm. Marc. xxiii. 6), a town placed by Ptolemy to the east of the river Maxera in Hyrcania (probably the modern *Tedjin*). It is most likely represented by the modern *Gurkan* or *Jorjan*, a place to the NE. of Asterabad. [V.]

HYRCA'NIA (*Ὑρκανία*: *Eth.* *Ὑρκανός*), the name of a town in Lydia, situated in the Hyrcanian plain (*τὸ Ὑρκάνιον πεδίον*), which is said to have derived its name from a colony of Hyrcanians being settled here by the Persians. (Strab. xiii. p. 629; comp. Steph. B. *s. v.*) They were afterwards mingled with some Macedonians, who also settled in this district, whence they are called by Pliny and Tacitus "Macedones Hyrcani." (Plin. v. 29. s. 31; Tac. *Ann.* ii. 47.). There were two towns in this plain: one called Hyrcania, and the other Mosteni. (Tac. *l. c.*; Ptol. v. 2. § 16.)



COIN OF HYRCANIA IN LYDIA.

HYRCA'NIUM MARE. [CASPIUM MARE.]

HY'RIA, HY'RIUM, or U'RIA, is the name of several ancient towns in Italy, which is very variously written, and often corrupted, in our extant MSS.; but all these forms appear to be originally the same.

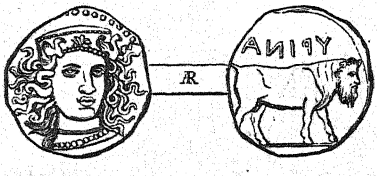
1. (*Ὑρίη*, Herod.; *Ὑρία*, App.; *Οὐρία*, Strab.: *Eth.* Uritanus: *Oria*), an inland city of Calabria, situated nearly in the heart of that country, on the Appian Way, about midway between Brundusium and Tarentum. (*Tab. Peut.*) Strabo correctly describes it as situated in the midst of the isthmus, as he terms it, between the two seas. (Strab. vi. p. 282.) He tells us that a palace of one of the ancient native kings was still shown there: and Herodotus represents it as the metropolis of the Messapians, founded by a colony of Cretans on their return from Sicily. According to this statement, it was the most ancient of the Messapian cities, from whence all the others were founded. (Herod. vii. 170.) But though it thus appears to have been in early times a place of importance, we hear very little of it afterwards, though its name again appears in Appian during the civil war between Octavian and Antony, while the latter was besieging Brundusium. (Appian, *B. C.* v. 58.) The people of Hyria must also be understood by the "Urites" of Livy, whom he enumerates among the allied cities that furnished ships to the praetor C. Lucretius in B. C. 171 (Liv. xlii. 48), if the reading be correct: but it is difficult to understand how an inland town like Hyria could be one of those bound to furnish a naval contingent. The "Uritanus ager" is mentioned in the Liber Coloniarum (p. 262) among the "Civitates Provinciae Calabriae," and it therefore appears to have held the rank of an ordinary provincial town under the Roman Empire: and there is little doubt that in Pliny (iii. 11. s. 16. § 100) we should read Uria for Varia. In Ptolemy also (iii. 1. § 77) we should probably substitute *Οὔριον* for *Οὔρητον*, as Veretum (*Οὐέρητον*) had been already mentioned just before. The modern town, which still retains the name of *Oria*, is a considerable place situated on a hill of moderate elevation, but commanding an extensive view over all the country round. There are no ancient remains, but inscriptions have been found there in the Messapian dialect, and numerous coins, bearing the name of Orra, which, though written in Roman characters, was probably the native name of the city. (Millingen, *Numism. de l'Anc. Italie*, p. 281.)

2. (Uria, Plin.; *Οὔριον*, Strab.: *Οὔριον*, Ptol.; *Υ̓́ριον*, Dionys. P.: *Eth.* *Ὑριατῖνος*, Urias or Urianus: *Rodi*), a city of Apulia, situated on the coast of the Adriatic N. of the promontory of Garganus. It gave to the extensive bay formed by that projecting headland with the coast of Apulia on the N., the name of URIAS SINUS. (Mel. ii. 4. § 7.) Its name is

mentioned both by Pliny and Ptolemy among the cities of the Daunian or Northern Apulians: the former, indeed, appears to place it S. of the promontory of Garganus, but this is probably only an apparent inaccuracy arising from the order of enumeration. But he afterwards notices the Hyrini (by which it is impossible that he can mean the Hyria in Calabria) in his general list of towns in the *interior* of the Second Region. There is no mode of explaining this, except by supposing it to be a simple mistake. (Plin. iii. 11. s. 16; Ptol. iii. 1. § 17.) Dionysius Periegetes also mentions Hyrium as a maritime city at the entrance of the Adriatic Sea (which he probably regarded as commencing at the promontory of Garganus), and the limit of Iapyg a towards the N. (Dionys. Per. 380): hence, it is clearly of the Apulian city that he is speaking. No mention of it is found in history: and the best clue to its position is derived from Strabo, who tells us it was the first city which occurred on the N side of Mt. Garganus, after doubling the promontory of that name. Hence, we may place it, approximately at least, on the site of *Rodi*, a small town on a projecting point or headland, about 20 miles W. of *Viesti*, and near the entrance of a salt-water lake, or lagoon, called *Lago di Varano*, a name which is very probably only a corruption of Lacus Urianus. (Romanelli, vol. ii. p. 283.)

To this city may probably be ascribed the coins with the legend ΥΡΙΑΤΙΝΩΝ, which were assigned by Millingen (*Num. de l'Italie*, p. 119) to Veretum in Calabria.

3. (*Eth.* Ὑριναῖος). The existence of a third city of the name in Campania, though resting only on numismatic evidence, may be considered as well established. The coins in question, which are of silver and very numerous, have not only types peculiar to Campania, but are always found in that country, and frequently together with coins of Nola, which they so closely resemble that some numismatists are of opinion that Hyrium or Hyrina was a native name of that city. It is more probable that it was situated in its immediate neighbourhood; perhaps standing in the same relation to it that Palaeopolis did to Neapolis: but, in either case, the absence of all notice of the name in any ancient writer is very remarkable. (Millingen, *Num. de l'Anc. Ital.* p. 138; Cavedoni, *Num. Ital. Vet.* p. 31; Friedländer, *Oskische Münzen*, pp. 37, 38.) The legend ΥΡΙΝΑ is abbreviated from ΥΡΙΝΑΙΟΣ or ΥΡΙΝΑΙΩΝ: others, however, have (though much more rarely) ΥΡΙΑΝΟΣ and ΥΡΙΕΤΗΣ. [E. H. B.]



COIN OF HYRIA IN CAMPANIA.

HY'RIA (Ὑρία: *Eth.* Ὑριάτης), a Boeotian town, mentioned by Homer along with Aulis. (Hom. *Il.* ii. 496.) Hence it was placed near Aulis; but its position was quite uncertain, and some of the ancient critics identified it, though without sufficient reason, with Hysiae. Strabo placed it in the territory of Tanagra. (Strab. ix. pp. 404, 408; Steph. B. *s. v.*; Plin. iv. 7. s. 12.)

HY'RIE, a lake in Aetolia. [AETOLIA, p. 64, a.]

HYRMI'NE (Ὑρμίνη), a town of Elis, upon the coast, mentioned by Homer as one of the towns of the Epeii. It appears to have been regarded as one of the most ancient of the Epeian towns, since it is said to have been founded by Actor, the son of Hyrmine, who was a daughter of Epeius. In the time of Strabo the town had disappeared, but its site was marked by a rocky promontory near Cyllene, called Hormina or Hyrmina. Leake supposes that the town occupied the position of *Kastro Tornése*, on the peninsula of *Klemítzi*; but both Boblaye and Curtius, with more probability, place it further north, at the modern harbour of *Kunupéli*, where, on a projecting point of land, are some ancient ruins. (Hom. *Il.* ii. 616; Strab. viii. p. 341; Paus. v. 1. §§ 6, 11; Steph. B. *s. v.*; Plin. iv. 5. s. 6; Leake, *Morea*, vol. ii. p. 176; Boblaye, *Recherches, &c.* p. 120; Curtius, *Peloponnesos*, vol. ii. p. 33.)

HYRTACI'NA (Ὑρτακίνα: Ὑρσακίνα, Scyl. p. 18; Ἀρτάκινα, Ptol. iii. 17. § 10: *Eth.* Ὑρτακος, Ὑρτακῖνος, Steph. B.), a city of Crete, which, little as we learn of its position from Ptolemy and Stephanus of Byzantium, yet we may safely infer from the former's words that it was situated to the SE. of Polyrrhenia, and to the W. of Lappa. Scylax (*l. c.*) teaches us more respecting its site; he places it on the S. of the island, and to the S. of the Dictynnean temple of Artemis and the Pergamian district. These indications agree well with the situation of the ruins discovered by Mr. Pashley (*Trav.* vol. ii. p. 111) on a hill near the village of *Teménia*.

Numerous vestiges of polygonal masonry on the N. and W. sides, and measuring little more than half a mile in length, are still existing. On the other sides the city was precipitous. It is curious to observe the care taken by the inhabitants in defending the gateways of their city. Not only do walls project without the gate, but flanking walls are executed within, forming passages through which the enemy would have to pass before he could set foot within the city.

The coins of Hyrtacina present types similar to those of Elyros, with the retrograde epigraph ΑΤΨΤ and ΤΡΤΑΚΙΝΙΩΝ. (Rasche, vol. ii. pt. i. p. 600; Mionnet, *Descr. des Méd.* vol. ii p. 277; Mionnet, *Supplément*, vol. iv. p. 324.) [E. B. J.]



COIN OF HYRTACINA.

HY'SIAE (Ὑσιαί, Ὑσία, Steph. B. *s. v.*). 1. (*Eth.* Ὑσιεύς), a town of Boeotia, in the Parasopia, at the northern foot of Mt. Cithaeron, and on the high road from Thebes to Athens. It was said to have been a colony from Hyria, and to have been founded by Nycteus, father of Antiope. (Strab. ix. p. 404.) Herodotus says that both Hysiae and Oenoë were Attic demi when they were taken by the Boeotians in B. C. 507. (Herod. v. 74.) It probably, however, belonged to Plataea. (Comp. Herod. vi. 108.) Oenoë was recovered by the Athenians; but, as Mt. Cithaeron was the natural boundary between Attica and Boeotia, Hysiae continued to be a Boeotian town. Hysiae is mentioned in the operations which preceded the battle of Plataea. (Herod. ix 15, 25.) [PLATAEA.] Hysiae was in ruins in the time of Pau-

sanias, who noticed there an unfinished temple of Apollo and a sacred well. (Paus. ix. 2. § 1.) Leake observed "a little beyond the great road at the foot of the mountain, a great quantity of loose stones in the fields, together with some traces of ancient walls, and the mouth of a well or cistern, of Hellenic construction, now filled up." This we may conclude to be the site of Hysiae. (Leake, *Northern Greece*, vol. ii. p. 327.) Hysiae is mentioned also in the following passages: Eurip. *Bacch.* 751; Thuc. iii. 24, v. 83.

2. (*Eth.* Τσιάτης), a town in the Argeia, on the road from Argos to Tegea, and at the foot of Mt. Parthenium. (Paus. ii. 24. § 7, viii. 6. § 4, 54. § 7; Strab. viii. p. 376.) It appears to have been destroyed by the Argives, along with Tiryns, Mycenae, and the other towns in the Argeia, after the Persian wars (Paus. viii. 27. § 1); but it was afterwards restored, and was occupied by the Argives in the Peloponnesian War as a frontier-fortress, till it was taken and destroyed a second time by the Lacedaemonians in B. C. 417. (Thuc. v. 83; Diod. xii. 81.) The defeat of the Lacedaemonians by the Argives, near Hysiae, of which Pausanias (ii. 24. § 7) speaks, is placed in B. C. 669.

The ruins of Hysiae stand on an isolated hill above the plain of *Achladokampos* (Αχλαδόκαμπος, from ἀχράς, ἀχλάς, "a wild pear-tree," and κάμπος, "a plain"). They consist of the remains of the acropolis, which escaped the notice of Leake. (Leake, *Morea*, vol. ii. p. 334; Boblaye, *Recherches*, &c. p. 48; Ross, *Reisen im Peloponnes*, p. 147.)

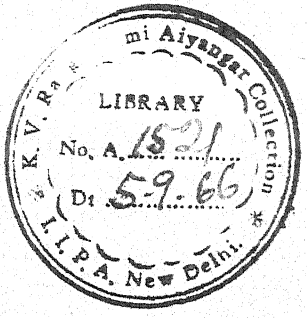
HYSPIRATIS. [CAMBALA.]

HYSSUS (Ὕσσος), a small river in the east of Pontus, 180 stadia to the east of Trapezus. (Arrian, *Peripl.* p. 6.) There can be little doubt that this river is the modern *Sourmun;* for the port-town at its mouth, which bore the name *Hyssus* or *Hyssi portus*, was afterwards called Σουσάρμα (Anonym. *Peripl.* p. 13), and, according to (*B. G.* iv. 2), Σουσούρμανα. This port-t tioned, by Arrian (*l. c.*) and by the Anonym. 14), is called in the Tab. Peut. *Hyssilime*, seems to have been a place of some importance; for it was fortified, and had the "cohors Apule civium Romanorum" for its garrison (*Notit. Imp. Oriert.* 27). [L. S.]

HYSTOË, a town of Crete, which the Scholiast on Aratus (*Phaen.* vol. ii. p. 40, ed. Buhle) connects with the Idaean nymph Cynosura, one of the nurses of Zeus. (Höck, *Kreta*, vol. i. p. 434.) [E. B. J.]

HYTANIS or HYCTANIS, a river of Carmania mentioned by Pliny (vi. 23. s. 26), and which he says washed down gold. Strabo, on the authority of Onesicritus, speaks of a similar river, but does not give its name (xv. p. 726). [V.]

END OF THE FIRST VOLUME.



LONDON: PRINTED BY
SPOTTISWOODE AND CO., NEW-STREET SQUARE
AND PARLIAMENT STREET